

THE REAL MAN

By PROF. S. A. WELTMER.



PRICE 25 CENTS.

THE S. A. WELTMER SCHOOL OF HEALING,
Nevada, Mo., U. S. A.



THE REAL MAN

BY PROF. S. A. WELTMER,

Author of "Regeneration,"
"Self Reliance," "The Mystery Revealed"
and other works.

Nevada, Mo., U. S. A.
1901.



PROF. S. A. WELTMER.

The Question Answered.

WHAT is the real man?

Is it the mortal body—the human form divine, perfect in curve and matchless symmetry, pulsing with sentient life, by passions rocked?

Is it the soul—that intangible spark of immortality, part of the Great First Cause that, “in a garden eastward in Eden,” breathed into His creature’s nostrils the breath of life?

The real man is the Ego or self, ruler of both mortal body and immortal soul; absolute monarch of his realm of clay and of the intelligent life principle which inhabits it.

As God, through and in accordance with immutable law, governs the boundless universe with all its teeming millions, so the real man dominates his corporeal habitation, is master of his fate and captain of his soul.

If the Bible be substantially true, and of this I do not concede that there is room for reasonable doubt, we have the highest authority extant for the statement that God made man in his own

image, after his own likeness, and gave him dominion over all created earthly things.

For this reason man cannot be comprehensively considered without an intelligent idea of the Source of his being, his own inherent physical, organic, moral and intellectual constitution and the relations he sustains toward external creation, which is but a variant manifestation of the same Supreme Power.

II Of God.

FOR every effect there is a pre-existent appropriate cause. The idea of son presupposes father; of creature, creator; of man, God. And as, in accordance with the unchangeable law which we call natural, but which is really divine, the child exhibits in some degree the traits of the parent, we must, in order to properly understand man, have some conception of that Power which made him; in whose likeness he was created.

That God exists is proven by irrefutable evidence, both natural and revealed. That he created all things, rules them according to fixed and independent laws, and intends them for some definite end is also established in the same manner.

These independent proofs of his existence, functions, attributes and intentions are equally entitled to consideration. Each is relevant, competent testimony and they are reciprocally corroborative.

There is no contradiction possible between two logical ideas of the Divine Will, one based

upon pure philosophy—a proper understanding of the natural evidences shown in creation—the other upon true religion inspired by an intelligent reading of Holy Writ.

They harmonize perfectly and each corrects and elucidates our concepts of the other.

The intelligent, wise, powerful and benevolent arrangement of the universe is natural evidence of the existence of Deity.

From its contemplation the mind arrives by a process of rigid reasoning at the concept of a First Cause possessing these attributes in final perfection.

But as a rule this great truth has led rather to barren adoration than to beneficial practical results. This is because so many base their belief in a God solely upon revelation and refuse to admit the possibility of his existence being predicated upon any other evidence.

They forget that, as speech is older than grammar, as men reasoned before Aristotle, as principle must always precede practice, so God was prior to creation, and the facts of his existence, His attributes and, measurably, His will are clearly demonstrable by natural evidences and do

not depend upon the Book, true and inspired though it may be.

There can be no conflict between God as shown in His works and God as revealed in His word.

From varied view-points, since the infancy of the race, all men everywhere have been taught the existence of a Supreme Being. Their ideas of His powers and functions have differed with their varying degrees of mental culture and moral development.

Belief in an over-ruling Power is as old as humanity.

The troglodyte of the Stone Age, whose mystic monoliths are at once the delight and the despair of the archaeologist; Egyptian worshipers of Osiris and of Isis, whose shrines still stand upon the banks of ancient Nile; swart Hindu devotees along the sacred Ganges; men and nations of every tribe and kindred, of every time and tongue, have recognized this power.

As the Hellenic Zeus his temple crowned the Acropolis at Athens and overlooked the blue Aegean Sea; as the Roman Jupiter his altar topped the Capitoline Hill beneath which raged the

tawny Tiber.

Various as the names by which He was known were the powers and functions attributed to him.

God was considered, not from a pan-humanic standpoint, but as a tutelary deity existing for the express purpose of satisfying the personal wants and ministering to the selfish requirements of individual men and nations.

Jehovah, God of Israel, "was an ever present help in time of need"—for assistance upon all possible occasions; temporal, not spiritual salvation; was the Israelite's ultimate desire. He was a jealous God of many moods, who exacted an eye for an eye and a tooth for a tooth unless his wrath was appeased by acceptable burnt offerings. He was not a cheerful deity, but in his grand, gloomy and peculiar way remorselessly rolled on the wheel of destiny which crushed all before it except when induced to turn aside by prescribed genuflections and appropriate sacrifice.

Aristotle's God was the unmoved mover of all things, a sublime egoist who thought forever upon himself, as all else was unworthy his contemplation, and foreclosed all possibility of providence or prayer,

Celsus, the Greek Platonist, believed in a Supreme Good, higher than all existence, who, with original uncreated matter, made up the constant sum of the universe. He recognized nothing supernatural, no redemption from sin. His thought tended to obliterate any special divine aim or interest in man and consequently to nullify Christianity.

This emasculated deity was about at par with the one evolved by Philo, a Hellenized Jew but shortly antedating Christ, whose God was absolute, incorporeal, perfect; only to be known by right reason; dealing with man only through the Logos, his creative and inspirational instrument, his rational power.

Similarly the Arabian philosophers conceived a kind of divine busybody, acting through ministering angels, attributed to him directly every human action and explained all things, even the natural sequence of cause and effect, as direct interferences of the Deity.

But finally came Christ, ushering in the dispensation of grace, as opposed to the iron rule of the Mosaic law, and with him new ideas of the God-head as a benign All-Father, and of man's

relative position in the eternal plan.

What is this God that men in all ages, ignorantly or with knowledge, in blind belief or intelligent faith, have loved, feared and worshipped?

God is that Personality, or Individuality, or Being, or Law by which all things animate or inanimate are brought into and continued in existence.

The Christian or religionist believes in God as a personal Being, possessing all power, filling all space, constituting all wisdom—omnipotent, omnipresent, omniscient. An "eternal One whose presence bright all space doth occupy, all motion guide." The material scientist speaks of this great force lying without the pale of consciousness as the First Great Cause, the Law of Growth and Light and Evolution, the Law of Nature, but even to themselves these terms are meaningless.

When we fully absorb the idea of a God which, having made all things, permeates them all, is perfectly acquainted with his creation and knows everything, and of man as able to do all things, in compliance with the law, to fill all space with his mentality, not his body, to know all

things, we think of man in the image of God.

Considering God as a person, as we consider man as a person, we are thinking of God as in the image of man, with like senses and passions and subject to the same errors as ourselves.

Study well. III
The Reign of Law.

THE true key to the government of the Universe is the independent existence and operation of Natural Law.

Law, in common parlance, means a rule of action. It implies a something which acts, and also that the action or phenomena is had in a regular and uniform manner. In other words, law is the observed order of things.

There is just one law by which all created things are governed, just one order of action, which must be observed by every creature conformably with its own inherent constitution, but as everything has a certain definite constitution and bears a fixed relation to every other thing, it follows that there must be as many manifestations of the law as there are relations between substances.

While it is manifestly impossible at present to elucidate all of these relations, we may investigate the most familiar of them, those which concern the substances and creatures by which we are surrounded, and which, for convenience, may

be divided into three great classes: Physical, Organic and Intelligent or Moral.

Physical Laws govern all phenomena of mere inert matter: e. g. unsupported objects, according to the law of gravitation fall with a certain accelerating speed determined by distance and density; by a chemical law, an acid converts blue litmus to red.

Higher in the scale of creation stand organized beings and structures characterized by reproduction, nourishment, growth and decay. Their actions are subject in addition to physical laws, to what are usually denominated the Laws of Health, which have to do with maintaining normal action of their organic functions.

Still higher than mere organized matter are intelligent beings, embracing all animals from the lowest inferior creature up to man—provided they possess distinct consciousness—divided into two great classes of Animal and Moral Creatures; subject, aside from the Physical and Organic Laws, to Intellectual, and, in the case of man, to Moral Laws: e. g, to the healthy palate quinine must be bitter and sugar sweet; a healthy moral sense cannot be gratified with murder, theft nor fraud.

Each of these laws acts independently: a ship floats because the submerged portion of its hull displaces a volume of water equal to its total weight, and will continue to do so as long as this condition is complied with, although its occupants should infringe every law of health or morals. A man who swallows a deadly poison will die from this infraction of organic law, although he may have been one of the Lord's anointed and taken the drug by mistake. Another man may steal, lie, cheat or in other ways violate any or all of the provisions of the Moral Law, but by sedulously observing the laws of health become robust and rubicund; while another by their neglect may, while devoting his life to the most philanthropic ends, be racked with pain.

Every law bears its own reward for compliance and punishment for infraction.

Mariners observant of physical laws will sail in safety; those who are not will lose their ship. Intense enjoyment springs from active compliance with moral law, its observers become objects of esteem and affection to other intelligent beings who delight to honor them; disobedience, aside from creating insatiable desires, punishes the

transgressor by the perpetual longing of his surviving moral sense for unattainable higher enjoyments, and incurs, for him the malevolence of his fellows. Observers of organic laws obtain health, vigor and mental buoyancy. Transgressors are punished by lassitude and pain.

Natural laws are universal, immutable, irrevocable. Ships do not float defiant of physical laws in the Antipodes any more than they do in America. No man in any country can respect himself or enjoy the esteem of others if he suffers his brute propensities to predominate. In no age or longitude has any man, born with a perfect inherent and inherited constitution and observant throughout life of organic laws been visited with disease or pain other than that consequent upon unavoidable injury or senile decay.

While all natural laws harmonize with man's constitution the moral and intellectual laws hold the supremacy. The fact that staunch, skillfully managed ships float is in harmony with the precepts of reason; if drunkards and debauchees had by their actions established their health and enhanced their happiness it would have been contrary to all logical conclusions. We find that in ev-

every case these laws, with their attendant reward or consequent punishment, act in strict consonance with right and justice and in perfect harmony with each other and the constitution of creation.

The law is perfect in plan, absolute in action, irrevocable in effect. By and in accordance with it all things were created and are continued in existence. Through it man lives and works and has his being.

By compliance with its terms he may regenerate his body and redeem his soul.

Of Man's Origin.

GOD created man in his own image, after his own likeness, but whether in strict accordance with the Biblical narrative it matters little. Neither is it essential to know whether the creationists or the evolutionists are correct in their theories of the origin of humanity

The Adamic legend, and whether it be history or allegory is immaterial, is closely analogous to the traditions of most ancient nations, and their myths concerning man's origin contain striking parallels to the paradisaical state of the protoplasts and their ultimate expulsion from Eden.

Adam and Eve represent humanity, whose self-indulgence brings sin and misery into the world. They are prototypes of every man and woman whose awakened moral sense realizes its own power to rise through absolute knowledge and right reason. Their transgression and fall are typical of every mortal pair who, eating of the forbidden fruit of the tree of knowledge,

find the apples of Eden but Dead Sea fruit which turns to ashes in the mouth, and feel within themselves the beginnings of apostasy from God. But humanity has its restoration to happiness well in hand, for it has learned that redemption is possible through the ascendancy of intellect over instinct—of the wings of faith over the things of sense.

Many curious myths, arising from speculation upon the origin of the race, and combining both creationist and evolutionist theories, are found in the folk-lore of most savage tribes and among the legends of untutored nations of ancient times.

Many of them represent man as fashioned from clay by a supernatural being. Of the antipodean aborigine; the Australian savage believed that the god Pund Jil made man of clay; the Maori legend, prevalent in New Zealand, is that Tiki "took red clay and kneaded it with his own blood"; the Melanesian idea is that "man was made of clay, red from the marshy side of Vannia Leva" and the woman of willow twigs; the Mangaian theory was that "the woman of the abyss" made a child of flesh from her own side,

and the ancient Hellenes held men to be descended from clay figures baked in the heavenly fire filched by Prometheus.

Of the Evolutionists, the American Indians claim descent from coyotes, beaver, bear, etc., and there is an old Greek myth of the Arcadian Myrmidons as descendants from swans and cows.

Many Greeks boasted of being autochthonous and this idea of descent from rocks, trees, and other objects, finds its parallel in the Zulu bed of reeds, the Australian Wattle gum, the great tree of the Ovaherros, the rock of Central Africa, the cave of the Bushmen, and the North American and Peruvian myths of tree or stone as original progenitors of the race.

These ideas are presented simply as subjects for interesting speculation, and to show the similarity existing between different theories of the genesis of man.

Neither man's primal origin nor ultimate destination materially concern the purposes of this book.

I consider man exclusively as he exists in the world today, and in speaking of his constitution and highest interests I must be understood

as meaning those pertaining to this world.

This book does not directly touch his eternal interests, which are the domain of theology rather than of moral philosophy but as the same God presides over both his temporal and eternal destinies, it is demonstrably sure that what will advantage the one cannot but advance the other.

In the moral as well as the physical world God governs by fixed laws, and in the end high principle and sound policy will be found in the strictest harmony.

The Progress of the Race.

WHATEVER his origin, whether ascended from the amoeba or other protoplasmic form of life, or created full grown and completely equipped, perfect from the hands of his Maker as Minerva full-armed from the brow of Jove, man has everywhere preceded history and become civilized through the same progressive stages.

Every nation had its stone age, when its units were merely beasts of prey warring with apparently inadequate means against gigantic carnivora. It is vain to speculate through what unnumbered centuries man continued in this condition, analogous to that of the modern Esquimax and incompatible with a numerous or stable population.

With the extermination of the prehistoric carnivora by natural or human means, succeeded the pastoral state, with its flocks and herds of domesticated animals and ideas of "meum et tuum."

The changing seasons of the open regions of the temperate and semi-tropical zones encouraged the shepherd's wandering life, precluded all idea of property in the soil and obstructed development

of the arts, particularly architecture.

With greater leisure came reflection and intellectual progress: astronomy for example, having its putative origin among the tents of Shem. It was the contemplative pastoral life of Lot and Abraham, duplicated today under the black canopy of many an Arab sheik.

Next came the agricultural stage, with its gradual development of social life, the idea of a personal homestead and individual ownership of land.

Tacitus describes the ancient Germans as transitional—agricultural nomads—as were the Visigoths and Ostrogoths of later centuries.

But aeons prior to this, as proven by the ancient Sanscrit language, the great Aryan family tilled the ground and became lords of the soil—a settled agricultural people.

From plowing the earth and building cities it was but a step to building ships and plowing the wave.

They were skilled in sewing, weaving, pottery and masonry, and even before settling down used numbers as high as 100.

They domesticated the cow, the horse, the

dog, the sheep—their passu, or herds, constituted their pecus, or wealth, long before pecunia assumed the form of currency—they had passed through the bronze and iron age and were acquainted with most of the useful metals and valuable grains.

Every evidence of history locates the earliest seats of civilization in tropical climes, along the rivers Nile, Euphrates, Tigris, Indus, Ganges and other great water-courses; the great convenience of these means of inter-communication greatly facilitating trade, social and political intercourse and consequent rapid advances in civilization.

Eventually the shores of the Mediterranean succeeded to their inheritance, and along the coast of that tideless sea flourished “the glory that was Greece and the grandeur that was Rome”—long-enduring empires whose intellectual bequests were the life of later civilization.

Trans-Alpine European civilization is of comparatively modern growth and in the frozen North is still in infancy.

Primeval man, amidst the tropical abundance of a genial and fertile climate, had much to stimulate his aesthetic faculties, but little to encourage

cultivation of the arts for food, shelter or clothing; and employed his ample leisure by beginning the intellectual development consonant with his position as a moral and rational being

As the race increased it spread over the earth; drained swamps and cut down forests, transforming plains and valleys into fields and pastures; made rivers and seas its highways; and cities rose under the stimulus of settled leisure, accumulated wealth, acquired tastes and luxurious desires.

Letters lie at the cornerstone of all real and lasting civilization, and we can trace them from our arbitrary symbols of sounds combined as articulate speech, back; through Roman, Greek, Phoenician and Ptolemaic modifications of the combined phonetic and pictorial writing of the Rosetta Stone; to their beginnings as Egyptian hieroglyphs or the rude carven ivory of the troglodyte.

The path of every art is similarly blazed, and the guess of yesterday is the science of today. For astrology read astronomy; for alchemy, chemistry. The beginnings of geometry are equally within reach, and even the measurement of the solar year can be traced to the 360 days of more

than one ancient nation.

Although man is one of the most modern of living creatures; his progress being clearly discernible from the prehistoric cave-dweller to the finished product of western civilization; whether regarded as evolved from a lower form of life, or as a being called into existence as lord of creation and endowed with reason, unnumbered ages must have elapsed since his first appearance upon earth.

The acceptance or rejection of any specified term of past duration of the race involves no essential point of morals, and the idea of unity is essential to and consistent with the physical, mental and moral characteristics common to savage or civilized man, whether studied in the variant types of living humanity or through paleolithic ontology and art.

VI

Man as a Physical Organism.

BUT from the consideration of the human race as a whole let us proceed to that of the individual.

Man, as he exists upon earth today, must be studied as a physical, organic, moral and intellectual being, subject to the operation of each of the great subdivisions of the fundamental law.

His visible, tangible body; with its osseous framework, its complex nervous, muscular and circulatory systems, its delicate organs of respiration, alimentation, sensation and reproduction, its adipose protective tissue and epidermic envelope; is composed of physical elements and subject to the certain operation of physical and organic laws.

Through the influence of gravitation it is liable to fall and be injured like any other frangible object; under normal conditions a certain degree of cold will congeal or a determined intensity of heat dissipate its fluids, causing dissolution by freezing or combustion.

As an organized being generated, conceived and brought into the world by similar previously

existing organized beings; which subsist on food, grow, mature, propagate their kind, decay, and are resolved into their ultimate elements; man is subject to the action of certain organic laws.

Of these laws, which govern all organized bodies, animal or vegetable, brute or human, the three following merit special attention:

I—To develop a flawless organism the progenitor must be perfect in every part.

Plant a defective acorn and the resultant oak will exhibit corresponding defects.

Plant an entire but unripe acorn and the seedling will be feeble and colorless and die early.

So with man. The child of mature and perfect parents will possess a healthful body and a sound mind. On the other hand the organically imperfect parent transmits his fault to the child, and the scion of perfect but immature parents has visited upon him the adolescent sexual sins of his fathers, is pale, anaemic, feeble and destined to premature decay.

II—From birth to death, from the cradle to the grave, from the bursting bud to the sere and yellow leaf, every organized body must be properly supplied with nourishing food and health-giv-

ing, invigorating sunlight and air.

Compliance with this law gives health, vigor and perfect development. Non-compliance brings imperfection, arrested development, early dissolution.

III—As an indispensable condition precedent to health the organs must be regularly and judiciously exercised.

Intelligent exercise makes a joy of living; it insures the perfect performance of the legitimate functions of every part and the gratification of every right desire and laudable ambition.

Indolence causes sluggishness of mind and body, functional derangement, denial of proper gratification, general uneasiness and positive pain.

These laws are absolute and unchangeable. Their effects may be transmitted, and many a sufferer bears in his own body irrefutable evidence that the sins of the fathers shall be visited upon the children even to the third and fourth generation.

Man can most advantageously conform to physical and organic laws and secure their highest beneficial action when he learns their application as demonstrated by physics, chemistry, math-

ematics and kindred sciences; understands his own anatomical and physiological constitution; and can trace their adaptation, each to the other.

Take the single instance of gravitation. Through it heavy bodies tend toward the center of the earth; structures sufficiently firm and erect stand upright; water, seeking its level, turns ponderous wheels and develops almost incalculable force; ships sail the sea, hull down, sails up to catch the inconstant breeze.

Man is brought into harmony with gravitation by the exact nicety with which his mutually inter-dependent bones, muscles and nerves are adjusted for the maintenance of equilibrium.

While the benefits of compliance with this law are obvious, there are possible attendant evils: a man may be maimed or killed by falling from a height; a leak may sink a ship; a reservoir may break its dam and devastate the homes of men; but we should always inquire whether, by a proper exercise of the reasoning faculties and action upon the logical deductions obtained therefrom, these penalties for violation of the law of gravitation might not have been averted.

It is only by experience, observation, reason

and reflection that we can arrive at a definite understanding of natural laws, and our relations therewith.

VII Man And Nature.

THE constitution of the world is not an optimistic scheme, but in every detail is arranged along lines trending toward gradual and progressive improvement.

Every created thing has a constitution in harmony with the cosmic plan, and the happiness of animate objects depends upon their conformity with outside conditions.

The earth has undergone many revolutions and is constantly advancing. Geology shows its adaptation for successive and ever higher orders of animal life in its gradual improvement and preparation for man.

Before man was, life, death and reproduction prevailed. Upon his appearance the order of creation was not changed—he was adapted thereto by receiving from his creator an organized structure and animal instincts as well as reasoning powers.

On the approach of the first winter of its life the young swallow, actuated by instinct, seeks sunnier skies, unknowing the cause or end

of its flight. It does not reason, asks no questions, makes no mistakes.

Man is framed differently. God gave him faculties to observe phenomena, trace cause and effect and rectify his errors; and the arrangement of the world is such as to give full scope to these powers.

But notwithstanding man is the most wonderful of sublunary beings, with endowments surpassing all other earthly creatures, no other item in the sum of creation presents such varied and seemingly anomalous and paradoxical contrasts.

At times he is the very apogee of evil; again, he bears the impressed image of God. In crime, war, devastation, a devil incarnate; in charity, scientific research and practical philanthropy, a spark of heavenly intelligence struck from the Infinite.

Man (part human, part divine, the immortal hampered by mortality) seems essentially irregular and complex.

The lower animals are simple and regular. The eagle, bold and ferocious, is regularly and consistently so; as the dove, by contrast, is mild and inoffensive; but each is placed by nature in

an environment which at once gives scope for and sets a limit to the exercise of its inherent instincts.

An eagle which one day rapaciously tore every bird that crossed its line of flight and the next mourned the death of its victims and pityingly healed the wounds of those whom it had mangled, would be considered inconsistent and consequently unhappy because torn by conflicting natural principles.

But man, most essentially important of terrestrial creation, presents equally anomalous and seemingly inexplicable conditions because through ignorance of his nature and of his status in the divine plan both his own position and the Creator's intents touching him have been rashly and erroneously judged.

Structurally, as an organized being in a physical world amidst an environment of physical organisms, man is animal.

He resembles the lower animals in natural feelings and desires and the exercise of the alimentary and reproductive as well as all other physiological functions.

The greatest bar to his progress is his natu-

ral proneness to rest content with the pleasures of sense; for while animal propensities act powerfully of themselves, the moral and reflective faculties must be constantly instructed, cultivated and exercised in order that they may yield full measure of intellectual enjoyment.

External nature exhibits a vast concert of titanic power, beyond man's absolute control, but within prescribed limits subject to his will. He does not come as the homeless, helpless stranger he would appear to the untaught mind, but as the rightful heir of creation entering upon his heritage.

The ground he treads bears in its fecund womb inexhaustible possibilities of production which need but intelligent excitation to bring forth abundantly and to blossom as the rose.

Delving deeper he secures metals for use in all crafts and arts, and gems which may prove the price of a woman's virtue or a king's ransom.

Impetuous torrents dash over profound precipices on their irresistible seaward way, but man's intelligence enables him to divert their course and utilize their energy.

Over two-thirds of the terrestria ball the

pathless ocean spreads—a liquid plain. The winds may dash its waters to the sky, but man launches his bark, spreads the bellying canvas to the gale and makes the trackless deep the common highway of the world.

Even the most elusive, unchained elements are harnessed in his service and measurably subservient to his will.

Where physical energies are too great to be controlled, man observes their course and governs himself in accordance.

He cannot subvert the law and arrest the procession of the equinox, avert the storm and make perpetual spring to bud or summer bloom, but he can foresee the approach of gray skies and winter winds and house him safely from the elemental strife.

Knowledge is power and it is to the highest interest of human beings that they learn the constitution and relations of things and discover their possibilities of ministering to their daily needs. For man's sway extends proportionately with his cultivation of his rational faculties so as to either control external objects and forces or to accommodate his own conduct to their observed

course.

Man is progressive. Time and experience were necessary to harmonize his faculties and teach him his proper relation to the outside world. History records his gradual development.

Ignorant and uncivilized, man is a ferocious, sensual, superstitious savage. To him external creation is only a dread display of powers too stupendous to control—with evil and good inseparably commingled—a mighty chaos of events whose chain of causation is too intricate to unravel.

Partial development of the higher powers makes him a barbarian.

Civilization is impossible until his own faculties are studied and understood. Then comes a realization of the universal scheme, with its opportunities for the legitimate exercise of all his powers, animal, moral and intellectual.

He recognizes his position as the creature of an intelligent force, part of a perfect plan, and joyfully seeks to know the Law of Being and how to render it willing and steady compliance.

He does not undervalue animal pleasures, but views them in their proper light. Having tasted the delights inherent in his moral and intellectual

nature he insists upon education in order that he may to the full enjoy his mental powers.

He realizes that his constitution and environment imply that the ultimate aim of his existence as a rational occupant of the material world, should absolute and intelligent compliance with the Law.

The Real Man.

HAVING considered man as an organized physical being, with animal instincts and propensities and a constitution in harmony with the material world, let us for a time study that which differentiates him from mere animals and constitutes the real man—his moral and intellectual faculties or mind.

From the supremacy of reflection or consciousness over the several appetites and passions of the physical man in their mutual relations, we get an adequate idea of the constitution of human nature.

That knowledge will show us that it is as much adapted to good ends as the constitution of a watch fits it to mark time.

Mankind and brute creation have in common various instincts and principles of action, some leading to the good of the community, others to the benefit of the individual.

But man has what brutes have not, reflection, consciousness, and the ability to correct his errors.

Brutes act in strict compliance with their constitution and relation to surrounding objects. Men also obey their own propensions or instincts, which are called good or bad as they are in harmony or discord with their inherent constitution and external circumstances.

Brutes, in thus acting, do so in perfect accord with their whole nature, and the same might be said of man, if what has been stated of him as a physical organism were an adequate account of his whole nature.

But that this is not so is evident from the fact that of all man's principles of action one of them, call it what you will, conscience, reflection, mind, soul, will, consciousness plainly bears the mark of authority over all the rest and claims absolute control and direction of them, to allow or forbid their gratification at discretion.

From this we must conclude that it is this superior guiding principle or part of our nature that is the real man. Mind is man, and, as all right human action must of necessity be in conformity with our whole constitution and consequently in exact harmony with the whole of creation, it follows, as the night the day, that it

must be given absolute authority and not simply allowed to govern and guide occasionally in common with the rest, as its turn may come from accident, temper or circumstances, if we are to act conformably with the divine plan and in consonance with the government of the Universe.

The idea of unity is essential. This controlling principle is one. The physical man that we see is but the facile instrument through which it manifests itself. The senses are but bodily functions and bear the same relation to the mind that telephones do to the operator at the central station switchboard.

They are but gateways for ideas, wax for impressions, agents for the collection of intelligence, which is conveyed to the mind along the network of nerves.

This is shown in insanity. The mind has wandered from the body. Like a careless tenant it has left the doors and windows of the senses wide open. Sight, hearing, touch and smell are unimpaired, but they can minister only to the animal nature and in no wise touch the real man.

This invisible principle which constitutes man is but a manifestation of the Supreme Pow-

er which made and sustains him, and in whose exact image he is created.

Is deity Omniscient—possessing all wisdom? This same attribute is possessed in great measure by man.

Is the Supreme Being omnipotent, all-powerful? So, in compliance with the law, is man, and Christ himself taught that nothing is impossible when he said that whatsoever two men should agree together upon would be done for them “of my Father which is in heaven.” Is God omnipresent? Man too can fill all space. Hung like a diamond at the highest point in the celestial dome is the blue star Vega. Toward it the rest of the known universe is rushing with incalculable speed, yet its estimated distance is so great that countless cycles of time must elapse before it can be reached—so great that what seems to be a direct course toward it may by an angle now imperceptible, leave it millions of miles out of our way; so great is the distance that its light may have been extinguished before man’s creation and yet will be visible for uncounted aeons but when, through any of the instruments of sense, man perceives that star and comprehends

it, he fills that unfathomable immensity with his mentality, which is the real man.

Contemplation of Deity and its attributes is a study of ourselves, and the man who knows himself knows God.

As all things are possible with God, except that he would in any instance contravene the law which he himself has established for the governance of the world, so nothing within the pale of the law is impossible to man.

Firm belief, true faith, which is single heart-ed endeavor to accomplish the aim and end of his being, and that absolute knowledge which is only gained by experience, will enable him to perform what are commonly called miracles, but which we now know to be but natural manifestations of that Supreme Law which springs into action when ever complied with, regardless of whether such compliance is intelligent, or whether the man acted upon knows how to secure such action or is even cognizant of the law's very existence.

The only bounds, within the law, set upon man's achievements are those created by his own unbelief.

In Conclusion.

WE have traced man's progress from the earliest ascertainable stage of his existence to the present time; considered his physical and organic constitution in its relation to external creation; demonstrated the kinship of the immortal life principle or Real Man to the Author of his Being; and indicated his powers and limitations.

From this survey we are irresistibly drawn to the following conclusions:

Man is lord of creation and has dominion over all the world. His will brooks no interference from material things. Created and governed by immutable law, he finds himself powerless, save in his ability to know that law and act in compliance therewith.

He can learn to know only by experience. His sole method of acquiring knowledge is by doing things.

We have discussed the nature of law and ascribed to it omnipotence—all-power. Man cannot usurp any of this power. The law doing all

things precludes the possibility of man doing anything in and of himself. He is in reality but an executor of the law.

Man acting in compliance with the law is a living manifestation of his own divinity.

Man living in conflict with the law is a living demonstration of his ignorance of his own divinity.

Man living in intelligent compliance with the law is a living manifestation of his consciousness of his own divinity.

Man's consciousness of his own divinity, acquired through his own activity, constitutes his power.

Effort is the unvarying price of success and every man knowing himself to be a reality possesses the ability to act equally with every other man.

Knowledge is the only available capital of the real man, and it is obtainable only through experience.

The only thing man can really know is truth, as falsehood is the essence of unreality.

The only real starting point for man in his quest for truth is that attitude of mind called be-

lief. The real man finds belief to be not the acceptance of truth, but the assumption of its existence.

Man, having but one price—effort—to pay for knowledge, cannot exercise effort upon that which he accepts as true. He rests upon acceptance; he acts upon assumption.

When that greatest of constructive statesmen, Thomas Jefferson, stated as a self-evident truth that "all men are created equal" he had just been vouchsafed a glimpse of the real man.

The Real Man knows himself to be a free man; he also knows that every other man is in reality as free as himself.

An understanding by each individual of himself as he really is not only enables him to become conscious of his own freedom, but also enables him to further what every lover of humanity most desires, the freedom of the race.

The Real Man is not limited by religious dogma, scientific rule or philosophic dictum. His achievements are hampered solely by his own inaction, indolence and unbelief.

Earnest belief, and true faith, which last is the exercise of all his powers to the

ascertaining and accomplishment of the purpose of his existence are essential to success.

That which constitutes man's power is knowledge acquired by his own effort.

The extent of his knowledge determines the extent of his freedom. If he knew the whole truth he would be entirely free. It is the author's wish that every person who reads these lines may act upon them and by so doing experience the pleasure, happiness and freedom that it has given him to pen them; that each one of them may assume that attitude of mind which will enable him to conceive of himself as an individual spark of divinity, solely accountable for his own weal or woe growing out of the responsibility incurred as such, thus finding himself one with countless millions of his fellow creatures, each an exact counterpart of himself, brothers and sisters, princes and princesses, children of the same father, sons and daughters of the same King—each holding the same price, effort, in his hand—each a REAL MAN.

