

SPECIAL INSTRUCTIONS

—FOR—

W O M E N

—BY—

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In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse.—Rev. xxii. 2, 3.

THE ESOTERIC FRATERNITY
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PREFACE

IN presenting this book to the public, owing to its peculiar character and general object, we can but feel that we are presenting it to a few only—those who have really awakened to the fact of a new and higher order of life for the race, that they hope to attain. In that hope to attain the new and higher order of life, is implied, even emphasized, the thought that the old order of life, which is governed by generation, has served its purpose in those women who have a desire for a higher life.

If the individuals of the race developed uniformly, then this work would be for all women, but in all life—vegetable and animal—there are a few that reach maturity earlier than the others. At the present time there are comparatively few women

who have reached the height of development where they feel the need of a higher order of life. To this minority this book is especially dedicated; but when the time shall come for all women to take up these instructions and to follow them, then there will be created in the world, first, a higher order of womanhood, and second, through them, a higher order of manhood. No one who has studied these great subjects can deny that the methods herein taught are exceedingly important for all women and that they will make, if properly carried out, a great change for the better even in our present order of civilization.

PRELIMINARY THOUGHTS

IN the treatment of this most important subject of *Woman's Regeneration*, it is necessary that we should look facts squarely in the face, and remember that every particle of egotism goes to make up the sum total of the darksome veil that hides the real world from a vague, imaginative state of existence in which people live.

In creation, which is headed by generation as the chief factor, woman, in all ages of the world, has been called the earth, because the earth upholds, gives body and form to all things, while the mind, the thought of the Creator, is the life and potency therein; and as there can be no form or function without the earth, even so there can be no form or function without the feminine part of Deity, and

there can be no creation without the feminine part of the animal world.

This is not symbolism only, but is a statement of facts as they exist on the cause side, and as they appear on the side of phenomena. Nor does this analogy stop here, for, as the earth upholds, gathers, and produces the nourishment that supports all things upon it, so does the life-power of woman uphold and give strength to man; and, by her creative function, she also gathers from the cause-world the life-elements and mind-elements that support him.

As our mother earth has been the battle ground for all the struggles that have taken place, so likewise woman's life-functions, and especially the sex-functions, have been the battle ground of the mind-forces of the world of mankind; for through the activity and strength of the sex-nature of woman has life been gathered and transmuted from the lower elements to suit the uses of man; so that he

has always been dependent and still is dependent upon the health, strength, and purity of that function of woman's nature for his power, and to give quality and direction to his thoughts, feelings and desires.

On the other hand, compensation is a law of nature, and therefore woman's nature has always striven to adjust itself to her companion—man. Her thought has been moulded by his. Her loves, sympathies, and emotions, which are qualified by his mind, are the magnets that reach out into the world of mind and life, and discriminate as to quality, and gather such elements as will supply the mental and physical demands of her counterpart. Among the nations whose women have been taught that every love, desire, and emotion should be under the guidance of her husband, there has been but little progress in the evolutionary development of the race; but where woman has been comparatively free, her inner conscious-

ness has reached out beyond the matrimonial sphere and gathered a higher life-element. Deep down in the interior of woman's nature, there is implanted, as if by the memories of something that has been, an ideal of a loving, wise, and to her mind, a god-like man, with whom her soul and her inner consciousness has ever been united; and this ideal has been the angel that has led up the race, step by step, into higher and nobler and grander developments.

But, as the struggle for existence, and wealth and power has increased, this very ideal, deep down in the heart of woman, has generated in man an increasing desire for acquisition and supremacy; for it is the desire in the heart of every woman to have the man she loves, stronger, wealthier, wiser, greater—in short, to excell all others in whatever department his sympathies and desires may lead him. As men find that competition is strong and the conflict desperate, their moral stamina gives

way, and they resort to dishonesty, trickery, and even to the most wicked devices and combat.

As morality yields to the desire for power, it also yields to the love of self-gratification; and as moral corruption becomes more general, physical distortion and disease increase in woman's body. It is well known that sorrow, anger, worryment, or any of the evil passions, act directly on the sex-nature of woman, until it has become the expression of the terrible distortion of so-called civilization.

Among all the inhabitants of the civilized world, there is not one perfectly healthy woman. Neither can the normal condition of health and vitality exist, until woman gains sufficient moral courage and mental stamina to enable her to draw out, as it were, from the body of humanity—insulating herself from all sympathy with the race, its present condition and environment—and to unite herself, soul, body, and mind, with the God of the universe.

Then, if she has made a covenant-dedication of her life to God, she is in a position to follow the guidance of the Spirit, which will lead her into conditions of perfect mental order, and a perfect mental order will produce physical order.

Before woman can be united to man in the true divine state, which is the state of perfect health of body, mind, and soul, she must purify her body and her ideals so that she will be capable of loving only the god-man that God purposed in the beginning to create. Thus she will be enabled to produce in man the strongest incentive to become, by actual attainment, that ideal man, the son of God; and thus she will help to lead him back into the Edenic state. While both men and women have a great work to do upon the body and mind, right where they are in the world, yet it is impossible for them to reach the Edenic state until they have been separated from the diseased and distorted conditions of human society, and

have been gathered into a place where divine order is maintained.

The work to be done in the outer world is for man and woman to separate each from the other, so that each can go untrammelled to the Creative Source, and there purify mind and body; and when the work of purification has become perfect, the man and the woman will find themselves walking and talking with God, perfectly conscious of his Mind and Will. Then, and not until then, will the same God and Father say to him, as he did to Adam, "It is not good that man should be alone." Not until this state of absolute purification and unity with the mind of Deity has been reached, can man and woman join hands and hearts in the regeneration. Any union formed between them before they have reached these attainments is *absolutely certain* to prove disastrous.

The mental-states present in the world

have so diseased and weakened the mind and body of woman, that there are very few among the millions who still retain the moral integrity and physical stamina to make this most important decision concerning woman's association with man, and to work out the regeneration in her own body. But to those who have the mind and the will we shall endeavor to give *practical methods* by which this may be accomplished.

During the years of our labor in the work of *regeneration*, we have been carefully investigating, and gathering from every available source knowledge concerning the laws governing woman's life. It has, however, been very difficult to find out the habits of her life, because the mental impressions that produce those habits are kept as the profoundest secrets of her inner nature; therefore, not until the present, have we felt competent to give anything like an adequate line of instruction to women.

The instructions that are applicable to men are just as applicable to women, but the gross ignorance on the part of our medical profession has so blinded and misled her, that those instructions are not sufficient for her needs. Some of our medical authorities hold that woman never loses the seed; and, of course, if she believes this, the whole foundation of "Practical Methods," as given to the world, is destroyed for her. The fact is that she does lose the seed; and in just the proportion as she is the "weaker vessel"—weaker in the sense of health, vitality, and endurance—in that proportion she wastes her life more than man.

As we have intimated, the laws of conservation are more practically understood and more readily applied by men than by women. The difficulty that women find in practically living the regenerate life is due to two causes: First, the inclination in the womanly nature to live in the ideal, and to ignore the truth that the ideal can

become reality only when the law of nature is applied or that the higher is evolved from the transmuting of the lower; that is, the mental and the spiritual qualities and powers constituting the attainments, which her imagination paints in such glowing colors, arise from the sublimated life-essences of her own body. The second difficulty is the existing ignorance regarding the workings of the sex-life of woman, and of the laws by which it is governed. Women are so different in this particular that it is impossible to give more than general rules which are applicable to all.

INSTRUCTIONS

THERE is nothing in the world so desirable as good health and abundant vitality. There is something very attractive in the woman who has abundant life and buoyancy of nature, but in the present condition of the world we find very few women with bouyant, overflowing life. When one looks at a woman with abundant life and vivacity the desire involuntarily arises to possess such buoyancy.

While these instructions are especially intended for those who wish to reach the highest goal of human attainment, yet they are of equal value to all women, and by way of suggestion, we would say that any woman who will carefully follow the instructions in PRACTICAL METHODS TO INSURE SUCCESS and the instructions in

this little book may have this abundant life and the feeling of joy in the soul.

The question arises: "Why is it that some women have so much life and buoyancy and others are so weak, delicate and suffering?" There is but one answer to the question, namely, the women that have had fortunate parentage, parents who gave them the natural strength in the reproductive function to enable them to retain most or all of the life generated in the body, are they who have that buoyancy and overflowing life and energy.

This fact is attested by the experience of many. Before marriage many women realize that buoyancy of life as they walk along the street or highway, they feel as if they were floating in the air and it is hard to realize that their feet touch the pavement. But after marriage and the exhaustion of life, their feet seem to drag upon the ground and it is only with an effort that they pull themselves along. Is not the reason obvious?

While we design these instructions to meet all cases, yet there is such a diversity that it becomes necessary to refer to some extreme cases.

We have often heard women say, "I do not know what passion is." We have heard women with a family of children say the same thing, and when anything is said to them about the regenerate life they at once say, "That would be no trouble for me; it would be easy for me for I never had any passion or desire for that relation." But we must surprise these by saying, "It will be harder for you to attain vivacity and buoyancy and to stop the waste of life than for the woman who knows what passion is, and has realized it in its strength and activity." Why?—Because the woman that does not know what passion is has been sensitive from early womanhood and the life, as fast as it is generated in the body, has run away little by little, so that it has not been realized; and there has been but little life

generated because the loss of it has kept the body depleted, and consequently the thought-realm of the individual has been kept away from the vital-currents of human-life. Thus there is scarcely any realization of waste and no realization of the generation of life.

This waste of the life, so common among women, is called:

LEUCORRHŒA

and where this is allowed to continue, the discharge becomes acrid and offensive. The seed must be in a more healthy condition before the work of conservation begins. In order to bring this about, the causes of the difficulty must be considered, and we find them so numerous that we can point out only a few of them.

A very common cause of leucorrhœa is weakness brought on by excesses in the marital relations, and by a multitude of duties, involving mental and physical labor, so as to weaken and deplete the body. This condition may be overcome

by the use of the douche, according to directions given under "Treatment of Leucorrhœa," followed by a careful conservation of the seed.

Another and more common cause of leucorrhœa, is the mental exertion and constant strain consequent upon the effort to control conditions by which the woman is surrounded—usually the effort to control the husband, by the inner and more subtle forces of her nature. When she fails to do this, she finds herself in a state of nervous excitement. The currents of her life-forces, intensified by the energy of her will, which she has sent out toward her husband, or perhaps some one else, have been ignored by the party toward whom they have been directed, this throws them back upon herself, and she feels that there is something within her that will burst assunder, or to use her own expression, "like I would fly to pieces." If her feelings were properly analyzed, it would be found that surging within her,

like a pent up volcano, are mingled anger, disappointment, and sadness.

If the woman has a mild disposition, she may be soothed by going alone until she feels more quiet. In some cases, a good cry will bring relief; in others, hysteria is the result. After one such experience the sex-life will be so poisoned that it will be impossible to retain it.

At this point it is necessary for woman to pause and examine herself most carefully; for while she is trying, in the slightest degree, to control another by her thought and will there is very little use for her to undertake the conservation of the seed. Nine out of ten of the women who are under this desperate strain in their effort to control others, have been trying to keep it a profound secret. They have been denying it even to themselves, until they have succeeded in so thoroughly deceiving themselves as to think they are making no effort in this direction. Right here resides one of the most subtle prin-

principles in woman's life, which causes the sex-nature and the soul-nature within to act, and many times to go to the greatest extremes of action, without her intellect recognizing that anything is being done on her part. So long as woman loves man from the standpoint of generation—and that is about all of love that is known in the world as it is to-day—this effort to control his life will continue. Therefore we repeat, that in woman's life there is no cause for weakness or inability which it will take so much thought and study to discover as this one.

Again, in order to prevent the sex-life from becoming acrid and vitiated, she must conquer within herself anger, hatred and jealousy. She must also conquer the inclination to worry about *anything*. This last is a most difficult thing to do unless she lives in the spirit of devotion, which is her higher, normal sphere, and unless, through having dedicated her life to God, she confides all things to his keeping and

control. In the present state of the world's trial, this dedication becomes an absolute prerequisite to woman's regeneration.

Another and very difficult point to guard against, is living or associating with people who frequently become angry with her or with others in her presence. If woman observes carefully she will find that anger produces a waste of the life and a feeling of nervous tremor all through the lower part of her body. No woman is in duty bound, under any circumstances, to live with a person who frequently becomes angry with her, and who curses her in word or in thought. Several cases have come under our observation in which a woman had been cursed by an angry person, and in each instance, some diseased state, usually affecting the sex directly, had fastened itself permanently upon her.

Because of such terrible results, we emphasize the fact, that woman should avoid associating with any one who fre-

quently becomes angry. Anger poisons the life, especially of women. There are many instances, of course, in which it would be with the greatest difficulty that she could free herself from such circumstances; but, if she expects success in the regeneration, she must in some way be relieved from such conditions. When the race has become more enlightened, anger on the part of the husband, especially to the extent of harsh or abusive language—not to mention curses or profane language—will be sufficient cause for divorce.

One more common and prolific source of weakness in woman is—fear. She should study continually to conquer fear in all its manifestations. The most effectual way of doing this is a constant resistance to its influence; that is, a thing that is feared is the thing to be conquered, if it is possible or practicable. Not that people should unreasonably risk their health or expose themselves to physical danger; that of which we speak is unreasonable fear, and

every one should discriminate between fear and a proper amount of caution. Caution is not fear, and fear is not caution. These points just given do not constitute an entire list of the sources of the poisoning and depleting of the sex-life, but they form a suggestion for the reasonable woman to think about, to analyze her experience and to learn therefrom.

TREATMENT OF LEUCORRHŒA

THE manifestations of leucorrhœa are as varied as there are different individuals and circumstances surrounding the individual. We have said that leucorrhœa is the excessive discharge of the seed; of course this will be disputed by some physicians, because, in extreme cases, where the organs are thoroughly diseased, the diseased elements are being thrown off with the discharge. In all moderate or ordinary cases of leucorrhœa the following recipe will be found efficient:

The first manifestation of disease in the discharge of the seed, is an excess of acid,

arising through the common principle of fermentation. To remove this, take about one-half teaspoonful of bicarbonate of sodium, or common baking soda, and put it in a teacupful of warm water. Stir until dissolved. Then fill another teacup with warm water, adding enough cider vinegar to make an effervescence when a drop of the soda and water, which has been prepared, is dropped into it. The water should contain just enough vinegar to turn white when a drop of the soda and water is dropped into it; if there is much vinegar in the water, it will be too severe.

Take an ordinary vaginal syringe and syringe first into the parts the vinegar and water. Do this while lying in such a position as to retain all the water possible. Then thoroughly free the syringe from the vinegar-water, and fill it with the soda-water, and empty it into the vagina, which still holds the vinegar-water. This will cause an effervescence, the gasses of which will penetrate all the affected parts,

and will neutralize the acid and sweeten the organ. Where leucorrhœa has continued long enough to manifest as membranous leucorrhœa or to have an offensive odor, it will be necessary to take this douche every morning for about four days, then every second morning for about ten days. Then carefully examine to see if the exudations from the organ have resumed a healthy color—a whitish appearance, with no attendant odor. Of course, where there is only slight acidity, it will be sufficient to take these douches four or five times—three or four times in some instances.

We do not believe that this remedy will be sufficient in very extreme cases; for where the nature of the difficulty is such as to produce green discharges, the cause lies either in a vitiated imagination on the part of the individual, or in poisonous associations. In either case much thought must be given by the woman to discover means of freeing herself from these

vitiating surroundings. In other extreme cases, such as the membranous leucorrhœa, after a careful attention to the mental conditions before referred to, she will be ready to begin the effort to retain the seed; for as the discharge of the seed in the first place produced weakness, and the weakness increased the discharge, so the retention of the life will strengthen the body and gradually decrease the waste.

The foregoing does not take into consideration the effects of venereal diseases which must have special treatment. It is probable that few if any who are interested in these instructions are affected by such diseases.

SEXUAL ACTIVITY

IN "Practical Methods" we have said much for men about the creation of life to supply the demands of the body; but we are satisfied that the great majority of women will find that as soon as they are enabled to stop all waste of the seed they will have all the sex activity that their

will power is able to control, even in the case of those who have never known what it is to have passion. It may not manifest itself to woman's consciousness as passion, but only as a strong love active within, or a reaching out for an ideal companion—one to love and to caress. At this point of woman's attainment, when she begins to possess a small degree of the purity of the life-forces, she is apt to yield to that love passion and attach herself to some man, and thereby become involved in generation; for, as woman's nature becomes potent with life, through stopping the abnormal waste of it, she grows very attractive to the opposite sex, and man's personality has a most powerful influence on her inner consciousness, and especially on her love nature. We believe that five out of ten of all women who begin to attain in this life, will fall and fail at this point. While they will have gained much from the conservation, in the way of health and vitality—unless they are led

astray by the new-found fountains of love-life—yet it seems sad that they should stop so far short of the grand things that lie just before them, and within their reach. Again, the medical profession teaches that when passion begins its activity, a fluid forms in the vagina for the lubricating of the parts and preparing for the sexual act, and that the discharge of this is no waste of the seed; but we are prepared to say that when passion is excited, it is the transmuted seed that lubricates the parts, and, therefore, it should not be allowed to escape.

MENSTRUATION

ALL women have been taught that menstruation is an absolute necessity to health, but such is not the case.

There are two distinct conditions of nature; viz., one, governed by the law of generation, and, consequently periodic menstruation; the other is not under the law of generation, but the body is in harmony with the divine law of regeneration,

and free from menstruation. The latter condition would often exist among young girls of the higher type of womanhood, were it not for the ignorance of this subject on the part of parents and medical advisers. Through the agency of drugs and mental impression, they have been forced down under the law of generation and periodic menstruation. Some of the purest blossoms with whom earth has been blessed, have been either killed or their health ruined for life by forcing menstruation through drugs. The woman who would reach these high attainments must rise above the law of generation in herself, and rise into the superior law of regeneration. When this has been accomplished, menstruation will cease. It must be remembered, however, that woman's work is not to overcome menstruation—that is, there should under no circumstances be an effort of the will to prevent the discharge of the menstrual flow, but the effort of the will should be firmly fixed

against the condition that causes the flow, and if woman watches her feelings carefully after she has succeeded somewhat in conserving the seed, she will observe that the menstrual period is preceded by certain mental states and the inflowing of certain magnetic currents, which produce the menstrual condition in her. Here is the point of woman's work, that is, to prevent those mental states and the inflowing of those vitiated currents that produce menstruation.

In the present mental state of the race, woman will have to overcome the thought and magnetic HABIT of woman in all the centuries past. This HABIT has become so established that it has become the natural sequence of the conditions of the world-life. She must carefully watch that magnetic condition that flows in at regular intervals and produces the menstrual state and study how to avoid it by holding the thought-consciousness on God and the angelic state of divine purity. If she

is fully successful in doing this the menses will of themselves gradually disappear. They are the wound from the fall, which can be healed only by turning the life-currents from their downward course.

IMPORTANT TIME OF THE MONTH

THE effect of the menstrual period is to deplete the system of life, and each month after its cessation there is for a few days, an increased activity of the sex-nature and consequently, more life is generated than ordinarily. This is nature's method of supplying the demands of the depleted system; and at this time every care should be used to guard the life that is being generated so rapidly. The conservation at this period is the most important work of all the month. It will be well also to be specially on guard when the moon is in the sign in which the earth was at the time of birth. When woman is in the normal state of generation the menstrual period will have

just passed at this time, and then there begins to be the danger of loss of the new life that begins to be generated in the body. This danger of loss will continue to increase for about eight or nine days, or until the moon reaches the sign which it was in at the time of her birth, called in Solar Biology the polarity. While the danger of loss will not have passed when the moon has passed this sign, yet the extreme stress of danger will be over. Another period of great danger of loss is when the moon passes through the sign that was rising at the hour of birth. Thus there are three periods of greatest danger: The first when the moon passes through the sign that the earth was in at birth; second, when it passes through the sign it was in at birth; and third, when it passes through the sign that was rising at the hour of birth.

THE ESCAPE OF THE SEED

WITH many women the escape of the seed is almost imperceptible so that only

experience can teach her when she is fully conserving. There may be the frequent escape of, perhaps, only a drop at a time with no attending sensation. This is removed by the friction of the clothing; and so the escape of the life-forces goes on continually, and there is often a more thorough depletion than in the case of a person who loses by frequent orgasms. In many cases this gradual loss is the only way in which the seed escapes; in others, where the sex-nature is active and life is generated rapidly, there may be at times, in addition to this gradual loss, an involuntary orgasm. Therefore, some women have to guard against two dangers—that of preventing the imperceptible escape of the life-forces, and that of guarding against the loss by an orgasm.

In the effort to conserve, every woman must recognize the fact, that she should not allow the slightest moisture to escape from the sex-organ at any time, except during menstruation. At all times she

must watch this with greatest care—night and day. No one can tell her just how to do this. It is done by taking control of the muscular action by the power of the will; and experience alone can teach her just how to make this practical. In order to command the will necessary to accomplish results, she must feel the importance of what she has undertaken; she must have the realization ever present, that, for her, this is the most serious thing in all the universe, and the one to which all else must bend, no matter what sacrifice of her comfort and convenience she may be required to make, or to what extremes it may be necessary to go.

As we have just said, no one can teach woman exactly what mental attitude is necessary, or how to apply the will, in order to get control of, and prevent the discharge of the life. The task with some will be comparatively easy; with others, exceedingly difficult.

Some may be able to stop the waste al-

most immediately; others will struggle on for years before it is accomplished. Those who are able to accomplish it readily are they with whom the muscles governing those organs are well developed and under the conscious control of the will. Such people are seldom troubled with leucorrhœa and are, consequently healthy and strong; therefore, they have not so far to go as those who have no consciousness of the muscles of the sex-organs, and have never developed them, consequently, they have all that work yet to accomplish.

As we have said, there is a great number of women, who, as soon as the regenerate life is suggested to them, exclaim, "I would have no trouble in living such a life, because I never have any passion!" and they remain satisfied with themselves and make no effort. But this class of women will have more trouble than any other, because these women know nothing about the muscles of that

organ, or the mental process by which that function is governed. Such persons must learn how to control the organ by the will, and then, by long and tedious effort, develop the muscles so as to make them efficient.

It is by the power of the mind and will that these muscles can be called into action; and by being continually exercised in this direction they gain power and efficiency. While the muscles are instruments used for handling the life-forces, yet, there is a power beyond even that of the muscles (women, by a little thought, will readily understand this) by which the seed is drawn up into the body and held in its place. This is a mental effort peculiar to woman's nature, and we are unable even to approach instructions as to how it is accomplished; but the angel of God who will be sent to all those that strive to overcome and have consecrated their lives to God will impress instructions upon the inner consciousness so that correct knowl-

edge will be obtained. Our beloved Creator is very wise, and has never put a burden upon any of his creatures without giving them abundant knowledge and strength to overcome.

Woman's mind is peculiarly adapted for this hidden and subtle control of the life-forces, energies and thoughts—far more than the mind of man. This has been proved in the past, for, during the time of the witches and wizards, there were ten witches to one wizard; and we think that among the mediums of modern Spiritualism there will be found existing the same proportion. Woman must learn how effectually to use this so-called occult power in the control of the life-forces of her own body. By doing so, she learns how to use those magic powers latent within her own organism; so that, in order to reach attainments within herself, she is forced to learn how to use those highly mystic gifts, not only within her own body, but in every direction in which they

are needed. There is a great deal said at the present time about obtaining magic power; but the true occultist, or Christian, need not study methods to obtain these powers; they have only to study and practice methods of self-control, in bringing all the life-currents and thought-currents into harmony with Divinity. By doing so, they will find they have obtained greater powers than do those who make the mystic a pursuit.

IMPORTANCE OF TOTAL CONSERVATION

THE importance of *total* conservation cannot be too often repeated or too strongly impressed upon the minds of the women who have undertaken the work of regeneration. Even women who think they have been practically living the life for years show a most surprising ignorance of the care necessary to guard this most precious treasure of stored life. One will take frequent douches, thus thoughtlessly washing away what nature may have been several days gathering. Another allows

the escape of what she thinks to be only water, not knowing that when the seed has reached this translucent state, it has almost completed the process of transmutation and is nearly ready to be taken up by the lymphatic system, and consequently, although more difficult to retain, is a greater loss if allowed to escape.

As success attends the effort to conserve the seed, the life-forces become more potent. They no longer flow downward in a dull, sluggish current, whose escape is so insidious as to require the utmost watchfulness, but the stored life becomes transparent like the clearest water, and so potent with electric energy that the escape of a few drops is sufficient to shake the entire nervous system. Of course it requires great will to control such power, but, if one has been constantly gathering from the fountain of all power, with the greater need for strength to command, has come the power to command. As woman progresses, the currents are con-

stantly becoming more firmly established in an upward course, and the interior attitude of control a thing more of habit; so that there will come a time when the struggle of combat will give place to victory, and she will be seen as the woman shown to John in Revelation, "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. xii. 1).

SUGGESTIVE FACTS

LIFE in the human body runs as a stream or current. In the generation it tends downward, and consequently there is a continual loss of all but barely enough, so to speak, to run the machinery of the body; and, as Paul so truly said, the "minding of the flesh is death," for living in the senses, and giving attention to them, subordinates the mind to the forces of generation.

In the regeneration, the currents of life are all turned toward the head, and the

sex function becomes like the furnace to the engine. All the life generated therein is drawn up through the lymphatic glands into the receptaculum chyli, thence through the thoracic duct into the blood, from which the pure elements of life are taken up as nerve-fluid which is further transmuted into the elements of mind, magnetism, electricity, the terminology of which is as indefinite as the knowledge of what life is in its substance. The great work to be accomplished in woman—in fact, in man and in woman—is to stop that woful waste of the very vital substance of her being.

Instances in which the course of a woman's life has been turned are suggestive of methods that may be employed by those who are striving to rise into divine order. We must remember first that the mind governs the body, that without mind it is an inanimate clod. Many instances have occurred in which the menses have stopped with women—the body seeming

to be aflame with life, light and buoyancy through the whole nature—love, enjoyment, and mentality, having been absorbed in the rythm of music and of motion, such as dancing, roller skating, or anything that has caused the body to move in rythmic harmony with the seven tones of music, the seven tones of vibration in the cause, or creative world.

Those whose eyes have been opened, and who have been permitted to see the redeemed feminine souls, who, on the spirit side of life, have entered into the universal harmonies, have seen them, as they approach the earth, singing and swaying with the rythm of v hat seems to be a celestial song formed by the vibration of every part of the body. In order that music may turn the forces of creative life, the soul, the intellect, and the body must all in unison float in the joys of life's harmonies.

There have been cases in which intense interest, in business or pleasure, absorb-

ing the entire consciousness of the body, has turned the forces. Sometimes when women are thrown into spheres of mental activity which carry them to great extremes, it will produce the same result. Whilst all things, in the order mentioned, will turn the course of life and stop the menses, they do not kill out the life-creating power, or in other words, do not cause a woman to pass the manopause. But instances in which the currents are turned through worry, anxiety, great sadness, or fear, have actually killed out the life-creative powers, and ravages, as those of old age, have begun in the body. It would be impossible for us to give methods of applying the foregoing principles, because women are so situated that few can do more than strive for the establishment of harmony in the body. These are but suggestions to aid the one who is striving to reach these attainments; and we have no hope of any one reaching them who has not sufficient mental capacity to perceive

the value of what has just been said.

RESULTS OF REGENERATION

WOMEN may expect, as the first result of her efforts, many surprising experiences. Each one's experiences will vary according to her mental tendencies and organic qualities. First among the things generally experienced is an increase of the love-passion; and, if she is in a proper attitude toward Divinity, she will realize an added spirit of devotion—a devotion that will spring up in the soul spontaneously, causing the consciousness to recognize Divinity, and to realize a nearness and harmony with God and the cause world, never before known. Then there will well up within her a love for all principles and things which God has made.

If the maternal principle is very strong in the woman, it will gild the old life of generation with a golden light of glory, transcending all former imagination. Whatever is dominant or strong, deep

down in the nature of woman, will be brought to the surface, touched with a magic light, beauty and excellence, which, unless the mind has been fixed intelligently upon the highest goal of human attainment, and the soul and body dedicated unreservedly to God, following absolutely the guidance, will surely lead her off into by-paths, and will, sooner or later, bring her back into the old condition of generation and the waste of life. For not only does the conservation of the seed bring out and mature the good that is in woman, but if there are evil desires, passions and inclinations, conservation will also strengthen them and bring them out in all their fulness. Thus it becomes absolutely necessary that there should be established in the beginning of the work of regeneration a keen sense of and correct discrimination between good and evil, right and wrong. She must also have established a clear and well-defined idea of her object, without which evil results

may obtain as well as the resulting good. It must be borne in mind that the greatest good, perverted, becomes the greatest evil, and the only evil in the world is perverted good. Therefore we emphasize the necessity of careful thought, and the establishment in the mind of what good is and what evil is; also a well-defined idea of the object toward which the woman aspires.

Although woman is more imaginative and devotional than man, yet, as soon as she begins the work of regeneration in her own body, she is in far greater danger of being led from the path that leads to the highest goal, and, so to speak, fall by the wayside; for her highest imaginations in the past will soon be eclipsed by the pictures presented to her consciousness of things belonging to the old age and order of life, but from a much higher and grander point of view.

If, however, she closes her eyes to all earthly pleasures and emoluments, and refuses to behold anything but the mind

and will of God, the Everlasting Father, those alluring visions will soon pass away, and give place to a knowledge concerning the new and higher order of life—knowledge relating to the cause world; and she will perceive methods by which she and the race may enter into the current of the life and mind of God, and may establish on earth a heavenly home, wherein all the womanly instincts will find the most perfect and harmonious expression, upon a plane so high and grand, that Paul's words will be insufficient to express their realization, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things that God has prepared for those that love him" (I. Cor. ii. 9). But how few there are of those scattered in the outer world who, on beginning to awaken to the new life, will not accept of higher conditions that belong to the old order, and thus fail utterly to reach the high goal.

May Divine Wisdom guide you, and bless this message to the good of His people.

“I will be what I will to be.”

I mean to tread this narrow way,
Whatever may betide ;
I care not what my flesh may say,
In all its lordly pride ;
I will be what I will to be ;
From all the chains of sense set free.

I will to be at one with God—
And that and nothing less—
In everything with full accord
I will in His ways press.
E'en though He say the flesh must die ;
At once that flesh I'll mortify.

If I am weak, what matter that ?
The Master's ^{de}al and true.
His spirit's leadings have begat
What can but bring me through.
Ne'er as a coward will I flee
The strife which sets my inmost free.

I am determined to pursue
The course I have begun ;
And with abounding life in view
All down that course I'll run.
Hinder me not, you fearful crew ;
To all that's good I will be true.

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