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PRACTICAL METHODS

—TO—
INSURE SUCCESS.

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"Narrow Way of Attainment," etc.

THIRTY-FIRST EDITION

ESOTERIC PUBLISHING CO.,
APPLEGATE, CALIFORNIA, U. S. A.
L. N. FOWLER & Co., 7, IMPERIAL ARCADE,
LUDGATE CIRCUS, LONDON, ENGLAND.

GERMAN EDITION
CARL GEORGI, BERLIN, S. W. 11, GERMANY.
ITALIAN EDITION
REMO SANDRON, PALERMO, MILANO, NAPOLI, ITALY.

1915

Phil 6111. 32.5



George K. Noyes
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PREFACE.

To those for whom this work is especially intended, we would say, that the laws and methods herein taught have been tested in the lives and habits of thousands of people, and have proved to be all that we claim for them.

To parents and teachers we wish to say, that although the thoughts contained in these pages may seem obscure and difficult for the young and inexperienced to comprehend, we know you will find, as we have, that if you place them in the hands of the young and allow them to study for themselves, they will gain a more accurate understanding of their practical value than will men and women whose minds are biased by education and experience.

Therefore, we ask the friends of this thought to aid us in its dissemination, and thus help those who are ready to receive it, to gain a higher plane of development.

PROLOGUE.

MOTTO.—*Use determines all qualities, whether good or evil. The greatest use with the least evil result is the best thing to do under all circumstances.*

BEFORE introducing our subject, we will answer a question that nearly always arises when a statement is made similar to the title of these instructions, viz. : what will be accomplished by following these instructions?

Our answer is a promise based on the personal experience of many, many years of unbiased examination of the cause of successes, failures, inharmonies, sickness and death. Having opportunities placed before us that very few, if any, persons ever had, we can speak from that unfailing authority—knowledge; and we promise you who peruse the thoughts hereinafter given, and carefully follow all their suggestions, that after two years of faithful adherence thereto, you will never be sick: you will never be in need of money or friends: whatever you undertake will be successful: your mental capacity will

continually increase as long as you live: your domestic relations will be very happy, and your children will be superior to all others; and when you leave this world, the people will cherish your memory, and be thankful that you lived.

These promises are of such an extraordinary nature, that they may call forth doubt and criticism: we do not object to that, but would ask you not to condemn anything until you know it to be unworthy. The habit of denouncing things about which you know nothing, dwarfs the intellect, stupefies the sensibilities, and retards normal growth; therefore, deny nothing, no matter how absurd it seems, until you know better.

In this course of instructions we shall make no effort to exhaust the subject treated; on the contrary, we intend to deal with general principles, and depend upon your own good, common sense to carry them out to their legitimate conclusion.

This work is based on laws governing natural forces, which are of such a nature, as always to furnish conclusive evidence to the practitioner every step of the way, so that no one will need to depend on our word, except for a very short time—probably three months,

before receiving good and sufficient evidence of the truth of what we claim. Therefore, we are relieved from that long and tedious method in this line, that was necessary to those grand souls, Herbert Spencer, Charles Robert Darwin, and all others of that class of thinkers and world's pioneers: they spent many years over a single thought, collecting all evidences available before giving it to the world; because the truth of their statements depended upon those evidences. The evidence of the truth of what we say is immediately obtainable by following the instructions we give herein; so we will leave you to judge of their merits by the light of your own experience, and your own interior and reasoning mind. The many testimonials of those that have tried them, which can be found in "The Esoteric Magazine" of April and May, 1891, are proof enough to convince any intelligent person of their true value.

Our methods are not an unnatural stimulus, bringing about a hot-house growth, as some would have you believe, but are intended to remove the hindering causes, and allow nature to do her work in accordance with her own laws.

I have often been asked the question:—"If these are natural laws that bring about such

marvellous results, why have they not been known and applied before now?" I may be able to answer this question when you can tell me why the great utility of steam and electricity, as well as many other important discoveries and inventions, was not known prior to the nineteenth century.

Our race has a development transcending that of prior ages; and on that account you, dear reader, have an active desire for a higher and better condition. That heartfelt desire is a prayer that is heard and answered by the source from which we derive our intelligence. Again, it is a law in the economy of nature, that there cannot exist a general desire for anything that is unattainable; therefore, these instructions are the answer to the silent prayers of hundreds of thousands now living.

The way to gain knowledge is to cull from all sources facts that will be of use to us; discriminating carefully between the erroneous and the true and useful; but always remembering that nature is constantly developing higher capabilities, and therefore your mind is more capable than many of the great minds of the past, or may be by a proper course of training. Hence, we ask you to lay aside all antiquated

ideas, submitting all thoughts presented to you to the crucible of your own reason, and decide for yourself.

We hope that no one will pick out certain points in these teachings and follow them and exclude the rest, and then condemn the teachings because they obtain only partial results. If you desire all the results, apply all the methods. Do not ignore the elementary part because it is simple, for remember, it is the small things of life that are important in forming the greater.

We are apt to jump at conclusions, without taking into consideration changing circumstances, or the power there is in the motive behind the act.

We purpose to build a great structure, the top of which shall reach to heaven, and the expanse of which shall take in all the coming generations; therefore, we begin on bed-rock, and no stone must be left out of the foundation.

The germs from which grows all the knowledge possessed in human life, are—Sensation and Appetite. These were the original guides to the continuity of life, and as long as they were natural they were accurate guides; but on the first transgression of the laws govern-

ing organic life, pain was introduced as a safeguard against dissolution (self-destruction); then the two great actuators of man, pain and pleasure, became manifest. Pain was the result of sin against nature: pleasure was the harmonious action of the senses with nature: the former became a probe, a scourge, to drive us into obedience with laws; and the latter, a bribe, to lead us forward in self-preservation. Herein was laid the foundation of fear of pain and desire for pleasure, which were to form the cause of struggle. Pleasure and pain, alike, are caused by the motion of life: either are exhausters of life and weakening to the organism; no one being able to endure the intensity of either very long.

We can endure pleasure longer than pain, because it is harmonious action; while the latter is inharmonious. All nature is motion, —a song of harmony; therefore, moderate pleasure is productive of continuous vigour. Health is the normal state; so that the first thing to be sought for is health or harmony with nature, which is the same thing, one being the cause, the other, the effect.

We wish it to be understood by everyone, that this course of instructions is not intended

to be new thought: nearly all that we shall say here has been said in our lectures and writings in "The Esoteric Magazine," and in books published by us, but associated with other ideas; but herein, we intend to focalize the most essential parts for practical use.

We have been traversing a circle,—the laws of regeneration—for four years; now we wish to epitomize and finish this circle of basic principles, and then leave them entirely for others to work out and elaborate. We know their value, and nothing of great importance can be attained until they are incorporated into the lives of the people.

When this is accomplished, there will be a foundation laid that will permanently lift our race to a much higher plane of thought, capacity, and action; hence our reason for persisting in repeating them.

FIRST LESSON.

MOTTO.—*God, by mind, (thought,—word,) created the universe.*

EVERY application of natural law to the government and development of the physical body reacts upon the mind; and every effort in the right direction ramifies into all departments of life, producing desirable results.

The first essential step is to free the body and mind from the *bondage of habit*; and this is no easy matter, unless you begin just right, when it becomes a pleasurable task. The proper point at which to begin is in the selection of the kind and quality of food,—begin to eat to live instead of living to eat; in so doing, eating is governed by the reason. It has been said that, a normal appetite is a correct guide to the supply of nourishment needed by the body, and so it is; but who has a normal appetite? Do many in our present civilization possess such? No, not many; then, in order to intelligently find this normal appetite, and to establish it physically, you must abstain

from all articles of food not absolutely essential to you. Perhaps we may now be speaking to one who is a slave to intoxicating drinks, if so, he will at once say: I know that it is wrong, and should give it up, but I cannot:—it may not be strong drink, but some other habit or habits. Then, do not begin with the effort to give up intoxicants, or whatever the habit may be; begin at the table, first, by stopping the use of tea and coffee; and after a week or two, stop using condiments in your food, such as pepper, spices, much salt, etc.,—they do not nourish you, and only create an abnormal appetite. The effort to do this will strengthen your will so that you can discontinue using pie and cake, and then—*pork*. Remember, that the nature of every animal is in its flesh. See what an insatiable appetite the swine has; you are trying to get hold of your appetite,—then, stop using the very embodiment of it. By the time you have succeeded thus far, your desire for fermented liquors will be under your control, and abstemiousness in eating and drinking will begin to be a delight to you. It will produce in you a feeling of power heretofore unknown, and a desire to proceed further will manifest itself; then you will be ready to

undertake the more difficult task of overcoming those habits by which you have been enslaved.

We have referred to pork as the embodiment of alimentiveness. A little observation will show that appetite and passion are twins; therefore, we are fully persuaded that a large per cent. of the lowest and most vicious habits that degrade our race, arises from the use of pork. You will observe, that after eating a hearty meal of which this has been one of the principal viands, you are still conscious of an unsatisfied craving. You may resort to tobacco, which for a time partially satisfies, but you soon want something else. Intoxicating drinks or opium is called into requisition, or worse, illicit association for sensual gratification; so that this appetite enters into all departments of life; and nearly the same results follow the use of all kinds of flesh food.

In referring to the subject of abstemiousness in eating, let us indulge in a little metaphysical physiology.

The mind governs digestion. It is observed that sudden and great fright, sadness or joy, often arrest digestion, and have even been the cause of death. Criminals have been sentenced to die by poison, and coloured water

administered in the name of poison has caused their death.

Mental healers perform remarkable cures by the psychic power of mind. The majority of physicians know that the confidence of the patient in the remedy, is as potent as the chemicals administered.

It is known that a radical change in the kind of thought will produce a change in the appetite, causing a desire for unusual kinds of food. The reason for this lies in the fact that the mind is in direct relation to chemistry: certain qualities are essential to certain kinds of thoughts, from the elements of which, thoughts are formed. Every seed, when planted, will produce its own peculiar structure, and certain chemical combinations are essential to its growth into that structure. The kind and quality of plant is indicated by its form; therefore, we conclude that certain elements must be present in the system in their proper relation, otherwise the form will not be manifest.

Thought is form, and therefore must be and is formed of something. Those who labour with either hands or brain find that they must feed the body in proportion to the demand made upon it.

Intense mental activity exhausts the body, and food is the means of supply. If this is so, and it is a fact known to all, then, it follows that whatever thought is kept active while taking and digesting food, will cause the body to select from the food and to assimilate the elements requisite to produce like thought. Hence, while eating, if the thought to develop power and self-control is paramount, that function of mind will be the one abundantly supplied, and the one which will grow rapidly and exert its influence in the direction desired. Evidences and arguments in support of this very important thought would fill volumes; but, the mind that practises all these methods of self-culture will perceive and comprehend the value of them.

We quote the following extract from Dr. J. H. Kellog's "Domestic Hygiene and Rational Medicine," page 361, *Food and Diet*:—

"Since the human body is made of what is received into it in the form of food, it is evident that the character of a person's food will determine the character of his body. Experiments have again and again proved this to be true of animals, and it can be no less true of human beings. A few facts bearing on this

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point may not be without interest to the general reader.

“ It has been found that the bones of hogs which have been fed on food coloured with madder, a peculiar colouring matter, were stained the same colour. When herbivorous animals are fed on animal food, their flesh acquires an unpleasant and unpalatable flavour.

“ M. Monclar, a French agriculturist, has been experimenting upon this subject, and finds that he can flavour the flesh of animals at pleasure by feeding them upon various kinds of food and employing a variety of strong flavouring substances. He was led to investigate the subject by the observation that hares killed in a wormwood field, and eggs laid by hens that had eaten diseased silk-worms, had such a nauseous taste, that no one could eat them. These facts accord well with an account which we published, some years ago, of the poisoning of a family by eating chickens which had fed upon potato-bugs. A few years ago, also, a case was reported in which a family in Ohio were poisoned, some fatally, by eating chickens which had feasted upon the carcass of a cow that died of milk-sickness.

“ **FOOD ELEMENTS NOT FOOD.—By means.**

of numerous experiments at the expense of numberless dogs, rabbits, pigeons, cats, and other animals, it has been clearly demonstrated that, while the various elements mentioned are food elements, they are not in themselves food, either when taken alone or when artificially mixed.

“ Dogs fed on albumen, fibrin, or gelatine—the constituents of muscle—died in about a month. The same results followed when they were fed on the constituents of muscle artificially mixed. A goose fed on the white of egg died in twenty-six days. A duck fed on butter starved to death in three weeks, with the butter exuding from every part of its body, its feathers being saturated with fat. Dogs fed on oil, gum, and sugar, died in four or five weeks. A goose fed on gum died in sixteen days: one fed on sugar, died in twenty-one days: two that had only starch, lived twenty-four and twenty-seven days. Dogs fed on fine, white-flour bread, lived but fifty days: dogs fed on brown military bread, made of the whole grain, were maintained in perfect health: dogs fed on the so-called inorganic elements,—the salts which are extracted from flesh,—died sooner than those which had nothing at all.”

The importance of food, mental conditions, and surroundings, as factors of refinement and growth, is illustrated in the rapid transformation which takes place in many of the immigrants to this country.

A striking exemplification of this is furnished by the Irish immigrants of the lower classes, who arrive here very coarse and low down in the scale of manhood or womanhood, but whose children have scarcely a trace of resemblance to their parents. It cannot be questioned that their habit of thought and surroundings are the cause of the refining miracle wrought in these children. All this is a powerful suggestion of first, the necessity of beautiful and harmonious surroundings; second, cultured associations; and third, proper care as to the kind, quantity, and quality of food taken.

It has been observed that health and happiness are the results of a life in harmony with the laws of our being. At this point in your experience, you will observe that there are two kinds of sensation, each being characterized by a sub-division of pleasurable and painful sensations. The first or principal division is the sensations of the body, and pleasure or pain of the mind. While, in the ordinary person, mind and the sensations of the body are

in their normal conditions inseparable, yet, one or the other always leads and governs.

It is generally admitted that happiness is the aim of life; therefore, in the "Declaration of Independence" of the United States, we have these words: "We hold these truths to be self-evident: that all men are created free and equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." This is true; but have they obtained the object of their pursuit? It is claimed by those who have made a study of this subject, that there is only a small percentage of happiness in the world, while the capital stock is of the opposite character. Was this the design of our Creator? O no! yet, the laws governing this state of things are in accord with His design. The cause of this failure to realize happiness is, that the people have centred their minds upon the physical organism, and regard that, instead of the intelligence, as the real self. This is delusive.

All pleasure arising in the physical body reacts upon the mind, producing pain in that direction, because it is a disturbance of the normal action of life. A wise soul once said

to me: "I do not like to have any sensations in my body, for, when the body is normal it has no sensations." This is true. Is there any sensation in your hand when it is lying quietly by your side? no; but if a fly lights upon it, you feel it. If you are pricked by a pin it hurts: why? because the life is disturbed in its normal action. There is no taste in the mouth, unless something of a foreign nature is taken into it; then, the sense of taste is excited, and with it Nature makes conditions to adapt itself to the work of taking care of this substance. And so it is with every sensation; it is a disturbance of the life,—life in motion, and this is exhaustion.

In advanced souls there is a constant desire for—what? While looking wholly to the senses, they try in every conceivable way to gratify them, and thereby, sometimes, form destructive habits; but every effort in this direction brings pain and disability, mentally and physically. That desire, then, must arise from some need in the mind. When you begin the practice of ignoring the senses, except as informants of conditions needing the attention of the mind: when you constantly regard the body as a chemical laboratory through which

you have access to all the qualities of nature, and the senses as sentinels that inform you of conditions and demands—you being the Master—the mind controlling—then you will begin to know what happiness is. The act of controlling your own body will create within you a consciousness of power that is both pleasurable and profitable; but seeking pleasure through the senses is always disastrous.

The distinguishing characteristic of man is to seek his pleasure through the gratification of the mental tendencies, while the animal lives wholly in the gratification of the appetites and passions. You desire to be more than a mere animal? then, live in the mind. Your animal body is yours, not you, but is so constructed as to serve you in the most important ways; therefore, it must be well cared for,—even more than a valuable horse, for its sphere of service is not only to carry you around, but to adapt you to uses in the material world, and to supply you with elements and conditions for thought: methods for obtaining knowledge, as well as for growing capacity to think and act.

Few realize to what extent their bodies are deranged by abuses and neglect. It is a rare thing to find one whose body is in proper working order. Most people take more food than

they can utilize, and nature, in her effort to harmonize and adjust itself, causes wasteful habits in the system, or disorders the digestive functions. The mental disturbance of the dyspeptic is well understood, and is evidence that every disorder in eating and drinking will react upon the mind. These small obstacles must be removed if you desire to actually increase the mind powers; and in doing this you accomplish just as much in every other direction. Disordered sensations are deceitful guides; and as sensations are generally of this character, a stoic habit of life is necessary, until all of them have been brought into harmony, so that they will report faithfully.

SECOND LESSON.

METHODS FOR OBTAINING PERFECT HEALTH.

MOTTO.—*In the unyielding will is health: in the weak will is sickness and death.*

THE following methods necessarily serve as the ways and means for not only establishing the health of the body, but also for strengthening every faculty of the mind. Every practical physician knows that disease can, in a great degree, be arrested by active energy of the mind, put into operation in the physical body. It is well known that disease can be thrown off by positive action, and that people who are discouraged, and who have little or no energy of will, are sick all the time. Sometimes housewives get into a discouraged condition, and for that cause alone are under the doctor's care continuously: on the other hand, it is observed that persons who are active have no time to be sick. If they get up in the morning feeling "poorly," they rally their will and begin to rush around: you ask them: "Are you not feeling well to-day?" "O yes," they

say, "I am all right, I cannot be sick," etc. This thought, "I cannot be sick," is the vital centre of the system of mental healing, under its various names; because, if one can confidently resist disease, and knows how to resist it, he will conquer it in all its forms.

The ability to resist adverse physical conditions can be carried so far as to actually overcome the effect of poisonous drugs. A gentleman, in business in Philadelphia, told me the following story: "The druggist next door, by mistake, took a powerful narcotic. From his knowledge of the power of the drug he knew that he must die, but his will would not yield. He walked the floor until, becoming exhausted, he would drop into a chair, until, feeling the stupor coming over him, he would spring to his feet, and with all the will he could rally, stamp across the floor, until his strength failing, he would again drop into a chair; and he persisted until he conquered the effects of the drug, and saved his life."

Proverbs xxiii. 7. says of a man: "For as he thinketh in his heart, so is he." Yes, true; whatever we can believe without a doubt, is a verity. Paul said of this principle of unwavering belief: "Faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen."

The methods given in the lesson upon dietetics (First Lesson), are the first essential steps in the direction of the acquisition of this faith; and the following rules of action, more than the methods heretofore given, are such, that an observance of them furnishes sufficient evidence of their importance.

In order to conquer disease, you must deny its right or power over you: for example, if you have a pain which retards certain movements of the body or limbs, those movements are the ones you should make in as positive a way as is possible without injury. If you feel dull and inactive, take active exercise. Keep in your mind the clearly defined difference between the physical senses and the intellectual consciousness. Remember that you are superior to and can control every sensation of the body; and with this thought as a basis, you can cause the body to obey your will, even to excluding disease.

We often hear imagination referred to as a prolific source of disease; if this is true, why cannot the imagination be made to serve as a means of cure. If the imagination is potent in one case, it certainly must be in the other: united with a firm belief, it will kill or cure anyone.

THE CARE OF THE SKIN.—The skin is full of little pores or tubes, from which a large amount of the effete matter of the body exudes. In the case of active persons, two or three days are sufficient for a coating to form over the body similar to that of varnish. This coating is composed of acid and fatty substances, and a little perspiration causes it to decompose, which produces an offensive odour. This process not only closes the pores of the skin and produces a languid feeling in the body and mind, but there also springs into existence an insect parasite called *demodex follicularum*. We will not attempt to describe in detail these savage little brutes, with eight legs and sharp claws, and sharp lancets for puncturing and burrowing into the skin, producing an itching, and sometimes eruptions similar to the disease called "mange," common to dogs; and it does not take very long to produce these results if the proper amount of bathing is neglected.

We, in a measure, breathe through the pores of our skin, and if they were all closed, we would die almost as quickly as if the lungs were deprived of air. These pores or tubes are provided at the outer surface with muscles by means of which they open and close: they open when the body is warm, and close when it is

cold. When we are cold we close or draw together these pores to prevent the heat from escaping; and when they are healthy and in good working order, we are not apt to "catch cold," or to be quickly chilled when cold air strikes us. Use is most essential in order to keep these muscles in proper condition, so that they will serve us as nature intended: like all other muscles if not used for a long time, they cease to obey the will. If we carry one of our arms in a sling and do not use it for a long time, we will find that it will take considerable effort to make it obey our will when we desire to use it again; and so it is with persons living in an even, warm temperature, they lose the ability to close these pores, and a cold wind blowing on them chills them and produces a cold. When those in whom the pores are inactive get into a very cold bed, touch the body with cold water, or allow the cold air to blow on them, it gives a shock to their system that they can scarcely endure.

To teach you how to gain control of the muscular movement of the pores: to avoid colds: to keep off contagious diseases; and to conquer and take control of the body, the following advice is given:—

1st.—Never sleep in a heated room; and

keep at least one window wide open so as to admit plenty of fresh air, NO MATTER HOW COLD THE WEATHER.

2nd.—Never sleep in a garment worn during the day.

3rd.—The bed should be well aired, and kept fresh by frequent exposure to the sun.

4th.—Never sleep in a room that the sun cannot enter.

5th.—Always take off all your clothing and rub your body over with your hands before putting on your night robe. If you are of the class who are sensitive to cold, etc., make it a rule to take a cold douche immediately upon rising in the morning.

Have at hand a coarse, dry towel and a woollen cloth; each of these should be long enough to admit of taking an end in each hand; one over your shoulder, the other behind you. Use water the temperature of the atmosphere of the room, or as nearly so as practicable. Dip the woollen cloth in the cold water, and wring it so that it will not drip, and wet the neck and back with it, after which rub the wet parts of the body dry and warm with the crash towel. Then wet the front of the body, and dry in a similar manner; then the limbs and feet—first one, then the other;

rubbing one warm and dry before wetting the other; and lastly, the arms. Now, rub the body with the hands until all indications of dampness are gone, and the skin feels smooth and soft and warm: do this vigorously, and then move about the cold room until the cold air strikes every part of the body.

The morning cold water bath may be preceded by a warm water bath with the free use of soap: after which use the cold water, as above directed. This warm water cleansing bath is not essential oftener than once a week, unless you eat a good deal of meat and perspire very freely, when twice a week is the outside limit. When you get so that the cold water, the cold air or the cold bed, feels good to you, then these cold baths should be taken every second morning; and on alternate mornings in place of the cold bath, rub the body with a dry towel, and take the cold air bath. It will be better for ladies whose vitality is low not to take these cold baths oftener than every third morning.

The above process calls into activity the muscles of the skin, and frees them from the effete and oily substance that forms a coating over them. The use of a flesh brush is recom-

mended, when the warm bath is taken, for the purpose of special cleansing.

The philosophy of these directions is this: while the body is comfortably warm, no effort is made to close the pores; but when the body meets the cold air, they are closed by its inclination to draw itself together. If the muscles of the pores have not been used in this way for a long time, we have lost control of them, and the cold air rushes in and chills the system, and diseases the flesh, or we "take cold." We know that if we cut, bruise, or burn the flesh, and expose the injured part to the cold, we take cold in it, and it becomes inflamed, fevered, and very sore. This is because the cells become chilled in consequence of the muscles, just mentioned, being atrophied, which renders it impossible to shut the cold out; but these cold baths put them in a healthy, active condition.

These cold woollen cloth baths can be taken by the most delicate persons without danger of unfavourable results, if the directions are *wholly* followed; but if you undertake them in a room where there is a heater or a stove, you will be very sure to take cold, and perhaps a fatal one; because, when you apply the cold water you close the pores: that is a strain, and as soon

as you feel the warm air strike you, you relax, that is, you allow the pores to open, and the cold air rushes in and you become chilled. Again, ladies are apt to take their baths with a portion of their body covered, which has the same effect: the part that is warm causes the rest of the body to relax, and a cold is the result; but if the entire body is exposed to the cold at once, the condition of guard is maintained, and you are safe from taking cold. Then, let those of sedentary habits dress immediately, and as quickly as possible go out for a rapid walk, so as to cause quick, full breathing, and on their return take half a glass or even a glassful of cold water before eating breakfast, or, if found preferable, take the water before the walk. Persons of active, physical habits, had better take the glass of cold water and then go out and take deep, full breaths, so as to throw off all the carbonic acid gas from the lungs.

We hope that none of our readers will reason, as some do, that if a little is good, a great deal is better, and thus be led to carry these instructions to extremes; for always remember, that evil is perverted good, and a thing potent for good is just as powerful for evil. Even such simple instructions as these,

when placed in the hands of all, are likely to be misused; for some are energetic and inclined to overdo, while others are timid and cannot be persuaded to do enough; and to partially follow these instructions is as productive of evil as to overdo them.

Practise decisiveness of thought and action; that is, let every motion be made for a purpose that is well defined in your own mind; and in everything that you do, study to make as few motions as possible, and this will greatly aid your mind in forming the habit of careful deliberation. Guard well your words, so that you may not say anything except what you mean, and what you yourself fully comprehend; and as you express an idea, think of the meaning of every word, and use no more words than are necessary to convey the idea. This will create confidence in mind of your hearer, in your intelligence. Avoid all confirmatory efforts; they bring a conviction of weakness and falsity. We often hear such expressions as: "If you do not believe it, I can prove it by 'so and so';" "I mean what I say," etc., to say nothing of much worse forms,—the effort to confirm by an oath, or the wish of evil upon one's self if it is not true. Do not even argue the case unless opposed:

state the fact quietly, and if occasion requires, give reasons in as few words as will convey your ideas; but, at the same time, be sure to express your ideas so fully as not to be misunderstood. Avoid haste: be calm and deliberate in all your acts, thoughts, and words: never, under any circumstances, allow yourself to become excited. Laughter, when it is too hearty, weakens the power of the mind; avoid it. Do not be too slow of speech; first think of what you want to say, and then say it without halting or hesitation. Study the tone qualities of your voice. A person living wholly in the excited animal senses pitches the voice very high. You, who think as MEN AND WOMEN, modulate your voice to suit the distance of your hearers, and consciously speak TO THE INTELLIGENCE, AND NOT TO THE SENSES OF YOUR AUDIENCE. Many judge of character by the tone qualities of the voice: a thoughtful person meeting one whose voice is pitched to a high key, at once loses all confidence in and seeks to get away from him; it grates on the finer sensibilities and causes great repulsion.

One's mind is always affected by the manner of expression; therefore, if you wish to be thoughtful, always speak thoughtfully. There is so much more in this than we can express.

We will further urge the consideration of this matter, by asking you to OBSERVE THE TONE OF YOUR OWN VOICE, when with someone who is grave and very intelligent, and whom you greatly respect and love, that thereby you may learn your normal tone of voice; then, under all circumstances, keep that tone, with the changes necessary to indicate mental states, emphasis, etc. All this is learned in the study of elocution, an art of which everyone should know something, no matter what his sphere of life may be. The physical drill of the Monroe School of Oratory is of great value to all classes of people.

Avoid all feeling of pride; it is the expression of *folly*. Carry your body with dignity, act as though you were a king, but never forget that you are only a man, as is the beggar you pass on the street. Always carry your head erect, chin slightly down, body straight, with sternum—breast—to the front, shoulders back, step elastic and positive, but not hurried; let your steps be measured and regular. Avoid swaying along, but try to *glide along* with as little motion of the body as possible. Remember, that all form is the expression of a thought: a thief crouches; a weak mind allows the body to swing from *side to side*, and a treacherous

person wiggles through the world like a snake ; so every motion expresses the inner thought, and also thought is affected and controlled by motion. This is so potent in its results, that no matter how much culture one has, if he persists in any evil, it will manifest itself in the movements of the body.

As a means of culture the above suggestions are of greater importance than will at first be realized ; and when you begin by conquering habits, and gaining control of the appetites and passions, this higher life will come naturally and with very little thought. According to the usual custom used in writing, each of the above suggestions should have many pages in order to impress the reader with its importance, but, our motto is,—BREVITY: we wish only to suggest thoughts and methods for you to work out. Think of this: EVERY THOUGHT HAS A FORM, AND EVERY FORM IS A THOUGHT EXPRESSED; AND EVERY THOUGHT HAS TWO MODES: ACTION AND REACTION—ACTION UPON OTHERS; REACTION UPON OURSELVES.

THIRD LESSON.

TO PUT THE DIGESTION IN ORDER.

MOTTO.—*To live for other eyes, is a life of hypocrisy. The house in which I live is of polished marble, decked with the most exquisite ornaments. It is my pride to keep it looking beautiful. Is it clean and pure within?*

'ALLEGORY.—There was once a very wealthy man who had a son and a daughter, for each of whom he built a house. For this purpose he employed the greatest architect on earth, placing in his hands unlimited means with which to build the most beautiful structures possible. This wise builder exhausted all the facilities of earth's art and mechanics, and the structures were transcendently beautiful and convenient in all their arrangements.

When possession was given to the young people, they conceived the idea of these beautiful mansions being places for sensuous pleasure, and so used them until every room

was filled with the debris of their revelries. They did not think of cleansing them, until they were so filled with decaying substances, that all their pleasures were but the ravings of delirium, and the emanations from within discoloured the walls, even to the outer surface.

That young man or young woman may be you, dear reader, and that most beautiful structure, your body. Now, is it not well to commence house-cleaning? If methods of house-cleaning are a lesson you have never learned, we will give you a few practical suggestions in that direction.

The habit is prevalent of eating wholly for the gratification of the appetite, gorging the alimentary canal with flesh, with all kinds of pastry, and, too often, with intoxicating beverages, together with tea, coffee and tobacco; all of which create a morbid appetite. How seldom you think of the mass of corruption in your body, caused by all the delicate leaves that line the intestines being coated over by the slimy matter taken as food, remaining there until decomposition sets in, when the breath becomes heavy with the odour, and the emanations of the skin are so laden with the fumes of the matter, that many days before should have been passed off with the excretions of the

body, that any sensitive person who is truly keeping his house in order can smell them as he sits with you in, perchance, the elegant drawing-room, church, or railroad car. Those who live in and are surrounded by such conditions become so accustomed to the vile odour that they do not notice it. They frequently wash the body, and the mere suggestion of uncleanness would be an insult to them: but the skin, once fair, has become dark, the pores closed, and their temper morbid and irritable. Women cover up these defects with paint and powder, and, in their "fix up," they look beautiful; but, within, they are putrid with diseases, such as dyspepsia, constipation, and a host of other disorders arising therefrom; and, generally speaking, the more abundant their wealth, the more thoroughly are they disordered. The man or the woman who is forced to keep up excessive exercise has less of the unessentials, as activity works off a portion of this matter; so that the poor man or woman really enjoys the best health.

The methods for cleansing the body should be heroic, in order that the individual may at the same time gain control of the appetite and sensations.

In the first place, we advise fasting. A young

person can make the first fast one of forty-eight hours' duration: an elderly person of *regular habits* had better continue the first fast only twenty-four hours. After the twenty-four hour fast, wait a week or ten days, and then take a five day fast. During the time of fasting take nothing into the mouth to start the gastric secretions, or cause the mouth to water; in fact, take nothing into the mouth but pure, cold water; otherwise, you may injure the stomach. It will be observed that after the first twenty-four hour fast, it is much easier to go through with the second, and after the second, the third; notwithstanding, in the majority of cases, an appetite of intense activity will be excited, and by some, great difficulty will be experienced in controlling it sufficiently to abstain from eating too much. Herein you will have a splendid drill for the *will*: it always follows that they who have the greatest need of development in will-power, have the greatest difficulty in controlling the appetite.

To prevent the hardening of the feces in the colon, it is well, after fasting, to flush the colon with warm water, whether the fast is one of twenty-four hours, forty-eight hours, or five days; but, in the latter case, it is well to do this three or four times during the fast: the

proper time for doing this is on retiring at night.

In order to wash out all effete matter, it is well to inject into the colon at least two quarts of water; expelling it as fully as possible; then inject a pint and retain it all night, and it will be absorbed through the walls and taken up in the water passages. The desired result will be obtained by the expulsion of all the warm water taken.

Cases of prenatal disease can be entirely eradicated from the system by a fast of from twelve to fourteen days. During these fasts you should be constantly active, and hold a positive mental attitude toward the bodily conditions, keeping active the consciousness of the difference between your own real self, the thinking, conscious person, and the sensating animal body. On breaking the fasts, or at least the longer ones, we advise that you first take corn, roasted brown all through, and either chew at least one half pint of it, or grind it in a coffee mill and eat it: roasted wheat, such as is sold for dyspeptics, will also answer the purpose. This should be taken two hours before taking your first meal; and if desired, you may eat tomatoes with the corn. In case the stomach sours, eat some salt fish, which

will sweeten and put it in proper condition. The coarse corn, wheat or granula, will serve as a scrubbing-brush to carry off the coating from the alimentary canal, and put vitality into those leaves that line the cavity, and will open up the lacteals; so that whatever is eaten will fully nourish the body. The habit of continually eating causes inaction of the secretory glands, but, after you have ceased eating for five days, you start a thoroughly reverse action. The fatty material is near the surface of the body; and when you stop the food supply, this is first used up: much of the effete matter is thus returned to the alimentary canal, and really forces open the lacteals, working with them as if they were a sponge: on pouring water containing sediment through a sponge, its pores fill and a coating forms over it until no more water can pass through; but, reverse the sponge, pour the water through the other way, and the pores will be cleansed. In this way your digestive apparatus will be cleansed, and at the same time your blood purified, enabling the system to throw off whatever diseased states may exist in the body; your appetite will be restored to a condition of youthful purity, and if the fast is properly conducted, all the senses will be placed with'n the

control of your will. You should not be too active during this time, and those who are engaged in physical labour, or a business that requires much mental strain, had better take a vacation while fasting.

Most people form a habit of eating, not only certain articles of food, but also certain quantities at regular intervals; this causes a demand for a continuance of the food supply, without regard to the actual needs of the body; but this habit must be overcome before the body will serve according to the demands made upon it by occasional extra activity. It is at such times that people break down; sometimes this occurs when it entails immense losses.

It will be observed that after a fast your appetite enables you to take on flesh very rapidly. By a careful examination of your mental clearness and physical buoyancy, you should determine what amount of flesh you carry best; and when you have as much as gives you the best results, lessen the *quantity* of food, but not the *quality*; for you should study to take such quantities as best serve your needs. Feed your body as a fireman does his boiler; when the pressure of steam is low, he feeds his fire, but when the pressure is high, he withholds the fuel, and so should you.

Dr. Tanner, and Succi, lost about three-quarters of a pound of flesh per day; but when they began eating, they put on one and one-half pounds per day,—just double the amount of the loss during the fast. This evidences how perfectly one can take control of the supply and exhaust of his body. When you have this control, and are forced into extreme mental or physical strain, or both, you can then supply the extra demand, so that marvellous results will be obtained.

We must again emphasize the importance of the use of a decisive will in bringing the body into subjection. The habit of following the dictates of the senses is far more common than is usually believed. Persons may have sufficient control of themselves to stop eating as directed, and drag the body around like an arm hanging by one's side, never throwing the will of energy into it; but in such cases very few of the most important results will be obtained. The body should be handled with a decisive will, at the same time giving it plenty of rest.

Remember the order of these instructions, and follow them in their order, not letting go of one while following the other. If it is found that the cold bath chills the body too much, then hurry through it, and exercise vigorously

until warm. We would advise nervous persons, who suffer considerably with the cold, not to take these fasts in cold weather: spring and fall are really the best times for all: spring, however, is the best time.

During all these drills constant restraint should, from the first, be kept over the sex passions; for, in some cases, the most exhausting activity will arise in the course of these exercises. Bear in mind, that the function of the sexual organs is: first, to generate the seed, which, if retained in the body, will be reabsorbed, and will supply it with new and increased life: second, to produce offspring when such are desired. More will be given upon this subject in the next lesson.

The Hindu Stoic finds that by binding fertile soil on the body, over the stomach, will enable it to draw enough nourishment therefrom to supply its needs while fasting. This shows that the outer surface of the body can absorb nourishment as well as the internal organs. The natural method for obtaining nourishment, is to take into the stomach the seeds of cereals, properly prepared, as the digestive organs can absorb from these the necessary elements to repair the constant waste going on in the

system; therefore, you should use discretion, and eat nothing that is impure or not adapted to supply the needs of the body, otherwise you injure it. You should also keep the inner pores open and clean, just as you do the outer surface of the body; for the lacteals are similar to the pores of the outer skin, and all nourishment is obtained by means of absorption. Therefore, lay aside the very deceptive dream that eating to please the appetite is the unchangeable condition of life: you are more than an animal, yet animals eat more correctly than you do. Shame for the twentieth century civilization, that all arts advance, except the methods that make man more than the brute beast! There is a science of horticulture and zoological culture, but none for the viticulture of the human race. This need we wish herein to supply, for we consider it of greater importance than all the other sciences combined.

Regarding these fasts, we wish it distinctly understood, that they are not to be taken at regular intervals, but, as one takes medicine—when absolutely needed. The series of fasts as suggested is for those who have never fasted, and is put in that form to make it easier for them to take a five days' fast, should they feel the need of it and wish to do so. A

person who has fasted, can fast as long as necessary to accomplish the object in view. The fast system is given as one would place a tool in the hands of a mechanic who understands its use, and who uses it only when necessary. Persons who need a repetition of these fasts most, are the ones least inclined to take them.

FOURTH LESSON.

REGENERATION, THE SOURCE OF LIFE.

*"Now are we the sons of God." (I. John iii. 2.)
You are a little God (His son or daughter),
having power within your own body to create
another, or others, or to recreate self and to
renew your youth "like the eagle's." (Ps.
ciii. 5.) You have through this wonderful
body, access to all the resources of nature; why
should it grow old, and infirm, and die?
Having complete control over it, you can be
what you will to be.*

HERE is a subject for thoughtful musing and study. Why is it that the seeds of vegetation, such as wheat, corn, rice, and oats are the food of man? It is because the life is in the seed, and we take it into our bodies and absorb it for the renewal of our own life, which, through activity, is constantly being exhausted.

Eggs are the seeds of the birds that lay them, and the flesh of the birds or beasts is the product of the seed of their species. The

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nut is the quintessence of the tree, and is a seed that would produce another tree like the parent. What does the spider do with the immense amount of food it eats? In proportion to its size it consumes what would be equivalent to your eating a whole sheep for breakfast, an ox for dinner, and a yearling calf for supper. What becomes of all that nourishment? In the summer, when they are active, look for one of the spiders that has a large sack attached to it: carefully open the sack, which is often many times larger than the spider, and you will see scores of diminutive spiders in it. These are the product of the food it has taken. Again, watch the worm feeding on a green leaf, of which it eats large quantities: its body is almost a hollow sheath filled with the sap of the leaves, from which it absorbs the nourishing elements for its growth, passing off the refuse as a dry deposit. The food which you take is transformed into a fluid, and finally passes into the colon. On its way through the body, the proper elements for nourishment are absorbed from it, and in the colon it is finally hardened and passes off as in the case of the worm. The worm, however, has not the organs that you possess; it is in itself nothing but a digestive apparatus, and

after finishing its work in that direction, it lays itself away in a cocoon and sleeps until spring, when it takes on wings, comes out and flies around; feeds and lays its eggs, then dies as if all its life were deposited in them.

When the male and the female of certain insects copulate, she absorbs all the substances which his body contains, and he dies, leaving only a dry shell. She then forms her young from the elements she has absorbed; gives all her life to them, and then dies also. Watch all insects, and you will see that their busy life is spent in gathering material (food) out of which to produce their kind, and then die or are eaten up by something larger. Look at all life; vegetable, insect, animal and man, all are alike; living only to obtain food to nourish the body, produce offspring, and gain power to care for and bring them to maturity, after which they die; and the life produced through their organism lives on in other organisms (their children), more in number, but the same in kind. But, in all organic forms below that of man, the stronger subsist upon the weaker; that is, they take their life and the substance that it contains and create out of it their own higher species; and finally, man, feeding upon all below him, receives this life that has been

carried up through its varied forms, and obeys the injunction to "multiply."

From what has been said, it is evident that the generation of life is the method of creation of the higher from the lower, in gradual gradations, from the life in a drop of water up to that of man. As man possesses a mind, and varied capacities for using this life otherwise than in the mere production of his kind, we may reasonably inquire if there is a way by which he may utilize it for the increase of self in all its parts and functions. We know that those who are overworked have little or no desire for the act of procreation; also, that minds under constant mental strain seldom think of it. This evidences, that, either in action of body or mind, man may utilize this life-element generated in the body. If this is true, and we think that all persons of experience and thought will agree that it is, then it is certain that the reservation of this element in the body is essential to the power of mind and body.

Even to the casual observer the evidences bearing upon this subject are too patent for dispute. Look at the pure young woman: her cheeks are red; her eyes bright; her hands warm and dry; her movements buoyant and vigorous, and her face covered with smiles;

she is happy in her innocence. In course of time she marries; and after a few weeks or months at most, you again meet her; the rose is gone from her cheeks; the lustre from her eyes; the joyous smile from her face. Instead of bounding along as if her body had no weight, she moves heavily, and dark clouds are under her eyes. Take her hand: it is cold and moist. Pass her by and call on her at the end of the year. Now she begins to look pale and thin. Ask her what has been the matter, and she answers: "Oh, I have been sick; I do not feel well now." What has wrought this change in so short a time? Certainly, there must be something very wrong in the marital habits. Nature always rewards the obedient with abundance of her good; but, always punishes the sinner against her laws, and never excuses because of ignorance: the God of nature does not remove the sentence that nature imposes, even in answer to devout prayer. But, follow that young woman further; see her after twenty years. She is now worn and aged: around her are several children. The eldest is a son of eighteen: his face covered with pimples; his hands cold and clammy; his eyes dull and watery, and his intellect capable of naught but mischief. He

learns slowly at school: frequently gets into trouble for his wrong-doing: chews tobacco: smokes cigarettes: eats enough at each meal for two men: does not care to retire until late at night: it is with difficulty that his parents can get him out of bed, and when up, he gapes and lies around with no ambition. What do all these symptoms mean? What do they evidence against this young man? That he is injudiciously squandering his life in secret vices, and consequently is devoid of animation in mind and body. He lacks all the constituents of growing manhood, and is an easy prey to almost any vice that may be placed in his way. It is largely from this class that the recruits for our prisons, insane asylums, and alms-houses come. He may escape these and marry; but, his body is not fully developed and his mind incapacitates him for anything but menial labour.

Where did all this evil begin? With the ignorance of his parents, and the consequent excessive indulgence of their sensual nature: he was inflamed, even in his mother's womb, with that all-destroying passion. The waste of the vital energies was the cause of the mother's almost constant sickness and rapid decline, and this loathsome condition of her son is due

to the same cause. Under the same conditions, all the foregoing symptoms are just as apt to appear in a young woman; but, in her case we must add that dire result, prolapsus, and general debility of the organs that were destined to reproduce her kind. In consequence of indulgence in these secret vices, she suffers all her life; and dies young. Her husband has had no pleasure in the domestic life; for, her mind has been dwarfed: her sex nature destroyed, and the doctor has been in constant attendance. The husband has had the care of an invalid; the doctor's bills to meet; and perhaps, after his day's work is done, several puny children to care for. Oh, the horrible nightmare of a life controlled by sex passion! The dire results in its path are worse than,—well, there is no comparison anywhere in nature.

Why is it that those who *know this most terrible* of all monsters remain silent? Is it because they do not know how to remedy the evil? Many say to us: "The world is not ready for this kind of teaching"; then it will never be ready; for unless these teachings are received, the race will go no higher. Its only means of perpetuity in this country is by immigration; for, without the Germans, Swedes,

and Danes, we would rapidly decline: although the Irish give vitality and numbers, yet, they furnish the elements of intensified passion and iconoclasm. There are to be found among them, however, many exceptions in this particular.

Let us return to the young man or woman. Ask them: "What is the cause of those pimples on your face and swellings on your neck?" and they answer: "I inherited scrofula." Yes, you inherited a passion that you might have controlled; but as you did not, you have these results.

Another young man appears bright and active; but is often seen in questionable company, and is ever seeking to gratify an inflamed passion. Look into his face and notice the pores of the skin; they are full of dark specks, or deep, coarse cavities like pin-holes, and his mind is obtuse in regard to everything but the commonest habits of life. Base, secret habits are sure to make their marks upon the face.

I am aware that it may seem inopportune to give all these evidences of the secret vices of men and women; but the sooner these things are unveiled, the sooner many of them will be remedied. What young man would not rally

his will to conquer these vices *if he knew* they were *indelibly* engraved on his face, so that all who saw could read? Let us, however, note certain exceptions: small pimples on the forehead and not on the face are an indication of active passions with occasional involuntary losses, and, therefore, do not indicate secret vices. The hand of a sensitive person may, through the simple act of shaking hands, or when under embarrassment, become cold and moist: other than these we can make no exceptions. Now, if the marks of the derangement of the blood and of the whole nature, arising from the waste of the seed, are so decided and so exceedingly bad, does it not evidence that in these cases the course of life is all wrong? The case of the mother and the son is not a rare one: we might almost say that instances are rare in which none of these results are apparent.

The organ of generation has but two uses; the first and principal one is to generate seed for the purpose of supplying the body and brain with proper powers; the second, to produce children. No one should under any circumstances, allow the slightest escape of the seed, only in the case of married people when both husband and wife desire a child.

The dividing line between the animal mind, coloured, directed and controlled by sexual desire and all that grows out of it, and the proper mentality of *man*, seeing things as they are without colouring and shading, is found in the fact that man, in his true sphere, controls the generative forces, while the animal is controlled by them.

It is within the normal ability of the human mind to grasp the most subtle or expand into the sublime; but as long as man submits to the controlling power of sex desire, it will continue to wield its colouring and biasing influence over all his consciousness. Who has not met men, old and young, whose minds were so thoroughly controlled by this monster, that every mirthful thought was disgustingly obscene? While sometimes possessed of a low cunning, enabling them to keep up a show of success; yet, the mind is totally incapable of an exalted moral thought. True, these are extreme cases; but, go among the "roughs" of our large cities; down into the "slums," and listen to the conversation of these people, and you will hear the most loathsome vulgarity, which is but the expression of the vitiating influence of the passions on the mind and habits. We challenge the world to cite from

history one instance of a criminal character who was chaste in these respects.

We ask you to make a study of this subject, and you will find that all immoral and vicious, or even dishonest characters arise wholly from an abnormal sex nature. In the controlling influence of sex lies the first step on the downward path. Because of this the ancient philosophers and biblical historians have called the sex principle, "that old serpent"; "the Devil and Satan, which deceiveth the whole world." (Rev. xii. 9.)

Many of our "good" people are unwilling to believe this, in fact, even refuse to think of it, and are offended when their attention is called to the subject. They are like one harbouring a corrupt mass of decaying matter in his closet, which is causing constant sickness and death in the family, and who will not be told that all his trouble comes from this source, —it is too disgusting to his sensitive nature. Not only so, but the people see no way to remedy this great evil; for those who are accepted as authority upon such subjects have impressed upon their minds that the waste of the seed is necessary to health; that when involuntary losses occur, it is only a natural overflow, etc.: hence they have concluded

that the Creator has been partial to the animal world, but has endowed man with an adversary over which he has no control. However, thanks to our Creator, such is not true; and we believe that we now have with us, in this opinion, every first-class medical authority of recent date, and also have the experience of thousands of men and women who have received our instructions and have put them into practice, every one of whom will give, as many have already done, the very strongest testimonials of BENEFICIAL results obtained therefrom.

We will now first state what should be accomplished and how; and afterwards, the laws governing these things.

We have said that the sexual powers are intended to serve but two uses, the first and most constant of these is in the renewal of our own vitality: the second and occasional use is—propagation. Every healthy man or woman produces many thousand germs during the year, each of which is capable of producing another organism equal to that of the person forming the germ. These germs should never be allowed, under any circumstances, to leave the body, except when husband and wife both desire a child; then, before they come together,

preparation should be made for a sufficient length of time to put their bodies and minds in a proper condition.

This act, even with those most zealous for children, could not properly be repeated oftener than once in eighteen months, which, for the man, would amount to almost a continent life; and it would add much to the woman. Children produced from fully matured and well cultivated germs would be an honour to our race; and child-bearing would become a delight instead of being attended with danger, sickness and pain as it now is. Great care is taken to develop good horses, cattle, sheep, etc., and even fruit and vegetables; but no thought is given to the prenatal development of our children. If men and women had complete control of themselves in these matters, then, the way would be open to begin the culture of our own species; but, as it is, they constantly yield to impulses, without regard to anything else. The pernicious teachings upon the subject of sex life, given by professed scientists, are wholly responsible for existing conditions.

A man in gentlemanly dress, who had been listening to me upon these subjects; speaking in a cultured tone of voice, asked abruptly: "Do you mean to say that a person could, if he

or she wished, stop all discharge of the sexual life?" I answered: "Yes!" He replied gruffly: "I don't believe it!" This man simply gave voice to the belief common in the world, and many reasons exist for these convictions. Many a man has said to us: "Why, I cannot control what takes place in my sleep; I know nothing about it until after it is all over." Yes, you can. You should first decide in your own mind that under no circumstances whatever will you indulge the sex passion. A complete decision of the mind is the battle half won, for anyone; and for many, wholly won, as the decisions of the mind enter into and control the dream state; some, however, have greater difficulty than others. In order to gain this control, it is necessary in many cases, to charge the mind not to let go of the consciousness of the body, and so refuse to sleep soundly. Those who find that they must give up their sound sleep for this attainment, need not fear any evil results; for, as they become more successful and the body becomes more potent, the need and inclination to sleep soundly will pass away. Those who experience great difficulty in overcoming the waste of the seed will find that after they have persevered and succeeded in retaining the germs for even one

whole month, the need of the old-fashioned sleep will pass away; and, moreover, they will observe that notwithstanding they do not seem to sleep at all, they do not feel tired or sleepy; and as they go on, there will awaken within them another consciousness, which becomes active as they close their eyes and forget the body. This consciousness is wholly of the mind; but, it is a condition of the mind that does not use or exhaust the body; on the contrary, allows it perfect rest; and while in this state they can perfectly guard and protect themselves from involuntary losses. Some may have to struggle a long time before they can reach this point; to such we would say: it is necessary that you place your mind in the attitude of one who is compelled to sleep in a place of danger, where he must be on the alert all the time. For instance; if you had a quantity of gold and you knew there were thieves who wished to steal it from you, what would be your mental attitude while sleeping? The life generated in you is worth more than gold, and there are sneak thieves who will steal it from you unless you are in a condition to awaken and protect yourself upon the slightest indication of their presence. At first it may seem a greater task than you can perform, and

so it would be, were it not for the fact that a few days' success rewards you with a condition that takes the place of sleep. Your sleeping hours are nature's time for recuperation; that is, replenishing exhausted life; but, if you retain the seed, the exhaust is supplied without sleep; therefore, the necessity for sleep ceases.

I personally know of an instance in which a man who was retaining all the seed worked continually, day and night, for months, with only one, or one and one-half hours' rest, daily, which he took lying down upon a lounge, and immediately letting go of the body. His mind continued active while his body laid like a clod for half an hour or more; after which the sex nature would become active (in its office of transmuting the elements of the blood into life), and this would continue, without any volition on his part, for perhaps, half an hour, and then cease. He would then arise and go to his work, much more refreshed than if he had slept twelve hours; for in that case, the body would have felt dull and oppressed; because sleep when it is not needed causes stagnation of the blood.

All persons living this life should make it a rule to arise in the morning as soon as they awake, and immediately occupy the mind or

body actively; and when far enough on the way to cease sleeping soundly, they should carefully council and experiment upon their feelings, in order to ascertain how long it is necessary for them to lie in bed, and thus govern the hours of sleep by their conscious needs; but, so long as there are occasional losses, they should persist in not sleeping more than is absolutely necessary for health and vigour. No one can help you, and we have never found one instance in which help in this direction was obtained by prayer; on the contrary, it has often been remarked to us: "So surely as I pray for help and protection, I am sure to fail." Remember, dear, devotional friends, the written word is "*He* that overcometh," etc. Now, if God overcame for you, you would not be the overcomer, nor the recipient of the reward which is promised to those who overcome the creative energies within themselves.

In regard to this very point we must make some careful discriminations. First of all, we meet the question: what do we mean by overcoming. We *do not mean* to kill out all activity or feeling in the sexual organs, because, the purpose of that organ is to generate and transmute the seed for the use of the body and the

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brain, and for soul food; therefore, we mean simply that you get that organ under control of your will.

In regard to this matter you can never judge another by yourself; for all diversity of character, nature, etc., is intensified in this organ. It is the spring (fountain of life) from which nature flows unmodified by education or surroundings; therefore, there are no two alike in this respect.

Regarding ultimates, these laws and methods apply to all; but no absolute rules can be given as to means for reaching those ultimates. One whose nature is very active, and who experiences much difficulty in getting control, should make every effort to suppress all sexual activity, just as if the effort were to kill it out; another who has activity, but no difficulty in preventing waste of the seed, should not suppress a normal action, especially after sleep or quiet rest; for that is nature's time and method for reinvigorating the blood. We hope none will allow a depraved imagination arising from inflamed and unnatural passion to deceive them into any kind of abuse. There are two kinds of passion, each very different from the other; one, imagining base and low indulgence; the

other, an ENERGY, activity; and in so far as it affects the mind, it carries it up to God, and the pure and good, and is entirely free from any base imaginings and desires.

If you are one, among the many, whose vitality is low because of a weakness which renders you unable to hold the vital fluids (and the loss of these fluids is the source from which arises all lack of vitality;—many young girls inherit weakness, so that as soon as they begin to generate life, they begin to lose it from this cause alone), then, it is important that you concentrate all your powers in that direction, and that, beginning with the first of these instructions, you follow them up with will and decisiveness. Those who have no consciousness of activity of the sex life should, as well as others, guard themselves and make sure that there is no waste. Many delicate ladies, who are entirely unconscious of any sexual activity or waste, can, by the will, take control of that organ, when they will discover that the absence of conscious activity has been occasioned by the continual loss of the seed generated; and as soon as this ceases they will find themselves in possession of a great power which will tax their utmost ability to subjugate.

In these lessons we have given the keys to all that is good and desirable in life. The sexual power is the creative faculty; in it is found the source of all the good and all the evil on the earth; because it is "the spring of all human action, the father and mother alike of all the good and evil on the earth; and through its halo alone can man sense the ineffable essence of the Godhead." When it is perfectly normal, and is being used for the health and vitalization of the body, and is held subject to the dominance of the intelligence, then, the body, mind, and soul are in a healthful, growing condition; but, if it is allowed to dominate, it causes us to give our life for mere sensual gratification, and yet we are not gratified, but are deceived and disappointed, and our life is made a hell of vague imaginings, devoid of all reality; and we even lose the ability to see and understand things as they really are.

We know how deceptive the mind is that is under the control of perverted passion; therefore, we repeat the salient point, to prevent, if possible, falsification of our position.

The function of the sex organs is, to the body and mind, like that of the digestive organs

to the body, their action does not mean gratification, but service. If left alone, the sex nature will do its work, and when it is in a normal condition, it will do it properly, without any outside assistance; so, the important work is to put it in a healthy condition and keep it so. Remember, dear reader, this is the fountain-head from which your life flows; if it is pure and good you will be likewise; but, if your life is corrupt at the fountain-head, what can be expected of the results?

“ ‘Tis ignorance that multiplies the wrongs
 Of human nature. Almost all the crimes
 Directly may be traced to ignorance,
 And indirectly through the passions all.
 The man is ignorant of law who gives
 Being to offspring, cursed before their birth
 With passions that destroy their future peace,
 And make the stately fabric of the soul
 A dungeon of impure depravities.
 The man is ignorant of law who takes
 A forced, reluctant wife unto his breast,
 Whose inward soul another’s spirit claims,
 Whose deepest heart expires in constant pain,
 Dying and waking daily to new deaths.
 O cursed ignorance that educates
 Maidens for public barter; that first crowns
 With orange blooms their brows, then turns the key
 Of wedlock, falsely called so by divines,
 To crush them in its infamous Bastile,
 Making the marriage-bed a rack, where they

Must wed themselves, poor children, to despair,
As to an iron giant, while the fire
Of madness inundates the reeking brain.
O God, 'tis terrible! Thou who didst once
Rest cradled in the sainted Mary's arms,—
Whom woman loved, bathing Thy sacred feet
With costly tears, wiping them with her hair,
Break Thou that spell of ignorance that makes
Woman the slave: redeem her captive heart,
Let marriage be the sacrament of the soul,
The deathless union of accordant minds,
The blending of two perfect lives in one,
Whose home shall be a paradise, whose bliss,
Chaste, fervent, lasting as an angel's love.

FIFTH LESSON.

WHAT IS TO BE GAINED BY REGENERATION?

BEFORE beginning this lesson, the above question was asked of a young man in my hearing; and his spontaneous answer was: "Why, everything!" Yes, everything desirable is attainable thereby. We have seen young men and women with pale faces, dim eyes, and poor health, begin a course of lessons on this subject; but, before the course closed or inside of three weeks, their eyes would grow bright, and the colour would return to their cheeks.

Young ladies resort to various methods for producing a healthy appearance to make themselves attractive; and in some cases young men do the same thing; but those who follow these instructions will have all the bloom of health, and in addition will possess that personal magnetism which is so attractive, and which is really one of the strongest factors of success, even in a business way; it is, in fact, the main requisite for the success of speakers, teachers, lawyers, doctors, and even salesmen.

We have often heard young men who are living this life, say, that they have added power to attract the opposite sex. Just here lies one of man's greatest dangers,—that of attracting to himself those who will use every means to ensnare him. Young people who live this life become possessed of such attractive powers that they usually have their choice of a companion from any class of life. However, this is the least important consideration. We know that it is an impossibility to express in words one-half that is to be actually attained through this mode of life; but we will mention a few facts, and leave you to prove them by experience,—then you will know for yourself.

It gives a joyous, happy feeling to body and mind: it clears up the intellect so that one can readily understand the most abstruse subjects: it gives strength and decision of character and directness of purpose: a love of refinement, purity, goodness, honour, justice, and morality: in every conceivable direction it adds to the capacity of mind and body,—a process of growth which will steadily continue: we have never known anyone who could define the limits of the possibility of increase. We have known some of the most marvellous mind-powers

gained through living the regenerate life; such as:—ability to read the thoughts of others: foresee events, and perceive the most subtle forces of nature; in fact, we have abundant reason to believe that the powers of the spirit world may be possessed by those who follow these instructions.

We will relate one incident which occurred in our early experimentation of these methods, which will illustrate many others slightly varied in character.

A business man was induced to live the regenerate life. His business was one which called into use his physical strength, and it was almost unlimited. His constant activity and strength, as well as his keen business ability, were a source of surprise to all who knew him. One day we were sitting in a basement room at the extreme end of a hundred foot store. In order to reach this room from the store, it was necessary to leave the store at the right, turn to the left, pass through a long, dark corridor, and turning again to the right, open a door and descend one flight of stairs. We were busily engaged in conversation with this gentleman, when a clerk made his way through this circuitous route, and called him by name. He

was speaking, and did not at first answer; but when his name was called a second time, he turned in the direction of the clerk,—who had not descended the steps, and was not even in sight,—and said: “Tell her it is all right, I don’t care.” The clerk returned to the store; and as we were discussing matters relative to the spiritual life, my friend turned to me and said: “When he called me, I saw an elderly lady dressed in black, who had engaged my services for this morning, standing in the store; and I knew that she had come to countermand her order. I will go up now and see if this is true.” On his return he informed me that he had found matters exactly as he saw them in his mind, when he was called. This man had been a materialist, and he was naturally very sceptical in regard to every subject bordering on the spiritual; but he had then reached a point in his growth where his scepticism began to give way to a vivid consciousness within himself of the reality of an immortal soul, and of Spirit or God.

We might fill a large volume with similar instances gathered from the experiences of many persons who have developed within themselves capacities of mind which transcend, and

seemingly supersede the five senses; but it is not these marvellous powers alone that you should desire, neither will you gain these alone. This example, however, will enable you to see that if such marvellous results are attainable, there are gradations of mental capacities transcending any that you now possess, and which will be of great use to you in whatever sphere of life you may occupy. For instance, if you have a clear business mind, it will become much clearer, and to a degree transcending the power of others: you will be able to discern the motives of those with whom you deal; and so you will find yourself possessed of added ability in every department of life.

**THE LAW GOVERNING, OR THE WAY IN WHICH
NATURE, UNDER THE GUIDANCE OF AN
INTELLIGENT WILL, CARRIES ON
THIS WORK.**

The first question to be answered is: What attitude of mind is necessary in order to allow nature to do its work without interference? You should first fully decide, so that there is no longer any doubt or question in your mind, that you will stop all waste of the vital fluids; and, that **UNDER NO CIRCUMSTANCES WHATEVER,**

will you allow yourself to enter into the sex relation, or do anything that will cause a waste of the seed: that you will not under any circumstances use the vital forces merely for sense gratification.

When these decisions are really made, so that every feeling within you unites therewith, the work is virtually accomplished,—but very few can do this at once. With many of you there will remain for a long time a hidden desire for the sex relation; yet, by persistent effort, never yielding, you can overcome even this; but once to yield is to give it a controlling influence which is hard to conquer.

When the mind is unquestionably fixed, if your nature is ordinarily normal, you will find that there will be but one period in the month when it will not be comparatively easy for you to carry out your purpose. At that time, however, you will find that new feelings awaken within you, which, unless your decision is well made, will change your mind. Every day after that, there will be a new and increasing force active within.* If you hold the life for fifteen

*Those who have enlisted in the work of overcoming, and who feel the need of added information upon the subject, can obtain it by writing to the Esoteric Fraternity, and enclosing a postage stamp for reply..

days after this experience, you will observe that your mind becomes clearer, unless the passions have firm control of you, in which case imaginary beauties and attractions will present themselves in connection with the sex relation, which will transcend any before known, and this will increase for several months; but if you hold firmly to your decision during the first thirty days, you will observe an improvement in the mental as well as the physical powers, which will steadily increase as long as you continue to live the life. These conditions, however, in some instances come so gradually, that it might take the party a whole year to realize what he has gained, unless he loses the life, after having conserved it for a month or two, when he becomes very vividly conscious of what he has lost, and from the contrast he learns what he had gained. The physiological law is as follows:—Every time the moon passes through the sign the earth (sun) was in when you were born, a psychic germ matures within you; and when the moon passes through your polarity (*i.e.*, through the sign it was in when you were born), intensified passion is created, which, by normal action, without help or restraint, further than to prevent loss or im-

jurious strain to the system, will transmute this germ from its germ state to a pure, crystal fluid. This fluid will be taken up by the lymphatic glands, and deposited in the blood. At first this will produce a quiet, dreamy feeling, unless you are very active, in which case it will simply add to your ability to be and to do that which you wish.

After the first successful month, the psychic germ matures one sign earlier, that is, about two and one-half days sooner. This is more easily observed by women than by men, for it will immediately affect the time of their monthly periods, so that they will occur about that much earlier each month; unless, by a strong will and an active mind they are able to prevent its manifestation altogether, which very few can do. Usually this process will continue for twelve months, or rather, moons, then it may locate at the time of the moon's entrance into Aries, Cancer, Libra, or Capricorn; but more frequently in the latter sign, for reasons we will not now explain.

These manifestations in women do not argue that she only is affected by these conditions, for a man's life is affected as much as a woman's; but with him the manifestations are

only apparent by paying careful attention to his feelings.

It is readily observed by those who lead the life, that all the work is done by the spontaneity of nature, and the part we have to take in the matter is to stop doing; but it will be found by all that this is the most difficult part of it. The whole matter can be summed up as follows:— Put and keep the body in perfect order, and do not waste the life produced by it; and as surely as the power resides within you to produce other lives, so will it constantly renew and increase your own; and as the amount and quality of life decides the quality and capacity of the person, so will these continue to increase in the same ratio.

SIXTH LESSON.

THE CAUSE OF INHARMONY IN MARRIAGE.

THE sex nature underlies all that makes existence desirable: it is the foundation of all domestic life, and its perversion is the cause of all unhappiness, while its proper use is the fountain of constant bliss. The perverted idea that all happiness is derived from sexual intercourse, is the cause of great misery in the world. There are few married people who will not admit that the happiest hours of their lives were those spent while in the company of the one they loved. Many times after two of the opposite sex have been in each other's company, the harmonious exchange of magnetism produced in them such a feeling of exhilaration, that their bodies seemed to have no weight, but seemed to float along without effort, and they looked forward with great delight to the time when they would meet again.

How often we read of suicides resulting from disappointment in love, the reason being that

they could not live without the object of their love; but had these persons married, in all probability they would have felt no compunction at being separated, after three months of married life. Why is this? The reason is that while we are potent with life, there is a harmonious interchange and interblending which feeds the body, mind, and soul; and when the life is exhausted, nothing remains but the memory of what has been, and the desire to find it again. This desire is often the cause of excessive indulgence, that vulgar deceiver that robs both husband and wife of health, happiness, and mental capacity, and makes life seem a mockery and a deception; whereas, the deception is an erroneous idea of laws, a correct knowledge and application of which would make life far more than the dream of youth and courtship. That so-called dream is the real life, and the drugged lethargy of sensual indulgence is a horrible nightmare.

“ I saw two spirits shine above the town,
 Whose marts ten thousand busy mortals throng :
 One said,
 With eyes of pity, gazing down,
 ‘ Behold the dead.’ ”

Truly, the world living in this drugged, sensual state is dead to all that pertains to

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real life; and men and women go about struggling and striving for a phantom that is ever before them, and ever evades their grasp.

One of the causes of delight in the virginal association of the sexes, is the interblending of the positive and negative life-elements obtained from the magnetism emanating from each. The blending of these magnetisms creates life. Life is not a material substance, but is a refined, subtile, element permeating the whole body.

In the generation of offspring the germ is animated by the blending of the life-elements of both parents; but when the life-elements blend throughout the entire body, the pleasure transcends all others that the human organism is capable of feeling.

Love is a hunger of the life which produces motion, and guides the emanations to the object loved. This life emanation will go where it is attracted, and will not be appropriated on the way. It will travel thousands of miles by the strength of the mind, and cause itself to be felt by the one to whom it is directed. Love, then, is life in motion; and the variety of qualities of persons is produced by their different chemical compositions.

All persons cannot love each other, for there are natural repulsions as well as attractions. Where repulsion exists, it should be obeyed; for it exists by virtue of the same law that a seed of a certain kind attracts certain qualities and repels others, and is thereby enabled to maintain its species; otherwise all plants would mix together and become a shapeless, conglomerate mass.

The same law obtains in the creative principle, love; herein is a most prolific source of misery resulting from the marriage relation. Men and women marry without knowing whether there is a proper harmony in the life qualities. How often it occurs, that two good, bright persons marry, and all their friends say: "What a good match that is"; but in a year or so, one, perhaps the man, turns out badly; becomes lazy or vicious; or it may be the wife who degenerates. Why is this? Surely, something is wrong or it would not be so.

If we put two elements together and they combine chemically, another substance is formed: so it is with the life emanations of men and women. The new substance formed by the combining of various life-elements are more varied in character than the elements them-

selves. Sometimes the life qualities of two good people will produce a poisonous one, which will destroy the body or mind.

Volumes could be written on this vital subject, but we only desire to call attention to these evils and propose a remedy. We consider it wrong to point out the ills of human life, unless at the same time we show the way to avoid them; but as we purpose to present a remedy, we must first consider the cause of the difficulty.

While men and women may marry without knowing whether their life qualities will harmonize, nevertheless it is possible for them to be cognizant of it.

Nature has made abundant provision for all the needs of her children, and obedience to her laws will establish love, harmony, and happiness. The perverted state of the passions, and the ignorance of these subjects, has put up such a high barrier between men and women, that but few can cross it without dire results.

The barrier is the formality existing between man and woman, necessitated by the woman having to continually remember her sex, and that she must be careful of her speech and actions, lest the man misconstrue either and

make improper advances. This condition has led to people marrying when they knew comparatively little of each other's real nature, and is the cause of much of the misery, resulting from the erroneous idea, that all there is in marriage is the gratification of the animal propensities.

There is something more in love than the majority of this generation realize. Love is free; it cannot be bound by any law except by that of its own great nature; but sensual acts can and should be bound. The Bible says, "God is Love," also, "God is Good." When human nature is free from the tyrant passion's chains, then love will always be good, because it will always produce beneficial results. It often produces the exact opposite now, because when the barrier is broken down, even in a small degree, young people who are full of life,—love, are blinded to all the effects in their own natures, and cling together.

Nature has provided senses, that if allowed freedom of action would, like the normal appetite, always make right selections; but if there is no choice, that is, if there is no opportunity for people to come into close and sympathetic relations, with the exception of maybe one or

two, they are forced to be guided in their selection mainly by physical appearances.

If men and women were known to be too honourable to wrong another, then a woman could approach the man towards whom she felt attracted, as she would approach a loving brother, and he could receive her as a loved sister; and in the exchange of that manly and womanly sympathy, no sensual passions blinding their sensibilities, they would certainly learn if it was a brotherly and sisterly love, or a more sacred love; and even if they should begin to think it to be true love, when it is not, variety of experience would check their ardour, and suggest carefulness, and by the purity of absolute chastity on the part of both, the intuitions would instruct the intellect, and thus prevent all mistakes in marriage.

There is a love which few have known. It is a love that opens the inner sanctuary of the soul, and when it does, the sunlight of God's great nature shines in and illuminates the mind, setting on fire ("God is a consuming fire") the whole nature of the individual, consuming all evil desires and passions, and exalting the individual to a magnificent man or woman.

Sex passion is often mistaken for love, and

more marriages are consummated because of this than for any other reason. There are many who marry for a home, for wealth, or station; yet, passion has the majority, and you, dear children, can never realize what a terrible monster he is, until you have conquered him and made him subject to your intelligent will. This monster is guilty of all the crime, all the heartaches and sickness in the world: let us chain him now and make him our servant; for he is strong and capable of as much good service as he has been of evil; and we can conquer him if we can go to work in the right way.

The right way is for you to conquer him in your own body; and while you are doing this, teach others to do the same. Young man, teach some other young man or woman. Let your sister woman know that you are more than an animal, and that you are above all animal desires: that you have manly honour which nothing can tarnish, and she will almost worship you as a God; but do not allow her weakness to deceive you. She is worshipping the God manifesting through you, and not you; therefore, do not bind yourself too readily in marriage, for if you do, both you and the one you have chosen may regret it.

Very few every-day occurrences cited to illustrate our thought, will suffice to open the door to many discoveries not before thought of as causes of evil.

We have already noticed the influence of love, or life emanations through sympathetic attraction; hence, anyone with a pure mind when caused to associate with one addicted to sensual habits, will not only have their finer sensibilities benumbed, simply by the contact, but the perverted nature of the other will use every effort to vitiate their pure companion, and drag him or her down to their own level.

Any person who is living a pure life is instinctively repelled by a libertine of either sex; but if the sensualist happens to occupy a high position in society, that repulsion is often ignored for the sake of position, in which case the association rarely fails to impregnate the pure-minded with evil desires.

Who of you who are chaste in your habits, have not met persons whose company, although you may have been with them but a short time, has caused you to realize that you have not only been exhausted, but your whole nature seems to have received a vitiated element, which stupefies all the finer sensations and

mental actions? Few indeed! Here may be fitly applied the old adage: "Evil associations corrupt good manners." The mental state as well as the physical condition of one person is sure to affect another, more or less, according to the degree of sensitiveness and the passivity of the nature.

Where is there a mother or a father who would not feel very anxious about a son or a daughter being in the company of those whom they knew to be immoral in their secret habits? O, how many anxious hours do good mothers, and good fathers, spend when their children begin to go into society! How many girls, and even boys, are shut up like hothouse plants, and never allowed to mingle with others, for fear they will be misled, the parents hoping to choose a companion for them, and many times doing so; and how many lives of beautiful children are wrecked by it!

SEVENTH LESSON.

THE laws that govern the association of men and women, and make that association a necessity, are neither studied nor taught, notwithstanding they are the most important of all, because they govern all the prenatal conditions, yes, the very nature of our children, and are the fountain from which springs all our happiness or misery.

The people of this century seem to be totally ignorant of these laws; and, what is worse, as a result of this ignorance, their natures have become so distorted, that they have no desire to learn them. But we appeal to you,—mothers, and fathers, if you have any parental love, show it in a practical way by placing these instructions in the hands of your children, instead of trying to prevent their reading them as some do, and will; aid us to educate them so they may be saved from falling into the pit into which you have fallen. If you read these suggestions, and your capacity to think has not been destroyed, you will certainly recognize their importance.

The perverted condition of the general thought is so dense, that but few can think except as the public mind leads them. Let us turn our attention to some of the common experiences of life, to some of those to which we have become so accustomed that we have ceased to question their cause, but content ourselves with the thought that it is natural.

The reason why young people love the pleasures of the ballroom, is, that the harmony of music and motion calls all the life forces into rhythmic action, so that in the touch of the hand between the opposite sexes, there is an interchange which neutralizes the true hunger of the sex nature, satisfying all its demands, thereby lessening the liability of their falling. The question might be asked by some: would not the intensity of the action of the life forces, produced by dancing and promiscuous magnetic interchange, lead to greater desire for indulgence of the sex nature? In reply we will say that that would be the case only where the mind and desires were in that direction before they began; but if the desires were for purity of life all real demands would be satisfied without thought of sexual indulgence; in fact, all real demands are satisfied in all cases, the

products of a sensual desire being left with the base-minded only.

It is a well known fact that a person filled with life can dance about a carpeted room, and coming suddenly up to a gas-burner, light it with a touch of the finger. This being true, you will readily see how much of an interchange of sex life there is in a company during an evening's dance. Realizing this fact, is it not enough to make any pure-minded person shudder, to see young, pure blossoms on the dancing-floor with the debauchee, who is, perhaps, filled with loathsome disease? although such a one may be considered a very respectable gentleman, because of wealth and station.

According to the law of generation, opposites attract each other, hence the life emanations of the male are attracted by the female, and *vice-versa*; which is the same law that applies in chemistry. As has already been stated, when two elements combine chemically, another substance is produced. In the chaste association of the sexes, each will readily discriminate between the variety of feelings and mental conditions produced by different persons. It will be observed that one will set the brain in a whirl of uncertainty and chaos; another will

have the effect of giving mental clearness and intensity, causing the mind to run on until exhausted; another will cause physical activity, and so excite the nervous system that it could not long be endured; and others will excite the passions to activity. Thus, every person will produce effects analagous to their own nature; and all these effects are as varied as the natures of individuals. Associating in purity will furnish opportunities for each to study these effects, and decide which would be most desirable for a life-long companion; and will overcome all that vague ideal which so often misleads and deceives young people.

Chemical analysis reveals the fact that the body is composed of separate elements, and that the different conditions of individuals are caused by different combinations of these elements, which gives full evidence that in so far as the combination of these elements differ, so must the individuals differ one from the other. Therefore, we may reasonably argue, that the mind qualities, as well as the life qualities and magnetic emanations, are but the sublimated chemicals of the person; and if this is true, then we should consider the relative effect of one person upon another, judging from their chemical composition.

All chemists know that there are many mild and useful elements, harmless in themselves, which, if put together, will make the most terrible explosives; others, deadly poisons; while others will not combine, but will continue to repel each other in spite of all efforts to unite them.

Men and women marry and combine the elements of their bodies to produce offspring. The query now arises: what will be the result of that chemical combination? We can find the answer in past experiences by looking around us; but you can form a correct answer when you watch and sense the effect of those interchanges which always take place between men and women in all ordinary association. For two persons to sit near each other is sufficient to create this interchange, if they are filled with life; so that when the opportunity is given for harmonious association without that monster sensual desire being present, it is easy to discern correctly what will be the product of a more complete interchange.

As before referred to, how often it occurs that fine-looking, active, brilliant men and women marry, and soon after inharmony enters; one or the other becomes indolent or

inclined to run into vices; when all blame is attached to one, and pity to the other; the fact never being taken into consideration that there has been a chemical change wrought, and that this condition has been created through improper elements being combined.

The time has come for these things to be understood, and if they are not, the people will rebel against the laws that bind men and women together, thereby demanding experience even to promiscuity, which will produce such a fire of passion, that the reproduction of our race will cease altogether. Not only this, but too intense passion destroys the mind and opens the door to all kinds of excesses, which state of affairs is already rapidly gaining ground in the world.

But the thought and habit of chaste association modifies the passions, and precludes all inclination for those soul-destroying vices, self-abuse, and promiscuous indulgence; in fact, such association would make them impossible.

Most young men are taught, by those older than themselves, that all there is of love, or even fondness between the sexes, is the desire for the sex relation; and yet, if they would truly analyse their own feelings, they would

discover a desire for that sweet harmony produced by the chaste love of the opposite sex. Woman's nature is more conjugal love than sexual desire; she wants someone to love and caress. That is the only desire of most young women, and in fact of all women. The real ideal in the heart of a young woman is a strong man on whom she can lean, and into whose keeping she can commit her life, to be controlled, guided, and protected; one in whom she can live and love continually, and who has manhood enough to control himself and live in harmony with nature's laws. Could she find such a one, she would worship him, and pour through him all the wealth of her mind and soul, thus increasing his power in every direction, and especially supplementing his brain power, by supplying all deficiencies. This would continue through life, provided the man had sufficient control of himself to refrain from exhausting her life through mere indulgence of the senses. However, just as soon as he does this, all that pure affection is destroyed. It may for a time be turned into mere passion, and create a morbid satisfaction; but even this does not occur once in twenty instances, as in the majority of cases a complete repugnance

takes place in the woman, causing her to withdraw from the man. In the majority of modern marriages, not only is her power withdrawn, but it is all turned against him, thus becoming a constant menace to both; and many times, the man, through his ignorance seeks in more frequent indulgence for that something so valuable to him, and thereby brings on weakness, sickness, and early death. There is no one thing producing more unhappiness, combat, discouragement, drunkenness, crime, and premature death, than a lack of knowledge on this subject.

Truly, everything is obtainable through a chaste life, a life of self-control, and everything desirable is lost by indulgence. One hour of chaste love between man and woman is worth more to any couple than all the indulgence of a long life. If man pursues woman and forces himself upon her, she will hate him; but if he is kind and gentle, and is careful never to force himself upon her, but always keeps her mind desiring him, she will worship him, and give herself, soul, body, and mind to him; but if her passions are exhausted, she may respect but she cannot love him.

Every woman,—shall we not say every man?

—while there may be exceptions, has an ideal companion which begins to take form and character in their minds as soon as they arrive at puberty. The purer the habits of life, the more perfect is the image in the dream consciousness in the waking as well as the sleeping hours. They begin to look into the faces of everyone they meet, in search of that ideal, and they early recognize something of their ideal in someone or other, although none come up to their standard in all particulars; until brought into close sympathy with one who apparently has many of those ideal qualities combined, they, having no knowledge or teaching on this subject, conclude such to be the one, and frequently marry, only to awake to find it but a dream of youth. The man will then turn his mind wholly into other channels. Some plunge into business and are entirely absorbed by it; while others become reckless of everything, and seek to gratify that unsatisfied desire in society, and in promiscuous relations. Such lives, in so far as any real satisfaction or happiness is concerned, *are failures.*

Woman clings more tenaciously to that ideal than man; her nature being love, she must have some object to love. Woman, under the

same circumstances, awakens sooner to her mistake than man: when she does, she closes up the inner sanctuary of her soul to the man she has married, and lives as in a sepulchre, or tries to divert her mind by society, dress, flirtation, etc., etc. But sooner or later she meets some man who seems to fill that ideal, and when she does, unless the moral sentiment and love of reputation is transcendently strong, she is at the mercy of that one. If he is strong and manly, she hides away in her soul the fact of her love, and lives in her ideal, and continues to love him through life. The great David of the Bible said: "Behold I was shapen in iniquity, and in sin did my mother conceive me."

The seventh commandment says: "Thou shalt not commit adultery." Is it possible to commit adultery? From the ordinary understanding of the term, adultery means to adulterate with other qualities than the primate one. All know the natural impossibility of two men associating in the production of a child. What then could this commandment mean? I will answer this question by relating an instance that came to my notice about the time these thoughts were being completed in my mind.

I was introduced to a family where there were three fine children, all of whom were of very light complexion, while the mother was almost a brunette. I had not seen her husband, consequently I said to the mother: "I suppose Mr. E— has a very light complexion?" She answered: "No, he is almost as dark as I am." This surprised me, and set me to thinking on the subject, and I determined to know what I could about it. One day the opportunity came, and I asked: "Before marriage, did you not love a man who had a light complexion?" She hesitated a moment, but being reassured, answered: "My aunt raised me, and on coming to womanhood I promised her not to marry anyone who would take me away from her. Subsequently a gentleman came here, from a distant city, on business, and remained some time. We became attached to each other, and he wanted me to marry him, and go with him to his home; but I could not break my promise, so after a time he went home, and I have never seen him since. After his departure, Mr. E— came to the house, and in course of time we were married." She repeated the statement: "I have never seen the gentleman since."

Why did all these children resemble her first love? Because the image of that man lived in her mind and heart: she loved him. Perhaps Mr. E— surfeited her with his passion, and when she wanted to love and caress him, he would return animal desire, which killed out all possibility of any love that might have been born, if he had been strong enough in his true manhood to control himself and her. Therefore, all her love went out to her first ideal, and, no doubt, was reciprocated in his inner consciousness; and when she allowed the womanly passion to act enough to produce offspring, her mind held before it the image of the one she really loved. From other experiences, we are prepared to say, that her condition in the act that should be most sacred, so fully affected him as to at least, cause him to desire similar relations; and if his body was asleep, it would produce a dream that would make him think that he was really with her. Thus, enough of the vital elements of life were really exchanged between them to give quality to the germ. Mr. E— could furnish the material, but Mr. — furnished the essential life.

We know that it is an undeviating law in all nature, that every seed brings forth after its

kind, and we cannot believe that this was an exception. In the case which we have cited there was real adultery; and this is not an exceptional case only in so far as conditions made it conspicuous to the eye. The exceptional cases are where similar conditions do not exist. Jesus said: "Ye shall know the truth, and the truth shall make you free." Again, the same authority says: "He that committeth sin is the servant of sin"; and, "Sin is the transgression of the law." Therein the law and the commandment were both transgressed.

The knowledge herein given, if acted upon, will open the way for all to free themselves from the tormenting servitude of yielding themselves a constant prey to another they do not and cannot love.

EIGHTH LESSON.

'ALL the power of the mind is dependent upon the ability of the individual to concentrate and hold it upon one subject or thought as long as he wishes. Few persons realize what a woeful waste of mental power is constantly going on within them.

One seldom meets a person who can control his mind sufficiently to keep it from wandering when he wishes to hold it to one subject or thought. The brain possesses many organs, and those act upon as many subjects as their functions embody. Unless brought under the control of an educated will, they are like an army of men without a captain, each acting in his own peculiar way, and differently from every other one; thus throwing the whole army into chaos, each being in the other's way, if not actually antagonistic. So it is with the various mind organs; if they are not educated to work in concert, the mind becomes practically useless. The habit of reading carelessly, is one of the most prolific sources of distraction of the mind.

In our present civilization, reading matter is so abundant, that people are apt to acquire the habit of devouring everything in the shape of literature that comes in their way; spending all their leisure time in reading, merely as a pastime, without any idea of profiting therefrom, which fosters the habit of forgetfulness.

When talking with persons about reading light, trashy literature, they usually answer: "Oh, it does not affect me; I don't remember it any longer than the time it takes me to read it." That is to say they have drilled themselves in forgetfulness, and what is worse they have established within themselves the habit of thinking to no purpose; in other words, the habit of abstraction in thought. Such persons can learn nothing, they are mere automatons, machines that run whenever there is the slightest thing to set them in motion, obtaining no benefits, nothing but the wear and tear of the machinery.

Just imagine the condition of the mind of a person who reads or hears expressions of a line of thought continually, and retains nothing. It can readily be seen that such a mind is well drilled to uselessness; so much so, that an important thought makes no impression on it.

Again, the habit of talking a great deal, and seeking association with others, just for the sake of talking and hearing about matters of no real interest, are the drills that are so common in society to-day, and which destroy the powers of the mind for usefulness. To ask people of such habits to hold their minds on one subject for five minutes, would be useless, for they are incapable of doing so. It must have been this state of mind that Paul spoke of in his day, that was "ever learning, and never able to come to a knowledge of the truth." Such persons so thoroughly banish from their minds everything that they read or hear, that the most practical and important ideas suggested to them fall upon barren soil; the thought never entering their consciousness that they could make any use of them; although they may say: "Oh, that is a grand idea!" that is the last of it, for it is forgotten the next moment.

Thus many a man, and woman, possessing an active, well-organized brain, succeeds in passing a long life of uselessness to themselves and to the world, where they might have been a benefit, if the mind had been properly concentrated.

If this were all, it would not be so deplorable, but this condition of mind is apt to throw off the bridle from all the animal propensities, and give them perfect freedom of action. They live as mere animals, living in, and being governed by circumstances, society rules, the imitation of the habits of others, and the psychic influence of other minds. Let such be placed outside the restraining influence of associates and the fear of public opinion, and they will go down to the level of their own sensuous natures, and in many cases to vice and crime; for they cannot be governed by the high and moral integrity shown in the example of others, nor by the strong influence of other minds, for the reason that they live wholly in the senses of the animal body; therefore, they resist the restraining influence, although, while in immediate association they may be subject to it; yet, if left entirely to themselves, they at once manifest their real natures. Having no ability to control self, they are easily psychologized and brought under the control of the most vicious and sensuous minds with which they may come in contact.

Many persons in the higher circles of life,

who may read these words, from having formed that vicious habit of thought, or non-thought, may say: "This is very good indeed; and describes the low and vulgar accurately, but of course I am above that." But you are not. It is to you that I bring this warning. You, being surrounded by the most favourable circumstances, are held under the control of those circumstances, in so far as your acts in public are concerned; but tell me,—dare you? what are your private feelings, thoughts, and desires? Would you have me know a small portion of them for the wealth of the world? and how much less your associates in general?

We know that this habit of reading and talking for mere pastime is not only a popular habit, but it is esteemed as culture by many. But how many sons and daughters squander the wealth inherited from their parents in the most reckless manner, as soon as they come into possession of it, and through doing so become mere vagabonds or tramps. I have taken it upon myself to visit and talk with those who frequent such places as "The Sunday Morning Breakfast Association," where hundreds of these unfortunates go to get a cup of coffee and a piece of bread; and, by careful

investigation, I found that nearly ninety per cent. of them were born of well-to-do parents, and that fully twenty-five per cent. were college graduates; this deplorable condition having been brought about by the habits just cited. Not that the habit of reading without thought, or talking without any definite object, will of itself produce this condition, but it produces a condition in the mind—which is all there is of one's real, conscious self-hood—that will inevitably lead to such results sooner or later.

We have shown this one source of mental distraction in order to reach the class of minds that we have been describing; for those who think they have no need of this instruction, are the ones who need it the most.

Mental concentration must become a habit, in order to make it available. To do this, we advise, first, that a person should be very careful as to what they read, and secondly, as to *how* they read. To begin with you should read nothing but thoughts *worth* thinking about, and which will aid you in storing the mind with useful knowledge. Of course there is a great diversity of mind; and this being so, in telling you how to read, it is difficult to give instructions that will suit all classes.

Persons born between April 19th and May 20th, and also those born between September 23rd and November 22nd, should first carefully determine what line of thought they wish to memorize, ever keeping before their minds the practical use they wish to make of the ideas they are collecting. As nearly all books contain as much rubbish as valuable thought, it is doubly important that they should know what they are looking for. They should scan the pages rapidly, and repel all ideas that are not useful; and when one is found that is useful, it should be read slowly, and in a musing attitude of mind; and as soon as the idea is fully impressed upon their minds, they should stop reading. After this they should take the ideas and use them in a practical way in connection with what they have already learned on that or similar subjects. In order to illustrate this: suppose they are studying chemistry; when they have grasped an idea, they should relax, close their eyes, and in their imagination make the experiment in every way that they can conceive it could be made useful. Better yet, if the opportunity presents itself for them to make a practical experiment they should do so; but if it does not, doing it perfectly in the imagination will impress it upon their minds almost as

completely as if they had worked it out in practice.

All should be careful not to carry on too many lines of study. Take, as far as you can, one line, and ultimate that before you begin another. All those who begin on any specific line of study, should first decide, after careful thought and self-examination, what character of knowledge would be most useful and desirable to them. To do this it is necessary to take a great deal of time alone, away from the mental atmosphere of everybody, as far as possible. Sit quietly, and focalize your mind upon the various spheres of usefulness occupied by men with whom you have been brought in contact; and determine which occupation would suit you.

Everyone should have an opportunity for carefully studying the nature and requirements of every department of business, by going where such business is carried on; thus enabling them to form accurate conclusions, both as to what business pursuits they desire to follow, and what is more important, as to the practical value they will gain. Of course this would take considerable time, but not so much as a college education to attain a profession for

which they have neither inclination nor adaptability.

There is usually too much haste to fit children for some profession, and parents are too apt to choose some occupation for their children without properly counselling their desires and adaptability for what they have in view. When such is the case, the children, having no idea of the value of the knowledge received, simply study to recite the lessons, after which it is as effectually forgotten as if it had never been learned. It is an old adage: "You can lead your horse to water, but you can't make him drink." You may send children to school or college, and compel them to memorize their lessons, but you cannot compel them to retain what they have memorized, much less to receive the practical value of something for which they are not adapted, and which they will not use. Such education amounts to nothing but the creation of a habit, of either mere imitativeness, or distraction of the mind.

When the proper vocation is selected, then the mind will have a definite object, and a good and sufficient reason for searching after knowledge and retaining it; for the human mind is

so constituted, that it cannot search after and retain ideas for which it has no conscious use.

Whatever means can be employed to produce a consciousness of the need of knowledge, will strengthen the powers of concentration and retention.

A person of a scientific or philosophic turn of mind should read only for the purpose of gaining knowledge which they can use. This leads the mind into originating thoughts, which is really the only method of study that will aid in the individualization of oneself. We believe that no one should accept as final any scientific conclusion drawn by another, but should always receive it and hold it subject to careful analysis. We know, of course, that we should profit by the experience of others; but we should accept nothing as a fact, until we have fully proven, to our own satisfaction, that the conclusions drawn from these experiences are correct.

METHODS TO DEVELOP CONCENTRATIVENESS.

Practise reading when people are talking around you. The greater the difficulty in reading and understanding under such circumstances, the greater the need in your case for persistence.

Remember, it is not enough to read the words, but you should take some subject in which you are interested, and make your mind perfectly oblivious to everything except that which you are reading, and read to understand. We would advise that you persist in it, even though you find it necessary to re-read a sentence over many times. Hold your mind to it, and continue. Get your mind so firmly fixed on the thought you are reading, that if anyone should speak to you, you could answer and go right on with the thought without being disturbed by the interruption. This will aid you to take the second and further step, of carrying on a consecutive line of thought, wherever you are, independent of circumstances; but you must educate your mind to do this.

One of the best methods of training the mind in concentrativeness is to take all your spare time alone in your room, and write down thoughts that will be of practical value to others. You will find by the effort to serve others, that you will serve yourself most. Ask yourself: how can I serve others to the best advantage? Observe your associates, and see where they are labouring at a disadvantage, and how they are bringing upon themselves trouble, anxiety, and sickness.

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Search out from within yourself the remedy for such difficulties, or, in other words, a proper course of life which will remedy the evil, then write those thoughts out clearly and practically, and you may depend upon it, if you have succeeded in getting a line of thought that is needed by the people, a way will be opened for you to place it before them. But here we meet two classes of minds: one that is reticent about offering its thoughts to the public, no matter how valuable they may be; and the other too ready and ever persistent in presenting immature, and therefore worthless thoughts for public notice. By careful consideration of the subject you will readily discern to which class you belong.

It is a law of nature, that wherever there is a need there is a supply. The evidence of this is found in the fact that there is a demand for that which is needed; and if you have it, it will be acceptable, even sought for, and there will be no difficulty in your being able to serve an important use thereby.

Remember, if no one else derives any profit from your best efforts to help them, you will be forming nevertheless the habit of orderly, consecutive, and reasonable thought, and this is

the prerequisite to genuine manhood, and a successful career in any department of life; for without it no man can rise above the common level of the masses, but will remain as a mere server in a menial sphere.

Mind is the most valuable of all things in the world; and the one with the greatest capacity, and the greatest willingness to be of use to the world, is the one who is always sought for to occupy high and important spheres of usefulness, and who will be honoured and remunerated accordingly.

The habit of carrying on a line of thought in your mind, weighing and balancing everything accurately, is very essential to the development of mind power. A few illustrations may be of profit to you.

If you intend to build anything, for instance, a house, build it first completely and perfectly in your imagination: lay the foundation, measure each piece of lumber in your mind, making a memorandum with pencil and paper as to how much of each kind you will require, —lengths, widths, etc. Thus go through every part mentally, until you see the house complete and perfect. Then if you wish to draw a plan of it afterwards, you are prepared to do so.

If it is a machine you purpose to build, calculate mentally how many revolutions each wheel will be necessitated to make, what their sizes should be, etc.; going through the entire process of building it, until you see the machine complete in your imagination. Then hold it before the mind and go over it a second time, and make sure that it is perfect, searching for all possible deficiencies. Again, if you are going into business where book-keeping is essential, place your mind upon the object to be obtained by the keeping of books. You know that the object of book-keeping is to know accurately where all goods go to; how much is derived from their sale; how much profit is gained thereby, and how every man's account stands who deals with you; then put the question to yourself:—how can I accomplish this?

With this thought clearly defined, you can take up any one of the varied systems of book-keeping, and learn it, simply by carefully examining the methods by which results are obtained. When you are looking for results, the methods by which to obtain those results will present themselves to your mind without difficulty. Then the only thing necessary, after

you have gone over the minutiae, is to take up each branch in your imagination, with the thought in view of how to obtain correct results, and carry them out to their ultimates.

This method of concentrating and holding fixedly to whatever interests you, with the thought in mind of methods for accomplishing desired results, will make everything easy to you.

By being able to concentrate and hold the mind on a given subject or thought without wavering, powers are attainable transcending the ordinary idea of what is possible. It was well known to most ancients, that as soon as a thought concerning anything, and a knowledge of where that thing belongs, comes to anyone, by concentrating the mind upon it and holding it there steadfastly, all the knowledge concerning it could and would be obtained.

By carefully considering and applying these truths, you will be able to think, and also to form the habit of thinking from your own volition; to think when you wish to think, and you will also know how to stop when you wish to. This, by the way is just as essential in some instances as to know how to think. Many persons have destroyed themselves through inability to stop thinking.

It must be borne in mind that it takes as much vitality to think as it does to do physical labour. It is, therefore, just as essential to be able to rest from thought, when one wishes to do so, as it is to be able to stop work when one is tired.

Study the methods by which you begin and carry on the process of thinking; also the methods by which you can stop. Observe the difference between the thoughts of a concentrated mind, and those that arise from the feelings. For instance, after you have been thinking intensely for some time, turn your mind away quickly from the thought you have been holding, and take some recreation. Turn the mind to something mirthful, but as you do so, observe the changes in your feelings and mentality. See if you can in the midst of your mirthfulness change instantaneously to a condition of thoughtfulness, and then back again to mirthfulness: observing carefully the process by which this is done; and this will open the door more quickly and directly to self-knowledge than anything else that you can do.

We would advise that you not only observe the method by which you think or stop thinking, but also observe carefully every sensation,

feeling and emotion of the body, searching carefully to find the cause. Examine closely and see if you cannot discover the thought that produces the sensation or emotion; also the thought that will change or stop it. Herein will be found the keys to perpetual health; for the mind originally created the body, and the educated mind is capable of perpetuating it.

After ascertaining the thought that produces a sensation, and the method by which you can change or stop it, you will finally be able to determine the cause of diseases by the changes of thought and feeling. True it is, as one of the ancients said: "Man only begins to live when he begins to think," for, until then he is but an animal. As we stated in a former chapter, all pleasures arising in the senses, unguided by the educated mind according to the law of use, will inevitably bring pain; but all pleasures arising in an orderly mind, are like those of the angels, bringing lasting profit and pleasure.

By applying the methods we have given for conquering the controlling power of habit in everything, even to the generative principle, and by the retention of the life forces generated in the body, the capacity of the mind and the

body will be increased, intensified, and illuminated; so that the most ordinary person applying these instructions will become transcendently superior to the most highly organized person not doing so; and will be enabled to see that life has an object worth living for.

THE NEW MEMORY.

The reason we say *new memory* is, because the old memory which has characterized the world in the past, is the same that is manifest in the animal kingdom, and which is wholly a thing of the senses; being limited by the vividness of impression made upon the consciousness, and is governed either by fear or desire, which are the prompters of attention. Man has now risen above the point of being controlled wholly by the animal passions and desires, and in so far as he has, he finds that his memory is deficient.

Again, all persons at the present time are driven by the force of circumstances, with a rapidity far in excess of anything in the past; so much so indeed, that persons in the ordinary spheres of usefulness now, have as many things to retain in their memory and give attention to in one day, as our ancestors of a hundred years ago had in a week.

The keenest and most practical business minds have intuitively discovered the new memory process, which is based on the order and relation of one thing to another; for it has been found that in any business where there is a great variety of things to attend to, it is necessary to have everything in perfect order; otherwise many things would be overlooked. The processes that we have given you in former lessons for strengthening the mind and increasing its capacity, lays a substantial foundation for this new memory process, which is based entirely upon the law of order.

Order is the great factor in all nature: every plant and animal and even the universal mind is distinguished and diversified by this law; for instance, if we plant a kernel of corn in the ground, from the time it sprouts until it fully matures, its form expresses its inherent quality, thereby distinguishing it from all other plants.

The human mind has become accustomed to distinguishing the quality and nature of all things by the form. This has been carried to great extremes, so that if we look into the face of a man or woman, the form, colour, and even the differing changes of expression are recognized, and the disposition producing them

defined. Were it not for this undeviating law of order in nature, such things would be impossible. As this is the principle in nature with which we have become most familiar, it has become the strongest faculty of the human mind; consequently with a little observation of its character and methods of action, and by careful culture, it can be developed to a marvellous extent.

As we lay the foundation for memory, we necessarily lay the foundation for the development of powers that heretofore have been associated with the marvellous or magical. The old maxim: "A place for everything, and everything in its place," is applicable here as a foundation for making a clear mind and a retentive memory. But it must be carried beyond the merely material things that we are handling and have about us; it must have special relation to the mental process. Whatever sphere of life you now occupy, or expect to occupy, study to know all about it in every particular, classifying every branch, so that everything relating to it will be like a picture, the image of which can be drawn up before the mind's eye at any time, and all the parts be distinctly seen in the imagination, even to the smallest minutia.

When this picture is thus perfected in your mind, or even while in process, whenever a new idea is obtained, call up the picture and put the addition to it, and impress upon your consciousness what it is you have put there, and what use it is to serve.

Anyone can make as many pictures in this way as they have diverse lines of thought. If the pictures become numerous, to facilitate the process of calling up the image of the one you want, you can make one central figure, with all the others merely branches of that one, and arrange them all around it in permanent order; then all you will need to remember is the order in which they are arranged. Your mental vision can instantly perceive the one that you wish to call up, and as soon as that is done, the mind will quickly grasp all the minor points pertaining to it, and the thing that you wish to recall will be before the mind's eye as soon as you think of the image. These memory pictures will involuntarily unite with the central one we have just referred to. This central picture will be like a person's home: it will express the real character of the person and his business qualifications, and will be in fact, a picture of the sphere of life for which he is best adapted.

This method will answer the question of many who want to know for what sphere of use they are best fitted.

Having established the method of associating everything that you know, and every new idea that you have obtained, with one of these pictures, then you will have arranged your mental faculties in an orderly condition for

RECOLLECTION. (RE-COLLECTION.)

The word, recollection, carries with it the idea of recalling to mind past events. The collection of thoughts is the ordinary mental action, and the recollection of thoughts is the process of calling them back after they have gone out, and is the method of memory. The word, memory, has a different meaning.

To remember a thing or occurrence, first, recall it (call back) to the mental consciousness: then you remember the picture; that is, you put member to member in its order as it occurred. Thus you perceive that the process of mentality is the calling in of thoughts, or creating them and putting them together in an orderly structure, which is in an image, an imagination; that is, an image made of something new that you are thinking about, or

Something that has already occurred. Now it is plain that these two processes of mind are those which we wish to handle. One is the memory or order in which everything naturally belongs. The other is the calling in,—collecting thoughts concerning things, laws or principles, as material out of which to build something. Something which is built may be the reconstruction of something that has already been built by another mind, which is merely imitation; or it may be the creation of something that has not before existed (in so far as is known to the individual), which denotes the originative or creative mind.

When you have comprehended the precious lesson clearly, and have your mind in order, viz., the picture, the beauty and utility of these thoughts will be plainly manifest to your mind, and you will be in a condition to handle these faculties at will, as easily as a mechanic handles his tools.

CONCLUSION

IN conclusion we wish to state that in this booklet we have adhered closely to its title—“Practical Methods to Insure Success” in the things of this world. While this is true, yet to those who want to reach the highest goal of human attainment, these methods are equally essential, because they are methods leading to compliance with nature’s laws, and therefore Divine laws.

Many who follow these instructions to ultimates without being fully and firmly decided that they desire them exclusively for material attainments, will have an experience which may come through a vision, a vivid dream, or an external experience, in which it will be shown them by the Spirit that they have reached a point where it is necessary for them to decide, to choose between obtaining wealth, honour, and position in this world, or being poor, despised of men, but obtaining the true honour and riches of a spiritual life. It has been understood, since the teachings of the Lord’s Christ,

that the two cannot go together. It was said of Him: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were, our faces from Him; He was despised and we esteemed Him not." Christ himself said: "How hardly shall they that have riches enter into the kingdom of God?"

You who would enter the kingdom of heaven, and be one with the Spirit of God; who feel that you are done with the things of this world, may choose the highest goal of attainment; but remember, with it comes poverty in the things of this world, and dishonour among men.

You who feel that you would like to bring up a nice family, and have at your command the wealth of this world, and a high position among men may do so; but you must remember that the choice that you make at this time is for the balance of your physical life in this incarnation. Therefore, do not pass this matter over lightly, because it is the most important decision that can be brought for the consideration of anyone. Also bear in mind that you cannot choose the highest goal of human attainment and afterwards change your mind, and choose wealth and honour, for we doubt that there is anyone

who would ever receive them. When you have chosen, as the thing most desirable, oneness with the Father, you cannot turn from it without disappointment, sorrow, and probably an early death. On the other hand, if you adhere strictly to your covenant dedication to the Spirit, you will have at your command all the highest and holiest gifts of the Spirit, and with them Eternal Life.

“ Room, room, for the freed spirit ! Let it fling
Its pinions, worn with bondage, once more wide ;
And if in earth or air there is a thing
To stay its soarings, let the heavens chide
Away the silken bondage of young dreams.
No more in gentle dalliance I’ll lay
My hand upon my lute, like one who seems
In half unconscious idleness to play ;

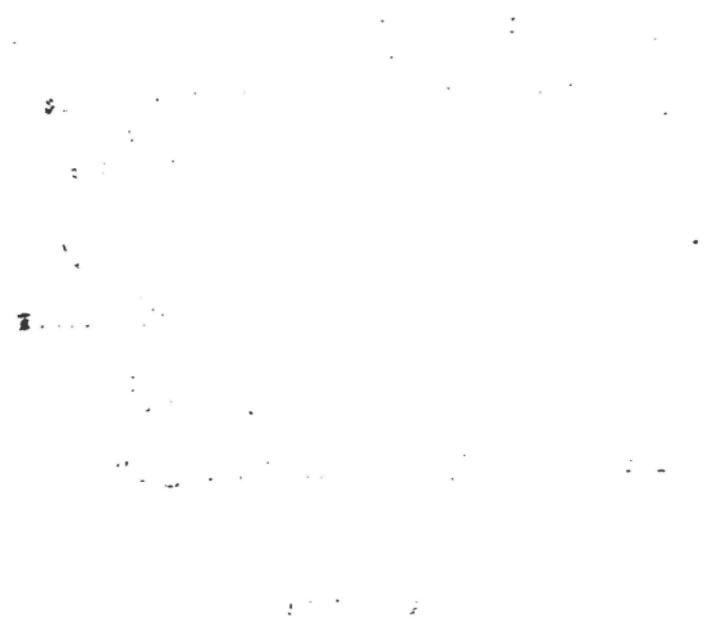
“ But all there is in me of loving soul,
Of high, proud daring or intrinsic trust,
Shall not be subject longer to control :
For my desire is upward, and I must
Spurn back the fetters of the slothful past
As a loosened captive tramples upon his chain :
From now henceforth my destiny is cast,
And what I will, I surely shall attain.

“ Onward and upward, strengthening in their flight,
My thoughts must all be ‘ eagle thoughts,’ nor bend
Their pinions downward, until on the height
That nurses Helicon’s pure fount I stand.

Onward, my soul, and neither shrink nor turn
Be cold to pleasure and be calm to pain :
However much the shrinking heart may yearn,
Listen not, listen not : it is vain.

"Upward : ' a feeling like the sense of wings,'
A proud, triumphant feeling buoys me up,
And my soul drinks refreshment from the streams
That fill forever, Joy's enchanted cup.
A glorious sense of power within me lies ;
A knowledge of my yet untried strength ;
And my impatient spirit sighs
For the far goal, to be attained at length."²³

THE END



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