

HUMAN CULTURE

BY

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and other works



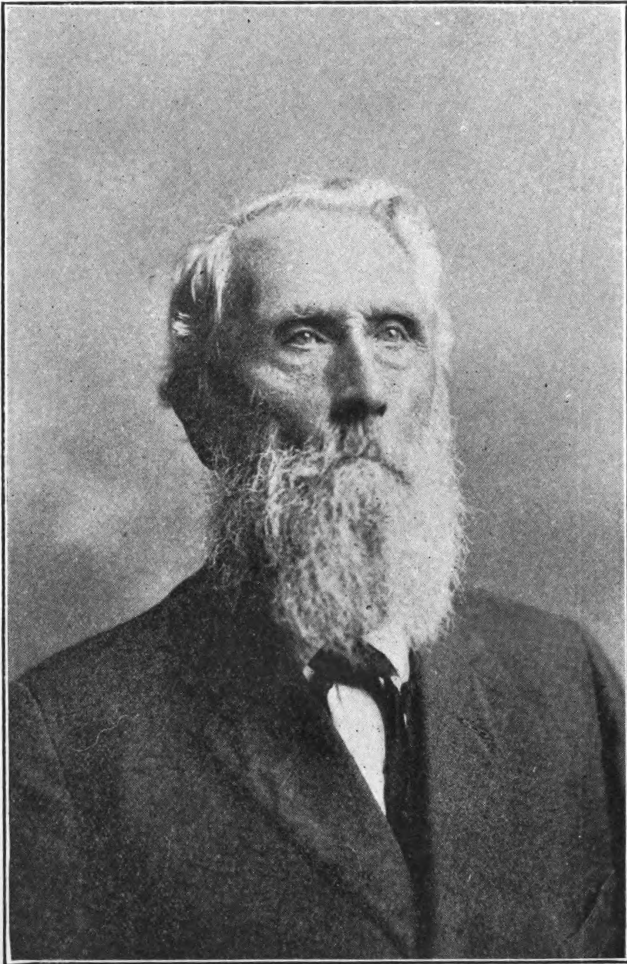
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The Author

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Alcove, May 1904

Dedication

TO the young people of the civilized world, and their successors for generations to come, upon whom devolves the tremendous responsibility of propagating and improving the Human Race,—this little volume is respectfully dedicated.

Read it carefully; ponder its contents well; eliminate the error; accept the truth; and make practical and earnest application of it, in your lives and the lives of the children a kind Providence may intrust to your care and culture. And may the choicest blessings of Heaven rest on you and yours, until the coming of Christ, until the Millennial Reign.

Your brother in truth, love, and humanity,

EBEN L. DOHONEY.

Explanation

It will be seen in this work on Human Culture, that I have modified my opinion somewhat as to both mind and soul, as expressed in the "Constitution of Man." In the last-named work I adhered to the Bible doctrine that souls may be saved or lost. Further investigation has satisfied me that souls, like spirits, are immortal, and never lost. Souls that are very animalistic and rebellious, may have to return to earth, after physical death; re-embody and live human life over again, until they become sufficiently obedient to enter the psychic realm; and become perfected. This much of reincarnation is probably true.

These souls are, in a sense lost for the time being; like the Prodigal Son when living among the swine; but like the Prodigal, they all finally return to the Divine Father. God is too merciful to permit any soul to be finally lost.

The mind is a part of the immortal spirit; and the instrument, by which it creates and develops the soul; and its three bodies, the psychic, ethereal and physical. The mind functions in all three of these bodies.

As shown in the Constitution of Man, the mind acts on the physical body; and the external world, through the cerebrum brain. This brain is the instrument of the conscious mind; and every faculty of the mind is represented by a distinct organ in the cerebrum brain. Phrenology is a true science.

The sub-conscious mind acts through the cerebellum brain as shown in the Constitution of Man. The sub-conscious mind, like the spirit, never sleeps;

as is clearly shown by the breathing of the lungs and the circulation of the blood, which never stop whether we are awake or asleep.

The sub-conscious mind no doubt also functions through the psychic brain and the soul. While the super-conscious mind, is a part of the immortal spirit.

The spirit, through its instrument, the mind, carries on its creative work and development, by thought. The Will, the executive of the mind and spirit should fix our thoughts on great and good subjects and objects; so as to form moral character on the spiritual plane; instead of letting our thoughts flounder on the sensuous plane, leading to animal life.

E. L. D.

Human Culture

Chapter 1.

The Divinity of Man

The Bible tells us that "man was created in the image and likeness of God." He is, therefore, a son of God; an immortal spirit; and will live forever. Solomon, the wisest of men, says: "The spirit returns to God who gave it." Ecc. 12-7. The spirit of man is eternal, never sleeps and never dies. Therefore man is a divine being. The spirit of man, the real Ego, is a part of God's spirit, as a drop of water is a part of the ocean and as a ray of light is a part of the sun. But in his earthly state of existence, the spirit of man is slightly detached from the parent spirit, and placed in three bodies; a psychic body, an ethereal body, and a physical body, for the purpose of individualizing the spirit, and the further purpose of developing and perfecting a human soul. The soul is the middle part of man, and occupies the three bodies. The immortal spirit, aided by the Divine spirit, creates the three bodies, and imparts life to all of them; and that life is the human soul.

The mind is a part of the spirit; and manifests in all the bodies. In the physical body it is the conscious mind, manifesting through the cerebrum brain; in the psychic body it is the sub-conscious mind, manifesting through the psychic brain; and also manifesting in the physical body, through the cerebellum brain. The physical body is an outer mold, for the purpose of individualizing the spirit

and developing the soul. At physical death the body returns to its original elements in the earth, water, and air; and is never resurrected. The ethereal body follows the physical, and is finally dissipated. This is the graveyard ghost often seen about the grave of the departed.

The psychic or soul body at physical death, passes into the psychic realm or spirit world, occupied by both the soul and spirit. In the psychic world the development of the soul continues, until it is so perfected as to become the eternal companion and habitation of the immortal spirit; when soul and spirit together become an angel; and enter the celestial state or Bible heaven.

When the soul persists in sin and rebellion and lives an animal life; after physical death the spirit and soul are no doubt permitted to return to earth and re-embody, and have another trial in human life, in order to develop and perfect the soul. And this process continues until finally the soul is sufficiently developed to enter the psychic realm, where it finally attains perfection. This much of reincarnation is probably true.

The spirit of man by reason of occupying the aforesaid three bodies develops a soul, which is a compound being, part spirit and part animal. Man, during his human life, is part spirit and part animal; in his lower and mortal nature, he possesses all the passions and appetites of the animal kingdom; but the spirit imparts spiritual principles, to the upper and better part of the soul. Human duty and the essence of religion, is for the spirit to keep the appetites and passions of the soul in reasonable subjection. The desires of the soul are entitled to legitimate gratification. But with the majority of men the soul becomes rebellious, sets up its own

personality, and sets the spirit aside. This course of rebellion and sin frequently forces the spirit and soul to return to earth and re-embody; and this course is repeated until an obedient soul is developed.

During earth life, the spirit is not able to control the rebellious soul without divine assistance. For this purpose the spirit of the Divine Father occupies the bodies of men as temples; and leads the spirit and soul of man into all truth, if permitted to do so. If the soul persists in setting up its personality, and indulging its animal appetites unreasonably, the Holy Spirit is grieved and departs, leaving the soul to an animal and sinful life; until it repents and returns to its allegiance to the Divine Father. When the soul truly repents, and permits the spirit to conform to the Divine Will, the man is forgiven, and restored to a loving relation with the Divine Father.

As already stated the spirit is the real Ego, the sovereign man. The mind is its instrument; and the will its executive. If we submit our wills to the Divine Will; and align our spirits with God's spirit,—the human will aided by the Divine Will is able to keep the mind on good, great and noble subjects; and thereby form character on the spiritual plane.

Thoughts are the products of the mind, and real things, and become physical things, when put into action in the material world. If the mind works on the material plane, the thoughts will be animalistic; but if the mind works on the spiritual plane, the thoughts will be spiritual; and will lead to the formation of divine character; for which we are created. Hence it follows that the mind is the lever power in the formation of human character. Some

poet has said, "The mind is the man"; and this is certainly true, as far as earth life is concerned.

If the will aided by the Divine Will, is able to keep the mind on spiritual, moral and ethical subjects, the animal appetites will be largely ignored; and the formation of divine character will rapidly proceed. It therefore appears that the will, which is the executive of the spirit, is the powerful factor in human evolution. If the human will is weak, we must appeal to the Divine Father in earnest prayer, for strength to aid our wills; and overcome animal and personal temptations. We "must work out our salvation with fear and trembling" We must control our wills by conforming them to the Divine Will; and the Holy Spirit in answer to prayer will aid us to do this. The Bible teaches that "the effectual fervent prayer of a righteous man availeth much." Faith is the lever that moves the world; and also secures Divine forgiveness and blessings. Jesus taught his Disciples that whatever they asked the Father in His name would be granted.

As all spirits are divine, of course all are good, and all will return to God who gave them. The spirit will also carry back to the Divine Father a perfected soul; and the spirit and soul together will become an angel; and enter the celestial state or Bible Heaven.

Man is a free moral agent; with good and evil placed before him for his own free action. Man can obey the laws of his being, and be happy. Or he can violate law, and suffer the penalty.

God creates only good; but man in the flesh, in the exercise of his selfishness; and evil spirits in the psychic realm, produce evil; all of which must be overcome in the end.

As already stated the spirit is immortal and cannot be lost. And the soul finally becomes immortal; and is not lost. So man finally becomes wholly divine.

Chapter II.

Physical, Psychic and Mental Heredity

We have in Chapter 1 shown that man is a divine being; a son of God; possessed of an immortal spirit and soul. The spirit of man is the essential Ego; and therefore the main inheritance is from the Divine Father. But as man is a free moral agent, with the right and power for good and evil; and children are begotten and borne, while men and women are in the condition of rebellion and asserted personality; and the great law that "like begets like" is all the time in force, it follows that children will inherit more or less from both parents. This can be largely prevented, by following the proper laws of propagation as will be explained in succeeding chapters. But in the present state of humanity; in which personality is largely prevailing, and asserting its rights, we can only expect all children to largely inherit the physical, mental and psychic traits of the parents. In fact we may assume that while man inherits his spiritual powers and qualities from the Divine Father, he inherits the physical, mental and psychic traits from his parents and ancestry. The genealogical line is a continuous one; and there is a magnetic connection between man, and all his ancestors. If parents are not in proper condition, physical, mental and spiritual at the time of conception, these temporary traits will come almost entirely from the ancestors, and sometimes for a thousand years back. Hence it is we sometimes have red hair, or some other peculiar trait appearing after it has been dropped from the genealogical tree for several generations. And often

parents, both blondes, will have black eyed, brunette children; and brunette parents sometimes produce blue eyed children. The real parentage can always be found by following the genealogical tree far enough up the line. That peculiar constitution called Albino, often crops out after it has been dropped from the line for generations; and so of other physical traits.

Mental talents developed by culture often remain in the same family four or five generations. Take for instance, the Adams family of Massachusetts, and we have John Adams, second president of the United States; John Quincy Adams his son, also a president; Charles Francis Adams son of the latter, a man of commanding talents; and John Q. Adams, Junior, the fourth son in line, also a prominent public man. The Adams family are talented and strong willed; and they assert their personality, by propagating their mental and acquired mental traits from generation to generation. All children inherit from one or both parents mental traits and faculties; and similar dispositions; unless they inherit from the ancestors of the parents. But all talented men do not propagate talented children; because more depends on the mother than the father. There never has been a great man who did not have a great mother. The mother at the time of conception, has the same chance as the father to impart character and capacity; and then she has the nine months she carries the child; in which to impress her personality, disposition and talents on the offspring. The mother must not only be good and talented, but a child-bearing woman; and adapted to her husband. Thus Washington, who was great because he had a great mother had no children of his own; evidently because his wife was not adapted to

him; for she had borne children to a former husband; or the genealogical tree had reached its complete development in Washington and could not propagate farther.

Henry Clay, a great man, did not propagate any very talented children; because his wife though a good woman, of fine character, was not very talented. Hundreds of other cases might be cited. The main trouble is that in the majority of marriages. the parties are more or less mis-mated; and the best of progeny cannot be expected. This subject will be fully discussed in a succeeding chapter. As a general rule it may be stated, that if the husband and wife are reasonably mated and comparatively well adapted to each other; and in first-class condition at time of conception, the child will inherit its main physical, mental and psychic faculties and traits from both parents; sometimes more from one, and sometimes more from the other, as the one is more positive or in better condition than the other. But if neither parent is in first class condition, the child will inherit its leading traits, physical, mental and psychic, from some of the grandparents, or other ancestors higher up the genealogical tree. And some traits may be inherited from some ancestor so far back that no one living knows anything about such trait.

Psychic powers and traits are such as clairvoyance, or spirit sight; clairaudience, or spirit hearing; psychometry or spirit touch; telepathy, or thought transference; and the other psychic senses. Some people are born clairvoyant and can see spirits. Some are born clairaudient and can hear them. In all such cases, one or both parents or some ancestor back of them possessed these psychic powers. And some races and

nations possess much greater powers than others. The Highland Scotch are noted as a race for the possession of these psychic powers; and especially psychic sight, or as it is called second sight. A large per cent of the French and Italians possess these psychic powers, in greater or less degree. And, as a rule, the Celtic nations possess more of these powers than Teutonic peoples, such as the English and Germans. It requires a sensitive temperament.

But we must draw a distinction between spiritual and psychic powers. The spiritual powers pertain to the immortal spirit; and are inherited from the Divine Father, and are always good; though they may not manifest themselves much in earth life and conduct. The psychic powers, such as clairvoyance, clairaudience, psychometry and telepathy pertain to the soul and not the spirit. The soul is the human part of man's earthly life; and its nature and traits are inherited from the parents; and the ancestry back of them, just as mental and physical traits are so inherited. But if the parents are of first-class character, the spiritual powers, which are inherited from the Divine Father, will predominate in the character of the child; and if the child is properly raised and educated, these spiritual powers will gain such an ascendancy, that any bad traits will finally be overcome; either in earth life or in the psychic realm. This is clearly proven by the fact, that orphan asylums take children from the slums of the cities born of the most worthless parents; and raise and educate them to be good children. These unfortunates are born with bad hereditary traits, physical, mental and psychic; but nature and training wipe out the taint; just as you erase pencil marks on a slate or blackboard; the human teacher, directed by the spirit of

Divine Truth, writes spiritual truth on the plastic brain of the child, and gradually develops it into a good man or woman.

And just as defective moral and spiritual traits can be overcome by proper training and teaching; so can sluggish minds be developed; and physical defects of taint in blood, be overcome; and wiped out of the constitution. Many children have inherited tendency to consumption, cancer or some other physical ailment. By proper feeding, clothing, bathing and open air and sunlight exercise,—these defects can be overcome; and the entire physical body be reconstructed, and good health secured. Take Theodore Roosevelt for example. It is said there never was a more defective scrawny physical constitution born on earth. But his indomitable will, and boundless ambition forced him to rough it for years, as a cowboy and hunter in the West; until by living in the sunshine and open air, and in constant physical exertion, he developed as strong and durable a body as any man now living possesses. So to conclude, we repeat that though we inherit our physical, mental, and psychic traits from parents and ancestors,—the defects they may have imparted to us, can be overcome by our spiritual powers, inherited from the Divine Father. All spirits are good, and will finally return to God who gave them; and each spirit will return with a perfected soul.

CHAPTER III

Spiritual Inheritance

In the foregoing chapter I have maintained the truth of physical, mental and psychic heredity. And now again admit, that children do inherit from parents, and ancestors generally, on all these three planes of life. But at the same time I maintain, that man is a child of God; and from the Divine Father has inherited an immortal spirit; which will live forever. That man's spirit is the real Ego, the sovereign of the human being; and has the divine right to dominate and control the entire man, soul, mind and body; and will finally do so; because the plans and purposes of the Divine Father cannot be set aside forever, by his puny child man.

The trouble with human life is that man was created a free moral agent with the privilege and power to obey the laws of his being, or to violate them and to suffer the penalties therefor.

God did not create evil: all the evil in the universe is the work of man in the flesh, or as disembodied wicked spirits. The large majority of the race on earth assert their responsibility, and set themselves up as miniature gods. Most people on earth set up their personality; ignore their spirit; and the Divine spirit within them; assume that the body, soul and mind is all that there is of man; and give full vent to the gratification of their souls, right or wrong.

We are all part animal; some more like one animal and some more like another. The man nearest kin to the hog, makes eating the leading object of life, and becomes a gourmand; and as he sows he must reap; this is the inexorable law of life and

destiny. The gourmand drowns his soul in fat; wears out his digestive apparatus, and drops into an early grave. Although the sex appetite is the central power of life, the sex glutton destroys soul, mind and body as rapidly as the food glutton. The miser who is controlled by love of money and property, is too stingy to wear himself out by self-indulgence; but "the love of money, the root of all evil," absorbs and destroys his soul. He loses all sympathy for mankind, in his cruel grasp for gold. Remember, Paul did not say money is an evil; but "the love of money is the root of all evil." The love of money runs the saloons, the gambling hells, the bawdy houses, and all forms of evil action.

Ambition, or the love of power and place, is another animal appetite. The devil offered Christ all the world and all its power, if He would worship him. Jesus bade Satan, get behind him; But the average politician does not. He bites at the Devil's bait; surrenders to the love of place and power, and becomes a grafter of the honest gains and products of the laboring and producing classes. None of the reckless sinners on the various animal lines, live long on earth. They ignore the spirit, the real man; and by overindulgence of animal appetite, soon wear out soul, mind and body; and sink into animal graves. But the spirit is not dead; it will have to reincarnate and live life over again on earth; and continue to reembody until it develops an obedient soul. It then enters the psychic realm; where the soul finally attains perfection.

But there are some who tell the truth, live honestly, and try to obey the Golden Rule "by doing unto others as they would be done by." This embraces all honest and sincere church members; many moral, honest and truthful men and women

outside of the churches. But none succeed entirely; there are none who have not sinned more or less; however, this class will not have to reincarnate; they enter the psychic realm and perfect their souls in the spirit world. All who have done the best they could; who have recognized the Fatherhood of God; and the Brotherhood of man, will be permitted to complete the development and perfection of their souls, in the spirit world or intermediate state. Having passed through purgatory; and having purged their sins; under the teaching of angels, they will perfect their souls, become angels; and be permitted to enter the celestial state or Bible Heaven. Then their course will ever be onward and upward, on the pathway of Divine Truth; in the sunshine of Eternal Love.

So the spirit of man, the real Ego, finally asserts its sovereignty; and through all eternity will align itself with the Divine Spirit; and work for the good of fellow man; which is the essence of religion, or human duty.

Jesus, the Christ, taught that all the law and prophets, rest on two commandments: "To love God with the whole heart, mind, soul and strength; and your neighbor as yourself." He also taught that the only way to manifest love to God, is to love and serve our fellow man. So loving service is the essence of religion, and the sum of human duty. We manifest that love here and hereafter, by teaching truth; and helping those in need on all the planes of life.

Jesus was the one perfect man; and our example. He taught the people on the spiritual and mental planes; and healed all the ailments of body, mind and soul, without money or price. This is true religion. If we follow His example; and practice

His precepts, we are on the path of human duty; and will develop and perfect our souls. We must make reparation to any we may have injured if in our power to do so; if not, then do good to others as a substitute therefor. The great principle of divine forgiveness, is ever in force; and if we repent and reform our lives and do all the good we can in the world, we receive remission of sins. This is the great doctrine of Christianity taught in the Bible. On the same principle, children born in spiritual eclipse, of wicked parents, whose constitutions are warped by hereditary taint of mind, body and soul, can be taken when very young, and so educated and developed, that the animal propensities, inherited from the parents are removed; and correct principles of life impressed on the young and plastic brains, forever to remain, as parts of personal character. Such children are really reconstructed by proper teaching and righteous example, continually presented to them by their teachers. We all teach more and better by example than by precept. A righteous life is a continuous object lesson; and all children, as well as uneducated adults, are most effectively taught by object lessons. The truth of the foregoing statement is clearly shown, by the work of all the orphan asylums and homes for children. They take orphans and waifs, the worst children from the slums of cities, and purlieus of society; and make good citizens of fine moral character of them. Clear teaching and good example, remove the hereditary taint; rescue the soul and spirit from the moral eclipse under which they were born; and write on the plastic brain with the finger of God the true rules of human duty. Jesus said, "Suffer little children to come unto me; and forbid them not, for of such is the kingdom of

God." And all well kept orphan asylums, prove the truth of this Divine statement. Thus we see that children born in the worst of environment; and of the most vicious parents, are not bad; because their immortal spirits come directly from their Divine Father; and are intrinsically good. All we have to do is to remove the human rubbish; and taint of vice; and let the sunshine of God's love radiate through the spirit; and develop a good man or woman, from the worst environments; and most vicious human heredity.

We have a splendid illustration of this great principle, in Buckner's Orphan Home at Dallas, Texas, where Elder R. C. Buckner has gathered up thousands of unfortunate orphans, and developed them into good and obedient children.

What the teacher must do, is to direct the mind of the infant or adult, from the sensuous plane, to the spiritual plane; and keep it focused on good, great, noble and divine subjects and objects, until good character is formed and indelibly recorded on the plastic brain of the child or uneducated adult.

Thus it appears that the spiritual inheritance, or divine inspiration from God, through His spirit and man's spirit, is the real inheritance to be considered. By removing the human rubbish, we give spiritual inheritance a chance to manifest; we reconstruct the man or woman; perfect the soul, mind and body; and thereby establish a good character; who holds his inheritance directly from the Divine Father.

But as "an ounce of prevention is worth a pound of cure,"—there is no necessity for a bad inheritance from the parents. It can be avoided by proper education, proper marriage, proper bearing and raising of the children; as will be shown in

succeeding chapters. As a rule, God helps most those who help themselves. Let us all do our best to produce good children and properly rear and teach them; and the Divine Father will do the remainder of the work; through His spirit, lead them into all truth; and develop them into "just men and women made perfect."

Chapter IV.

Environment

In the majority of cases, environment has much to do in cramping and shaping the development of the character and destiny of men and women on earth; much more than it should have in many of these cases. I admit there are thousands of cases where environment cannot be overcome without external aid; as in the slums of our great cities; orphans and waifs, children of drunken and dissolute parents; white slaves, fallen women, and men hopelessly enslaved by liquor and other poisonous habits; as well as people in barbaric regions; and in the lives of most savages. Yet in civilized countries, environment can be overcome in most cases; and often is a spur to effort; and really helps to develop the innate powers of mind and soul. Lincoln and Douglas, two of our greatest statesmen, worked their way up from poverty to the most exalted positions in human life. Henry Clay began life a poor boy and orphan. He was called "the mill boy of the slashes." Lloyd George, the leading statesman of Great Britain, was a poor orphan boy in Wales; who has not only overcome poverty; but national pride and prejudice; and has become the most influential member of the British parliament. Frances Willard, worked her way from poverty, to become the leading woman of the civilized world.

As already stated in previous chapters we are the children of God, and have inherited from our Divine Father the character and capacity to overcome all ordinary environments. In fact, environment and opposition stimulate human effort, and lead to the development of character and capacity;

as it has done in the case of Lloyd George, Frances Willard and thousands of others. Surrounded as we are in the United States by schools, colleges, universities, libraries, churches and other benevolent institutions, all that children of character and natural talents need is good health, energy and perseverance. In many of our colleges and universities, there are thousands of boys without means, working their way through, and as a rule they prove to be the most successful men; because they have had more opposition to overcome; and have developed more will power and efficiency.

But the unfortunates, born in the slums and weighted down with hereditary vice and weakness, and other people in helpless conditions, must have external help. Here is the field for religious effort. The essence of religion is loving service to fellow man; and this is one of the great fields in which it should be exercised.

Chapter V.

Development

As already stated, man is an immortal spirit; and a part of the Divine Spirit. By virtue of his divine connection, he can at all times, (if in accord with the law of his being), draw upon the inexhaustible supply of God's bounty, for unbounded life, health, light, liberty, love, wisdom and spiritual power. And should ever be in perfect health, physical, mental, psychic, social, moral and spiritual. The time will come when human beings will be ashamed to be sick. If we obey the laws of being we will always be well, harmonial, active and happy. I admit we are subject to external invasion and evil influences, such as malaria, and the harmful germs the doctors have discovered. But if we are in good condition, physically, mentally and spiritually, nature can throw off these external evil assaults, and prevent sickness. We not only can preserve our physical, mental, psychic and spiritual poise; but we can strengthen and develop any power of the soul or body. To illustrate: The arm of the blacksmith not only grows larger but more powerful than any part of the body. All boxers develop tremendous abnormal power. We have but to refer to the history of Greece and Rome, to learn of wonderful physical powers developed by gladiators, heroes and adventurers, on the field of battle, in combats with wild animals, and in great adventures. The feats of the Greek heroes at the siege of Troy; the romantic adventures of Ulysses, Hercules, and others and the tremendous exhibitions of physical power repeatedly manifested will never be forgotten. Grant you that much of these reports

are mythical, and greatly exaggerated; nevertheless these wonderful men performed great feats, or their history would not have been reported, and exaggerated.

We have already referred to the case of Theodore Roosevelt, who from a scrawny physical form, with little health or strength, developed into one of the strongest and hardiest bodies, dominated by indomitable will power, courage and executive ability.

All over the country are men, who have developed physical power, until they can lift and carry ten times as much as ordinary men.

What is true of the body is also true of the mind and soul. One of his friends told me, that Cyclone Davis was raised on the range, without education; yet by his own efforts he has become the greatest canvasser and debater on the American continent; and is known from the Atlantic to the Pacific as one of our greatest political speakers.

Andrew Jackson Davis, one of the most remarkable men of all time, was an ignorant uneducated boy; but living a clean life; putting himself in rapport with the Spirit of God, and the spirit world; he became the greatest teacher of spiritual philosophy of modern times. By keeping his soul, mind and body spiritually pure, he became wholly receptive to nature; the inflow of Divine wisdom into his mind became wonderful: and has furnished a floodtide of knowledge, to all who will read his writings.

But God intends for man to develop harmonially. The other organs of the blacksmith's body should keep pace with his right arm. Lincoln's mind, and wonderful character developed harmonially with the great strength of his large body-

Washington especially had a balanced constitution. He was developed physically, mentally, morally and spiritually; his poise and power were perfect; nothing could throw him off his balance. He exposed himself hundreds of times to what appeared certain death; but he was en rapport with the invisible powers who deflected the bullets. At Braddock's defeat, when Col. Washington saved the remnant of the army, by exposing himself to the constant fire of the enemy; an old Indian chief took seventeen deliberate shots at him; and then said the bullet would never be moulded which would kill that man; and his prophecy proved true; for notwithstanding that he was insensible to fear, and constantly exposed to danger for seven years, he was never wounded.

God in His Providence gave us Washington to secure American Independence; and but for his wonderful harmonial development, Independence could not have been secured. No disaster could deter him; and when the wealthy men had abandoned the contest; and congress could not, or would not, aid him, his hungry, ragged and barefoot soldiers, hypnotized by Washington's great power, patriotism and bravery, clung to their commander and continued the struggle, until Independence was secured.

Backed by a strong will, the development of any man or woman, on a given line is ever successful. We are children of God; our spirits are part of His spirit; and if we keep our bodies, minds and souls clean; our wills submissive to God's will; and our spirits en rapport with the Divine Spirit, we can draw upon the inexhaustible supply of God's bounty for unbounded wisdom; and unlimited power. Jesus the Christ taught us, that "whatever we ask the Fa-

ther in His name, shall be given to us." And the inspired James taught that "the prayer of faith shall save the sick." James 5-23.

Let us then keep our bodies, minds and souls clean; and by prayer keep close to God, and we shall receive whatever blessing we ask in the name of Christ. No human being need ever be sick, or suffer for food or clothing. I mean such as are free from evil influence, and not overwhelmed by a cruel environment.

Chapter VI.

Marriage and Divorce

As marriage on earth, is what the Common law terms a civil contract; that form of contract called a partnership; and as the law permits a partnership to be dissolved, on motion of either party, upon reasonable notice,—it follows in reason, that the parties to a marriage contract, have the right to dissolve it at any time, for sufficient cause.

As the chief object of marriage, is the propagation of the human race; and its improvement; and it is well known that good children cannot be produced, when the parties are mis-mated, and inharmonious,—it necessarily follows that separation should occur, as soon as the mis-mating is discovered; in order to prevent society from being cursed with mediocre and criminal progeny.

But as the present law unites the parties for life, separation can only be secured by a decree of court; hence, the necessity for divorce.

However, the marriage laws can, and should be amended; so that divorce will not be necessary; and the parties be allowed to separate in peace when they discover they have made a mistake. This will be explained further on; we will eliminate divorce from the discussion and confine it to marriage.

A real marriage is based on mutual love; and the parties never separate; because held together by natural attraction. And if a mistake is made, the mis-mated parties should separate at once; as it is not a marriage at all; simply a mis-mating.

The hue and cry the preachers have raised against divorce, should be directed against ill-advised marriages, and mis-mating generally. If pro-

per marriages are entered into, the parties will never separate; because held together by natural attraction, the true basis of mutual love. While the present haphazard practice of marriage continues mis-mating will be the result in many cases; and divorce or separation is absolutely necessary.

We spend millions of dollars to improve horses, cattle, sheep and hogs; and not a dollar to improve the human race. Children and uneducated people, marry at random, and in many cases are not adapted to each other; are compelled to separate, or at least ought to separate in order to stop the propagation of mediocre and often criminal children.

Many pairs are held together, by the influence of the church, and public opinion; who ought to separate. Good children can only be propagated by loving parents. Parents who dislike and often hate each other,—propagate selfish children; and these become the law-breakers, who figure in our criminal courts. We must have good citizens; and it is only the children of mutual love who make good citizens. Therefore every couple who find they have made a mistake; and are not adapted to each other, should separate at once. There never should be more than one child from a mis-mated couple; nor should they be debarred from marrying again, because of their mistake. They will be more cautious in contracting a second marriage; and may secure comparative harmony; and produce good children. We now eliminate divorce from this discussion; with proper marriages, there will be no divorces; and no court scandal.

Spirit Mates.

Man is an immortal spirit; and is created in pairs, male and female; who are exact complements

of each-other; and finally meet in the psychic realm, and are united in an eternal marriage. After their souls are perfected, they enter into the celestial state, or Bible heaven as angels; and their course is ever upward and onward, as they approach nearer and nearer to the Divine Father.

But these spirit mates, who are floating in the immensity of ethereal space, seldom meet and mate on earth. One of these spirit germs, enters the womb at the time of conception, and attaches itself to the foetus of the newly formed child. The child receives its psychic, ethereal and material bodies from the parents; but its spirit from God in the manner just stated. The female spirit germ becomes a woman; the male germ a man; but as already stated spirit mates seldom meet and mate on earth. I long wondered why this is so.

It may be that one reason for spirit mates not meeting and uniting on earth, is found in the fact, that where this occurs, they are so devoted to each other, that they take little or no interest in the rest of mankind. Such people are never active reformers; do not perform much work for humanity outside of their own families. As a rule, reformers do not have harmonial families; and therefore have more time to devote to their fellowman. They are teachers of truth; and workers for the good of the whole human race. Some of the greatest benefactors of the race, were mis-mated. Such as Socrates, Lincoln, Milton, Carlisle, Mrs. Besant, and many others who might be named.

I have also reached the conclusion that marriage on earth is largely a physical and animal process. As we improve our domestic stock, by crossing the breed; so man is also improved physically, by crossing his stock.

We need on earth men of powerful physique, to destroy the ferocious animals, fell the forests, open the farms, build the cities, construct the railroads, work the mines; and perform other hard physical labor. And we find that the strongest races physically have dominated the world. Rome was an example. England, by blending the Romans, Britons, Saxons and Normans, became the most powerful nation in Europe; and in the United States we have a more complete blending, of all the Japhetic or Aryan races; which has produced the most powerful people of earth. But there is a limit to the blending of races; the different types of man should not mix; such as the white man with the negro; nor either with the Indian or Chinaman.

Nor should men and women of very adverse temperament, even of the same race marry. That is what causes separation and divorce. As a general rule with many exceptions, physical opposites may marry, if other conditions are right; that is blondes may marry brunettes. But while the physical properties may be opposites; the minds must be complements; one positive and the other receptive; one perceptive and the other reflective; one possessed of judgment, and the other intuitive. Spiritually they should be alike; loving, truthful and progressive.

The Object of Marriage.

The primary object of marriage is domestic convenience; and social and sexual enjoyment. The chief object of marriage, is the propagation of the human race; and its improvement.

The primary, and what may be considered the incidental object of marriage,—is companionship.

God said it was not good or Adam to be alone; so he gave him Eve for a helpmate. Man needs a house-keeper; and woman needs a supporter; so a domestic partnership is entered into; which includes social and sexual enjoyment; unless the latter is eliminated by mutual consent. While most marriages are contracted for both purposes companionship and propagation,—as a rule the leading object with the man is companionship and sex relations; while the leading object with most women is the propagation of the species; the securing of babies to fondle and worship.

But as all general rules have exceptions, there are some women, who do not wish to bear children; and enter into the marriage relation for companionship only. These parties can avoid children, by abstaining entirely from sex relations; but this is seldom done. Reasonable sex relations can exist without children. By waiting ten days after the wife is fully recovered from her monthly periods, conception can be avoided; because by that time, all the ova have passed off in the waste of the system. So many marriages are effected solely for companionship, without propagating children at all.

As the rights of men and women are equal, every woman is the unquestioned owner of her own body; and whether married or single, has the right to abstain entirely from sex relation; but in case of marriage the husband would have a right to demand separation.

The propagation and improvement of the human race, is the main object of marriage; every human being should wish to improve the race, and to do that, we must have children born of loving parents. Mutual love is the only valid consideration for a real marriage. And mutual love will not

exist and continue, unless the parties are reasonably adapted to each other in temperment and disposition.

The first qualifications for a proper marriage, are sound and well developed minds and bodies. The man should be at least 25 years of age, and the woman not under 20. We must stop the propagation of mental and physical ailments by heredity. No license should be issued for the marriage of any couple, unless both parties have secured certificates from competent physicians, that they are sound in body. These certificates imply purity of life in man as well as woman. The double standard of morals must be abandoned.

The parties to a marriage should be reasonably adapted to each other in character, temperament and disposition. But as we cannot invoke the law in such matters,—the parties themselves should seek a competent phrenologist, and secure charts showing their character, capacity and disposition. If these charts show that the parties are comparative complements of each other, they may marry; otherwise they should abandon the union, because the leading object of marriage is to improve the race; and this cannot be done, unless the parties are comparative complements of each other.

A competent phrenologist is also a physiognomist and palmist; and should also be an astrologer. There is no question but that the position of the sun, and planets at the conception; and also at the birth of a child, have large influence on the life and destiny of that child. If the influence of Venus is dominant, it produces a lovable and loving disposition. If Uranus is dominant, the nature will be occult; and both Uranus and Neptune, produce a spiritual mind and soul. Mercury produces

intellect; and literary capacity. Saturn produces a logical mind, but a tendency to financial reverses, and bad fortune generally. Jupiter favors fortune and prosperity; while Saturn retards the same. Mars is said to lead to contention and trouble. The influence of the Sun is good; and that of the Moon good or bad, as it may be related to the influence of the other planets.

I do not pretend to understand much of Astrology; but if the phrenologist is also an astrologer, he can estimate the combined influence of the Sun and planets, in determining the temperament, character and disposition of the individual; and have the chart to reflect the true nature and disposition of the person examined.

Of course perfect complements are not found, except when the spirit mates have met; which is very seldom; but comparatively good complements can be, and should be found, then harmony will exist, good children be produced; and no separation ever occur. To illustrate: Take the simplest division of temperament the physical, based on the body; the vital, based on the soul; and the spiritual, based on the spirit. Let us suppose that there are seven degrees of development in each temperament; seven being the perfect number in the Bible is the point of perfection we wish to reach in our family nature. If A, the man rates 5 in the physical; 3 in the vital; and 2 in the spiritual; B, the woman, must be not less than 2 in the physical; 4 in the vital; and 5 in the spiritual. The family aggregate would then be as follows: Physical, male 5 and female 2, equals 7. Vital, male 3, female 4, equals 7. Spiritual, male 2, female 5, equals 7.

As we are not likely soon to have a law providing for certificates of health in case of marriage;

and as the great mass of people are not likely to ever be sufficiently intelligent, to procure charts of character and capacity, showing the temperaments and dispositions of each other; and the present haphazard practice is likely to continue for years, we suggest the following remedy, as the best plan for securing practical harmony in marriage; avoid the trouble, expense and scandal of divorces; thereby relieve the courts as well as the public generally; and secure to society a reasonably good citizenship; to wit:

A Law for Trial Marriages.

Marriage is what the Common law terms it; a civil contract; that form of contract called a partnership; and partnerships under the law can be dissolved at any time on motion of either party, upon reasonable notice. Our marriage laws should be amended; so as to allow marriage partnerships to be dissolved, like other partnerships by the parties themselves for sufficient cause without troubling the courts. The law should provide that a man and a woman desiring to enter into marriage relations, should make a written contract in duplicate; a copy for each party duly signed and acknowledged by both parties, before a notary public; and this contract should be recorded in the county clerk's office. This contract should of course contain all the parties agree to, and should specify that they agree to live together as husband and wife; but that either party can dissolve the partnership at any time upon reasonable notice, to be specified in the contract. That in case of separation, they should each sign a brief contract, showing that they had mutually agreed to separate; which should also be

recorded.

The law should provide that in case of children being born, that it is the duty of the husband to support and educate them. But the children should be allowed to reside with either parent, or both if they see proper. At fourteen years of age, under the law as it now exists, the children would have a right to select either parent or any other person as their guardian. And if both the parents die, or are not competent morally or mentally to raise the child, or children—the State should provide for them; in an orphan home; which the law should require each county to establish, for the benefit of orphans generally.

There should be no objection to trial marriages; because they are only a modification and proper regulation of Common Law marriages; which have been recognized by the courts of both England and America for hundreds of years.

A Common Law marriage is where a man and a woman, without license or ceremony, by mutual agreement live together as husband and wife.

The following advantages will be found in trial marriages. First, if the parties find they are not adapted to each other, it will always be discovered in time, to prevent more than one child from the mis-mating. And there will not be so many mediocre children and criminals born into the world; necessitating expensive courts and prisons; and consequent heavy taxation; as well as much trouble and loss of time.

Second, A marriage on earth is what the Common Law calls it, a civil contract; and that form of contract called a partnership; and as under the law partnerships can always be dissolved outside of courts,—we see that trial marriages are not illegal,

unreasonable nor immoral. In fact have always been recognized by the courts, and called Common Law Marriages. .

Third, The trial marriage allows peaceable separation, without the heavy expenses of lawyers' fees and court costs. And without the public scandal, so often developed in divorce trials.

Fourth. The contract should not only provide for the custody of the child or children in case of separation; but also, make provision for the division of the property; so as to keep everything out of court and avoid expense.

The orthodox idea is that marriages are made in Heaven. This is true in a general sense.

Spirits are created in pairs, male and female, but these spirit mates seldom meet and mate on earth. They finally meet in the Psychic realm or Spirit world; and are united in an eternal marriage; in which harmony and happiness ever obtain.

In probably nine cases out of ten, there is no union of spirit mates on earth. But in the majority of these earthly marriages, the parties are reasonably adapted to each other; and comparative harmony prevails; which is emphasized by the birth of children; in which both parents have a common interest. In such cases, there should be no separation. But husband and wife should bear and forbear each other's faults and deficiencies with Christian resignation; and work together for the good of their children. The rearing and education of their children, is the chief object of the union; and the main duty of life.

But there is a large minority of earthly unions; in which the parties are wholly mis-mated; and to force them to live together, fills the land with men-

tal and moral incompetents; and produces the dreadful harvest of criminals now found in our criminal courts and prisons. To relieve these mis-mated couples, from the hell on earth in which they are living; and to protect society from criminal progeny,—we suggest trial marriage as the most effective remedy.

In conclusion we submit the following incontrovertible propositions.

1. The chief object of marriage is to propagate and improve the human race. We are compelled to admit, that under the present ignorant and ill advised system of marriage, that in many cases it is a failure. The flood-tide of disease, sweeping through the homes and hospitals of the land, indicate that people with hereditary taint in their blood, are marrying and producing diseased children. The idiots, lunatics and weak-minded people, crowding the asylums and clogging society, prove that many who are incompetent are permitted to marry. While the thousands of law-breakers, passing through the criminal courts to the penitentiary are the children of hate, and not of love; the progeny of unloving parents, held together by a false public opinion. Many of these mis-mated people are seeking separation and relief, through the courts; and marrying again. This has produced such a public scandal, that many of the preachers and some other people, are waging war against divorce.

2. To repeal the divorce laws and let the marriage law stand as it is, would be a terrible mistake; a mere tampering with effects, and letting the cause of the evil remain in full force. The only remedy for evils, is to remove the causes that produce them. If we would get rid of the evil of divorces, we must repeal or amend the defective mar-

riage laws, which produce them. Can this be done? This is the greatest question of the age.

3. As already suggested: To forbid the issuance of a license to marry, unless both parties produce certificates from competent physicians that they are sound in body and mind, would secure sane and healthy children. But the moral and spiritual nature would still be unprotected. Phrenological charts showing that the parties are reasonably adapted to each other, in nature, temperament and disposition, would secure harmony. But this is a matter which cannot be reached by legislation; and must be left to education. The great mass of the people, are so poorly informed; and so prejudiced against all suggestions of new things,—that we cannot expect such a practice as this to be generally adopted in many years. So we are forced to adopt some means of separation where parties are mis-mated, in order to protect society from incompetent and criminal population; as well as to secure the happiness of the mis-mated parties themselves. The dire alternative presented, is either to continue the present divorce laws; or resort to trial marriages.

4. Why should people object to trial marriage, when it already practically exists, under our defective marriage and divorce laws? Thousands of people marrying in ignorance; and finding they are mis-mated obtain divorces, and marry again. Why not remove the evil of divorce and public scandal from the court; and restore the question of separation to the people themselves, to whom it naturally belongs. Marriage is only a natural partnership, into which the parties voluntarily enter; and they have the natural right to voluntarily dissolve that partnership; whenever it fails to answer the pur-

pose for which it was entered into. Thereby we would escape the trouble and expense of the divorce courts; and all scandal incident thereto. And would also improve the human race.

5. The only valid consideration for marriage, is mutual love. A license and a ceremony does not make a marriage. If the parties are reasonably adapted to each other, mutual love and respect will hold them together; and they will have no desire to separate. It is natural attraction, and not a marriage ceremony that makes a marriage. Where the parties are mis-mated and antagonistic, it is an outrage on nature, and individual liberty, for the Church and public opinion to hold them in a state of legalized adultery; living a hell on earth and producing criminals. Legalized adultery, is no better than ordinary adultery; and there is so much more of it, that it is the greater evil of the two.

6. Every woman is the absolute owner of her own body and mind; and has the divine right to abstain from sexual relations, when she wishes, whether in the marriage relation, or outside of it. Hence, the absolute necessity of a separation, when the marital parties are antagonistic.

As it devolves on the mother to bear the child during its foetal existence; go down into the very jaws of death to deliver it into physical life; and then nurse and care for it until physical maturity; in short as almost the entire responsibility of producing and developing a human being devolves on the mother, she certainly has the natural right to select the father of every child she bears. Ordinary marriage requires her to select the father at once, for all the children she may bring forth. This is all right when there is a real marriage, based on natural love. But what of the millions of cases of mis-

mating? Trial marriage meets this difficulty, and allows the mother to select the father of every child she bears.

It is said that Sara Bernhardt, the greatest living actress is the mother of four or five children; and that the "Divine Sara" selected a different father for each child. Sara's action was natural; trial marriage would, make it legal, and keep the record straight.

We do not mean to imply that the laws authorizing marriage for life should be repealed; but insist that the law should be amended so as to allow Trial marriage to those who wish to adopt it. Let people be allowed to marry for life, or on trial, as they prefer. A generation will test the efficiency of both systems. And we have no fear but that Trial marriage will be finally adopted by the great mass of the people.

Chapter 7.

Propagation of the Human Race

Sex attraction is the basic law of life. It brings the positive and negative atoms into crystallization in the mineral kingdom; it produces the flowers and fruits in the vegetable kingdom; it initiates motion, contact and progeny in the animal kingdom; and it brings men and women together in marriage relations in the human kingdom.

Sex power is the very center of human life; and may be used for generation or regeneration. It can be and is used to upbuild soul, mind and body, by many who live a celibate life. Some of the most gifted men and women never enjoyed sex relations; such as Sir Isaac Newton, Paul the Apostle, Frances E. Willard, Clara Barton; and many others. In such cases the sex fluid is absorbed by the system; and helps to strengthen the entire man or woman. This is called regeneration.

One of the great troubles of practical life, is the preservation and proper application of this sex force; and with most people it is constantly wasting to the injury of both body and mind. We should never forget that thought is the great creative force of human life. Our spirits use our minds as instruments, and by the power of thought create our psychic, ethereal and physical bodies. And we cannot think of sex relations. without producing the flow of this fluid which is thereby lost for the purpose of regeneration, or building up life in mind and body. The sex fluid aroused by the thought is lost entirely, passing off through the body as waste. How important to control thought and keep it fixed on great and noble objects and subjects-

The object of generation is to propagate and preserve the race; and is effected through the marriage relation. But as we have already shown marriage is not always entered into to produce children. One of its objects is companionship, without progeny which has already been explained.

It is generation or the propagation of the race, which we now wish to consider. Even in these unions, men and women are controlled by both desires, companionship, and its enjoyments; and also the desire for progeny. As a rule men have the greater desire or companionship and sex enjoyment; and women the greater desire for children; but both desires in greater or less degree control both men and women.

To propagate the race is the chief and ultimate object of marriage; and the matter to be specially considered in this chapter. Before entering into a special consideration of the question, we wish to repeat this inexorable law. Every woman is the absolute owner of her own body; and sex relations should never be sought nor enjoyed, until the woman is fully ready, and desires the union.

As every rightly constituted mind, wants to improve the race; and we have already shown that children inherit much of their talents and temperaments from their parents; and the ancestry back of them,—it follows that husband and wife should both be in first-class condition, physically, mentally, psychically, morally and spiritually, at the time of conception, when the greatest thing a man and woman can do on earth is to be consummated, by the production of a human being. The date of the act should be fixed by agreement; and be preceded by a considerable length of time of abstinence from sex relations. The health of both parties on the phys-

ical, mental and spiritual planes should be toned up to the highest key; and they should long have had their minds fixed both by meditation and prayer, upon the sex, character and calling of the contemplated child. The Bible tells us that Hannah prayed for a good son; and God gave her Samuel, the greatest judge and prophet of Israel. The husband and wife should agree whether they wish a son or a daughter; and what they desire the profession or avocation of the child to be; whether teacher, philosopher, statesman, farmer, mechanic or some other calling. They should pray that the child may be fitted for the profession or avocation they may have agreed on. And if they fix their minds on a boy; and will wait five days after the wife has fully recovered from her monthly periods; and conception results, the progeny will be a boy. If they want a girl the act should take place in less than five days after the close of the menses. The alleged reason for this rule is that the ova of the woman is not fully ripe before the fifth day after the monthly course is over. I do not know whether this is the real reason, but know that the rule worked all right in my own family. However the minds of both parents long fixed on the sex desired has much to do with the result.

Nancy McKay Gordon, in her book entitled, "The Majesty of Sex," holds that the mother controls the sex by thought and will power. That if she fixes her mind on the sex desired and intensifies it at the moment of conception, the thought and will controls the sex. I believe Mrs. Gordon is largely right in this view; and accept her theory as an amendment of the rule as to the time of union. No doubt the desire of the parents will have much to do in determining the sex of the child.

It is a fundamental law that in conception sex crosses itself. If the husband is the dominant factor, he will control the sex, and other things being equal, the child will be a girl; but if the wife is the dominant factor, it will be a boy, other things being equal.

O. S. Flower, in his sex philosophy, rather favors this as the dominating law controlling sex. While conceding the force of this view, I still think the important factors, are the time selected for the union; and mutual agreement of husband and wife, as to the sex desired; keeping the thought on this agreement at the time of conception.

Conception secured under such favorable conditions; the greatest duty of life then devolves on the wife; the proper carrying of the child until its birth. She should perform no hard labor; and should allow very little sex relation with her husband. She should surround herself with beautiful pictures, paintings and statuary; practice and enjoy harmonious music every day; read the best books, and above all keep her mind on the character and talents she wishes the child to possess; and to secure the same, devote much time to prayer and meditation. The mother should also abstain from the use of tobacco and other narcotics and poisons; and be very temperate in food and drink; abstaining entirely from the use of all intoxicants and stimulants; all acids; and indigestible mixtures of food. The mother should eat in moderation whatever her appetite calls for, of fruits, vegetables and cereals, with only such animal food as milk, butter, cheese and eggs.

She should also be contented in mind; calm and peaceful in disposition; control her temper as far as possible, and be at perfect peace with God and man

A child properly begotten, conceived and borne, has received greater blessing than many years of education can add. The improvement of the race depends much more on woman than man. There never was a great man born, who did not have a great mother.

Chapter VIII.

Health

God is the great central cause of all things. Man is His creature and child. The life of man is a part of God's life; which radiates through every part of the Universe. Health is the normal manifestation of life; and if there is no obstruction in the human system, resulting from violation of law—man is necessarily always in perfect health. We ought to be ashamed to be sick at all; because it is generally the result of our sins, or violations of law. Either ourselves or our ancestors have violated some law or laws of nature; and the penalty of broken law is the result; and is manifested in our ailments.

We admit that malaria and other poisonous germs and influences, affect our bodies; but if we were in first-class condition, the constitution could resist, and throw them off. Even the terrible yellow fever, said to originate from the mosquito bite, can be avoided by destroying, or keeping off the mosquitoes; which has been done in Cuba and the Canal Zone.

The first requisite of perfect health, is to keep our wills in sweet subjection to the Divine Will; and obey all the laws of our being. The influx of God's life, love, wisdom and power, will be complete and perpetual; and we will never be sick, worried or troubled in any way. As our life is eternal; health, its natural manifestation, should ever be harmonious, and man happy.

Food properly prepared, is indispensable to health; and will be fully considered in the next chapter.

Harmonial education, is equally necessary to physical, mental and spiritual health; and will be discussed in a succeeding chapter.

Baths of water, air and sunshine, are also absolutely necessary to perfect health. The face, head, neck and hands, should be thoroughly washed every morning. And the entire body should be bathed at least twice a week; and it would be better to bathe the body every other day.

We could not live a moment without breathing the oxygen and ether of the air; and therefore the air bath is absolutely necessary; and should be as nearly continuous as possible. We should live in the open air most of the time; and sleep in well-ventilated rooms. There should always be a current of fresh air passing through our sleeping apartments, but the draft should not pass over the body of the sleeper.

The sun bath is as necessary as the air bath. The earth and its occupants, get life from the sun. Light, heat, magnetism and electricity continually radiate from the sun, to the entire solar system. And the more we are in the sunshine, the more of these elements do we inhale. By being much in the open air and sunshine, we enjoy the sun and air baths both, at the same time. Physical laborers have a great advantage over sedentary people, and ought to live a hundred years; and would do so, if they did not shorten life with whiskey, brandy, beer, tobacco and overeating.

Physical exercise or exertion is absolutely necessary to health; and also a part of human duty. Every human being should devote at least two hours every day to physical labor, or necessary exercise. Tolstoi learned this great principle from a Russian peasant; and ever afterward taught and

practiced it. It is a law of nature, and should be observed by the rich and poor alike. It is a part of human duty.

This physical exertion should, if possible, be exercised in necessary labor. But when it is impossible, then exercise such as walking or riding can be resorted to; and should occupy at least one hour every morning and the same in the afternoon. Of course calisthenics, and other kinds of similar exertion, can be adopted if preferred. But all physical exercise should also interest the mind as well as the body to be profitable. Mental recreation is as necessary as physical exertion. We should always preserve mental poise; and eliminate all worry. We must submit our wills to the Divine Will; be contented; and do all the good we can for our fellow men. The mind should be exercised daily. No matter what the profession or avocation, the mind should have its daily exercise, in reading, writing or meditation.

We should pray to the Divine Father at least twice a day for wisdom in all the relations of life; and for forgiveness of sins. And in all emergencies, or trials of any kind, we should go to the Lord in prayer. The Bible says, "If any man lack wisdom, let him call on the Lord, who gives to all men liberally." And again, "The prayer of a righteous man availeth much." And, "The prayer of faith shall save the sick."

Rest is absolutely necessary; whenever we begin to tire in body or mind, we should stop and rest until we feel like work again. And we should rest at least one hour after each meal, from all physical and mental effort, not even read a newspaper; so as to allow our food to digest.

The most perfect form of rest is profound

sleep; which is absolutely essential to life and health; but not so much as we usually indulge. The old idea of eight hours a day is necessary for children; but not for adults. We usually retire about 10 p. m., and awake about 4 a. m. We have slept six hours, enough for adults. We then have two or three hours to devote to prayer and thought, while the mind is clear; or we can get up and devote the time to reading or writing.

If we eat a light supper we sleep soundly; the spirit and soul leave the body, and go into the psychic realm, or spirit world; where we meet friends and teachers; enjoy five or six hours of physical and mental rest; and at the same time receive mental and spiritual instruction; and return to our bodies refreshed, about 4 a. m. as a rule. If we have lived right during the day; and have not over eaten, we have no dreams; because we are in the spirit world; and do not remember what occurs there. This is a general rule with exceptions. Some people in sleep, remember meeting and talking with their spirit friends and call it a dream; but it is really an actual occurrence in the psychic realm. Mixed and foolish dreams are generally caused by undigested food; the mind being partly in the body and partly outside. There are some prophetic dreams; but the majority of dreams have no valuable significance.

THE PROPER REGULATION OF SEX

This is the most difficult question of human life; the hardest duty the parents have to perform; and very few perform it at all. But it is certainly the duty of parents to explain to their children when very young, the laws of nature; and the func-

tions of the sex organs; at least teach them how to protect these organs by abstaining from their abuse.

Every public school should have two sex experts; a female for the girls, and a male for the boys, to give them private instruction, say once a week, on the nature and functions of the sex organs.

There need be no extra teachers or expense. The teachers of anatomy, physiology and hygiene should be required to perform this duty.

In fact, there should be in every school and college, teachers of Anthropology, or the Science of Man; a part of whose duty should be to explain to the boys and girls separately, the sacred nature and functions of the sex organs.

Every college and university should have a chair of Anthropology; and teach the science and philosophy of man. There should be two teachers; one to teach anatomy, physiology and hygiene, which would include sexology, or the nature and use of the sex organs, and how to avoid their abuse. The other teacher should have charge of mental science; and especially of phrenology; and should teach that the faculties of the mind, are represented by the organs in the brain; and should also explain the beautiful philosophy of temperament; spur up the sluggish temperaments to renewed energy of body and mind; and restrain and control sensitive and nervous temperaments.

They should arouse the sluggish temperaments; and restrain the sensitives; so as to secure a basis for proper health, and real education. They should teach the philosophy of temperament; and how to secure complements in marriage; so as to produce healthy progeny.

Effective life depends upon perfect health; the harmonial development of the entire human being,

physical, mental and spiritual; so as to produce a balanced constitution.

The law of individual identity, is a fundamental law of the universe. No two human beings are exactly alike; they may be similar; but differ in some respects; and must be treated differently. As true education and perfect health consist in the harmonious development of the entire human being, in spirit, soul, mind and body, and every child differs more or less, in character, capacity, temperament and disposition—it necessarily follows that every child must be approached from a different standpoint, in the development of its education and health.

The individual development of every child, is more fully discussed in the chapter on education, and the development and health of temperaments, is considered in the chapter on marriage.

Chapter IX

Food

As to proper food for babies, I know but little; and have little to suggest. Of course everybody knows that the milk of the mother is best for the child; provided she is healthy, and her milk is good.

If the milk of the mother does not agree with the baby—she must cautiously experiment under the direction of a skillful physician, until she finds a food that her baby can digest and assimilate.

After the baby is weaned, it may be given whatever it craves, in moderation; giving it cow's milk, butter, eggs, honey and whole wheat preparations, with such vegetables and fruits as the appetite calls for, including a reasonable amount of sugar. But wholly abstain from meats, stimulants and acids. A very safe rule is to give the child whatever its appetite calls for, in moderation.

For the benefit of adults; and children alike, we insert the following lengthy extract. From page 149 to 156 of my work on "Man"; which gives fully the classifications of food; the requirements of the human body; and other valuable information as follows, to wit:

"Chemical Composition of the Human Body.

"The human body is composed of the following elements, all of which are found also in the food provided by nature, or in air or water, and all must be supplied, day by day, or some bad results are sure to follow:—

	lb.	oz.	gr.
"Oxygen, a gas, in quantity sufficient to occupy equal space in 750 cubic feet	111	0	0
"Hydrogen, a gas, in quantity sufficient to occupy 3,000 feet, which, with oxygen, constitutes water, the weight of the two indicating nearly the necessary amount of water	14	0	0
"Nitrogen, which constitutes the basis of the muscles and solid tissues, and which is supplied by that part of food which we shall denominate Nitrates	3	8	0
"Phosphorus, the physical source of vitality, and the most important of the mineral elements, will represent the whole class which we shall denominate the Phosphates	1	12	190
"Calcium, the metallic base of lime, which is the base of bones	2	0	0
"Fluorine, found combined in small quantities in bones	0	2	0
"Sulphur	0	2	210
"Chlorine, consisting, with sodium, common salt, found in the blood	0	2	47
"Sodium, the base of all the salts of soda	0	2	116
"Iron, which is supposed to give color to the blood	0	0	100
"Potassium, the base of all the salts of potash	0	0	290
"Magnesium, the base of magnesia and magnesian salts	0	0	12
"Silicon, the base of silex, which is found in the hair, teeth, and nails	0	0	2
<hr/>			
The elements of man weighing	154	lbs.	

Proximate Principles of the Human Body

	lb.	oz.	gr.
"1. Water, composed of oxygen and hydrogen gases, as in the preceding table of ultimate elements	111	0	0
"2. Gelatine, of which the walls of the cells and many tissues of the body are composed	15	0	0
"3. Fat, which constitutes the adipose tissue	12	0	0
"4. Phosphate of lime, forming the principal part of the earthy matter of the bones	5	13	0
"5. Carbonate of lime, also a part of the composition of bone	1	0	0
"6. Albumen, found in the blood and in almost every organ	4	3	0
"7. Fibrin, forming the muscles and the clot of the blood	4	4	3
"8. Fluoride of Calcium, found in the bones	0	3	0
"9. Phosphate of Soda, found in the brain, and nerves and constituting the physical elements of vitality or vital energy	0	0	400
"10. Phosphate of potash, found in the brain, and nerves and constituting the physical elements of vitality or vital energy	0	0	100
"11. Phosphate of magnesia, found with phosphate of lime in the bones	0	0	75
"12. Chloride of Sodium (common salt) in the blood	0	0	376
"13. Sulphate of soda, in the blood	0	1	170
"14. Carbonate of soda, in the blood and bones	0	1	72

	lb.	oz.	gr.
"15. Sulphate of potash, in the blood	0	0	400
"16. Peroxide of Iron, in the blood (and supposed to furnish the coloring matter)	0	9	150
"17. Silica	0	0	3
	<hr/>		
	154	0	0

Classification of Food

"The fourteen elements and seventeen combinations of these elements are all being consumed every day, and, therefore, must be supplied in food, or in the atmosphere, or in water. Food may be divided into three classes. That class which supplies the lungs with fuel, and thus furnishes heat to the system, and supplies fat or adipose substance, etc., we shall call Carbonates, carbon being the principal element; that which supplies the waste of muscles, we shall call nitrates, nitrogen being the principal element; and that which supplies the bones, and the brain, and the nerves, and gives vital power, both muscular and mental, we shall call the Phosphates, phosphorous being the principal element. These last might be subdivided into the fixed and the soluble phosphates,—the fixed being a combination principally with lime to form the bones, and the soluble being combinations with potash and soda, to work the brain and nerves; but our analyses as yet are too imperfect to allow a subdivision; and as all the mineral elements are more or less combined with each other, and all reside together in articles of food, we shall include all mineral ele-

¹ The terms Nitrates, Carbonates, and Phosphates, are not strictly in accordance with chemical nomenclature, these terms being generally applied to salts only; but no other single words would give an idea of the predominant element. See Appendix B., page 343.

ments under the term Phosphates.

"The waste, and consequently the supply, of these three classes of elements, is very different, four times as much carbonaceous food being required as nitrogenous, and of the phosphates not more than two per cent of the carbonates. Altogether, the waste of these principles will average in a man of moderate size, with moderate heat, more than one pound in a day, varying very much according to the amount of exercise and the temperature in which he lives. These elements must all be supplied in vegetable or animal food, not one being allowed to become a part of the system unless it has been first organized with other elements of food, in some vegetable, or in water, or the atmosphere; or being appropriated by some animal, remain organized and adapted to the human system; so that animal and vegetable food contain the same elements in the same proportions and nearly the same chemical combinations, and are equally adapted to supply all necessary elements.

In Animal Food,	$\left\{ \begin{array}{l} \text{The Carbonates are} \\ \text{furnished in .} \end{array} \right\}$	Fat.
		$\left\{ \begin{array}{l} \text{The Nitrates in .} \\ \text{The Carbonates are} \\ \text{furnished in .} \end{array} \right\}$
In Vegetable Food,	$\left\{ \begin{array}{l} \text{The Carbonates are} \\ \text{furnished in .} \end{array} \right\}$	Sugar, Starch, and a little Fat.
		$\left\{ \begin{array}{l} \text{The Nitrates in .} \\ \text{The Carbonates are} \\ \text{furnished in .} \end{array} \right\}$

"The phosphates, in both animal and vegetable food, are found inseparably connected with the nitrates, none being found in any of the carbonates,

and generally in the proportion of from two to three per cent of all the principles in vegetable, and from three to five in animal food.

“The carbonates of both animal and vegetable food are chemically alike—fat, sugar, and starch, all being composed of carbon, oxygen, and hydrogen, and in about the same chemical combinations and proportions.

“The nitrates, also albumen, gluten, fibrin, and casein, are alike in chemical combinations and elements, being composed of nitrogen, oxygen, and a little carbon not digestible.

The Wants of the Human System, and the Reason for Them

“In the foregoing tables are found fourteen different elements of which the human system is composed, not one of which is permanently fixed in the system, but each, after performing the duties assigned it for a time, shorter or longer, according to the nature of those duties, becomes effete, and gives place to other particles of the same element, which must be supplied in food. Each organ requires different elements, and has the power of taking such as are required from the mass of elements circulated together in the blood, and of rejecting all other elements and while these fourteen elements, all having been organized in some plant or vegetable, are supplied as they are wanted, peace and harmony prevail in the system, and perfect health is enjoyed; but let any other elements enter the circulation and an excitement is produced, and each organ makes an effort to reject them. Take alcohol, for example, and the stomach is first excited and heated by efforts to repel it. It is then thrown into the circulation so as to be expelled by the lungs, or skin, or

kidneys, and the whole system becomes excited, especially the brain, in efforts to eject this enemy to all its functions.

“Phosphorus, iron, and other disorganized substances, whether elements of the human system or not, are thus rejected with more or less excitement, according to their capacity for harming the system; and thus can be clearly read the lessons of nature, teaching us to keep out of the stomach and lungs everything but these fourteen elements, and to admit them only as they are organized and prepared; as in articles of natural food in Nature’s laboratory—the Vegetable World. But these elements are required in very different amounts, according to the amount of exercise of the different faculties and the temperature of the atmosphere in which we live.

“And here we have the foundation for a scientific adaptation of food to our different employments in life. The man who is chopping wood in an atmosphere at zero, and he who sits still, or uses only his brain, in a room at a temperature of seventy degrees, consume very different elements in very different proportions, and therefore require different elements of food. The one needs the muscle-producing nitrogenate elements and the heat producing carbonates; while the other needs very few nitrogenates, and only carbonates enough to supply the breathing operations with fuel; but he needs more of the phosphates to keep the brain in working order, and we shall find on inquiry that nature has furnished food just adapted to these and other conditions of life, and shall find also that, following these suggestions of nature, we shall obtain a rich reward, both in the enjoyment of health and in the enjoyment of eating.”

From the foregoing tables and their explana-

tions, the following, among other conclusions, may be arrived at: First, that every human being should understand the chemical composition of the body; and also the chemical constituents of the several kinds of food, so as to know how to select the proper food to keep the body in healthy condition. Second, every person should understand his own temperament and constitution, so as to supply as nearly as possible in the selection of his or her food the defects of the system.

If the physical temperament is defective and the muscles weak, then use a plenteous supply of muscle food, such as cheese, beans, peas, and other foods rich in nitrogen. If the vital temperament is defective, and as a consequence the individual is lean with a weak respiration and a languid circulation, then he needs a bountiful supply of carbonaceous fattening and heat producing food, such as butter, white bread. Irish potatoes, rice, sugar, and other foods rich in starch or sugar. But if the spiritual or mental temperament is defective and the brain and nerves need to be developed and strengthened, then he should use a bountiful supply of food rich in phosphorus, such as the flesh of active fishes, and eggs, oatmeal, bread made of whole wheat grain, barley cakes, berries, fruits, etc. Thus we may, by understanding ourselves and our diet, to some extent at least supply the original defects of our constitutions and in a comparative sense harmonize the temperaments and produce healthful bodies. This, as already indicated, is or ought to be, the fundamental object of education.

I give in this connection from pages 132-135, of the *Philosophy of Eating*, the follow, viz:

Classification of Food in Common Use

"1st Class.—That in which the proportion of heat-producing elements is too large for the common wants of the system, and which alone would sustain life only for a time, shorter or longer in proportion to the amount of other elements which they contain. Lard, butter, sugar, or any animal fats being capable of sustaining life, without other food, only from twenty to thirty days; and superfine flour, being mostly composed of starch, has been proved by experiment on animals, to be capable of sustaining life, without other food, only from fifty to sixty days. These are the carbonates, described in another chapter.

"2d Class.—That in which the muscle-making elements are too large in proportion to their carbonates. Some of these nitrates would be capable of sustaining life only for a limited period without articles of the first class to keep up the steam. These are the nitrates described before.

"3d Class.—That in which the proportion of elements which support the brain and nerves, and give vital energy both of mind and muscle, is too large for the common duties of life. These are the phosphates.

"4th Class.—That in which there is too much waste material in proportion to nutritive principles, and which, therefore, if eaten alone, produces diarrhoea and debility, but which, taken with other more nutritive food, subserves the important purpose of giving distention, and keeping the bowels in action, and the system free and cool, by preventing a surplus of stimulating food.

"The representative articles of these four classes are as follows:—

<i>1st Class</i>	<i>2nd Class</i>	<i>3d Class</i>	<i>4th Class</i>
CARBONATES	NITRATES	PHOSPHATES	WASTE
Butter and lard	Cheese	Shell fishes	Green vegetables
Vegetable oils	Peas and beans	Peas and beans	Fruits, berries, etc.
Fine flour, etc.	Lean fishes, etc.	Active fishes, and Fruits.	

For the benefit of both adults and children, we will make the following practical suggestions, as to the nature and use of food; its proper selection; and what food should be avoided.

The spirit is the real Ego; the mind is the instrument of the spirit; creating the psychic and physical bodies; and the soul, which occupies them. Good work can only be accomplished by a sound mind; and that requires a sound body. The brain which is a part of the body, is the instrument of the mind; controls the body; and through it acts on the external world. A sound strong body is necessary, for the work of the mind.

The blood is the life of the body, and the brain; and must be kept pure and healthy; and in vigorous circulation. The body is all the time dissolving; and throws off particles of dead matter. It requires a vigorous circulation of the blood, to throw off the dead matter; and prepare new healthy matter to supply its place. Hence the necessity of daily food, which can be digested and assimilated; and which as chyle is poured into the blood, to supply this demand.—If the person is engaged in brain labor; a corresponding portion of matter will be consumed; and a greater supply of brain food is needed, to supply the demand. By reference to the foregoing tables, we find what is necessary; whole wheat preparations, sweet fruits, peas, beans, etc.

If the labor is muscular muscle food is needed; such as cheese, peas, beans, and good bread. If flesh and fat is needed, we resort to the starchy foods such as fine white flour bread, rice, potatoes, butter, etc.

But we must insist that all animal food, except eggs, milk, butter and cheese, be eliminated from the diet of both adults and children; first, because meat is not healthy; and second, because it is wrong to kill our animal friends and eat their bodies. Meat not only contains the diseases which the animals had when alive; but is also affected by the horror of mind and soul, the poor brute endured when murdered.

We should also abstain from the use of all intoxicants and stimulants; and all acids, and live on whole grain preparations, sweet fruits; and such vegetables as our appetites demand, with milk, butter, cheese and eggs as animal supplies.

Subject to the foregoing limitations and restrictions, we should eat what our appetites demand; but in moderation; eat very slowly, and stop when the appetite is satisfied. Food cannot be assimilated by the body unless it is properly digested; and digestion requires that the food be well masticated, and well mixed with the saliva of the mouth; and also well mixed with the gastric juice in the stomach. These very necessary processes of digestion, require slow eating; and thorough mastication. This gives time for the gastric juice to thoroughly mix with the masticated food, as it enters the stomach. The flow of the gastric juice is the measure of the appetite; and if we eat slowly we will not get too much; and will have a sufficiency when the appetite is satisfied. We all eat too rapidly, and crowd the stomach with more than it can digest,

before the appetite ceases. This undigested food, decays in the stomach, producing carbonic acid, sour stomach; and nearly all the ill's flesh is heir to. Nine-tenths of disease and death, is caused by over eating. Another prolific source of stomach trouble, is eating between meals. The stomach should be allowed to rest between regular meals; and nothing should be eaten again that fails to digest.

Of course all the aforesaid suggestions are general; and subject to more or less exception, in the case of each individual; because we are all different from each other; proper diet for each person, must differ more or less, from that suitable to others. A safe rule, is to eat slowly, what the appetite demands; but in moderation; and masticate well; and not eat between meals. Then rest, not less than one hour after each meal, in order that the food may digest; and this means no mental or physical labor; not even reading a newspaper.

We need plenty of physical exercise; physical labor, walking or riding; but it ought not to be taken, until the food is pretty well digested.

For sedentary and studious persons, two meals a day are enough. I leave off breakfast, in order to have an empty stomach and a clear brain, for mental labor during the morning hours. But it is better for health, to eat a light breakfast, a generous dinner, and no supper. This promotes sound, sweet sleep; which is essential to health.

Much of the food that sustains physical life, is secured from pure water; and the best water is rain water, caught in winter; and kept in a clean cistern.

But far more than pure water, and nutritious food,—is life sustained by breathing pure air. We could not live a moment without the lungs being

filled with air. With the air we not only breath the oxygen it contains; but ozone, ether; and the elements of spirit life. The more we live in the open air, the longer will physical life be extended. This puts us in the sunshine; and the light, heat, magnetism and electricity we get from the sun is absolutely essential to human life.

The sun imparts to the earth life, in all its forms and many degrees. We should live in the sunshine as much as possible; in order to be perfectly well.

The mind as well as the body must have food; and that will be discussed in the next chapter on education. The soul must also be fed; and that will be discussed in Chapter XII. on the Fatherhood of God, and the Brotherhood of Man.

Chapter X.

Education.

The word Education comes from two Latin words, e and duco; and literally means to lead. The true meaning of education, is to lead out; and develop harmonially every part of the human being. To be educated is to be healthy, in body; sound and vigorous in mind; with clear spiritual perceptions. Man is a child of God; and can by inspiration, constantly drink at the Divine Fountain of universal wisdom. The life, love and wisdom of the Divine Father, fills the Universe; and man can drink it in by inspiration. By meditation and prayer, we secure an influx of intuitive ideas; which the mind can work into thought; which is more reliable than the knowledge we acquire through the senses, from the external world. The former is wisdom, the latter, knowledge; and both are necessary. Knowledge is best attained by object lessons, both by children and adults. All such forms of instruction as the kindergarten are very valuable for children. And adults find that the diagrams and maps given in books, and used on blackboards, are very necessary to get a clear perception of problems, and fix them in the mind. Hence it follows there are many ways of attaining education, outside of schools and colleges; yet the latter are necessary.

In fact we never learn anything well, that we do not put into practice; and get the full conception of, by personal experience. Therefore the ditcher and the wood-chopper are better educated on their lines of life than the philosopher. The carpenter who can plan and construct a house, is wiser than Solomon in that line of effort. And the successful

practical farmer, is better educated in agriculture, than any college professor. The Bible tells us "that faith without works is dead." It is equally true, that intuitive wisdom, and acquired knowledge, do not benefit us very much, unless we put them into practical use, in our lives.

In the chapter on Education, in "An average American," I have pretty thoroughly discussed the education we should obtain in schools and colleges; and I hereto append the entire chapter as a part hereof as follows:

"Mr. Dohoney has always taken a great interest in the subject of education, but he has his own peculiar views of it. He believes that true education consists, in the harmonial development of the entire man; physical, mental, psychical, spiritual moral and social. As the physical body is the foundation of the earth-life, it ought to be strong and healthy; and this can be effected by physical exertion.

Labor is the basic law of life. The judgment of God, imposed on Adam when ejected from Eden, is equally imperative on all his sons and daughters. The position of Tolstoi (and of the Russian peasant, from whom he obtained the idea), that physical labor is a part of human duty is unquestionably correct. As duty is only another name for religion; and religion is an individual matter, it follows that physical labor is the necessary foundation of practical religion; and is required of every human being as it was of Adam.

Both the observation and experience of every human being attests the fact that physical labor is a necessary duty. The following conclusive reasons, can be stated in support of this position:

First—Physical labor, or exertion of some kind, is absolutely indispensable to health.

Second—It gives employment, and prevents people, particularly children, from drifting through idleness into vice and crime. "Idleness is the devil's work-shop," and leads to evil, often to ruin.

Third—Actual labor, impresses the youthful mind, that it is both useful and honorable; and that it is the true basis for physical health and moral character.

Fourth—It teaches by actual experience that labor is the creator of wealth.

Fifth—It impresses on the young mind the value of time, and of money, which is received in payment for labor.

Sixth—It lays the foundations for a vigorous and clear mind.

Seventh—By keeping men and women out of vice and crime, and in the discharge of duty in accordance with the primary command of God—Labor lays the only sure foundation for moral character and true religion.

Entertaining these views, he brought up his children to physical labor; and as a result the entire family are reasonably sound of body and mind; possessing fair education and good moral character.

He has always favored industrial education in the public schools, colleges and universities. There should be a model farm, and workshops attached to every school; where boys should be required to work a certain number of hours every day. And the girls should be taught to keep house, sew, and by all means taught cooking, the most important art known to life.

Not only have our schools and colleges neglected physical education; but the mental instruction is entirely one-sided and unbalanced. The mind consists of three departments; the intellect; the

feelings; and the will. The two latter have in the main been neglected; and the intellect only cultivated. The will power of children should be strengthened and developed; and the feelings and affections also cultivated, by the judicious use of music, instrumental and vocal; and by a proper system of co-education; allowing the boys and girls to be together as much as possible under the supervision of teachers. Separate schools for the sexes, have been a great injury to society. Boys and girls grow up together in the same family; should be educated together in the same schools; so that they will know each other's qualities and capacities before they marry.

Even in the domain of intellect our curriculum of study is antiquated, and one-sided. Has come down from the Middle Ages; and ought to have been radically revised centuries ago. Too much attention is given to language; and too little to ideas and thought, and to science and philosophy; and above all to the science of man, the most important of all subjects.

Life is too short and busy, for one person in a thousand to fool away any time on foreign languages, living or dead. Those who wish to thoroughly study the Bible, might study Greek and Hebrew; and those who expect to travel and reside in foreign countries, might study French, Spanish, German or whatever language they expect to use. But the great body of our people, have neither time nor use for any language except English. We can put in all the time life affords, in studying the philosophy of man; natural history; the history of man; mathematics, science, philosophy, ethics, politics; social economy, agriculture, architecture, music; and a thousand other things of practical utility.

In his own education and that of his children, Mr. Dohoney as far as he could control the matter, did not allow valuable time to be wasted on foreign languages. He meets the common plea that many English words are derived from Latin roots, with the statement that there are plenty of good English scholars who have never studied Latin; and that the four year's time necessary to the study of Latin can be much better applied to practical and useful studies.

Our schools also spend too much time taxing the memory either with the terms of language, or the facts of literature, history and science. The most important part of the intellect is Reason; and to learn to think correctly, reason logically, and arrive at correct conclusions on all the issues of life—is after all by far, the most important part of education.

Even the decrees of judgment are some times wrong; and matters have to be referred to the court of conscience, in order to determine whether they are right or wrong. Hence the cultivation of the moral and spiritual natures, is as necessary as the cultivation of the mental powers. Every teacher should open school each day with an appropriate prayer; and have some spiritual songs sung by the entire school evening and morning. The teachers should also deliver frequent lectures on morals, ethics and particularly enforce the Golden Rule, and the law of love. I don't mean to imply that the Bible should be taught in the public schools; as some who pay taxes to support the schools do not endorse the Bible. But the moral law existed before the Bible; because it is a part of the philosophy of man. The great principles of good and evil, known and acknowledged by everybody of every

faith, should be held up like a mirror before the pupils; and the superiority of good over evil instilled into their young minds.

As good government depends upon the wisdom and intelligence of the people—public schools are a necessity. Many children are left orphans; many are worse than orphans because their parents are too ignorant or vicious to even raise them properly; let alone educate them. So it devolves on the state to educate these unfortunate children, who drift through ignorance and vice into crime. It is cheaper to educate than punish; to say nothing of human duty. And as the line between those who are able and those who are unable to educate their children could never be drawn, it is necessary to have a system applicable to all alike.

The public schools of the United States are the sheet-anchor of our liberty; and if the Republic is saved from political corruption, it will be by a new generation of voters educated in the public schools.

That the perpetuity of free government depends on the virtue and intelligence of the people, is an axiom of enlightened statesmen. So announced Washington, Jefferson, Franklin, and other fathers of American Independence. So stated Houston, Rusk and other founders of Texan Independence. If then, liberty depends on virtue and intelligence, the people must be made virtuous and intelligent; which can only be done by a proper system of education. While it is the natural duty of parents to teach their children; some have no parents, and many more had as well have none. Thousands of the children of the ignorant and intemperate are worse off than orphans. It therefore appears at a glance, that the great body of the people, will be uneducated unless the state educates them.

Public schools, and the co-education of the sexes may be taken as two questions, which have passed out of the arena of debate, and become settled in the public mind. That boys and girls should be educated together in the same schools and classes, is the natural order; and that it must be done by the state, or largely not done at all, is regarded as evident.

As man is a three-fold being, composed of body, soul and spirit, his proper education consists of three departments, viz: Physical, Mental and moral. Metaphorically speaking, the structure of human education is a three-story building. It should have a physical basement, a mental second story and a moral upper story. And as no house can stand without a good foundation, so no system of mental culture will avail much, without proper physical training.

The old maxim that "the march of mind without morals is a rogue's march" is true; and intellectual training without moral culture, has always been found a bad investment.

In conclusion I will only add, that true education consists of the harmonial development of the entire man—physical, intellectual, social, moral, and spiritual. Any system which does not do this, is ineffective and more or less injurious. The public schools should be not only preserved in their purity but continually improved, and made more effective.

The best book written, (so far as I know) on Education, is entitled "The New Education;" and was written by Prof. Jos. Rodes Buchanan. Prof. Buchanan was certainly one of the greatest philosophers of modern times; and being by far the most thorough Anthropologist, who has yet written,—he analyzed the Constitution of Man;

and has given to the world in his many works, a comprehensive view of the philosophy of man. And in *New Education* has given us a complete and comprehensive system of instruction, for the development of the young and old, physically, mentally, morally and spiritually; which is true harmonial education.

I would gladly quote from this work, but space forbids.

As already stated the true meaning of education is to lead out and develop harmoniously the entire man; physically, mentally, psychically, spiritually, morally and socially. And to mature a human being, who can think correctly; reason logically; and arrive at just conclusions, on all the issues of life.

But as already stated, individuality is a basic law of human life; and every child is more or less different. One is sluggish; another is sensitive; one is intuitive, and another disposed to reason; wants to know the whys and wherefores. One is perceptive; another receptive; and another reflective. Therefore every child must be approached from a different standpoint in order to reach their minds and souls; and develop the latent powers. This is the great objection to public schools; in the main, all are taught alike. But don't understand me as opposing public schools; I have already stated that they are the sheet anchor of human liberty. However, I do say that every teacher should be a thorough phrenologist, and should understand the temperament and disposition of every child under his, or her charge. And after each general recitation by the class, some one of the pupils should be retained by the teacher; and given a private lesson from the standpoint of the child. It may be a lecture; it may be an object lesson; or personal ques-

tions; whatever the nature and disposition of the child requires; in order to develop its latent powers. And this should be continued from day to day, until every member of the class, has had the special instruction, its nature, temperament and disposition calls for. And this practice should be repeated continuously. Competent teachers are absolutely necessary, in order to call out the varying talents of all the children.

Chapter XI.

*The Rights and Duties of the State;
And of the People.*

As Man is a dependent being; dependent on his Divine Father for life and all its blessings; and on his fellow man for marriage, in order to propagate the race; which produces family rights and responsibilities; and makes schools and churches together with social and religious rights necessary: Human government becomes indispensable; not only to protect person and property from the aggression of the selfish and criminal; but also to provide for public education; and other human necessities; and to run the machinery, necessary to keep records of births, deaths, titles to property, etc.

The people possess the sovereign right to govern themselves; but as it would be inconvenient for them to assemble en masse to enact laws, it becomes necessary to establish republican government; in which representatives, elected by the people, make the laws. A Republic consists of three departments: the Legislature, Executive and Judicial. The Legislature enacts laws; the Judiciary construes them if there is doubt as to their meaning; and the Executive executes them.

The form of government is defined by the Constitution; an instrument framed by delegates elected by the people; but which has to be referred back to the people for ratification before it has force and effect.

Heretofore the Referendum, or ratification by the people, has only been used in the adoption of the Constitution. But since we have in the United

States, passed under a reign of monopoly; many of our legislators are controlled by corporations, and other similiar influences, and many of our laws, are not only unsatisfactory; but absolutely injurious to the people. Hence it becomes necessary, to apply the Referendum to all general legislation, if the people so desire. And as most of our legislators, are indifferent about necessary reforms until they become popular,—it becomes necessary for the people to have the power of forcing legislation, by a remedy known as the Initiative; which is simply a practical application of the natural right of petition; which the British Barons forced King John to concede in Magna Charta; and the law, of Right of Petition. This natural right has been recognized in all the constitutions of the United States; and the several States.

Many of the judges and other officials become corrupt and impeachment has been found a poor remedy; it has become necessary for the people to retain the power of removal of officials from office for cause; which remedy is entitled the Recall.

Having noticed the framework of a republican constitution; and its necessary guarantees, we will briefly notice some of the general rights and duties of both the State and the people.

The State has a right to impose on the people, necessary taxation, to run the government; protect person, and property; and to provide for the public good and general welfare. Any taxation above what is necessary to administer the government honestly, is public robbery; and it is a sad fact, that the American people are now being robbed by unjust and corrupt taxation; both by the U. S., and all the states. This state of affairs makes the Initiative, Referendum and the Recall absolutely necessary.

The State also has the right to call the people to arms for necessary public defense; but no other ground for war is justifiable. The barbarian practice of war, should cease; and all International difficulties be settled by Arbitration; or by decision of International tribunals.

Land, like air and water, is a natural public heritage; and the title thereto, is in the state for the great body of the people. But it has been thought that people would be more industrious and prosperous, by allowing individual ownership of land. What are called by lawyers fee simple titles, by patent from the State to individual owners have been accorded to the people, in all our American states. But the ultimate title is reserved to the State; and it can at any time take private property for public use; by making reasonable compensation to the owner. This is often done by taking the right-of-way, through farms for the benefit of railroad companies. It necessarily follows that the State possesses the same power over railroad companies and other corporations; and can at any time forfeit their charters, condemn their property; and adjust their rights.

In order to have even tolerably pure government, the men elected to office must be honest, competent and sober. This requires intelligent and virtuous voters, to elect the officials. Hence the necessity for public education. Every state must furnish its citizens an efficient system of public schools. This requires taxation; we tax money out of the wealthy to educate the children of the poor; and simple justice, as well as the public good, requires that the children within the scholastic age, should be forced to attend the public schools. Compulsory education is absolutely necessary.

As self preservation is the first law of nature; all diseased children, from whom other children might contract disease, must be debarred from school while in that condition. But no state nor public official, has the right to invade the individual rights of parents and children; by forcing vaccination, or any other dangerous fad of the doctors on the pupils.

The State must enact proper marriage and divorce laws; which has been considered in another chapter.

The State must provide proper asylums, for the insane, the blind, the deaf and dumb; and all the unfortunate and helpless, including old people, unable to support themselves. And every resource of science and money, should be used to improve the physical, mental and moral conditions of all these unfortunate classes.

While it is necessary to provide prisons, in which to restrain the lawless from the commission of crime, all the convicts should not only be treated humanely and paid for their labor; but every effort made to educate them; so as to make good citizens of them. The principal object of punishment should ever be to reform the offender. In the main, crime is a disease; and every effort should be made to cure the convict; and educate him. It is the duty of the State, to restore these convicts to normal health, and intelligence; so as to make good citizens of them.

The State should also furnish to all its citizens who apply for it, insurance of both life and property. This would make policy holders secure, because the State would be bound. It would also keep the money at home, where it is needed; instead of letting it go to the great companies in New York

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to be squandered in speculation and robbery. It would also supply the State with a large fund of money; the interest on which would largely reduce taxation.

The State should be debarred from granting exclusive privileges for selfish and evil purposes; such as licensing liquor saloons, and gambling hells; and other evil agencies.

The State should provide all its citizens with transportation by railroads and other common carriers; at reasonable charges. All public utilities should be owned and operated by the State. The State should own its own Express system and operate it in connection with its railroads. And the United States should merge the telegraph system, into the postal department; so as to furnish telegrams, as well as postage, at reasonable charges.

The State should provide proportional representation; so that all parties could have a voice in making the laws. The decisions of majorities are far better than one man rule; but not entirely just. The Declaration of Independence, says "Just government can only exist with the consent of the governed." The minority are governed; and should have a voice in the government.

For the same reason full citizen suffrage, should be accorded to all citizens; so that all the governed would have a voice in making the laws; which tax their property; and punish their persons, in case they violate the law.

No valid reason has ever been assigned why woman, as well as man, should not have a voice in making the laws which tax her property and punish her person. She is a human being, emanating from the same God who created man, the same laws of being were imposed on both, and these equal laws

require the same duties and confer the same rights on both sexes.

Blackstone, the greatest law writer of the Anglo-Saxon race, recognizes God as the source of all government, and bases human law on divine law. He also recognizes the natural right of every human being to a voice in the government under which he lives. He maintains that a human being in his individual state outside of Society has the right to do as he pleases, subject only to the laws of God, natural and revealed. But when he enters society, he surrenders a portion of his natural liberty, and in return receives the protection of human law to his rights of person and property. This is a clear recognition of the natural right of every human being to a voice in the government under which he lives.

Jefferson expressed the same idea in the Declaration of Independence when he stated that human governments are instituted to secure the natural rights of "life, liberty and pursuit of happiness," and that they "derive all their just powers from the consent of the governed."

Money is the life-blood of the body-politic; and should be a legal tender for debt. A large volume in circulation is indispensable to prosperity.

In order to have the full and free expression of the sovereign people, reflected in the laws of the State, the body politic should be kept pure; and free from all taint of corruption. Therefore all corrupting and evil influences, such as the liquor traffic, gambling hells, bawdy houses, and every species of monopoly and special privilege, not absolutely necessary for the machinery of civil government,—should be suppressed. And as nearly as possible, the State should maintain "Equal rights to all, special privileges to none."

CHAPTER XII.

The Fatherhood of God, and the Brotherhood of Man.

It is shown in Chapter I, that man is a Divine being, a Son of God. It follows that all men; and all animals are brethren; because creatures of the same Divine Father. The Eternal laws which govern this divine relation, are the government of God; all human law is based thereon; and should conform thereto. God is the only true sovereign; and His government the only perfect government.

The laws of the physical world called the laws of nature; such as Gravitation, and Cohesive Attraction, are fixed and unalterable as the laws of mathematics; and all mental laws when properly understood, are as absolutely true and fixed as mathematical problems.

The moral, social and spiritual laws were given by Christ, in two simple commands; to love God supremely; and your neighbor as yourself. He also taught that we could only manifest our love to God, by loving service to fellow man. This is the essence of religion; loving service to fellow man; and kindness to animals.

Man's first duty is to get wisdom. "If any of you lack wisdom let him ask of God, who giveth to all men liberally; and it shall be given him." James 1-5. Go to God in prayer; open every avenue of your being; and let Divine inspiration flow in. God's love and truth radiate from His central sun, as heat and light radiate from our solar sun. As we obtain light and heat, by going into the sun-

shine; so by prayer and meditation, we obtain supplies of truth, love and wisdom, from the inexhaustible fountain of Divine Bounty. Christ taught that whatever we ask of the Father in His name is granted to us. "If ye shall ask anything in my name, I will do it." John 14-14. "If ye love me and keep my commandments, I will pray the Father and he will send you another Comforter, that he may abide with you forever; even the Spirit of Truth." John 14, 15, 16 and 17. "How be it when the Spirit of Truth is come; he will guide you into all truth." John, 16 and 13.

The Christ in the body of Jesus, was the love of God manifest in the flesh. Jesus was the one perfect man. If we follow His example; and practice His precepts, we are begotten as the spiritual sons, or adopted citizens of the Divine Kingdom. We are then in the school of Christ; and if we add to our faith "virtue or courage, knowledge, temperance, patience, godliness, brotherly kindness and love" we are baptized by the Holy Spirit and born into the Kingdom of God.

We are by nature the sons of God on earth; but most of us prodigal sons. By accepting Christ we are begotten as children of the Heavenly Kingdom. And if we continue in the school of Christ until we have added all the Christian virtues, we are born from above; and become a part of the body of Christ. When we have attained this great distinction in Christian life, our Divine privileges are unbounded. We can draw upon the inexhaustible supply of God's bounty, for perfect life and health, unbounded wisdom, and all the necessary blessings of life. "Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for noth-

ing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace which passeth understanding, shall keep your hearts and minds through Christ Jesus. Finally, Brethern whatever things are true; whatever things are honest; whatever things are just; whatever things are pure; whatever things are lovely; whatever things are of good report; if there be any virtue; and if there be any praise think on these things." Phil. 4 and 45, to 48.

When we attain this exalted position, God will heal the sick in answer to prayer; and grant all needed blessings. "The effective, fervent prayer of a righteous man availeth much." James, 5-16. "The prayer of faith shall save the sick; and the Lord shall raise him up; and if he hath committed sins they shall be forgiven him." James 5-15.

Few attain this perfection on earth. We perfect our souls in the psychic realm; and Spirit and Soul united, enter the celestial state or Bible heaven as angels; where our course will ever be onward and upward.

We receive innate ideas by inspiration; our minds lay hold on them; and weave them into rules of truth; which we must teach our fellow men, both by tongue and pen. We must organize assemblies to do good; and perform works of kindness and love for the fallen and degraded. But these assemblies must not assume authority over the hearts and minds of men, by making creeds and confessions of faith; and enforcing the same.

Religion is an individual matter, between the Divine Father, and each human being. Everybody is free to believe the truth as he understands it; and to worship God according to the dictates of his own conscience.

Christ established no church on earth; and the Apostles only established assemblies or churches for the purpose of doing good. In the assembly or church at Pentecost, "All that believed, were together, and had all things common." Such as were able sold their goods, and gave to such as were in actual need.

In union there is strength; and Jesus taught that where two or three gathered in his name, there He would be in the midst of them. "Again I say unto you, that if two of you shall agree on earth, touching anything that they shall ask, it shall be done for them of my Father in Heaven. For where two or three are gathered together in my name, there I shall be in the midst of them." Matt. 18, 19 and 20.

So it is right to assemble together, and worship the Father; and take steps to relieve all that are in need.

We should assemble together in separate congregations, subject to no outside power, for the purpose of doing good, and saving mankind. First, we should save, rear and educate the orphans and waifs; all children not properly provided for. Christ said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of God." Second, we should save fallen women, by securing them self-supporting positions in good society. Third, we should rescue the victims of the white slave traffic. Fourth, we should suppress the liquor traffic, in order to save drunken men. Fifth, we should educate the ignorant. Sixth, help the poverty-stricken to help themselves. Seventh, secure prison reform. Eighth, seek to abolish capital punishment. Ninth, work for the cessation of war. Tenth, visit and pray for the sick. Eleventh, visit

and minister to those in prison. Twelfth, visit widows and orphans in their affliction. But make no creed or rule of faith. Allow all persons to think for themselves; and worship God as they see fit.

We must teach the truth; and do all the good we can; and make no charge for our services. We must not make merchandise of the Gospel. We must teach and heal free of charge; and let those who are benefitted, contribute voluntarily what they will. If we as teachers, do not receive a voluntary support, it is evident the world does not want our service; and we should adopt some other avocation. Let us all work where we can accomplish most for innocent children and fallen men and women; and thereby serve the Divine Father.

When Christ, in the 25th chapter of Matthew, drew a picture of the final judgment, the only condition, for entrance into eternal bliss, was loving service. "Come, ye blessed of my Father; inherit the kingdom prepared for you from the formation of the world. For I was hungry and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in. Naked, and ye clothed me; I was sick and you visited me; I was in prison and you ministered unto me." "Verily I say unto you, inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto me." Matt. 25-40.

To recapitulate briefly: We are all sons of God by nature; but being prodigals, we must return to the Father; when the great principle of Divine forgiveness, relieves us from the bondage of sin. But it is proper to ask forgiveness in the name of Jesus Christ; who taught that whatever we ask the Father in His name shall be granted to us. Jesus, was the one perfect man; and we are saved by fol-

lowing His example; and practicing His precepts. We are not saved by the blood of Jesus: There is no vicarious atonement. His resurrection was a necessary lesson to the material minds of the world, the majority of whom believed the teachings of the Sadducees. It was necessary for the world to have an object lesson, showing that the physical body is not the real man. Hence Jesus arose from the dead in His spiritual body; and in it ascended; because, "flesh and blood cannot inherit the kingdom of God." But during the time He remained on the earth, after the Resurrection, and before His Ascension He often materialized a physical body, in order to manifest Himself to the materialistic minds of most of His followers.

We admit that there is much evidence in the New Testament favorable to a physical resurrection; but if such was the case, the physical body of Jesus must have been dissipated, either at the time of his resurrection, or when he ascended; as "flesh and blood cannot inherit the Kingdom of God," 1st Cor. 12.50.

The Aquarian Gospel of Jesus the Christ; which is the best record of the life, teaching and works of Jesus,—holds that at the very moment of the resurrection, the physical body of Jesus was transmuted into his spiritual body. In other words, it was dissipated, and the spiritual body appeared in its stead; just as was the case at the Transfiguration; which was evidently a prophecy of what would occur at the resurrection. And while Jesus from his resurrection to his ascension was functioning in his spiritual body, as was evidenced by his entering a locked room to meet his apostles,—He could and did materialize a physical body whenever it was necessary to strengthen the faith of the materialis-

tic minds of his followers.

We are begotten of God; and enter the school of Christ; but are not born into the Kingdom, until we have added to our faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness and love; as taught in the first chapter of Second Peter; whereby Christian character is perfected; and we become a part of the Body of Christ; and are "born from above" into the Divine Kingdom. It is then we receive the Baptism of the Holy Spirit; become full citizens of the Kingdom of God; and are entitled to have and exercise all the glorious powers and privileges hereinbefore stated.

This is the real resurrection; in which by the resurrection of the mind through the exercise of faith and obedience we lift the soul from the sensuous plane to the spiritual plane; and become at one with the Father through Jesus the Christ; are eternally saved; and can draw upon the inexhaustible source of Divine Bounty for all needed blessings, spiritual and temporal.

By the Baptism of the Holy Spirit, we become full citizens of the Divine Kingdom, or church of Christ; which is founded upon Christ, and not on Peter. As Christ is in Heaven, His church is there, but its membership includes many in the Spirit World; and all on the earth; who have really accepted Christ, and are following his example, and practicing his precepts. The Church of Christ is an invisible or Spiritual body; which has no organization on earth.

Very few of the temporal organizations existing on the earth, called churches, of whatever name; faith or creed are parts of the Church of Christ. This is evident from the despotic authority they have established over the minds and hearts of their

members. Christ taught that the "truth makes us free;" and in the Church of Christ there is perfect freedom of spirit, soul and mind.

What we have just stated applies to these organizations; and not to the individual membership. In all these organizations, there are many true Christians; who have accepted Christ; and are members of the invisible body of the Church of Christ; which is located in Heaven, with Christ as the chief corner stone; who was the Love of God manifested in the flesh; and whose only creed, is love to God, and love to man. Jesus said, I come to give you a new commandment; "that ye love one another."

Until we have received the Baptism of the Holy Spirit; and are "Born from above." we are liable to fall; but when we have received the Baptism of the Holy Spirit, and have fully entered the Kingdom, we are eternally saved.

The Church of Christ is an invisible and spiritual body. Its members are part in Heaven; part in the spirit world; and part on the earth, both in the churches and outside of them. The wheat is growing among the tares, both in the churches and outside.

Christ told His followers that he would come again. He is coming to earth again, but in his spiritual body; and in great power to set up a spiritual kingdom; in which all his followers will see with spirit eyes; hear with spirit ears; and exercise all their Psychic senses. "Now we see through a glass darkly; but then face to face."

There are advanced thinkers who maintain that physical death will cease; and that the physical body will finally become immortal. And there are some Scriptures which seem to sustain this view; but we have no means of ascertaining whether these scrip-

tures are Divine inspiration or priestly interpolation.

The constitution of man clearly implies that the physical body is a temporary mold; in which the Spirit is individualized, and the Soul developed; and the history of man on the earth sustains this view. Through countless ages, the physical body has, sooner or later dissolved and returned to its original elements in the earth, water and air. Though their faith was strong to live on earth forever, both Mrs. Eddy and Helen Wilmans had to submit to the common fate; and we opine that T. J. Shelton will also have to submit to the original decree; imposed on Adam, and through him on the entire race: "For dust thou art, and unto dust shalt thou return."

Chapter XIII

Save The Children.

The leading object of this book, is to produce good children; and rear and educate them properly.

As it costs the mother so much labor and pain, to produce a child; as the United States statistics show that 300,000 children under one year of age died during the year 1913; and orphan asylums have demonstrated, that nearly all of these children could have been saved, educated and developed into good citizens,—it follows that the very first consideration should be to save the children already born.

In the preceding chapter we have shown that the essence of religion, is loving service to fellow man; and as no part of the race is deserving of more consideration, than helpless children,—it follows that the first demand of human duty, is to save the children.

“Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God.” This was the language of Christ; and is a Divine command criminally disregarded, in the United States. The following official statement is in point:

“If it be true that a nation’s best asset is its children, then the statement that 300,000 babies under a year old died in the United States during 1913 possesses a pathos that is deeply tragic. Yet this is the fact conveyed in the first annual report of the Children’s Bureau in Washington, a branch of the Department of Labor. This frightful waste of child life is due, Miss Julia Lathrop, the chief of the bureau, declares solely to individual and civic neglect. She points out what such a loss must ultimately mean in an economic and industrial sense,

and the further fact that the conditions which produce such frightful infant mortality cannot fail to injure even older people, and should be regarded as a National menace. We need a new crusade to save the children and to bring about such changes in methods of child training and in the whole atmosphere of American home life as will make such a dreadful annual sacrifice impossible. In the terrific rush of mere living, we think too little of the children."

We not only let 300,000 helpless babes die from neglect and exposure every year; but those whose vitality enables them to survive, are subjected to more tedious but equally effective destruction. Instead of being sent to school, they are forced into the fields and factories, to wear out their young lives in cruel labor. I append hereto a clipping from an article in the June number of Watson's Magazine, by Farrier Newberry, an able writer, who I suppose has statistics behind his statement:

"I said two millions are toiling away in factory, sweat-shop and mill. The roses on their cheeks have faded; the flash of their eyes has grown lusterless; their cheeks are pallid and sunken; their color has been transformed to the wine of the rich at their banquets; the sparkle of their young life is crystalized into the diamonds that flash from the workless fingers of fine ladies. Five and a half millions children last year didn't go to school; and half of those who did go worked part of the time and didn't get to go regularly.

"Of the entire two million who are wearing their lives away at the crook of the fingers of cruel taskmasters, nearly half are the progeny of the white working classes in the South."

Here in Texas, we are guilty of the same crime.

In an address delivered in this city, by the State Superintendent of Public Instruction, a few months ago, he stated that only half of the scholastic population attended the public schools.

The other half of the scholastic population are in the factories and fields, wearing out their young lives at hard labor.

We tax the well-to-do to educate the children of the poor as well as the rich; which is right. It is equally right to force all parents and guardians to send all children within the scholastic age to the public schools; in order that they may receive the benefit of the state bounty. We need legislation to this end.

Parents and guardians who fail to send children of scholastic age, either to the public schools, or good private schools, should be heavily fined.

In view of the fact that so many children are left orphans; or are so neglected by worthless parents, that they die at the terrible rate of 300,000 annually in the United States,—it becomes both the civil and Christian duty of every state, to hunt up these gifts of the Divine Father; and properly care for and educate them. Every state should enact a law, providing for a superintendent of children in each county; whose duty it should be to gather up all children, not being properly cared for; and have them protected and reared at the expense of the county, in an asylum provided for that purpose; unless they can be cared for in the poor house, already provided for by law.

Of course, they will be educated at the expense of the state, by being placed in the public schools, when they reach the scholastic age.

Chapter XIV

The Millenium.

Both the Bible and Oahspe teach that there will be a spiritual reign of 1000 years of peace on earth; during which time the devil and all evil spirits will be imprisoned; and peace and good will, will prevail among all mankind. In Oahspe this is called the age of Kosmon; and for many hundred years good and wise spirits have been preparing men and women for this Divine Kingdom on earth.

People of North Europe were influenced to migrate to the wilderness of North America for conscience sake; that they might be free from Kings and Priests and allowed to worship God according to the dictates of their own consciences. Wise spirits selected Washington, Jefferson, Franklin, Paine, Adams and other great patriots as leaders in the struggle for Independence; and protected them through a terrible struggle of seven years. The life of Washington especially was many times spared from seeming certain death. The unseen forces deflected many a bullet which would have destroyed the life of the great general. But notwithstanding Independence was secured and Monarchy set aside Plutocracy has come instead. And notwithstanding the temporal power of the Pope and the Roman Catholic Hierarchy was ignored; together with the rule of Jesuits and the Inquisition, still the tyranny of the church, both Catholic and Protestant is felt by our people; in the creeds and confessions of Faith imposed on them and the church authority exercised over the minds and hearts of its membership. The Spirit of Prophecy inspires us with the thought that the time is near

at hand when our minds and spirits will be freed from Orthodoxy, bigotry and intolerance. When every human being will develop his and her rule of faith, and believe as they understand the Truth. When religion will no longer be recognized as an authoritative faith, but as a life of loving service to fellowmen; when all will recognize and realize the Fatherhood of God and the brotherhood of man.

This practical religion will first be extended to the helpless children, as commanded by Christ, as follows: "Suffer little children to come unto me, and forbid them not; for to such belongs the Kingdom of God."

The location for this spiritual Kingdom has been selected by the Divine Spirit through human spirits; and is to begin on the Northwest coast of the United States, (presumably in the States of Oregon and Washington.) Spiritual men and women will secure unoccupied lands on the Western Coast of the United States; and establish thereon orphan asylums and children's homes; where will be collected first all of the orphans and waifs of the United States; and later from all over the civilized world; and these treasures of the Divine Father will be reared and educated in accordance with Divine law. Thus the Kingdom will be started. Spiritually minded women and men will rapidly join these colonies of Christ; bringing thousands of other children with them. This sifting process in a generation or two will divide the Christians from the selfish and wicked. The latter will soon die out. All of the territory of the United States will become the Kingdom of Christ; and peace and good will prevail among all mankind. This kingdom will be extended to all countries that become spiritual.

Christ and the saints will come in their spirit-

ual bodies, to reign in the air and on the earth, as we have indicated in Chapt. 12.

In the 4th Chapter of 1st Thes. are these words. "The Lord will come down from Heaven with a shout, with an Arch Angel's voice, and with the trump of God; and the dead in Christ shall be raised first. Then the living who are left over, shall at the same time be caught away in clouds, for a meeting with the Lord in the air; and so we shall be always with the Lord." This quotation is from the Euphatic Diaglot; and shows that the Kingdom, will be a spiritual one; and that the righteous dead, and the righteous living alike, will meet the lord in the air, in their Psychic or Spiritual bodies.

The saints will not be visible to those remaining on the earth, except to such as are clairvoyant, and can see spirits. But there will be peace on the earth during this thousand years; and the angels will be present impressing and teaching the people, No doubt many people will be clairvoyant, and clairaudient, and will see and talk to the saints. The Psychic senses and Spiritual faculties of the people, will be rapidly developed; and as soon as they pass the ordeal of physical death, they will join the saints, and be with the Lord in the air.

The earth will remain the seed bed, for the development of souls, for the Spiritual kingdom.

The education of the children as hereinbefore stated, will greatly aid this glorious work of redeeming the human race.

Our spiritual prophets tell us this glorious age is near at hand. Coming events are casting their shadows before." The demand for universal peace, coming up from thousands of good men and women, throughout the civilized world; and the earnest cry of humane people, to save the helpless children, -

point to the early coming of Christ, and the redemption of the human race. May God in his wisdom, mercy and power rapidly develop this glorious result.

NOTE

After the book was set up and paged, the following action was taken at Chicago, by a Conference of Alienists and Neurologists, representing thirty seven states of the union:

HEALTHY MARRIAGES URGED.

ALIENISTS ALSO SAY SEX HYGIENE SHOULD BE TAUGHT.

Chicago, July 17.—Marriages of healthy persons and instruction in sex hygiene in high schools were advocated in resolutions adopted today at the closing session of the conference of alienists and neurologists from thirty-seven states.

"Applicants for marriage should be required to furnish health certificates," read the report of the resolution committee, which was headed by Dr. W. A. Evans of Chicago. "Sex hygiene should be taught in the public schools above the grammar grade, to the sexes separately."

A second conference will be held in Chicago next summer.

The foregoing resolutions adopted by scientific physiologists and sexologists, show that the views presented in this book, as to securing healthy marital partners; and also the necessity of Sex Hygiene in the public schools, are in accord with the views of the most advanced scientists of the age.

Although I have simply written my own common sense views on these delicate subjects, without consulting authorities, I am happy to find myself in accord with the most progressive thinkers of the nation.