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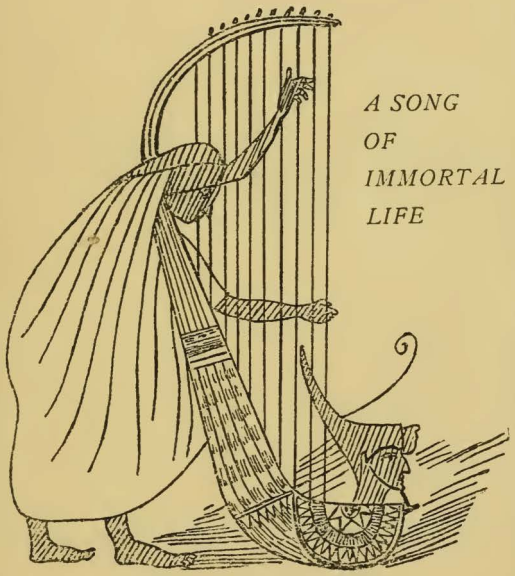
THE MAJESTY OF SEX

BY

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"Her Bungalow," "Success," "Woman Revealed."



A SONG OF IMMORTAL LIFE

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NANCY McKAY GORDON

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THIS BOOK IS DEDICATED TO THAT SPIRIT WHOSE SOUL
—BE-WINGED—TOOK FLIGHT AT THE
DAWN OF A DAY.

"Job's wish that his enemy had written a book, trite as it is, we fear is not half apprehended, at least by those who have never put their hand to perform the like. Book means back, or that which is exposed. 'I gave my back to the smiters.' Hence to write a book, the book of one's most sacred and cherished thoughts, is to expose the personality at its weakest and most unguarded points."

PREFACE



N presenting this unsolved theme to her readers, the author has not only suggested the way but has given to them a truth—not a secret. This she cannot do, for there is no secret save that which the soul unveils for itself!

Those who are seeking an antidote for the so-called Sex-question, or the solution of any other social problem, will not find it in this book. But for all those who are seeking the heart of things and the center of their own being, the book will prove elucidative; to those who have found what they are seeking, there is no elucidation necessary.

The GREAT ART, the Science of Regeneration, may be taught up to a certain point; when this is reached, each individual must do the WORK himself. But care must be taken that no part of the WORK be neglected; therefore, this book is written for and given to those who desire to know the WAY.

N. M. G.

INTRODUCTION



THE work of redemption has been called the Great Work. The mediæval alchemists have written of it in their own mysterious jargon. How often have they confounded their readers in their sulphurs and sublimations, while heating them in their many vessels and vases! And to think that things are heated because not otherwise available!—The alchemists have done kingly service to all their readers.

The earth is a kettle in which many things are "done." Many of the "things" are done; multitudes are ready to digest themselves, a coarse term for transmuting themselves. These are all great souls, and to them mysteries should be made plain. Upon the full assurance that an exposition will be of no service to the undeserving, this work is published—but also with a view to the fact that the majority of the American people are ready and waiting for vibratory life. Man need not at the present time, for any golden purpose whatever, be divided into so many fires, or woman into so many vessels. Nor need the number of fixations and

sublimations be given; for, when once begun, the work will end well, and those concerned will know it, even without a knowledge of what the old fire-philosophers meant by their dubious terms.

The present tendency of this great Republic is onward—forever onward! A race of men and women, having passed through the fires of an old world, is once more coming into prominence; and memories of things eternal, but in expression gone by, are flashing brilliant scintillations into the world of the American people. Multitudes are seeking to lay hold of the fitful light. Men are not content with a life of motion merely, but yearn for the rapid vibrations. They want the celestial impetuosity of the gods. They intend to scale the heavens! But it is known that regeneration is necessary, and its science is desperately sought. Usually it is attempted to thwart the external law and cheat both earth and heaven, by denying and deadening the outer expression of Self in body and personality. This proves but the inevitable preparatory for entrance into the lofty halls of the archaic Science of Regeneration.

This science deals with the outer as the material whereof the inner is finished, and instructs in the laws of building without hands. The students learn that body and personality

are not to be laid aside but to come into full and godly possession! The body is to be rarified of its density, and the personality made a true expression of its individuality. To be an individual without personality is the same as to have an existence without Being. It is the dire calamity of souls in Hades.

The rarification is done by transmutation. Transmutation is that process by which the natural motion of the life-essence of any given body is checked in its outward tendency, turned inward and utilized. The effect of it is that the body concerned is rejuvenated instead of wasted. In the process of time it loses its density, as the result of the wasting of non-essentials. Such a body then becomes an obedient instrument, and through it the light of the soul shines clearly forth. The man is translated into Godhood and the finite becomes Infinite. The body becomes soul; personality, the glorious expression of individuality; and the stirring vibrations of endless life pulsate through the godly Being!

The mysteries of Aphrodite is the science of regeneration; and transmutation is accomplished through that powerful agency named Love. As Love is the transmuting power, it is necessary to know Love. The present work introduces the Wanderer into Her holy pres-

ence. May he find what he seeks! May his wings grow strong!

Love is not self-control, and the word is not used in this work in such a sense. Men have practiced self-control for ages and found it but a preparation for the sacred festival. Love is celestial, destitute of control, in the reckless abandonment of souls.

The arrangement of paragraphs and contents of each, is left to chance, and this may prove the one obscurity of the work. However, one paragraph is complemented and explained by others.

In speaking of things celestial, one is apt to use strange terminology and still maintain that such is the most consistent. As the essence of the Universe is God, of belief truth, of Man spirit—so is the essence of language its meaning; and the external is apt to reflect the internal.

JOHAN WASHUUS.

THE MAJESTY OF SEX



HE earth is a globe badly made," says Flammarion when he finds that a man on Neptune, forty years old, was born two thousand years before the building of the pyramids. This means that he enjoys a life of about one hundred and sixty-five years to the earthly man's life of one year, or six thousand and six hundred years to forty. It is true that the earth is a sphere of intense rapidity, of impetuous motion and rigid measures! a testing place and a chamber of ordeal, perilous and final!

As a whole the globe symbolizes this chamber or womb, out of which all things come forth organized, and into which they again disappear glorified. This coming and disappearing is the universal operation of sex law. The sex law is also symbolized particularly in the shape and condition of the different parts of the globe. Thus it now appears, as it will even more clearly after we have deduced the great harmony from the particulars, that the earth is not so badly made, after all, but is a

perfect expression of the one great Law—that of Sex.

From flies to planets there is but this one mode of manifestation. When the Word was spoken into the Abyss it took effect according to this same law. The entire Universe was brought forth and is maintained through this mode and method. The mode and method of primal creation continues and will continue, and having observed this we name it the law of generation.

Nothing is more perfect than THAT WHICH IS; and THAT WHICH IS expresses its perfection through the law of generation. The earth is not only expressed through this law but is, itself, a perfect image of this law in operation. It is a perfect dual unit within the great Universal Unit called the World.

The great harmony consists of the beautiful interplaying of the two forces, masculine and feminine. As far as the earth is concerned, it seems that the interplaying is perfect, in-as-much as it is balanced in its course, and appears at regular intervals in Summer or Winter garb. How well do the centripetal and centrifugal forces interact, keeping the globe in her rightful course and condition!

As long as these do interplay well, this

dual entity, the earth, will remain a whole in harmonious condition and will not swerve out of its course. So with man and woman. They constitute one dual entity, and as long as the two forces interact divinely, so long will they remain divine in harmony and unswerving wholeness. But as soon as one of them predominates or wanes, there will ensue either a furious conflagration in passionate sensuality, or an actual disintegration of the entity—even a solution into physical death!





o return to the earth on which we move and of which we have a part —by the shape and relative position of continents shall we know the destinies of nations and empires! The Western hemisphere has the most perfect shape, and its different parts have occupied the most fortunate positions to each other, of all countries, for millions of years. It will be noticed by consulting maps of the world at different periods, that the triangular shaped continent is always tapering southward. This is the case all around the globe at the present day, but more especially so with the American portion of it. This part

is nearly perfect. And it is but reasonable to infer that perfection appears uniformly throughout the Universe—thus perfections in continents follow the perfections in mankind, and, on a lower scale, *vice versa*.

When a perfect nation shall appear upon earth, a perfect continent in shape, position and condition shall be found prepared for it. *Perfection consists in the most beautiful harmony with the law of creation.* This law is not that of generation only, but of regeneration as well; a harmonious interplaying of the two creative forces.

It will be found that the different parts of the Western hemisphere are so situated as to make such a harmonious interplay readily practicable. Herein lies the greatness of the America to come. It is not perfect, nor will it be, but it approaches perfection, and there are immense future possibilities!





HE North pole is of a masculine nature, while that of the South is feminine. A continuous intercourse is forever taking place between these two centres. By this interaction, the forces are utilized into life abundant, which springs forth in all manner of manifestation. From the Northern pole is projected a triangular continent. Relative to the pole this triangle is feminine and receives all the energetic vigor of that Northern centre—while, at the same time, like a benediction and anointment out of an overflowing vessel, it bathes the projector in its feminine balm. But this continent is not only feminine; it is also, in respect to South America, masculine. It is not only the feminine triangle, but also the masculine triad. As this latter, it projects the masculine energy into the Southern continent which, relative to it, is feminine in both shape, position and condition. This same Southern triangle is also, relative to the South pole, a masculine triad.

As the Northern triangle anoints the Northern centre with its femininity, so does the Southern triangle, in turn, anoint the Northern triad as out of a "horn of plenty"—while it again, as a triad, is bathed in the femi-

ninity of the Southern centre into which it is pouring its masculinity.





T present, in this grand republic of ours, there is an abundance of cold, rugged grandeur in its masculine activity—an impetuosity that must, inevitably, if not tempered by the soothing gentleness of the South, revert in madness upon its own centre and go to destruction in conflagration. This is one way of the world's end.

In the Southern portion of this hemisphere there is at present such a degree of torpid, indolent stillness, that if not stirred by the crackling brand of activity from the North, it must inevitably relapse in faintness upon its own watery centre and find its end and disintegration in a deluge. This is the other way of the world's end; and the theologians and physicists need wrangle no longer about it—they are all partly right, though mostly wrong!

Evidently, however, neither of these calamities are to happen. The relative position of continents and condition of nations on this

Western hemisphere, are such as to prophesy the evolution of a wonderful race of men and women, as well as a civilization heretofore not attained—while all cataclysms of importance will occur on the Eastern hemisphere, as a natural consequence of its conditions and structure.

Already the vigor of the North is pouring into Mexico, which is the southern of the three angles; while it in turn pours over the North the gentleness from its feminine cornucopia. Through it the continent of South America will be affected in the same way, and will also affect.

Some day there will be a thunderous cry for the integrity of America instead of the lesser one of integrity of the Union, which was but a precursor to the coming. Then again will gods be walking upon the earth; such men and women as will know how to utilize their forces, not only as well as the earth does, but infinitely better! Then will the true scientific religion come into higher vogue than ever. Of this religion, always uppermost at the high tide of civilizations, as well as at the tribal infancy where it lingers as memories of former greatness, we have remnants scattered over the entire globe, as well as vague recollections among

every people. It is called the Phallic religion. It is the worship of man's own godliness which is, indeed, the only godliness he is concerned with. To woman, man is her only god and saviour; to man, woman is his only godhood and redeemer.

The specific organs through which their godliness is exercised and proven, have at such times, and more or less to-day, been revered and worshipped. We will look a little closer into this worship, and do so with reverence.

There have been times on earth when men and women worshipped each other and thus consecrated all believers; but, alas! as the cycle of retrogression set in, this grandeur became too dazzling to closing eyes, and the gods and goddesses were veiled in symbols. These symbols nearly always represented the generative organs which are also the regenerative ones. A peep into this symbolism will be instructive.





HE primæval faith of mankind was unmixed. From records of the earliest man, we may safely infer that it was Sun or Sex worship. According to these, Sun worship characterized all the earlier pagan races, and the most salient point in this religion was that of asceticism. This asceticism was the expression of its unmixed purity. The two dominant forces which have ever ruled humanity are man's spiritual nature and his sex nature.

The first principle of earthly existence, whether in animal or Man, is the desire to produce and reproduce life. It is a sacred desire, and a paramount principle as grand as the birth of suns or the foundation of worlds. In the aggregate of the universe the creative functioning is the highest and most wonderful with which the human mind can invest Deity. And in the beginning of earthly existence it was thus considered.

In the remote ages when sex worship was incorporated into a religious ritual, the best and highest thoughts clustered around the subject of generation, elevating it to the pinnacle of holiness. Physical generation was considered the gateway whereby the soul entered upon its royal path of progression. Through

this pathway of Love it was fitted for its celestial destiny—its re-entrance into its heavenly state. But in the process of time, as all sacred ideals are apt to be transformed into material expressions, the law of generation came to be regarded as a physical enjoyment. Stimulated by the excessive sensual nature of man, sex worship was dethroned from its pinnacle of Holiness—Wholeness. Hence through the wisdom of the philosophical priesthood the sacred truths were veiled.

Amongst these emblems of Sex or Sun worship, most generally seen and constantly combined with monumental antiquity, are the Phallus or Lingham, the triangle, the serpent with its tail in its mouth, and a vast number of geometrical figures, including the cross, square, and circle.



HE Bible, from beginning to end, teaches both Sun and Sex worship. These two religions are so interblended that it is impossible to separate them or give them a distinct definition. Jesus, the Christ, so entangled His teachings with those of the earlier Sun-gods—Apollo,

Osiris and others—that even his birth has become confused with the day of the Sun's rebirth; further he suffered himself to be crucified upon the cross which, ages before, was held in reverence all over the world as a sex symbol.

Sculptured over the temples of the orient is the cross in its many forms, and it signifies the generative power. It was originally represented as a trinity, and for this reason a sacredness was attributed to the number three. Every cross has its soul-ar—Sun-center. Every man who permits himself to be crucified becomes a Sun-Christ—veiled in human form. The soul thus reflecting its own radiance, is a Sun and mirror for the Divine glory of the redeemed man. When the soul returns to its center of Love, it regains its memory concerning its Divine Source and is lifted into complete consciousness of its own absoluteness.

The ancients recognized the Sun as the Giver of Life, and the center of the Universe; even the most savage gave vent to their religious joy in dancing, singing of psalms, and offering of sacrifice to the Giver. The nature and meaning of these religious rites were well known to the old Britons; and the rites of the Druids were an interblending of the Sun and Sex wor-

ship. There are now to be found in Great Britain piles of stone formed in circles, with others horizontally laid across them, all of which are remnants of the Druid Sun worship. The upright pillars are the Plalli, and the horizontal slabs are Yonic, while both together form the mystical gate of Tau.

The cross is found everywhere in the Universe from the letter T of the alphabet to the southern cross in the sky! The hammer of Thor with its flashes of lightning, is a masculine symbol; but the femininity of this same emblem is indicated by the Mayas of Yucatan when they send their supplication for rain and other feminine blessings, to that starry cross above them. No matter the variableness in which it may be found, it signifies the fertility, fecundity and creative constructiveness of the sex principle.



THE female organ was symbolized by a circle or any object that implied receptivity or fruitfulness. The union of this unit with the male triad was designated by the sacred and mystical number four. This was the original

form of the eight sided cross of the Hebrews, and it was upon this cross that Jesus was crucified, the point of crucifixion piercing the Heart—His Love-nature. So it is ever in man's life—the point of crucifixion pierces the most vulnerable, as well as the most vital, part of his being.

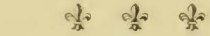
Another figure of feminine virginity is an elongated circle with cross-bars, secured in such a manner that they cannot be removed. It indicates that the door is closed. The poet had reference to this symbol when he sang:

> **"A garden inclosed is my spouse, a spring shut up, a fountain sealed."**

Not even a Divine Master can enter the door of the cavern leading to the Mount of Zion, save as his Holy Mistress removes the bars from the entrance.

The Ark of the Covenant was a symbol of the preservation of the germ of Life or that which was most sacred and precious. The ark containing Aaron's rod—a masculine symbol, the Cup of Manna—a feminine symbol, and the two tables of the Law—masculine and feminine—was borne in triumph to Jerusalem while singing and dancing lifted the hearts in joy.

To dance is the same as to impregnate, redeem, elevate! It is the rythm of the harmonious action in dancing that crucifies the unregenerate or inharmonious element. As the rotation of the planets and constellations around the sun is the true dance so is it performed by men and women in a circle around a center occupied by one of either sex; the circle itself being Yonic, the center Phallic.





N the ritualistic church to-day the Ark still survives together with the Seraphim and Cherubim—male and female figures—on either side of it; but the sacred Flame which was wont to burn between them is quenched in the waters of generation.

All the fantastic ornateness of the ecclesiastical church of the present time is simply imitations and remnants of a long-forgotten liturgy. The robes and vestments worn by the priests are but the memory of antiquity. They were retained, after a distinct dress was adopted by man and woman, to indicate that the Deity is both male and female. The very steeples that crown the temples of God are sug-

gestive of the reverence accorded the "Divine Lingham," while the ship, or the structure itself, is feminine.

The Eucharist, giving and receiving of the bread and wine, is the holiest and most divine ritual ever presented to the people. Few realize the meaning of this sacred feast. Before it can be partaken of there must be an awakening of consciousness, an uplifting of the soul—a singing of psalms! Then the Lord's prayer—sanctification of the soul! Then comes the feast—giving of the Life essence to the Beloved! The male gives unto the female his blood, a drink that will quench her thirst for worldly things. She gives unto the Beloved her body, bread which sustains life! Without this feeding, not only Man and Woman but the entire Universe would crumble into dust.

Christ said, "Take eat of my body, drink of my blood." The Wine thus offered by Jesus signifies the life-essence of Man; the wafer is the bread of life with which the Woman feeds the multitudes. The whole Eucharist signifies the perfect marriage. With such perfect interchange the redemptive life is begun. Man satisfies the thirst of his Beloved, and she fills his soul with a divine food known only to the gods.

Solar or Sex worship was born from Man's

highest and deepest consciousness of the Divine plan, and it evolved into an almost perfect science. A perfect science is the only perfectly true religion. It is a course of instruction in which Man may learn the correspondence between himself and God, the seen and the unseen. It is a science as exact as that of mathematics and so vital that it not only gives promise but a full assurance of Man's resurrection. These old truths have never died. They have illumined the ages, and at various periods shone forth in the teachings of a master who had found his own redeemer in the form of Woman.

These flashes of light are beginning to illumine more brightly the present day.





T has been hinted that there was a time in this world when men and women worshipped each other. The basis for such worship lies in man's divinity. He is divine essentially, and divine he is in the high degree of self-consciousness to which he has attained! But when his self-consciousness is perfect then is he a Divinity.

This perfect self-consciousness is to be developed in but one way: the union of Man and

Woman. The man is that which completes the Woman; the Woman that which completes the Man. Therefore, there is to Man no higher Deity than Woman, nor to Woman a higher one than Man. Therefore, also, do they worship each other and attain to perfect self-consciousness—Godhood. In such a state Man is a god. As the Sohar says: The name Man can be applied only to the completed one—which is male and female. Such a one is Infinite! He is wonderful and glorious! All hail the glory of the one, King of the Morning, Lord of the Night!

Art thou Man according to the Sohar's definition? or art thou yet unbalanced? Know that there is but one manner of becoming whole: unite with the LOST ONE! Worship before that One! It is thy Divinity! Art thou male —She is thy Redeemer; art female—He is the One for thy glorification! Bow before the shrine of thy Divinity that thou mayst become Divine!

Thus men and women worshipped of old; thus a few worship now; and thus will the many worship again! Thus did they become gods and goddesses!—thus also did they become demi-gods when they so preferred.

Wouldst know the distinction between gods and demi-gods? Listen and ponder with thy in-

ward ear and heart: A divorce took place; and separated, ye entered the sphere of differentiation. In this sphere that which was divided seeks forever to be united; the male restlessly seeking the female, his redeemer. The female, peaceless, is blindly seeking her glorifier; until a memory dawns upon their horizon, and they bow down and worship. They worship and sacrifice—they offer their treasures at each other's shrine which is that of Love, until the redeemer or glorifier, as the case may be, overshadows the supplicant with grace. Then have they again found each other, and united are they whole—Divine—then do the two constitute a Godhood; she in him glorified, he in her redeemed. Such a being is Infinite!



THE demi-god is not a redeemed one, but one having worshipped at the altar of femininity without finding or uniting himself to His Own. He is yet a man—and a demi-god. One is always first male or female; then demi-god or demi-goddess; then comes perfect Godhood! One may remain a demi-god if one so desires. In such a state he is the master of all worldly

treasures and a near companion of the celestials!

Whoever seeks the exalted state let him worship! Let him worship even the symbols as men do in the present age! He shall some day find himself nearer to his Wholeness—Holiness.

Art thou a woman, ah, then bow thy gentle head in reverence and expectation to the one who shall come with his vigor and make thee whole. Worship before his strength that it may be thine! To thee he is all the Divinity there is! Offend him not with trifling; distance him not with petty desires—but invoke him unto thy heart with thy intensest yearning! Unite with him for Life Eternal and for Godhood; not for momentary satisfaction!

Art thou a man, ah, then pray that thou mayst behold thy Divinity in the one thou seekest! She is essentially divine, and Purity Herself; pray that thine eyes may behold her ravishing beauty in the light of everlasting joy! Tame thine animals as Perseus mastered the Medusa, or as Hermes lulled the Argus-eyed to sleep. Thy Divinity desires only thee—she spurns all thy beasts! Bow down before her altar and worship. Worship while Helios rises glorious in the East! Thou shouldst have worshipped while his chariot sped in mid-heaven;

thou wilt worship ere the glimmering West hides him from view—Watch and pray forever before her Holy Shrine. What is Woman's Holy Shrine? It is her love-nature—and that is her very self! Materialized, it is represented by the symbols of the triangle, the circle, the oval. For the time is not now, but near, when symbols shall be replaced by realities—when Woman shall be exalted into her rightful state as man's Divinity, when she shall recover her lost heritage forever! Her meaning and worth need not much longer be darkly veiled in symbols, for the era of awakening of sleepy eyes is dawning! Man will worship her for what she is, and she shall again bless him with the celestial beneficence that flows to him out of that part of her nature which is symbolized by the circle. Under her benedictions shall he grow into Wholeness. What is a Woman's benediction? It is symbolized by her left hand raised and thumb meeting fore finger forming an oval; the felicity and feminine love fill thy heart! It is thy life!—Sink into her warm sea of sanctified desire; when emerging thou wilt feel the thrills of dominion! And eventually thou shalt know thyself a god.

Sanctified Desire? Aye! Sink into no other sea.

Woman, thou who art forever seeking thy Divinity with so much fervor; custom and usage is against thy search. How often wouldst thou not adore at the sacred shrine of thy lordly lover! But thy day is dawning! Meanwhile thou knowest his symbols—the triad, the upright, and others.

Under the benediction of his strength thou wilt grow into the lily-like goddess of the Spheres of Joy. His blessing is symbolized by his lifted right hand, three fingers raised; be thou filled with the thrills of his masculine potency! It is thy life, and it vivifies unto Life Everlasting! Sanctify thy desire by hymns and prayers before the shrine of thy Lord, and he will ever bless thee. The word "bless" means to widen, open up, fertilize. Jephtah is the opener, the Sun, the LORD, thy Lover. Worship Him and He shall fructify thee, and thou shalt bear unto Him and unto thyself the Child of Everlasting Joy which is Eternal Life and Omnipotent Absoluteness!

Therefore it is said: The Life-Giving opens out for Jephtah; He dwells in the tents of heaven.



T is not a frequent occurrence in the history of this world, though extending through millions of years, nor is the fact generally known that mankind attain to such a height of godly purity of spirit, soul, and body, that man and woman worship each other. The contrary is, alas, the better known and the more frequently done! In animal passion they rush idiotically together, and, taking lust for love, they dissatisfy, and then loathe each other.

But, of course, these are the drastic measures of this sphere, agreed and submitted to by souls who want to live, learn, know, be. There is a lesson in every blind rush, and the day will dawn when the truth shall be known to all. Meanwhile they have the remnants of the godly ages yet among them, either as symbolical representations of particular human functions, ceremonies representing these functions, or images of the gods themselves, representing the outcome.

A consideration of the Greek God, Hermes, may prove most enlightening. His Egyptian progenitor, Thoth, is the God of the Divine Science, and so is Hermes. Wisdom is bestowed by him upon whomsoever seeks his favor. He can bestow this as it is his; it is his as he has

won it in rightful battle while yet a "child"—that is, while he was a child of this sphere. So have all gods been. So are we, and our destiny is Godhood. We shall win it as they did, as Hermes won it. While he was a child of earth he was shrewd and crafty, as it is necessary to be, and he "stole" the cattle of Apollo. Cattle means riches. Apollo is the rich fertilizer, the Sun. Hermes took possession of this richness and used it. That is, he mastered a rich fertilizing power that flowed within himself; and so he was brought before Zeus, the Most High, to account for his doings. The mastering was made through love, as we shall see more clearly when we come to consider him as a symbol.

He had mastered his sex nature and found in it the nectar of the gods. So, when he was confronted with Zeus he was not at all at a loss, but entertained him delightfully with the music that welled up from his heart. It was the celestial music of the Great Harmony. When Man and Woman have become harmonized through recognizing each other as their own Divinity, they will find themselves in delightful accord with the Great Harmony, listen to its ravishing strains, and feel its stirring vibrations in their own heart. Entranced they shall sit at the entrance to their court, resting in its

dulcet buoyancy. Zeus, the Most High, shall know them as his equals and recognize them as gods.

Such beings as Hermes are born of Zeus and Maia, of Reality and Illusion, of the High and the Low, of Loftiness and Strength. For Loftiness is of heaven, but Strength is of earth.





ERMES "stole" his father's scepter. This stealing was quite natural after having come into possession of Apollo's cattle. Man's sexual strength is referred to as Apollo's cattle, because it is Divine. Having learned his strength and come into possession of it, he shall also learn its use. He shall rule as the gods ruled! All conditions, be they high or low, spiritual or material, shall be subservient to him. He holds the scepter in his right hand. That is, he has full command of himself, and therefore of all else. His dominion is infinite.

Of course, he "stole" Aphrodite's girdle, too—as every man must! Without it he could not come into possession of his own strength, because—it is found only on the other side of the girdle.

In Aphrodite's girdle is held the beneficence of woman. Woman is the goddess whose girdle man must "steal" ere he can "steal" anything else. This beneficence or benediction issues from Woman's love-nature, and, as before stated, is symbolized by the circle, girdle. This "girdle" is also the garder, which afterward became so well known as garter. Only kings can "pick it up," and only ladies of high rank can "lose it."

Hermes was, indeed, king, and Aphrodite anointed and crowned him; she loved him into consciousness of his kingship. And, of course, he stole Ares' sword also. Zeus' sceptre indicates, especially, dominion above; and the sword of Ares dominion below. As the possessor of Ares' sword, Hermes is "the first cause of all wealth, come whence it may."





AN, "seek ye first the kingdom of heaven, and all things shall be added unto you." That is, "steal" first the girdle of Aphrodite, and all material wealth is at your feet—and you, yourself, are the cause of it. Demand it while in the mystic union with Aphrodite, and it will be

found by you as if you had created it—and so you have! Then wealth will constitute the "mysterious third" which always attends a marriage. Or, demand in love, the springing forth of your own Godhood into visible form, and, as the mysterious third, it will surely spring forth to your own godly delight! You shall indeed find whatsoever you seek—it is so decreed since the foundation of the world.

Thus is Hermes the god of commerce, trade, prudence, shrewdness and even cunning. He is the protector of thieves, because he is himself a thief; he stole from the gods their secret of being gods.

Hermes found in the embrace of Aphrodite that which made him whole. Aphrodite is to be found only in the Woman you love. In her embrace shall you find that which completes you. It is, as has been said, her very self. When you have attained this celestial completeness, you are perfectly balanced in Libra, as Aphrodite was sometimes called. Then all manner of speech shall be yours, even as were you living in a continual feast of Pentecost. Therefore is Hermes also the god of oratory and oracles. Therefore, also, is he the messenger of the gods and the comforter of men. Every one claiming either of these offices must be a Her-

mes, and only in as much as he is Hermes can he do justice to his office. Such a one instructs by the spoken thought, and he is, himself, a living symbol of THOUGHT. His name is Thought, or Thoth. He fulfills his office as prophet, teacher, instructor, only in the degree he is a Thinker. He is a Thinker in the degree he is Thoth or Hermes. He is Thoth or Hermes in the degree he is balanced, that is, androgyne. In the same degree he is androgyne is he whole. In the degree he is whole is he powerful; to the degree of his power can he execute the duties of his office.





AN is a Thinker in the degree he is whole, androgyne. As he is androgyne his thoughts are so—they are whole, wholesome. As they are androgyne, wholesome, so are they powerful and effective. There is naught in this world that is powerful and effective in accomplishment without being androgyne. The very Godhood of the gods depends upon their being androgyne! A thought could not be conveyed in any manner were it not androgyne, much less take effect!—Nay, it could not even be con-

ceived, thought, or brought forth in any way. The effectiveness of thought depends upon its wholesomeness, its wholesomeness upon its partaking of both a male and a female nature. Then, indeed, does it become irresistible as a thing of intrinsic value and perpetual velocity. Therefore—the thought conceived while in sexual conjunction becomes an overwhelming thing in executive capability.

Hermes symbolizes such a Thought. He never fails to accomplish what he wills to accomplish. As such he is a symbol for those more or less like himself. But he also symbolizes thought as that fitful thing that now and then dawns on the mind of the majority of men —like unto one throwing brilliant sparks into dark places.

As such, it is said of him:

"Foot-feathered Mercury appear'd sublime
Beyond the tall tree-tops; and in less time
Than shoots the slanted hail-storm, down he dropt
Toward the ground; but rested not, nor stopt
One moment from his home; only the sward
He with his wand lightly touch'd, and heavenward
Swifter than light was gone."

In becoming balanced, that is, no more a male than a female, but a beautiful harmony—Hermes' form assumed the proportions of a symmetry, and his movements the grace, subtlety, and beauty of a symphony; he is indeed a model for every aspiring youth, be he practicing in the palæistra of physical dexterity, or in the universal one for godly mastery.



HERMES guides departing souls and liberates chained ones. He is in possession of all wisdom and science. Having himself, in acquiring this, traversed all roads, he may well guide others. Having himself attained divine liberty he may well liberate others. This he does by infusing into their minds sparks of his wisdom, and by teaching the sciences that he practices.

In the abstract he is Thought or Thoth. Man, think! Ponder, and Thoth will teach you! He will show you the way of self-mastery in your intercourse with your Beloved. You will learn to turn the flowing bodily essences into a river of the Water of Life! You will drink thereof and hear the celestial music in your own court. Then you will lull the

Argus-eyed monster into an Eternal Sleep—then are you become Hermes, the Argus-Slayer. For the name of your panting soul is IO; and the nature of the monster is lust and imbecility.

In another sense IO is Woman, as Woman is Soul, as Man is Spirit. In this sense, Man must liberate Woman before she can become his redeemer. Until you do that you will prove but a falsity to her, a seducer. And no seducer shall inherit the kingdom of God.

To first master self, that is, to take firm possession of animals and cattle, to convert them into riches—is an absolute necessity. When you have done this, then are you Hermes or what is later called a Good Knight. Then will you ride through many lands, a true Knight Errant, punishing the evil doers, liberating the oppressed and ill-treated Ladies of the Province. The "evil doers" are the bad Knights who look almost like yourself in armor and bearing, but who, with their lust and imbecility, oppress all Ladies. And every Lady of High Rank will welcome a true Knight Errant; she will redeem him as he liberates or glorifies her!



HERMES is represented as a youth of beautiful proportions, and his attributes are the winged shoes, the petasus, and the caduceus. The petasus is a winged head-gear in the shape of the oval female symbol. This indicates that as Man elevates Woman and worships before her altar he gains his wings. The petasus covers, protects his head which is his highest, most elevated part. Thus protected by the emblem of female love the hard and dry intellectuality of the male will not play havoc with his strength, nor sap the juices of life or wither the stem. United thus with his Love, man is the bewinged as was Hermes.

In his right hand he holds the caduceus, an upright, or staff, entwined by two serpents in the creative act. The staff between them symbolizes Hermes' own sexual strength, while the serpents symbolize Desire. The upright is moreover winged—the whole caduceus representing the male in continuous and vital activity with the female. Thus he holds the key to his entire being in his right hand. He is perfectly balanced, bi-une, two in one.

About this bi-unity more will still be said in the following.



HE Origin of Sex is in the very nature of Deity. God creates and brings forth only that which is in the Godhood, wherefore in the beginning He brought forth both the male and the female elements. The primal manifestation of these two elements was One—the first Adam. Thus in accordance with the Law of Oneness were they two in one; Man and Woman—bi-une.

"So God created Man in His own image, in the image of God created He *Him,* male and female created He *them,* and God blessed *them.*" In the first two chapters of Genesis there is no mention made of Woman or the female principle until near the close of the second. We are not told that God blessed Man or Woman but that He blessed "Them"—the Bi-une.

The interior nature, or the soul of Man, remains bi-une as the first Adam. Though in exterior nature the soul assumes "Twoness" or duality of expression, it is still the incarnation of the One Glorious God—two in one! The duality of expression is brought forth by the Father-Mother principles and we know of it as sex. Sex activity runs through all manifested life, and without it nothing was, is or will be.

This duality of the one principle may be observed not only in Man and Woman, but in the most minute detail of each one's organism, also in the animal, vegetable and mineral kingdoms, that live and move as God's beautiful nature all about us. For example, we find that the duality of the body commences with the brain, continuing to the feet. The head represents the active, and the feet the passive principles, forming the rock of understanding. This symbolizes the indissoluble union of the two, and the link between spiritual and physical conditions. The Revelator represents this by an angel standing with one foot on the sea, the other on the land.





WO IN ONE! sounds the key-note to the harmony of the constitution of Man. For one thought-habitation there are two lobes of the brain, for one sight there are two eyes, for one sound there are two ears, for one smell there are two nostrils, for one work two hands, for one word two lips, for one breath two lungs. The breath has two manners of expression, inspiration and expiration. The

heart, the great motor of the Living Temple, has two chambers for the continued circulation of the blood. Speech, even, has its two qualities of tone and articulation—tone being feminine, articulation masculine. Language is dually expressed in vowels and consonants. For the ONE WORK there are two Sexes.

It has been stated that the duality of expression was brought forth by the Father-Mother principles. We know of it as sex, and it is the expression of the projective and receptive, the masculine and feminine energy of Deity. All Nature is the result of the union of these two forces—a thought as old as the human race.

The first Adam was in the image of God, bi-une. The second Adam is an entirely different being. He is not androgyne or bi-une in the same sense as the first; he is divorced from Her who dwelt within him, and who came forth from out of him. What is generally called the "fall" is but the differentiation of the two; the expression of Man and Woman in and through sex-activity—the division of Self! Thus came about the first divine divorce, when invisible, subjective Woman, dwelling in Man as Her habitation, came forth out of him and was ob-

jectified and made visible. And Man was no longer in the likeness and image of God!

But the "one far off divine event to which the creation moves" is the Oneness—at-one-ment—the reunion of the two that were divinely divided. Referring to this Jesus said: "Have ye not read that He who made *Man* at the beginning made *them* male and female? Wherefore they are not twain but one."

THE Oneness is expressed by Man and Woman in sex-activity. This expression is celestial because of its origin, and obedience to its Law will bring the divine result of making gods of men; restoring the divine image. As Man and Woman bring forth of themselves that which they are, it takes form as a person but has a dual nature.

This regeneration through the celestial union of the masculine and feminine, the psalmist refers to in the following words: "The righteous shall flourish like a palm tree." The Palm is the symbol of the mysterious marriage which is forever taking place in Nature; it is both male and female and reproduces itself in couples—

the Bride and the Bridegroom, or the sister never seen without the brother. The palm-tree with a coiling serpent around it is the oldest of phallic symbols. It represents the creative energy as a guardian to the Tree of Life. The significance of this and the above reference is plain, when it is recalled how often Woman is alluded to as the vine clinging in grace and beauty to the strong oak. In that which winds itself in spirals and curves around the sturdy, trusty oaken stem, we see an expression of female tenderness as well as an appeal for attention and protection.

As the earth, the Great Mother, demands the sun's fructifying power, so does Woman cling to the strength of Man for caressing vitalization, that she may eternally reproduce. The Sun in splendor and vitality responds to the demand of the earth; with His creative force he entereth in, and, behold, the birth of vegetation! When the demand and response is harmonious, that is, proportionate in quality and degree, then is a perfect creation the result. Such a result is as divine as its cause. It is attained through the Law of Regeneration; it is attained by and for the two actors themselves, the male and female, the Man and the Woman. Attained, and once more they are bi-une, having been born again!

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JESUS is spoken of as a bi-une being. Paul in his letters to the Ephesians, says: "For to make of himself twain, one new Man, so making peace." There is also a mystical allusion to this uniting of the two in the Apocryphal New Testament. Upon being asked again and again when should come the kingdom of God, Jesus answered: "When the two shall be one and that which is without shall be as that which is within and the male with the female and there shall be neither male nor female, then is the Kingdom of God come." This mystical union is referred to in other ancient writings as well as in the Book of Books.

When will Man learn to look with a pure eye upon this union which first took place in the Godhood and a result of which he, himself, is? When will he learn to look reverently upon that which makes him one with himself, one with his Beloved and one with God? When will he speak of its sanctity in whispered accents? when worship at the altar of divine femininity?—for no Christ is born without the marriage of the Bride and the Bridegroom; the union of soul and spirit as well as the union of physical elements.



HAT is true in regard to Man and Woman is also true regarding each one's particular make-up. The duality in every individual system must become a oneness in harmonious interaction before a constitution perfect in health is attained. For instance; there must be perfect harmony between the two nervous systems that represent the masculine and feminine; the cerebro-spinal and the sympathetic. The sympathetic is that part of the nervous system that holds the soul in contact with the body. If left free to communicate with its mate, the cerebro-spinal, it will produce and transmit a rythmical action into the very extremities of the system; but if interfered with it will wander away from its mate, become incapable of symphony, and put the body in an inharmonious condition, which means ill health.

It is through this network of nerves that the soul speaks to the bodily organs—as the spirit speaks to the soul. The sympathetic acts involuntarily, while the cerebro-spinal acts with a controlling power. In the sympathetic or feminine center of nervous activity, is gathered together the substance wherewith the cerebro works. The former originates the design, and the latter crystalizes it into form. Separated,

neither of them has any power of action. It is when the cerebro-spinal attempts to take entire control that there is bodily illness. Every inharmonious action of either, gathers around the spinal cord—the Tree of Life—disturbing the sexual nature just as every inharmonious thought disturbs and retards the growth of the soul. Perfect interaction of the two brings perfect health, just as perfect interaction of masculine and feminine force brings perfect peace and rest.





HE harmonious blending of the two, the perfect union of the masculine and feminine, is the highest state of existence reached in external life. There must be a perfect alignment in order that the plan of God in Nature may be carried out universally. They are both held by the power of activity, but neither can give forth its vital force until beguiled into action by the other. As an example, consider the electric and magnetic force. For the electric, the masculine or projective, we take a bar of soft iron; for the magnetic, the feminine or receptive, a helix or coil of wire. Inserting the bar into the helix,

the two are instantly so involved in each other that they become as one life. In like manner are set in motion the sex forces. The insertion and reception at the point of contact of the two elements, is the creative act. The vibration produced by this contact is a motion elevating Man by degrees into Divine Humanity; a spiral entry like unto the first great whirl of spirit manifesting existence.

So begins and ends this initial statement, with the bi-une man. The twain in One were divorced by divine decree, and united again in accordance with the Law of the same Supreme Judge! And the twain become again one!



Sex vibration is the kindled spark that fires every project. It sets in motion every physical transaction; it quickens the mentality; it moves the heart into rythmical pulsation. Between nations it is known as commerce; in Nature, as unfolding life in its many degrees and modes of expression; in the human family, as Love! This vibration must be recognized as all-potent if the goal the soul strives for shall be attained.

The two forces united constitute a power

omnipotent; results following inevitably. By this vibratory power was the Universe made manifest. That which is useless does not exist. Each of the functional centers is for use and for purpose. Through the touch of divine Love each will come into union with the other, thus establishing unity. Hitherto this highest and God-given power has been basely looked upon; but now all deep thinkers, all those seeking the hidden meaning of things, all those longing for the innermost heart of life are looking for an understanding of sex vibration, believing that such understanding will redeem the world. When all the men and women who are seeking such kowledge of themselves, shall know how to utilize this life-giving essence, then will there be ushered into earth-life a race of men like unto gods!

When once it is known that this vibration may be manipulated as tangibly as a more solidified substance, and recognized as the holiest activity, it will be used for the highest and most sacred purpose; to lift the body into perfect and continual health, harmony, youth, and beauty; to so unfold the soul that every condition may be masterfully grasped and the day be freed from strife!

As man comes into realization that he is in

possession of this creative power, so will he learn to manifest, at will, whatsoever he desires. For there is a faculty in man which, if intelligently exercised, will assume full and rightful control of the sexual function and of the secretions of the body. This faculty is aroused into action by the knowledge that Man is Divine, and Creator of himself! It is the WILL. When it is realized that there is but the One Will, and that its force may be manipulated at pleasure, it is quite plain that by its intelligent application, one may master every function of one's being.

The ordinary idea of the creative act makes "results" of it unavoidable. And though one may seem to have mastered himself, mastery is impossible until the most vivid conception of Self, as Divine, is attained.





ONDERFUL things may be accomplished sexually, but there cannot possibly be perfect sex mastery without a thorough knowledge of what it is that constitutes the creative or formative principle. When that is well understood, self-guidance is easy, and this means

mastery of the sex-forces. Man being possessed with the idea that he is Spirit, the desire to create that which he is, the Absolute, will also possess him. For he creates and manifests according to the thought that rules him. He vibrates in just the measure the sex principle is apprehended. Love-vibrations are most potent and rapid, and when Love is in full possession the soul vibrates in tune with the great harmony. If hate in any form is predominant, inharmony, disease and death are rampant, because of the slow vibration of sex force.

The emanation of thought creates a certain quality of sex aroma, out of which any form may be materialized and brought into expression by those knowing how to deal with it. There is no doubt that the Oriental adepts, as well as some of our Western masters, understand this vibration and its use. We read in Oriental literature of masters who, living a holy life, are looked upon and followed about with reverence by women of the country. Constantly giving out thought emanations, they create a vibration which, being understood by the adept, is gathered consciously into form and used to raise the dead, and restore the sick or suffering. Any one willing to discipline his thought may learn to deal thus with vibratory

sex substance, using it for any purpose or placing it wheresoever he desires.

Sex vibration once generated may be used for healing the sick, comforting the sorrowful, or bringing about prosperous conditions. In fact, until this truth be recognized: that healing is the result of the right use of sex power, there will be no perfect results attained in conscious instantaneous healing.

When sufficient sex energy has been generated within the individual the touch of the hand will show wonderful results, a look will cause a quiver of delight, far superior to the ordinary union of physical force; the presence of one thus well sexed, will envelop the other in a divine aura; and, in the absence of personality, a thought charged with vital love currents will generate the most exquisite vibrations and quicken into greater life the mind and body thus impregnated.





SUGGESTION offered is a projection of energy, and if received, acted upon and expressed, it *becomes sexual interchange.* Physical interaction is but a step toward the ideal relation. Should ideal communion only be desired, the ideal creative thought may be projected which, upon reaching the mental chalice it is intended for, is received and expressed as renewed vigor, life in the body, health and greater vitality.

There can be no perfect sex communion without the infinite consciousness of Love, for Love is the all-potent vibration of the world. As wisdom concerning the soul is attained, Love is revealed as the I AM demanding recognition through sex-interaction. In other words, the All-creative spirit demands expression of Itself!

The end of Love is redemption and glorification in this sphere, NOW. Woman will redeem Man in order that she may become glorified. Woman needs no redemption—she needs glorification! Man will illumine Woman in glorification, and will be absorbed in her, rather than consumed. Then, through her power of conservation, she will bear him and bring him forth again. And without losing

individual consciousness, they will not be twain, but conscious of each other's consciousness they will be One!

We each have the opportunity in this world NOW, for growing into Oneness, constituting ourselves a Being Wonderful! Even to-day with our limited knowledge, we perceive Love, sex-energy, as infinite in possibilities and destiny; but in reality it has neither possibilities nor destiny, because it simply IS!

Some day every soul will create a world for itself and remain its Godhead!



IT has been stated that in the beginning God created both male and female; hence in their potentialities they are essentially spiritual, partaking of the Creator's Godliness. It is contrary to the nature of the Creator that he should have brought forth anything useless. All the organs of the body are so closely allied as to constitute one harmonious whole, and yet the different organs often become so intermixed in action, that it is difficult to define the use of each; nor is this necessary, but one thing is necessary, and that is to recognize the Unity of

Man. This must be laid down as a principle of guidance in all sexual, as well as any other interaction of the bodily organs.

Right here we are chiefly concerned with that intercourse which is the intercourse of generation, as distinct from that of regeneration. They have each their holy end—the latter that of regenerating the acting individual; the former that of perpetuating the human race. This is as holy as the other. It is the God ordained function for the evolution of all existent life. He has decreed that all uplifting and unfolding in His different kingdoms, as well as of each individual being, be accomplished through the judicious use of sex vibration. To be convinced of the truth of this we have only to look at the necessity of sex interchange in all natural life.

In order that Man may carry out the Creator's design he must studiously and unflinchingly observe the principles laid down in creation. As yet, he allows his senses, emotions and preconceived ideas to govern him; impulse for so-called pleasure is so great in some persons, that without thought of the future they rush headlong into sensual gratification, and lo, lust is born! Is it any wonder that the race is no nearer the fulfillment of the promise, "and

ye shall be like him?" The use of sex power for mere pleasure is a form of suicide of soul, mind and body.

When the real design, use and purpose of sex shall be generally understood, mankind will have taken a mighty leap toward the understanding of the divine requirements in conditional life, as well as the comprehension of the principle for the fulfilling of the requirements.

Principle involves all that means affirmation of the infinitely true or its expression.



As we approach the subject closer and lay it to the bosom of our own personality, what Man or Woman is there that does not find further investigation of themselves of most vital and most sacred importance? What man or woman can help being more or less conscious of sex as the fundamental principle of their being? Through the magic of human love man and woman may become the conscious instruments for the elevation and alleviation of over-suffering humanity. An unshakable determination to become such conscious instruments, living for

a divine purpose, should possess the soul of every man and woman.

The principle to be kept in mind is the supernal fact that Man is One. This means that he looks upon each part of himself as equally holy, that his body is as sacredly pure as his soul, and that it is eternally divine. The material of which it is formed is but a differentiation of the same substance whereof the soul and the spirit is constituted. It is but a denser and more opaque expression of the same spirit substance whereof God Himself, as a Being, ex-ists.

For the generation of God-men, or godly-men, it is absolutely necessary to keep the principle thus stated firmly in mind. We need but look at the high degree of perfection in cultivated plants and well bred stock, to be convinced of the infinite influence this law exerts on all manifested life. It is by the guidance of sex functioning that such beauty and perfection is attained. In order that the principle may be followed, and its law applied to the best advantage, a close attention to conditions is indispensable. Things must not only be attended to, but undesirable elements must be eliminated.

Jacob availed himself of this Law. He

cultivated Laban's sheep into a herd of his own, by placing the "ringstraked, spotted and speckled rods" before their eyes at the moment of conception. The offspring will always bear the mark of the mental or physical condition of the parent at that moment. This law is unlimited in scope and potency. What wonders could not man realize by its observance and assiduous application! It hints of an impetus toward progression that he has scarcely yet dreamed of. In the sex functioning is the controlling force of the onward march, and it holds within its mysteries inspiring promises of unfoldment into higher life.





OWEVER, the fact is, man chooses a certain time to breed his cows and horses. He searches for the best blooded stock in the land whereby his cattle may be bred. He can bring them up to any standard. He will have no *chance* lambs or calves on his well ordered farm. He wants only the best, and he knows that by forethought and careful attention to principle, he will come into possession of that which he desires. With utmost vigilance he watches his stock that only

such animals shall be conceived as will be of the best quality and even these in a limited number.

But when it comes to the conception and building of a Living Temple for such a soul as may be seeking a renewed activity, the choice of a fitting time and favorable condition for such holy manifestation, is sadly wanting. The conception of a human being is mostly left to chance. The little baby is frequently an unwelcome guest and a burden to the mother, who carries it with the forced endurance of a slave under a yoke too heavily weighted to leave anything but indifference for the little one—be he "ringstraked, speckled or spotted." Both parents fail to comprehend that the little body is a Temple of the Holy Spirit. Less care is taken in its building than were they erecting a barn for their animals. No heed is given to the environment into which the coming soul is to be plunged. Many do not want children; more do not know what they want. Least of all do they consider that the formation and constitution of the Living Temple will be according to the mental and physical state or conditon of the parents at the time of conception and carriage. Let every one

realize that the structure can be molded into an ideal one by the power of thought!



WOMAN is rightful possessor of every organ of her body, notwithstanding man's potency to impregnate her. But ignorant of this simple fact, she is often powerless, through over-anxiety; and against her desire brings human progeny into visibility. A consciousness that she is possessor of her every organ and part, gives her power over her whole being—body, soul and spirit. By fearlessness and loving abandonment, her positiveness rightly directed, she can escape physical impregnation if she chooses. Any resistance to the loving attitude of her spouse, or fearfulness on her part, will endanger her ability to protect herself. But if she holds love, tenderness and harmony for herself and her mate, she will intelligently transform and transmute the fructifying element entering the chalice of her being. But if this transformation is not done and the physical germ be *deposited untransmuted,* she has failed to use her maternal strength—she has failed to recognize her equality with paternal potency.

Thought is the principle of creation; therefore, think what ye will to manifest, and as your thought IS so must your creation BE. The sex of a child is not made by the parents, it is only determined; the condition of the mother's mind determines the sex of her child, just as it determines the kind of offspring she will bring forth; whether it be that of a physical nature or of the immaculate, immaterial expression of Love and Everlasting Life. Without the centralized thought of the mother there can be no formation of life. This she generally does unconsciously, but she can so train herself and her mental faculties that she may be able to do it consciously.



To conceive a son, woman's idea or the female germ should be most strongly centralized and vice versa. The woman attracts to herself the male germ, and the man attracts the female. During the union of the pair, woman must hold the thought of what she most desires, either in choice of sex or manifestation. If she desires a son she must look deeply into the eyes of her companion at the moment of exchange,

so as to stamp the male image on her mind, thence upon the germ. It all rests with woman which shall hold the centralizing thought. Woman moulds the physical form into whatsoever her ideal may be; she brings forth her ideal in all cases, no matter what expression it may take, whether a physical form of her love or a more immaculate expression. To beget a female child she should be receptive throughout, and man should be positive enough to control her sexual condition.

That an ideal child may be brought forth, many weeks preparation is usually necessary; but if the couple live a pure and simple life, three days time of fasting and impregnating themselves with the positive ideal, is sufficient preparation. Those whose life is more complex, should live for several weeks on simple food, fasting at intervals, saturating the mind with ideality. Ideality must dominate their every action that it may be visible in their mutual relation. Then the mind is in such a condition that it controls the body.

Inception, or the mental attitude of the parents before conception, is indicative of the nature of the soul to be conceived; hence the necessity of an ideal mental attitude during inception. The development of the child's

character is especially influenced during the first six months after conception; hence the importance of realizing the ideality after conception.

Children should be conceived while the sun is shining. To determine sex, fill the mind with the ideal most desired!





OTH Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions. Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept regarding it absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

The sex relation must not be judged by the

effects produced while indulged in ignorantly or heedless of the scientific principle involved. All objectionable results and conditions are removed the instant the true principle connected with it is recognized. Principle may be observed everywhere. There has never been a successful issue in any undertaking where principle has not been observed. Without it there can be neither law, order, nor satisfaction.

By the art of creation or sex-interaction, in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. The same propensity which manifests itself as parental instinct and ferocious passion in the animal and as affection and jealousy in the human, unfolds its own pure blossoms in the angelic or celestial condition known as love and wisdom.

The observation of principle will bring success in its broadest sense in any line of business, or it will bring the most exquisite harmony, pleasure and profit in existing relations between man and woman. Without it, there can be but a relative pleasure in communion between the sexes. Infinitely observed, the communion is the most sacred and holy relation possible.

As the electric battery is charged with a mysterious life-force, so is the sex-battery charged with the sublimest and most mysterious of all forces—the life-current of creation; and the most serious of all duties is to direct this current according to law, bringing forth perfect temples for the Living Soul. It may overcast life and soul with the blackest clouds, or reflect a halo of everlasting life about true lovers. Its influence extends far and wide into the ages, both past and future. It holds within its fiery and consuming embrace not only vegetation, mineral and animal life, but also the life of man.

Physical force is electric force and is destructive; while magnetic force is life-giving and constructive. Unless the physical union be controlled and guided by loving thought, there is lost just that much of the vitality of our being; and, therefore, there is less brain and mental development in the one who thus partakes.

In the functioning of sexual conditions, lies the cause of all disease as well as the cause of all ease and rest. Deficiency in any organ may be traced to impotency or over-activity of the generative ones, for there must be lack of

vitality in the life-forming fluids to cause such deficiency. Hence the importance of treating sacredly that portion of the body, for it is the centre whence goes forth all vitality.

Having once given forth the life-fluid it can never be used for self-vivification. If woman has an excess of children she has lost that much of her own individual child-life or soul-existence. All abnormal conditions of the body consume the life-fluid; every drop of life-fluid given towards the formation of another body, or spent in any way, is just that much individual child-life used up and lost to her. All germs have a male and female nature—they are biune as everything else is essentially so, even the air we breathe.

When the thought that dominates life is full of love, then the dual conditions in either man or woman become polarized.

It is necessary, at times, that man and woman enter each others personality to the extent that all else is forgotten. But it is essential to this end, that they come more fully into the consciousness of the celestial nature of their love, which is the only status of all true lovers. Coming more and more into the consciousness of Love's absolute divinity brings that almighty power all souls are seeking.

THE excess of flow during the time of woman's menstruation is abnormal, and due to the conditional life by which she has been surrounded for centuries. The artificial and conventional indoor life, the abnormal excitation of the sexual functioning which necessarily weakens the sexual-muscular system, the demand made upon her by man in his misuse and unrestrained indulgence of passion—all this is sufficient to have induced an abnormal expression of what should have been a mere cleansing process, a shedding of blood and water, a preparation for the vivification of the germ of life, without which there can be no manifestation of the soul's ideal.

This period is a psychic one and should be controlled by the mentality and not by physical appliances; but as a result of misconception regarding her sexual functioning, woman has permitted the control of it to become largely pathological. As she becomes more and more spiritual she learns to govern this condition and, at these recurring periods, has less and less effete matter to throw off.

Change of life is not necessary. It is the result of misuse, and by doing away with the cause the effect disappears. The savage woman

gives birth to children at an advanced age, and this is one proof that this condition is abnormal. There are many accounts in both modern and ancient writings of women who have given birth to their children after the so-called allotted time. There is but one Law—the Law of Harmony—and there is not partiality enough in either heaven or earth to change this Law for either Sarah or any other favored woman! Consciously or unconsciously, she who holds herself polarized to this Law fulfills it, and no matter of what age, she can bring forth children, spiritual or physical.

The modern man and woman may disbelieve this statement, as did Sarah and Abraham of old, but verily it cometh to pass that the redeemed woman may acquire such vital power as will enable her to bear, at any age, the child of promise. By this child their youth will be renewed, for the child Isaac is the child of Laughter; it is a new joy, that which rejuvenates the father and glorifies the mother.





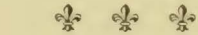
ARRIAGE is for co-operation and not for co-habitation merely. In physical interchange man, being the most positive outwardly, reaches satisfaction before woman has centered herself, not waiting for the blending of magnetic essence; hence it culminates in electric shocks instead of magnetic vibration. The sequence is, that she as well as he, is deprived of the finer essence and subtle vibration that goes toward the unfoldment of the soul or toward building the Living Temple of Immortality.

The life forces of man are magnetized by woman, and this magnetic substance given by her, builds up his entire system; magnetizes his body, sharpens his intellectual faculties, and thus becoming more and more magnetic they become equalized, in sequence more spiritualized. If the thought of both be not centralized in the ideal—love and truth—it is better to refrain from a physical expression of love. If the seminal fluid be retained in the system unmagnetized—unloved—it becomes a death-dealing substance.

Through woman comes man's spiritual victory. Through her, love may be made so manifest that the tri-une promise given to the world

concerning regeneration and eternal life in the body, may be revealed unto Mankind. We have witnessed generation, are experiencing re-generation and through the combined process of these two, the third—Eternal Life—may be ushered in.

Look, that ye may see the fulfilling of this promise!





It may be asked, what is, more definitely, the right use of this great central equipoise of the body? All the senses are constructive or obstructive according to the manner of polarization. If we choose to permit our thoughts and longings to fall toward the lowest conception of physical conditions, we have then chosen slavery. More than that, the divine order has been reversed and the Fire of Life allowed to burn low on the Altar. But if, on the contrary, the overbalanced conditions are adjusted through the art of fine and true living, the ascension of the Heavenly Arc is at once begun.

The sexual functioning or sense of touch is of all the five senses most completely under the dominance of the Will. We eat, drink,

and clothe ourselves, listen, smell, and see involuntarily; the only thing the Will has to do with these is to govern and direct.

It is to the glory of the present day that man is learning that every atom of his body is made for use—purposeful use; no part of it inferior, in its place and action, to any other part. He is learning moreover to direct the magnetic currents as intelligently as he trains his mind or cares for his digestive organs. He knows that all the organs are for use in the highest and best way; and that the highest and best is always in the line of moderation.

But most men and women are ignorantly groping through Egyptian darkness for knowledge of the force which furnishes their bodies with even the crudest vitality. The greatest achievement of the soul is to perceive the origin of and increase the supply of its potential life. In order that this may be accomplished the mind must control the body; not one portion of it but the whole. Self-guidance will bring self-mastery in this as well as in all other struggles.





HE body as a temple of the Living God is brought into manifestation for the sole purpose of expressing the whole spirit of the Divine. It is through full recognition of the power within —the Holy Spirit—that material conditions and physical atoms become glorified. The power of transmutation or purification is reached through the recognition of the forcefulness of thought, and by constantly utilizing this resistless power.

But it is not possible to obtain the desired result, harmony, without the union of the essential life forces—masculine and feminine elements. Equilibrium is the effect of the two forces acting in and upon each other. The final result of imperfect interaction is death; that of perfect interaction is Life!

There is a masculine force ever exhibiting itself physically in the form of a certain essence that inherently possesses the power to create a body; but in order that it may become operative it must seek the vitalizing element which is held within the potential feminine. Here we may observe that if this fluid in the possession of man or woman is capable of creating and giving life to a germ-seed—bringing into manifestation a body—it must

also have the power to rebuild the body of Man. Being able to create on one phase of existence must necessarily prove the ability to create on any plane, whatever either man or woman desires.

The human soul is in possession of this greatest of all Divine Gifts. The great lever of this magical power is centered in the imperial Will. In mental as well as in physical science that which is true in theory cannot always be recognized and practiced, unless the Primal Truth is kept constantly in mind. All intercourse should be governed by perfect sympathy of desire between man and woman.

When Man knows how to transform that which lies within him, as an active energy, into a passive-positive potentiality, then has he solved the problem of how much sex vibration is involved in the process of transmutation, of changing the lower into the higher. The most ordinary operations of sex-life, even that which has been declared the lowest in the scale of evolution, have their esoteric meaning and are connected with the evolution of the Image of God. They are skeletons upon which are builded all that concerns the manifestation of spirit.





AN'S Will is a creative or sex attribute and can be demonstrated as life or energy. It is perceived in every phase of existence from the least to the largest and most vital, to the degree that its character is understood. It is the invincible I, the impersonal YOU, the great principle of humanity everywhere manifest. Scientifically analyzed it proves to be our individuality, apparent, leaving no room for doubt as to its supremely creative nature. It is often true that through non-perception of Will-power the individuality is unestablished, and when this is so little or nothing is stable.

Impotency of mind or body denotes ignorance of the true creative law; or it denotes negation to positive minds who rule the individual's concept and absorb the forces of his being. There should be a continual activity of creative potency; the sexual functions should be as completely under control of the will as the motion of a finger. That part of the anatomy may be as much under guidance of the mind as the hand or foot.

The unworthy manner in which we have considered rigidity and formed a race belief adverse to the showing forth of the creative spirit, prevail against man; as a consequence

he is not master of his sex nature. If he does practice mastery and conserve his creative force, turning it into whatsoever channel he chooses, he is able to convert his sexual desire into the power that unfolds and uplifts the soul.

The use of this great potency is free, and through its almighty nature a strong individuality may be developed—a personal force irresistable.



It is said, "Knowledge is power;" and it is true, especially so in regard to the knowledge of the Will, because its development constitutes BEING. Thorough apprehension of this establishes personal strength and energy. That which is seen in mankind as attractive and forceful, is the cultivated will; its greater and more refined essence is known as Love. We may perceive, enjoy and profit by this force as readily as we may sense and revel in the potent and life-giving rays of the sun.

The refined and cultivated will is magnetic and shows forth in that subtle charm—a magnetic presence. Consciousness of Will-power

is followed by the creation of success and health; it immortalizes and regenerates, it is the life-giving principle—the true and Living God!

Perhaps it is better to state it plainly that the Will is representative of Woman, as the Intellect is of Man.

The regenerate man can in no sense engage in the usual form of sexual interaction and be sure of practical results, with one whose Will is a questionable factor in the act. For the two would not only be disturbed in carrying out a sacred purpose, but possibly annoy each other, and the potency be lost to both. Though creative interaction is in no sense evil, the effect of ignorance concerning it, makes it often times undesirable. Under the thought of its being evil, and because of certain unwritten laws, there is always the possibility of inharmony. With two people wholly adapted to each other in love and principle, it is always a matter of bringing forth the principle involved. It is something like taking two chemicals and testing them to see what the resulting third substance will be. The sex act is as natural as the chemical experiment. In it we are handling one of the many differentiations of God-substance. And if offspring is de-

sired, the child will be the third substance manifest; or if the ideal-reality be desired—as health, energy, or immaculate conception wherein the Christ is born—this may be brought forth.

Positive thought generates substance that impregnates the mentality, and through the natural course of gestation, bears the fruit of itself. The Will is productive and can reproduce the Real Man, LOVE—and we behold the Christ!

The Will is feminine.



THE resonance of the deepest note vibrating against the sound-board of human life, the wail of every awakened soul, is: "Where shall life immortal be found? Where does regeneration begin?"

The answer to these questions rests upon the souls who have entered through the inner Door of the Temple, and stood behind the veil, and before the three mystical altars. These souls must unlock the door for the aspiring, fearless ones who would go forward into the unknown country where is consummated the divine marriage—the union of forces.

For the sake of equilibrium, the masculine and feminine—Father and Mother—must be in conjunction. Equilibrium is indispensable to all growth and progress.

Man's at-one-ment with God is consummated at the three altars set up in that Temple of God—Man's body. These are the three brains or nerve centers. We distinguish these as the pineal gland or spiritual brain; the solar plexus or psychic centre; and the centre of creative energy or sexual activity.

It will be stated further on with what special parts of the body each one of these three is most intimately related; but it must be borne in mind that each and all operate throughout the entire physical system, maintaining without any voluntary action on man's part a more or less perfect equilibrium.

These brains, centres, or furnaces are located in distinct parts of the body. The first one includes the head, brain, facial expression, the throat, neck and shoulders, with all their intricate mechanism. The second part embraces within its courtly outline the lungs, diaphragm, heart and stomach, ending just below the solar plexus. The third includes the sexual, and is the most powerful furnace of the body. It is here the operations belonging to the Fire of

Life fulfill the Law of heat and *move upward.* If the fire of the fundamental furnace is brightly burning, the heat of transmutation, ascending from the lowest to the highest, passes through the three nerve centers or brains, shows forth in three flames, and finally manifests the regenerate Man. This is the simple yet marvelous process of physical redemption—from generation to regeneration.



THE three brains correspond to the three altars in the Temple of ancient days. The three furnaces of the body are the fires kept burning in attestation of the undying Fire of the Holy Spirit. These three brains or altars set up in the Temple—Man's body—are also symbolical of the relation of the spiritual world to the material and the harmonious interaction between them. In these three furnaces we have represented the *three-fold refining fires* through which final purification and redemption is attained. Each of these have their own use and distinct powers. Out of their harmonious exercise and appropriation of their potency will come new growth and divine power.

Man's regeneration depends upon himself. If he will but take the trouble to study the words spoken by Jesus: "A Man must be born again of water and of the spirit," he will find the Master meant that the physical atoms of which the body is formed, must pass through a refining process of fire and water. This is brought about by changing the quality of the atoms; by lifting that which burns low, to the Fire flaring brilliantly on the upper altar of the Temple or the spiritual brain. The operation of this lower furnace is the outcome of the Eternal Thought and proves, as he wills, Man's curse or his blessing.





HE heart and lungs are essentially vital organs. The heart holds the fluid called blood—a life-principle. It is cleansed and stimulated into unceasing activity by the aerial fluid, or fecundating principle, contained in the lungs. The heart and blood, then, represent the receptive, while the lungs and air (ether) represent the projective principle. As the receptive is acted upon by the projective it becomes the dispenser of life to the nervous system; and these three,

the heart, lungs, and nervous system, are again the same as the three altars mentioned, only viewed from a different standpoint. As one, they are not only the vehicle but also the gateway of the sex nature, going and leading to destruction or construction, as the driver, Man, directs or chooses.

For the latter, construction, there must be perfect interaction between the three—Father, Mother, Son. Father or Ether, Mother or Life, Son or Centre—it matters not! Names may differ, but facts and their relationship remain ever the same.

The unceasing stream of sex substance completing the circle along with and in the blood is the mystical River of Life. It corresponds to the continual flow of spirit that circulates through all creation. As the spirit is the sustainer and dispenser of all universal life, so is the white stream of sex substance the sustainer and dispenser of all human life. By it the three nerve centres or brains are properly nourished for higher purpose. Man can degenerate or regenerate his blood by his thought and his method of living. His sex vitality is indicated by the quality of his blood. Every drop of blood contains in miniature a complete man. Every body is composed of a certain number of chemi-

cal elements, and a drop of blood contains the full number of these. When man creates a germ of life for transmission to another body, he collects either consciously or unconsciously, a share of the vital force of every drop of blood in his anatomy, and reforms it for a purpose. Hence the blood figures very largely in the transaction of creative union.





HE heart is a centre of action in physical life. Within this region of the body where the psychical nerve centre is located is found the seat of unmanifested thought, the so-lar plexus, lungs and heart—the point of crucifixion or where transmutation begins. It is in this central ganglia that the waters below mingle with the waters from above—and become the "wine found in the cluster." In this region Love is first kindled. The heart is the first organ to respond to Love vibrations. And since the sex organs are the physical correspondents to the psychic emotion of love, that emotion must be responded to by every atom before it can be perfectly polarized and harmonized in all its relations.

When we recognize all life as one Life, it comes natural to love all expressions of the one Life. This is necessary: that we love every thing, act and experience; and when we realize that each experience is a necessary adjunct in our unfoldment, an equal love and estimation of all experience will come without effort.

The red cells of the blood convey the spark of Life to every part of the body. Every cell is governed by the mind, its thought and attitude. Thus it is very plainly seen how the love-thought, generated in the heart, will modify the cells of the sex fluid, and how, unless so modified by mental force and poise, numberless hundreds of these red cells are deprived of life; or, how this love-thought may carry the glad tidings of life to all cells and lift them into more harmonious, mutual relation.

Concentrated thought produces action, and concentrated action produces the germ cell; hence the necessity of concentrating such potency as will maintain equilibrium, for any desired purpose. It is not only the creation and sowing of seed for one time, but it is an operation in union, an unceasing process and sequence. Thought force, governed and guided, must go forth persistently and constantly. Then

will it act upon the particular germ-cell as it acts upon the whole system.

The manifestation of thought is like unto the material manifestation of sex intercourse, where, becoming pregnant through physical contact, the birth of physical progeny results. In one case it is mental interaction by thought impregnation, producing conditions of immaculate nature, such as health and happiness; in the other instance the production is denser. One may be physically creative or Omni-creative as he desires. If acting *under the Law or Spirit, all results of contact, be it physical or mental, will be immaculate;* if under the law of the senses the result is physical and mixed—conceived in adultery, and given birth to as illegitimate.

It is possible to impregnate a mental chalice irrespective of the distance separating two individuals, if the one but become receptive to the positive force of the other. Thus in mental healing a patient applies to a healer for treatment; the healer immediately begins to project the positive thought into his or her mental matrix—the mind—which is negative, that is, receptive, or it would not seek aid. If the patient be in perfect agreement or *en rapport* with the healer, the projected thought, as health or

success, becomes manifest; the negative mind becomes pregnant with the "I AM" consciousness spoken to it by a more positive mind.

The mystery of instantaneous healing lies in understanding the sex-law. Only a well-sexed individual may ever hope to become a healer in every sense of the word. Where reference is made to a well-sexed individual, the meaning we wish to convey is, that the individual be possessed of a strong love nature, in complete balance or guidance, and knowing where to place his wonderful gift of creative power. It is a demonstrable fact that this power may be used as a more tangible form of substance is used; either man or woman may learn to handle it through righteous thought, having a purpose in view.

For instance, while in a creative mood, instead of seeking a physical embrace, direct the attention to that which you wish to make manifest. If it be writing, then turn all this wonderful force into the book. What will be the result? This, that when the book is read and pondered over, souls will become awakened and wonder what it is that holds the attention. This is often done unconsciously by poets and writers, but when done consciously, the words written therein carry double the weight of

fascinating power. This force should never be suppressed, neither should self-indulgence be the ultimate. Learn to use it as any other power is used—in truth there is no other power. And every successful undertaking is the result of sex-potency.





HIS is the dawn of the golden age, and there be a few souls standing ready to proclaim this wonderful truth—that all power is within the possibility of Man—nothing impossible. No desire Man ever had, need prove unexperienced or unfruitful, for in all cases the eternal Good is the basis of every wish. No matter what the guise or aspect of the experience, fulfillment of desire rests with absolute certainty as the fundamental of every longing, wish or dream. There are some souls who can tell the world that dreams are true, and that longings are founded upon existence; for no one longs for that which has neither existence nor the possibility of existence.

Man is limited in power only as he is ignorant or fails to recognize his Divine origin. It seems strange that up to the present time he

should have known so little concerning himself as a Divine Principle. "Man know thyself" is the oldest, and the most mystical command ever given! Man's life, yea, all life is eternal, but having failed to accept this eternal truth as a whole, he has failed to prolong his life according to his eternal desire!

Reason proves this to be true, and the ancient saying as well: In the beginning of creation Man Was. The end thereof is Man—there is only MAN! Which, properly defined, means BEING, or that conscious, thinking, all knowing motor of which all things are. Everything, speaking in the Absolute, is MAN! Nothing is more eternal, since he has always existed. He is greater than the planets which he has been shaping—he is but the name for the greatest expression of the Life Principle everywhere present. Man has not fully known himself; and therefore has not been able to reproduce himself in the likeness and image of Love, of which substance he is truly and eternally fashioned!





T is a fixed law in mental evolution that perception takes place through conception. Conception precedes perception just as impression precedes expression. Physical law exists as the effect of mentality. The worker of miracles is simply a Master metaphysician; one who is acquainted with creative or sex power through ages of searching and rigid experience. The adept, understanding the ways of magic, is but a mental artist in control of universal energy through consciousness of the power that Is—Sex Law!

As has been previously said, there is nothing impossible. No one can entertain thoughts of that which never was, nor perceive that which is not already in existence. There is no imagination save the uprolling of images of that which was, is, or will be. The fact that at times we have had dim scintillations of things wonderful and afar off, is proof enough of their existence. Greater knowledge and clearer perception will bring them into plain and near view, just as walking toward a distantly perceived object will bring us in touch with it. The fact that the Elixir of Life has been dreamt of proves its existence.

Would'st draw nearer to it? Would'st use

it? Then know that by training of desire, by educating it, by walking toward it, wilt thou reach it and attain the highest accomplishment!



A GREAT Light may be shut out or increased into a greater effulgence by the exercised power of Desire and Will. Man and Woman may guide and direct the forces of the body, converting them at will, into infinite or finite expression; they must both first *know what they want,* then deliberately create it. Both are absolute in their mastership of force and substance, but the manner of use determines the result. Physical or mental expression of creative force, comes by the transmutation of sexual energy into life. If physical progeny is the purpose of sexual union, then agree to that and create after fleshly form and likeness! If the desired conception be of infinite nature, then do not bring the sex substance into existence, for if formed and expelled it creates only finite things.

On the human plane where everything is transitional there is little or no control of force; but on the infinite plane where everything con-

nected with activity is eternal, there is possibility of complete mastery by the aid of the Will, and physical substance need not be generated. But the *seminal force* will be generated, as desired. This force, forbidden to take the form of physical substance, then turns inward instead of outward, permeating the entire force-generating system.

As far as Man is concerned the problem of perpetual motion is hereby solved. At this point of realization all physical desire is transformed into ethereal essence. It appears in the being as strength, renewed vitality, eternal youth and everlasting life for both actors, male and female, and as a heavenly reward for overcoming hell.



PERFECT interaction between Man and Woman depends upon the dissemination and sanctification of Love. There is but one way of dissemination, as all things rotate about a centre or vortical nucleus. There is but one mode of action, and united, man and woman constitute this nucleus or centre around which all things circle. This centre is a vortex, where

the projective vorticle is involved in its receptive matrix. The cause within every effect is seminal projection. By yielding to it, all things eventually revolve in vortical motion. Every action of nature, or every movement of the atoms of the body, is vortical or seminal in action; that is, the positive vortical is forever entering the negative matrix.

When things were void and chaos, the masculine and feminine forces united at given points in seminal activity, producing by the union an all attracting vortex. At the point of centralization in Man's body a vortex is formed naturally. All things are relative to this vortex, it being absolute. All things tend naturally toward absoluteness, therefore relative things gather in a seminal motion into the vortices—each vortex attracting all within its own sphere. This sphere is limited only by other vortices.

Suns, planets, globes were thus gathered into compactness from uncompactness. Man is centralized at that point where the seminal motion is the strongest; this point is the vortex through the motion of which he attains to all things. To this vortex all smaller vortices are relative and subservient. The principal vortex is, of course, located in his sex functioning. In this vortex he exists and has all life—he is IT!

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His attractive power is limited only by the attracting power of others; were it not so, the Universe would be unbalanced.

The attracting power of any particular desire depends upon what degree this desire is warmed and nourished within the vortex of seminal motion. If one's desire is permeated wholly with the seminal motion or sex nature, the desire can never fail to be objectified.

The lesser vortices in man's body are also caused by the seminal motion. Eating is a seminal process; the saliva corresponds to the seed and is caused by the desire for food, just as the seminal seed is created by sexual desire. The saliva permeating the food (bread) the whole is absorbed by the body; the body in this case being the result.

By observation, Man may learn the nature of his seminal vortex and thus become conscious of its operations. As long as he is not conscious of its nature and mode of working, he cannot master it, and as long as it remains unmastered he is under the dominance of the law of generation. But as soon as it becomes dominated by Man himself, it may be used as the only effective instrument of regeneration.

This is the difference between conscious and unconscious possession of infinite force.



HE Law of Love is the Law of Generation as well as of Regeneration. Only the Man or Woman who has loved can elevate themselves to the plane where the accomplishment of transmutation is verified. The Fire of Love purifies and regenerates no matter upon what plane it is manifested. With love comes wisdom and understanding. Without wisdom and understanding the forces work blindly. But when man has become a conscious vortical centre, all things will rotate around him ready for his absorption; and there will be no limit to his absorbing power, because of his wisdom and understanding.

As we grow wiser, we must necessarily grow purer. With purity comes sweetness of character, and with this sweetness of character comes the strength which enables the soul to carry out its noblest and holiest purpose. The moment the heart is stirred into an expression of itself, that moment is it led toward a higher existence; because there is no experience which opens the door of the soul so universally as the experience of love. We are never the same after having entered the door leading to its sacred precincts.

There may be many who do not understand

this law of wisdom, and who are content to live under the ban of outer law; but there are also those who do understand the law of re-creation. Perceiving that which lies in the beyond, they move on from transmutation to transfiguration —from the valley to the heights. Some day it will dawn upon the many that the law of man is not the Law of God, and that the soul constantly strives to keep His Law, which is the Gospel. For as Jesus, the Christ, explains, that other Law, that of Moses, was given because of the "hardness of hearts."

As generation is a fact, so is regeneration a truth. Both are to be interpreted on the same plane as relative to the body. That which belongs to the body, creation and re-creation, belongs to it because the impelling power behind it is the Ego desiring expression. If there were no egos crowding space, then there would be no births. When Man and Woman demand for themselves re-birth, regeneration, spiritualized bodies, then will they have the power to give birth to that which they have not yet dreamed of. They will bring forth themselves, or they will bring forth spiritual bodies for souls ready to enter them.

The first principle of Love is attraction. Primarily, attraction manifests along physical

lines, and later it possesses through intelligence. Physical attraction is beautiful and binds for a time, but it will lose its power and charm unless the spirit of intelligence also possesses. Then the charm deepens, and it is expressed on all planes in the wonderful Thing called Love. All primitive ideas vanish, and behold, we float in infinite knowledge!





HE purely idealistic mind, robbed of the physical idea of sexual interchange, can alone prove the controlling and re-creating power of physical substance. The regenerate, or reborn soul, has the seed of life under direct and conscious guidance. One who is born again, transforms the seed into that substance whereof it cannot be said that there is any "spilling of blood upon the ground." The creation of seminal fluid is unnecessary except for the creation of finite beings. The life-essence, which is spirit substance, creates through the medium of the mentality. And the creation is the Word made manifest. When this Life-essence is not desired for pro-creation, then it should not be secreted. Secretion can be prevented by taking

the positive or affirmative attitude that the Life-essence be used for re-generation—NEW LIFE—and for no other purpose. Then it will be impossible to bring into action anything but the Spirit of it. Allow this thought to possess you to the crucifixion of every lesser thought, and you will have gained the victory over death!

There is rhythm and power in the infinite expression of sexual interchange. Soul meets soul, and the touch of bodies proves of soulful profit. Woman dwells on the All-Good; Man is divinely poised, conscious only of the two souls becoming one in activity. Both perceive the process of regeneration, and embrace in the ecstacy of celestial knowledge, for Love only rules. The mind is disrobed of all incipient thought, and almighty truth, as Absolute Existence, stands revealed as Divine Love. Thus is Love Divine!

The statement, "Keep your lamp trimmed and burning"—that is, the sexual Fire ever kindled—is true of the Bride as well as the Bridegroom! Both must ever keep creative—ever keep the power of love complete! But the Bridegroom, lest the Bride enter his presence and desire his caress, should be free, and so

poised that no foreign thought can enter his realm and deplete his energy.

Man should always endeavor to teach and hold the attention of the woman he loves; he should forever interest her, and seek to monopolize her by divine attention and through the channel of righteous thought. He should so adore her and so highly prize her abandonment, that he would suffer crucifixion rather than fail to ascend to her desire which, in substance, is her freedom. He is only concerned with liberating her, that is, loving her to the degree that she beholds her own freedom; then will she come into perfect liberty through self-abandonment. But unless she finds her Lord ever masterful—ever ready to carry her with him into the winged realms, she neither will nor can abandon herself.

To be masterful means to be filled with celestial desire, not lust. The latter is stigmatized by an everlasting curse! It belongs to the animals, not to men!





HERE is but one active principle in the world. It matters not its manifestation; it may appear as electricity or any motor power, as steam in the engine, heat in the sunshine, or fire in the cooking stove; it may be cohesion, attraction, life, love, animal passion, or that subtle Law of Nature called God—but in human kind it appears as sex-energy—Creativeness! The more God-like the man the more creative and more alive with energy is he.

Nature is the manifestation of this power. And when this is fully comprehended, apparent mysteries cease to be. All phenomena are latent in the One Power of creativeness. A perfect understanding of this would readily bring all minds to a universal view-point. We have been taught to-day to see GOOD or GOD in everything and so to insure power. Sex-energy should be recognized in all things; in the vital essence of food, in the water we drink. Sleep for sexual strength, and awake on the morrow with sexual poise, mentally creative; walk, observing sex power in the air breathed! Love is everywhere, ever waiting a supreme recognition, and the more it is observed in actual every day life, the more vigorous will man become in its correct and divine application.

The perfume of the plant is its life essence; the thrill of love is the bird's call-note. Through its fragrance the flower makes itself known while afar off, and while yet impossible to behold its contour and color; the forest songster tells its name through the cadence of its call. The name of the plant is engrafted on the mind by its perfume; the sex of the bird is known by its song. So is the soul known by its fragrant life, and through that divinest experience which attunes it to its environment.

The soul is like unto the Æolian harp. It remains silent until touched into harmonious action by the breeze of Love. The essence of all things lies dormant and unmoved until awakened by the sound of the WORD. Nor could all the spices brought to the tomb of the LORD send out their perfume and cleansing power until the Spirit of Woman's love breathed into them the power of resurrection.





ET us picture here a wonderful meeting, accompanied by circumstances that never before or since characterized the tryst of mortals:

A Man and Woman stand, in the first dawn of day, near a rock-bound tomb half hidden by heavy foliage of camphor trees, pomegranate blossoms and budding vine stalks. They are alone, save for the presence of angels. The perfume of spices permeate the atmosphere. Hard by arises the rocky crown that outlines the elevation called "the place of the skull."

The place is a Garden where palm trees wave their feathery tops in rhythm with the minor note of the dove; where from out the thick tangle of orient shrubbery thrills the "waking songs of little birds." All things seem to breathe harmony, even as the strains that vibrate in this Man's soul and in the heart of the Woman.

The time is early morning and the dew still lingers on plain and flower. The season is Spring-time—the time of awakening—when the world is filled with the glory of life—the budding energies of love.

The face of the Woman is marked with traces of heart-breaking agony, for there are moments of regeneration when one's outer

frame is torn by storms though the inner be tranquil in power. Her body is bent in reverence. Her outstretched arms are tense. Her sweet lips tremble with eager desire to kiss the hem of His garment. The careless grace of her dress indicates mental abstraction. Her hair is blown and disarranged by the spring winds; for she has hurried forth "while it was yet dark," along the paved way, over the hill that led to the Garden.

The world lay at her feet, below her. Yet she heeded it not. Her thought was upon the Beloved. Her care was to bring spices, frankincense and myrrh to sweeten the place where her Lord lay. Her object was to complete the redemption of the Man-Jesus, by offering her life-giving energy.



THE spices, frankincense and myrrh which the woman bore to the tomb, suggest sweetness, loving affection and an atmosphere of harmonious fragrance.

Some spices are bitter. This reveals the sweetness of bitterness, of that bitterness through which the soul has found peace—at-

one-ment with itself. This meaning of bitterness has its own sensitive application, known and applied only by those who have come into a faint comprehension of what at-one-ment is.

Myrrh, having always been used for embalming purposes, suggests the preservation of that which fills the heart after selfishness is dead; after it has become softened and sweetened by having known the joy of sorrow; after having bent under the cross; after having known desolation. Souls thus experienced, show through the countenance, evidence of having died to a lesser concept, that a greater possibility might come into expression.

The fragrance of frankincense is made manifest by the touch of fire, and from the burning powder arises a cloud of aromatic sweetness like unto the aura which surrounds the chastened heart—the heart that "hath suffered itself to become beautiful." Thus will come forth the sweetness and strength of love when touched by the fire of passion.



THROUGH tears that dimmed her sight, the Woman beheld His form; and heard His voice: "Why weep'st thou, oh, Woman?" And when she would have clasped His knees in worship, kissed His garment, flung herself at His feet, He stepped aside, drew Himself to greater heights, lifted His hand with warning movement and said: "Touch Me Not; I have not yet ascended unto my Father." These words impress pathos upon the heart. They are written in a language whose alphabet the world is but stammering through; a tongue of silent, longing desire; a desire unsatisfied until the majesty of the unity of forces be fully known and felt.

Awed by the mystery of the words, stayed by the depths of His action—the Woman moved not! Then raising His voice in sweetest melody—accents of Love—He said:

"I am not yet arisen to my Father; but go to my brethren and say unto them, I ascend unto my Father, and to your Father; and to my God and to your God."

Why must this Man not be touched? Had he not yet finished that which had been given Him to do? Had He not yet completed the victory over himself? Had he not so mastered

himself that He could withstand the touch of the Woman? Was He not yet sure of his own potent nature? Did He so lack assurance of His own power, that He feared disintegration, should He be touched at that moment?

He may have been so highly sensitized that even the touch of one He loved might hinder the work He had yet to do. His spirit may have longed for solitude yet a little while, before entering upon His last work. His soul may have craved it that He might be sure He could never be tempted or mastered by a desire external to Himself. He sought isolation by sending the Woman on the greater errand—the announcement of the Resurrection!



HAVING entered into communion with the saints; having slept the sleep of transition; having talked with the angels; having walked hand and hand with the Father, and again awakened to the consciousness of earth-life, it may be that the soul is so extremely sensitized as to bid those nearest and those most loved, "Be still! Let me rest! Disturb me not until this task be finished! I have not yet entered

into the full victory of that which is for me to do—until this be done—Touch me not!"

It is evident that the Man had one more triumph to which He must attain, one more step to take in the completing process, one more initiation to pass through, ere His fleshly body could be so transmuted in quality that it might become an absolute manifestation of Spirit. He was too sensitive to come in contact with that which was not as infinitely attuned as Himself. He sought to be alone for a space of time, that His victory over the flesh and the grave might become so complete that all men would forever heed it!

Both Man and Woman must often tread the wine-press alone, until the immortal work—redemption of the body—is accomplished. And yet, in that isolation each are eternally a part of the other and of the Whole.

The strength of this Man in His unswerving devotion to the highest, in His determination to overcome disintegration, is to be infinitely imitated. Yet who is willing to get so near the Self as to become isolated? For the nearer the at-one-ment, the fewer are the followers; until like Him we look around and find we are treading the wine-press alone; disciples asleep; followers far below, at the foot of the mount.

Those who are true to themselves will often be left alone. As this Man entered the golden gates of immortality, the crowd had fallen away, there was no guard on watch, no disciples near—none other, save Her who had been glorified!

Woman, in her love for him, reaches out to help Man as he arises from the tomb. The Divine and Living Man, knowing Woman's potency, will command her silence, lest he fail to master her love. He bids her wait yet a little while, until he indraws and gathers his creative energy into greater projectiveness. And he bids her carry a message! To lead him and his followers unto the heavenly heights and on through the Golden Gates of Eternal Life! Without this waiting messenger, without this Woman at the tomb, this Man could not have completed His redemption.



HERE are periods in the existence of all things, whether vegetable, animal or human, when moments of rest are necessary. For man it is a time of meditation—a time of self-revelation. Alone with God! A time when perfect

isolation and quiet is required that the spirit of God—the life essence—may become so transmuted that the highest Word may be spoken.

Resting infinitely—divinely asleep! In these moments, with only the Fire of Life shining forth through the open door of the tomb, the soul grows and unfolds; coming into the wonderful realization of its own bi-unity, as it steps forth from the tomb of material conditions. It is in the stillness of these moments that Man and Woman, in silent communion, do their greatest work. It is then they dwell most fully in the consciousness of their Oneness.

Through self-revelation comes redemption. Revelation is born by the recognition of our own power to redeem; redemption becomes fully revealed through self-recognition. Such revelation comes after an entire surrender to a greater concept of Being; by entering into the vibration that kindles life into every latent atom, sets in action every physical activity.

Divine revelation comes through the action of the love that exists between the masculine and feminine spirit. No matter what guise it may assume—LOVE IS, and throughout eternity will reveal to the soul a greater and yet greater view of itself. Illumination lights the path of revelation; obedience to the command

of carrying a message brings revelation. And as we hasten along the path which seems to lead us away from our Beloved, the prayer for deliverance that goes up from the heart is answered by a divine revelation.

When once this revelation is received, the Law of Sex will be known as the Source of all Law. Then will Man and Woman ascend together into the consciousness of the Father. They will enter without fear into the communion of the perfect marriage. The I—the creative spirit—will be lifted up, until high in the heavens of attainment, it will attract all things.

The I here means the serpent, or lower nature of man. It will be transformed or elevated to that degree that it will draw all things unto itself, by assimilation; in the progression of the regenerate life, the higher or purified substance will attract all lower elements. This activity is represented by the well-known symbol of the serpent swallowing its tail—which, when interpreted, means that which is the Most High consumes and vitalizes things below.





LL expression is the product of Spirit. There is only Spirit; it embodies the male and female potency—thus sex is spirit ever expressing itself in Man and Woman. Man is born into a divided, fleshly appearance; but when God doth fully appear to mankind there is neither male nor female. In spirit there is no such thing as gender, only the neutral I which is Creative Power.

The best idea that humanity entertains of divine Creativeness, is like a primary drawing of a student in the early stages of practice. The outward, divided expression of God as Man and Woman, is the representation of the rudimentary, unregenerate idea of creation. It is the incomplete picturing of Omnipotence; a condition of immature thought out of which is evolved the infinite and boundless conception wherefrom is "pressed out" greater power, more sublime energy, and a poise that betokens nothing less than the Christ incarnate.

Sex exchange, through misuse, has been fraught with destruction, tears and tribulations. It is not possible to suffer from the *use* of any power; it is only from misuse that suffering comes. Water is a most refreshing and stimu-

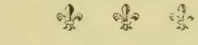
lating element when properly used, but by misusing it man may be annihilated from earth.



It takes intelligence to live properly, be free and enjoy life. Any one can half way live, but to live fully and well is an art. To live scientifically is to live in the realization of the pure and true. This realization comes by dwelling in the realm of the Absolute. This realm is pregnant with the germ of eternal life—the seed of salvation.

Two people, in exercising the creative functioning, may by right thinking obtain the highest results in a renewed body and fresh zeal. It is misapplied sex-law that brings disease and impotency. The contact of masculine and feminine elements is fruitful of most bitter or most beneficial result; hence the necessity of intelligent and right direction of sex force, by proper thought. If the purpose of this contact be physical progeny, then let the coming generation have a fair opportunity to live well, by putting such force and intelligence in the conception as to endow them with reasonable energy at birth. If the idea be based upon

magnetic exchange of life-essence only, then fill your soul with the spiritual love of your companion, and no physical substance will be formed or appear. This is achieved by the immaculate, unmixed thought of the individuals. For there being but one power, that of spirit, there is but one agent for the transmitting of its power—the vehicle of thought. Thought (Thoth) is Spirit. Creative power rightly cared for and directed will bring any condition, or any expression of power as accomplishment. But should the organs of this creative power be disregarded or condemned, they naturally suffer from such negativity as any other function of the body suffers from lack of proper attention.





HEN man and woman lift themselves above the venomous thinking of the world regarding sex relations, and behold all relationship pure, good and true, then will the serpent be lifted up in the wilderness, and all who behold the transformation will no longer suffer from poisonous effects.

It is through the use of faculties and func-

tions, no matter how ignorantly exercised, that the lessons of knowledge are learned concerning their wise and well-governed use. Any appetite may be overfed until it becomes abnormal or impotent in its functionating properties. The generative organs must necessarily be guided and taught the art of generating life-force, instead of creating physical substance. Those who wish to use the life-essence for the sole purpose of regeneration, must, as hinted, prevent the formation of physical substance.

The male germ is in the process of formation, while the thought is directed to the sex organs in the desire of sex contact. And as long as physical substance is generated, some kind of physical culmination will take place. In the case of bodily contact, nothing of such physical nature should pass between those who are engaged in it for the sake of regeneration.

Hold fast the ideal thought of greater life and love; this thought may flow through the whole body as an immaterial substance, if centred on the union of souls, thus directing the mind from physical conditions into the realization that every atom of the body is sexed in conjunction with the mate, and in conjunction with the primal cause of all sex functioning.



OMAN has more and greater power in the creative act than man, because of her intense and maternal nature. When the power of love is allowed to flow freely through the loving soul of woman, it is impossible to realize to what intense and harmonious pitch her soul may be aroused. She is a most sensitive and magnificent instrument in the hands of man; and when the sexual relationship is entered into as something divine, as celestial, she is capable of evolving the most supernal energies of the Universe. Therefore the wise man will not enter where he is not wanted, nor be so "blindly foolish as to attend the funeral of his own joy!"

Man is inwardly negative and outwardly positive; woman is inwardly positive and outwardly negative. As long as mankind is in a state of unfoldment, the world is in an unbalanced condition: woman, in expression more negative than positive, and man more positive than negative. As far as woman is life-giving she is positive; as life-spending man is negative! Woman will give her life, if necessary, to vivify something else; she takes on any negative condition that man throws off. To equalize conditions between them man must

grow up to her inward positive nature, and she must meet him half way; in so doing they will become equalized. Man knows not of rest until woman satisfies his positive nature; and, unless she pleases him, he has not the power to charm her.

It is well for the sexes to labor in company, for by so doing the positive and negative forces are exchanged in loving and healing vibrations. The sex problem is at the basis of all life and manifestation, and it must be solved individually before it can be taught universally.

Generation must be, in order that regeneration may be.



ALTHOUGH the brain finds its home in the skull, it really occupies every bodily atom. Each cell-atom has folded within its compass its own little brain which is worthy of notice, for it possesses attributes both positive and negative, masculine and feminine, and embodies the All in embryo. This brain is formed by the activity of spirit substance, and governed by either vibration or sensation. Every cell contains a nucleus of its own.

Sensation has much to do with the governing of this brain or nucleus, as well as the different parts of the system; but vibration, or thought activity, influences the whole organism. The distinction between sensation and vibration is so subtle that one is apt to use the terms synonymously. Sensation is the consciousness aroused by the contact of sensory organs with something. Sex-sensation is the voluptuous consciousness of being in active physical touch with the opposite sex. The sensation thus aroused may become a vibration by being stored, cherished, and cultivated in the heart. Sensations of love kept fresh in the heart and nurtured there, will produce the most perfect vibratory activity, and give poise to the entire system.



VERY atom of the body is intelligent, yea, every atom has an intelligence of its own and unto itself. Not only so, but every atom of the Universe has an intelligence; and the only difference between the intelligence of man and that of a tad-pole, is in its rate of vibration. The one has evolved into a more rapid

and powerful vibratory motion than the other.

However, intelligence is One, and all manifestation partakes of its life-giving power, according to its stage of evolution. Every ego is caused by thought activity which is vibration generated from a centre. It goes forth in undulating motion, retaining unto itself, as it proceeds, the essence of intelligence, and of this essence it gathers more and more after the point of involution is passed.

Since everything is caused by vibration, and vibration is generated in the silence or centre, it is to be concluded that in this silence the balancing condition is to be evolved. The nearer we get to the centre the better view and control do we have of the circumference. In the silence is the centre found, and in all stillness the Universe came into manifestation. In stillness are the greatest things conceived and brought forth; through vibratory currents and not in noisy sensation.

In order to enter this stillness while in love communion, it is necessary that the mind be poised, free from all care and concern, in perfect liberty and love. This is necessary that the ideal ultimate of the union, be it material or spiritual, may be reached, and that the attending consciousness of peace and power be at-

tained. This consciousness liberates the soul. When it is reached, the personality is also elevated to such supernal heights, that one will lose sight of any bondage sensed in a lower altitude of mind. Made Omnipotent in love, the thought of perfect mastery will possess the two, and they will come forth from the experience a god and a goddess. While in communion, each should be poised in the love of the other and in the one ideal thought: Love Is! Perfection and profit cannot be attained unless the two minds be united in purity—Love complete.

This can be attained only by concentrated thought and the desire for the highest; for a realization of Everlasting Life, promised to those who overcome. Be the purpose spiritual, the moment will be one of ecstacy with no substance materialized or expressed, but all etherealized. If the lower conception of creation be perfectly mastered and every idea of animality and crude suggestion be eliminated, there remains but the higher conception and the most beautiful manifestation of the sexual power.

When this secret is learned: to enter the chalice of love in absolute stillness and silence,

the two are then capable of transmuting every bodily atom into a higher expression of life.

But if this stillness has not been found and entered, let the affirmation of dominant power and right to rule the body prevail in everyday life. This thought will gradually develop physical and mental poise, and little by little the power to transmute physical substance into ethereal form of life will be acquired. The divine idea of the transcendental should be maintained and sustained by the divinity of will.



THE mind is moved into thinking activity by the essential Fire. What Life is; what the nucleus of the cell is; what the spirit of the grain is; what the soul of the water is; what the vitality of the air is—is all one and the same, the FIRE of LOVE!

The water and the grain united, manifest the Wine that exhilarates. The soul of the water and the fiery energy of the grain touch, strike fire, as steel and flint, and lo: the sparkling wine!—the spirit of the two has become one substance.

The desire to drink of the stimulating es-

sence is inborn in every soul. It manifests as a restless, yearning desire. What a feast for the soul when those drops of life are poured upon her lips!

Nothing causes man to indulge in an excess of strong drink so quickly as a disappointed love, or the failure on the part of the one loved to satisfy the intensity of one's love nature. This gives a hint at the correspondence between the excess of desire, suppressed emotion, and indulgence of the appetite for strong drink. The fire of the wine or liquor usurps and dulls the bodily organs, so that the soul is dethroned and her faculties for expression are rendered impotent. In such a state man might as well die. He has drunk of the wrong bottle; the wine he imbibed was not the kind he thirsted for. His real thirst was for the Elixir of Life which, with difficulty and divine determination, is brewed out of bodily and soul substance.





HE positive organism—the male germ which holds the Fire of Life—has no power to rekindle the flame, except when in union with the receptive organism—the soul-seed of woman. With this union comes the blending of measureless possibilities on both the plane of the manifested and the unmanifested.

Viewed from any standpoint we must recognize the mighty power held within the creative act—that lever which holds and lifts all sentient life. And we may faintly imagine the awful power necessary to set in motion in the beginning, the boundless and massed chaos, bringing forth a universal symmetry and divine order.

This great and limitless impulse is the same that touches into life the blossoming fruitage of all organisms. It is the same yesterday, today and forever; the uncreate Fire that underlies birth. Flame is not fire, it is but the symbol of that wonderful uncreate and unseen power—the Creator! Heat is also an outward symbol which, when applied to any relation or experience of body, intellect, soul or spirit, will bring it into full recognition of its Oneness with the Father of All!

Fire is divided by alchemists into three

kinds: Universal Fire, the Fire of Nature and the Fire kindled upon our hearth; the elementary or crude manifestation of that esoteric Fire the shining forth of whose light is the beginning of all life—in the beginning and of the beginning. This Universal or esoteric Fire is the Fire of Love; that law of attraction which draws the two forces, masculine and feminine, closely together, focusing them into creation and recreation, throughout all manifestation. All other Fires are but lower forms of this, as all wines of the trade are but lower forms of the One Wine.

It is very important that no mistake be made!





THE moment this Fire is lighted, transmutation begins. He who knows how to brew, whose eyes are fixed attentively upon the operation, and whose judgment can tell infallably when the process must cease; who knows when the Fire must be quickened or retarded, how to get the equilibrium established—he understands how to continue transmutation forever. Transmutation is the process from crea-

tion to recreation, while the Fire of Love burns brightly!

The ultimate of this Fire-Love is regeneration. Without experiencing the process of transmutation, regeneration cannot be demonstrated or verified. The Fire purifies and cleanses, no matter upon what plane it may burn. It may for the time being seem to debase the soul, but sometime, somewhere in the great progress of evolution the cleansing will be made manifest.

When the secret interior of the Arcanum of the Heart has been entered, the soul is never again the same, for it has been bathed in the Waters of Life, it has been initiated into the Wisdom of the Ages, and that remains an Experience for all time! And as one stands at the entrance leading into this Holy Place, it is well to reflect that upon entering it the soul is transformed on the instant and inducted into a higher degree of the Temple.

To have the highest possible power realized within ourselves, we must be willing to submit to and endure the action of this inner Fire. Not only willing to endure—but entering yearningly and lovingly into that process of training,—the Fire, Desire,—will neither die

nor smoulder, but will be kept brightly burning in those living coals on the Altar.



HROUGH mental activity, chaste thought directed upward and inward, the Water of Life whose natural course is outward, may be rarified and its flow directed inward. Water is sometimes transformed into steam.

All righteous thoughts and emotions ultimately bring harmonious warmth and polarization to physical conditions. The selfishness of man causes a loss of heat and warmth, the result being a cold meaningless expression. The more intense the action the more intense the result. The sensation of heat is the result of the positive and negative coming into contact and equilibrium, and all means of producing heat is but the adaptation of things to this law. The head is the positive force, governed by spiritual law; the feet are negative, dominated by earth conditions—and the center of equilibrium is at the generative organs.

That which is done by Fire is done by its innate energy. Fire is the master of all the elements. Under its action, water disappears

either as vapor or as its ultimate solution. The Air disappears, or it remains present as a poisonous debris. The various elements of earth placed in contact with fire are consumed, or vanish. In all cases the demand of fire upon the formative oxygen is inexorable. No matter what combinations of elements there may be, at the call of fire they at once yield their formed conditions; the oxygen disappears from them into the fire, and a flame is manifested—all because fire is the positive energy.



ALL communication is done by the agency of fire. If we seek to make impression upon the world, or those immediately about us, we must first infuse ourselves with the fire of enthusiasm which makes thought creative. In other words, we must become self-generators of heat. But this heat must not be allowed to centre upon any one part of the physical organism. If it does, that particular point will be wasted in over-activity. But the fire should be directed so as to permeate the whole body at once. In speaking or writing let the fire glow and thrill through you, as the words are uttered

or written. It will burn down the coldness or indifference of hearers and readers, and make them receptive to your thought projections.

The generation of heat implies a certain change of elementary conditions of the physical body. This change is difficult of attainment by the Self alone; but if there be another harmonious soul with whom to co-operate, there is a greater reserve to draw from, and the finer forces are not so easily depleted.

Anyone is powerful enough to move the world, if he knows how to gather himself into harmony and then transfer the generated internal heat to his immediate worldly conditions. This power of generated heat is the key to all success in outer life. However, not such an uncontrollable fire is to be kindled that it will scorch and wither, crumble and burn everything it touches.

An iron kettle put into an intense fire is likely to crack, but if warmed slowly and gradually it will endure the highest degree of heat!

The Fire must be continuous and fed by the Universal Spirit, and so will be kept burning the Philosophical Fire:

"Desire the Fire,
Seek for the Fire:
And you will find the Fire;
Kindle a fire,
Add Fire to Fire,
Boil the Fire in the Fire,
Throw Body, Soul and Spirit into the Fire:
And dead or alive you will possess the Fire,
This Fire becomes a black, yellow, white and red Fire,
Give birth to your children while you are in the Fire.
Feed, water and nourish them in the Fire;
They will then live and die in the Fire,
Their silver and gold turn to Fire.
Heaven and earth will perish in the Fire.
And at last there will be a four-fold PHILOSOPHICAL FIRE.
It is the Celestial Fire!"



PLANTING or engrafting the seed of immortal life is the work of the gods. To evolve this divine possibility is the work of Man. The engrafting is done in the darkness of Existence; the beginning of growth is in the silence of the evolving matrix. In every soul sleeps this seed; it is the seed of all-knowledge as well as of all other evolved possibilities. That this seed may sprout, grow and blossom, it must be planted in fallow ground and cultivated. As the door of the soul is opened that the sun of

love may shine into the heart, so will Omniscience grow and blossom in the individual consciousness.

The Universal mind desires vital effect. Desire in Nature is manifested in periods of demand and supply. The Earth, as the Great Mother, demands the Sun's fructifying power. The Sun in his splendor and vital force responds to this demand; he entereth in, and behold, the birth of vegetation!

Every need is supplied through desire. The very world depends for its existence upon desire. It underlies and is the cause of every individuality. And even individuality is an evolved non-individuality. The individuality is evolved through desire. Through desire the little worm creeps; and through desire for more rapid motion, this same little worm grows wings and flies. The little worm is already an individuality evolved from a non-individuality. But by gaining wings he gains more rapid motion and can live more. Some day, through desire, this motion will develop into vibration, while the desire will develop into intellect. Desire is the fundamental material whereof the intellect is built; and vibration is but motion in a higher degree. Desire is that faculty in sentient beings that longs for more life. As such

it can never be in the wrong. It is of the Divine Spark in all things, and all higher life depends upon it. The most divine expression of it is what is called sexual desire.

Eternity is the child of the Ever-present, who, mother-like, gives birth to the morrow, and the continued duration of to-day brings the Eternal Day. The darkness calls to the Light for induction, and behold, the birth of day! All things love attention, and in this desire all souls are equal in possibility. The feminine soul demands to be caressed and vitalized by the masculine spirit that she may eternally reproduce herself.





VERY effort put forth by Man, yea, by any manifested thing, is a seed and prophecy of what is to be. Every soul is the crown of all its efforts, but the efforts reveal little of the motive; the motive is desire. The crown is of the nature of the ever-receding. One might create Universes, still the soul would crown the creation! The soul is constantly creating, but is always greater than the creation. Thoughts and deeds of yesterday are not so near perfec-

tion as those of to-day—which means that to-day is nearer to the crown itself than yesterday; yet, eternal truths are the same to-day as yesterday, only they are not so clearly defined or precisely unfolded. There is the same infinite truth in the clay as in the flower; still, we love the flower better for its beautiful form of expression, and because it is nearer the crown of Existence.



THE seed of possibility in the soul is related to, and may be illustrated by the seedling of grain engrafted in soft soil. Man sows the Soul-ar seed of life in the white material or creative feminine substance. The grain must be prepared ere it be ready for food; it must be ground to powder, mixed with water, infused with leaven, and pass through the process of fermentation. It must be kneaded, then subjected to heat, before it is bread.

The soul-ar seed comes forth clothed in flesh and blood, starting out on the great journey which lies before it. It is ever being prepared for this journey, and from beginning to end it desires to proceed, and the desire takes it ever

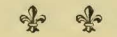
onward step by step. The soul passes through the "mills of the gods" daily. Like the grain it is ground to powder ere it can be mixed with the proper substance and the leaven dropped into it.

The leaven of the soul is the spiritual knowledge which quickens it into activity; then the formative period, that of kneading, is the next step, and the soul, being plastic, gains its individual expression or form. The intrinsic worth of the soul, as well as of bread, may be determined by the state of fermentation or activity which it assumes. This fermentation or activity is the preparation for its eternal journey of existence. The Drop of Gold is the seed that leavens the soul.

In bread-making the component parts are flour and water; the leaven makes it "rise," after which it must be kneaded, formed, placed in the oven and heat applied; after such preparation it becomes fit for food. Both fire and bread are many times spoken of in ancient literature as coming down from heaven. Both mean the Divine breath. Fire is symbol of the life of spirit, while bread is symbol of the life of flesh.

The union of masculine and feminine substance is followed by a kind of fermentation

from which springs forth manna, or the power of woman to feed man. This substance having been fermented by the golden seed dropped into it—Fire-Love—is at last rendered suitable for food—the Divine Ambrosia! And the day will come when this food, with one exception, will be sufficient for the resurrected man and woman. This exception is that essence which may be gathered from the finer forces of extraneous Nature and the atmosphere.





It is a well known truth that by the observance of Nature's law her finer essences may be imbibed, rendering a judicious prolongation of life possible. The whole atmosphere is filled with this life giving essence—sex-substance. The odor of the rose, the song of the bird, the merry cry of the child, the laughter of woman, the longing of the soul, the creative energy of mankind announces its potent presence.

A walk through the verdant valley or upon the mountain top, discloses the vitality of this life-giving substance. By absorbing it into the recesses of our being through the breath, it

feeds the body, becomes a part of it, and reproduces its own physical energy.

When fully equipped with a knowledge of the vital properties of earth, and that out of its great, eternal, mystical composition he is developed, Man will come into consciousness of his strength and of the power held within his own sex-nature. He is master of all things; but he demonstrates his mastership only through knowing the characteristics of every living thing. He may as well be finite and limited, if the fact of his divine nature be not known; for without this knowledge he cannot use his power, inasmuch as that which he is not conscious of is of no use to him.

Any deficiency or lack of knowledge concerning his vivifying potencies renders man impotent and incapable of complete formation or perfect reproduction. To know his constitution he must acquaint himself with the elementary principles of Nature.

He cannot hope for the *perfect coming of the Lord* while trifling with outer things of life or failing to take steps leading toward infinitude. He must ascend, through ripened consciousness, to a point where physical expressions are weighed for what they are worth to him, and to each individual. If he continues

satisfied with the promises given in this phase of life, he will miss the effect of the finer forces of Nature, and all higher mysteries will remain veiled.



TRANSMUTATION, reproduction and prolongation of life goes on for aye, but this is not to be confounded with the final regenerative process.

If bird life be investigated, it will be found that there is an unorganized birdling substance; a fertile element which is the fundamental material for the organized, beautiful birds of the forest. All elementary bird-life is contained in the various kinds of food that the birds pick up; the next form of this food is manifested in the egg; then comes a season of supplied heat generated by the mother bird, and the process of hatching awakens into life a little body with head, wings and legs; and lo, the little organism peeps forth from the warm nest! It presently demonstrates its hopping propensities, and also unfolds its wings—symbol of a higher birth—and away it flies to repeat Nature's pro-

cess of formation through the creative activity of its bird nature.

It is likewise with man. He cannot afford to ignore the process of physical transformation and recomposition. The generative principle must be known from beginning to end, in order that his anatomy may be kept perfect. None can afford to overlook the first requirements of positive generative life. If one link of the chain is ignored, the whole chain must be traversed over and over again until the missing link be found.

The difference between one who knows how to prolong life by imbibing the essences of Nature and the bird which reproduces itself and lives only a limited period of time, is that the one possessing this knowledge also knows how to conserve his energy and allows nothing of his substance to waste or escape from his organism. Carrying the correspondence still higher, the difference between the one who knows the secret of prolonging life, and the one who knows the regenerative process, is greater! It is the difference between the chemist and the alchemist. One imitates Nature, and the other soars above it, unconcerned about things visible, far surpassing that which is tangible!

There are adepts living at the present time, who have prolonged life many years beyond the allotted time and are still doing so; but they have grown old, careless, non-expressive of the highest, going about illy clad in soiled garments. The regenerative process brings to man not only the prolongation of life, but also renewed youth and beauty, a desire for the most artistic expression of life, and imperial success on all lines. It brings him back into that which he is, the likeness and image of God! It restores to him the pristine beauty of the gods!



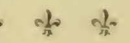


THE prolongation of life by effective use of the essences of Nature can be attained by a celibate, but the regenerative process cannot be carried on without the Fire of Love! Love is the cause of the marvellous transformation! Love is the attractive force existing between Man and Woman and the magical key that will unlock the door to the most secret chambers of Nature and of God. Love alone teaches how to employ the spiritual power, how to transmute water into wine!

No one can come into possession of this power until awakened through the Love Nature. Nor will Love's work be finished until it is potent enough to mould that which is loved into whatever Love would have it. Bringing forth the ideal in the Beloved one is the only goal worthy a great love!

To repeat: The specific difference between the one who prolongs his life and the one who regenerates himself, is that the first one is a natural chemist and gathers, as do the birds, the sex-essence from Nature and conserves it. The other is an alchemist who, working through his mentality, turns the flow of his own sex-essence inward instead of outward. This gives him renewed growth and godly expression! He changes or transforms the character of the body and lifts it into its primal grandeur and sweetness! This requires a certain skill that can be obtained only by the crucified ones.

It is only the truly *human* man or woman that can enter into the supernal vibration that transcends all physical sensation; there is no mediocrity about such souls! It is either the Eternal glory of that which is Everlasting, or the deepest misery of that which is transitional!



THE same force is used by the Jew to make his millions, as is manipulated by the philosophers and thinkers to extract the imperishable gold. The millionaire uses it crudely as one daubs the paint on a house; the adept philosopher manipulates it with the finesse of an accomplished master, as an artist who paints a picture from the ideal within himself. One employs what Nature provides, and produces on the canvas his own likeness and image; the other simply touches up his house with paint, and it remains nothing but a touched-up house. The Jew shows forth his perishable monies, and dies, but the philosopher produces the nectar of the gods and lives eternally!

Man has within himself all the elementary minerals necessary for the formation of a Universe. Being the microcosm he holds all that the macrocosm holds. The herb is not only in the earth, but its essences are in the air and in the heavens. The planets are not only in the sky, but are in the water and in the earth. Man can draw unto himself that which corresponds to the most potent and developed part of himself; if he has gold predominating in his constitution, he will draw gold unto himself. The planets and the earth

are of the same essence, both are the coming forth of the same cause. Every form of life springs forth with Man as its ultimate and supreme expression.

There is that in each entity which can draw and gather all the different kinds of essences into one great Heart of Love, and so transmute it that it will reform the entity into the complete expression of itself. There is but one ultimate, and that is the realization of one's self as a perfect being.





THE body with its varied expressions is but thought made manifest. The more one studies the problem of sex-law, the more universal it appears. The primary motive of physical contact is to make manifest the creative thought, and it is a step toward the coming forth of the ideal Man. But as a result of education and a belief that everything pertaining to the sexual functioning must remain veiled and unspoken, there has sprung up many erroneous ideas concerning intercourse between Man and Woman.

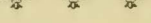
In Nature this nuptial ceremony is forever

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taking place. It is the great creative act of manifestation which reveals Nature in its fullness and joy. This is the mystery that takes place in the stillness of the morning while the city sleeps and the street lamps throw light for no wanderer; while the clock chimes its first matin notes through the hushed morning air; while sleeping hearts dream and waking ones wonder; while stars are beginning to fade away in the dim dawn, and the moon pales in the greater light of day—when hands are folded, when eyes are closed, when voices are hushed, and the body perchance slumbers, perchance not. Then it is that the soul wakes and is bewinged in the sweet union that takes place; a union of the soul and her Beloved; a union upon which all continued existence depends. It is the perfect interaction of the two forces ever playing and sweetly interplaying through all the channels of Being.

But owing to the false concept of this holy transaction, many have been led to believe that spiritual development lay along the line of monastic seclusion and complete sexual isolation. This belief is the foundation of many religious schools, the followers of which have failed to prove any verity in their teachings. True, we may observe in the various experiences of

life, wonderful mental developments attained through celibacy; but they are won through the sacrifice of physical force, and the final result is an unbalanced condition of both mind and body.





HERE is a distinction between continence, abstinence, and self-indulgence. Continence is a restriction of indulgence, reserving force; abstinence is separation and means death, as a violation of the law of normal use. Continence is an indrawing for the purpose of reservation; or it is simply a guard against excesses and a too large family. Abstinence is detrimental because God's plan embraces, in its fullness, every item necessary for perfect unfoldment of the body and soul. Man represents God's idea—his image—and whosoever supposes there is an organ not for use, or never to be used, denies his own godliness.

The sexes associate for various reasons: for the reproduction of species, which is often a detrimental act hampering the soul more than it uplifts, wounding the heart which it should heal. For the sense of pleasure indulged in by

both the unmarried and the so-called married lover, ends in waste and death to the mind, wrinkles and dry bones of old age for the body. It is both lower than the highest and higher than the lowest. If rightly controlled and directed it will become the first in importance—the ideal and divine! It will become the vibratory, rhythmic expression, harmonious in its efforts to glorify the human into the divine. Human or personal love evolves into the impersonal or divine, indrawing to the primal centre that drop of Liquid Gold wherein all life is! This is symbolized by the sparkling drop in the Heart of the Lotus.

The electric spark glows and burns in every man, as he creates the germ of impregnation; the woman holds the magnetic current, the receptacle or crucible of transmutation and creation. This magnetic current is the coiled spring of Love, and when once set in motion it affects all within its radius, drawing into its charmed circle the Fire of Life.

True sex exchange is based upon finding the ideal in the real.

The spark of fire or electric germ must find for itself a receptacle in the loving embrace of its complement, for without this it is useless. In entering the magnetic current the masculine

force floods the feminine with his divine aroma, the sweet, warm covering ever constituting the strength of the Holy Mother. At this moment of balancing, the two pass into a state of inertia which is, in reality, a more rapid motion, a vibration, a new mode of living. This very velocity of force burns and consumes to ashes all the increate fire and earthly conditions; and through this dissolution is furnished the sustenance of the New Life. It is the Phœnix rising from its ashes! It is the result of the fullness of the current turned inward.



OMAN should surrender her body to none, unless for her own good, or because she wishes to transmute her sexual strength for some mighty purpose. In the case of Love Divine, should she desire to draw very near the beloved for revitalization of her whole being, she may do so only in the holiest mood. As has been said, physical contact is necessary as a primary step in creation, and through the act a power is generated that brings new life, more love and forcefulness. But two souls, having learned this secret, may generate power without

physical interchange. None will be satisfied that this is true, neither will they attain the power to accomplish the work, before having experienced all the steps of physical intercourse and creation. Then they will gradually grow into this subtler method of generating power.

The man who can impart to, or induct Woman with the Divine thought, is the Divine Romeo to the Celestial Juliet. He knows the law of regeneration, and has become conscious of his Second Birth!





In the ordinary plane of sex-communion we seek to manifest Self —God—in flesh and blood by reproducing our finite nature. We think of God as personal, producing that which we conceive to be His image. But as the soul evolves to the supernal consciousness that Man is God, we more largely manifest the impersonal life-force as love and wisdom, energy and health. This can be done by coming into sex vibration and possessing the soul with the real image of God—Life, Truth, Love—dropping the material idea to such an extent that no

thought of the fleshly product enters the mind. Then immaculate results are attained.

Abiding in the deep consciousness of love through the one with whom exchange is desired the concept of ideal love can prevail. And under the paramount desire to make love manifest in life, through personality, we enter the close walk with the soul in holy communion with each other. The two are made potent by loving and are masterful—Absolute! This conscious absoluteness renders it impossible to generate substance other than love and life. Only the image of love and life exists, therefore it will be stamped upon the mental vision with no desire save to manifest in each other the purest Love. Love, prevailing as immaterial force, will turn all the energies of mind and body into demonstrable mental power. Physical contact is not always necessary for magnetic exchange. Mental contact may exhilarate with thoughtful ecstacy, and the soul will be acted upon in a manner that physical contact cannot accomplish.

We think, and according to the measure the thought be accepted, will it be made manifest through the medium of the mental matrix where the seed is deposited. This wonderful manipulation of sex force and the knowledge of

its manipulation, is wisely hidden from all save those who are spiritually illuminated. In the hands of the ignorant or false prophets it becomes supreme in its power of annihilation. It can never be fully known to any, save those who are willing to leave the old, die to the past, and enter fearlessly upon the New Life!

Whoever has caught sight of this Sun-Fire has seen the Creator! Let him beware of trifling with the rays of the mighty force! They are as shafts from the throne of the Most Holy One, and will utterly annihilate the cities in the wilderness. The old sensual dross will be burned and consumed, but out of the ashes will arise one "clothed with the Sun."





ASSION springs from divine consciousness. Its awakening is a budding—the beginning of love—which results in a flowering glory. Passion is a degree of love which empowers the soul with energy and desire for mastery. The way of passion is the way of the cross. The awakened passion is the first flush of regeneration; the first step taken toward a new existence. Woman's passion is her crucifixion

—man's passion crucifies unto his own punishment."—Woman Revealed, pages 137-38.

The vibration by which an action is prompted determines the animal or angelic nature of the action. Intercourse between man and woman may be sensual or divinely passional. Unless viewed from the standpoint of divine love any expression between them may be considered sensual, separated from spirit. Every act is divine when performed under love's guidance. Divine love means the unity of body, soul and spirit, and is non-sensual. Positive thought concerning the body makes all its actions positive.

The majesty of passion prevails in all manifested life. Its power is so subtle that, if fully recognized as the power within all things, man would grow more rapidly into the sanctity of the Holy Passion that brought drops of blood to the forehead of the Christ.

The earth does not refuse the majestic passion of the Sun, but receives in joy his warm rays! She does not ignore his potency, neither does she refuse to be touched by the quickening point of his magic wand. The sun does not deny her the vital kiss of fructification, nor does he withhold that which produces and reproduces their own vitality in the form of vegeta-

tion. Ripened passion is love—the golden sceptre that points the way to every achievement!

From the plane of infinitude, sexual relations are productive only of Life Immortal! The separateness or duality of soul and body is a sensual idea; but the two viewed as one, makes passion between man and woman sacredly vivifying. Regeneration places everything on the basis of the One Power—the Absolute! Generation, or mere physical exchange of force, is sensual and may be productive of evil results. But in Love all things are pure and holy.

We love to the degree we are inspired to love. As the perception becomes illuminated, so does passion become love in creative rest. A storm is soon spent, but love is eternal and all-effective. In activity there need be no storm. Man and woman cannot realize the truth of their unity until they permit the creative forces to court each other in all the power of both storm and rest, passion and peace!

A wise man will not misuse the strength imparted to him by a woman's trust. Whether he be worthy of her trust and passion woman knows better than man. She can be convinced of his trustworthiness only by knowing that he could not divinely love her, were he not holding

fast to his own godlike ideal. He could not be strong without being filled with passion; he could not be trustworthy without being strong. As long as woman trusts man she is a shield for his passion. To the degree that she trusts him will he transmute his passion into a conquering masterfulness; through this mastery will he set her free, releasing her from all oppression.

But she leads him on; her presence and passion becomes a delicious drink, a nectar, not to be swallowed by the goblet, but rather to be tasted drop by drop to his soul's great refreshment and nourishment! The Waters of Life must be gently drunk by the loving man and woman, for sudden draughts dull the taste; gentleness belongs to creative love, suddenness to a short-lived passion. When Man and Woman know how to partake of this Water, their soul and spirit enter into a complete union.



A REALISTIC story of sensuality and Divine Passion has come down to us through the ages. Woman is likened unto a delicate rose of sweet flavor, and man plays the part of sensuality. The story is as follows:

Once upon a time, in God's sunlit garden, there grew a rose-tree. It bore a beautiful rose. It rejoiced in the rain, the sun and the blue of the sky. One day, man approached this rose. With eagerness he watched the unfolding blossom; in ignorance he handled it; in impatience he picked at the petals, pinched the calyx, trying in many ways to shake them loose and hasten the unfolding.

Through pinching and picking, handling and impatience, he hastened the blossoming of the rose, and it tried to assume some semblance of itself. But, alas, even when fully open, this flower that promised so much, was marred and blighted, its petals mutilated, ragged and torn, its fragrance weak and faint. And what should have been a perfect flower, queenly on its stalk, wafting its sweetness for many days, was but a bruised, scentless and faded thing.

But in spite of its marred beauty Man desired to possess it. He plucked it, when lo, its petals fell to the ground; taken up by the wind they were carried beyond his restoration, and he was left with only the stem of the rose; its grace vanished, its color fled, its fragrance no longer life-giving, its calyx useless and impotent, its power of creation aborted. Nature

laments! The Gardener sighs! Man wonders! God rejoices!

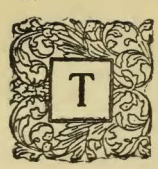


OMAN may be likened unto a rose, loved and admired by Man. In the love-lit Garden of Creativeness they meet. If Man be wise he will be satisfied with admiring her unfolding beauty and love-nature, waiting patiently for her to waft unto him her sweetest energy and fragrance. He will not mar the development of this human flower, leading her through sensuality and criticism, unto her own destruction. But he will love to watch her day by day as she grows into fuller blossoming.

When that full blossoming comes she will have the power to respond to his desire and the energy to give forth the sweet flavor of her love. Beware, lest this nature be marred, torn and wearied! Through impatience and ignorant eagerness for possession, that which should be a perfect expression of itself, will be short-lived and dead to man's purpose and desire. And he will be left holding in his hand only the stem and empty calyx of a faded flower.

But when he shall have had a glimpse of her real beauty, he will put no barrier in the way of her progress toward the complete expression of herself. He will give her all the freedom her soul desires for its unfoldment. He will throw over her a divine mantle, covering her as a gardener protects a delicate rose from the late frosts or the scorching rays of the mid-day sun. He will feed her with love as the rose is fed by the rich loam of earth. He will cultivate her very being into forgetfulness of everything save her own divine goodness and virtue, just as the gardener cultivates the rose through watchful care and attention. He will place around her those things that will entice her into fuller expression of life, just as the rose is enticed into perfection through careful nurturing. He will surround her life with an artistic environment, thereby developing a richer coloring and a more beautiful expression, even as the rose is colored by atmospheric conditions and by placing at its root the segment of the desired color.

The woman thus surrounded will shed upon the world the wonderful seed of love's possibilities. And unto Man she will say: "All that thou art I am and all that I am thou art!"



HE worth of an allegory lies in its possible application to every day life. Even after the pair may have come to the consciousness that with them rests an eternal ultimate, even then, mistakes can be made whereby their heavenly purpose may for a time be thwarted. To avoid any suggestion that may go toward the negation of positive energy, let them both remain intrinsically unshaken in purpose, invincible in their love, unchanged in righteous thought. Then, when the majesty of sex power be expressed and they both sink into that state of being where the world is shut out, business cares forgotten, the idea of pregnancy foreign to both minds, the bodily substance will be absorbed by the soul and become transformed into a garment—a new body—somewhat like the solidification of soul substance, so that the old body will be laid aside in the sepulchre while, on the third day, the new one will be made visible.

That which gives most joy to a lover is to see or hear the woman of his heart give expression to herself as she really is; for her interior beauty is so supernal and so radiant with splendor of love divine that a complete expression of it would carry man beyond all

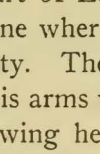
earthly limitations, and he would become a god on the instant. But that he may in a measure witness this glory and behold her come forth in her beauty materialized under his Will, let him never approach her until she has been wooed into receptivity and power by his own loving thought directed toward her.

To prepare her, let him treat her as he would an angel; caress her into receptivity; warm and vitalize her under the influence of mentality or in spoken words of appreciation. Tell her she is lovable in her entirety; woo her into a divine passion—then will the act of giving and receiving become one of transmutation, void of sensuality. Woman's holy vibration should never be disturbed by the slightest impatience.

Should she not be in a receptive state, with the poise and grace of an arch-angel and loving inspiration demand that only love—the immaculate essence of the Universe—be expressed; and soon she will respond to such silent treatment, and both will enter the eternal state of consciousness whereby the entrance into God's sunlit Garden may be found. Then will Man behold Woman as his bride—clothed in the vestments that love alone can weave.

There is in man a quality that gathers all

the different degrees of love into one great Heart of Love, that he may place it upon the shrine where burns the Holy Flame of his Divinity. There are times when he enfolds her in his arms with the protecting love of a father, knowing her to be his only treasure. There are times when woman loves man with the love of a mother who would soothe and comfort him, when he lays his weary head on her bosom and finds strength. But when this great Heart of Love is most fully expressed, whether in Man or Woman, then it is the Woman becomes the Bride and the Man her Bridegroom. All else is forgotten save the sweetness engendered in the act of creation.



MAN is Master of all things. Wisdom is the rock of man's salvation; knowledge is the power that is! According to his wisdom he forms his plans, according to his knowledge he executes them.

There is a secret in seeking, getting, and holding this wisdom and knowledge, and it is this: in seeking do naught, in getting possess not, in holding let go—the greatest of all se-

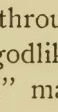
crets: Love the weakest link in the chain, for it constitutes the strength of the whole.

The Well of Love is as deep and inexhaustible as the fountain that never runs dry, or the sunken shaft of a gold mine that never pays out its last pan of ore, but continually fills the bucket from its hidden resources. One miner digs and strikes a rich vein; another strikes a deeper one and its productiveness is never exhausted. So it is with Man. He imagines today that he knows all there is to know, but on the morrow he has a new glimpse into the endless depths of Truth. He finds that there is more and more yet to be abundantly understood.

The continuance of this beautiful disclosure of knowledge is due to man's power to conserve the vitality which gives strength and ability. He should guard his sex potency as a miser guards his gold. But instead of this he habitually prostitutes it in various ways, letting his virtue pass from him, not knowing of his power to conserve it. When the time comes in which to use it, and when he needs the greatest supply, his energy is exhausted and he finds himself poverty-stricken and self depleted.

Any lack of vitality between the sexes is due to insolvency of thought, not to any lack

of essential power. To replete the creative spark, or to increase its power, both man and woman must recognize the God within themselves. Physical poise can only be maintained through divine perception of what is good, godlike and pure. The statement "all is good" may sustain happiness, health and success to a degree; but the simple affirmation is not sufficient to balance man against all the evil appearances that surround him. Something more is required—a real godlike and absolute understanding.



MAN is the centre around which all power radiates. Not a part of it, but the centre itself! As the development of self-consciousness advances so does man gain power of radiation. Jesus was the externalized Love-Thought of Joseph and Mary. This accounts for the virtue which went forth from him as a centre and radiating principle.

Man is the most vital, hence the most sensitive, creature extant. Because of this highly developed senstitveness he is also highly impressionable and is acted upon or influenced by

everything. He cannot expect to be free from affliction as long as he does not recognize his own superiority; he cannot expect to be master as long as he is indissolubly married to Ignorance. When he has learned to recognize that he is a fixed Law, as fixed as the sunshine, then will he change no more than the sun. Appearances do not affect man's unchangeableness any more than the clouds affect the sun's shining. As a centre he is fixed and eternal!

Being eternal, Man should continually create improved and impassioned conditions. He should work to the ultimate of attainment and power; to the manifestation of creative zeal. Attainment and manifested power are attributes of the everlasting and immortal life. When mentally impotent we fail in attainment, just as there is a failure to bring forth physical children when physically impotent or uncreative.

An expression of sex principle becomes manifest as Love comes under divine recognition. Love is a manifestation of spirit and as a quality of energy it should be manifested sexually. The conservation of this energy is not accomplished by the suppression of sexual force, but it is accomplished by permitting love

as subtle vibration to guide the grosser and more material form of sexual activity.





T is not the conservation of sexual fluid that should be the aim of either man or woman, but the non-creation of it. This constitutes the conservation of vitality. With this fact fully realized it is possible to live in a continual ecstacy of life, instead of spasmodic intervals of sexual joy. Dwell upon the most beautiful—life, love and wisdom—steadily, and there will be only the production of creative essence, no loss of substance, *for that which is idealized cannot be lost!* It is the pure gold brought from the mountain of material conditions, stored in the "Alabaster Box" to be broken at the feet of the Beloved!

This creativeness can be acted upon and brought forth into greater expression, by mingling with the magnetic currents of a well vitalized body and blending with a soul fragrant with love-potency. The soul must be conscious of the non-separation of body and soul, and so sensitized to the holiness of the sexual embrace that no prostituting idea can enter in.

The method of celestial love is a science, and the scientific development of sexual force lies in the knowledge and desire to remain continually creative and potent. The great Holy Power, the Spirit of Energy, should be continually manifest in man!

Made potent by loving, the pair master every lesser expression and are Omnipotent in power. In rhythm and peace with the image of Life stamped upon the mental vision, with the desire to manifest only the most perfect picture of love, they harmonize each other. Love's perfect work depends upon the ideality of thought and its wise guidance.

Morning, noon and night there should ever be a consciousness of creative power; never losing sight of the Universal Spirit to the extent of becoming uncreative mentally, or devitalized physically. This is the impotent mood—the mood that profiteth nothing! Let us understand that the creative mood does not mean giving expression to it in a physical manner; but it does mean a CONSCIOUSNESS of the never-dying principle of sex-power. It should be sensed throughout the entire being. The delight of being alive is great! The joy of active expression is greater. But the ecstacy of Love in stillness is greatest!



o be in a continual state of creativeness, there must be a continual conservation of vitality. This is to be applied mentally as well as physically. To be physically potent and creative in the highest sense, one must be mentally poised. The thought must be centered on the universality of sex-life, and not on the physical organism alone. In other words, work toward the conjunction of body, soul and spirit. The interaction of these three made perfect brings Life Immortal. Interaction cannot be complete until the two, man and woman, meet; and meet harmoniously in all three parts—body, soul and spirit. When they play celestially in and about each other then shall come into existence "the just man made perfect."

When the law of perfect interaction, correspondence, and interchange is discovered and complied with, the problem is solved. This must necessarily be perfected in one body of two-fold action. There is such a body, and it is duplicated everywhere with greater or less perfection. The two-fold action should be completely balancing even as it once was!

The everlasting presence of the One ever overshadows us, but until we unite the Presence within with the Presence without, this

Presence does not appear unto us. Until eternal silence is born in the soul the spirit cannot fully overshadow it.





s an illustration of the idea to be conveyed regarding this conservation of energy, take the banker and his reserve stock of gold: If he wishes to keep solvent he will place at his disposal a reserve fund sufficient to meet all practical demands that may be made upon his bank. Should he allow his resources to become limited and a "run" be made upon his bank, he must fail. The banker makes it his rule to have and retain a sufficient fund of money and so utilize it that no unusual demand for currency will bankrupt him.

So it should be with mankind both physically and mentally; there should ever be a reserve force—sufficient energy to meet every demand. Disease necessarily follows where vitality is at a low ebb.

The source of supply must be first located; drawing from this supply whatever is needed, the next step is to learn its use. In both physical and mental sense it is the knowledge of

sex power that sets the world free. Success is attained only where the vital energy is equal to the demand. Being alive is being successful! It is by vitality that conditions and environments are mastered. It is the first cause of all expression.

Vitality is attractive whether in mental or physical form; this attractiveness brings results in wealth and health, happiness, youth and beauty. When scientific increase of sex force is developed, every desire becomes an irresistible demand.

The fountain of love is inexhaustible:

"A Well of Living Waters.
A flowing stream from Lebanon."

It is that upon which the world subsists, and of which the Universe consists.

Not only is it a "well of living waters," but it is to be found everywhere, in everything. That is also beautifully told in the canticles:

"Behold! He standeth behind our wall.
He cometh in at the window,
He peepeth through the lattice."

And again:

"Thou art in the clefts of the rocks, in the covert of the steep place."



HE principle of attractiveness exists in the least as well as in the greatest manifestation; but it is most potently fixed and logically demonstrated in the conscious man. The most conscious man or woman is the most attractive. The intelligent man or woman will make a centre of their most potent attribute that will have power, like a brilliant light in the darkness, to attract, draw and win. Beauty has its centralizing influence; form and manner interest; color and sound hold the attention of eye and ear; vibration and odor carry the soul oftentimes far beyond the earth realm. Greater and greater development of the inner qualities proves more and more irresistible.

But one cannot expect to be either interesting or irresistible until the centre of all attractive qualities, the love-nature, has been cultivated. When love shines forth garmented in her own beautiful robe which is woven of patience, reposefulness, godlike desire, forcefulness and ripened experience, then is the height of attractiveness reached. Clad in such a garb man will become a thing of demand. The desire for gold, health, perpetual life, youth, beauty, will become demand; and, as the power

of attraction is manifest, the demand will not lack response, but instantly be fulfilled.

To find or inherit a sum of money, to be born beautiful or attractive, proves little so far as the real power of the person is concerned; but to develop energy and individual ability embraces possibilities of peace and happiness, hope and pleasure, that non-effort can never bestow. As we labor the soul unfolds its beauty; as it unfolds so does the personality become attractive and powerful!

"Love lieth at the foundation." Let love reign; permit it to flow through body, soul and spirit. Keep your very being charged with its power! Fear not the result, for passion is controvertible—it can be transformed into celestial love, the sole result of which is invariably heavenly peace, enthusiasm, and profound ecstacy! Transmute affection and passion into that Fire which is God!



THIS is the whole secret of keeping vital, and it is another section of the key that unlocks the door to everlasting life. The immaterial substance within the body can be used only for the highest purpose; the re-creation and redemption of the body. All ascension is done through love! Man ascends into the heaven of Omniscience by love's hand only!

While dwelling in the ashes of unbelief that which is the most beautiful remains veiled and hidden; there is negation of everything and failure to perceive intrinsic values.

Beautiful attractiveness may be frozen into non-expressiveness by a hard and cold attitude of mind. The naked intellect is lifeless, and will in time betray the spiritual Man, the love-nature. It is so exclusively male that it cannot beget a child of any kind. It desires not the masculine in the feminine, nor the feminine in the masculine. It is a room in the Father's Mansion that is not completely furnished until after the birth of Christ! When its force is awakened unto the fact that it cannot create without uniting with Intuition, it reaches out for that which will lead it into the inner court of the Temple. And this is but the story of the male and the female repeated!

A wholly intellectual type of man is represented in scripture by Judas. The one who fails to find the Christ is the one who betrays him. It is one who is imprisoned in a walled city; and he who dwells there is in need of the perfect union of Intellect and Intuition and lacks the divine gift of sound consciousness—illumination.



It is the perfect union between the sexes, whether expressed between man and woman, soul and spirit, intellect and intuition, that generates the vitality which is the living attractiveness of all creatures. It is true that vital energy can be generated by ideal self-communion, but for the preservation and conservation of it, man and woman must come into sexual union. But this should never be done until Love Itself —God—prompts it. Then there will exist no desire for anything lesser than the most supernal creation of vital force.

This generation between the pair may be continued or prolonged at will by turning the attention from the physical relation unto the relation of souls. Unless the union be entered

for the purpose of physical propagation, the thought should never dwell on the possibility of such results. But, for this purpose, a certain preparation is necessary that would not be needed were the union intended for the exchange of magnetic energy and for the purpose of generating vitality. The holy union should never be prompted for the sake of satisfaction or gratification. When the desire for gratification, and the propensity of expelling, has been mastered, one knot of the great sexual and creative problem has been untied.

When mankind shall have acquired the true understanding of the mystical law of sexual union, angelic ideas will be realized in the form of children, and gods will appear in the form of men. Whatever man and woman may unite in conceiving must inevitably be realized, and the response of their desire become fulfilled while dwelling internally upon love ascendant, divine and natural. From the moment of passing the outer door of the creative lips until passion be transmuted, the life-glands are open; and the essence, passing from man's soul to the soul of his beloved gives godly joy.

Breathe not the atmospheres of separation, impurity and adultery—but that of oneness with Divinity, the Energy of Heaven!

There has been a moral Law laid down, that sexual intercourse should not be entered into save for the purpose of propagation. We agree to this, but carry the power of creation beyond the mere external realm.

As man awakens to his spiritual nature he becomes a more beautiful and subtle centre of attraction. Woman in her full expression is, of all attractive centres, the most attractive, because she is ever unfolding the exquisiteness of the curved line, as she grows in spiritual worth. Man's spiritual nature is his feminine nature, and as he cultivates it, so does he cultivate his attractive qualities.

Woman's form is chosen as a model by artists, because from the top of her head to her feet she is most exquisitely rounded. Man is charmed with these wonderful curves. Her characteristics are expressed in the curves of her face and head; the curve of her neck and shoulder, those of her graceful bosom, where is enthroned the mystery of motherhood, the world's only inspiration. She is the very expression of love and passion. Her entire figure

expresses graceful roundness until, again, it is perceived in her unborn child, folded within the radius of her own mother-chalice.

But neither man nor woman should confine themselves to mere personal attraction, expecting all their comfort from their bodily proportions. Daily harmony comes not from physical sources only; but having an eye to the Absolute, the celestial beauty of the real Man will keep the body grandly active and undisturbed by foreign vibrations. Unless we hold ourselves in the positive attitude of our own greatness, the opportunity for success on any line of experience will be lessened.

Self-view must be enlarged that Self may behold itself the truly potent, powerful agent it is. When this is done both mind and body will become potent in activity. No one can afford to limit his possibilities by denying the I AM—Love—by agreement with appearances. That which appears to us as truth vivifies, whether spoken by a Master or not. It matters not who addresses, if the fact be palpable. One's ideal thought may be considered wrong by one and right by another, so "there is neither right nor wrong but thinking makes it so."



AN is God veiled in flesh. All manifestation is a veil, and to see God through this veil, in spite of its density, is the privilege of the regenerate man. To stand still in strength and see God walking, to listen quietly and hear God talking, to perceive this by the knowledge born within is to know Divinity—brought forth by the Divine Masculine through the Celestial Feminine. She alone can see and know the divine in Man. He alone can see and know the divine in Woman. Both are clothed in mortality; to perceive their divinity one must gaze through the celestial azure of infinitude; for only the immortal can see the immortal, only God can see God.

The work of Man is to glorify the world; the work of Woman to redeem it: to conceive that within herself which is the Holy Spirit and the Son of God: then transfer it to Man that he may use it for her glorification. Woman receives from God the substance with which the world is redeemed. She performs her work silently, and Man transmits it to the world in the Word. She interprets the Word, and externalizes in him the likeness of that which is formed within her of the Holy Spirit. What

is the result? God made manifest in flesh! The Divine Masculine!

She awakens Man from his "deep sleep," and he stands forth as the only one while she returns unto him. Thus, within the home of her birth, she becomes hid from the world, but she manifests Love who is Christ, her Son!

The Divinity of the Divine Man is of such potency that he rises above the blows of mortality, and, in rising, lifts with him his celestial goddess!

Neither can lose that which is a part of their being. The Light of Man's soul cannot be blown out by a puff of wind; neither can woman lose that which is of herself a part—her virtue!





AN and Woman are of God, and if either should seem to fall from their high estate, one thing is sure, the angels are ever present to pick up that which has fallen, and the twain is one again. "When the Master rises in the East, the four parts of heaven, the four corners of the earth are shattered, and my broken accents fall in the hands of the Lord."

Learn the lesson of divine recklessness! God waits not to do his work when once moved into divine activity! Fear not to take possession of that which you know to be your own. Let Love steal out into the stillness and capture the Four Square City! With forces marshaled break open the gates, penetrate into the very centre. The centre within shall be stirred by the majesty of Love's potency. With fire and vigor will Love respond to Love's approach. 'Twill be a contest of Love wherein is proven who in love is the stronger, the besieger or the besieged. But the besieger has accomplices within the Temple. It is a contest of the gods where passion and power are vieing with each other in greatness. Love's wage is love, and Potency's wage is potency. Soul meets soul for the acquisition of divine love in its awe-ful splendor and sovereignty. It is a contest for infinite and godlike possession of Eternal Life! A contest for ever greater consciousness of God. And the one who loves most valiantly shall win the prize, the invaluable treasure of the Four Square City of the Gods.

Let Woman adorn herself for Love's greatest victory! For she is the victor—yet man shall carry off the treasure and crown her with the jeweled laurels as his goddess!

Thus, with power and spirit, enter in and take possession of the city of the Living God! Without fear and with that divine recklessness with which only gods move, the entrance should be made and all the auraic power possible absorbed. All idea of error or fear will vanish and be as foreign to the soul as alloy to the superb essence of pure gold. To be in perfect poise is to be divinely sexed on all four planes, body, mind, soul and spirit; it is to know the imperial joys of living and also the manifold phases of knightly success.

The poise necessary for the highest sexual power comes largely by freeing the mind from all worldly cares such as business and household duties. The sacred relation should never be entered while under business pressure, or while the feminine mind is too much occupied with domestic affairs or other pursuits.

No occupation so interferes with the wholeness of love between man and woman, as that of an intellectual nature. It is, in itself, so fascinating and engrossing that, ere either are aware of it, all energy and strength has been turned into and absorbed by this calculating and subtle god.





s Man loves Woman's abandonment and receptivity, as he desires to possess her and yearns for her creative and loving mood to be given him, so does she admire his polarity, strength and masterfulness; so does she adore his power and godlike gentleness. Man must be master of himself to be able to so embrace a woman that she will give him her whole confidence; he must so awaken her soul and sweetly touch her lips, that she will become divinely poised under his subtle suggestions; he must keep in mind only the true purpose of creation —to make Love manifest!

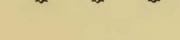
Until love reigns supreme and the most holy and harmonious thought prevails; until the flame of celestial desire sheds its most brilliant light upon both man and woman, the holy communion cannot be enjoyed. In this divine mood woman conceives whatsoever she wills; man may master to the extent he wills to master.

The difference between the initiated and the uninitiated in the mystery of sex, is that one thinks evil of God's most wondrous vibration; the other by righteous thought and holy concept, directs the spiritual germs into the living seed of that being who is his counterpart, and who, through her own spiritual impulse, will

transform and clothe them in the lovely attributes of her own soul.

As woman redeems she becomes glorified. The glorified Woman will be the first to be greeted by the Living Man. Wreathed in the laurels of ever-lasting remembrance, she will bear the tidings of him to a waiting world. The same grace that redeems one woman will glorify all others! The love of a Magdalene may lift the dead Jesus into the resurrected Christ! For it requires the concentrated essence of a devotion that only the resurrected and initiated woman can impart, to bring to the tomb of man's darkened existence that which will lift him from it and transform him. She does this by giving of her feminine substance so etherealized by true love that it is absorbed into the soul of Man.

The Man of wisdom knows when her heart has fully yielded to his wooing. He knows when her soul has responded to the voice of his spirit. Such devotion has its reward in a rich fruition—his loving recognition of HER and her inclination toward Him as the possessor of her love!





T is in the power of man to woo woman into such divine potency that she will reveal herself to him and the world, in all the whiteness and purity of her creative spirit."—Woman Revealed.

This is true in the highest sense; but it is also true that he may lose that which he has won, by failing to appreciate her. It is then she "withdraws like a vapor—leaving the personality clothed in such habiliments as to be unrecognizable as the sweet strong spirit of motherhood." By the exercise of his selfish will, man often loses her through whom he could redeem himself from darkness and despair. His mastership does not consist in commanding her, but in lifting her with him into spheres hitherto unknown to either. This he cannot do by polarizing his will against her abandonment. As surely as this is attempted, so surely will he lose her spirit of selflessness; so surely will the twain remain dual and unregenerate—self-condemned unto death.

Man cannot be redeemed, neither glorify his redeemer, by exercising mere naked will force, either over himself or her. He can practice and maintain ordinary self-control through it, but this is neither redemptive nor glorious. The

most perfect method is permitting love to do its perfect work and learning to guide its mighty power.

Throughout the ages, man and woman have practiced self-control. The result has been very apparent: humiliation of the soul, unhappiness and death in their relationship. But by permitting Love to go forth to do the soul's bidding, it will return crowned with laurels, every desire fulfilled. For Love is the manifestor, demonstrator and creator, and by its guidance all things may be drawn from out the formless Universe.

It is by misapplied energy that misunderstanding comes into the life of those who might otherwise remain forever polarized. Out of this misunderstanding is born the idea of evil as connected with bodily contact. Man and Woman differ or agree according to the attitude of mind or quality of thought held at the time of intercourse, which is the moment of realization of whatever idea may be in the mind; the whole trouble or difference between them exists in the separation of thought where there should be unitization.





OMAN has more mastery over her sex nature than man, and for this reason often lives longer. If man live longer it is because he exists on the magnetic breath of woman.

Here may be added this curious epitaph: "To Aesculapius and Health this is erected by L. Clodius Hermippus who, by the breath of young girls, lived an hundred and fifteen years and five days, at which physicians were no little surprised. Successive generations, lead such a life!"

It is not through the bodily contact that man and woman reap the harvest of redemption, but it is by mingling the magnetic fluid; and bodily contact is but a means for this blending process. The soul cannot become conscious of its power simply through body touching body; but as all power is thought-force, the effect of the touch depends upon the ideal consciousness of the two.

Whatever effect be derived from thinking must be accepted, for the thinker is the parent of his every possible demonstration. Ideal consciousness knows not evil or inharmony, but perfect repose and enchantment. It is attained by a rigid denial of ugly and distorted conditions that seem so real and yet are as un-

real as fabulations. It sweeps the mind free of the belief in death and sin; it wipes from the mentality all preconceived notions; leaving behind what our forefathers dared not disbelieve, and picking up many ideas which they feared to adopt. It brushes away everything that pertains to unrighteousness. It burns all dross and cleanses the heart.

Ideal consciousness is consciousness of God —a ripened soulfulness. It is the power that overcomes, a rock as that of Gibraltar. This ideal consciousness develops the man that dares to do right for righteousness' sake. It is the attribute of the great, unfathomable I, the soul of manifestation, in which Love is the active centre.



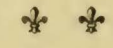


ROM a logical view-point of the subject, we believe that evolution will present to us the more subjective form or phase of sexual intercourse. To try to avoid sex conditions now would be the height of folly and abortive of unperceived good results. Therefore, until a vision of perception beyond the present relations can be observed they must be continued.

Body and soul must act together to bring forth the diviner possibilities. As we demonstrate all we perceive concerning creative law, entering into the creative act with consciousness of purpose, something more will be made manifest, and by practical demonstration we will learn what is in store for all those who wisely seek.

There is such a thing as the NEW BODY. The present body is the product of Thought, and as it becomes regenerate through the power of Soul-Love, it will become more and more transparent, less opaque and dense, until finally it will appear transformed; changed in quality, the identity remaining the same; it will be entirely under control of the soul.

When Jesus appeared after three days in the sepulchre his *identity* had not changed, but the *quality* of his body had become so spiritualized, so under dominance of His soul, that he appeared in the midst of his disciples through closed doors.





HERE is a mighty current flowing through the Universe. It is parted into two streams. Blend these streams so that the one becomes saturated with the essence of the other, and you have, in the mixture, All Life, which is life eternal. These two streams are Man and Woman. To him be it said: Mix yourself with herself to such a degree that you will not know whether you are yourself or herself—for then you will taste of Life Eternal and drink the streams of waters that are living. Waters that are alive! These are blended, not muddy. The blended are clear and transparent as flowing crystal, as sparkling sunbeams. In it is All Life. Mix it, drink it, and live! Division is death, unity is life! Unite!

The work is difficult but highly natural. What is generally called union between male and female, is rather separation. No wonder, then, that the work is difficult! If you wish separation unite bodies only. In spending force the golden cord of true unity snaps. If you wish true union, the eternal wholeness, then this is the way:

Know that man's constituent parts are three. For a wholesome union the whole Being is required. The soul, linking body to spirit, par-

takes of the nature of both, even as the solar plexus shares in the nature of both the upper and lower centre, brain and vitality. The conclusion is this: unite souls. No kind of ignorance is available here. Only those who know their souls can do the work. The solar plexus is the medium through which the soul is known. Unite souls! for in the soul is the entire being blended: spirit and body flow into it. Its aggregate essence flows into the soul of the beloved—and it is a perfect exchange. The first sign of having tasted the Elixir is that your eye attracts or repulses all things; that the teeth shed off all decayed layers and become new and glossy; that old nails fall out and new, beautiful ones appear in their place.

The cause of all union is the desire for more life. Man and woman unite to live more. While in union this should be realized, that the pleasure sensed is increased life streaming through the being. Take hold of the life, concentrate upon it, and live! Concentrate steadily, unflinchingly upon it, and it will augment until it shakes you into divine laughter and lifts you into the spheres of the gods! The foundations of old things are rent, the cells and

chambers of the body are opened, and the vitality of the new life fills every atom! Fixations and sublimations! Fixations belong to the body, sublimations to the spirit. The soul fixes everything in sublimity!



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