

WRITINGS FOR A BETTER WORLD

DR. OTOMAN ZAR-ADUSHT HANISH

MAZDAZNAN
- *INNER STUDIES* -

A COURSE OF 12 LESSONS

LESSON 1 TO 6

EDITION HEAVEN ON EARTH



Dr. O.Z.A. Ha'nish

Founder of the international and interdenominational
Mazdaznan-Movement

Copyright 1902

By

Sun-Worshipper Publishing Company,
3016-3018 LAKE PARK AVE.
Chicago, Ill.

“There shall be light ...” Gen-Isis.
“More light will guide ...” Zarathustra.

PREFACE.

In 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.

CONTENTS

- LESSON I:** 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 ...
- LESSON II:** It 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 ...
- LESSON III:** BEFORE 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 ...
- LESSON IV:** WE 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 ...
- LESSON V:** 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.
- LESSON VI:** THE 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 ...
- LESSON VII:** 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 ...
- LESSON VIII:** WE 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...

LESSON IX THERE 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...

LESSON X: 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. ...

LESSON XI: IS 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, ...

LESSON XII: 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. ...

INDEX

Abuse of functions	Cohabitation, regulations for	Emissions, to stop
Ablutions, sacredness of	Colds, to rid oneself of	Enemas, use of
Abstinence, efficacy of	Colon, flushing of the	Error of learning
Act, to prolong the	Complexion, to get a clear	Etherializing process
Ailments, result of	Concentration, exercises for	Existence, representative of
Alimentary inaction	Conception, immaculate	Eye troubles, to remove
Animals, what are	Conclusion, arriving at a	Fasting, necessity of
Aphorism, selection of	Consciousness, awakening to	Feet, oiling of
Asceticism	Constipation, the dangers of	Female trouble
Assimilation of food	Constipation, how to obliterate	Flushing the colon
Attraction, power of	Continence, how to aid	Foculization into space
Barefoot, going	Control, the power to	Freedom to children
Baths, internal	Convents, failure of	Friday, a fast day
Baths, vaginal	Copulation, correct	Garlic, its use
Baths, when and how to take	Copulation, to abstain from	Generation, process of
Bed-wetting, to overcome	Coughs, how to get rid of	Generative functions
Body, proper airing of	Courtship of Animals	Generative functions, to treat
Body, care of the	Cramps, what to do for	Generative functions, their virtue
Body, manipulations of the	Creative functions of male and female	Generative organs
Bowels, kneading of the	Creation, the power of	Girl child, how to determine a
Boy, how to beget at will	Curvatures, the cause of	Gymnastics, use of
Bran lemonade, to make	Dancing, not to engage in	Hair, to stop falling out
Brain, the working of	Derangements, due to inactivity	Hair, to restore to natural color
Breathing, rhythmic	Determination of sex	Harmonious blending
Bread, to make	Diet, use of plain	Humanity, ignorance of
Bright's disease, to counteract	Difficulties, to overcome	Ideals, our reflexion in
Catarrh, to eradicate	Digestive Organs, and their care	Ideas, incorporation of
Cattle, the knowledge of raising	Disease, to heal	Immaculate Conception
Cayenne pepper, the use of	Dislocation of organic functions	Inactivity, cause of troubles
Cause, to remove the 11	Dropsy, to banish	Infusions, use of
Celibacy, the virtue of	Dynamo of life	Inflammation of membranous lining
Childhood, our growing into	Dyspepsia, how to treat	Influence, transmission of
Child manifestation, character of	Effect, ceases	Intercourse
Child, what to do for a	Electrism, the variations of	Intercourse, to discontinue
Children, perfect freedom to	Elixir of Life	Internal Baths
Children, begetting of	Embarrassments, to remove	Kidney trouble
Circulation, forcing of the		Law, transgression of
Circumcision, necessity of		Leucorrhoea, to overcome
Clothing, misuse of		Life, animal

Life, manifestations of	Organs of female	Spiritual body, what is
Life fluids, arousing the	Offspring, our duty	Snake bite, how to
Life fluids, loss of	towards	counteract
Life, not uncertain	Ovum, passing of the	Stomach trouble, all about
Light, penetration of	Pain, to remove	Suggestion, the power of
Liver, torpid	Passion, mistaken	Sunbaths, sacredness of
Love, passion mistaken for	Perfection of being	Sunbaths, the use and
Love, pure motive of	Periods, to observe	mode
Lovesickness, cure of	Philosophies	Sunday, the day of
Love, to nature	Piles, cure for	sacrifice
Love, without sacrifice	Polygamy, recognition of	Sunlight, expression of
Love, the incentive of	Poisoning, not serious	Sperm and Spermatozoon
Lungs, the dynamo	Positions, change of	Superstitions, the old
Lung troubles	Positive, expressions of	Swellings of face and body
Maggots, remedy for	Posture, oriental	Syringe, when to use
Magnetism, vibrations of	Prostate gland,	Sympathetic nerve action
Man, generative organs of	enlargement of	Thought force, influence of
Male organs, to treat	Purgatives, use	Tone, to ascertain
Man, presentation of	Purifying process	Understanding, to gain
Manhood	Redemption, universal	Understanding, reaching
Marriage	Regeneration of child life	out for
Mating between sexes	Regeneration, periods of	Universal Redemption
Meditation, exercises for	Rejuvenation of body	Urinary troubles, to
Menses, to promote	Remembrance	overcome
Menses, to regulate	Rheumatism, cure of	Vagina, the important
Menses, to suppress	Reproduction of the	office of the
Mind-Control, loss of	species	Vaginal baths, the use of
Mind, inability to use the	Satisfaction, the degree of	Venereal troubles, to
Mind-vibrations, direction	Sacredness of marriage	overcome
of	Secrets, the key to	Vibrations, electric and
Monasteries, failure of	Seminal fluids	magnetic
Mosquito bites	Sex, baths the necessity of	Vibrations, universal
Mothers, the duty of	Sex contact	Vitalization of the system
Muscle movements	Sex, exclusion of	Wading, the efficacy of
Music, a great study	Sex, co-operation of	Womb, displacement of
Negative, expression of	Sex relation	Woman, the greatness of
the	Sexes, mingling with the	Woman, the expression of
Nature, true to	Sex, determination of	Woman and her troubles
Nature, duality of	Sickness, the presentation	Woman, the generative
Nucleus, forming the	of	functions of
Nervousness, what to do	Skin, to keep clear	Women, the fallibility of
for	Sleep, awakening from	Worms, and what to do
Organic displacements	Solution to great questions	
Organs, pressure of	Soul-mate, the finding of a	

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 re-generation 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 commonsense – 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 automations, 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 ourselves 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 wellbeing 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 over-accumulation of faecal matter. The mucous membrane 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 (1 1/2) 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 (½) 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 bloodroot, 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.

GENERAL RULES.

When going through a course of purgings do not think of your troubles. Take it as a matter of fact, for in the act lies the accomplishment. You will be pleased with the results, although for a few days you may have that peculiar "*empty feeling*" so often experienced before true recuperation sets in.

All means used are merely to aid you in the attainment of your end. Every relief is a gain, every obstacle removed a step nearer the goal. You should remember always that whatever you undertake it is for your own good and that you are the one to derive the benefit which insures you a better future.

Wherever acrid matter appears on skin or offensive odors are noticed, sponge the body with a wet towel dipped in hot vinegar. Do the sponging quickly and rub off with a dry towel at once. Do this before going to bed, and then occasionally only.

In case your organism creates worms readily, due to improper action and poor foods, use regularly during the spring months for three days out of every ten to fourteen, one-half teaspoonful of wormseed in a tablespoonful of white syrup. Take it on an empty stomach or at

night, just before retiring.

Avoid all vegetables that are wilted, decomposed or devoid of freshness and crispness. Use more sweet corn, yellow beans, parsnips, carrots, rice, barley and tapioca.

Beware of fruits that are wormy or bruised. Use fruits of yellow and deep blue tints, such as plums, prunes, Tokay grapes, raisins, oranges, lemons, bananas, grape fruits, yellow pears and apples, apricots and peaches.

LESSON TWO.

It 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 inability 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 adhered 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 affections 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 according to the instructions, but only takes a resort to them whenever 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.

DIGESTIVE ORGANS.

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 thickness. 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 bedclothes.

In addition to this take equal parts of white vaseline and oil of tar. Inject into the rectum after cleansing with soapsuds.

IN KIDNEY DISEASE AND TROUBLES OF THE BLADDER

Avoid the use of water of all kinds, also soups and liquids in general. Make your food of solids and quench your thirst with either juicy vegetables or fruits in their raw state. Use no vegetables or fruits that require preparation with water or milk. Adhering to this strictly and bathing the body only occasionally, also exposing it frequently to the sunlight for a few minutes, the troubles will disappear. When troubled with pains or aches, breathe out frequently. Empty the lungs to their utmost at least for a minute or two every two hours. Punch the thighs for three minutes every night and morning. Use *saleratus* in your baths; one-half pound to ten gallons of tepid water.

After living thus for ten days or more you may use rice water by boiling two tablespoonfuls of rice in one quart of water quickly. Wash rice through colander and heat again. When ready for use take the white of an egg to each cup of rice water, beat the whites and pour the rice water over the white of eggs. The germ of the egg must always be removed.

Whenever eating fruit in their various seasons use them freely, but avoid eating other foods with them if you desire regulation of your organs. Tart apples eaten several times a day in quantities of three or more at a time, masticated thoroughly before swallowing, will insure regular habits.

The success of a cure lies in the simple diet and abstinence from thinking. Simply pay undivided attention when at work.

Do not take any suggestions from your neighbors, but follow out the course *that appeals to you alone*.

IN INTESTINAL, LIVER and pancreatic troubles, use liquid foods, but abstain from nuts almost entirely, using grains sparingly, except corn and rice. Regulate your diet to your case, using either vegetables or fruits. In some cases fruit disagrees. You should then use fruit waters, such as apple water, and prune and fig juices toned down with chestnut meals. Blanched almonds and table raisins may be used occasionally. The whites of eggs with the juice of lemon, grape fruit and tomato or rhubarb are to be highly recommended. Do not use creams or cheese on the same day the whites of eggs are used.

When taking a seat for defecationary purposes assume a sitting posture; bring knees close to chest. Take a small crust of bread chewing it thoroughly, while on the seat. Repeat this day by day in the morning. Full breaths are to be taken and mastication suspended, when exhaling. Exhale to the utmost and masticate again when inhaling.

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.

BEFORE 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 PERFECT 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 bleeding 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 embodied 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 deservedly? 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, ½ pint grated horseradish root, 4 ounces bruised Indian hemp root, 1 handful of foxglove leaves, 1 handful chestnut leaves, ½ pound lignum-vitae chips. Steep in two (2) quarts of water for sixty (60) minutes. Add eight (8) quarts of apple cider, steep clown to four (4) quarts. Strain. Use one-half (½) 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.

PARTICULAR RULES.

When a certain food disagrees with you or a recipe fails to answer your individual case, drop it. Do not take any other food in its place nor try another recipe for three days. Stop wondering and pondering for twenty-four hours, remaining fully occupied with work and you will soon find, when taking a rest for a minute, that you will be able to decide the proper, shortest and best step to be taken to relieve yourself of troubles of any nature.

Whenever you become diarrhetic, particularly during the hot season, due to drinking water or the use of unripe fruits and vegetables, avoid their use for several days, living on soups and gruels, or food containing browned or toasted flour.

In cases of hemorrhages browned flour gravy with lemon juice, taken in small quantities, will be of great value.

LIVER SYRUPS.

To one quart of water add one and a half ounces of blue flag root and one ounce of mandrake. Boil for about twenty minutes. Strain and return to fire, boiling it slowly until but one-half pint remains, adding one pound of rock candy or maple sugar to it while boiling. Use one-half teaspoonful three times a day before meals. Use for three days out of ten only. Increase the dose if necessary.

IN RUPTURES

Take a soft towel, dip it in boiling hot water ; wring it out; pour three to five drops of oil of peppermint on that side of the towel which is to be placed directly upon the skin of the body. Place the hot towel so that the oiled part will cover the weak spot. It is best to wrap up the abdominal region between the limbs with a long towel. Let the patient perspire for three hours. Should not eat anything for eighteen hours. May have hot lemonade without sugar in small quantities. After light diet for twenty-four hours, repeat the cure. Three applications within ten days accomplish a cure in most cases.

LESSON FOUR.

WE 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 condition 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 fingertips 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 tissues 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 own selves 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 courage 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.

Whenever cankers form in the mouth or on the tongue, the result of syphilitic trouble, gargle with saleratus water several times a day. One teaspoonful of saleratus to one glassful of hot water. Then take a strong solution of alum and wash mouth with it.

Whenever eruptions of a malignant nature appear about corners of mouth and between joints of fingers, etc., use a cloth dipped in hot water, continuously applying it to the affected parts. Be persistent and finish by applying alum.

Abstain from tea and coffee absolutely. Do not bathe much unless you use saleratus and salt in large quantities in water, and touch up all diseased parts with a very strong solution of permanganate of potash after bath.

Do plenty of hill or mountain climbing and exhaust yourself by manual labor for at least twenty-one days, always taking a thorough towel rub after your work. Avoid liquids. Use plenty of acid fruits and vegetables. Eat very little grains and nuts. Do not use much cooked or prepared foods.

The bowel action should be twice a day regularly. Stretch the body in every conceivable manner early in the morning and late at night.

MALIGNANT SORES AND OPEN CANCERS

Will be abated and removed by avoiding all stimulating foods and living largely upon spinach, red beets, red cabbage, gingerbread, rice, cream, mushrooms, lemons, wild mustard, dandelion, sheep sorrel and spring violets, if in season. Spinach, rice, gingerbread and cream should be the daily course, all else being additional. Make use of your own waste, applying it twice a day upon the sores, covering it with lint and then medicated cotton. Always bathe well with soapsuds before applying. After a few days poultice with gingerbread and cream. Later on, as new skin forms, apply powdered alum after bathing.

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.

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 mainspring 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.

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 paralyzing 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 accumulated 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 over-action 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 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 veil, 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 fruit-bearing 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 etherealizing 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 afflictions. 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 teaspoonful 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 afflictions. Remember fasting and dieting on gruels for several days.

This "*brandy vapor*" will prove of inestimable value in cases of fibroids and should be persistently practiced for three days out of every ten, care to be taken not to interfere with the monthly periods, as it would either check the flow or promote it, depending greatly upon the temperament of the individual Dropsical persons or those of scrofulous and fibroidal tendencies will do well to abstain from all small fruits and dairy foods, the use of water most of the predigested or prepared foods. Use largely rice, corn, white of eggs, spinach, beets, asparagus, mushrooms, Swedish bread, matzos, gluten biscuits, pine nuts, almonds, figs, prunes. Attend to regular evacuations. Where constipated use laxative foods freely. Rub body every night and morning. Powder the whole body with saleratus at night and fine salt in the morning.

SPECIAL RULES.

While attending to the development of your generative nature, the generative organs in general, and resorting to sun-baths, you should pay particular attention to your food. It should consist of vegetation suitable to your climate and be in its own season, being furnished from the locality in which you live. Deviate from this rule only when it is absolutely demanded by your system and directed by your intuition.. Practice your individuality in this respect. Condiments dare not be used; even salt and sugar must be discarded. You need not, fast in particular, although it is well to abstain from food for nineteen to twenty-four hours whenever you feel any inconvenience caused by your foods. All food must be eaten slowly, with particular consideration and concentration as to the object of mastication, digestion and assimilation, with confidence that it is for our own good and for no other purpose. Always bear in mind that we partake of food to add unto the system such intelligence as it needs for the promotion of its higher qualities, thereby insuring perfect health and mental attainment. Living thus you will never regret the time and attention paid to your development and will ever bless the day you started working out your own salvation.

Treat your body as you would that of a delicate, tender and royal child. Consider yourself a being of importance in this life. Not that you wish to be recognized by others as such, but for your own satisfaction, that insures to one the possibility of attaining even to that goal which to the world in general remains an utter impossibility.

LESSON SIX.

THE 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 etherealizing 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 regenerating 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 intermarriage 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 resulting 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.

As soon as you experience a feeling of joy accompanied by occasional ecstatic moments blending into a state of felicity, however short its duration, you are ready to direct the operations of the life fluidum into the essence creative channel, thereby determining the quality and characteristics agreeable to the demands and wishes of your innermost soul.

Do not forget that the life substances are sexed, and as such they await your supervision and direction to answer *your own demand*. Thus, if too negative, remember that at the time of your sun-bath you have an opportunity to call upon the positive germs for generation and the perpetuation of the nucleus of life centers. A thought centered and conscious of the operations of nature, with bodily control and organic direction, has the power to use our fluids toward any end desired. We have the ability to determine the absorption of sex germs into our higher organism for the establishment of intelligences as suited to our purposes. As we have power to *determine sex* for a propagative result, we have equally as much power to determine the operation of life fluids to the end desired and for purposes equal to that of child creation. If we find ourselves too positive, so much so that we feel it detrimental to our welfare; if we lack

policy, diplomacy, consideration, thoughtfulness and strength of character, we may resort to the means nature has provided us with. Whenever going through a sun-bath determine the sex quality desired. Balance all deficiencies by nature's own means, that of substance perpetuation, and reclaim all activities heretofore lost. Sun-baths in all their phases are the means of nature to call out life where it lies dormant and would otherwise perish. As effort is made to bring into harmony conditions and tendencies of the individual life, the organism of a form *infinite* responds to every attention however small, and rewards us for every deed.

While in a lying or sitting posture, spread out your legs, drawing them close to the body so as to have the heels touch the buttocks. When inhaling, draw up your inner organs by virtue of muscle action, drawing in your abdomen when exhaling. Watch the operations of the body and become conscious of the fact that all, our attention and the direction of our labors are toward the conversion of the generative fluidum.

SUN-BATHS

should be followed by a thorough rub of salt water applied to upper arms, neck and calves of legs. After drying the parts smooth off with your hands. Abstain from seasoned and stimulating foods for at least six weeks to get absolute results. Manhood and Womanhood will be restored through the sun-baths. Where propagation is desired in advanced age the sun-baths will be found the only means of restoration. At first the baths are to be taken at intervals; later more frequently and lastly daily. Adding barefoot walking and bathing with freshly fallen rain, and the drinking of the dew drops gathered from grass blades early in the morning before sunrise it is possible to cure the most malignant tumors and ulcers, internal as well as external. It is to be remembered that in all cases the individual is to be occupied with useful labor to which absolute attention is to be paid.

... see **Book 2**