

# INNER STUDIES

A COURSE OF

## Twelve Lessons

BY

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*"There shall be light . . ."*—GEN-ISIS.

*"More light will guide . . ."*—ZARATHUSTRA.

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## PREFACE.

**I**N the following pages we have not attempted to produce a literary gem, but have taken into consideration the well-being of our pupils, to whom this work is reverently dedicated. Avoiding all technicalities we have aimed to use the simplest possible language to aid us in accomplishing our end, viz., the uplifting of our pupils towards higher attainments.

As we hold that everything in existence from the apparently lowest to the highest order, in the elementary, mineral, vegetable and animal realm, has its purpose, and nothing is in vain, we infer that man is the culmination of it all, and as such, when awakening to the full realization, becomes the representative of the complex whole. That as material beings in a material domain we owe certain duties to ourselves and reflecting the same unto others and vice-versa, we recognize our exalted position, and feel the great responsibility we have towards all creation. To save ourselves and others it becomes our duty to pay attention to our present need, thereby laying a foundation for the future.

In these lessons we make no claims for ourselves but merely pose as a mirror reflecting to the world cause and cure of conditions corresponding to the appearances of time. We leave it to our students to judge for themselves and arrive at conclusions most satisfactory to their demand and supply, knowing that time will adjust all things. We have made it our point to abide within the domain of the Mazdaznan Philosophy throughout the work, and touched upon

points less considered by teachers and instructors in general, and yet of most vital importance to all the world.

To receive the full benefit from lessons of this nature it will require attentive, thoughtful and reflective study of these pages, with a mind free from prejudice, criticism and superstition, and a desire at heart to learn from the bounteous store-house of nature the beautiful gospel of liberty from sickness, sin and sorrow, that our soul may glory at the dawn of the day of final emancipation and the redemption of our race.

To this end may all things prosper.

With blessings of all good things,

OTOMAN,

PRINCE OF ADUSHT.



## LESSON ONE.

ENTERING upon studies of a more exalted nature which concern our true happiness in life, we are expected to be attentive as well as honest in weighing our subjects from every possible point of view so as to derive the greatest possible good from our work. We are then more able to demonstrate the results drawn therefrom by tests that shall give us proof of their efficacy beyond the shadow of a doubt. Although of a progressive nature and ever on the alert for something new that shall throw light upon our apparently dim path through life, there are moments when in spite of all our learning and all our desire to do the right thing from a religious, moral, and scientific stand-point, we seem to be handicapped and are apt to entertain and express ideas and perform actions inconsistent with our education, social standing, position, character, and temperament in general, and we stand before a problem which seems to require a solution from a source unknown to us and we grope around in such moments of darkness for something that shall enlighten us. Still, whatever the solution of the questions before us may be, so long as they are not viewed from a standpoint of certainty, our conclusions will lack the proof to stand the test of our endeavors.

However lofty and sublime our ideas, however grand and reasonable our conclusions in thinking, unless in harmony with expression and expressed conditions, in unison with our life and its actions, mental as well as physical, we show traits of an unbalanced condition, traceable to functional derangements of the body. We are to learn more

fully that "when our attention shall be paid to our present needs, we shall lay the foundation for future supply," and thereby overcome the drifting tendency of uncontrolled conditions, concentrating our mind more readily in directions more helpful to our being. We understand that through rhythmic breathing, which means full regular inhalations and thorough exhalations, from time to time, through bodily exercises in the performance of manual labor, and the concentration of mind upon subjects of an elevating nature, we have taken the first steps toward our true station in life.

Still there are other subjects of far-reaching importance that involve our individual, mutual, and social relations. The miscomprehension, misapplication and misunderstanding of the same creates a source of untold misery and mental depression, resulting in physical ailments, making us unfit to fill our true positions in life, leading us into paths of despair and into a realm of thought resulting in injustice not only to ourselves but to those concerned in the welfare of our existence. We thus come to a point where we ought to determine to find solutions to the many questions which have and are still perplexing philosophers and scientists who are looking for explanations in states of unbalanced conditions rather than in the adjustment of our organisms upon which every phase of learning, however complicated and inexplicable it may seem, depends.

To derive the full benefit of our studies we request our pupils to take seats upon the floor, crossing the lower limbs in a way that will keep them in a comfortable position, allowing no weight or tension of the muscles to inconvenience them, resting the weight, if any, on the lower part, with the spinal column erect and the chin well drawn in. You may think it strange why we insist upon it that our pupils should take seats upon the floor and spread their lower limbs as much as possible and keep in as comfortable

a position as such a posture would allow. We do this until the muscles have overcome their inactive and sore tendency enabling us to get out of our heretofore semi-paralytic condition. When tired of one position because of your awkwardness in taking your seat, try other positions, so as not to tire and have that feeling of discomfort. We do not like to confirm you in your idea that the position in question is somewhat hard to get used to, for, after a few trials and as soon as you have become accustomed to a true position, you will find this way of sitting the best seat you can take. A seat in this position taken occasionally, especially after a day's work, after standing up, walking about, or sitting on a divan, will be found quite a change to the system and restful to your nerves. You will find that you balance the weight of the body on a very small space or point, which is a very important thing. When sitting on a chair you will find it more proper to separate your lower limbs and never to cross them. The pressure on the lower extremities of the trunk of the body acts very injuriously upon the more delicate organs and you injure them whenever you sit in a constrained or awkward position. The injury is but slight at first but it will grow upon a person until complications set in that we cannot quite understand how they ever came upon us. The tendency of the abdomen to lower and the curving of the vertebrae as a consequence will weaken the office of the muscle more and more, displacing the internal organs and bringing on organic troubles as well as afflictions to the more delicate organs. This is true not only in cases of women but of men as well. Sitting in Oriental style from time to time will aid you in bringing the muscles of the trunk of the body and of your lower limbs into better conditions, and the control over the muscles will become greater. By slight observations of a few little rules in the law of nature we soon get to a point where we are able to demonstrate the power of man most wonderfully, so much

so that all doubts as to the greatest achievements of man will be removed for all time. We shall find ourselves growing back into our childhood state, a condition of which the poets sang, the prophets foretold, the Savior explained, the true philosophers brought to a point of realization.

We all desire to remain or become youthful and to retain our youthfulness. We oftentimes hear it ring in our ears, at times as in a tone of distant voices, at other times again quite near and clear to our senses, "Oh, that I were a child again!" Why do we love to go back to our childhood, to the time when youth yet bloomed before us, when we were full of hopes and ambition, full of life and vigor? Why should it all have changed? The animal however advanced in age is found mingling with the younger generation. You find them enjoying themselves and you can hardly tell as far as appearances go which of them is the elder. Wherever we look we find nature wrapped in eternal youth, ever and ever creating and re-creating, forming, and beautifying. Nature never grows old, but we, the crown of creation, how is it with us? We are still complaining of difficulties, of diseased conditions, of dreadful afflictions, unable to demonstrate sufficiently to assure us of possible perfection. We have learned "what man soweth that he shall reap," and we ought to be willing to recognize the inevitable, and now that we are beginning to know the law of nature in its entirety, and are willing to do otherwise, we should avoid everything that seems inharmonious with nature and thus get back to our childhood days.

Before we shall be able to enter upon this field of regeneration for the building up of the child-life within our own organism, we must first remove certain obstacles from our path, if such should be found in our way, and clear the road for nature to do its rejuvenating work and bring about conditions that will place the body back again to that point where it was when entering the stages of maturity. One

way of thinking and its consequent effect upon our corresponding modes of living, eating, forms of society, and etiquette have piled upon our bodies enormous burdens which require time for their removal. Yet we find nature ever responsive to reasonableness, and the moment we meet its demands, even in part, it will at once put all its forces into action, reviving even those organs which heretofore had been dormant and in a state of lethargy, carrying out the biddings of the soul by virtue of the generating fluids in the organism, thus responding to the law of nature and the harmony entertained therein. The body is indeed the greatest of mechanisms and its adjustment assures the perfection of life and the harmonious manifestation of its attributes. It stands to reason that as every little mistake tends to grow into a greater one, resulting in suffering, every little aid in the opposite direction will help bring to us conditions of a beneficial nature. There is no need for us to worry now because of certain conditions brought upon us by ignorance, nor should we feel it an impossibility to overcome certain conditions that have fastened themselves upon our bodies because of our advanced age, for as long as we are in the possession of an organic mechanism, we can develop powers to control the same. It is true that a certain condition in one may be eradicated from the plane of existence much sooner than the same condition could be relieved in another, because of the difference in temperament and the ability in applying one's understanding to the operations of functional life. Yet we can all overcome maladies of whatsoever description and by our efforts we will overcome them and never tire of keeping in the path of virtue. It may not be your way, it may not be my way in which such changes as we expect shall come, but the changes for the better will come in the most natural way, in the way as imbedded in your own soul and in that particular way which is pointed out to each one to follow, whereby our destiny and the goal is attained.



We desire to aid nature wherever we can and with means that will bring about the desired result without any further delay and in a way most reconcilable with common-sense and reason. Troubles are brought upon ourselves because of the inactivity of certain organs which are the most important in the removal of effete substances and waste matter which have accumulated in the system for years because of improper living, because of injuries committed against certain organic functions, and we thus not only suffer locally but also have affections in the organs affecting certain brain functions, causing them to force thoughts and actions upon us accordingly, which only result in untold sufferings, depleting the condition of our body, ever keeping us in hot water as it were, and holding us in the grasp of deluded conditions, which if allowed to continue to grow upon us, develop into habits that will rob us of our true manhood and womanhood and leave us in a state of animalism and make of us mere mechanical automatons, detrimental to our own being and of menace to society.

It will not be possible for us to detail everything as we would to children, for the reason that we expect anyone of an attentive mind to grasp our meaning, having previously accustomed themselves to terms of an elementary nature leading to subjects of a deeper importance. We wish to come to a point where we can realize the cause of all the organic troubles we are afflicted with as well as the causes of our inabilities in expressing motives more consistent with our better self. We are all more or less deranged in our organic condition, and many difficulties arise from misapplied zeal. We always wonder where the cause of these difficulties lies, for from a medical standpoint we deal with the effects of disease only. We say lung trouble, kidney trouble, stomach trouble, liver trouble, and we keep on naming effects and diseased conditions, in accordance to the noticeable effects upon certain organs. Before going

any further in our studies it is necessary that we become aware of the fact that there is nothing in medical or mental sciences to remove the *cause* of disease. The one as well as the other deals with *effects* only, although both use as their motto: "Remove the cause and the effect ceases." But can they do it? We oftentimes speak of the power of mind over matter. Will the mind remove the cause of the trouble? Since mind and soul are merely terms to designate conditions affecting the harmonious action of organic functions it will not be possible for us to expect of mind to adjust what belongs to organic intelligence to do, as there is law and order in each realm. A machine will work in accordance to its construction and in the direction designed for. When the machine, we will say sewing-machine, refuses to work, what shall we do? Sit down and say to ourselves that because we are the originator of the machine it must follow our bidding and do the work? No! We will see where the trouble lies. Finding that all the parts are in place, the machine well cared for and sufficiently oiled, we will in looking for the shuttle, discover that in our hurry we set it wrong. Adjusting it, the machine will work again. Here we find the position of a part of the machine playing a very important part in the operation. When an organic function becomes diseased, it means that the lack of intelligence to further its action affects the same to a degree which makes it impossible to adjust itself and it communicates the fact at once to the mind so that the deficiency may become known to the corresponding organs and if possible an attempt made to adjust the difficulty under the *direction of mind vibration*. All of the human form is the further expression of creative energy materialized, and depends for the continual fullness of its supply from the same source which individualized it. Let this supply become deficient, and the least developed organic function will feel the loss, which will be expressed through discomfort, called disease.

The physicist as well as mentalist cannot do anything to remove the trouble. It is possible to stimulate organic action for a time, but it is not possible to accomplish a cure. The sooner we realize this fact the better. Science can do nothing for us. It all lies within our own selves to remove the cause of all trouble. All a physicist can do, if he knows anything at all about the use of stimulants and their effect upon certain organs, is to make it his point to move the effect of disease from the affected organ to the next weakest organ, so that for instance lung trouble may be relieved at the expense of the stomach. As it requires time for the over vibrations thus forced upon the organic action to adjust themselves, the lungs will no longer be in trouble although the diseased condition remains. The mind, now detracted from the lungs towards the stomach which feels the effect formerly manifested through the lungs, sympathizes with the newly affected organ. Little wisdom will now move the effect from the stomach to the liver, thence to the kidneys, if possible back to the lungs, and when failing to continue the round, the heart will share the burden and put a stop to it all.

As long as the material organs of the body are in their proper positions, the mind will act harmoniously with them, and neither exercise undue control over them nor become neglectful in any way, but where there is displacement, owing to insufficient organic intelligence, there the mind even is at its wits' end. Since we are the manifestation of higher agencies, the perpetuation of our individual cell formation will depend upon the source originating the same, and just as long as the organic agency representing creative energy continues to form the life fluids necessary for the sustenance of organic action all things will be well. If it fails, although but to a small degree, diseased conditions will become manifest. It is to this organ of creative and procreative life that we turn our attention. It is here that



we find the cause of the many ills and troubles which affect mankind. We have learned to understand that food does not give us any strength or vitality but furnishes us merely with the soil substance to continue the material cell formation, which depends for its perpetuation upon elementary metallization obtained from concentrated breathing, as from out of the atmosphere we partake of such elements as are directly under the control of our correspondingly acquired intelligence, the same as the seed put into the soil will attract such ingredients as characterize its individual kind, while the elements foreign to its nature will not be absorbed. We are the culmination of the intelligences of all the seeds of the elementary, mineral, and animal kingdoms, and as such are expected to make use of our collective intelligence in the direction most efficacious for the promotion of our development. We are to learn to study ourselves and not intrust our bodies to others, for the well-being of the body is our own and we are the only ones who will take the most interest in its promotion.

Because of our mistakes against the law of nature, we feel from early childhood the rod of chastisement and while growing into manhood and womanhood show the undesirable signs of a waste of energies and a loss of vitality. Thus while mere children habits are acquired which follow us through life demanding retribution and resulting in sorrow and shame, remorse, sickness, pain, and trouble and final failure in accomplishing what we started out for, only to find ourselves wrecks, morally, mentally, and physically. Because of the delicate organs being neglected and their abnormal condition unnoticed the nervous system becomes depleted, and improper foods being administered, the result is insufficient activity of the digestive organs. Such a condition results in inflaming the membranous lining of the colon and disarranging the intestinal functions thereby increasing the irritation of the sympathetic system, lowering

the action of the spinal cord, and producing abnormal brain action. This prompts to habits springing from ignorance of one's own condition, followed by secret vice and suffering, followed by actions imposing upon the innocence of others. Thus we notice in a child the entertainment of ideas unbecoming a human being and the awakening of a desire leading it to ruination, forming habits and setting forth ideas and actions that promise nothing but uncontrolled passion and sinful conditions, suggesting the same to others, preparing a pit for their downfall and bringing degradation upon others that happen to cross their path.

There are two principal factors we deal with primarily, the digestive organs whose functions are of substance creation and the generative functions of substance perpetuation, both being kept in their respective offices by the breath promulgated by the dynamo of life—the lungs, which are the mainspring of the animal mechanism to set it and keep it in operation. Before turning our attention to the generative functions we shall consider the digestive organs and herein we find a great many complications which have resulted from abnormal habits, affecting the alimentary canal to such a degree that it is unable to carry off all the waste matter accumulated in the body. Daily evacuations are no assurance of a clean colon as the colon may distend even double its natural size and leave a small opening through the center to carry off parts of recent waste. Purgatives can neither remove nor even loosen the hardened matter but merely give temporary relief to the overloaded stomach and duodenum by virtue of the increased action of the smaller intestines. The colon will be found a camping ground for diseases, breeding germs which will be carried to other organs through the portal veins, lacteals, and lymphatics. Thus throat and lung troubles, mucous in the stomach, catarrh, pain in the sides and the back may be traced to an overaccumulation of faecal matter. The mucous mem-

brane becomes inflamed throughout its full length affecting some functions more than others, thereby retarding the action of the nervous system and the generation of the electric fluids so necessary for the keeping up of brain activity and concentration of mind. As a result of this insufficient organic action we are all more or less accumulating worms and maggots. That such a condition requires sacrifice on the part of the nervous system can no longer be doubted and we must make it our point to remove unwelcome guests and take a thorough cleaning up of faecal matter that invites the undesirable manifestations. To start this take for three consecutive mornings out of every ten days, the following preparation:

Eight (8) ounces of carrots boiled in one quart of water for thirty (30) to forty-five (45) minutes (carrots grated); strain them. Now return to the fire and add one (1) ounce anise-seed, boiling the carrot liquid and seed for ten (10) minutes, then strain. To the liquid, of which there will be about one pint, add two tablespoonfuls of honey, one (1) ounce of extract of senna and one and one-half (1½) ounces extract of spigelia. Keep it in a cool, dark place and take upon an empty stomach, one to two tablespoonfuls of it.

Use this prescription for three days out of every ten and keep it up for one month. Then discontinue. In case there is a tendency towards constipation use one half dozen or more dry prunes, but not cooked, and eat them about one-half hour after having taken the remedy. Eat no breakfast on the mornings you use this preparation and be sure to avoid animal fats and flesh; use no decayed fruits or vegetables. Live naturally and in accordance to preliminary instructions.

Then take light sponge baths before retiring to bed and upon rising, rubbing the feet vigorously before retiring. In cold weather and a cold room just take a good towel rub, always rubbing your feet thoroughly with vegetable or nut-

oil before retiring to bed. Use a bath towel to rub the back thoroughly, also the chest, abdomen and particularly the inner thighs, to promote better skin action. Finish all rubbings with your hands until you feel a smoothness on the surface of the skin. Every morning and evening the body should be aired, even though it be but for a few minutes, exposing it to the sunlight and the light in general, entertaining the noblest ideas of our own selves, admiring our own body and when airing the body busy yourself rubbing its various parts with your hands vigorously, exercising the lower limbs as well. The above preparation can be used by a child as well, only in smaller doses. Another preparation that may be used occasionally is:

Three cloves of garlic to one-half ( $\frac{1}{2}$ ) pint of milk simmered slowly for five minutes. Add honey to sweeten mildly, (in case of sour stomach, put in a pinch of salt.) Use this preparation in the same manner as the above, only that as soon as taken, rub a little garlic on the soles of your feet, the palms of your hands, over the navel, and a trifle under the nose. Pin and stomach worms as a rule pass off within one hour. It is best taken in the morning upon an empty stomach. Eat no breakfast. For children this is one of the best preparations to counteract undesirable effects too numerous to mention. Use water rather frequently in which a red-hot iron has been cooled, every other day for a week, repeating every other week.

#### PURGATIVE.

Equal parts of sweet elderflowers and common alder to be used as a tea daily for a week instead of other drinks, and alternated by a drink made from one part each of blood-root, black snake-root and two parts of burdock. To be used in springtime and in the fall.

## DISTRESSED STOMACH TROUBLE.

Use one teaspoonful of powdered mustard stirred in a wine-glassful of warm water. Drink it quickly, and immediately after a thorough exhalation. After that drink very mild lemonade freely. Never use sugar in lemonade.

## KIDNEY TROUBLE.

Use for seven days pumpkin seeds alternated with watermelon seeds. Three days later drink one cupful of gravel weed tea before retiring to bed for ten days, beginning with pumpkin seeds three days later.

## DIGESTIVE ORGANS.

Where in a low state of activity and accumulating acids, causing rheumatic and neuralgic affections, it is best to fast for several days being sure to take thorough skin baths by rubbing the skin with a damp towel and immediately after with a dry towel. Rub off with your hands which have been oiled with almond oil. Use as a food for four more days three tablespoonfuls of ordinary barley soaked over night and boiled in one quart of water over a slow fire from two to three hours until it has become a slimy broth. Thin it down to suit and allow to come to a boil; then strain it through a linen cloth. Alternate the following days with rice or oatmeal prepared in the same manner, although the oatmeal will have to boil an hour longer. Keep on using these even after returning to solid food. Use as a drink for several days the yolks of one to three eggs thoroughly beaten in a tumblerful of water. Use it forenoons and afternoons, not with meals.

Bathe the body with warm soap water and rinse thoroughly with a decoction of sage leaves, drinking the tea of the latter freely after each bath.



## LESSON TWO.

**I**T now becomes our duty to turn our attention to the construction of our organic system and learn the real offices of the various functions of our body and begin to learn the true causes of conditions inharmonious with the higher manifestations of nature and learn to do better. We are to avail ourselves of means that will aid us to remove all obstacles from our path and help us to renew the body to the highest possible degree. To this end we must pay attention to the condition of the colon which in most cases is found to be in a state of utter filth, because of the accumulation of effete matter which once hardened causes deposits of faecal matter. This brings about a slow poisoning of the system and causes irritation of the membranous lining. The inflammatory condition of the colon effects its dislocation, by distending it, which in turn brings about a weakness of the organs within its immediate vicinity, oftentimes causing a tipping, dislocation, and a pressure upon the other more delicate organs and vice versa. When this is the case, it is then no longer this and that trouble that we think we have but an abnormal condition of the colon which will bring on other functional derangements. It is not necessary to be troubled with constipation, dyspepsia or piles and such like maladies or in some cases a diarrhetic condition as well. That one has a regularity of stool is no proof that the colon is clean, pure and in a normal condition. Other symptoms are traceable to the abnormal condition of the colon and the pressure of the same upon organs of greater delicacy.

It is an established fact that a constipated person becomes of all people the most passionate. Of all enthusiasts, religious or political, they excel, and always at the time of the greatest inactivity of the digestive organs. At such moments the condition to draw upon one's emotions is very favorable. Many temperaments become so wrought up at such times that they are thrown into tears, producing morbid excitability, which causes them to commit acts of a rash and uncontrolled nature. Only in an unbalanced state is it possible for you to become silly and forget yourself and become passionate. Remember that passion for one or the other is not love, it is not adoration. When there is nervous tension, when you get excited, lose control over yourself, when you seek the association of men or women for the purpose of bestowing your love upon the one or the other, remember that at such a time you are constipated or diarrhetic and that your colon, although yet active in removing a certain amount of waste matter, has and is forming faecal matter which causes inflammation. Such feverish tendency bearing upon the organs of finer texture vibrating their disturbed condition into emotions foreign to the formation of balanced ideas, brings forth brain action which lacks all sense, and only comes into existence under the spur of the moment, confusing the brain organism and prompting the body to actions of an unlawful nature. When the mind thus becomes forced to lose its control over the organism because of such drifting, inharmonious, and degenerated actions, man becomes dangerous and is no longer a human being; is not even an animal but a brute. How necessary is it then that we pay attention to our organs of digestion and evacuation! In the first place, if we had lived purely and simply, none of these conditions could ever have manifested. Now that we have to deal with such phenomena, we must adopt ways and means whereby to reconstruct ourselves and remove anything apt to throw obstacles in our

way, for we desire to conquer ourselves in order to become beings of perfection, of virtue, of holiness, and sanctification.

Displacement of the womb, the lowering of the same which again brings a pressure to bear upon the colon, and the weakening of the cords holding the digestive organs in place are due to the overheated condition of the colon. The losses of life fluids and the painfulness of the sex organs in many ways are to be traced at least to a great degree to the abnormal condition of the colon. However clean we might have kept ourselves externally, however exact in taking baths, still these precautions do not assure us cleanliness of the organic functions whose office it is to refine substances for the building of cellular tissues from the food taken and to remove all such waste as might accumulate in the system. Once we get into an abnormal state, once these functions are deranged, nothing *will* remove the accumulated matter foreign to the system from the body except radical means that will reach the case in its entirety and assure us of results most necessary for our welfare and constitutional well being.

There are two principal factors in the organism of man, the brain with its generative organs and the digestive organs with their alimentary functions. As the condition of the generative organs decides the action of the brain, affecting the digestive organs which accordingly manifest their intelligence through and by the action of the alimentary functions, they in turn exercise an influence over the generative organs; these again exerting an influence over the sympathetic nerve action of the brain, we find ourselves either in a normal or abnormal state, just in accordance to the harmonious or inharmonious activity of the functional arrangement of our bodily mechanism. Our characteristics, our temperaments, our ideas, our thinking, our actions, our very life will be the expression of our mechanical activity, inactivity or overactivity. To understand and master our failings, our in-



ability to live up to our convictions, we must look for our shortcomings, not in the conditions and environments of our time and surroundings, but realize that the action of our bodily construction being out of harmony with nature, we are unable to use the mind sufficiently to exercise the will and express our inmost desires. We are to learn our duty to ourselves and as we set out to re-adjust our bodily conditions, we shall soon find that a perfectly adjusted instrument will always work satisfactorily and respond to our bidding. The moment we see a person lose their control, become passionate in any way, shifting about from one thing to another, we see a person whose alimentary canal needs flushing.

You do not expect to get impure water from a pure fountain, but let that fountain become dirty and you will find the water discolored. You cannot expect clean ideas from a person whose body is not clean. Therefore before we can overcome difficulties we will have to set the body right. Those we come in contact with may be lovely souls, good, converted over and over again, yet just rouse up their passions and you shall see where they stand, how they are ready to tear you to pieces. You wonder how that can be! You have always thought them to be lovely, good, true, and now you see they have the tiger in them. Remember their souls are in reality good, the spirit, the individual is all perfect, but their bodies, their organs are in such a disturbed condition that they cannot help but formulate that which they manifest. The best thing you can do for those people beyond advising ordinary control is to advise them to get a syringe and take to flushing. Excitement forces the blood into quicker distribution, but does not normalize the circulation, if anything it proves detrimental to the digestive organs as the blood naturally rushes to the upper part of the body during excitement. The greater the irregularity of alimentary action and the smaller the percentage of assimilation, the poorer the circulation and the greater the nerve strain

and muscular tension, which must result in excitability and passion, the forerunners of an unbalanced condition, worthy of our rigorous attention that we remove the cause without further delay.

You will find that men and women of great learning and fame very frequently fall into error and into paths unbecoming their station in life, and who become very poor examples for us to pattern after. They oftentimes show a passionate and an unconquerable nature by doing very rash and improper things, which would lead us to conclude that they are suffering from an over-accumulation of faecal matter, a torpid liver, and an abnormal condition of brain activity, requiring a syringe at once for the flushing of the colon, and the observation of a more proper diet. The man who gets very persistent in his declarations of love for you, day after day, is not love-sick but needs to know that he ought to have a remedy for that "kind of love" to cure him of his trouble; he should be presented with a syringe to flush his colon daily from four weeks to three months according to the seriousness of his case. When normal you will find him cured of his so-called love which was nothing more or less than passion, resulting from a derangement of the more delicate functions, and owing to the inactivity of the alimentary canal. When a woman jealously watches your movements and clings to you tenaciously, crossing your path wherever you go, going into hysterics and fainting spells, do not think for a moment that it is because of love for you. It is a case of constipation with ideas of a corresponding nature, alternated by a diarrhetic condition of verbal expressions which originate in the uncontrolled brain functions, scattering the electric fluids of an overtaxed nerve system. To check such a deplorable condition, which if permitted to continue will only result in disaster, you are simply to present the lady with a syringe accompanied with the necessary instructions for its use, instead of a bouquet or a box of

candy, as the latter would only encourage her to pursue the path of destruction. Think of the untold misery between lovers and the misunderstandings between husband and wife, of the uncontrollable temper in children! All of this can be avoided if we will only trace the trouble to organic conditions and set to work to remove them.

The internal baths have been given to the world in ages past and are not unknown to those in the medical profession, but even here it is possible to misuse a method devised for a certain purpose and apply it in a way more detrimental than beneficial. We find that there is a great deal of anxiety to improve upon a certain method which can work upon but one certain principle, and any improvement upon it can only be for the worse if adhered to for any length of time or under certain conditions. We expect all of our students to pay particular attention to the routine of such a treatment, so as to derive benefit from it at once and with the object in view of removing obstacles from the system without weakening the organs any more than they are and without getting the body into the habit of using certain alleviators for any greater length of time than is really necessary to bring about the desired result. We cannot tell how long it will take to bring about a perfectly normal condition of the colon and its proper action. Yet it should not exceed three months. In certain rare cases it may possibly take a little longer. In some cases the malady is removed after a few applications. It must be left to us to judge for ourselves, and as soon as we arrive at the result as we shall detail it, we have gained our point and then we can discontinue the use of the internal bath.

In flushing the colon it will be again necessary for you to use your own judgment as cases differ greatly and the mode of treatment changes accordingly. We can only give instructions in a general way giving details only for conditions of a general character which may or may not be strictly ad-

hered to according to the case. Having followed the instructions of our previous lesson we now add to it the internal bath. We understand that at first it is rather difficult to hold the water for any great length of time and we must necessarily resort to means that will make the flushing as much a pleasure as a necessity. In flushing the colon for purifying purposes hot water is always used, not cold. It must be as hot as your own hand can bear it. Use a fountain syringe holding four quarts of water but you will not be able to use that amount of water to begin with. You are not to force yourself to anything that is not or does not insure comfort as well as relief. In flushing the colon always lie on the left side in taking the injection and allow the water to flow in very slowly. Usually after a little water has been introduced into the colon a strong desire to pass it off will be experienced. In such a case the flow of water should be checked and the feeling resisted for a minute or two when this feeling will pass away and you can renew the flow of water. After having resisted the feeling of expulsion several times and you feel you can hold it no longer take to the stool and expel it. Do not stop until you have expelled all the water, then proceed to take a second enema the same as the first. In the second attempt you will notice that you will be able to retain more water and with greater ease. After the desire to pass it off has been checked several times, expel the water for the second time. You may if you so choose attempt it for the third time and this time take as much water as you can comfortably hold, but do not allow the desire to pass the same get the upper hand, but check the flow of water. Always take the injection lying on the left side, limbs stretched or partly drawn up. Turn over on your back when retaining the water the second or third time. Knead the bowels in a circular movement, beginning at the right side of the abdomen, moving below the navel, around to the left side and then above the navel down on



the right, taking the course of the colon. Breathe with freedom and ease, keeping your mind upon your work and the object of the same. Hold this third injection as long as you can comfortably, which may be for ten minutes or more according to the control you possess over your organs. The longer you hold the water and the greater the quantity of water held, the greater the benefit, the sooner you will be able to drop the treatment, and the better the natural condition of the organs.

When kneading the bowels work very gently at first and increase the pressure as you continue the movement but be sure to press a trifle stronger whenever the hand passes below the navel and up over the left side. Should it be somewhat difficult for you to retain the water for at least ten minutes, take a towel, make it up into a roll and place it under the small of the back. This will aid you in holding the water more easily; also draw your lower limbs just a trifle towards the abdomen which will give you relief in case of a pressure or pain. Breathe easily and do not move the muscles of the abdominal region in case there is a tendency to expel the water. The air must be fresh which you breathe, to establish quicker circulation of the blood which is one of the great factors in the promotion of peristaltic action. Remember if in your third injection you can retain but one pint of water for softening and removing the faecal matter fastened to the lining of the colon, it should be your aim to increase the amount from day to day. Again when you take up such treatment it is not required of you to make it a habit as that is not the object. This treatment is merely a means to an end and is therefore to be followed with that understanding and in that light only. In severe cases you may use a small quantity of vegetable soap, free from minerals and chemicals, or pure Castile soap, alternating every three days with one teaspoonful of salt to every quart of water. When soap is used it should be used in the flushing only which you intend

to hold the longest. Use the soap for three consecutive nights only, then use clear water for three nights, then the salt water for three nights, especially where there is a tendency to weakness. If getting nervous when going through the treatment, remember that you have a great many maggots and worms and you must follow first lesson. Having taken the flushing for ten days, stop for the same length of time, but if you find that after two or three days you are not as much relieved as might be expected, resume the treatment, using soap water the first three nights, then Australian Oil of Eucalyptus, one to three drops to a quart of water for three nights, then clear water for the same period or if necessary one teaspoonful of salt to each quart of water. The oil is a splendid disinfectant and aids in the softening of faecal matter as well as in the toning up of the membranous lining, relieving an irritated condition in nervous persons. When using the Oil of Eucalyptus in your colon wash make it a point to drink a glass of warm water, containing one drop of the oil at the same time and when taking an external bath during such a period put a small quantity of oil into your bath as well. Use it sparingly and in the manner stated and you will be more than pleased with the results. *Remember that it is to be the Australian Oil of Eucalyptus* which will be about one dollar an ounce.

It is also to be remembered that this treatment can only bring about the desired result when a plain cereal diet (not predigested foods) is strictly followed with plenty of fruit, in fact three to six times the quantity of fruit to the cereals and other foods, as fruit is a natural eliminator. Use fruit juices, (raisins, prunes and dried fruits in and out of season). After flushing the colon as detailed you may use an injection of one-half to one pint of water (provided the colon is clean which can be ascertained by the last expelled water) and retain the same over night. At the same time drink a cup of hot tea, prepared from one part valerian root, one part

bitter clove leaves, and one part peppermint leaves, or in the absence of this use very mild hop tea, or parsley tea, using the green parsley leaves dried. Hot lemonade will also prove beneficial, but no sugar is to be used with these drinks and the lemon must be baked in the oven. In the last mentioned injection, the kidneys will pass off the water in the morning. The whole system will become vitalized and dyspepsia, liver complaints, constipation, colic, Bright's disease, kidney diseases, nervousness, melancholia, and afflictions of the bladder will disappear. These internal baths can only be taken before retiring to bed and not after rising in the morning nor any sooner than four hours after the last meal of the day. You have learned enough by this time to know that with fasting and the internal bathing together you can hasten the purifying process.

In exceptional cases where there are other complications of a delicate nature in man or woman, a slight pain may be felt across the back, not only proving weakness of the kidneys, but complications of a delicate nature as well. You have nothing to fear. You know that there is nothing that can hurt you any longer and that all these old conditions which you feel whenever you awaken the old Adam within you, is to give you to understand where he is hiding and the next step is to get hold of him and drive him out of your paradise which will not suffer sin to dwell therein. Whenever using neither salt nor soap but just the clear water during the intervals as explained, you may under such conditions use fifteen to thirty drops of pure glycerine in the water, that is in cases of very poor action, and where there is very poor circulation of the blood. This will soothe the irritated condition caused by the pressure of other organs upon any particular part of the colon. It will be necessary for us to observe that the use of corsets must be done away with, that we cannot wear clothing supported from the hips. All clothes must be supported from the shoulders and hang

around the abdomen exceedingly loose so as to allow the hips to be moved about with the greatest of ease. It is hardly necessary to make mention of this, as all of our pupils in the Preliminary Course do away with their harnesses as soon as they begin to breathe, yet we wish to repeat it from time to time to impress it upon the mind. Even by wearing our clothes in an unnatural way we cause pressure upon the organs of a delicate nature and we even injure the abdominal region because of an uncalled for pressure upon the digestive organs and the colon. In such a case we need not be surprised when we have to pay for our vanity and our false pride in squeezing ourselves into slavery. We must continue to suffer until we shall learn, and apply our knowledge accordingly, that nature has provided means within her own realm for shaping the body in a most artistic form, far better than the use of any outside device.

When going through the purifying process you should be especially particular to observe that the plainer and simpler you live the quicker you will be through with your work. If piles and constipation are your natural weakness, avoid cheese, sweets, and seasoned dishes, and never use sugar on your fruit or vegetables, while you may use milk, buttermilk, and lemonade without sugar, and drink plenty of bran water made from one cupful of fresh bran to three pints of water stirred well in an earthenware vessel and exposed to the sunlight for about an hour before using. Cover the vessel with perforated paper.

In case of constipation and piles drink a cup of hot water or hot parsley tea, or a cup of weak hop tea after you are through with your internal bath, and just before you retire to bed insert a clove of garlic into the rectum for three nights out of every ten days. Use the tea for ten days then discontinue for the same period and continue again as before. In cases of long standing and where very stubborn and where the patient is not a faithful follower, not doing accord-



ing to the instructions, but only takes a resort to them when danger is near; who will not do as required by nature, or who is yet somewhat too slow in understanding and would rather take things easy, there is no need even that they should suffer any inconvenience at any time whatever. They will find it an excellent relief for the time at least to use raisin syrup, which is made by merely boiling raisins for three hours over a slow fire. In that case be particular to use only the very best of raisins. Eat figs freely, also a dozen prunes in the morning. Corn liquid will also prove beneficial. Take a can of corn and boil for an hour or more in one quart of water. Then mash through a colander and drink liquid freely for several days and then discontinue for a few days. To hasten a cure it is best to diet on whole wheat soaked from twelve to twenty-four hours, eaten without milk or sugar, six to eight almonds (blanched) with each meal and two to three ounces of seeded raisins. Eat two meals a day only, avoiding all bread except the ariated or unfermented kind and be sure to masticate a mouthful of food for one-half minute at least before swallowing it.

#### CONSTIPATION AND PILES.

When severe and very troublesome use after the internal bath and when retiring to bed the following: First insert into the rectum a long clove of garlic. Then wear for the night a wet compress with sufficient cloth to fill out the small of the back equal to the shoulder blades. Use a soft cloth, long enough to reach around the body from the small of the back down over the hips and lower parts of the abdomen, and pin it together in front; at the lower edge of the back of this cloth bandage, pin a smaller one which can be brought up between the limbs and fastened to the lower edge in front; this serves to hold it in place and is soothing to the rectum and anus, and should be more than one thick-

ness. Then cover all with a thick, dry cloth. In the morning take a sponge bath. Rub and manipulate all the bandaged parts vigorously. Change underwear daily, also bed-clothes.

#### MAGGOTS IN COLON.

To rid one's self of them entirely, after having used the internal bath for several nights, use a good quantity of wormwood tea as an injection. When expelled use as a second injection one teaspoonful of salt to a pint of water and for the third injection use a mild tea of pennyroyal with one cupful of milk to a quart of the tea.

#### TO PROMOTE PERISTALTIC ACTION.

Where the internal bath is not convenient keep the following preparation on hand for cases of emergency only.

To one pint of old Port wine add one teaspoonful of powdered black root, one-half teaspoonful of cascara sagrada, and a salt spoonful each of bitter aloes and peruvian bark. Shake well and leave it stand for twenty-four hours before using. Take one-half teaspoonful in one teaspoonful of extract of licorice.

May be used in chronic cases sparingly and until proper living has adjusted normal action.

## LESSON THREE.

**B**EFORE we enter upon subjects of a more studious nature, it will be necessary that we become fully acquainted with everything that will aid us in cases of emergency, familiarizing ourselves with means that shall prove of benefit to ourselves as well as to others. The simplest things carried out by the promptings of the mind will bring forth the greatest results. We should therefore listen to the intuitive, the voice of the spirit which never fails in guiding us into the right paths. In case of bodily inconveniences, in case of negative, subjective conditions, we shall find that the best thing to overcome such unpleasant phenomena is to abstain from foods, increase the capacity of breath, and keeping ourselves busy here and there, mind and body occupied in the performance of useful actions, concentrating upon the noble, the sublime, the grandeur of and divine in nature, all will be well. It has long been determined from experiences gathered, that man however self-centered is apt to make mistakes now and then, especially when mingling with undeveloped elements, and because of such contact will attract to himself in moments of negativeness, vibrations that will act upon him subjectively. Foreign conditions will arise because of thoughtless actions, seemingly inevitable for a time at least and prove contrary to his general ideas. To counteract such a condition spiritually and at the same time aid the physical in conquering such uncalled for actions, we will find it advisable to use about the size of a pea of Cayenne pepper once a week, and the first thing in the morning, upon an empty stomach after having cleansed and washed the

teeth and mouth and having taken three swallows of water after each inhalation of breath. It will be best to abstain from food after taking the pepper from seven to twenty-four hours, unless we are engaged in hard work or manual labor requiring great muscular activity; in that case, we may take such food as we naturally should feel a desire for, as nature's call is our best adviser. The ancients, the sages, and the philosophers have decided to take this token of the purifying process upon a certain day of the week to keep it before our minds regularly and to remind us upon such occasions that it is our duty to live more carefully. Friday has thus been decided upon as the partial fast-day and the day of purification. But we may select Sunday for our day of sacrifice, if finding it more convenient, as there is no law in this matter to bind us to certain days as one day is as whole and holy as another. The day we select, is our day for our purposes, for we are not created for a certain day's sake but the day is created for our own good and as a means to our ends.

Since we take no condiments in our regular foods or dishes, since we abstain from seasoning our foods, we will find this little remedy a very powerful agent in toning up the digestive organs and acting directly upon the colon, making it impossible for faecal matter to accumulate, thus keeping us in constant purity, and in a body purified, only pure thought can arise. Whatever there is impure in our system will be removed, for although what is taken in the mouth does not defile it, but what comes out of it, our food is apt to be of a nature foreign to one's system.

We shall now come to consider a few more points that will prove of interest to us, and for that reason we shall first consider woman and her private ailments, taking into consideration remedies aiding her in the eradication of such accumulated errors for she may not be the original transgressor, but merely the victim of others' ignorance. Woman is the greatest factor in all life manifestations, and in a per-

fect state the true presentation of nature and nature's God. She is the Temple of the living God at whose shrine we pay our homage, at whose altar we kneel in our childish innocence, and in our simplicity listen to her exhortations, to her revelations, to her advice, to her instructions, for she is the mother, she is the life-giver; she will not suffer to leave her children unguarded, but her eyes of anxiety, of love, are ever watchful over that which she considers to be her own.

Yet after all, how little is she really understood, how often mistreated, how much abused! Were it not for her enormous capacity of understanding and of love, of will power and ability to sacrifice, the race would no longer be. It is marvelous, it is simply wonderful, almost inconceivable, and incomprehensible, the great vitality woman or mother manifests to mankind. But she has one little fault and that is, she has allowed herself to be imposed upon because of her sacrificing tendency. She is too sacrificing, too love-bound and in the blending of these two virtues she has lowered the true position of such affections, each one of which when considered separately would keep us in paths of consideration and virtue, but when imposed upon brings misery upon us.

Love asks no sacrifice; it merely becomes the incentive to call out the love hidden within another which when reflected and blended correspondingly radiates a splendor far more grand than the rays of the sun.

We may offer sacrifice and yet not sacrifice *ourselves*, we may love, yet keep the source of love, and never give out the love, merely allowing its rays to shine upon the paths of others, but when we love and sacrifice that love, we place ourselves at the same time under the ban of subjection which piles suffering and degradation upon us. But woman is beginning to awaken to her consciousness again for she has suffered enough, too much; but only after we see the bleed-



ing side, when we see our head drop to our bosom, when we feel injustice arising before our vision, we, in love for those yet steeped in ignorance and sin, raise our heads and call out: "Father, forgive them for they know not what they do." And when the word is spoken, "Finished," then the earth will quake, the clouds will roll together, one terrible crash, a terrible cry, fear comes upon the unjust, one flash, and all is over. The suffering is no longer, and out of the grave of superstition, in her glory and her majesty rises the form of the perfect being—woman.

Woman has suffered and the work is finished, and this "Finished" is the great magical word that will freeze the blood in man's veins. Once upon a time it was Lot's wife that was turned into a pillar of salt. Now that the salt has been licked away by men, Lot himself turns into the pillar while woman rises in her grandeur not to avenge or scourge, but to redeem man from his state of past forgetfulness to his duty of usefulness, equalizing and justifying conditions that equality of position may reign. She is rising to her true position and she will conquer for all is hers. Before her all knees shall bow, for it is she that holds the problem of life, it is she who can reveal to man the true path of life. She is not the negative, nor is the man the positive. She is not the subjective, nor man the objective. She is not the weaker part and man the stronger, for experience itself teaches us better. She can endure more pain and suffering than man. Man, when sick, behaves himself very unseemly, he loses all courage, all hope, and were it not for the tender care from the hands of the woman, for the words of comfort from her lips, he would really "give up the ghost." Look at woman and the condition she has become subjected to, look at her sufferings and how she bears up quietly. True she mentions her troubles when they become too great, but see how hopefully, how tenaciously she clings to life, how she will battle if needs be, how heroically she will get

hold of anything that may present itself before her vision as a panacea; how she will not even fear to take the drugs prescribed for her, although dangerous to take, although unpleasant to the taste and although only increasing her sufferings, yet she will bear up, determined to conquer. Man simply could not stand all that woman suffers. He is not made that way. He lacks the vitality. He boasts of his strength and of his power, but they are not his own. They are simply the conditions he is deriving from woman, for he draws upon her. He is kept up by her in his condition of health, but remember this is merely a reflective condition and when the hour comes that she has to leave him to his own self or fate, at once you will see him go down.

As we enter into years of maturity, mother makes a sad mistake by not relating to her children such experiences from life, as she has gathered from observation and such as she would deem proper to give to her family for consideration to benefit those interested to a degree at least. From the father nothing on these lines can be expected, as he is generally of that passionate nature that merely seeks gratification at any price, at any cost, and is ignorant of the most important questions that concern mankind, and yet should be of importance for us to know. But a mother gathers many things from experience, but even here you find man's authority so dominant, that woman is forbidden to consider these questions and impart them to those whose welfare lies at her heart. Even here man curtails her liberties, to which, as a mother, she has an inborn right, in fact a duty sanctioned by nature, for if she continues in her sufferings the present dilemma will grow unless she takes the reins into her own hands, determined to use her influence over those in whom she has a concern, and whom she has the right to call her own. For she has the right to instruct them to a degree at least that suffering may thereby be alleviated, until from generation to generation the superstitions of the past become

rooted out, and outgrown of themselves towards a better and nobler understanding. Is it not strange that a mother, knowing of the woes and sorrows, should blindly adhere to conditions imposed upon her and advise her own daughter to place a harness about her body that she might have a shape attractive to men? Is it not strange that she should allow her to wear it as a requirement of the times, and set her such examples that become ruinous to her? Is it not strange that she should forget herself to such an extent, that she will leave instructions that ought to be given the daughter by herself to strangers who will treat those subjects lightly and who have not the real interest of that young girl at their heart? Do you wonder then when the time comes when nature demands changes, when nature begins the processes of regeneration, that the young woman is already stunted, already crippled for life, and that sufferings are brought upon her which are so perplexing to the medical profession that many cases are treated only according to their symptoms instead of going deeper into the malady to find its real cause?

Think of the anxiety of mother dear, nursing and caring for her child, ignorant of the cause of all this trouble. True, mother is willing to do anything within her power to save the child from suffering and nothing is too great, nothing too hard. But why should she not look deeper into the cause? Why should she hypnotize herself into such uncalled for blindness as to think in every direction but the right one, and even persist in advice detrimental to the well-being of the child? Of course, she remembers not her own youth, she remembers not what the cause of all her own sufferings has been and still is, for she holds to that same old suggestion that such is the lot of woman, that she must suffer, and that there is no way out of it. If you but knew how detrimental that corset is to the development of that child's body, if you but knew what derangements are caused



by the weight of dresses suspended from the hips, if you would but give it a thought how that food you are administering is exciting to her developing form and organs, you would retreat from your persistency and do better. The girl is told that the menses must be profuse, that such is the law of nature and that such changes are as a rule followed by unpleasantness and even pain and sickness. Yet this is not true. What is true is that it is natural for the functions of woman to go through stages of changes for the purpose of regeneration and that at such periods the system will rid itself of certain foreign substances which the body cannot make use of. It is the purifying process of nature itself. It is possible that at such periods discharges are liable to appear. The savage woman who has kept herself in her natural condition and not transgressed the law that governs such conditions also enters her periods, but instead of dreading such moments they are welcome to her, for they continue to add to her strength, her vigor, and make her more powerful from time to time, while of inconvenience she remembers nothing except a small discharge amounting to no more than half an ounce on the average, which neither causes pain, nor brings upon her sickness nor distress. Only when abusing one's self, when pride and false modesty begin to enter the human heart, do we take to means which will cause us to pay dearly for such actions.

It should then be our object to put an end to this untold suffering and cease to transgress the laws of nature and help wherever possible to remove this superstition, this ignorance of pride and false modesty and take up the studies of the human being in their entirety, as we would the study of horticulture. Is it not strange that we should know more about raising cattle, and keep better posted as to the proper care of them to insure us a good breed, and keep constantly trying to improve upon them, than we do about the most important animal of all, the study of man, wherein lies em-

bodied the *whole secret* of creation? The human race is utterly neglected and we are left to grope about in darkness and do not know our relations to each other. We are left alone to roam about, each one attempting to learn for him and herself, and by experimenting to come to no conclusions other than to only continue to experience suffering and difficulties throughout life. It is for the reason of a proper application of knowledge that we desire to come together as men and women and take into consideration all these questions that we may learn of our duties and relations to each other, that we might understand our true position to one another and no longer fear but bring out the nobility of our characters and recognize one another as man to man.

Woman suffers a great deal while yet a maid, and such suffering continues until she becomes a mother and then suffering continues to be piled upon her, and were it not for her natural endowment of an exceedingly powerful nature, of a strong mind, it would be impossible for her to live through it all. Yet even in spite of all the agony and trials and sickness, she outlives man, and on an average woman holds her age far better than man and reaches a more advanced age. It is not true that woman by nature is subjected to a change of life or that the stage of reproduction should cease at a certain age. It is the unnatural process brought about by ignorant living, by the transgression of nature's law. As soon as she ceases to regenerate, ceases to bring forth, no longer is she the woman, no longer has she the love, the power and the strength to continue in her activity of a true woman. The same may be said of man. The generative process must go on and on. Not in the way we have thought of in our ignorance and degraded conditions but in a way most natural and without any inconvenience. As long as we can keep up our regenerating process, just so long we shall have power to continue our rejuvenation, and have power to retain our youthfulness and beauty, and

where we have failed to keep up the condition of reproductiveness it is necessary first to bring about regeneration which will soon bring us back again to a condition of perfect youthfulness. We have been transgressing nature's laws consciously to a degree but mostly unconsciously, and should we then continue to suffer the penalty, although deservingly? Should it continue to hunt us down and haunt us throughout our lives? No, there is yet time to remedy these conditions, and it lies within our power to do so. We can yet right the wrongs perpetrated by ourselves as well as those that have been imposed upon us. We are no longer to remember the sins of the past, but look at the salvation before us in confidence of an ample reward for our faithfulness in aiding nature in its process of rejuvenation.

As we shall consider other points of interest and importance in our succeeding talks, we shall now come to the practical side of our lesson so as to get possession of the means whereby we may be enabled without any further delay to do our part in the process of the rejuvenation of our youth. Whatever our particular sufferings in regard to the delicate organs may be, we shall be given sufficient advice to cover the ground and derive benefits immediately, as long as we are confident that we can overcome all difficulties by the persistent application of right thinking, living and acting. Falling of the womb has brought more suffering to woman than will ever be known and as such a condition affects the digestive organs, impairing the stomach in its functions, other maladies soon arise which become so complicated that at times we do not know where to begin nor where the end of it all is apt to lead us. In the instructions of the internal bath we have received one very important way out of certain maladies; now we are to remove another trouble whenever it is present with the one referred to in our previous lesson. It will be well to use both at the same time or at least from time to time, until we are able to

pay attention to the one or the other exclusively. The vagina is to be bathed daily, mornings and evenings, and where we notice that falling of the womb is present, we should procure two small, fine grained, silk sponges, about the size of a walnut. Into the middle of each sponge sew a silk cord long enough to be handy in helping to remove the sponge when inserted into the vagina. After having bathed the vagina with either warm or tepid water, dip the thoroughly cleansed sponge into pure glycerine and insert it into the vagina as far as possible and into a position most efficient to the womb, so as to prevent it from falling down any further. Leave it there for twelve hours then remove it. Bathe the vagina as before and again insert the other thoroughly cleansed sponge dipped into glycerine into place. Make an effort in placing the sponge each day to raise the womb a little each time, but very, very gently that it may not double upon itself. Do this for five days every morning and evening and thereafter but once a day for five or ten days more, in the evening only. Have the sponge not in use well-aired and exposed to light before using. Intercourse must be discontinued for at least six months, while others must be careful not to engage in dancing. Where the womb causes no particular inconvenience, yet becomes painful at times or the membranous lining shows tendency to irritation, leave out the sponge and simply use the vaginal bath once a day for the same period as above, adding to the water one teaspoonful of powdered borax to two quarts of water alternating with three to five drops of Oil of Eucalyptus to a quart of warm water. After ten days' use, discontinue this treatment and use the vaginal bath only occasionally and as you may feel or deem it necessary, but during the period of the menses discontinue it for the term of three days before and nine days after, as you would run the risk of removing the ovum from its position before its time. You may alternate from time to time saleratus with borax. To tone up the



membrane you will find a pinch of common table salt of great benefit, also three to five prisms of permanganate of potash to a quart of water will prove a splendid disinfectant. Of course, you remember that you continue to do this for a short time only, and until you have gained the desired result. As soon as you begin to show symptoms toward a normal condition, nature will do the rest so that you will need to do but very little to hasten a cure.

It will be necessary to call your attention to the fact that whenever you use glycerine on the sponge you are not to use permanganate of potash in your bath as the two ingredients are hostile to each other and will cause unpleasantness. Also, that you are not to use the syringe during or right after the menses as the use of it is irritating and detrimental to well-being. Where there is pain and suffering, and a tendency to bloating, puffing of the face under the eyes and swelling of the lower limbs, prepare a mild tea from chestnut leaves and drink freely instead of other liquids, besides using fresh parsley every other day just before and after the regular time covering a space of nine to ten days.

To establish a more natural flow as well as to re-establish the same and overcome all of those heretofore unpleasant sensations, doing away with your sickness that hitherto has been of so much detriment to your well-being and which has caused you to dread the time of its reappearance, you want to do one more little penance and your happiness will be great over the results of such a very simple thing as the one to be given, and yet it will have the most marvelous and magical influence over your condition, almost too good to believe to be true. Three days before your regular time or the time you may be able to determine the menses, you take a wineglassful of Port wine, bring it to a boil and while boiling slowly put into it one clove of garlic (peeled) and count thirty in the usual slow way of counting. Allow it to cool



in a bottle into which you pour it, and put it in a dark place. Just three days before your time take one teaspoonful of this preparation three times a day, for three consecutive days. The menses following will be the easiest you ever experienced and your cheeks heretofore pale, will blossom like a rose so that everyone will suspicion you of using some new kind of carmine on your face. Continue to use this preparation every month for three days according to your case, until you find relief and cure from a heretofore supposed necessary evil. Where the menses are irregular or have ceased altogether it will be best to take this preparation three days before new moon or beginning with the new moon, taking it for three days out of every ten days for the period of one month and as soon as the least of indication towards menstruation becomes noticed note it down and take this preparation regularly every month from that date. Menses will be re-established in a short time and better health insured.

To promote the menses and a very easy flow as well as to aid nature in placing the organs in a better and normal position for the re-establishment of true womanhood for maternal ends take up the muscle movements of the abdomen which are to be taken in a standing position, with lower limbs fairly spread. First allow your arms to hang beside you perfectly limp and muscles relaxed. Draw in your abdomen at the pit of the stomach and above the navel, while the intestinal part is relaxed and dropped, and the chest is raised. The hip region is to remain flexible and under perfect control. Your clothing must be very loose, if any. While inhaling the breath with ease, draw the muscles from right to left while moving the hips in the same direction very gently and slowly at first. Having your mind fixed upon the movements it will not be difficult to control the muscles so as to raise them upward towards the left side. In exhaling, drop the muscles gently towards the right.

After a few movements, bend the knees a trifle forward allowing the pit of the stomach to cave in a little more, draw the weight of the body downwards and towards the coccyx, while exhaling thoroughly. When inhaling raise your chest high and at the same time draw the muscles of the lowest abdominal point up to the pit of the stomach in a perfect curve and thence up to the chest, while knees are drawn back into their natural position, and the pressure of all weight is thrown over the shoulders, down the back, to the coccyx. Repeat the latter part of this three times and then go about your usual work, paying attention to deep breathing from one to three minutes whenever nature prompts you to do so.

All you want to remember is that you are not to raise the shoulders, always allow them to drop and throw them back. A strange exhilarating sensation will come over you whenever going through this exercise. This exhilarating sensation will gradually send thrills through the body, creating feelings of happiness and joy, and encourage one to meet the duties of life with far more sanguine desires for the accomplishing of our ends. The same exercise will prove a great benefit to women and men alike, young as well as old. To regain youthfulness this exercise should be resorted to after every weekly bath from three to five minutes and every day from new moon to the first quarter of the moon. Whenever after getting up in the morning, you feel miserable, breathe a few times and then take this muscle exercise.

#### SUPPRESSED MENSTRUATION.

Put feet in hot water, adding hot water to it continuously to raise the temperature. Feet to be covered in water below the ankle to begin with and when the water reaches above the ankle, remove the feet, dry them and rub vigorously. Manipulate them with your own hands and oil them, but rub off the oil so that the feet are perfectly dry. Apply hot water to the abdominal region and drink while bathing feet

or immediately after one-half cupful to one cup of strong tea made from smartweed sweetened to taste with rock candy or a cupful of strong tea of pennyroyal.

#### SWELLED FEET OR ANKLES.

Take plantain leaves or horseradish leaves and dip them into essence of peppermint. Apply them to the parts affected tying up with a piece of old linen cloth. When dry dip fresh leaves into the essence and repeat; or take quite a layer of leaves, saturating the cloth in the essence of peppermint as well and tying a piece of flannel around the affected part. This is where you can attend to yourself when retiring to bed. As a drink use the same as for dropsy. Also drink common nettle tea for ten days and then apply to the small of back a poultice made from plantain and horse-radish leaves moistened with essence of peppermint.

#### TO PREVENT PROFUSE MENSTRUATION.

Two parts of Canada fleabane and one part of witch hazel. Use as a tea freely. Also raspberry leaves tea and the free use of raspberry juices.

#### CRAMPS.

Two parts of wild yam, one part of valerian and one part of cramp bark. Use as a strong tea. One cupful will suffice by adding two to five drops of essence of peppermint.

#### LEUCORRHEA.

Add to one quart of rain water one handful each of bark of hemlock and bark of witch hazel. Cover closely and steep for twenty (20) minutes. Strain well and add ten(10) drops of fluid extract of golden seal.

Drink a mild tea of peach tree leaves or the bark of finer twigs. One cupful three to four times a day according

to the severity of the case. If not quite agreeable take two drops of tincture of pulsatilla in a wineglassful of water.

#### DROPSY.

One pint bruised mustard seed,  $\frac{1}{2}$  pint grated horse-radish root, 4 ounces bruised Indian hemp root, 1 handful of foxglove leaves, 1 handful chestnut leaves,  $\frac{1}{2}$  pound lignum-vitae chips. Steep in two (2) quarts of water for sixty (60) minutes. Add eight (8) quarts of apple cider, steep down to four (4) quarts. Strain. Use one-half ( $\frac{1}{2}$ ) teacupful four times a. day, adding two (2) drops of essence of peppermint to the dose. Use the pits of three cherry stones alternated by three pits of prunes after meals for three days out of ten.

#### FEMALE TROUBLE.

Use three drops of tincture of aconite root to a tumblerful of water. Take a teaspoonful every half hour to an hour. If not entirely relieved take pure Castile soap the size of a pea. Eat no breakfast. Two (2) drops of fluid extract of Ergot in a wineglassful of water will give almost instantaneous relief if taken in the morning.

#### LUNG TROUBLE, COLDS AND COUGHS.

Before retiring to bed take a cup of strong tea of jaborandi sweetened with rock candy, and the juice of one-half of a baked lemon. In the morning drink catnip tea. Use no sugar, although you may use cream.

In more severe cases use two parts of dog fennel and one part of white root as a tea, sweetened with rock candy. Use before retiring to bed only. While during waking hours use three to four times a day the following: To a cupful of boiling water add three (3) teaspoonfuls of flaxseed and allow to boil slowly for ten (10) minutes. Strain over a cup containing the juice of one-half of a baked lemon and rock candy sufficient to sweeten mildly. Use as hot as possible.

## LESSON FOUR.

**W**E have in our last lesson paid somewhat partial attention to our sisters, while our brothers received only a little to satisfy their needs or to be of any great personal gain to them as far as their bodies are concerned. We shall now consider their case as well, for they have reaped what they have sown to a great degree, and although in consequence of their yet undeveloped state they are not altogether responsible, it will be well for them to follow what nature has provided for them to do and use such means if they care to find relief from trouble and pain and to attain perfection. But before we consider their afflictions, it will be well to make a few statements that will be of direct benefit to both members at the same time. It is proper that man should understand woman as much as woman should understand man, for then the line drawn between them can no longer exist, and the barrier once broken down, the unveiled mystery which has been so ingeniously concocted to keep mankind in a condition of deep ignorance, will lose its charm. Let us not forget, that if we desire to become wise in all things we must be able to draw our conclusions from cause to effect, that we must reason, that we must weigh the questions under consideration, not only from the standpoint presented but also from the standpoint relative to ourselves. We must never forget that whatever we do, be it an act ever so small, ever so insignificant, that it will bear fruit some day, at some time, and come to light, be it for good, or be it for the opposite result. Do whatever you will, you will always have to return to the simplicity as found in mother nature and not



only accept from her bounteous mercy the hand of forgiveness, but you must repent, else you will be made to pay the utmost farthing, and the tribulations which will thickly fall upon your head will keep you in the depth of sorrow, and you will not get out of it until retribution is paid.

Cleanliness is indeed a virtue, but not the cleanliness from the use of water, only that cleanliness resulting from the activity of the bodily functions which brings forth the perfect purifying process, is superior to anything that we might undertake to do even in our imagination. Nothing can purify the organs of the body better than their own action when in perfect condition. Yet what can we do when we have brought upon ourselves a condition of inactivity? We must bring sacrifice, that nature shall be merciful and just, and forgive us our sins. As long as we are under the control of certain influences in nature, in so far as we have not fully established our independence, in so far that we feel we are still guided and governed, so long as we notice the effect upon our bodies from changes in the atmosphere and climatic variations, we will have to use means of a protective nature to keep us from harm. When once our bodies have reached the point where we feel ourselves in harmony with the operations of the mind, and become conscious of our capability, we are no longer under control, but control everything for our own good instead. It is not necessary that we be superior to certain conditions to be perfect in our methods of application, if we only make use of the powers given us in the realm in which we are called to live. Of course as soon as we reach out into a sphere we have no knowledge of, and consequently have not developed into, we shall fail in the attempt. The reason that we so often fail is because we attempt to reach out into a domain yet foreign to us and in our determination to accomplish our ends (although it would have seemed noble of us and we would have been considered heroic and truly admirable had

we used the same ambition in the station of life to which we really belong)—failure is nevertheless our lot. And when we do get into regions or paths which are in our case forbidden paths, we err therein and suffer unnecessary evil. Keep within the sphere to which you belong, which you feel to be right and do not attempt to take up things of which you have no knowledge, and then you will always be safe. In taking to paths over which you have no control, you will never gain the success to which you are called by nature, for there is a place for every one of us, just as there is a time for every individual to gain his ends, to meet success. To some it comes early, to others later. Still it would come to all, if we would only take things as they come and learn to conquer and control them.

There are times and seasons which demand our attention that we might place ourselves along with them into harmonious conditions. We are not supposed to bring any particular sacrifice and yet, when the winter sends Jack Frost to announce his coming, we instinctively set up our stoves and provide fuel to welcome our guest. We are not angry with him. We know it to be inevitable yet we like him for all that, though in many ways and at many times he makes himself uncomfortably felt. When springtime comes, we no longer wish our guest and he leaves us. Yet we love him, and many kind remembrances he leaves in the imprint of time. We love him and yet we are glad to be rid of him, and the farther off he keeps, the better we shall love him. Springtime is a happy time, yet it puts us to work. The implements have to come out of their respective places and hardships are occasionally brought to bear upon us, yet we are glad spring has come. Then the beautiful summer comes with her abundance of rich paintings throughout mother nature, but even she forgets not to make us feel her presence, and then we are only too glad to welcome fall with its super-abundance of fruits, but it also recalls to our mind that

the harvesting requires certain duties from our hands. And so it goes on and on. Thus also the body makes demands upon us from time to time as the seasons do. It also expects us to do our duty and pay attention to it when its seasons appear and manifest their various conditions. At the beginning of every season we should take a fast and prepare the body for its processes of recuperation. We should use food sparingly for several days and as the Moslemite would say, get the broom ready to sweep out the bad spirits that are apt to hide in the corners of the house. (The ancients used means to bridge over one season to the other, so as to allow no interruptions in the operations of the functions.)

We would advise the insertion into the rectum every day before retiring to bed and also in the morning, of one clove of peeled garlic and continue doing this for three days. Also use for dinner upon toast one clove of garlic, which will melt like butter when rubbed over the hot surface. Three days on an average will suffice to bring about the desired effect, and many of our difficulties will be done away with. This rule is to be complied with at the beginning of each season, otherwise garlic is never to be used in the preparation of our dishes or used at meals, as it is never to be considered a food but merely used for medicinal purposes and only when really needed or called for by the system, the same as cayenne pepper which contains virtues of an admirable nature, but when used in excess causes irritability and excitability of the nervous system. The oil of garlic is also used in cases of severe inflammations of the womb and in man's sex afflictions, when it is injected or simply used as a liniment.

Man is heir to a great many diseases of a delicate nature merely because of the neglect on the part of the parents who knew no better than their superiors. Many of the attending physicians, in cases of this nature, we are sorry to say, know still less of the woes and troubles of man than the common

public. Thus young men grow up in ignorance and only here and there have an opportunity to get hold of certain ideas offered as wonderful and remarkable secrets, which they almost devour in their eagerness for knowledge upon such subjects. The so-called great secrets are in many instances of a very ridiculous nature, although harmless, as a rule, for the reason that they have no virtue; still some of this nonsense is thought to be very important discoveries and certain scientists will theorize and experiment, yet without any praiseworthy result. There is no need to experiment on any of these lines respecting the secrets of man's life for these questions have been long settled by sages in ages past, so that we no longer need to grope in darkness. All we need to do is to pay a little attention to these studies and accept them in their simplicity as presented. Could these instructions be only imparted to the child as intelligently as an elementary study, then all the troubles of this particular nature would become a thing of the past.

The misuse of certain organs grows upon us very rapidly and before we know it they will have lost the real function for which they have been intended, and sufferings of many descriptions will arise because of the loss of the life fluids which play such an important part in the building up of our functional organic system and the generation of cell life. But what is the remedy for all such unbalanced functional disorders? Men have devised various methods, each one claiming certain virtues for their own, but they are oftentimes so complicated that it is not possible to avail one's self of such opportunities, and the price is generally beyond the average reach. Thus many a young man, wrongly advised by his physician, wrongly led by his friends, becomes burdened with diseases of a loathsome nature, for which there seems to be no cure in all this world of enormous capacity and opportunity. Again we will have to kneel before mother nature to aid us, and she speaks in a language so



plain that no one can mistake her. And again we find that she has provided for all cases of emergency, and even here is she willing to aid us and to save.

Do not get discouraged then, for if there is help for woman there is help for man also to aid him in his deplorable condition towards rejuvenation and perfection. It is possible for him to become young and vigorous and to rid himself of all complications whatever their nature may be, for even he is repenting in his own heart, even he is willing to bring sacrifice. He is able to keep his promise to do better hereafter and no longer run the risks and the dangers of a shiftless, aimless, wayfaring child, but will remain at the altar of innocence to worship the true presentation of life, perfection, love and purity.

We find that man also, because of transgression suffers from organic troubles and that the organs of generation, the organs of sex, cause him inconveniences; he also feels that his strength is gone, he also knows that his days are numbered, and unless something turns up to bring salvation he will have to end his days in misery. Whether it be abuse, whether it be the result of an incomplete cure from the prescriptions of those who have taken the case into their hands, whether it be an abnormal development, or neglect on his or the part of others, shall be entirely immaterial to us for the present. We shall prepare to speak directly about a remedy whereby he shall be enabled to gain relief and a permanent cure in time.

We all know that it is the office of the generative functions to produce fluids which, when having gone through all the refining processes and having reached the degree of etherialization, will be added to the system and materialize into substances of regenerative life for the creation of the child-life or the body within the body, thus regenerating the system or accomplishing that condition of which all the prophets sang and philosophers attempted to define. A condi-



tion of the preservation of the elementary body from decay and death, and the prolongation of our days and the assurance of perfect youth and health depends upon the generation of life fluids. A great deal has been theorized about these questions. It is and has been known for ages, if we but find the key to turn this fluid through the channels of reabsorption to the highest functions of our system, perfect health and youth are insured. Where such generation ceases, where the fluids are misapplied and the functions in their generation depleted, we enter upon the downgrade to destruction. It is then of great importance to turn our attention to this particular state of affairs and consider what means would be the best and simplest in bringing about the greatest result. It is to be remembered in this as well as in other cases, that all of our mind is to be concentrated, and our thought and consideration applied. Here, as in every undertaking of this kind, which is absolutely scientific because sufficiently tested and tried, we are to carry out the instructions faithfully, without delay and regularly, until we have accomplished what we have started out to do, and nature will then, because of obedience to her call, take the operations under her own care to complete what we cannot do as we can only aid nature to certain degrees, but the rest must be left to it and the mind which governs all things pertaining to the perfection of the body.

For a certain length of time, bathe your organs every morning and every evening before retiring to bed in cold water. To do this properly and intelligently, procure a good soft sponge, dip it into cold water and beginning at the rectum, bathe upward the left side along the groin and towards the hip; dip the sponge repeatedly and bathe seven or more times, and then rub dry with your own hands vigorously. Then begin at the rectum as before and bathe the right side of the groin up to the hip and rub with the hands until perfectly dry. Then take hold of the scrotum, and

place it over the penis (which rests against the abdomen) in such a way as to allow the testicles to rest one on each side and beginning at the rectum, bathe the organs with one hand while the other holds the privates in position. As soon as you have bathed the organs for about one minute, begin to dry them in the same manner as you have washed them, in movements from the rectum up to the penial bulb with one hand at a time, taking care not to press the testicles. Rub vigorously until perfectly dry, even heated. Then knead gently along the groins and press and rub alongside the prostate gland. Also rub the lower limbs from the knees up, in upward movements toward the navel. Lastly slap the shanks in rapid succession, knead with the finger-tips around the rectum, and placing your finger-tips below the rectum try to draw your hands from behind over shanks while bending your knees, and throwing the weight of the body upon the hands as if sitting down into them. Draw your hands up to the small of the back, repeat this a few times, always breathing deeply. It will not take over five minutes, yet the benefits derived therefrom are indeed great. It will rouse the generative functions to action, and the losses of forces of whatever nature, will cease entirely, while certain maladies of a delicate nature will be eradicated. After several weeks, according to the severity of the case, this treatment need only be used in the morning after rising from bed.

There are cases which are quite stubborn, so that other means besides the method mentioned will have to be used, and especially in venereal cases and maladies of a still more complicated nature. In such cases you use the following treatment first, followed by the first mentioned one, as it will be necessary to stop all dripping, swelling, inflammation, etc., at once and without further delay. Procure good Castile soap, permanganate of potash, oil of eucalyptus and garlic. In the first place bathe the organs in as hot water as

can be borne, and use plenty of soap-suds, the more the better, continuing to add hot water to keep up the same temperature, if not hotter than when you first began. Bathe for three minutes. After this, place the organs in cold water, with four prisms of permanganate of potash to one quart of water, adding colder water gradually until as cold as you can procure it from the hydrant. Bathe for about two minutes. Then rub the parts dry with your hands as advised in the previous instructions. As soon as the organs become heated, anoint the penis, also the scrotum and the groins, with equal parts of oil of eucalyptus and almond oil and where suffering from enlargement of the prostate gland, anoint rectal part as well and all the region round about, although but lightly. You may also use oil of garlic, where Australian oil of eucalyptus is not procurable. The California oil, which is generally sold, will not be of any assistance. The water to be used in sex-baths should at all times be cold to start with and as cold as possible at last, but not ice cold, and the rubbing should always be vigorous, heating the organs sufficiently.

With these instructions and others that will follow, any condition of depletion, whatever its cause or effects, will be obliterated entirely, and the system will be put into a normal condition, forming the life fluids so necessary for the furtherance and preservation of life. The subject of sex-life is almost entirely overlooked by the average person and because of the abnormal conditions prevalent among men, the emotions and feelings are merely followed. Many give themselves over to the erroneous and fatal idea that they are blessed with organs of such delicate nature merely to follow the sense of gratification, which grows into a habit because of unbalanced brain-functions and their influence upon a misplaced organic system. The spermatozoa, when aided in its higher development, becomes absorbed by the still finer organs of the most sensitive character. It builds tis-

sues of an entirely new nature in the body received from mother nature and changes her basis. The more this life energy becomes stored up the more it begins to lay the foundation for regeneration, and herein we realize the great secret spoken of by philosophers regarding re-birth. This new birth process is an internal one as much as the former one has been with only this one difference that the birth of the material-animal body was one of unconsciousness and one of collectivity by virtue of a process of additional and concentrative energies peculiar to the principle of the material mother and thought currents mingling and intermingling with drifting conditions and soil elements. The result of manifestation is based upon the conscious or unconscious thought of the mother, influenced by the ideas advanced by the father, to which she may be more or less receptive.

In the individual creative or regenerative process the sense-quality of father and mother no longer finds a place. As a polarized being all thoughts or ideas by virtue of concentration of mind centralized toward one common center and guided by spirit, mind and soul direct through individual consciousness and highest intelligence all the life-fluids toward the basic center of the body, establishing thereby a condition superior to the one inherited, and replacing the cell-life of a soil-condition by the gradual expansion of the magnetic fluids. Such a body then becomes what has been called a spiritual body, of which we hear so much said by various teachers who are aiming at this desired point, but who seem to lose sight of, that such is merely a condition which lies within our own organism to establish or to leave alone, as we please. Many theories are advanced upon this subject, and some of them, although quite popular among students of philosophies and the exact sciences, never reach the goal for the reason, that material gratification is the incentive of all such studies instead of the sincere desire to grow away from all emotions of a lower nature.



We have all the power to form and to create within our own being, irrespective of the manifesting sex-differences, which are merely the results of the dividing lines recognized by the yet evolving being, undeveloped in brain capacity and the comprehension of nature; who is yet unable to see the grand opportunities and realize what enormous possibilities lie within our immediate surroundings, lie within our own bosom as it were, and which simply await our command, our action, to be directed to centers desirable for the furtherance of their virtues and their powers. This whole universe and all that is within it, is our emanating essence, the expression of our thought. It is merely a part of our being and to which our being is not subjected, but over which we are to exercise our control that we may use it as it may seem fit to our mind and appeal to the powers and energies vibrating within space, throughout all time and which are ever ready to respond to our wishes in accordance to the power of attraction developed in our organism—"and greater works shall ye do," greater works than those ever done before. And why? Because we can profit by former experiences to shorten the time of those of our present, and here again it becomes plain how the days will be shortened for our sake, for the sake of reaching the goal and drawing nearer, nearer to our sphere of controlling action and the consciousness of the one ceaseless life the knowledge of which assures harmony and peace unto all mankind.

It is well worth our time to study these world-wide subjects that are placed before us so plainly that any child can understand them. Of the benefits to be derived therefrom, there is no end. It is for our own benefit and thence the benefit of others to build up a body that shall be proof against all attacks, all danger, all disturbances, to come into the possession of a body that shall yield to our bidding, that shall follow as we would lead it, that shall ever be ready to respond to our bidding and that would, if needs be, stand all



the tests of elementary conditions. We speak of such bodies, we are told of beings who have been known in times of remotest antiquity, to have possessed such bodies, we are told that such still exist in the mountains of some far off countries. We hear of those who claim to have seen such phenomena and their senses are confounded over such wonderful attainments. Others teach and speak of such possibilities. But all this avails us nothing if we cannot get to know the means to be employed whereby we may learn to live accordingly and accomplish what would be most desirable, noble, and divine for ourselves, if not to such degrees of perfection, then at least to the degree most needful in our station of life until we shall, because of the encouragement received by our accomplishments, be led on to phases of a still higher order.

With the exercises given and the simple means revealed we lay the foundations for the great work. We can use no other means in the development of our functions but those of a nature appealing most to our sense condition. There is that law that all things to be refined for spiritual purposes must go through water, fire and blood. Water being the first principle of purification, and used in the above way and at times when the creative incentive appears will not only cleanse but set into activity the dormant organs, while the rubbing or friction, producing the heat and the fire or vigor, sets the blood into quicker circulation thus removing all obstacles from its paths. The breath, the unitizing force or power, then aids all such ceremonial obediences to law in the fulfilling of the law itself through the spirit of the understanding, establishing the conscious principle. If we have been on the down-grade of life, we cannot expect to perform miracles all at once, we cannot expect the system to do what would be unreasonable. We cannot force nature to bring about a condition for which we have not labored. Everything we expect to gain must be done by work. Thus the

theory alone or the praying for a certain result will not suffice; works are expected, we must work for it. Yet it is not necessary to go to extremes, as is sometimes done, or set our mind upon such a desire all the days of our life. We simply have our time for one thing, and a time for another. As soon as we have given certain advice a test, and we not only find it to correspond to the statements made, but feel it to be reasonable, and knowing it to be proper and just, we will be willing to make it our aim to abide within its regulations until such time when we have finished the work—a time that will reveal to us that we have done our duty and that the consequences following will enable us to reap what we have sown in our might.

Of course, you will always have to remember whatever you do, that breath is the most important factor of all, that in every act we perform, the full breath is to be used, and to retain such breath whenever muscular tension is used in the raising, in the drawing up, or moving of organs. That we are to inhale when engaged in setting the organs and use the exhalation only whenever we take a position ready for the execution of such movements. Whenever we follow the instructions as imparted, and watch the effects at the time we take such an exercise (for everything we hold in this work, produces certain soothing effects and invigorating vibrations to and through the system) we cannot help but notice the efficacy of such an exercise at once. We should always allow our own mind to accustom itself to all exercises and wherever necessary you will also discover that your own mind will begin to direct you and prompt you to do as suggested by your senses in making movements or taking positions not given by us, as we simply give the general formula as applicable to all cases. We leave the rest to the peculiarities of one's own temperament to add whatever may come through one's individual mind. But remember that such promptings of your mind are directions to be followed

by your ownelves only and do not concern others. If followed by others it would neither aid them in their development, nor be a help to them, if anything, would only encourage them to lean to the mechanical part of the work which is a dead letter if not pursued with thought which is the animator of life and life-energies so needful to the parts to be cured. Discoveries you make in your particular case are the promptings of your own spiritual development, and if you will adhere to them accordingly, if you will put them into practice at once to prove their efficacy, it will be well for you, and you will be aided thereby to reach the desired end far sooner than anticipated by even the most sanguine temperament.

You never know of the great virtue of certain actions upon the body until you have applied them to your own condition. Remember that you need not be in a broken down condition to go through instructions as practically given here, for if applied even to a case of partly normal condition, you will simply hasten final emancipation and sooner reach the state of untold joy and satisfaction assuring you of a still greater success in life. But whatever you receive remember that you are never to think you possess a secret, for it is not so, it is something all the world is entitled to, but they must necessarily feel its need first, and comply with previous regulations, otherwise the benefits to be derived therefrom will be of but a partial result.

#### TO AID THE CURE OF VENEREAL DISEASES.

It will be well to cleanse the vagina or urethra with tepid water alternating with an injection of one teaspoonful each of fluid extract of golden seal and olive oil in one cupful of hot water, used three times a day if necessary. Otherwise use the following alone or in addition to the above: After having bathed the organs with hot water and plenty of Castile soap and being thoroughly dried, anoint the external parts with a preparation made from one-half ounce each of

oil of almonds, sassafras, hemlock and organum and then add one-half ounce each of aqua ammonia, spirits of camphor, tincture of capsicum, dissolved in eight to ten ounces of alcohol. Use internally five drops in half a wineglassful of grape juice, not more than three times a day and not longer than for three days. When at leisure or before retiring to bed, or when laid up, wrap the afflicted parts in a towel dipped in a quart of cold water containing ten drops each of essence of peppermint and fluid extract of pennyroyal. Cover with a dry towel and as soon as the towel gets hot apply another towel dipped in the above prescription, while the former is being rinsed or washed. Keep this up. Use peaches, oranges, apples, prunes and tomatoes as fruits and live on gruels made from wheat, rye, oats and corn, using Oriental bread sparingly. As drinks use warm or cold mild tea made from black cohosh, wild rose flowers, blue flag, elecampane and comfrey in equal proportions, alternating every other day with a tea made from mandrake, gentian, columbo and bitter sweet. For sweetening tea use maple syrup or maple sugar only, unless you can get pure honey.

## LESSON FIVE.

WE have so far had instructions with the object in view of gaining relief from certain undesirable conditions as well as to accomplish cures and aid us in bringing about a normal state of functional action thereby getting into domains of a more perfect life, eliminating all undesirable habits and bringing happiness and sunshine into our lives. We wish to go still farther. We desire to reach the highest, if possible. Since we have learned that nature works through the simplest means and has provided for all conditions, all emergencies, being ever creative in her principle, that she can graft a bud into an old tree and not only prolong its existence thereby, but even bring forth fruits of *youthfulness*, we want to learn what there is in this grand system of salvation, so we shall be able to listen to its voice and live accordingly.

We know that prolongation of life and the *youthfulness* of the same depends upon the generation of life fluids. The breath lays the foundation for life manifestation and effecting the continuation of cell-formation or tissue-existence in harmony with the operations of the functions, whose office it is to insure such actions, creates 'cell-consciousness. It is possible to arouse the generative functions to normal action and bring them to a condition insuring secretion, but still there it may end, and although insuring vigor of manhood and womanhood and insuring the enjoyment of a mature state, nevertheless the continued action of regeneration may become retarded because of the lack of the required radiating light and heat. The vibrations may not have the power of harmonious blending. The magnetism, which is



individual, cannot be expected to emanate through conditions of an electric nature and for that reason means of an external electrism must be sought to bring the fluids to further action toward realms of a regenerating nature. Men and women, although far advanced in age, have suddenly been transformed as it were into youthful beings, and it became the marvel of the ages what was the magical remedial agency used in such wonderful phenomena. We are told of such occurrences and even in our own day and in our own country such occurrences are met with from time to time, although those concerned cannot give any particulars as to the reason of such a marvelous transformation.

Elixirs of life have been repeatedly brought before the public attention, yet every time by individuals who expired soon after the discovery so that it is not known whether it was because of a lack of virtue in their discovered remedy or from disappointment in not getting the necessary means to push the article before the public, for people would not only be willing to pay millions, if they could prolong their lives, but would part with their fortunes if they could again regain their youth. Yet nature will not lower itself to its own production. It asks not for gold that has been taken out of its own chambers of endless treasures. It cares not for position or name, it has no respect for persons. But it offers the good to all who will come to its bosom and drink of this water of life freely.

The elixir of life is not a compound. No remedy can be compounded either for man's ailments or for the eradication of error, or to prolong life. The elixir of life is a process of emanating forces directed by the power of the mind and transmitted to the various portions of the body by virtue of its efforts to which the respiratory organs are the main-spring of life, and the generative functions, the balance wheel. Blood is merely the agent of the will, just as the electrism of the nervous system is the agent of the mind.

None of the organs can be misused without the result being felt by others, and the abuse of certain functions will manifest itself through the outward portion of our form existence. This is why certain bodily derangements impress themselves upon the face, why certain complications are liable to detection from the peculiar outlines of the head, this is why your walk betrays your thoughts, your handshake gives out your character, and the shape, lines and curves of your hand tell your past life. Your tongue as you use it, betrays your intentions, the movements of your body may warn us of your ill ways, but your looks reveal the condition of your soul. Everything, whether spiritual, mental, or physical, is revealed by your very form and even the most secret of your thoughts and the most mysterious paths you may tread in are brought to light upon your own body, so that whatever you think, whatever you do, you are marked for all time. To obliterate this from your being it is necessary to reverse your way of thinking, to retrace your steps from the paths of ignorance and to listen to the voice of your inner self which calls to you repeatedly to return to your first love. We have the power, the ability to bring about the condition of the rejuvenation of the body as well as the activity of the mind toward the action of perfect thought. When we begin to entertain correct thought then the transference of such thought upon the functions of the body is but another step.

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Oriental women and men as well have paid much attention to the airing of the body, which means exposing the body to the air and sunlight. Much discomfort, much pain, many inconveniences arise from the fact that the skin is found insufficiently active and that because of such inaction certain effete substances which seek purification through the action of the pores, find their process of elimination retarded, and are left below the surface to go through processes of disintegration injurious to the nerves and the skin. It is thought

by many that inactivity of the skin is due to the uncleanness of the same, yet this is not found to be the case. Cleanliness, that is excessive bathing, can never remedy such a condition of inactivity. True, by bathing we can keep the surface clean, but the process of disintegration will still continue. To get the skin in perfect action, it is necessary that the body be exposed to air and sunshine. The most beautiful women are the Oriental women for the reason, that they walk in the air in a perfectly nude condition for several hours each day, and when clad, their garments are loose and flowing about them to allow the air to circulate about the body. Men observe the same rule, and loose, comfortable, airy garments are preferred.

We know from experience that when children are given perfect freedom to romp about with as little clothing on as possible, going about bare-foot in the sands, wading in the water, playing in the dirt, roaming around in the woods, fields and the mountains, although with faces sometimes covered with dirt, they are the healthiest, the strongest, in the best condition to defy wind and weather and when sickness comes they soon get upon their feet. But if dressed heavily, with little opportunity of freedom they will linger about, affected sooner or later by loathsome disease. We all crave more air, more sunshine. It is not absolutely necessary that we go out into the open country to get air and sunshine, we can get it anywhere, even in our own homes. Where we haven't the opportunity of indulging in sunbaths and airbaths, where we haven't the chance to go out into the mountains and the woods and on the river banks, then it will be necessary that we do the next best thing and arrange our own homes for such purposes. The day will come when in the cities each family will have its sun-room and the people will have to make provisions for sun temples upon their housetops to give everyone an equal opportunity to give their bodies not only a scrubbing but also a thorough airing

and have the sun shine upon them, which shines upon the good and the evil alike. Such sunbaths have more virtue in them than we anticipate at first. Not only will they aid us in overcoming all skin affections, not only may we enjoy purity and feel a sweetness about us, but we shall also learn the greatest thing of all, the great question of the immaculate conception. We shall then begin to realize the power of the generative principle and know that we have not yet developed what may be possible. Life will no longer be an uncertainty but will rest within our own hands, for within our hands life and its course are mapped out, the extension of which lies within our own power.

You all know from experience that nothing relieves you more after a day's toil than to take off your numerous articles and in a loose gown take a seat in your easy-chair, how you take a deep breath, how you feel relieved; and to the man coming home from his day's toil, there is nothing more restful than to take off his coat and vest and collar and go about in his shirtsleeves. There are so many ways to make life a comfort, and so many ways to bring misery upon us. If we could only throw off this condition of conventionality, this slavery to false modesty, these foolish notions of ours as to right or wrong, we would have better ideas, loftier thoughts, and act far nobler. We always complain that we cannot have things as those blessed with better circumstances. This is not true. Because we are less fortunate than others in possessions does not excuse our living in filth and dirt. We can be cleanly, we can enjoy everything that any man or woman may, if we will only learn the method of application, only learn to manage. We can take an airing of our body every morning and evening, even though enslaved to daily toil. We may not get a daily sunbath, we may not be able to go through all these processes of regeneration and rejuvenation daily, yet that does not excuse us from abstaining from such opportunities altogether.



If it is too much for you to take a tepid or a cold sponge bath before retiring to bed and go through various exercises of a scientific nature to get your muscles into correct positions and to adjust the vertebrae of the spinal column which might have been partially weakened and displaced because of too much pressure in a certain position, acting paralyzingly on them, you can at least take off your garments one by one and rubbing the upper part of the body with a clean towel and then rubbing vigorously with your hands, put on a garment covering that part and proceed to wipe and rub the lower limbs, always remembering that the lower limbs are to be rubbed upward toward the trunk of the body or the navel, and when the arms and body are rubbed, it is to be done so downward toward the navel. In the morning you can do the same thing. You will be the better for it. It will pay you for the little attention given to your body. You will not only get better acquainted with the construction of your physique, but you will learn to admire it, and you will then begin to realize that it is the best body you ever had, as far as you can remember, and the best you will ever get until you learn to produce a body of your own. You will then be willing to turn your attention more and more upon yourself and no longer find time to find fault with the appearance of others. You will know that every mind has a body in accordance to their understanding.

If we cannot take sunbaths daily because of the pressure of time, we can at least take them upon that day which has been designated for such purposes from time immemorial, our Sunday. Everyone loves the coming of that day, but they forget their duty toward themselves and others frequently. This day is our day, and upon that day we are to bring ourselves into harmony with nature and nature's God. Upon that day at least we should purify ourselves and offer up our bodies to the ever emanating light. To it we may bring sacrifice and burn up in its presence all the accumu-



lated particles of past uselessness. Here, before the shrine of the god and goddess of light and warmth, we may expose our body that we may be covered with showers of untold blessings from the storehouse of nature's bountiful supply. As in airing the body we are to observe care and not haste, for we are to do it gradually, little by little, as the child, who beginning to walk, takes one step after another until it becomes strong enough to stand upon its own feet, so we are to observe a few points of importance when taking a sunbath.

Sunbaths have many benefits, and we have repeatedly said are exceptional not only for the eradication of diseases, but also for sacred purposes, mainly for the regeneration of the life fluids for the upbuilding of a new body, a body within the body, a body of our own, or the child-life. "And except ye become as little children, ye cannot enter the kingdom of heaven; except ye be born again, ye cannot enter the dominion of purity."

We are always to use our judgment in all things and the first rule to observe, is never to overdo. To begin with, we should be satisfied with a few minutes' exposure, a few minutes of sunbath, and be satisfied with the little blessing we gain therefrom for it is possible to overdo even in sunbaths. The sunbath is a very powerful agent in arousing the functions of the organic system into vibration and action. As in breathing we are apt to overdo because of the over-accumulation of oxygen and the overaction of the respiratory cells heretofore in a paralytic condition because of misuse, so also the generative organs may be forced into action too quickly, their dormant condition too suddenly brought into action so as not to be able to conserve all the life fluids thus generated, and bringing about a strained condition and an uncomfortable feeling of overheating. We therefore would advise all those who have not been sufficiently trained in this direction to be satisfied with a little at a time, and they will receive better results and gain more satisfaction than if they

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were to rush into the work and then find that it did not benefit them as much as expected.

In the first place to take a sunbath properly it is necessary, that the room be well ventilated, that it be free from drafts, and comfortably warm. Although it is not positively necessary to take a sponge bath all over the body, it is advisable to bathe the sex organs with cold water, to dry them well, and heat them by rubbing them with the hand, exposing them to the sunlight at the same time. All of the body should be rubbed with a towel and then with the hands always exposing the parts rubbed to the sunlight. The back is not to be exposed to the sunlight as long as the front part. One-half the time will suffice.

Take various positions, bend your body in various ways as instructed in the previous course and after you have rubbed the body, lie down and rest. Either lie down upon the floor on a clean linen sheet or else on a silk blanket of various colors except green and black, or lie down upon a couch or a table whichever you may find most convenient. See to it that the sun strikes the body, especially the lower parts. The head is to be shaded if necessary with a parasol, as the sun is not to shine upon your face or head. If needs be, cover your body with a piece of silk of very fine texture and of any color you may fancy, be it red, blue, yellow, orange, purple, rose, white, or any other color except black or green. The sex organs should remain uncovered, so as to allow the sunlight to strike them directly.

Keep your body in a position most comfortable to you, and place your left hand under the small of the back across the spinal column and the right upon the navel, occasionally rubbing gently around the navel in a circular motion from right to left using the ball of the hand to do the work. Do not keep in one position too long but move your lower limbs from time to time toward your body one at a time or both. You may take a linen towel, roll it up and place it under the

small of the back. This will make breathing easier. If you feel like resting or are liable to fall asleep after awhile and you feel you can afford such a luxury, put more covers on yourself. You want to feel yourself young and allow your mind to wander to childhood days. You want to think of the pleasures of youth and, "Oh, that I were a child again!" You want to recall to your mind all the scenes of perfect happiness you have witnessed in your life. You want those moments realized once more in your vision at least. Never allow ideas of age to suggest themselves to you, never think of any unpleasant occurrences. Think only of what is beautiful and sublime. Recall to your mind the power of thought over the functions of the body, and while you inhale and exhale allow your thought currents to reveal to you the operations of the body.

As the sun rays strike the generative function which have been toned up by the cold bath and the gentle rubbing, the life substance which will be aroused from its chambers of generation, takes on life energies of a fruitbearing nature, and the inner vibrations thus intermingling with the vibrations of light ascend to the organs of activity changing form and resulting in the building up of gray matter and forming life cells of a higher order. This new condition or new process of regeneration opens up the channels ordinarily out of use and brings about the awakening of a higher order of being. This process of regeneration was called by the ancients the Marriage of the Lamb. By ancients of the truly philosophic order such a rejuvenating process was considered the highest of attainments and was known as the immaculate conception, for the reason that the generation of the life giving and building substance in this particular method brings a condition of rejuvenation, assuring the return of youth and perfect health.

The continuation of such a process is almost indefinite and once brought into realization, one desires to keep up this

process as the benefits derived are without an equal. Taking a sunbath once a week, we will soon wish to take one oftener, of course only of short duration at first, lengthening the time gradually. A bath of ten minutes in the proper way, and with proper exercise in a well ventilated room without any drafts, and perfectly cozy, is better than one an hour long without the proper ideas of contemplation and without the application of previous instructions. Out-of-door exercise, in a mountainous region, near the streams of spring waters, and in sandy and woody countries is beneficial, indeed, but only advisable for those who have aired their bodies sufficiently and who have practiced sunbaths at home. A sunbath should be taken daily whenever weather permits, whenever dry and not too moist. It is very beneficial to the nervous, to the sexually weak, to those who are overtaxed and suffering from over-exertion, and from abuse, either from ignorance or imposition. In cases of weak kidneys and when suffering from rheumatic and uterine troubles as well as organic complications, a sunbath with the back turned to the sun will be found of greater benefit than any other exercise.

Before taking a sunbath it is well to take a sponge bath and a thorough rub. Expose your body to the full sunlight, your face and head shaded. Lie down on the floor or on a wicker couch, spreading the lower limbs, so as to allow the sun-rays to strike the generative functions. Place your left hand under the small of the back while with the right hand you cover the navel. Then massage the abdomen very gently, following the current of inhalation and exhalation in your mind. Then after you lie still for a while cover your body with a light cloth, a blue silk cover, if you like, leaving the generative organs uncovered. Now folding your hands back of your neck, allow your mind to wander to childhood days or hold before you in concentration one or all of the three holy children father, mother and child, with the intense



desire to become as pure and youthful as their representation. As the rays of light rouse into action the porous system and bring into activity the life fluids concentrated in the generative functions, changing their chemical properties into life substances, the ducts heretofore insufficiently active, will adjust themselves gradually to their natural office and carry by virtue of their transferring tendency these etherializing fluids to the individualizing organs for rejuvenation, regeneration, and re-creation.

After a few minutes bath in this position arise and take a seat upon a chair exposing your back fully to the sunlight, while engaging in thought of an invigorating nature, concentrating upon beauty, symmetry, strength, and vitality. Then as you arise take a few forward and backward movements, running your hands through your hair, moving your head gently in every possible position, keeping your body perfectly erect with chest well thrown out, taking regular breaths. Take a few hip movements and while dressing stand upon one limb then upon the other for a time, alternating frequently.

To begin with take these baths for a few minutes at a time but increasing the time as you continue to bathe. If you cannot take these baths conveniently, expose the generative functions at least as often as opportunity will present itself. The benefits are great and the invigorating influence will soon induce one to seek better opportunities towards full sunbaths. It matters not how depleted our bodily functions. These baths taken once a week and then more frequently will soon convince us of the great benefits to be derived from their observance. Whether we are afflicted with female trouble, or whether it be secret diseases peculiar to man, we shall be able to eliminate it all from the body by religious pursuance of these sunbaths, and in time bring about a perfect condition of organic action terminating in youth and vigor. The sunbath is the only fountain of youth



that has a lasting effect upon us, and the only source whence flows the elixir of life, electrifying our generative functions toward the expression of higher and nobler aspirations.

Where it is found that because of over-indulgence the generative organs have ceased to perform their functions, where change of life has been noticed, where the functions are paralyzed in their action, it will be necessary from time to time to go through muscle movements of the lower body, viz:—the abdominal region. Such muscle movements require considerable practice, and as it is true of all the exercises that the less effort used, the greater the result, so here, the easier we take it and perform such duties only when prompted to do so by our own thought and do them properly we shall be able to gain our point in a considerably shorter time and be amply rewarded for our work. These movements work both ways, and in connection with short and long breaths, (inhalation and exhalation) and by a little practice, and some attention to the movements as well as the breathing it will be possible for us gradually to control the muscles at will. When holding the breath, such movements are accomplished the easiest, only that they become tiresome and it will be found that the best way to begin with, will be to take ample breath but not too full, as in the movements you will have to take short breaths which, as you know from experience, arouse the circulation of the blood to quicker action. After some practice you will soon be able to control your muscles in any direction and for any length of time. You will be surprised at the simplicity of such a performance. When you begin to practice, you at first make all the movements of the muscles from right to left, as in that case you will aid the organs at the same time to a better location; you will strengthen the muscles of those particular regions and thus give vitality to the more delicate organs.

In moving the abdominal region upward from the pelvic bone to the navel and the solar plexus, you will find it easiest,

after exhaling all you can at first and then as you inhale with a slow breath to vibrate and at the same time raise the muscles of the abdomen. You can inhale ten to more times and give ten movements with double and treble the number of vibrations. Such breaths are mostly chest breaths at first, and the air descends to the diaphragm rapidly and raises the muscles to action simultaneously with your will. These muscle or pelvic movements are perfectly natural in a properly developed being, and should naturally make themselves manifest without any artificial means or particular attention, but where absent because of an abnormal condition, such action must be induced until we have reached a normal condition. The Oriental women go through these movements from time to time, and it is observed that the action of the life fluids being thus aroused, brings about a condition of youth by virtue of the descending and ascending flow of spiritualized essences toward the crystallization of life. This accounts for the wonderful fact that even in cases, where they lead a degraded life, they can still hold their own as far as the appearance of youth is concerned, and it would be a hard matter even for the initiated to tell the daughter from the mother. These muscle movements and muscle dances are made part of a religious rite, so as to remind uncontrolled minds that woman is to be considered virtuous and man to remain chaste, and with such object lessons before them, the impression is made upon them that woman is not to be used as a convenience under any circumstances and only to be considered as a means to an end where the question of propagation becomes a serious one. The more control we can command over our generative organs, the more we are in a position to replace them to the original position that nature has assigned them. The more power we have to control the various movements at will, the greater will be the benefit, mentally and physically as well and the more we shall grow away from the abnormal

conditions of a low desire, heretofore thought a necessity, or even a virtue. We become the perfect man and woman. False modesty can no longer exist under such perfect conditions, and no longer will we consider things evil, for evil is only to those who evil think. The practices of the movements of the muscles are always to be gone through with in a standing position, and bending forward and backward and a trifle to both sides in turn. The lower limbs are to move in a rhythm with the abdominal muscles, for this reason it was considered much better to use music, when going through these movements. The body is to be covered lightly and the lower limbs to have no long robes that would be apt to interfere with the freedom of the movements. The genitals are to be left uncovered wherever advisable, and these movements are best gone through with in the morning after a night's rest. These movements should never be practiced just before retiring to bed. The hands should during a performance of this kind change positions frequently according to the desire of the individual and according to the idea of gracefulness, remembering that the muscles must be kept limp and under the control of the will. Women need these movements more than men, although if observed by men on such occasions as present themselves and especially where youthfulness is desired, these exercises will prove to be of vital importance. Thus the power to bring about normal conditions in young and old lies within our own efforts and we can if we will use our free agency to destine unto us a life for good according to our will and our right understanding to control this will.

#### MOSQUITO BITES

are a blessing to the inhabitants of low altitudes and especially beneficial to persons troubled with gout, rheumatism, etc. Bathing the parts stung by mosquitoes or gnats with strong soap water and afterwards rinsing with a decoction

of sage leaves and mustard leaves will effect a cure. To keep off mosquitoes carry a blotter saturated with oil of cloves, and when they become troublesome brush face, neck, and hands with the blotter.

#### SWELLING OF THE FACE AND ABDOMEN.

Generally noticed in females troubled with genital disorders, and where the menses are obstructed, profuse, or painful or resulting in dropsical affections. Take one teaspoonful of salt, crush it very fine. Pour over it one pint of old Cognac brandy; shake bottle well. Anoint the head with one to two tablespoonfuls of this preparation, rubbing it into the scalp thoroughly. Then take two teaspoonfuls of clear Cognac brandy and swab with it the inside of an earthenware vessel. Have nothing on but a loose heavy garment and place yourself over the vessel in a standing position. Touch fire to the brandy. Spread the lower limbs so as to allow the steam to ascend to the body. As soon as brandy is consumed, wrap the clothes tightly around yourself and get to bed taking one teaspoonful of the salted brandy internally. Perspiration will follow and swellings disappear. Repeat, if necessary, every other day. Three times in all will do away with the worst affections. Remember fasting and dieting on gruels for several days.

## LESSON SIX.

**T**HE life of celibacy and the Immaculate Conception is just as little understood to-day as it ever has been, for the reason that the questions pertaining to sex life have been ignored to a far greater degree than any other question of vital importance in the perpetuation of life. It is thought that man must necessarily reach a certain age before he can take up a life of continence and following such he becomes an issue of the past. Celibacy is not quite possible for man unless the Immaculate Conception take place to balance and equalize the forces conducive to perfect life and harmony with nature.

A great many things have been said on the subject of the Immaculate Conception, but as a rule the explanations given have missed their mark, and instead of clearing up the mystery intelligently, it has been clothed in mysticism to such a degree that its real value has been lost in obscurity. The Immaculate Conception is of great interest and value to us for the reason that upon its relation to our individual condition, our perpetuation of life and progress in the world of senses depends. When we once grasp the fuller and deeper meaning of the Immaculate Conception and take individual part in it a realm of thought will unfold before our mind, that will surpass even our greatest expectations. We all understand that life is the light crystallized and that there is no life without vibratory action. The higher the species in development the more light it requires for its sustenance. When our body becomes exposed to the light of the sun so that the rays of the sun strike our body and



raise into vibratory action the reproductive organs, arousing the life fluids towards creative action, so that the life fluids become absorbed by the bodily functions towards furtherance of functional intelligence, equalizing the substance of organic formation, the Immaculate Conception has taken place. It is the Immaculate Conception of the individual induced by the Universal, thus effecting the union with the All-Creative which knows no sex, and of whom it is said: "These are those who have not been defiled by woman, neither overshadowed by man, but have purified their garments in the rays of the Sun." This Immaculate Conception then brings forth the child undefiled, born within our own being by good behavior, that sets our higher nature free, raising us from out of the depths of materiality into the consciousness of the Higher Self. It is at this point that we begin to realize the grandeur and sublimity of our true being and feel that we are a child again.

Our body is dual in its tendency and forms substances and fluids which when aroused and directed into proper channels effect most wonderful results, even to such a degree as to astonish the wisest. These organic functions of ours are constantly producing substances which when converted by forces of a congenial nature will awaken grand possibilities in our being but to accomplish this there must be contact between the individual and the Universal, or the recognition of the marriage relation between ourselves and the greatest factor in the universe, the Sun, which is the life-producer. No marriage of man and woman can accomplish this child-life creation towards perpetuation of our life, for the result of the marriage relation between man and woman is merely the perpetuation of the species at the expense of the individual, it is the transference of one's own life unto another. The real marriage results in the perpetuation of the life of the individual and to accomplish this end we come to understand and realize the importance of the relation between the

Sun and Earth, the Universal and Individual, which in their marriage result in the Immaculate Conception of the child of liberty, free from defilement, subjection and uselessness.

The substance secreted by the generative organs must after a process of concentration be refined before it can be absorbed into the system. To accomplish this it is necessary that this fluid become resuscitated, which can be done by raising the vibratory action. As the rays of the sun strike the generative functions the fluids become changed materially to the very finest and subtle elements constituting the etherializing process which makes the new body within a body, insuring perpetuation to the latter. It was understood by philosophers, sages and saviors that in heaven there is neither marriage nor giving in marriage, but that the perpetuation of life toward the redemption of the individual and the race would depend upon the Immaculate Conception. They understood the importance of the airing of the body and the necessity of the exposure of the bodily functions to the sunlight and its rays, holding in the highest esteem air and sunbaths, which we will have to resort to if we desire to become one with nature and gain the benefits of a perfect life. Sex marriage ceases where nature marriage begins and the value of the Immaculate Conception becomes recognized. As long as we have to seek bodily contact, as long as we have to resort to means of a lower animal order, just that long we fail to get out of life the truly beautiful, we fail to enjoy the grandeur of existence.

Just as the seed placed into the hot-bed will die if the hot-bed remains covered and closed, thus neither receiving sunshine nor air, so the life fluids degenerate and instead of becoming life-creative they take on corruption, breeding death and decay. The body needs to be aired, it needs to be exposed to sunshine, in particular the generative function and more so where perfect rejuvenation is desired. There need be no fear entertained in exposing the body to air and

sunshine. People sometimes think they will catch cold or be otherwise inconvenienced. The air will not hurt the body and if we cannot stand these exposures, all the more we should make it our point to train ourselves to it, as we need it the more if inconveniences should show themselves. Just as hands and face withstand wind and cold, so the whole of the body must be trained to meet the air currents. We no doubt all remember the Indian who when asked how it was that he could stand the cold when so thinly clad, said: "I am face all over."

Our skin when aired and exposed to light becomes more active in removing effete matter from the body thereby relieving the organic functions of burdens to a certain degree at least. The skin is of such endurance that it can be preserved for more than a thousand years after the flesh has long dried away. The condition of the skin will determine the length of the life of the individual to a great degree.

Light penetrates all space and there is nothing in its path that can not be permeated. Just a little sunshine into the corners of darkness will bring joy and happiness. Just a little air will raise and inspire new hope, new ambition. Not until we have come to get into closer relationship with nature, not until our body has come in closer contact with the rays of sunlight shall we be able to perceive and feel the many benefits we have missed while trying to hide from its life-giving influence. Not only will air and sunshine eliminate disease from the body by drawing the poisons, acids and minerals to the surface and evaporizing them, but their power is so great that when thoughtfully directed they will regenerate and rejuvenate the organic functions to a great degree, so much so that the process of rejuvenation once started will culminate in perfect manhood and womanhood where all else has failed to give satisfaction.

Light is the life of everything and without it there would be no existence. All of nature is light concentrated and its

state of concentration would remain darkness were it not for the emanating tendency towards focalization into space which by the power of reflection continues to convert the light from its inverted domain. Our body in itself is darkness because of its contracted form and kindles only when vibrating from center to circumference. Unless this body becomes conscious of its focalizing point, has an aim, it fails to become enlightened. The oil oozing out of the ground is dark at first and not until separated, purified and refined does it become of value. Still its value can only be appreciated when put into use. There is light in the oil, but it must be so placed that its concentrated elements may liberate into space before we can perceive its real nature and become benefited by it.

The sunlight is the expression of the light concentrated within the planet and by its reflecting virtue increases the molecular vibrations within space, emanating radiance and light. As long as we do not respond nor become correspondingly conscious of the light without and within us, we are dead to ourselves as well as to the world at large. We need to be awakened out of the deep slumber of darkness into the presence of that great light which reflects unto us the true nature of our being.

To get a certain tone we must tighten the string, and the higher and finer the tone the greater the number of vibrations within a certain time and radius. The higher our understanding the greater our development must be, therefore the more the vibrations of our composite being is raised and harmoniously blended with the scale of nature. When we set our nature free to emanate, to evolve into space, with clearness of mind and the power of control, how grand and sublime its operations; when uncontrolled, unmindful, ignorant of its end in view, how destructive to our being! There is no knowledge of light in a state of darkness. To become conscious of the light, action must set in, and the



greater that action, the more light becomes perceptible. A body wrapped in swaddling clothes receives the light in about the same way as a violin string covered with cloth would receive the artist's touch, and as the latter would send forth a dull, uncertain tone irritating to a refined ear, the light vibrations of a covered body would be comparatively equal to the latter and send out ideas corresponding to its conditioned nature.

Nature is full of youth and fragrance, ever joyful and gay. The sky above pictures to us a beautiful display of colors, a source of study to the artist; the yonder mountains reflect the grandeur of form, while the waters rushing through the canyon below, thunder forth a music so intensely harmonizing in tones that it becomes a great sphere of study to the musician, while the calm and breezy air by the sea-shore with the ever rolling waves splashing against the shores of time open up a vision for the poet to muse upon. All of this and more we find concentrated in our own being. Have you ever listened to the rumbling dynamo of the mainspring of life—the lungs? Ever followed the currents of the flowing blood throughout the veins, ever watched the vibrations of the nervous system as it plays upon the organic functions? Have you ever viewed the display of colors thrown upon the canvas of your mind, the brain, bathing itself as it were in a shower of jewels more magnificent than anything ever possessed by mortals? If not then get married to the Universal and experience the sublime in nature by conceiving within your own bosom the holy child, born from out of darkness into everlasting light, produced by the Immaculate Conception, whose father is the sun, the polarizing point of positiveness, its mother the earth, or point of negativeness, blending and uniting into the everpresence of being—the Individual Self.

— But what must we do to reach this goal? Make love to nature. Only when in it we see the reflection of our true



being shall we willingly bow before it and receive its inspiring influence into our bosom, knowing "Thou art mine as I am thine!" To get it, means to woo and win. It means to work for it, if we ever desire to experience the grandest and noblest within the realms of nature. Thus we come to the point where we are to simplify matters that we may be able to take the proper steps for reaching our goal. Just as in times of peace a country will prosper, just so in the presence of light the individual will experience the blessings of the union with the Universal.

Sunbaths were considered the blessings of the wise and only those indulged in them who recognized their relation to nature and the grandeur of the Immaculate Conception. Not enough of the efficacy of sunbaths can be said and their value can never be overestimated. Their influence upon the body is more than we have ever dreamed of, while their rejuvenating qualities are greater than anything known to science. Whether old or young, sun-baths are alike to both in their regeneration influence. If young it will keep us in the right path, if old it will turn us in the direction of a better and nobler life.

We are not to forget that to individualize we universalize and by universalizing all things become equal. We should bear in mind that we must always pay attention to our body if it is our desire to work out our salvation, if we hope to enjoy life. Only when youth and ambition is our lot do we look happily before us, and have something before us worthy of our attention. We should bear in mind that anything that reminds us of the unpleasantness of existence we are to forget and to be able to keep it in the remote past to be remembered no more, we must no longer conjure it up before us. Let it suffice us to know that the unwelcome past is being constantly pictured and expressed by the world at large. Let us bear in mind that sickness, sin and sorrows, are merely the remnants of the past antiquity, stored up as something

to be viewed, but no longer to yield to or to be burdened with. The diseased condition of another is merely the condition once entertained by us but no longer cherished. Let us have something better, nobler and higher to work for. We must have an object in life, some aim. Thus we are to select something to which to pin our faith, our understanding. If young and healthy it is our desire to become we must grow into such a state step by step, as we have done before, only that now we grow into our being consciously and with a better understanding of nature and nature's God, while heretofore we have merely been led into our conditions. But we are not to stop here, we are to learn after many trials and much perseverance to walk by ourselves. The many falls we have had while we were children, do we ever recall them and regret them and fret over them? No! Then away with the past, away with the things of superstition! Look ahead before you. Have someone to pattern after, someone to be your ideal. Aim the highest if you wish to succeed in your desire. Make that which appeals to you as the grandest for the time being, your idol as it were, and when outgrown, select something still higher, no longer recalling the former while aiming towards greater and nobler things.

Bear in mind that the noblest in life is that which is latent within you and merely needs an opportunity to become expressed just as the flower slumbering in the seed must necessarily go through many processes of development before it can burst into full expression, showing its beautiful colors and shedding its sweet fragrance round about; just so we will have to go step by step before we shall reach that goal which holds before us the many grand advantages we long for.

Our object must be to keep up the regenerative process of our body, and to do this we must necessarily learn to keep up the action of such functions upon which the re-creative

energy depends. Remember that a sun-bath will not only check all tendencies to disease, but will remove the germ of all trouble. Through the Immaculate Conception the life fluids become raised to their conscious nature, transforming as it were our nature to its higher aspiration.

All life fluids are two-fold in their nature either for transference towards procreation or for the perpetuation of the individual life through the regenerative process of the Immaculate Conception. Through the sun-bath the inter-marriage of the two forces, the individual and the universal, takes place. The fluids latent in the generative functions must necessarily become arrested before they can serve the purpose designated. It is in this sun-bath, as the rays of light strike the generative functions that the life fluids become energized and by virtue of the contact of the higher vibrations raise their own nature of vibratory motion thereby establishing the union called marriage, by which marriage the life-substance etherializes and imparts its rejuvenating essences to the various parts of the system. It was due to the understanding of this principle of the rejuvenating process that sages and the wise could lead a life of celibacy, having discovered the secret of long life and the process of the unfoldment of powers otherwise not attainable, always bearing in mind that all of the animal creation is threefold, physical, moral, and intellectual.

To become harmonious with nature, which is conducive to health and the higher attainments of mind, it is necessary that we take our sun-baths to start up the process of rejuvenation and insure to our organic system that exhilarating condition which becomes necessary to the prolongation of the energies and the more conscious expression of individual intelligence. Each one should always answer for himself the question: "What must I do to be saved" and not force the question on others, as the latter will follow sooner or later. We must be born again, and to be reborn

means to be regenerated. We well know where this manifested life of ours begun. We know where and how and by what it was started. Should not then this life continue to perpetuate itself by and from that same source, the same substance? As it needs greater heat than that inherent to rouse this substance from its state of slumber, and requires greater vibrations to convert it from its inverted position so as to become freed from its concentrated condition to a flowing out towards the union of the common end by virtue of absorption into one expression, just so the life substances of concentrated form must be redeemed towards the up-building of the individual body, lest destruction will throw them into the scattering conditions of dissolution. We need more life, more energy, more vitality, more intelligence, in short, we need a greater harmony of functional action so as to possess greater control over our desires and actions thereby enjoying a better concentration of mind.

Sun-baths were held sacred by all those who participated in them. As a healing property the rays of light are inestimable, their virtue inspiring. Neither artificial electricity, nor artificial light, however grand or well devised it may be can ever effect the conversion of the life fluids. In physical maladies or organic complications, blood diseases and skin troubles a sun-bath would be of great value, removing all of the acids and minerals from the system. In cases receiving material benefit it will be well to oil the body immediately after a sun-bath. While oiling the body rub vigorously the muscles of the calves of the legs, rubbing them up towards the body in circular movements, rub gently and then clap with your hands with a wrist movement only. Next rub the inner thighs, then the forearm, the muscles of the arm, the chest, the back of neck, the small of the back, and the abdomen. You can use any vegetable or nut oil, always remembering that the oil must be rubbed in thoroughly with your own hands. Do not use much oil, just a very little.



After this procedure should various parts break out in pustules, do not be alarmed. Nature is at work to throw off all such impurities as would be detrimental to the body if left in the system. The more you get rid of all such effete matter the better. Where the generative functions are very weak and there is a tendency towards complicated disorders it will be well to use instructions of former lessons in connection with these sunbaths.

Start with one sun-bath a week, then take it more frequently, lengthening the time as much as may be thought wise. Taken in the morning the sun-baths are by far more exhilarating, although at high noon and even in the afternoon we derive many and great benefits, that are very welcome, especially where our desire is to improve physically and morally. You will soon learn to appreciate these sunbaths, and they can be taken in your own room, unobserved, and if on no other day but the day of your rest, follow them as a foremost religious duty that you owe to your own self, your own well-being, and thus to humanity at large, which continues to be your reflection.

Wherever advisable and convenient a person should go out into the sand walking barefoot, bathing the body in clear sand, wading in creeks and streams occasionally, and from time to time at least and before sunrise go out barefoot into the fields, through the meadows, over lawns, walking briskly or even running. Where there is a tendency to rheumatism, gout, and skin diseases it will be well right after the "grass hopping" to rub the feet thoroughly, to clap them with your hands, to oil them and wiping them dry of the oil to wrap them either in silk cloth or fine muslin, over which put your light stockings. Whenever you can, take off shoes and stockings; do not take off shoes only and run about in stockings. The stockings being damp or moist will cause more trouble than good and quite frequently injure the nerve action of the foot region causing inactivity result-



ing in catarrhal affections by chilling the stomach. When you take off your shoes, take off your stockings to dry and rub your feet with your hands at least.

If short of breath and afflicted with catarrh and lung affections, which are due to insufficient generative absorption, you may in connection with your occasional sun-baths go out into a sandy place bury yourself in the warm sand in a lying position, face down, and with a hole dug out with your own hand right before you to fit your face, about the depth of a foot or more, with an umbrella over your head, breathe as fully and as deeply as you can with ease, exhaling longer than you inhale. After three to five minutes of exercise get up quickly and brush your nude body with a soft brush and oil it before putting on your clothes. Every other day use the pit of three cherry stones for ten days and drink alkali water moderately for four weeks thereafter. Fast whenever you can and when so doing use three teaspoonfuls of flaxseed in one pint of boiling water and allow it to simmer for ten minutes. Then strain through a sieve and into a cup containing brown rock candy and the piece of one-half of a baked lemon. (Bake the lemon until it feels soft.) Use a cupful of this tea three times a day.

At this stage it will be well for us to consider a few more points auxiliary to the instructions of the previous lesson. It should first above all things be remembered that we should never get alarmed about anything, and although it is sad enough that we have lost our presence of mind many times and fallen into the byways, we should now that the punishment has come not fret about it, but take the hint kindly by doing all that would be expected of us to do in bringing about normal conditions. However severe our case may be nature will adjust itself if we would only get to work ourselves and not give away to the discouraged feeling that comes over us. In all our afflictions from ignorance, whether it be man or woman, and where a disease has been

contracted peculiar to the misuse of the delicate organs just take hot water and plenty of Castile soap, bathing the organs freely, and keep yourself busy. Remember that pure Castile soap is a disinfectant in itself, while water is a purifier. Keep busy all the time in performing manual labor and you will after a few days be beyond danger, taking care never to fall by the wayside again. Let the full sunlight, when obtainable, shine upon the organs, otherwise keep on heating them, and in severe cases repeat this bathing every two or three hours.

Nightly emissions and strange sensations that come with age after having led a reckless life or a life of ignorance, are not necessary for us to suffer for all time as nature is found to be merciful and just, if we would but make a down payment upon the contracted debt and begin to use means towards justification. In all such cases woman as well as man will receive due benefits. Where intercourse or bad habits have been indulged in, it is but natural that emissions follow when attempting to abstain from either. The frequent climaxes reached in cohabitation were nothing but emissions, with the only difference that occasionally the system received the stimulation of sex magnetism from the other side. Still even then the result could not check the malady growing upon the organic system, and if anything, only hastened the destruction. Through continence it will be possible to overcome the difficulties but we have to aid nature as well. To resolve to abstain is a good motive, but it must be followed by good work as well to be doubly effective. That is a law in nature which to avoid will not be possible, as everything must be adjusted before harmonious action can be expected. And it should be remembered that it means to work individually, and never depend upon others for any aid, as others can do nothing possibly for us if we cannot help ourselves and follow the magic finger that is pointing out to us the path to follow.

We are to determine if possible the days we are liable to have emissions or dreams towards that effect. Suppose that such periods occur once a week. It will not be any trouble for us to determine the day as the condition is generally preceded by crankiness on our part and the forebodings which act depressingly upon the mind. It will be easy to note as to the hour such a period occurs, so that in case it is found to occur at four o'clock in the morning, make it your point to get up one-half hour before and take your sex baths by using the cold water and rubbing the body vigorously. Take exercises and breathings and get to work. Do not retire to bed, but keep busy. Retire earlier to bed the following night and get up again at the same hour, keeping it up for three mornings. Thereafter get up as usual. The following week, when forebodings are noticed repeat the same process. It may take you weeks to conquer nature but conquer you will as you are counteracting the diseased condition. You are toning up the system by bathing and vigorous manipulation, while by persistent manual labor your mind is directed into more useful channels.

Suppose that emissions occur after going to sleep the second time. Such occur quite frequently in the young and periods of this nature become habitual. After having awakened at six o'clock in the morning but attempting to sleep again an hour or so later, an emission is noticed, or a feeling of loathsomeness follows after getting up, which means an emission would have followed but has been suppressed unconsciously, the effect would be the same as in the former case and sometimes even worse. To overcome the trouble it means for one to make it a point to get up early at all times. In active as well as nervous temperaments early rising will be the only sure cure of these abnormal habits. Where the time of emissions cannot be determined get up early in the morning, before sunrise. Take your sex bath and keep busy working at things requiring

muscular exertion. Keeping it up for a month, you will not only have conquered your nature but have learned that you do not need as much sleep as you thought you did at first, but that re-creation lies in change of mind and the occupation of the organic system in various duties.

## LESSON SEVEN.

IT has been considered by the uninitiated and those of little thought, depraved ideas, and narrowness of mind that the Oriental philosophies teach asceticism. Such appears to be the case at a single glance but after thorough investigation, examination, and closer acquaintance with these philosophies, we soon find that it is far from them to expect mankind to force themselves into a condition of total self-abnegation. None of the philosophies lay stress upon the necessity of celibacy as a means toward pure and virtuous living. They consider a state of celibacy a virtue in those who through some condition or other show symptoms of an abnormal development of the generative functions, until such an unnatural state of virtuous living be overcome. They hold it to be criminal for man and woman to marry, whether it be for selfish ends or for the purpose of propagation, if their condition of health is contrary to the laws of nature. They hold it a crime to force forms of manifesting life into existence who are abnormal and prophesy destruction to all such races and families who are merely forcing upon themselves an existence, and hold that they shall be utterly annihilated, either by wars, which are the natural consequence of forced conditions, or by disease, pestilence, and famine. These are the outcome of the unbalanced conditions of existence. They shall be swept away by revolts, dissatisfaction among themselves and revolution, which rids the earth from all such creatures born of force and coming into life through the unbalancement of the yet undeveloped life principle. Upon such events it is considered that those who



have never brought forth child manifestations have the better part, as there is no one to mourn, no one to express dissatisfaction of ever having been born, ever having come into existence. It is held that no man has a right by nature to take unto himself a feeble creature for a companion with the object of cohabitation or motherhood. It is thought to be criminal for any feeble and abnormally developed woman to ask to become a mother. Her duty is first to her own condition, to labor that she might be redeemed from her curse herself instead of imparting that curse to another, as two evils never make a right.

Asceticism is not a necessity toward a life of virtue and purity. Purity and virtue lie in the observance of nature's laws which insure perfect health and happiness, beauty, form and youth and success in the undertakings of the pursuits in life. Neither man nor woman can be truly virtuous who does not enjoy perfection. Since there are so many complications arising from married life, it is necessary that we pay some attention to the causes of these afflictions and adopt means which shall prove remedial for these evils and lead us into the paths of a perfect life. We do not teach asceticism. Because we hold it to be the best life under certain conditions, it does not follow that it is obligatory, or that we expect such a life to be strengthened by vows taken, as all vows are conditional and not binding for all time. We hold it detrimental though to exclude one sex from the other and to prohibit them from coming in contact with one another. This is one of the errors pursued by monasteries and convents which have lost sight of the true nature of a life of sacrifice for the good of humanity. We hold for that reason all such institutions which consist of the one sex or the other exclusively, must necessarily become a failure.

We hold that since nature manifests in these two differentiated forms, it is proper that we not only study each other but that we mingle with each other to obliterate such differ-

ences by recognizing our true relationship to each other. Owing to the peculiar construction of man and woman, and recognizing their perfection in their combined operations and manifestations of the magnetic and electric vibrations, we can only arrive at this one conclusion, that a separation of the sexes means degradation to both, especially to man. The magnetic and electric vibrations of the one become a necessity to the other and to bring about an equilibrium, it is a law of nature that such magnetism be exchanged between the two. Either of them possess magnetic and electric vibrations, yet while the one vibrates the magnetic to a greater degree, the other emanates more of the electric vibrations. Should each continue to vibrate in their exclusive and particular sphere, it follows that the estrangement between the two only becomes greater and greater, resulting in hatred of the one or the other, giving way to thoughts of an entirely unbalanced nature, finally concluding that they can exist one without the other and even arriving at the conclusion that the mere thought of the opposite sex would pollute them. Monasteries will prove a failure where women are excluded from enjoying the privilege of mingling with their reflection sex manifestation. The exclusion from the opposite sex will not prevent one from getting into folly and into paths of vice, will not prevent one from entertaining ideas of a degraded nature. And as thoughts are things it is possible to pollute one's mind to such a degree that it will show upon the body more than if such a character had indulged in the acts of a vicious life.

You will always find that monks although studious, although learned in many sciences because of their great devotion to them, are by no means superior to ordinary mortals and only too often become narrow in their views, while in the application of life purposes they are not practical, and their code of morals entirely a failure if introduced into society. Our nuns, whether Christian, Buddhist, Mo-

hammedan, Brahmin or otherwise are not the women they might have been if they had carried their devout intentions into practical everyday life. Only those monasteries will live where man and woman are placed upon an equality, where man and woman alike follow out their views and live for the good of one another, the differences between them becoming obliterated to such a degree that they grow nearer and nearer to each other until even their forms, their appearances are of such resemblance that a stranger would take them to be of one family, so much so that it would require an expert to determine the difference in appearance.

We hold that to bring about an equilibrium, to overcome false modesty, that Moloch we have made to fill us with constant fears, it is necessary that we mingle with each other. In so doing we will get into closer contact with each other and begin to realize that the differences between the two gradually disappear. We grow into the days of our former childhood, where in our innocence, in our state of perfect life, we knew no difference between one another. We loved to play with each other. We knew not why, and yet we loved to be in the presence of company represented equally by both sexes. We knew not why, yet we found people more jolly, joyous, happy, and satisfied when both sexes took equal part in all our pleasures. And we felt that we had gained, although we could not account for all the good derived because of the unseen agency which is such an important factor in the vibratory world. If we would continue our relationship as we begun it in life, if we would keep up our ties of relationship and not force a condition of separation in after life, the immense troubles, sorrows, and heart-aches that befall us would have been spared, and father, mother, brother, sister, wife and husband, friends and all society would be the better for it.

If we would continue to remain in the society of the two sexes as one family, we would never fall into error, never

make any miss-steps, never sin. Let the young man always consider himself in the presence of his dear mother, the young woman in the presence of her loving father. Let men consider themselves in the company of ladies, and women in the company of gentlemen, and you will find that no idle word will pass the lips of either, nothing that would require reproof would ever become manifest. Wherever you find men and women alike congregated, and speaking upon the affairs of life freely, you will always find the greatest respect for each other. That strangeness which exists between the two and haunts the ignorant in mind which consider themselves different beings, gradually fades away, and they no longer consider themselves as man, as woman, but as one family whose interest it is to enhance the welfare of one and all. In continuing to keep up our relationship, we not only eradicate that greatest of all enemies, sex difference, but also overcome self-consciousness which is the outcome of the separation of the sexes to a far greater degree than we might at first dream of. In continuing to mingle with each other, we continue to arouse and exchange the love vibrations between each other without any loss on either part, while the benefit to be derived is equal to all alike. Like and dislike becomes a thing of the past because of the gradual equalization of the differences. Differences only occur where there is a greatly unbalanced condition in the magnetic and electric currents, thus forced separation is brought about by the misunderstanding of the application of sex relation. It is well then to begin to learn and understand, how we can derive the greatest good from and to each other by the mere presence of one another.

You have noticed from observation that in a couple which entertain pure motives of love, where the conditions, the magnetic and electric vibrations blend harmoniously, that the very thought of her lover colors her cheek to a rosy pink, and the very thought of her smile, her voice, will give him



courage to labor and to win. You have noticed that after a day's hard work, although exhausted and tired, he begins to revive again when in her presence; he goes home with new life in his veins, and after a night's perfect rest he takes up the duties of life next morning with renewed strength, fervor and vitality. And although she might have suffered during the day because of something that may have crossed her path that upset her mind, when arm in arm with him gliding down lovers' lane, her footsteps become lighter, the load on her heart that troubled her during the day, rolls away. You have found that she gained in health, that she became more bearable, more agreeable from day to day, more loving, more beautiful, while he added to his ambition, and never seemed to tire, even though his labor might have been full of responsibilities and care. Here we find a key to the great secret that has puzzled many a philosopher, here we find the solution of many a question that has remained unsolved by religious teachers, even law-givers. How is it possible that such conditions can become changed after marriage, how after calling each other their very own they can lose that first love which made them happy and turn it into hatred? A mere misunderstanding of the true conditions of married life mars their lives, until death separates them.

Love, real love, if such was the motive that drew the two hearts toward co-operation and union, never desires separation and divorce, but the enemy—ignorance, misapprehension of certain questions that arise among partners, will bring forth misunderstanding. Even though dissatisfaction now takes the place of former love, yet the two could be made happy if they would but realize the necessity of upholding each other's rights. It is mere ignorance on her part as well as on his own that differences arise. While he begins to worry and thinks marriage a failure and himself quite a fool for having married, she probably indulges in ideas of a similar nature or prepares to submit to conditions which



seem inevitable. Yet even though she may submit and bear the burden with the sacrifice of all the love of a woman, still it may not bring to him the condition once enjoyed before marriage. And why? Because he is now in truth indulging in mere animalism, he is indulging in cohabitation entirely against all law in nature and contrary to the life of a perfect human being. If she submits to his lusts, she only pays for it dearly. Is it fear that makes her submit, fear of losing his love? How can there be love, when he causes her only injury upon injury, when he forces her to satisfy his abnormal cravings which leaves her a wreck and makes her unfit to be a woman? Do you think she can satisfy his low-down lusts, when she is being worn out, when her vitality is drained, when she can no longer feel safe in his arms, when she with disgust enters into relationship with him, when his company to her is only the thought of being imposed upon? Do you think he can love her when she submits silently to his dictates, whims and notions? Had she had him understand in the first place, right to begin with, that as far as sex life was concerned, she was the lord and master, and that she was to have the right to follow her inclinations as considered by woman to be right and normal, there would never have been any differences to contend with. Now it is rather late especially if one or the other is too stubborn, too ignorant to reason, too low to come to see the necessity of an understanding between the two—if harmony is to reign.

No third party can interfere in such matters, no third one can advise therein, both are at fault, she because of allowing herself to be used, he because of his ignorant and low-down desire to misuse and abuse. As soon as they begin to see the error of their ways, they may once more regain their former attitude in life; again they may begin with courtship and love, again they may re-open their relationship, and again they may love as of old and enjoy each other's company. It is a very grave and erroneous error to think even for a

moment that the satisfaction and gratification of sex-life lie in the bodily contact of the two sexes. Such is the case only in abnormally undeveloped beings who are solely governed by their impulsive animal nature, who allow themselves to be merely governed by their functionally deranged organisms. Sex intercourse debases the real nature of man and only becomes ruinous to both and a detriment to offspring. True love seeks not gratification by contact, but merely an exchange of the sex magnetism which vibrates where two beings truly love. Wherever such conditions are strained and the love vibrations are forced into action, they no longer satisfy, no longer keep up harmony, but bring about the opposite result under which both parties concerned suffer.

All that nature calls for and expects of the higher type of being is the mere presence, and if needs be, contact of body in some instances where the magnetic circles do not sufficiently vibrate to the satisfaction of both, the closeness of the bodies bringing about the desired result. We can here learn a great deal from the animal, and we can take many admirable hints from the lion, who although a carnivorous animal and of highly strung temper, still possesses remarkable ability in the control of his and her sex nature. You have no doubt thought it very strange that in ancient times and even to the present day, Orientals had temples established where they kept certain animals. They had their temples for lions, for tigers, for elephants, for ibex, for serpents and even for monkeys and many others, too numerous to mention. Of course, you are told, and you take it for granted, that they were in these temples for the purpose of divine worship. This is the idea as you have received it from those who in their ignorance jumped at conclusions without making any inquiry into the real object of such a plan. Would you not think a person very illiterate, very coarse, very ignorant, were he to come to this country from the far off heathen lands and after returning to his native

home, tell his country-men that in this country the first thing that meets the traveler's eyes when arriving at New York, is the greatest of idols, the Goddess of Liberty? And what would you think if he were to tell of the great hero-worship, the triumphal arches erected upon great occasions, and the shouting heard at the unveiling of a monument in honor of one of their hero-gods? And if he should continue to tell them about the large churches built in honor of their manifold gods, their idols in the forms of pictures, statues, stained glass windows, the pealing of music to their deities, and their peculiar way of paying homage to their many idols; then the sacrifices that they bring on special occasions with which to celebrate events in their churches, such as tea-parties, strawberry and cake festivals, and concerts, all for the purpose of glorifying their gods, and supposing they were to hear about the great displays made during the election campaigns when great parades are given, each party to their own god to have it decided, if Baal be god for the next four years or the other fellow? You would consider such reports misstatements and consider such a person an ignoramus. Misunderstanding and ignorance of things only lead to misstatements and misrepresentation. These temples are something like the zoological gardens with this difference, that while you have these animals for the benefit of amusement largely and the benefit of those who desire to enrich their knowledge with the real object in their studies of zoology, the Orientals keep and have kept these animals for the purpose of study, to observe the animals' ways of life and learn of them the character of the ideas manifesting, and to find the relation between them and ourselves and if possible to fathom where life begins and where it ends, and why such various manifestations in the world of senses should exist. It was for philosophic and scientific purposes that such arrangements were made.

Here it was that we gained knowledge of the animal life,

and thus through experiences we have learned to find our path in a world of senses. The philosophers who have determined the animal life to be the reflection of our ideas once entertained or still entertained, were thus enabled to decide about our portion of existence. We learn that as long as animals continue to manifest upon the face of the earth, that ideas of a like nature are still being entertained in the minds of human animals and that neither a millenium for the animal kingdom nor a millenium for mankind can dawn upon the face of the earth, but that injustice must continue to revenge itself upon its perpetrators, and sufferings must continue to exist until we cease to entertain ideas of a lower order of being and cease to tread in the paths of unrighteousness. The more carnivorous we become, the more we shall enter into stock-raising, find enjoyment in game hunting, and other amusements of a lower order and we shall have for our reward what we have and still are sowing. With the eating up of our ideas, the animals, we shall never do away with the animals themselves, for we only increase the desire and demand such expressions to gratify our notions, wherefore we force a supply upon us, that nature will not deny but the consequences follow just the same. The manifestation of animals is the remnant of our ideas to which through them we give expression; who become as it were mirrors unto us in which we may see what in moments of passion, anger, senselessness, and other undesirable conditions we have entertained and now find them reflected in an animal or animals, with undesirable characteristics. On the other hand again we find in them ideas expressed which have not yet fully found their realization through our being although we recognize them as virtues worthy to pattern after. We thus find in nature, in the vegetable and the animal kingdoms, two of our greatest teachers, who stand before us daily like two witnesses around the throne of God. As we have stated, it is through these animals that we see our degradation and



from them again we may learn virtues reflected although yet unexpressed by us. The lions give us one grand lesson of true mother and fatherhood and a lesson of a virtuous life. We find in courtship the lioness to be master of the situation and we may here state that the lion is strictly monogamous in his marriage relations. Polygamy is recognized by but very few of our animal friends and reaches its highest recognition among hens, over which the rooster is the grand master. As to whether monogamy or polygamy would be the proper relationship of mankind we will not enter into detail in this class but will simply say that we do not believe women as a rule to be hens, although men quite frequently are roosters.

As we watch our lion pair in their hours of courtship we soon learn lessons that might be much needed reminders to many. The lion in his majesty, which characteristic is very predominant in him, will encircle the lioness lying upon the ground, going through her breathing exercises as it were, and after he comes closer and closer to her he will take the liberty of touching her with his paw and wink his eyelids. She, of course, pays no attention to this, she keeps her eyes closed and only now and then opens them half-way. The lion takes still more liberties, he touches her with his paws often and even gives a few long moans, but the lioness is not in the mood to answer his affections. You will notice her raise her head and with a well-meaning look dart one glance at him. One look will suffice for him to cease his walking and you will see him cower down in a remote corner of the den. He is not pleased with it at first, for he throws himself down forcibly. He will sometimes try to yawn a little give a few guttural sounds, of course carefully looking over in the direction of the lioness, to be sure she does not send him another of those stares of the frozen north. He knows that there is a time for love and courtship, he also feels there is a time when no response may be expected and he simply



submits to the apparently inevitable. Will he try it again? Not upon that day as a rule, but he will attempt to do so whenever nature seems to prompt him. If the lioness is responsive, you will find that she allows him to draw nearer, that she will give him the liberty to crouch down before her and place his head upon hers and rub it against her cheeks. She will respond to these actions herself and take part in the caresses, the kisses as it were. They will even roll over on the ground as if in play and go through the various maneuvers as it were of childhood days. Yet after all it is only the expression of feelings, prompted by motions peculiar to affection. Sex contact will not take place. When the exchange of sex magnetism has reached its highest point you will find them separate and should he attempt to continue his advances to her when she no longer desires them, she simply gives him one look, one stare, and immediately he is brought down to his conscious condition of physical being, and perfectly satisfied, he will depart. Only at certain seasons of the year you will find them for several days preparing for sexual contact for the purpose of procreation. When the object is accomplished, he begins to feel his duties as a father and while heretofore each had looked for provisions for themselves, he will from time to time bring with him some of his prey and lay it before her. He knows that she needs special care and now he will guide and watch her footsteps. When the day of her deliverance comes he feels very proud while she knows her superiority for he is permitted to view her little ones only from a distance. He may seek to help her in providing for the young ones but as to their raising, their education, he has no voice in the matter. How strange that he should know he dare not seek to molest her with his affections if she cares not to answer them. Even the bull knows better than to impose upon the cow unless she desires him. Even though through interference, they were to be compelled, he would not break the law.

True, under certain conditions certain higher types of animals will permit sexual contact even when not congregating for the purpose of procreation. In such cases you will find that their object is the exchange of magnetic conditions which both are fully prepared to create and who also understand the law that governs these exceptional relations which result in the establishment of equalized conditions. Yet this subject requires still greater study and attention on our part, as in all such connections we shall find this one great fact that they never result in the ejaculation of the semen on the part of the male, that orgasm does not take place, although the thrill which is sought for, because of its rejuvenating effect upon the mental condition, is fully felt. Under such conditions, and whenever desired and sought for by both sexes with perfect understanding and a perfect control over the functions, it would at least result in the benefits of physical health. The incentive toward such attainments is present in all beings but the execution lacks the proper control. Insufficient understanding and knowledge upon a subject of such vital importance soon blinds them into error and brings upon them untold afflictions instead of pleasure and conditions of higher attainments.

Through the misunderstanding of the duality of sex-existence in each being, a wide difference has come between the two factors (male and female) in life, so much so that their true positions have been forgotten and all suffer alike under these deplorable conditions. Man goes down in degradation because of the unbalanced condition of his positive-negative state, and woman goes down because her negative-positive, having lost the standard of equalization, sacrifices the positive part of her nature unto man by virtue of her basic negative which gives her that loving tendency for sacrifice, that ought to be counterbalanced by the positive of her nature. She is more positive at first, but when it takes her fancy, because of certain underlying currents, because

of her uncertainty in the condition of her surroundings, she yields to man who always carries with him that natural subjecting influence of mind and she, in her tenderness and love responding to such influence gives to him courage through the sacrifice of her positive part, which raises in him expression through taking her positiveness, misleading him in his real motives and falling into errors and self-deception, he misuses her sacrifice for selfish ends, which selfishness will arise in every condition of a positive-negative person insufficiently counterbalanced and controlled. Wherever either state is polarized, there is neither negative-positive, nor positive-negative, but a perfectly harmonious condition, which polarity knows neither man as man nor woman as woman, but man is the woman-man and woman the man-woman equalized. The influence of woman over man is great because of the yet unequalized conditions between the two, because of the yet adhered to idea of duality, and the existing recognition of separation. With this idea fastened in the mind like a vampire to his victim, wrong ideas upon ideas are born into the world, and error upon error accumulated, until at last a state of perfect confusion is reached from which there is no escape, no way out, until woman comes to the rescue of her own, and in her diminished power of the love and the light yet lingering in her bosom, she rises from out of the debris under which she has been buried through the accumulated superstitions of man and raises once more the standard of redemption. It is from her hands that we can expect a new order of things. It is she, that can sway society, nations, and the world. It is through her determination of thought for good that the saviors of the world shall rise.

Man in his feebleness for devising ways and means for the betterment of society only enwraps himself deeper and deeper in mistakes and errors for he only theorizes upon laws and the enactment of them. Rules and regulations for

one condition and then another only produce conflict, as one law for one condition only gives cause for more evils to arise in another, so much so that he stands facing an enormous problem which in all its complexity confuses him, and he stands there helpless before a problem that he has ingeniously built up but falls down before woman by the mere touch of her hand. She has the power to right matters and the sooner she awakens to her true position, the better for herself, the sooner the salvation to man who is hoping for some way out of all this dilemma he can no longer fathom, no longer understand, no longer bear himself, but cries out in his fear and trembling, "Ye mountains fall upon me, ye hills cover me up." But that will not solve the question. This covering up of his iniquities will not justify his actions. They must all be uncovered, everything brought to light, so that woman may rise in her majesty and calling her children to her altar, teach them how to pray. Then when home shall be the sanctuary, and mother the high priestess of her family, she the supreme in holding the reins in her own abode, man no longer will interfere with her dominion, but harmoniously aid her in all her undertakings over land and sea, through rain or sunshine. Then there will be harmony; then no longer will there be jealousy or misunderstanding, but each will know that they are one in themselves; that she has reached her station, and that by virtue of her life preserving faculty raised and helped man to raise himself to the standard of a perfect being.

## LESSON EIGHT.

**W**E have taken into consideration subjects that are of great importance to us all at all times. We shall now take up questions of a deeper nature, which will become plain to us only when we place ourselves in a state of attention and a condition of more advanced understanding. You begin to see more and more how we are justified in selecting our themes for our studies in a way peculiar to our philosophy. It would be useless and only time wasted were we to consider subjects appealing less to our minds and of less value to the demands of our times. We find ourselves confronted with perplexing phenomena which necessitate our whole attention and which require a solution for their deplorable condition. The wise and those teaching the paths of wisdom are to set an example whereby the rest of mankind may pattern after. Of course, we do not care to speak of every point or every idea that is liable to arise in the minds of the one or the other for the reason that in the way we take our subjects, in the way we impart instructions for self help, it is no longer necessary to enter upon minor matters, since you are developing a condition of understanding, where you begin to realize more than can be merely expressed in words. You come in contact with the vibrations of our thought, and as you listen attentively, it seems as if you could hear in these instructions even the minutest details. As your brain cells develop, untold wisdom unfolds before your very senses and you begin to grasp and to understand everything however inexplicable otherwise.

We should now like to consider the difference between



male-woman and female-man. An undeveloped mind only may entertain the idea that woman is inferior to man in many ways and assign to man a superior position in life. Such is because of tradition handed down from remotest antiquity, because of superstition, and misbelief, which still cling to such erroneous ideas. It is ignominious and ignorant on our part to try and belittle the one who in reality is the greatest factor in manifested life. All philosophies agree upon this one great truth—that woman is the highest type of being. In her lower stages of evolution, she shows a tendency of yielding, not because of weakness, not because of inferiority, but because of manifesting negative expression in form life, which is that of sacrifice of her very life, if needs be, to prove her love, her attachment to nature, her sympathy for everything in which she sees her reflection. Woman is the stronger of the two sexes, even though she gives up her positive condition, which is her basic principle. Although she may no longer determine the use of her positiveness because of sacrifice, she still possesses its principle.

As she continues to unfold into the realms of her higher presentation, she again resumes her true positive position and at once develops enormous powers, and to her achievements there is no end. We therefore can readily see why in all times, where philosophy became the prevailing thought among a nation or tribe, that there woman was found to be the only being suitable to officiate as priestess and high-priestess, which in other words means that to woman alone belongs the station of a public teacher, a public instructor, a ruler, a governor, as she alone possesses that intuitive understanding as to the use of means most desirable in bringing about conditions that would result in happiness and satisfaction to all. It was recognized that in all dealings she would be the least partial and in case of mistakes would be willing to retrace her steps and adjust the wrong by exercising justice.

Among the races yet living in a primitive way we find the woman the worker, the producer, the provider. This is because she understands how best to arrange, to distribute. And where man comes to be her equal, we will always find perfect harmony, we will find the perfect image of God. Man is the negative-positive, reflecting the principle of woman, and because of the reflect of positive action he draws upon the magnetic conditions of the opposite sex. We must remember that wherever the basic principle is the positive in form, there the electric is the strongest. The electric is the positive and determines everything pertaining to manifestation. The electric is that which seeks the use of all material things, irrespective of results, while that of the magnetic is to equalize, to expand, to grow, to fulfill.

It is given to woman to develop the greatest achievements and her brain activity is by far greater than that of man. You will find that the average woman of today has less brain in weight than man and yet her brain is more active than that of man, although more developed in the latter. Were woman to have as much brain in size as man, men would never be able to hold their own, they would become a thing of the past, if measured by conditions as we know them to exist today and if it were to be meted out to them with the same measure they have treated woman it would fare sadly with the man element. Here again we can see the great wisdom in nature to take care of its production in a most practical way. It takes man by far longer to comprehend questions of a scientific nature than woman. Of course, men are more theoretic and will seemingly attempt to work out problems, while woman wants to see the practical side of everything that she may use it in her creative intelligence. You will for that reason find fewer men interested in scientific studies and where you do meet them, you will always notice that they are greatly given to theorizing of a very inferior nature, for argument's sake, and the sake

of criticism. They will create but very little that is acceptable. Men, ordinarily speaking, are not as bright as women. They may be shrewd, may be cunning, may be quite deceptive and thus take advantage of the goodnature of woman in outdoing them occasionally, but they are not deep thinkers, for they lack the wit and the power of discernment. You will find that man in cases of emergency loses control over himself and becomes easily excited. Woman in all her nervous condition will keep up courage and always find a way out of difficulties. She will help herself in many ways, where man could not and would not. You never hear of women paupers, never of women beggars, never of women tramps, neither in all the past history of the world, nor in our present day. A woman will not shrink from doing any kind of labor to earn a livelihood; anything that will honestly pay her way appeals to her as honorable as long as she is not compelled to consider it a charity.

A man when he knows no longer which way to turn, when he is at his wits' end, will find fault with a great many existing things of which he is the originator and sustainer, and then go and beg, imposing upon other people. He will take charity, and when he feels helpless, he expects to be taken care of. Where a man would starve, you will find a woman prosper and even establish her independency. For that reason woman can get along with less, and yet retain her independency.

Men think it quite an alarming condition for woman to come forward and take hold of positions heretofore held by men. Men think it an injustice and they are to a great extent so near-sighted that they will tell you it is the fault of the woman that they no longer can procure work or get the wages they call for. They complain about woman working cheaper than men and think her to be a detriment to men. Perhaps there is some truth in that. Perhaps it is alarming. Perhaps it means for men to get a little lower before they

learn their lesson. Remember men have no one to blame but themselves. How dare they blame woman for things and conditions they have brought upon themselves in their ignorance? The differences drawn between the two sexes have reached the climax for ages past and nothing else can be expected only what becomes manifest to-day. Woman is not taking man's place, woman is not competing with man, she never did, she never will. She has been ignored in the past, she is looked down upon at present. Think of it, sons of mothers to whom they owe their life, their existence, to treat women, the image of their mothers, in a way most shameful, and yet have the audacity to speak, to sing of mother dear, while their own wives, the mothers of the children to whom they are fathers, are suffering the greatest of humiliation under their domineering spirit, misused, mistreated, and even abused as objects of convenience to gratify animal passion. Do you know that such conditions haunt mother at the hour of conception and during childbearing? Do you know that such conditions brought upon her, come to bear upon the woman of the future, and do you know what would be the result if woman would but come to her knowledge of the power she possesses? If an elephant who is guided by a mere whip would only realize his superiority in strength over that of his keeper, would not the outcome be a most terrific one? Unconsciously men have felt this. They have tried to deny woman's superiority and yet at the same time they have devised the most ingenious plans to keep her out of public life, to keep her out of educational institutions, disfranchise her from the affairs of public life, and even devised a religion for her, which has it all in favor of one side, the man, while she is made to bear all the burden. First they devised these authoritative institutions and now they scoff and laugh at her when she attempts to do what seems just for her to do. It is a wonder, it is the greatest of God's miracles that such schemes as concocted by men in their



ignorance (they have so long degraded woman) have not gotten her to the level of the lowest of the animal kingdom long ere this. Were it not for the positive principle in woman, upon which her nature is based, it might have come to that, but as it is even with all the workings of darkness, men have not succeeded in the downfall of woman. Do you wonder then that now, after thousands of years, woman comes forward and teaches man a lesson by taking hold of men's positions and puts them out on the street to give them time to think a little and help them to come to their senses, that they might learn of woman what should be done? Societies without women to advise, without women among them, will always prove a failure and will always fall into paths of the forbidden. A society is only a success where woman is assigned to take her true position. What would you think of a son abusing his own dear mother who bore him, who raised him, who sacrificed her life for his good? Would you not think him a brute when abusing a sister, would you not think he ought to be horsewhipped at least? Would you not think him anything else than a gentleman? Do we not stand in the same light when we abuse someone else's mother, the mother of one's own children, or someone else's sister? Should there be a line drawn? Is she not a mother and a sister? If we would only do as nobly as an animal does, surely the path of life would be as a light unto our feet, if not to our brain, and we would know how to do better. Remember that a woman is somebody's sister, if not your own, and remember she may be somebody's mother. Then treat her as you would a sister dear, or love her as a mother, and the day will dawn upon your path, where you will know of no sorrow, find no inharmony, no clashing, but all things will be well.

Woman is worthy of our consideration and praise even in her lowest walks of life; she is the noblest of beings, and we have no right to throw or cast a stone upon her, for re-



member she has not come to that condition for the sake of her own gratification, but has become a prey for the gratification of those who are dragging her down to the depths of degradation, and the man indulging in such villainous cowardice is by far lower than she is, he is without character, a mere brute, however great his position may be in society.

Have you ever thought of it why some women are found in low places? Answer! Is man going there for her sake? Answer! No, it is all for his sake. He seeks their company to misuse them as conveniences. Shame upon him! Can he be the being, we should pattern after? Can he teach us morality? Can he devise means for the government of woman? Can he become authority upon the subjects pertaining to woman and her station in life? Should he be allowed to throw slurs upon her? Has he not had a woman for a mother? Woman in her worst is yet too far ahead of man to feel herself below his standard. Woman has not come to take man's place, not to crowd him out, but to reveal unto him that she is not only his equal in her abilities of performing labor, of which he prided himself, but also to teach him another grand lesson, that she can do the same work for one-half the price and yet be more independent. If he desires to keep up with her, if he wishes to come to an understanding with her, what must he do? Profit by this lesson! He must learn how to become independent as well.

Woman will steadily come to the front, and the day is not far distant when she will. Man has nothing to fear for there is no wrong but that will be righted at some time. He should call this day welcome, for through it salvation will come to him as well. The burdens that are being heaped upon him by those he places into authority to attend to his affairs, are getting to be unbearable, and no way out of it can be seen, until woman shall rise to point out the way. You all know the story of the bear approaching the cabin door in a far-off backwood settlement one winter morning,

while the family was at the table eating breakfast. The man who saw the bear coming, got on the ladder and perched among the rafters, pulling the ladder up after him in his fright, lest the bear might reach him, while the woman ran for the broom and gave the bear a warm reception. While she was attending strictly to business, John kept up her courage by saying, "Give him another lick, Jane," and when the final blow fell upon the head of the bear which stretched him out on all fours, John came down and said: "We've done this pretty slick!"

Woman knows no fear, only when it is continually suggested to her. Woman is the strongest of the two in every way although suffering under the terrible load of suggestions, forcing her to believe that she is weak and frail. And yet we find her to be more courageous than man, we find that by woman the greatest of blessings are brought down upon mankind. It is all due to the influences of a mother as to the shaping of the child's character, and all men who have attained greatness in the world could have never reached that position, had it not been for the conditions, the foundation laid by their mothers. The world is beginning slowly to recognize this great fact. Even in the myth of an immaculate conception where the probability of the birth of a child without a father is being admitted, it was not possible to concoct a plan that would admit of its birth without a mother. They felt they could never sustain such a fable, but the woman came very handy in this case to palm off a scheme.

There is a great deal of misunderstanding among mankind as to the proper relationship of sex. It is a question that has troubled philosophers of all ages. It has not been possible even for them to decide what is our proper attitude towards each other, for the reason that temperaments have always differed so greatly. It has not been possible to arrive at any conclusions applicable and satisfactory to every indi-

vidual. You know we cannot satisfy anybody who is not satisfied within his or her own self. You will never satisfy the animal mind with the ideas arising in a moral mind. You can never satisfy the moral mind with aphorisms of the intellectual mind. You cannot satisfy anybody with expressions different from their own conceptions. Their conceptions may either be animal, moral or intellectual, and their consequences must thus be equal to the source. To one a certain thing may seem right, to another it would seem wrong because they have a different understanding of it. This question of our relation of sex is something that we can neither decide, nor lay a plan whereby mankind could be governed and ruled. For if we did so then that rule would be a law compelling them to observe it, and if they are not equal to it, it would be a burden to them because of their sense of limitation. Each and every one is to find out for themselves the position they are representing in this existence. If therefore at any time suffering comes to them they must always remember that no one is to be blamed for it but they themselves, for in their undeveloped conditions, their unwillingness to live a better life, they have laid the cause that now comes into effect. Some will consider things, because of their natural tendency towards justification, adjusting things, righting things, and thus doing the proper thing by going about unconcernedly they become self-satisfied. Were we to attempt to give advice then we should subject ourselves to those we desire to please and the result would be opposite to the incentive because of the lack of individuality. If we live for others then we are not our own and must eventually become absorbed into the conditions of those we serve. Only by self-salvation we set an example of universal redemption. We should always consider all these points before we do anything and our acts should depend upon this consideration, which consideration must be viewed from every possible position before put into action.

All the various philosophers, moralists, and teachers of all ages have tried to satisfy the mind, they have tried to lay down different rules and regulations which were fitted to certain degrees, to certain conditions. The result has been that instead of elevating themselves to their true nature they have fallen back into the animal condition they attempted to serve and consequently ended in suffering and shame. They do not see that the suffering they undergo is the outcome of the transgression of a law that governs individuals separately and to interfere with this means reaction, but as they understood it not they attributed it to an entirely different source. We have learned enough to understand that since everything in nature is vibratory that we must recognize the law of vibration, which is perpetual in its action and reaction. Every motion that you make is merely a perpetuation of another and continues into infinity. Every idea that you form will continue to exist as you have borne it into existence and it will continue to go on in its state of form. It has been formed before you formed it, for were it not so you could not have borne it. Someone must have entertained it or perhaps it was original with yourself, therefore you are determined to perpetuate that idea. According to the idea expressed your life manifests. You will not change it until you master the whole vibratory system, just in the same degree as a musician must master harmony.

Speaking about sex, there are always questions asked like these: Should the sexes co-operate? Should they have bodily contact? Is it proper for them to co-habit? Is it proper for them to occupy the same room, the same bed? Philosophers have their opinion about these questions in accordance to their conception of man's threefold nature. These are questions that require a great deal of thought and consideration. There are many points that must first be analyzed before any proper conclusions can be arrived at. We should bear in mind that everything is dual and enter-



tains duality of sense and that the expression of an idea is the cause put into effect, which effect again turns into a cause for another effect, and so on. So if we have pleasure to-day sorrow will follow on the morrow. It does not matter how long it may be coming. Every pleasure of to-day was the sorrow of the yesterday, while the sorrow of to-day may call us to our senses and thereby enable us to enjoy the pleasures of a to-morrow. We are going to get it "in the neck" no matter in what way we try to deceive ourselves with rules and regulations laid down by philosophers, lawgivers, and teachers. It does not justify you in attempting to regulate your actions by those of others. Some philosophers have tried to please and have said that it is perfectly proper, perfectly natural, even right for people to cohabit. For those who have reached manhood and womanhood, they say nature requires of them that they should cohabit once a week and made this a law to those it pleases. Their reason for this was wholly individual and a conclusion arrived at from their own observation, hoping thereby to shape and mould natures to higher attainments. The idea may be good, but we must look for proofs and our day must disclose the result of such moral precepts.

Certain lawgivers established a law that woman is to be satisfied and gratified once out of every ten days. Others have gone to work and established that the woman was to copulate once a month, while others again thought once a year to be sufficient. As you come to consider these claims you find that their promoters lived or attempted to live in accordance to such precepts, judging everything from their own position, expecting everybody to regulate themselves accordingly. Some again think that as far as man is concerned it is necessary for him to indulge in intercourse daily. The result of such an existence stares us in the face wherever we go. We simply hold that everyone will sooner or later have to come to a conclusion as to his or her real position in



existence, and get to understand that there are things that may seem proper as a means to an end, but the result of it must always prove to us as to whether these means were proper or not. Remember that there are always two ways in accomplishing our ends. If our own life was that of animal gratification in the past our present will be such, and will be perpetuated as such into the future. When we resolve to lay a better foundation in the present we cannot expect to gain the benefits of that new life immediately, because the suggestion of the past, having permeated our being is stronger than the foundation laid at present, and we will have to take the consequences to that degree. The sooner we submit to the inevitable the better, for the stronger our consciousness of will the stronger and better the foundation we are laying becomes until all of our attention is paid to the present need which gives us the assurance of a grand and noble future, which future will absorb into the present in accordance with our innermost desires.

Just as we have learned that it is not the amount of food we eat that insures us the substance necessary to perpetuate the building of tissues but the assimilation of the same and its proper direction by intelligence arising from controlled breath, so we are to learn that the conversion of life fluids do not depend upon contact but absorption. We may not be today just what we should be and thus we do not represent the youth, the vigor, that ought to be expected of everyone of us who claim the birthright of a higher and more elevated thought. We are suffering the results of the past to a degree, but now that we have learned how little are our needs we immediately begin to govern ourselves. Whenever we do that, doing it conscientiously, it is but natural that all the results become conscious ones which promote the unfoldment of the individuality that is within us. Thus light, that knowledge of our being, outshines all the shade in the past, although the shade may still linger there, yet it affects us on

longer. It will not, it cannot affect us as long as we continue to keep the light of discernment burning and continue to penetrate with understanding the darkness once outgrown. It may take time to penetrate all darkness, and to permeate with understanding all ignorance, still with every step onward we grow into knowledge and wisdom of things that will lead us all our way. We hold that cohabitation or bodily contact is not a necessity, but that it must remain with us to choose and take the consequences accordingly. The human being, we must remember, is of such a construction, its machinery of such a nature that everything there is in the universe is contained within the individual whether the individual be man or woman. The expression as to form has little bearing and merely presents the strongest tendency entertained as to time and position. We express ourselves as a woman for the reason that the desire towards giving and the desire for sacrifice has been strongest at the time of manifestation; we express ourselves as a man for the reason of the desire towards accumulation, and then perpetuating that desire by wasting it. That desire may be unconscious, just as in our dreams we take up actions that we would not do were we conscious of them. When thought vibrates positively it drifts into the negative and expresses itself in the form of a woman, negative in appearance but positive in tendency. It was the prodigal son who had to return home. The prodigal daughter can always help herself, for she is the mother of all and still productive. Even though through imposition the productive current has stopped she is still creative, she never needs to give up.

Both tendencies are present in every individual, were it not so there would be no existence. Woman is simply the expression of that which she attributes to the man, which is hidden in the man unconsciously. Man is consciously negative but unconsciously positive, and the moment he sees an opportunity to bring out his positive nature he takes advan-

tage of it and it seems as if he were positive. Man presents to you the positive part of his nature of, which he is unconscious, but given the opportunity he will take advantage of it and delude everyone around him that he is positive. He is not. Woman is positive but there lies within her the negative also. The moment she gives out her positiveness when she comes into the presence of a man she gives to that man the opportunity to place himself into the positive and because of her nature allows herself to uphold the nature she gives to him, and consequently be taken advantage of. If she would be determined at all times to keep her true position there would never be any occasion of disadvantage. Man will always yield to the positive. Man is the expression of woman, negative, and because of this the presence of woman suits him because she is his negative reflection. Seeing in him her positive nature or reflection, woman has that desire to be in his presence, and as he cannot possibly get out of life what he desires without her he will possess her at any price, and if needs be he will yield, will use his negative nature to advantage in pleasing her by reflex actions. Thus they exchange their respective natures and by blending the magnetism with the electric and vice versa, they will manifest love for each other.

Standing alone and by merely exchanging our conditions of magnetic-electric thinking the same results could be obtained, as the negative and positive are present in every individual. But before we can take a step higher into a life of consciousness we must be able to understand both natures of our being, and then it will no longer be necessary to subject ourselves, not necessary to use our positive conditions to bring about anything of a negative nature. In everything we see reflected our own true nature; therefore all association is of value only in so far as we can recognize its relation to our own selves and draw upon it to such an extent as to blend our nature with perfect harmony. By under-

standing our own and the positions of others we exchange forces and promote the equilibrium of the vibratory powers. Woman is positive-negative, man is negative-positive. Therefore they come together in an unconscious condition because they are seeking everywhere their likeness and expressed image. Everybody is looking for their ideal. Some throughout all life look for their soul-mate. Still, as long as they keep looking for their soul-mate in others, they will never find the one, not until they have realized that they are it and become conscious that its full expression can only find satisfaction and solace in the presence of the complex whole. The understanding of the law of vibrations will suffice to bring out all of the forces that are in the individual, and which are necessary for the perpetuation of the individuality. A man however tired after a day's hard labor would rather neglect his dinner than miss the opportunity of seeing his sweetheart. It matters not how sore his feet are, they will carry him to her home. She lives in the expectation of seeing him, and that expectation, although she may have been sick all day long, does away with all the trouble as the hour of his coming approaches. She has to have an object for reflection as long as she has not become self-centered enough to know that he is only her reflection objectified, and that his presence makes all things well. Her cheeks although pale all day, become rosy and the countenance sweet. What does it? The consciousness of the presence of her ideal. It seems to bring all the forces that are within her in action, her vibrations become raised and her system aroused accumulates such fluids as constitute the real life. The same condition arises in him. He receives exactly the same benefit. As long as they will continue to be lovers just that long will they be benefited, but the moment they begin to consider themselves man and wife, love is gone. The exchange of sex magnetism ceases and they starve sexually. How necessary

is it then that we learn to understand that it is the presence of LOVE and LOVE only that sets into operation the life fluids perpetuating a life of energy and ambition, shedding happiness and sunshine upon our path through life.



## LESSON NINE.

**T**HERE still remains one of the greatest questions to be settled—the efficacy of sexual intercourse. Some condemn it for some reasons, others again favor it for other reasons; still in either case the subject is always treated from one's own particular standpoint only. Some have one particular point in its favor, others again have another and we are thus kept between two fires or are constantly kept changing our opinion as to which is which unless we can come to understand this most important question in its true aspect. It is true that, under ordinary conditions, intercourse is merely an act of gratification, which can be brought down to an abhorrent habit, detrimental to the one or the other of the parties interested therein and in the majority of cases resulting in degradation even of the offspring, which in most cases are results of mere accident, therefore not desired and must consequently be a burden to their parents and a detriment to society at large in after life and a source of constant trouble and affliction to themselves.

Perfect congeniality and pure love seem no longer to be the real incentive for the companionship of the sexes; the true relation to each other for that reason is no longer fully understood. We must thus seek to fathom the true nature of love and also begin to understand the reason of the duality of sex and its advisability in a world of senses. Individually we know of no duality in sex but are united and blended into the oneness of all things, but outwardly we show but the one side of our true nature, so that as a man we show the masculine prominently and as a woman the feminine. Yet in

either case both features are ever present and there would be no absolute difference to be found were it not that everything in matter of any complexity only reveals but the one part of its nature at one time as much as there is but one life at a time. As the past and the future merge into the one present, so we are in the presence of all things not man, not woman, but individual. Only when dealing with the past we know not the present and when looking toward the future we forget the present. We are apt to forget our true nature as we view things in their presentation to us under different forms and fail to recognize the thing as it is in itself.

May this be now as it is one thing is certain, we find ourselves ordinarily speaking not only divided upon sex lines but also manifesting conditions peculiar to this dual existence. We must necessarily become acquainted with ourselves as man and woman and thereby learn to control and govern ourselves to the best of advantage to ourselves and everything that bears the stamp of humanity. How will we otherwise get to understand the great mystery of life? How will we ever fathom all these perplexing questions of the problem of life? How will we ever know our position and our duty to ourselves and each other if not by becoming acquainted with ourselves?

In order to understand our subject more fully and consider its vital points more definitely, it will be necessary to at least have a little knowledge of the functions and peculiarities of the anatomy of the sexes. We cannot enter into details as such are not absolutely necessary as long as we get an idea of these parts sufficiently intelligent in our mind to make matters plain and clear, and anyone of an average ability to understand will easily grasp the ideas about to be elucidated. The male organs of generation in man are placed in the abdominal and pubic region, being in part external and in part internal. The external parts are the

testes and the penis. The testes or testicles, the organs which secrete the semen or generative fluid, are the two glandular bodies suspended by the spermatic cords beneath the root of the penis and lie within the scrotum, one on each side. They are oval in shape, slightly flattened, one end being a trifle larger than the other. Each testis is composed of numerous small vessels and tubes, of veins, nerves, and lymphatics or absorbents, all of which are united together by cellular tissue and fibrous membrane and enveloped by a strong, white and dense membranous coat which immediately surrounds and adheres to the body or substance of the testis and forms its innermost covering. The outer surface of this covering is smooth, its inner rough and uneven, having branches or leaves extending from it to a certain depth into the body of the testis dividing it into sections or lobes, embodying the quintessence of physical manhood. Whatever is manly in form, bearing, voice, intellect, and morals emanates from them, is impaired by their impairment, improved by their improvement, almost extinguished by their early extraction, and governed by their existing states. Hence their name, testes, because they are the touchstones of the man, so that in practical value they are to nothing inferior in man, not even to the brain. Their possessors should be as choice of them as of the apple of their eye—almost adore and worship them. Benumbing or impairing them by pollutions, self-abuse, overtaxation, or lust, how insanely foolish! Their improvement and use in proper directions, how infinitely desirable. They have more arteries and veins for their size than any other part of the body, because they execute a function correspondingly condensed.

The scrotum is a muscular pouch or bag inclosing the testes which has the power of contracting and squeezing them, thus stimulating sexual vigor. The deeper the corrugations of furrows and ridges and the greater the contractile power, the more vigorous the possessor. Passionate love for

the opposite sex contracts the muscles of the scrotum and squeezes the testes, promoting their functions and increasing the pleasure. During times of regeneration the phenomena are very similar and heighten the conditions of thrill and state of felicity.

The seminal flood is created in the testicles and hence they are the seat of the origin of new life. The life germs consist of living and moving animalcules, known as spermatozoa, which are so small that an amount of generative fluid the size of a mustard seed is estimated to contain over fifty thousand of them. It would of course be impossible for these germs to live without a medium in which to move about without injury to themselves; this has been provided for by the seminal fluid in which they float. The semen, being ready for impregnation, must have a means of being conveyed into the female organs. This is accomplished by the penis, which consists of a spongy substance varying in length from four to ten inches in different individuals, and in thickness from less than an inch to three inches. The penis in its normal state is soft and hangs down before the scrotum, and when relaxed is cylindrical but when distended becomes somewhat angular. If it were created sufficiently rigid, elongated, and ready to fulfill its seed-planting mission, it would always be directly in the way in walking, working, sitting, everything; besides being liable to be benumbed, crippled, broken or crushed any hour of any day from birth to death; besides the blunting of its delicate susceptibility indispensable to its office. A passage-way leads from the seminal vesicles out through the penis for the purpose of ejecting the generative fluid whenever it is desired for reproductive purposes. This is accomplished by a series of muscles which can be especially noticed at the root of the penis, behind the testes. The penis is covered with a thick skin which adheres to the organ loosely, allowing considerable freedom of movement. The penial bulb, situated at the end

of the penis, has a circular sensitive ridge around its base over which the foreskin projects. The object of the skin's being loose along the entire length of the organ is to prevent injurious friction between the male and the female organs.

As we have stated before, it is not our object to give detailed descriptions of the sexual anatomy further than we may deem necessary in order to understand the principles we desire to promulgate and to receive an insight into their proper functions as we grow to a better understanding of nature and nature's law. We therefore only mention the most essential portions, to aid us in our study. What the generative organs are to the male externally they are to the woman internally, with the difference that the male organ is the communicator of the principle of action, or the sperm, which is the seed externalized, while the female organ is the receiver of the principle of life and the preserver and provider of conditions necessary to an organic evolution, thus internal. The organs of the female are thus expressed through the organs of the male and the latter impressed in the female. The organs of the female, being located internally, are by far more delicate in their construction and require for that reason far more attention as to cleanliness and the general observation of hygienic conditions.

The life germ when leaving its abode of the male for procreative purposes requires an organic laboratory of equal temperature or warmth in which it may unfold its condensed organic machinery for life-long existence. It must also be surrounded by the required conditions of vitality and variety of material fluids and substances required for its additional growth. It must be kept just warm enough to facilitate development, and these conditions are fulfilled by the womb which nourishes, warms, and domiciles all life germs. The womb is located inside the female body, is three to ten inches from the external orifice of the sexual organs when in health and resembles a flattened pear with the small end down. It



is about one inch thick and weighs from one to one and one-half ounces. At the lower end of the womb is a mouth which opens during sexual orgasm to receive the depositing generative fluid of the male. The ovaries are two oval-shaped bodies situated one on each side of the uterus, or, in other words, one in each groin. They are located about one inch from the womb and connected with it by the Fallopian tubes, and are to the female what the testes are to the male. They are about one inch long and half that broad, though, like all other parts of the sexual organs, they vary greatly in different individuals. The office of the ovaries is to create an ovum or egg, one of which passes down into the womb once every month and furnishes nourishment for the sperm. The ovum is composed of a granular substance, in which there floats a miniature yolk, surrounded by a peculiarly transparent membrane. In this yolk we find the germinal spot or nucleus.

The growth of the ovaries is very gradual, similar to that of the growth of the testes, and their functions of forming and discharging an ovum are not developed until between the ages of eleven and fifteen, according to the temperament of the individual and climatic conditions. When the ovum becomes detached it passes through the Fallopian tube into the top of the womb and after some days if it does not meet the spermatozoön it passes on and out through the vagina. Whenever the ovum matures or ripens in the ovisac, the blood vessels of the womb and ovaries become filled with blood and as the ovisac bursts it is attended by a discharge of blood which flows from the mouth of the womb and is known as menstruation. The recurrence of each monthly discharge varies in different females, but usually occurs regularly every twenty-seven to thirty days, when the person is in fair health and continues for several days in accordance with the development and vitality of the person. It requires from two to fifteen days for the ovum to be expelled after it separates from the ovaries. The ovum is the contribution

of the female, which provides the life, imparting condition for the development of another being and requires only the life-containing principle of the sperm.

The next most important part of the female sexual anatomy is the vagina, which is the passage-way through which the penis of the male passes to deposit the generative fluid or semen at the mouth of the womb, which absorbs it. The vagina consists of a cavity of varying size lined with an external muscular coat composed of circular spiral fibers running diagonally around it to give it the power of contraction and relaxation. A middle layer of erectile tissue, more abundant below, lined with an internal mucous membrane, covered with delicate and sensitive nerves, especially near the mouth of the womb, where lies the seat of female pleasure, emanating electro-chemical fluids, completes the make-up of the vagina. The labia, or lips, guard the entrance into the vagina. They are two parallel, rounded prominences between which lies the opening to the vagina. Just above the lips is situated the mons veneris, a rounded prominence which is covered with hair when the female passes from childhood to womanhood.

Every being is marked with sexual propensities, but before their proper functions may be understood it will be necessary for us to become acquainted with them not only from an anatomical point of view, not only from their usefulness for physical ends, but their influence upon the human system in general. We know that whatever there is in this world of manifestation is for a purpose and use, but through misunderstanding and misapplication the good may be misused and its purpose lost, while a curse follows such actions instead of a blessing.

The sex question is of vital importance indeed, and even after having taken this subject into consideration from every possible point of view, not enough can be said. When we come to think it all over and give the subject due thought we

will soon have to admit that we stand before a great problem which holds more mystery of the life problem than we would ever have anticipated, and that here questions are to be solved that are perplexing to science, religion, and sociology. This subject, which should be the theme of our innermost study, which would reveal to us our relation to each other and solve the problem of life in its entirety, is being not only overlooked but even ignored by the average person, and sin, sickness, tribulation, poverty, injustice, war, and bloodshed with all the unbalanced conditions of a system such as we find ourselves enslaved in, must be the natural consequence. We like to boast and flatter ourselves, from a certain aspect, that we are the progenitors of our destinies, that our success or failure lies within our power, that we may change our conditions or destiny, that we have power to remove our environments away from us. Our statements are true, but what premises do we take to prove these statements? In how far do we put them into practice in our own lives? If we fail to prove any of our statements through and by our own lives, then the premise taken is wrong, is theoretic, and we simply put forth claims to substantiate which is beyond our ability. We thus only deceive ourselves, using these claims as objects for self-suggestive and hypnotic ends. We merely force our functions of imagination to lull us into sleep and stupefy and stimulate our investigative functions instead of rising above these lower conditions of manifestation and developing our instrument to a degree by means of which we may effect higher purposes and diviner ends.

There must be some incentive that brings the sexes together, some force, some power that attracts them. It is noticed in the domains below our stations in life, it is noticed in the vibratory domains above. Even as mere children we feel this strange influence upon us, and under normal conditions as males we take more to females, and as females we are always more attracted to males. The stronger the opposite

conditions of sex is marked, the greater the desire for attraction, the greater the power of attracting. Magnetism is the blending of the emanation and correlation of vibrations purely ethereal or spiritual, and although in its highest in the male or the female, will not exercise any influence over the one or the other toward attraction, if equalized in their electric tendency, which is both negative and positive. Life, which is cellular in its manifestation, is carried forward by electric action and reaction. Two bodies charged with electrism toward negative action repel each other, as also do two positively reactive, while one more prominent in the positive, the other prominent in the negative, mutually attract. Two beings equally developed magnetically, and occupying spheres of higher and loftier realms, but electrically unbalanced, which means to say, they are either both too strongly positive or too negative, will repulse each other, even become irritated when physically present, and distance alone can remedy such an undesirable manifesting influence. As soon as they allow considerable space to intervene between them so that the electric currents can resume their expansive vibrations, gradual calmness to the magnetic circles comes, and from the distance they will be able to emanate toward each other their vibrations of love and affection, which love is the higher magnetic vibration, and affection the adumbration of the magnetic vibrations of love, which become visible in each and expressed toward each other.

This is a stupendous question and worthy of our consideration as it offers a realm of study which unfolds to our minds the greatest of life problems. The electric nature, which is purely physical, manifests not in love but like and dislike, or affection and passion—passion the positive influence or reactive condition of electrism, and affection, the negative influence or active condition. The electric is manifest in both and where polarized there is no desire for physical contact. Where opposite in its reflex vibration there the



desire for equalization and the power of attraction exercise an influence toward union, seeking to unify these two factors toward one end. The man is negative-positive and woman positive-negative, yet where both are equally negative in vibration they become repulsive to each other, and vice versa. Where woman exercises her negative condition and blends into the positive reflex of the man with equal proportion, there two souls have found peace. Their liking consists in their mutual attraction, which is the greater or less as each is more or less magnetically developed, finally blending into the vibrations of love, otherwise their relation to each other is merely that of a physical nature and their affections turn into passion.

Two men may love each other, as can two women, when one is strongly masculine by taking more after the father, and the other more feminine, showing traits of the mother strongly marked. A man and a woman may dislike each other, or at least not be attracted toward each other, though both be highly magnetic, because both manifest conditions either too positive or too negative toward each other. It is therefore of vital importance to study ourselves so that we become proficient in the knowledge of the power of attraction and repulsion and in learning to discern the worldwide difference of and between the magnetic vibrations and the electrism in its negative and positive effects upon the physical being.

It may be possible at first sight because of our magnetic condition at a particular time to fall in love as it were with one of the opposite sex because of blending with them magnetically, and for whom we manifest untold admiration. In this condition of ecstasy, into which we are apt to allow our yet insufficiently controlled physical functions to drop, we may take steps which, after we have come into closer contact and relationship physically, bring us remorse and sorrow. Unless one of two things is employed life will become a burden to each and those constant inharmonious conditions will



only result in the ruination of one or both according to the degree of electric similarity. They will either have to cultivate toward polarization or separate their relationship as to their physical plane of action.

It is possible for two electrically suited to destroy the condition of affection toward each other through loss of control over their respective opposite natures, by sacrifice of control or overindulgence. Woman is by nature maternal; therefore love predominates, while man is fraternal and only becomes affectionate through the love of the woman who blends with him magnetically, while he manifests passion wherever his magnetic conditions are inferior in development to that of her own. The mating of the two sexes becomes a very important question and necessitates knowledge upon that subject when the object becomes that of uniting for the purpose of propagation. Both sexes must mutually draw and be drawn together by some motive and power sufficient to harmonize all their differences, override all antagonism, equalize their functions, control the very essence of parental existence itself, and hold them in the bonds of maternal interest sufficient to participate in the act of creating and rearing offspring. How could all this be effected if they mutually repelled each other, or were indifferent or drawn together merely as matter is to matter, life to life, animals to their own kind or species, males to males or females to females?

It would be a wrong perpetrated upon the constitution of the mother and a sin against the innocence of the poor babe and a crime upon society to beget offspring, where both parties are feeble and diseased, or where they are not adapted to each other in temperament, for if both parents are decrepit and abnormal they cannot possibly bring forth a species superior to their own, as no two wrongs will ever make a right. Woman must be spared this terrible strain upon her system, for self-preservation is the first law of

nature, and bearing a child would only add to her burdens. Means must be provided to establish first of all favorable conditions, and a man taking to himself a woman in a delicate state of health must necessarily be content with a life of celibacy and content with the mere society of the one upon whom he bestows his affections and never allow himself to use her for any selfish ends. So also the woman should be content with a life of celibacy where she has co-operated with him for the purpose of continuous blending of their magnetic vibrations of love, but abstain from anything bordering upon the material. After years of conjugal love and mutual affection it will be possible for those living in celibacy to bring about conditions favorable to the development of other ends, and the subduing of their passions, bringing self-control and mastery, forbearance and the development of their higher understanding, will amply repay them for all their patience and blessings will be showered upon them both alike. The one positive and the other negative electrically will mutually attract them to each other and prompting their creative embrace in this exchange will result in the propagation of superior offspring, while those similar in temperament and in polarity will attract only partially and the species will suffer under such abnormal conditions.

Falling in love, as it were, is either magnetic or electric, or both. The incentive in magnetic love is the invisible force at work, the power of attraction from an internal point of view where the appearances of the persons interested are entirely secondary or without consideration; in the second, the incentive is the appealing of the appearance betraying a certain degree of the blending of magnetic conditions, where the physical and electric polarities play an important part and are usually the first consideration, gradually leading towards magnetic equalization. Falling in love is perfectly explainable upon these grounds, but on no other. Two persons opposite in sex meet each other for the first time at some place.

Each electrifies the other from head to foot, in spirit and in person. Neither ever felt anything like it before. Their two entities rush and blend together like positive and negative forces, enrapturing each. Each thrills and is thrilled, loves, and is spellbound by the other. If they meet again, every meeting re-enamors because it re-vivifies both. An electric shock, palpable to both, accompanies all their personal touches.

All lovemaking exchanges this male and female magnetism. This is what originates love and measures its amount, which draws them together for mutual purposes, for pleasure and the exchange of affection for each other and when embracing towards creative action their offspring enjoys greater vigor of functions in accordance to the degree of life, snap and affection exercised by the parents, and in accordance to the degree of sexual *electrism* brought to the creative altar by each of the actors. All men, all women develop more or less of this magnetism and the better they are sexed and greater their observance in sexualizing, the better the harmonious conditions for the regulation of offspring. One may possess a great amount of these magnetic and electric forces yet not exchange them with the other because of the similarity in temperament, and can only bring out the full glow and fire of affections when meeting their proper mate.

Two who blend in a perfect mating and are positive and negative toward each other, blending magnetically at the same time, experience a quiet, happy feeling while together, and something wanting when apart for any length of time. How important, then, that those contemplating co-operative relationship in the bonds of marital ties should be opposite in their electric temperaments physically and blend harmoniously magnetically. These are the chief requirements and all other considerations secondary, although just as important, if our life is at no time to be marred by blemishes or inharmonious results. Nature makes two stages of court-

ship, each distinct from the other. Selection is the first and lovemaking the second. Before lovemaking great care should be taken to ascertain that the proper relationship has been established. Consider what kind of a companion you desire, and the traits you feel most adapted to your own peculiarities, whether this or that one comes nearest to your standard. Do not rush into it as you would when making offers at a stock exchange, for there you may gain and lose again according to conditions, but in marital transactions you may make a misstep that would cripple you not only physically and materially, but even mentally and spiritually—therefore, beware, beware. Do not allow the lower principles to turn loose upon you and drag you and others into destruction, but remain calm and deliberate and when you have found the one that answers you in every way hold onto her; be considerate and talk matters over as you would in your everyday transactions; be business-like and don't get frivolous or silly, and don't make a fool of yourself, which perhaps will cost you the sacrifice of all future happiness. Intellect must lead in this as well as in all transactions in life, and the only time you are able to judge without bias is before lovemaking, for Cupid always has been and will be blind, for he considers only the moment and is emotional but not sensible of the results that are liable to follow. Nothing prejudices intellect so much as blind love: only before beginning to love is its decision worth following. So look this matter over before the emotions of love blindfold you. Lust is too often the object of marriage, mistaken for love and affection, claimed to be natural by depraved minds, and when lust and passion become the incentives for marriage, in a few months, and even in a few weeks or days, the love becomes consumed, and then comes the realization that it is congenial adaptability in character, and intelligence in mutual understanding, combined with magnetic attraction and electric mating, which secure life-long happiness.

## LESSON TEN.

THE determination of sex is the question that naturally interests all of us, and in fact it has interested the minds of the past as well as those of the present; yet with all the progress that has been made in science, nothing has been discovered that would stand tests. Science still gropes in the dark. The world, it seems, cares not to accept the simplicity of nature, but has to make matters as complicated as possible. It is almost impossible for the individual to follow the instructions of science intelligently enough to prove them to be true. Recent discoveries upon this question are of a nature that would necessitate a great deal of care and attention. Even then success could be insured in one case out of ten only. If such a case should be analyzed it would be found that the success would not be due to the scientific part of the method, but to a source not considered by science as the only true and infallible cause. A method to be truly natural must not only bear investigation from every possible point of view, but it must guarantee success in every case.

Philosophers have long decided upon the determination of sex, but when we come to think of our present day and the attempts that are being made in that direction, we cannot help but come to the conclusion that mankind is ever determined to get away from nature rather than to harmonize with it. People will engage in the study of the determination of sex among cattle and stock. They are able to employ means quite or almost infallible in results. How they will try to raise better flowers, try to improve upon grain and potatoes! The agriculturist will try to make the soil fertile



and select seeds that will always insure him an abundant crop. He is determined to study nature in every conceivable manner to be enabled to raise eighty bushels of wheat to the acre, if not more. He determines the selection of seed most appropriate to his soil, and he will study to find what kind of vegetation would be most profitable to him in consideration of his soil, climate, and market. The sheep raiser will try to improve his stock to insure the finest of wool. He knows from experience that he must weed out all such sheep inferior in grade, for if he allowed the "scrub" sheep to remain in his stock, coming in contact with the higher grades they would affect the latter to a certain degree. The horseman who is determined to raise the best of horses, those of full-blooded stock, takes care that no inferior stallions congregate with his mares, nor will he keep such mares that have not the weight and build necessary to improve the future generation. He will rid himself of them, for he knows that to give them away is of greater advantage to him than to allow them to mingle with the better class.

Those very people who are attempting their very best to improve upon vegetation, cattle, etc., when you come to their homes have the sickliest, measliest children your eyes ever fell upon. They show you "scrub" children, while their cattle is of the finest breed. Strange that they should pay attention to their stock and neglect their offspring. Still it is not strange when we come to understand that the cattleman's mind, his very thought, is absorbed in raising cattle, that they have no ideas left for their family affairs, for they even neglect their own bodies and sacrifice their health. We think we have a right to improve upon the animals, etc., but fear that we might interfere with God's design if improving upon our own kind. If we can improve upon the cattle, vegetables, and flowers, it follows that we might apply some of that knowledge to the improvement of human kind. Nay, it is our duty to do so, and if we cannot

do it, then we must abstain from propagation entirely, that misery and misfortune be not our lot.

The tall, robust man will always run after the little, sickly woman, because he is spiritually and mentally sickly, very small, and debased in his real nature. His appearance is merely to cover up his real designs which are to take advantage of and to impose upon those he thinks he can control. He fears he might be controlled if meeting one equal to him in appearance. If he had better judgment he would know that it would never do for him to enter into partnership with one unfit to help to propagate the species, and she ought to have charity enough for her ownself, recognizing her condition, not to become the cause in perpetuating an inferior type. If we are diseased and weak, it is but natural that those ideas will become manifest, through those to whom we give birth. It was always understood that the sins of the fathers would be visited (through the mothers) unto the children even to the third and fourth generation, when the fourth generation becomes the identical type of the first, thus perpetuating the conditions of the past not only into the present but even into the future. Our aim in life must be that of the highest possible expression. If we find that our expression is apt to be of an inferior kind we should have charity not to engage in anything that would reflect upon us, but stand up for principle, even though we have to miss many a mark in life; for, after all, sacrifice in the direction of good to the whole will reflect upon us in the fullness of glory, keeping us pure and undefiled. If we heed not the voice of nature, all action must re-act upon us sooner or later, and the sufferings brought to bear upon us are not of others but our own.

A diseased mother may bring forth a strong and healthy child, when her mind is being concentrated in that direction and conditions are made suitable, by following a better regime of living and a more rigid method in the application

of change of breath and diet. Yet the very fact that she is diseased at the time of gestation, her own sufferings and pain, depression and trouble, furnish suggestions which will be perpetuated in the child, although the child itself may never demonstrate them. But unless that child continues the incentive towards nobler ends, unless it lives a perfect life, those suggestions of the mother, which are lingering in the bosom of the child, will arise in their full sway in the generation to come. How necessary then that we pay more attention to the ideas we entertain, to the actions we exercise, that we hold on to that which is good, noble, divine, and ever demonstrate the perfect in all things, lest the laws of nature overtake us and destroy us in our own iniquity. A wrong once perpetrated will right itself only in time when counteracted by good deeds of a hundred and a thousand fold, and when remembered no more, lest it will repeat itself and become more strongly rooted than ever. We must not forget that everything in nature is vibratory and that in accordance to the will these vibrations are being kept in motion, returning again to the source where once begun, whether it be for good or evil. It is better to remain barren and non-instrumental in the reproduction of our species than to continue to perpetuate suffering and ills that will return upon our heads only to increase our burdens. Nature is ever ready to respond to the will, but can exercise its response only in accordance to the circumstances made.

If you sow seed in the snow you know that you have wasted it, as it will have to die. You know that the season must be favorable to sowing seed, as well as the preparation of soil duly considered and equal to the requirements. Then man must be seasonable, woman equal to such a responsible task. All forced life manifestations are merely reproductions of the species of past uselessness and can only further the destruction of mankind but not improve or reconstruct it. All forced life is an imposition and interference

with nature in hastening the growth of a certain species which cannot manifest its real nature because of its improper position to which it is being forced. If allowed to follow its natural course it would not interfere with progress, but being imposed upon it becomes burdensome and makes our headway somewhat slower, although we deserve it for we have allowed ourselves to be governed by conditions of the past which arise before us as phantoms of the lower regions once strongly expressed or still expressing in our characters.

Thought is the only factor we deal with in manifestation, and, as thought is limitless, it requires on our part to understand its use or misuse by directing or harmonizing its vibrations with the desires expressed in our heart, always determining to secure the best results. Controlling our ideas then as they are being set into vibration by thought, we would soon learn that nature is very simple in all its operations; all it necessitates is attention on our part and proper direction and application. We should pay more attention to the object lessons before us as nature is reflecting the past unto us, so that thereby we may be able to avoid mistakes rather than to repeat them. We should not forget that we are as an individual being, the culmination of time and concentration of space and as such we have all of the failures of the past and aspirations of a future polarized into the present for us to choose the one or the other. To aspire means to forget the past, to remember the sins of past uselessness no more, and to reach out for the goal before us which we can reach if we shall only will it. It is easier to will the things within us only when paying no attention to the accuser who is ever before us holding out inducements of past iniquity. We must tell him to go hence and learn to control and govern our thought vibrations towards a better end. Herein lies the great secret of life, and herein we find a solution towards many questions that have and are still perplex-



ing philosophers and scientists, but are plainly understood by the child of nature less affected by conditions and environments of the gloomy past.

Everything in nature abounds in sex expression and everything from the molecular to the cellular is dual in itself, whether it be air or water, mineral or plant. Unless this were so there would be no perpetuity, no growth; no progress. The expression of one sex or the other, male or female, is due to the strongest inclination entertained at the time of conception. In everything we find both sexes present, although we may see but one of them expressed to a degree understandable to our conception.

Thus man unconsciously contains the principle of woman as much as woman contains that of man, only that the one dominant subdues the other from the world of expression. There is not anything in this universe, however infinitely small, that does not contain the dual sense of sex individualized. It then follows that the spermatozoa contains sex expression, as well as the ovum entertains the dual sex manifestation. As the controlling power is the directing one and the only one that wins, it is but natural to conclude that in the determination of sex, the thought controlled and directed would be the greatest factor we come to deal with. But as thought in its expression is guided by conditions as they are being presented, it necessitates on our part to make such condition favorable to our intentions. We need to observe a few more points which will help in creating such conditions so that failure will be entirely out of the question.

Since the ovum passes away after a certain period to make room for another to ripen in its stead, requiring a period of four weeks to do so, it stands to reason that if we take six weeks preparatory to the time of propagation, we should be able to demonstrate without any difficulty. The period of retention of the ovum varies in persons according to tempera-



ment and habits as well as their physical health, but usually covers the space of from three to fifteen days, and is retained as a rule for exactly the same space in each individual every month. To enable a woman to know just when she can conceive and when she is liable not to, it is necessary to establish this period. Immediately after the menses, closely examine the urine and wear a thin cloth over the parts in order to discover the ovum when it passes, which consists of a clot about the size of a small pea and is of a firm and elastic texture. If two clots pass off it shows that the person is apt to bear twins if impregnated, although quite frequently when intercourse is resorted to at a time when the ovum would be liable to pass off, the one preparing will force itself to the mouth and become impregnated also, thus resulting in twins, which in temperament, as well as in appearance will be directly opposite, while in the former case they will be so much alike that it would require a good perception to determine any difference at first glance.

We are not to forget that while "the blessings of a father may build homes for children, a mother's curse can destroy them." According to the thought entertained by the mother the result will be. We have stated that six weeks' preparation would be necessary to make everything favorable and agreeable where offspring becomes a desirable object. Man as well as woman would be expected to undergo a regime as laid down by nature. Although the principal part rests with woman, since she becomes the life-giver, the man becomes the life-impartor and must be able to control his physical and mental actions to the degree necessary for desirable results. It becomes plain to us then why in ancient days love-making required a certain length of time, and certain ablutions became a religious duty by the two parties concerned. Even the Scriptures touch upon this subject to a degree sufficient to answer for a guide.

It is expected for the period of six weeks that man and woman are to abstain from all foods and drinks of a stimulative or irritative nature. That they are to abstain from anything that they might have acquired as a habit, governing their appetite, eating sparingly, while their minds become employed with objects pertaining to their object in view; that man principally considers bodily self-control, entertaining ideas towards that end, considering woman as an object entrusted to him for protection from injury and harm, ready to respond to her bidding; while woman concentrates her thought upon the sex determined upon, engaging in ideas of a nature most conducive to the male element, if a male child is determined upon. She entertains the expressed and firm desire to engage and participate in the act to the fullest extent, where a male child becomes the wish and will of both parents, imparting suggestions to the ripening ovum that will prepare its individual intelligence towards attraction of the male germ, concentrating the same to the nucleus energy of self-creative manifestation.

The preparation requires abstinence from all cohabitation and a diet upon grain, nuts, and fruit, with vegetables used very sparingly. It becomes necessary that we now acquaint ourselves with a few regulations that will play quite an important part in our undertaking.

It must be understood that there are laws governing sex which must be strictly adhered to when engaging in acts of a reproductive nature. The creation of perfect offspring is the most sublime accomplishment of life, and is worthy of more careful thought and study than any other subject. Bringing a life into existence in a haphazard manner, without premeditation and the consideration of our responsibility towards the same, is a crime that will not only stand before us in the presence of consciousness, but continue to reflect and re-act upon us in days to come, as the act of today becomes the foundation of the act of a future day. It must

be our aim, and it is a solemn duty which we owe to ourselves and others, to endow children with the highest possible talent and the most robust health. Towards this end we must consider our own condition, and unless we are moderately well and strive towards higher attainments, ready to sacrifice the things of accumulated superstitions, we should retrace our steps and be at least that charitable to the world before us, if we cannot be considerate enough about our own selves. The responsibility is too great to be treated lightly. Do not bring life into this world cursed from the start with constitutional taints or frailty which must necessarily render its struggle for existence, hard enough at best, one long drawn out misery for itself and a burden for others. Animals are healthy as a general rule because they do not know how to destroy themselves by folly.

It is to be remembered that copulation should always take place in day time and after a good night's rest, taking a cool sponge bath and thorough skin rub and manipulation, having taken a thorough internal bath of three to four quarts of hot water the previous night before having retired to bed, so as to avoid any possible passionate expression when entering upon contact. A sponge bath will increase the skin activity, improve breathing, and secure greater nerve action, which will promote sex magnetism, which is of the most vital importance in sex relation for the endowment of perfect offspring. Possessing better control over the organic functions at such times, it will not be difficult for man to control his nature after the embrace, thus enabling both to reach the climax together with a strong orgasm.

It is not necessary for woman to postpone the act to the time shortly before the ovum passes, although in some women, especially in those lacking the power of concentration to some degree, it will be found of some value to wait for several days after the menses before seeking copulation for the purpose of determining the male sex. You under-

stand in this case that the woman is to be positive in her nature, with thought concentrated upon the object under consideration which necessitates on her part participating in the act freely and she must arouse her love vibrations towards that end as readily as the consideration of the parental duty. The love expression must be physically as strong as her mental tendency towards determination of sex and she is required to participate in the act more strongly than the man, who has to remain rather negative, controlling passion in as far as it is possible for the power of the will to do so, if a male child is desired.

The act must necessarily be prolonged if the child is to be endowed with perfect condition, as the perfect flow of magnetism is one of the greatest factors in reproduction and the promulgator of characteristics most conducive to conscious life.

During the act the woman holds to the thought of sex-determination which by virtue of thought transference prepares the ovum in establishing the intelligence necessary towards individualization of the sex. The sperm containing spermatozoon of a male and female nature when meeting its destiny must determine as to its object. The number of male or female germs do not decide the sex but the tendency of attraction and sympathy of the individual intelligence controlled by thought determines the germs influenced towards centralization.

In an uncontrolled, being immediately after the germ has been imparted the strife towards supremacy begins, each one of the sex germs clamoring for the central point to recognize its sex. When the male germ establishes itself in the center, conscious of intelligence, all of the male germs nucleate and congregate at the sacrifice of the female germs, which lose their individuality and identity becoming absorbed into the male tendency as the underlying principle.



inexpressed in form, but upholding the former in its formation, aiding the growth and creation.

Where premeditative conditions exist, and thought directs the lodgment of the germ, the male germs for male manifestation are attracted by thought vibrations towards the central point and establish themselves with a certainty, avoiding all foreign vibrations of a drifting and struggling nature towards superiority. The sperm of the male, because controlled by man, is less disturbed and thus more intelligent in nature, and when deposited follows the thought waves of the controlling mind of woman directing by virtue of positive attraction the male germs to, their respective position, while the female germs form the sustaining element or matter.

Each individual spermatozoon contains or represents the principal features of expression peculiar to its individual kind and requires for its selection the mind of mother, to which thought the germ will respond in the expression most desired and desirable to the premeditated thought. Thus the thought of mother controls and directs the sex expression by the power and concentration of thought premeditated upon by conditions previously installed and adhered to, while the father merely aids her in her desires and design by following her thought toward the desired end. When the climax is reached and the orgasm about to take place, it will be well for the woman to look the man squarely into his eyes and face thus imparting to the child expressions she would consider to be manly and endow it with characteristics idealistic to her.

When a girl child is desired the same rule as to thought transference is to be applied; with this difference only: that in the majority of cases where there is insufficient thought control it will be well to copulate and perform the act just after the menses have ceased and not later than six days after. The woman is to control the act in so far as pos-



sible for a negative state with her thought determined upon the result and conscious as to the result and therefore, less demonstrative in her participation while the man becomes positive, expressing reciprocal, enjoyment and pleasure during the whole act. When reaching the climax woman is not to look into man's face, but view a picture or a statue so arranged that she can see it and admire it at the moment orgasm begins, a picture of a woman that meets his approval and her highest possible ideas of a perfect woman, a statue of a being perfect in symmetry and facial expression, that would answer the purpose without future regrets on the part of either mother or daughter. It must now be remembered that intercourse or copulation, bodily contact, must be abstained from after impregnation, although love-making is not to be prohibited if woman should so desire it.

To endow the child with great mental powers and special faculties, such as music, art, poetry, mathematics, capacity for sciences, etc., the thought should be concentrated on the particular subject or subjects, and during the embrace bright conversation should be indulged in concerning it by both parents. It now remains with woman to elaborate upon these particular subjects and further the development of the child's brain activity by living a very simple life during the first three months of gestation, subsisting principally upon wheat preparations of a varified nature, and keeping to a strict fruit diet, partaking of water rather sparingly. Any faculty she desires to increase she has the power to do so when partaking of food and meeting with people who possess knowledge and understanding in a direction most appreciated by her. She has to avoid conversations of an uncalled-for nature, and visit places of interest according to her demand and desire and only such that would aid her in the selection of the very best of expression.

During the second period of three months, from the

fourth to the sixth inclusive, she should add to her diet preparations containing rye in small quantities at a time, using fruits of a sweet nature largely, which will help to eliminate and to add characteristics of a mental and physical nature. While the last three months should be indulged in foods of a more oily consistency, using barley, corn, and oats in small quantities additional to the wheat. Vegetables of an eliminating nature are to be used freely, and attention should be paid to proper breathing, exercise, and normal blood circulation, keeping the blood pure. Light work and gymnastics should be resorted to, allowing no foreign vibrations or negative conditions or influences to occur. Avoid much riding, but take to walking and light climbing, avoiding stooping down too much or reaching out for things. Following such a regime the child will be healthy and strong, causing no anxiety to the parents and instrumental in increasing fondness towards each other, obliterating all the ideas of sickness to which the less fortunate are heir to.

Using infusions of linden and elder blossoms as mild drinks for ten days previous to deliverance freely, labor will become a pleasure and the cord will sever partly at a place two and one-half to three and one-half inches above, so that the least of material aid will accomplish the work running no risk in causing a shock to the delicate nervous system, which only too frequently becomes the incentive towards unbalancing of brain functions, idiocy, or insanity in the latter part of life. It will have to be remembered, furthermore, that the foreskin of the male organ is to be drawn back as soon as the child is born, as well as every day thereafter for twenty-seven days, when bathing the child, which will avoid the necessity of circumcision and save a great many difficulties and troubles of an organic nature due to improper attention and care of an organ upon which perpetuation of the procreation of life depends. It will save the child from influences of a deplorable nature it is apt to be drawn into by the world, and

it will be in a condition to withstand all temptation in any direction, for it will have no longing for it because of its ability of concentrated thinking and controlled organic action.

The girl child needs to be attended to also by giving it manipulations on both sides of the groins from the rectum up to the hip, pressing gently, repeating this procedure every day when in the bath tub. In the female child it will promote generative action to a degree so as to prevent any possible female difficulties when entering puberty, and save many unpleasant troubles woman is at present heir to.

There should be no intercourse after childbirth for at least three months, as it takes from eighty-one to one hundred and eight days for the vagina to regain its ordinary size, and which will even decrease considerably if not hampered with for four months. This is of vital importance to both parties, as the vagina would become distended and never regain its normal size if copulated with in less than the time specified, while if adhering to the instructions, it would aid in promoting pleasure and the exchange of sex magnetism, and be especially advantageous where the vagina has naturally been too large for the male organ.

To have good and plenty of nourishment for the child, eat the best of wheat preparations procurable and use one cupful of whole wheat soaked over night and then boiled for four to seven hours over slow fire; also use rolled sun-cooked wheat in small quantities every day, plenty of fresh fruit, very little vegetables. Use barley drinks and soups, avoid fermented breads, canned goods, and cakes. Use raisin syrup and prunes occasionally.

## LESSON ELEVEN.

**I**S it not strange how many people in matrimonial ties, although well mated in every way, after a few months of blissful existence, after a short time of happiness in the marital embrace and affection for each other, drift into lives of discord? Have you noticed that the man once so attentive to his betrothed, anxiously waiting for the moments of blissful courtship and so willing to pick up even the hatpin that has dropped to the ground by the banks of the running brook in the shade of night, where unobserved they could freely speak of their love, wandering about like happy little children, now that they possess each other, should be too tired even to answer the bell, rung by the once beloved one returning home loaded with bundles of goody-goodies, to be prepared for his pampered stomach? Is it not strange that her highest ideal which she once entertained of him, who to her was the best of men and the exception of all men, so sweet, so loving, so charming, so gentle, so heroic, for how often has he lifted her over the shadow on the carpet, now sinks before her to the lowest depths of despisal, contempt, disgust, and hatred? Such are only too often the experiences of the married which cannot be denied. But why should this be? Is he to blame? Is she at fault?

We all know from experience that there are always two sides to every question, no matter what its nature, and to be just and arrive at a proper judgment, we must not too hastily jump at conclusions, neither be partial, for we shall never be able to learn the real cause of all such afflictions with which humanity seems to battle in vain, and yet

with all its attempts finds no way in solving such questions, which are of the greatest importance to our race in general, and the generation to come, for the generations to come can only be the furtherance of the species we represent at present. We must find the true cause of all this evil. Of course, we all admit that "ignorance lies at the bottom of all evil, and that evil is merely the result of ignorance." This is all very nice and true, and a beautiful maxim that says a great deal but does not point out the way out of ignorance itself, and does not reveal in how far you and I may know that one or the other are representatives of ignorance. As long as I find myself in a world of things, which are forms—and all life is form—I must necessarily become acquainted with that which takes on a form for evil. To make a long story short, we could say that it is the fault of the woman, and on the other hand it is the fault of the man, whenever inharmony manifests. But with this no one becomes materially benefited; no one is helped; no one gains any points whereby he or she may become enabled to do otherwise, for the only way to leave off sin is to recognize sin and to go and sin no more, that is, to do otherwise. If remission of sins is the condition hoped for, as well as redemption from disease and unhappiness into realms of happiness and peace, our longing then must be expressed by our will, which directs our actions accordingly and correspondingly with our desires.

The family life has as much its natural laws, consequently becoming a science, as the other laws constituting the other sciences, which to master we must necessarily become familiar with. If I am not acquainted with the nature of certain chemicals, nor their effect under certain conditions, I may in handling them experience danger; yet after all I may not have learned from it how to handle them without running risk. If you handle phosphorus it will, as soon as it becomes dry, ignite and you will burn your fingers to such an extent that you may contract lifelong suffering;



You may have experienced that to handle it is dangerous. Yet it is not dangerous to handle it if you learn to know that you must handle it under water, and then you can do anything with it you please, without any risk whatever. You can dip it in hot oil; you can boil it, still it will not ignite, it will not injure you, and you can handle it as safely as you would water. You know from experience that you may take a dose of arsenic and yet not die from blood poisoning as long as ice is being kept upon your head and your lower limbs kept in motion. You know that although a poisonous snake may bite you, and although you have immediately thereafter opened the wound and drawn out the poison by sucking, yet if too late to remove it all, so that the poison is found distributing itself throughout the system and a condition of drowsiness comes over you, and you begin to get dizzy and ready to fall into the eternal sleep, that if you will only take cognac which contains one tablespoonful of salt to one pint and rub it on the affected parts as well as on the top of your head, and at the same time partake of this preparation, two tablespoonfuls internally, and keep on breathing and exercising by working hard, like sawing and chopping wood, for twenty-four hours, all danger will have passed. But, even in case you should have no cognac, if you will simply keep yourself busy working all the time from morn until night, and not allow yourself to take a rest, nor sit down, but work, work constantly, keeping your mind upon your work only, raising your vibrations towards the nobler, the spirited, you will soon find that after thirty-six hours you will be as well as ever. Activity is the most important thing, don't ever give up. Cheer up and be happy, and you will overcome all dangers. But there is the point we must know—how to meet danger, how to fight off danger, how to avoid danger. The latter is more important than any of the former, for if we never risk being bitten, we shall never be compelled to use a certain amount of energy, which requires

of us to bring sacrifice towards the attainment of conditions we consider to be of comfort and pleasure. Nature asks no sacrifice of those who are in harmony with its law. Those only who are constantly keeping out of harmony, for selfish, ignorant, and uncultivated ends, must bring tribute if they desire to become recognized by nature as being within the complex whole, or perish in their sins, that nature may be justified and adjust itself.

Obedience of the law that governs the relationship of the species and its sexes makes happy families; violation of that law means to suffer untold misery. There is happiness in all things, just as truly as the sun shines during the whole of the day, although to you it may seem night. Ignorance, and not wrong intent, is truly the foundation of all married ills. For if man knew better, had he been better informed, he would know the nature of woman, and surely he could not have harmed her, except he be a brute of the lowest type. And if woman only knew the weak side of all this gallantry she perceives in him while yet holding him as an ideal before her fancy, if she only knew that it is a great science to learn how to keep men faithful to them if they are not such by nature, how it depends upon her behavior, her character, on the day the wedding bells are ringing, if she but knew and applied her knowledge accordingly, she would spare herself a great deal of distress and also keep him in the paths of virtue. Then there would be no need of looking about for a remedy to mend their broken hearts. Unless both confess their faults to each other, unless both arrive at a better state of recognition, except both show contrition at heart and begin courtship over again, there can be no other remedy than to remain separate. A house divided against itself cannot stand. The vibrations of their minds, although seemingly hidden before the eyes of society, before their own family, will crop out; however ingeniously sheltered and imperceptible to the outside world, will be re-

vealed by their own lives and the effect of such lives upon those they associate with. How unhappy they are! How she tries in vain to conquer those conditions! How the man attempts to forget it all by seeking other associations and relations, and then how the demon of jealousy will enter into their once loving hearts! What a terrible state of affairs! "As man thinketh in his heart so is he, so he will manifest," will become more and more true as we look at society and here we find the family quarrels simply magnified. We reap what we have sown. We find this jealousy growing upon us. We see the undesirable thoughts of the father transferred upon the mother, and revealed in the child, and thus the sins of the fathers are visited upon the children even unto the fourth generation.

Society at large only shows to us the condition of individual and family life. In constant fight and fear of each other, they continue to vegetate as it were, struggling in a vain attempt for happiness and enjoyment which cannot be found as long as the individual question is not solved. Domestic felicity necessitates knowledge of the laws governing the same. Humanity continually gropes in darkness in regard to the subject of right selection and the propagation of the species and proper marital relationship. People attempt to study everything else. They had better direct their thinking into channels of home study, dealing with questions applicable to everyday life, and not drift in mind to domains which exist no farther than the tops of their craniums, absorbed in a fanciful flight to regions beyond the skies. If that same energy were used in studies of the things that have a reality in existence, ideality would become practical.

It is strange indeed that family science should be the most neglected when it is the most important of all sciences, and the only needful science in our life worthy of contemplation while within a plane of action. Yet, after all, it is not strange when we come to think that they are still groping

in darkness to find God and in realms unthinkable, that they still attempt to cover up their wickedness and their undeveloped conditions before the very throne of God who sees them in all their nakedness, even though they may attempt to hide their shame, which they do because of the corruptness of their bodies; but they shall be judged according to their deeds, not their words!

With love and affection comes the use of the sexual organs for creative purposes, and with affection the desire for the continuance of the exchanges of sex magnetism in the marital embrace, which acts as much for the furtherance of longevity of life and continuation of health, as it does in the creation of perfect offspring. The knowledge of the use of the generative functions in a proper direction and at times most natural, not only brings satisfaction to the desire of the one but to both parties engaged and is under such conditions as much a benefit as food would be in the furtherance of the creation of blood. Information upon these points is of the most vital importance. Ignorance and reckless use of them are greater crimes than gluttony or intemperance, for they strike at the foundation of our race.

As we have stated before, it is not exclusively the fault of the man, nor can woman be blamed; yet to avoid all risk in these matters we must necessarily become acquainted with the mistakes usually made. We shall excuse man for the present because he knows no better than to allow passion to get away with him, but we hold that she is in the possession of power at her command to avoid all unusual attempts upon her the very day of their marriage, and although he might have been loose in his past, she can cure him either of his ill-manner or his ignorance. If he should not show reason, he will have to prove his real character, which he may as well do upon the first opportunity as later, which would complicate matters far more. Still, if love lies at the bottom of their desire for co-operation, he will be perfectly



willing to submit to her wishes. Usually it is customary to keep woman ignorant as to the experiences that await her from the nature of man upon their wedding night, and where information may be obtained, it is on the average so vague and unreasonable that it is inadequate to the occasion and only detrimental, for it generally comes from an ignorant source.

It is generally supposed that the bride is to receive her instructions from the man. Think of it! To have man decide for her, as to the feelings she may engage in and to compel her to submit to his desires! How and what does he know about how to regulate her bodily functions? It is an almost universal custom for the groom to commit a crime upon the bride within a few hours after marriage ceremony has been performed. And what else can it be but a crime, when, wholly unprepared, he forces her to submit to his passions and become an object of convenience? Men should realize that the person of woman is her own until she proffers it willingly and unconditionally, while under any other conditions, intercourse is an unpardonable crime. Many a young woman who enters the matrimonial state is ruined sexually by the lust of her husband. It is not uncommon for a husband to perform the act even several times during that night, and many nights thereafter. This can only produce a feeling of loathing in the mind of the bride and is liable to reverse her magnetic conditions and change the currents of electrism, which condition would be difficult to remedy unless she meets another who would blend with her nature and thus quicken her vibrations to their natural condition, whereupon she would be able once more to bestow her affections upon the object.

It is scarcely ever the case that woman can enjoy any portion of the embrace at this early time of her married life, when yet insufficiently familiar with the man to occupy the same resting place. Not until they have become suffi-



ciently familiarized and woman shows the desire or responds to the love-making of man, is it proper to enter closer relationship with each other, engaging in intercourse. The wedding day should be kept holy and a day worthy of remembrance. Man must consider that woman, although maternal, is not always in the condition to respond to its expression, only at certain intervals. As far as love expression is concerned, she will respond when properly and gradually approached and when she does not respond within a half hour's love-making towards bodily intercourse, man should remember that she is not in a suitable condition to please, and man must be wise enough to abstain at such times. If he forces himself upon her, he not only injures her health, but he cannot possibly derive the satisfacton he seeks. To enjoy an act of this nature it necessitates the participation of both parties prompted by mutual agreement.

The bride must learn gradually the designs of man, and when gradually a subject of this nature is broached she will remain in a condition to respond to an act even in advanced age with the same fervor and enjoyment as in youth. It should always be remembered that when woman expresses affection and desires to rest in the arms of her ideal, caressing and loving him, that she does not wish genital contact. The contact of face to face, heart to heart, or solar plexus to solar plexus, will soothe and uplift their minds towards the realms of conscious affinity. Where properly managed and with pure thought, sexual magnetism will be exchanged and thrills experienced, that resemble those induced by genital contact very closely. Such love contact will act refreshingly to the physical nature and be of more value to the general health than the abnormal method of uncontrolled passion. Men are greatly mistaken when they think that women seek genital contact whenever they evince a great desire for love-making. She may at regular periods allow herself by proper and unsolicited conditions to submit to

genital contact, but even in this case it may merely be to express her affection. Genital contact without previous courtship, love-making and caressing, is disgusting to both parties at the end of the act and a detriment to the congeniality of both, as no exchange of sex magnetism takes place.

It has been ordained by nature that the highest ecstatic enjoyment of life lies in its reproduction. This being the case, it remains for man to study the question of reproduction and sex intercourse, to secure the greatest possible amount of pleasure from the act. Such act, under the perfect control of the mind and a thought consciously directed towards an object to be obtained, will be of vital importance to the production of healthy and beautiful children. Husband and wife must be mutually adapted to each other and be of opposite sexual magnetism, in order to secure the highest results and satisfaction.

When entering upon genital contact it should be remembered that in this case, as in all others where there is mutual agreement, that both parties enter into intercourse with the liveliest anticipation of pleasure and a desire to confer pleasure. But such act must be positively abstained from where there is no desire on the one or the other part. Many wives simply submit to their husbands, even where they feel the desire for contact, suppressing themselves for fear their husbands might think them sensual or impure, thereby not only harming their nervous system, but leaving their husbands in a dissatisfied frame of mind, which only too frequently drives the latter to houses of ill-fame, or induces them to seek the companionship of other women. A sexual embrace is a caress of the body and if it is not enjoyed then nature's law is being violated somewhere. As a rule man desires to produce pleasure to the female and if he fails to do so at home he goes somewhere else. If wives entered wisely into sexual enjoyment, cases of male infidelity would be

rare, and if men would only learn to respect their wives and their conditions, learn to govern their passions, they would be amply repaid for their patience and perseverance.

Magnetism and vitality must enter into a perfect sexual intercourse, hence the act should never be performed when either party is exhausted by over-work, grief, or anxiety. Consequently the morning after a good night's rest is the best time. The enjoyment of the sexual embrace lies in the exchange of magnetism between the male and the female. In order to generate this magnetism for good and secure its complete enjoyment, the act should be prolonged for hours, in accordance with regulations to be learned and acquired by patience and thoughtful observation. It is true that the majority of men are unable to sufficiently prolong the act, but by persistent practice this accomplishment can be attained and the results will be astonishing.

When sufficient experience has been had to enable the parties to prolong the embrace for several hours it will be found that complete satisfaction has been secured and there will be no necessity to terminate the act with an orgasm. It will, of course, be impossible to secure the full benefits of this method at the first attempt, but continued practice will increase the enjoyment and the act can be brought completely under the control of will. When this has been done you are prepared to copulate correctly and to secure the highest enjoyment of which a human being is capable. What is there in the ordinary method, which usually takes less than five minutes and consists only of a premature orgasm, as compared with the continuous enjoyment for one or more hours? Very few people seem to understand the benefits of the exchange of sex magnetism and the prolonged act of intercourse.

The generative fluid, or semen, is the life-giving principle and it is of great benefit to the male to retain it, in which event the vital forces are greatly strengthened by its being

taken up and used in the upbuilding of the brain and the nervous system in general, thereby quickening the bodily organs to greater action. Withdrawal of the male organ at a time when orgasm begins is injurious to the male and should be avoided. Withdrawal at such moment reverses the magnetic flow and counteracts the benefits otherwise received. Each should keep the other informed as to their condition and when the climax is about to be reached, this being especially important to the male, all motion should cease.

In order to induce a proper magnetic current it is necessary for one of the parties to be positive and the other negative sexually. A positive condition is attained in being demonstrative and arousing the feelings to their fullest extent, while a negative state consists in being passive, remaining perfectly calm and composed during the act. When both are very positive there is a great waste of magnetism which eventually will debilitate, but when one remains passive, a benefit is derived from the magnetic absorption by the party remaining negative. It is natural for the female to be positive for about ten days or two weeks in every month. This condition usually begins about the seventh day after the cessation of the menses. During and for about a week after the menstrual flow the female is usually more negative. These conditions should be carefully noted and the embrace governed accordingly.

When a female-positive intercourse is desired, the female expends her magnetism in powerful expressions of emotions and the male remaining passive absorbs it, while in the male-positive these conditions are reversed. Great benefit is to be derived from magnetic sexual intercourse, and especially so to the male remaining negative as the female magnetism is transferred to the male who is greatly strengthened if the generative fluid is not expended. When the female is negative, the male magnetism is poured into the body of the fe-

male who will be greatly benefited and strengthened providing she does not reach the climax. Unless reproduction is desired, it is better for the negative one not to reach the climax proper. Thus considerable benefit can be derived from the practice of both conditions. In order to establish a perfect magnetic relation, it is paramount that neither party has sexual intercourse with anyone else, as the result will be a complete derangement of the magnetic functions and destroy the love element.

To obtain perfect results, copulations should be indulged in very moderately, even though the animal propensities *are* predominant. If performed too often, the system has no time to recover its magnetic condition, and therefore should not be indulged in excepting when the feeling of ecstatic exaltation is experienced, which varies in different individuals according to the amount of vitality possessed, and has to be determined by the interested parties themselves. Once developed to a better understanding of the moral nature of being, conditions will change, and a different view will be taken in these matters.

To the morally developed, the sexual act, when properly prolonged and the expenditure of seminal fluids carefully avoided, will prove beneficial in cases of organic afflictions, strengthening the functions of the body by virtue of the exchange of sex magnetism, a condition obtainable by the intellectually guided and controlled by raising the individual vibrations of thought. It has yet to be learned that the expression of love is of a deeper and inner meaning that cannot be promoted nor established by mere bodily contact, nor can the physical senses ever share the perfect emotions of a love purely individual.



## LESSON TWELVE.

ENTERING into such a subject as that of cohabitation, we should remember that all principle in nature is triune or threefold. That man is either animal, moral, or intellectual, with all the qualities of character inherent; but frequently governed by circumstances and environments which limit his expressions either in one or the other direction, he manifests action less belonging to man than animal. It will ever remain the question with men, where the principle of nature unfolds but slowly, as to the subject named, whether the one or the other way of life would be the most proper for one to pursue. We have to use the material in us to the best advantage we can and do our utmost to bring about conditions most effective for our individual nature.

It should ever be borne in mind that the condition of the body and its organic action decide our thinking, so much so, that the ideas formed will re-act upon us and lay a foundation for a complication of ideas, which if allowed to continue in their drifting tendency, will bring upon us many conditions and environments we attribute to our time, but which in fact are nothing more than the reflections of our previous conduct reminding us of our real condition, and warning us to retrace our steps, to check this shiftless thinking, before we sink deeper and deeper into the mire, to escape which will require an enormous effort and constant persistency.

There are questions arising in life which, unless we are

able to realize our position and true relation to nature and its subjects, will continue to perplex philosophers even, and make it impossible for them as well as others to regulate or even help to regulate affairs in one's life, which are due to misconception, misunderstanding, and misapplication. We are to learn to know what relationship exists between ourselves, and others and how to live so as to conduct our life that it may be in constant harmony with nature and the world at large. Nature responds to our desires, and when inharmonious with the law of Order, it will revenge itself for any imposition and react upon the forced conditions entertained, to the detriment of the individual perpetrating the same.

We are to learn and to understand that because of the three principal factors in the individual, animal, moral, and intellectual, the law of self-preservation attempts to adjust itself in the direction most conducive to the general condition of the individual. To the animal, nature brings out the animal propensities more strongly in effecting the process of preservation, while in the intellectual the same method would act detrimental to the progress and well-being of such a developed being. Although animal, a person is expected to control himself, but if allowed to go uncontrolled, revenge will come and cares and troubles must follow. In the animal man the transgression of law does not show itself as readily as in the morally developed, and the latter not as strongly as in the intellectually developed. Thus there is more suffering in the direction of unlawful cohabitation among the two latter named than among the first. We thus begin to learn that the greater our knowledge of things the greater one's responsibility.

To understand our subject, we shall consider our animal nature, thereby getting gradually to our moral and lastly to the intellectual, deducing such points from our study as will establish in our minds a standard of virtue that will require

no amendment as we have our choice, either to continue in the rut or take steps toward final liberation.

The general idea is that intercourse is a necessity and its accompanying emotions not only perfectly natural but even a duty we owe to ourselves and others. Were this absolutely true then we surely would not deny that in everything there must be a limit and that we necessarily must use control to a certain degree at least if we ever expect to become conscious beings realizing life and its object.

We have gathered quite a few beautiful blossoms from our previous lessons showing that the object of all organic action is perpetuity and unfoldment of being, preserving the life forces rather than spending them, and converting them into substances most conducive to health and development. This being the case, we would necessarily have to learn how to preserve them, but if insufficiently centered yet willing to begin with good resolutions and carry them out in a proper direction, time will give us the victory. The exchange of sex magnetism is a requisite in nature. The presence of the sexes congenially congregated effects this condition if intelligently developed, and without any thought on their part, respectively, and without any bodily contact; as it is a fact that all congenialities blend and by their blending transfer to each other the rays of light that enkindle and set on fire the energies of the child-life towards the higher manifestation of being, ever and anon keeping the light of discernment aglow, creating and regenerating the life forces towards grander and nobler attainments, keeping the mind in check and controlling it within the realms of innocence, preserving unto itself the childhood that knows only happiness and pleasure in life. If there was a better understanding of the law that governs bodily contact in the animal nature, there would neither be disease nor displacements of organs, which bring so much inconvenience and misery among mankind.

If sex intercourse be entertained, men, and women as well, must learn to subdue their passion and understand the control of the sex magnetism and its electric emotions. The savages have this control naturally. The more artificially devised savage has lost this control because of insufficient education in this particular direction, and must now learn, as he has had to learn everything else—from observation and experience—to understand that there is more to be expected from sex relation than merely the gratification of the uncontrolled emotion of the moment, which only brings disgust of one's self and disgust for the one participating.

Treating the subject from merely a physical standpoint, it will be observed that even here nature has made a limit within which we must abide if healthful, happy and successful we desire to be. Even here we find that man must submit lest he be prosecuted by the law of nature to the fullest extent of the same, and pay dearly for every act committed unthoughtfully, and for purposes not intended by nature. As all functions of the body are dual, it cannot be denied that even the generative functions in the physical being are dual in their nature,—for love expression and parental results. In either case it requires attention and control on our part. The latter must be exercised with premeditation and care, so as to avoid all possible accident to the offspring, while in the former case it requires all of our understanding of control lest we impair the nervous system, sowing the seeds of loathsome disease. Our responsibility to offspring is great, and just as great is the responsibility of the exercise of our functions for love expression. We would not deny to the animal being the necessity of employing organic functions towards the acquirement of results conducive to well-being, but we must insist upon the necessity of perfect control, lest troubles follow.

When the organs are being aroused towards expression of love, it must be remembered that no ejaculation of life

fluids or semen on the part of man is to take place, as the seminal fluids are the very substance needful towards the life perpetuation of the individual, and where they remain unabsorbed, where they are not taken into the system for the furtherance of individual intelligence, there we shall lack the ability of perfect self-control and sooner or later begin to feel the loss and become conscious of a drain upon the system. The semen is to be ejaculated only when intended for reproduction of the species. When engaged in cohabitation for mere love expression, ejaculation must be prevented. To do this requires control. Where such control is not, it proves that the nervous system is diseased and the mind of a scattering tendency, drifting about without any real purpose in life and an object of mere circumstances.

It is found, because of suggestions from all past improper living, man on the average is no longer aware of the real object of sex relation, and owing to misunderstanding cannot exercise perfect control over himself but allows himself to be carried away by emotions unworthy of his name and the being he represents. The savage in all his ignorance follows the instincts of his nature, and from careful attention in the exercise of an act in this direction learns to go about it with caution and great care. He not only can control himself in prolonging the act itself but can control such an act without the necessity of the ejaculation of semen. He has learned that where two parties engage in an act of this nature, it is of vital importance to both to possess control and to follow each other's emotions with attention and concentration.

The ordinary person today unable to control himself, must, step by step, learn this control if he ever expects to attain to the very highest life affords and desires to abstain from the path of injustice and imposition. With all the previous instruction of the former course and the present, we shall soon get our bodily functions to such a point that we will be able to not only possess animal control but rise



even higher than the moral tendency affords, we shall reach the evenly balanced intellectual. To get to that point, we shall have to begin at the lowest phase and continue to improve on our upward path.

The seminal fluid when absorbed into the system furnishes us with intelligence and ethereal matter that keep up the nerve and brain actions while its loss to the system will bring on diseases of a paralytic and palsic nature, nervous prostration and diseases of the brain and nervous system at large. We should never forget that with every particle of semen saved we have laid a foundation for better development. To be born again means for us to become self-creative. But this is not possible unless we can preserve the seminal fluids. The abuse of the generative functions means organic disturbances of the body in young or old. Their proper use insures healthful conditions. When entertaining sex intercourse of an animal nature and for love expression, ending in bodily contact, it should not be forgotten that man must learn to avoid ejaculating the semen for his own sake as well as that of woman, as it will cause nervousness and irritability on his part if allowing himself to pursue such an uncontrolled path. Such conditions being imposed upon her, it requiring a much greater length of time for her to reach the climax, she will merely have her emotions excited and remain in an unexercised condition, affecting and impairing her nervous system, causing more trouble and disease than generally known and understood. It is thus a law and a requirement of nature, when contact of organs is sought, that ejaculation be prevented, for the love tendency merely requires the exchange of sex magnetism and not a sacrifice of life fluids, which need rather preserving than expending.

Where such a controlled condition is not possible at the start, it must become our object to learn and to exercise the better way. But here we are apt to meet with difficulties.

Nature allows no suppression, it wants control. Quite frequently men will suppress the ejaculation and generally at a moment where it is not only too late to preserve the fluids but when the functions are too abnormal to redeem the seminal fluids for absorption. Not only is it detrimental to the prostate gland to suppress, but to the nervous system as well, calling forth complications of a serious nature. To avoid such unnecessary maladies we will have to follow the instructions of the previous lessons and in addition to this where there is insufficient control, the male organ is to be placed into cold water and bathed, whenever a tendency towards suppression should be noticed. This will not only prevent enlargement of the prostate gland but aid in the control of the organs to a point where ejaculation becomes impossible unless so willed and where reproduction of the species is the object.

It is true that under certain conditions, but not exclusively so, excepting three days before and fourteen days after the menses, woman may engage in intercourse. But it should be remembered that at such times she actually cares not for contact and if forced or imposed into cohabitation, only too frequently follows conditions detrimental to her general health and her mentality.

The use of preventatives is "an abomination" for the reason, that it not only degrades and debases man, but it piles upon woman untold misery, while offspring reared under such influences only too often become a burden to themselves and society at large. The only true and natural preventive is control over the generative functions, which control must be exercised if we desire to become chaste and harmonious with the law of nature. We should not forget that nature will tolerate us and our desires if we will only listen to its still small voice and follow its bidding into the narrow path. Where a habit once acquired cannot be conquered at the command of will, it will need the cultivation of such will by

learning to normalize our organic functions to a degree most conducive to control. We learn to control ourselves and with that we learn to become more charitable and just to our fellow creatures.

Where intercourse has been indulged in in the past to such a degree that the organic functions have been greatly impaired, remember that the instructions from lesson to lesson, faithfully followed, will gradually help us to bring about healthful conditions and where obliged to engage in intercourse, we should make it our duty to control ourselves, that thereby we may be able to set a better example to others.

It should be borne in mind that the ecstasy experienced in intercourse, followed by loathsomeness and disgust, is the outcome of an uncontrolled condition and detrimental to well-being. It is the exchange of sex magnetism the physical nature seeks, as much as the mental longs for friendship and love. Momentary satisfaction or gratification is not natural but the result of unbalanced, uncontrolled conditions. We are not denying ourselves anything by keeping within the boundary lines of nature. It surely cannot be self-denial as long as we are doing the things which will liberate from sin, sickness and trouble.

Since the first step to intercourse is mentally instinctive only, while its execution animal, it should be remembered that even here is a law found that governs the time of copulation. Not only should man abstain from intercourse when woman has no desire for it, or when physically weak and mentally depressed, but abstain from intercourse during the hours of night. The object lesson received from observation in the animal world ought to suffice for an example worthy our consideration. When retiring for rest and recuperation, no idea of cohabitation should be entertained. After a night's rest it will be found that intercourse entered upon not only gives man better control over his organs but

woman responds more readily and both receive better results.

After having taken a light sponge-bath, which promotes skin action, regulating the bodily heat, with a covering of the finest and lightest texture, if any, the marital embrace, after prolonged love-making may, after a few attempts, no longer result in the ejaculation of the semen on the part of man, while the emission on the part of woman, followed by prolonged and self-controlled action, helps in checking the electric nature in man and restores the exchange of sex magnetism.

The generative fluid of man is the sum and substance of collective matter, and a source of vigor and longevity when re-absorbed into the system, toning up the organic function to greater intellectual activity. The expulsion of such generative fluid in man only shortens his life and brings on organic complications and premature death, especially where the expenditure of the semen is resorted to frequently. It should be born in mind that the semen having reached its highest possible development materially, and before being absorbed into the system requires an incentive towards chemicalization, which necessitates the exposure of the organs to sunlight and air, and the mental act of control in accomplishing the suppression of possible emission, which in time establishes a condition of voluntary suppression as much as full breathing becomes voluntary without any particular attention on our part.

The suppression of the generative fluid during coition, and where the organs have been excessively heated without the required love-making, is liable to become troublesome to man. But where nature's rules are strictly observed the act of suppression will be overcome so that ejaculation of the semen would be impossible except when desired and so promoted by thought. Thought and mind play the most important part in everything pertaining to physical mani-



festation and when rightly directed will result in perfect control of the organic functions of the body and its emotions.

To the animal man it may seem at first a sacrifice to give up a habit he has grown into, as well as to woman who has allowed herself by improper development to be gradually dragged down into degradation. But it is no more than to abstain from over-feeding and over-drinking and observe total abstinence, in many instances for a time at least, until we have learned better; and, surely, once attaining a better understanding of our functions, no one would care to return to the old way, which offered but momentary satisfaction, followed by untold misery.

It may be necessary at first to suppress orgasm while yet afar off, but where it is liable to occur if the movements be allowed to continue and the mind is not able to check the idea of the expected result, relaxation must be resorted to by averting one's mind. Just before the thrill that precedes ejaculation, all bodily motion by both parties should cease, while the thought is directed upon subjects of an exalted nature.

We should learn to consider that the object of control is not to aid us in prolonging the act formerly sensual gratification, as in that case the object being material or animal, would lack the thought necessary towards the redemption of the generative fluids for absorption, and they would thus become lost to their real purpose, while an imposed strain upon the delicate textures of the organs would result in organic disturbances. After a few attempts in this direction, we shall learn to take a step nearer the goal, while at the last moment, and when orgasm would ordinarily have been expected, the muscles become relaxed by taking fuller breaths. But even this is only another step towards the ultimate.

After a few attempts, intercourse will not only be prolongable for one and more hours but nature will be suffi-



ciently conquered to pass right through the thrill and the orgasm without the usual ejaculation of the generative fluid, which by the gradual action of the finer channels becomes absorbed into the system by virtue of etheralization. The pleasure of emotion and its intense ecstasy, accompanied by orgasm, is not due to the ejaculation of the generative fluids as is generally supposed. True, to the animal being, less morally and intellectually developed, thrill, orgasm, and ejaculation are all one. One follows the other so rapidly that no distinction seems perceptible. But this emission of the generative fluids may be controlled and prevented by the will of man during coition as well as otherwise.

The flow of sex magnetism during sexual intercourse, when reaching its culmination on the one or the other side, results in the act of enjoyment, and when this current has reached a certain point of culmination, where it centers about the organs towards electrification, this electrified condition overflows as orgasm, and in sending its currents to the functions of fluid generation, causes the conversion of the seminal fluids. These fluids, unless counteracted upon towards absorption, which necessitates control over newly developed lymphatics set apart for this particular purpose, escape through the channels most convenient to them—thus, ejaculation.

When this magnetic flow becomes electrically blended by practice of self-control, under proper conditions it will insure perfect enjoyment of the flow of ecstatic thrills and orgasms, preventing the emission which only weakens and disgusts. The fluid oozing from the male organ when entering coition and the lubricating emission of the female organ, enables the formation of the battery necessary for the transference of sex magnetism and its electrification. Where woman lacks this lubricant, she not only misses the enjoyment of the act but also disgusts and over-excites the man, who, in his determination to experience the flow of magnet-

ism, loses control over himself. When woman desires no intercourse, man must not impose upon her, as it results in dissatisfaction to both. Woman requires love-making before genital contact, while man, ordinarily speaking, is ever ready for sex union. Woman as well as man must observe the principal steps in controlling her sex nature during bodily contact, and gradually grow to that point where, the exchange of sex magnetism only insures the experienced thrill and orgasm towards conversion of the life fluids, so important to youthful appearance, general health, and longevity. Our main object is to understand that the materiality of things does not insure us of a lasting satisfaction, and that the joy and ecstasy experienced through genital contact is but of momentary duration, while the after effects are only too frequently a source of life-long suffering. True, the materially inclined suffers but little, for the reason, that in his ignorant and conscious state nature guides him instinctively, while he who claims to fathom the precepts of morality when engaging in acts of materiality must suffer a hundredfold, as there is nothing to justify his pretended ignorance. The greater our understanding of things, the more responsibilities fall upon us, and when claiming spirituality we can no longer tread in paths of materiality—engaging in material pursuits. We find that the reason two lovers receive so much benefit from love-making is because of prolonged courtship and their associationship for hours at a time. Unconsciously the magnetism and electrism of their sex relation become blended and exchanged, which is the true incentive towards rejuvenation. The joy and happiness, as well as states of ecstasy experienced, is not only equal to bodily contact but because of its prolongation, has a lasting effect, increasing the love capacity of both, and for each other.

When a woman answers the approach of man believing his attentiveness to her to be true, the love vibrations

arouse in her the expectation of receiving an equivalent in return. But if he does not really love her, but has entirely different motives in view, they will lead an undesirable life after marriage. She will then feel the lack of the expected vibratory exchange, and such a condition will prove as detrimental to his well-being as well as to her own. Having believed and pinned her faith in his sincerity, she not only gave out her love vibration, but she was unconsciously compelled to arouse her nature sufficiently to keep up her love functions, which in time have brought upon her mental starvation by the over-taxation of the love propensities, and now that they meet in genital contact she realizes her sad misake, which to remedy it will not be possible, except by mutual understanding, or separation. A woman who has no real love for a man, but loves equally as well whomsoever she engages with, becomes a menace to society. She may lure man into the belief of love, and as he pays attentions to her, he will soon be found ruined, leaving a widow behind, not to mourn the loss but to accomplish the downfall of another. The man who pays special attention to one and makes her his wife while his thought is engaged by another will soon accomplish his deed, and lead her to the cemetery. And shortly after he will be found in the arms of another, who soon finds his real motives, Profitting by the experience of his first wife, we soon hear of a divorce and another divorce and more. Insincerity in love matters is the cause of all the troubles in family life. and to remedy this most deplorable condition it requires better understanding of sex relation.

Genital contact is merely a step towards the better understanding of the state of felicity to be derived from a condition of equalization. We are to learn that it is a mere glimmer of the joys to be received, and the happiness in store for us when we come to know the law of vibrations, and the blending of sex magnetism and electrism between

the sexes while in each other's presence. We are to better understand what it means that a man, looking upon woman with the desire to lust after her, has committed crime in his heart, and vice versa. We are to comprehend more fully that the very idea of physical contact with a view of gratification is a crime that will follow us from generation to generation, and will assert itself in our every day life. We are to mingle with the world, and yet remain separate. We do not seek to deprive ourselves of associationship, but we are to learn to control our nature until we have conquered habits accumulated by the superstitions of time, and demonstrate a character beyond reproach. As we gain a greater insight into the great realm of individualization we shall understand the joys and happiness to be received and perpetuated in a state of continence from genital contact, and the love vibrations felt when in the presence of those who answer our reflection. As we continue to take in a greater range of thought, and cease to limit ourselves to materiality and momentary satisfaction, we shall learn to experience more love and fidelity as our associationship becomes greater and greater, until at last we feel our love to go out towards the whole world, while the love of all the world goes out unto us. Here it is where we experience the unbounded love that insures us of joys not obtainable by a mere material effort, and a feeling of cheerfulness, youthfulness and greater accomplishments in this world of action will be our reward. Even in our unconscious state we seek this condition of unlimited joy, yet we do not exercise the proper means in accomplishing that desired end. Material contact is momentary while the knowledge of individual sense and the presence of one's duality raises into action the very life forces which insure us experiences by far exceeding those noticed in materiality.

Even though grown into womanhood and manhood we are to continue to remain as children in our associationship,

mingling with one another for mutual benefits, and for the purpose of expressing unlimited love for one another, learning to abstain from sinful actions reflected upon us, due to inconsideration on the part of those who have gone before us, and whom we have unconsciously followed, but having recognized their follies we are ready to retrace our wayward steps and pursue a better path, that will lead us to a state of happiness that knows no end. As in the case of two lovers, unconsciously to themselves, the life fluids are being raised out of their secret chamber towards re-absorption, resulting in experiences of satisfaction, happiness and unbounded joy demonstrating perfect harmony as they moderately congregate, remaining within a distance as to material sense expression, yet ever near in thought and mentality, just so and even greater are the experiences to those who remain self-centred and express a love unlimited and unsolicited for bodily enjoyment, individualizing expression in a realm of intellectuality, recognizing neither spirituality nor materiality, but individuality through universality. Then we shall know that our purpose in life has been reached, and the question of the problem of life will be no longer a mystery, while the question of the perpetuation of the species will be viewed from an entirely different standpoint, and as a means to an end most conducive to life eternal.



## IN CONCLUSION.

**I**T is our desire to call the attention of our pupils to the fact, that subjects of a nature as those treated in the preceding pages, are indeed too delicate to be treated lightly; and we are placing ourselves into quite a critical position before the world that is ever ready to jump at conclusions without due consideration, without weighing the questions seriously enough to do them justice. We should make it our duty to study sentence for sentence with care and due reflection, and catch the spirit entwined throughout the lessons, that we may be benefited to the greatest possible degree. We have given advice that is to serve as a means for better ends and grander results than those obtained by material efforts. Unless we shall grasp the real intention of these instructions we cannot expect the full benefits we are called to by the voice of nature. We want to aim higher and higher, and as we rise above into realms of intellectuality we shall see this world of materiality and spirituality or morality grow smaller and smaller, while before us portals of untold grandeur shall await us with surprises after surprises, insuring us of beauties that no eyes have ever been able to behold, sweet melodies no mortal ears have ever heard, revelations no mind has ever been able to comprehend. Yet, while we are rising above the ordinary let us not forget that we are to draw everything after us, that even the lowest may enjoy the presence of the Supreme. We are not to lose sight of the things of nature, which will ever be the means for our manifestation and necessary towards the expression of things entertained by our individual being.

We will thus continue to manifest upon a plane of action and for that end we shall make the best of everything in this world of presentation, ever ready to be reminded of our present need, ever observant of the things pertaining to our welfare, and learn to lead a life of simplicity and purity, living for self that thereby, we may glorify our neighbor, who constitutes the world at large.

With a few more little points to serve our desired ends we shall have ample material at hand to command our well-being, and possess means enough to help ourselves in cases of emergency, so as to depend upon our own resources rather than seek the advice of others, who may be too busy in the pursuit of the material desire and gratification to pay attention to our present want.

When troubles or cares shall meet us let us remember that we are never to become alarmed, for with presence of mind, a clear conscience, a desire for good, and determination of will we can conquer every thing in this world. As to God all things are possible, so by man such possibilities are to become verified. Let us continue to keep cool, keep on breathing and at all times pay attention to that still small voice of individuality which is ever desirous to lead us into the better path.

When exhausted, tired, fatigued or nervous make it your point to change your associationship, your ideas, your diet. Use daily two to three yolks of fresh eggs well beaten and add water to it gradually to make it a glassful and drink this preparation for a period of ten days or more. Live on gruels made from rice, barley, corn, wheat, or rye, alternating frequently. Even in very severe cases you will find this of great aid to you. Make it a point to change off with bread, and in case of chronic constipation stop eating all bread and make yourself cakes from "shorts" (middling) which you can get at the flour mills for about one-half the price of ordinary flour. You want to get the "shorts"

fresh. Make it into dough, by using water, salt and oil, working it all into a stiff consistency and spread it upon platters in thickness of about one half an inch. Do not use a rolling pin. Bake it in a slow oven from one and one-half to two hours according to the thickness of the cakes, and until well done and dry. Eat this freely with your gruels and dried fruits. It will conquer the severest case of constipation inside of three months.

For a change you find it well to make bread as follows: Get second-grade flour, "shorts," and grind good grain upon your own home grinder. To every three and one-half pounds of flour add one and one-half pounds of "shorts" and one pound of really coarse ground wheat and prepare the same as unfermented bread. Another bread can be made for a change by using cracked wheat soaked over night and mixed with one-half flour. It makes an excellent bread for persons troubled with torpid liver.

#### TO STOP FALLING OUT OF HAIR

and remove the dandruff or dead skin, caused from impaired digestive organs or parasites, living organisms, oil your scalp thoroughly for three to five nights. Then procure the best tar soap on the market and wash your scalp every night with one teaspoonful of borax and hot water thoroughly, using the soap freely. Rinse off with luke warm water, then cooler and cold water. Dry hair well. Then apply to the scalp by rubbing it briskly one teaspoonful of Australian oil of eucalyptus. Repeat this for ten nights. Do not use California oil. Hair will stop from falling out, dandruff become a thing of the past, and the dead hair will disappear.

#### TO TURN GRAY HAIR TO ITS NATURAL COLOR

and make it silky, fluffy and more luxurious, take a good handful of onion skins, (Danver onions are the best) and boil them for sixty minutes in a quart of water, rain water

preferable. Strain and add to preparation one teaspoonful of tincture of eucalyptus, one-half teaspoonful of borax and one ounce of grain alcohol, or two ounces of cognac brandy. Apply it daily, or as frequently as desired, with a little brush, thence rub into the scalp with your finger tips. From time to time wash your scalp with salt brine, alternated with strong sage tea, to insure good growth.

#### FOR A CLEAR SKIN

and a good complexion, always bathe face with hot water before retiring to bed, and then bathe thoroughly with colder and real cold water, applying linen cloth dipped in extremely cold water to the face. Wipe dry and smooth off with your own hands gently, applying any kind of vegetable or nut oils on your face, but never combine nut with vegetable oils as that would produce fine hair on your face. If you are troubled with superfluous hair just take slacked lime one part and twenty parts of rain water, apply it upon face with linen cloth before retiring at night. Leave it on over night, and wash off in the morning, applying a little oil upon the face.

#### TO KEEP YOUR HANDS PRETTY

be sure you do not wash them too frequently in water. To keep them smooth and clean and give them the appearance of baby hands, even though advanced in age, and although laboring much, oil them frequently with vegetable oil and wipe them dry with a towel. You will always have pretty hands.

#### IN URINARY TROUBLES

caused by misuse, abuse and other weakening conditions we should make it a point to sleep on a hard bed. A mattress of straw or hair would be more preferable than wool. The springs of the bed should be very tight so they do not sag in the center even in the least. Use a small pillow for your head. We take an extra linen and fold it, and lay it across

the bed in such a way as to have the small of our back raised level with our shoulder blades, if not higher; so that which ever way we may turn our body, the abdomen rests higher. It will aid us greatly in overcoming the tendency to vulgar dreaming, and correct afflictions of the bladder, the privates and the kidneys to a great degree,—bed wetting included.

#### IN CASE YOUR EYES TROUBLE YOU

in any way as a result of generative weakness use daily the following eye bath especially in the morning, and where suffering from granulated lids, repeat twice a day for several days. Take a wash bowl, fill it with luke warm water adding one-half teaspoonful of salt to every quart of water. Occasionally use one to two drops of Australian oil of eucalyptus to every quart of water. Take a breath and close your nostrils with your hand if you so choose, and with eyes closed dip your face into the water, opening your eyes gradually, and rolling them from right to left while face is in the water. Take a breath and repeat. Do this for a minute or more. Never rub your eyes with your fingers. Your elbow is the only proper object to be used in rubbing the eyes. When placing your fingers over the eyes make it a point to smoothe them out towards the corner of the nose.

#### TO GET RID OF GRANULATED LIDS

and improve the eyes in general, you want to get hold of the skin of the neck immediately after the eye bath and knead it and pull it thoroughly. Get hold of it firmly all around the nape, and behind the ears. Manipulate it for two or three minutes, and as far as the shoulder blades if needs be. Be sure you do not bathe your feet in water but in oils if troubled much with your eyes.

#### SUDDEN SICKNESS

may befall even a careful person, and we should remember in all such cases that we are positively to abstain from all foods for one or more days. In the meanwhile we



drink tea made from linden and elderberry blossoms and in some instances even camomile, while in cases of strangulation we get quick relief by making vapors in the room in which we are confined, by pouring boiling water upon a quantity of elderberry blossoms. In case of severe throat trouble take two small sponges, moisten them with essence of peppermint, press them out well, and tie them fast against the larynx. Do not forget to breathe gently and fully from time to time, always exhaling thoroughly.

#### WHEN A COUGH COMES

suddenly upon you, because of neglect on your part in many ways, check it at once. Do not allow it to stay with you. Use every morning a handful of sweet dry prunes. Do not soak or boil them. Eat them for several mornings. Eat no breakfast and always bear in mind that breathing and fasting and bodily activity will adjust conditions favorably. And if needs be take ten drops of essence of peppermint to one teaspoonful of brandy.

#### FEVERS, COLDS, GASPS AND DISEASE IN GENERAL

is nature's own peculiar method to throw off waste matter from the system, attempting to save itself more serious inconveniences. We should welcome such symptoms as kind warnings, and adopt means that will assist nature. We will find occasional fasting the best of means. Resort to out-of-door work, breathing freely, and eat more fruit or drink plenty of soft water, or rain water. Never get alarmed as fear and worry will increase the poisonous condition of the system, and make matters more complicated. Be moderate in all things, even with your exercises and your manual labor. When eating, make it a point never to use more than three different kinds of dishes to a meal and stop eating at a time food seems to appeal to the palate. Take your time in chewing foods, as thorough mastication is equal to one-half the digestion, and the system can more readily

assimilate, thus retaining the substance contained in foods.

Learn to discard cooked foods little by little, and gradually adopt the use of sun-cooked foods. It will not only save a great deal of unnecessary labor, but we will be saved a great many afflictions, while those not fitted out with paraphernalia for culinary purposes will no longer be at the mercy of restaurants but learn to prepare their simple dishes whenever nature should demand it necessary. Do not drink with your meals, nor immediately before or after.

Let your sleeping apartments have south exposure, and rise early, taking a thorough towel bath, and an exercise of a very gentle nature, mainly stretching the body in all positions and postures.

Seek a place of silence daily for a few minutes, where you may relax your muscles, and while breathing gently and with ease, place yourself into harmony with yourself and all the world, always remembering that you are the presentation of perfect being, nature and the universe.

## PRECEPTS

### FOR DAILY CONSIDERATION.

A roof may answer for a shelter but it constitutes not a building suitable for purposes of every kind, if it has no foundation solid enough to rest its weight. Thus a child to be characterized with all the virtues of manhood or womanhood must receive its fundamental principle of education before it is born into this world.

It is well to accomodate the temper and peculiarities of others as far as to satisfy the objects of good will, but beyond this we should retain our individuality needful for our personal guidance.

We should abstain from corrupt or frivolous conversation, and avoid following the example of boisterous, careless and indifferent persons in regard to what they say or what they do.

It is well to be watchful of the glittering appearances of habit and fashion, and to avoid those who pride themselves upon the claim or assumption of superior greatness.

Father and son, mother and daughter should regard themselves in their presence or absence in the same light as they would with their most trusted friends, and assist each other in sociability, kindness and counsel, thereby laboring for the interest of one another and the common good.

When serving in the interest of the public we should never forget that we owe it to those we represent as much as to our own welfare by withholding nothing from their

knowledge but manifest unswerving honesty and fidelity to duty, proving our ability and proficiency in holding a position of trust.

We should never forget the kind acts received and ever be ready to take an advantage of opportunities to return kindness in the same spirit as we have received it.

Never accept any flattery or listen to any personal matters pertaining to those of your acquaintance or the acquaintance of others. They will breed nothing but discontent and belittle you in the presence of those who intend to keep you posted. Give them the cold shoulder for their own sake that they might be spared the trouble to relate their idle talk, and for your own sake that you might use your precious time in a more useful direction.

Application and use are the legacies of virtue and mental repose that will insure us the acquisition of habits of grace and intellectuality, and make morality personally practicable where it seemed almost an impossibility while ideas of fault rather than admiration were entertained.

Although we may in our intercourse with the world oft-times feel the sting of remorse or shame on account of its impure and uncivil tactics it cannot hurt or injure our personal characters although it is wise to consider our position and protect ourselves by continuing self-restraint.

Even to those who offend us we should be courteous and kind, as they are not responsible for their actions. They suffer from unbalanced conditions and would by no means pursue an unjust path were they capable of greater comprehension and kept better informed.

We should readily forgive those who attempt to injure us, for the reason that such attempts are the echo of the remote past, which we are trying to forget and yet have not learned to forget strongly enough to keep it buried under the ruins of uselessness. It is our duty not to pay attention to these phantoms of unreality, which will dis-

appear as soon as we throw the light of generosity and love upon those who have attempted to serve an unnoble purpose, forgiving them gladly and encouraging them to follow a better example.

The example of personal worth and obedience to law and order must be manifested by governing with much more precision than by the governed classes who are merely expected to follow the example of those who have been placed before them as ideals worthy to pattern after.

When serious evils arise for which we cannot find an advisable remedy we may as well wait patiently for time to bring on correction, or until by silence and due reflection we may find means to remove existing evils. Indifference towards questions of a social order is both criminal and wrong, but to urge counsel upon those who will not heed it, or who would refuse to be benefited by it, is equal to casting pearls before swine.

It is quite admirable and praiseworthy for us to attempt in the acquisition of learning, but it is one thing to be studious and devoted in seeking knowledge from books and quite another thing to study and become acquainted with the nature of objects and things which we observe everywhere and which pertain to the realm of every day life and common experience. Because of our dual nature we are only too much inclined to forgetfulness and quite often drift into fancies of idealisms, misleading doctrines and opinions, soothing to a depraved mind because of its intoxicating influence, but destructive to our true nature and detrimental to our development into practicability.

We should strive to accumulate knowledge in all things, but we should not sacrifice our character by leaning towards highmindedness on account of our learning.

Adopt means appealing to your mind to purify and exalt your nature, and efforts will reward your ambition, while love and practice for temperance in all things will



make you master of reason and insure you of health and comfort.

The sober, thoughtful and discerning do not recognize the dark side of existence, and are capable of bearing a great deal, complaining but little, and feel but seldom disturbed. Be just and your recompense will be peace of mind, joy and contentment.

A wise man is always able to choose between doubtfulness and certainty, and although he may not express it, because of his impartiality, honesty and unprejudiced tendency in character, he will in his final conclusions disclose his purpose.

Honor and wealth may be desirable, but whenever we should discover that honor is belittled or that justice is impaired or impeded by the employment of wealth, we should at once overcome its baneful influence, either by common consent or, if needs be, by the enactment of applicable law.

Close intimacy with persons of excessive pride or conceit will not be conducive to self-improvement, and we do better to give them quite a range, while we try to walk in the narrow path of equability of judgment.

All men are sincere and honest providing we do not too intimately associate with them. Listen to what people have to say and judge of its value according to circumstances, and with due regard to the importance of a doubt. Always make it a point to find whether their thought and actions harmonize, and judge not by appearances which are ever deceptive.

To be born of poor parents should not be an objection to one's advancement and success in life, for, if wise and worthy, ability ought to recommend one to place and power.

It will not suffice us to know of virtue and its efficacy when applied, we must possess it and exercise it as well,

as the admiration of the same will not profit us.

Never complain of a want of strength nor allege that difficulties lie in your path. Cheer up, and have confidence in the best of life, press onward in the pursuance of the very highest aim, even though facing disheartening trials and obstacles.

Mingle with all classes of men and women, young and old, and exclude none from your associationship. Stay away from congregations exclusively for men and gatherings for women only. Bear in mind that anything unsuitable to the ears of others or the world at large and a language uttered improper in the presence of all the world, will breed trouble and vice.

Keep away from overcrowded assemblages as the vibrations set into motion there will take on a stormy and uncertain condition detrimental to your well-being. Take no part in their operations, and you will never have any regrets.

Do not make pledges nor encourage any advancements towards the opposite sex, that to redeem and justify you do not intend.

Watch your thought, and learn to direct it into channels well becoming an intellectual being, and guard your feelings, habits and conduct at all times, that you might always stand self-approved and justified.

If it is not possible for you to aid in the suppression of vice and wrong, remain reserved, that you may not place obstacles into the way of those who feel it their duty to pay attention in that direction.

Whenever an opportunity for well-doing presents itself do not slight it, but be earnest in taking advantage of it, thereby fulfilling your duty towards yourself and the world.

Be ever ready to listen to advice, and profit by its good intentions.

Every action of worthiness and praise should be an example to you to abide with, and to practice in your own daily pursuits.

Take no position of government as long as you are not able to control your passion and are incapable to advise, direct and govern your own affairs successfully.

Remain cool and reflect upon all matters before engaging in their perusal, and allow no one to influence you to carry out their dictations which they are not capable to accomplish without your aid.

As all intelligence is the culmination of knowledge gained from experience and observation, it will be necessary that we continue the acquisition of learning from the application of reason and memory, embracing ideas rather than expressions in words, which are merely the garments of thought not to be judged by their appearance, as behind it all there may be embedded a fuller and deeper meaning than we are capable to comprehend at the spur of the moment, requiring more deliberate reflection and consideration.

A desire for learning and the acquisition of knowledge is of propriety only when directed by the duty of self-investigation and personal improvement, trying to gain an understanding of ourselves, and learn as well what others are.

Be slow and sure in your conclusions and set an example that will correspond with your convictions. Let your aims and desires be weighed by the greatest of care and caution, thereby recognizing our real abilities and possibilities in the paths to be pursued for our own good.

We should take as much undivided interest in the affairs of society, the state and the world in general as we would in our family circle and thereby only we would acquaint ourselves with our relationship to each other and our real purpose in life.

In order to attain to the best state of domestic life, we must learn to subdue our emotional feelings and inclinations, and conduct ourselves in a way most praiseworthy and becoming our station and position in life, thereby leaving an example worthy of imitation. To harmonize we are to learn and qualify ourselves as teachers and examplers rather than governors and law makers.

In our intercourse and dealings with the world we should be conscious of the fact that whatever the transaction is, it is of equal consequence to those we are engaged with as well as to ourselves, and that honor and propriety are to be the governing virtue, which will aid to reveal the qualities of manhood and womanhood.

We should allot a certain portion of our time daily to self-examination and self-correction, recall to our mind all our actions during the past waking hours and confess our failings and shortcomings, with the determination to correct the errors of our ways by fasting and concentration and the exercise of greater control.

If we suffer ourselves to become excited, angry, impulsive, emotional and wrathful for a trifling cause, or show undue haste in matters of little consequence, breeding wrath and revenge, it is quite evident that we suffer from organic disturbances, and that we have not yet reached the highest standard of moral or intellectual excellence. Hatred can beget only hatred, and injustice will follow injustice. For what we sow that we shall reap.

If we find anyone unworthy of our respect and confidence there is no reason why we should take him into our consideration, or abuse, ill-treat, malign or condemn him, as by so doing we would make ourselves liable of the same weakness we attempt to discover in others. We should remember that any and every condition whether for good or evil is either the reflection of our own past life or an

object lesson whereby we might profit and learn to arrange our affairs for the present.

The good in this world is to serve as an example for us to follow while the evil stands out before us to warn us of the environments following inconsiderate actions.

A wise person is always ready to consider his own defects and faults, and will diligently strive to conquer his nature thereby removing all his mistakes, and prove his intellectuality by his control.

The duty of the parents is to always set such examples before their children, that they would never need to be ashamed of should their children entertain actions equal to their own.

A ruthless child may by artificial means be corrected, polished up sufficiently to be palmed off as legitimate, but its character will ever remain the same, awaiting an opportunity where its real nature may crop out and assert itself.



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