FUTURE SEEING

AND

Philosophy of Philosophies

A Study of Coming Events, Conditions, and Transactions Based on the Well Established Law That All Future Occurrences are Absolutely Controlled By Unvarying Lines of Causation That Are Discernible in Present Day Activities.

By

EDMUND SHAFTESBURY

A PRACTICAL TRAINING COURSE FOR USE IN BUSINESS, PROFESSIONAL AND SOCIAL LIFE.



1930

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Dedication

TO HELP ALL MEN AND WOMEN WHO PUZZLE OVER THE PROBLEMS OF WHAT WE ARE, WHERE WE ARE, OUR ORIGIN AND DESTINY, THIS VOLUME IS DEDICATED.

BY THE AUTHOR
EDMUND SHAFTESBURY.

PURPOSE

We want facts and not theories.

In most sciences, theories serve a useful purpose; but in the study of the future, facts alone have value.

It is better to know than to believe. Faith is a substitute for knowledge; but knowledge is the master-key of the future.

Knowledge can come from but one source, and that is from facts. Facts can be made to talk and to yield up secrets that have lain hidden since the birth of time.

The purpose of this study, now launched upon its career, is to compel the great facts of time to reveal their parentage, the past, and to disclose their progeny, the future.

PLAN OF FUTURE SEEING

IT has always been agreed by learned men that the only use of education is to prepare a person for the coming years of this life, and for what may follow. No one thinks of preparing for the past or for the present. The past is gone and cannot be recalled. The present is always the fruit of the past; and for that very reason must always be the schoolroom of the future.

The only wisdom is that of the future-seeing processes of the mind. All else is wasted effort.

Every normal human being seeks to know what there is to know of coming existence, if there is any such existence after this life. Destiny beyond earthly experiences must be confined to the material progress and development of the universe itself; and this line of study can be evolved only by a new analysis of the laws of universal philosophy.

The part that a living being will take in a future life can never be revealed except by new advances in the study of psychic telepathy, which means a clarifying of the perceptive powers.

Men and women of practical judgment and the richest common sense, look upon this life on earth as part of the journey hence; and they see ahead of them a far-away horizon to which they must first travel before they can hope to take the leap out into the bourne beyond. To them it seems like one unbroken vista. Between the present moment and that far-away horizon is contained all that remains of this life. What is ahead here? How shall it be studied? Universal philosophy will not make it known; psychic telepathy will not reveal it; but the laws of cause and effect hold the secret.

The temptation to advance theories and belief is so strong in every man that some severely accurate analysis of the laws of real knowledge must be sought and depended upon. This work ahead is therefore such a study, and has for its foundations:

1. Universal Philosophy.
2. Psychic Telepathy.
3. The inevitable progress of Cause and Effect.

If it is true that the present is the fruit of the past, it must of necessity be true that the future is the fruit of the present.

These are self-evident truths.

WHAT IS MEANT BY "FUTURE SEEING"

THERE is nothing in the present courses of study that is in in any way related to fortune-telling.

In earthly matters a clear mind is able to see coming events. This is the secret of success in business, in financiering, and in all great enterprises. There has never lived a great man who has not been able to look ahead of the times. It is because he interprets the signs of the future in the transactions and conditions about him, that he is given the power to win over his competitors whose minds are not as clear as his.

He never consults a fortune-teller, nor seeks the aid of a clairvoyant, for he does not need their services. He pays no heed to the claims of phrenologists, astrologers, palmists and their class. They guess. He knows. In proportion as a man or woman may lack this clear-sighted view of the future, will the services of the fakers be sought; for blindness craves a substitute for the light.

The far-sighted people of the world win everything in the battle of life. Those who are short-sighted fail.

What is true of earthly existence, is also true of the great future that lies beyond. The principles are the same, but the laws and guiding facts are vastly different.

It is true that we cannot see what is ahead; but we can prove it and know it as accurately as though we could witness it here and now. It depends on learning how to apply the meaning of a process to the facts involved in it.

Thus, to take a simple illustration, if four men are ascending four sides of a mountain, and all are going in a straight line upwards, impelled by a force they cannot resist, it is safe to say that they will all reach the top.

If we know what is going on, and how it is going on, we have but one step more to take in order to read the results ahead; and that is to learn the correct way of interpreting the meanings of facts and their processes.

Every human being has some destiny. It may be to die and return his body to the elements. It may be something more.

WHAT IS MEANT BY "FUTURE SEEING"

Every buried body has some destiny. It may be to fall into decay and be lost in the make-up of the earth; or it may be something different.

This planet has some destiny. It may be to live forever, or to pass into a cold, dead world, or to be wrecked by collision, or to change into a new orb, or return to the sun. Something awaits it. It has its destiny already marked out.

The solar system of which our world is a part, has some destiny. It may be to live on to some climax, enter into some great cataclysm and be remade; or it may be to find attraction in a whirling system of other suns and be absorbed by them; or it may be to remain the head and master of this section of the sky and control the unmaking and remaking of the orbs that float around it.

Men have for centuries tried to find out the secrets of the past. But what is the use? Suppose we were to know them all, and that the past were open like a book in big type to our eyes, what good would it bring if it did not help the present; and, supposing it did help the present life, what of that? Who is helped by knowledge of the present?

If the past shall point with certain finger to the fate that is ahead, and if the present shall be shown to be part of a journey whose direction can be fixed and understood, then the study of the past and the present will be worth while.

Every healthy man lives for the hour ahead, the day ahead, the year ahead and the life ahead. If we starve, we seek the strength that food will give, not for this moment, but for the rest of the day. If we have work to do, and lack strength with which to do it, we prepare our body in order that the task may be performed. We do not eat our morning meal for the sake of securing power with which to earn or to prepare that meal; but to be able to work for the meal ahead. As soon as breakfast is ours, the next meal demands our attention. Of course, this doctrine does not mean that we are to worry ourselves sick thinking of the morrow, but that we are to perform our duty to ourselves and to our family by being prepared, with lamps trimmed, for the coming events.

The only real study is that which looks ahead.

The only education is that which solves the future.

But as the top stories of a tall building are secured by the foundation below the ground, so the knowledge of coming events must be based on the laws that are found in the present and past history of the universe.

THE SUBLIME CONCEPTIONS

First Sublime Conception.

"There never was a beginning."

Second Sublime Conception.

"There never will be an end."

Third Sublime Conception.

"There is no limit to space."

Fourth Sublime Conception.

"Time is nothing in the universe."

Fifth Sublime Conception.

"All creation is united."

Sixth Sublime Conception.

"The indivisible atom is the physical builder of the universe."

Seventh Sublime Conception.

"There are three physical laws in all matter—Repulsion, Attraction and Arrangement."

Eighth Sublime Conception.

"Repulsion tears down, Attraction builds up, and Arrangement produces forms of life and matter."

Ninth Sublime Conception.

"All life within a prescribed limit is destined to be torn down."

Tenth Sublime Conception.

"All life that passed the line of limitation is destined to exist forever.

IN THE REALM OF THE FACULTIES

THE FIRST REALM

LESSONS 1-40

1. **STIMULATING THOUGHT.** All work of every kind is done with thought.

Labor that is not done with thought is less valuable than the work of machinery, for the latter is the result of thought.

Progress, discovery, new leaps into the unknown, are all processes of thinking. The mind alone holds the key to the future.

Each lesson in this course of training is charged with some deep thought that must be absorbed. Some lessons will be long, some short, but each and every one will hold valuable ideas which should be taken into your mind as you make the journey toward the goal of this instruction. Think well, think carefully, and absorb what you think. Do not read these lessons into your mind; but *think* them in. Do not be merely interested; be chained to the ideas until they are a part of your own mind and body. It is true that what a man thinketh, that is he.

2. **LAYERS OF THOUGHT.** Your mind is capable of building different layers of thought.

The superficial layer is that of passing interest. If you could look in upon your brain, you would find that no indentation had been made; that there was no impression there as the result of passing interest. So it is true that you may not be "impressed" in fact by some of the things you think.

The second layer of thought is at the storehouse of memory.

The things that do not impress you, because they have only a passing interest, do not enter the storehouse. It is right they should not. Your

mind should not be burdened with loads of useless ideas. So valuable is the layer called the storehouse, that you should be careful what you allow to be stored away in it. The clean mind, the wise mind, the wholesome mind, will select and reject; and in time the habit is formed of garnering up the thoughts that are worth saving, and ignoring *all* others. The unwise man generally lets in the wrong things and bars out the wealth of precious thoughts that would bless his life, were they retained.

Thus the habit of thinking leads on to happiness or misery.

It is a habit that can be cultivated one way or the other.

Thus what a man thinketh, that is he.

3. **THE THIRD LAYERS.** We have seen that the first layer of thought is that of passing interest; and the second layer is the storehouse of memory.

The third layer is deeper than memory. It is the thought that gripes the very being and enters into its existence. It is in this layer that the subconscious faculty dwells. As this faculty is the basis of all true philosophy, and the seat of every great idea, it must be fully understood.

Until within a very few years, all knowledge of the subconscious mind was chaotic. Enough has been known for thousands of years about its mysterious operations to invite all kinds of effort to deal in it as a commercial commodity. Probably this effort is as old as the race itself under the régime of civilization; and the lower forms of humanity have been the victims of this power among themselves from the time they were first able to think at all.

It would not down.

Around it is gathered all the mystics of life, all the superstition based on the fear of a power that is felt but not understood, all the witchcraft of the centuries, all the pretense of charlatans, all the practices of rite and ritual, all the cravings of the soul, and all the speculations of theorists ancient and modern.

It is a most remarkable faculty.

It builds fear and creates hope. It feels the presence of an inner life and construes its voice into any meaning that admits of an explanation. Five thousand years ago, certain leaders of the men of Asia explained it in their way. Three thousand years ago, the Greek god-makers gave their explanation. The finest civilization the world has ever known, was born in the philosophy of the Greeks which explained the cry of the subconscious faculty as a demand for a system of gods to whom the soul could fly.

Today the highest civilization of modern times is reaching out after the mystic offerings of the god-men of India, and millions are about to drift away from the anchorage of the prevailing religion. In fact, there is not a nation or a people of thinkers in any part of the globe that is not ready to spring into the arms of this ancient mysticism.

Why?

Because it meets the cry of the subconscious faculty, and feeds it something. Not meat, not real food, but something that is branded as the real hope of life.

4. **WHY DECEPTION IS EASY.** Imagine today that the race is young, that no books have been printed, no teachers are living, no preachers or priests are at hand, and that the human family is left to find out for itself the meaning of life and death. If love lives, then the first loved one who dies, compels the asking of the question, Is this all? Will he live again? This is the first deep question that fell from human lips. It will be the last. It will not cease its inquiries as long as love endures.

With no teacher, no books, no preacher and no priest, the first man who was able to offer a reply to the question and make the reply plausible or satisfying, would be made the leader of the people. Thus a religion would spring up at once. This is the course of human nature.

All happenings are of three classes:

1. Those that are understood.

2. Those that are not understood, but that admit of explanations that will satisfy the demands for their meaning.

3. Those that seem to defy all attempts at solution.

From the first dawn of civilization, the occurrences of the second class have been passing over into the first class; but, in the interim, the self-appointed leaders of the people have profited by the explanations they were able to make their followers accept. Things that were classed as evidences of special moment, are now known to be normal happenings.

But life is surrounded by the super-normal everywhere, and the people have never ceased to demand the meaning of it. Occurrences are always numerous in the realm of the mystic; and, since there is no clearly proved explanation to be furnished, there have sprung up men and women who improvise theories and seek to bolster them up with facts in order to establish a following. Hence, as long as it is possible to find unsolved mysteries, there will always be founders of cults that claim to answer the demands for the truth.

Do you realize what the world has been doing for the last few thousand years in paying tribute to such leadership?

5. THE FACULTIES. The tree has functions.

The animal has functions, including those of the tree, and also possesses faculties.

A function is an operation that is necessary to life, and that is carried on involuntarily.

A faculty is an operation that is carried on by the subconscious power, or is developed by the process of living. Thus, when an animal is born, it begins to breathe. That is a function. But when food is near at hand, it begins to suck and to swallow. It has had no training, and no teaching, as it is only a minute old. That is a faculty taught by the subconscious power. Hunger told it to eat, but not how to eat. Its mother did not tell it how to eat, for it will eat regardless of the presence of its mother, if there is food substituted. It will suck and swallow as well when one minute old as if it were ten or twenty years old. That is a faculty that has not been developed by experience, but by subconscious intelligence. You can explain it in any way you desire, and the explanation you give will be tagged "subconscious."

Most people call it instinct. Yet instinct is clearly subconscious.

Some call it automatic; but that which is automatic is the result of repetitions, and this is the first act, not a repeated one at the start.

A faculty is any operation or act that is not a function.

A thought is a faculty of the mind.

Animals below man think only in the first and second layers when they think voluntarily. This line of distinction between them and man is very clear and strong. By this it is seen that animals have passing thoughts that do not sink deep enough to be remembered; but they all have second-layer thoughts that are stored away for future use. This is necessary in order to provide them with food and shelter.

Enough is known today of the subconscious power to make it certain that the instinct that guides the animal is lodged, not in the mind of animal itself, but in the great controlling mind that sustains all life.

It is only as far as it is necessary to protect the animal race from extermination that the subconscious power is granted it.

6. FUTURE-SEEING. Squirrels and other animals that will die for lack of food in the coming winter, are told to gather food while it can be had, and to store it away. Some persons have tried to explain this faculty on the theory that the parent or associate animals have warned them against the danger of not looking into the future. But

young animals that have been kept in captivity without even seeing any of their kind, have been let loose in the early fall in grounds where none of their kind could be met, and they have instantly proceeded to gather food and make homes for the winter.

This is future-seeing.

No human being taught the animal to look ahead. No one of its kind gave it lessons of that sort. While in captivity, its innermost nature said to it, "Winter is coming. Food will not be at hand then. Build your winter house now, and lay away your winter food."

You may call it instinct; but instinct is subconscious.

You cannot call it automatic, for it occurs of its own volition in the very first year, and is not the result of habit, which alone is automatic.

It is said that there are over ten thousand kinds of future-seeing activities in use and known to be solely the operations of the future-seeing faculty, in the forms of life below man. When winter is coming, birds will fly south as frequently on warm days in the fall as on cold days. It is easily proved that birds and animals that are left wholly to their own care, free from the aid of man, will have knowledge of the severity of an approaching winter. Thus when the fall was warm and every indication pointed to an open winter, the birds and animals made extra preparations for the coming cold season, and their preparations proved correct.

In October and November there is nothing to show what kind of a winter is to arrive in December and January; yet the lower forms of life get the information somewhere. This is not guesswork. Some persons who do not follow out the methods of animal life and bird life, pretend to believe that it is guesswork, or accident, when extra preparations are made and the winter proves very severe. But repeated observations conducted under circumstances that cannot be the result of chance or accident, show clearly that there is a source of information by which the lower life profits.

Whence comes such knowledge?

Do you call it instinct? If so, then instinct is subconscious.

7. **THE SOURCE.** There is a cause for everything.

If the bird or animal secures knowledge of the nature and severity of the coming winter, it must get it from some source.

No bird or animal has, locked up in its brain, a power greater than that given to man. Yet man rarely ever is able to tell in advance what kind of a winter is to come, while the birds and animals that are left to care for themselves, are given information on the subject.

The peculiar part of this fact is the limited knowledge that comes to the lower forms of life. It indicates that some power seeks to keep their species alive. The information that amounts to future-seeing, is not inborn, but is afforded them as the needs arise.

It serves one purpose only.

Certain animals that have been kept in captivity, when turned loose will proceed to build their winter homes long before there is cold weather to bring them warning. Birds build their nests in advance of their need of them. All through the animal kingdom we find evidences of the preparation for various future contingencies, all made before there are any warning events to set them in motion.

There is no doubt that future-seeing is practiced in behalf of the animals and birds, but man is not the cause of it, for this power was active many thousands of years before man came upon earth. As each animal and bird proceeds blindly to obey the impulse, the obedience is rendered not to themselves, but to the power that imparted it. Very recently a beaver that had never known its mother or any other of its kind, was released from captivity; and it proceeded to build in its wonderful way the home that it must require for the coming winter. If you were to watch it at work, earnestly and eagerly constructing its residence, you would ask yourself the question, where did it get the warning of winter; and who told it how to make its home in that remarkable manner?

In the month of July, when the weather was the hottest, the beaver selected a good site along a brook in the woods and there it built its dam. To do this, it cut down with its teeth several trees, some four inches in diameter. The trunks of the felled trees, it cut up into short lengths. The branches were stripped. Across the brook a dam was built. This held back the waters and resulted in a lake where no pond or other body of water had existed before, except as a running brook. In the center of the lake, the beaver built his winter home in the summer time. The entrance to the home was under the surface of the water, thereby keeping enemies out. The sides and roof of the home were covered with mud and clay, which made the walls more secure, especially when they froze in cold weather. In a side room, like a granary, the beaver brought twigs and branches of green bark, to be retained there in the winter months, from which he made his food, in addition to roots that he could pull up from the bottom of the pond.

All these things were done long before any signs of cold weather were at hand to warn him. He was providing ahead.

It was future-seeing.

8. NOT HEREDITY. It was not the accident of a single specimen. It was not the instinct of a certain species. It could not be heredity.

Natural history furnishes over ten thousand instances, no two being alike, of this power of animals and birds to see ahead, and to provide ahead. There is no law of heredity that meets the facts. More than this, the first generation must have had the same means of looking ahead, or else the species could not have been preserved; and there is no heredity behind the first generation.

Everywhere nature takes care of its life until such time as that life can be spared. Geology shows that almost all the early forms of existence have passed away. But while they lasted, they were cared for.

9. WHY LIVES FAIL. In this study we are not dealing with any form of the occult. We do not in any way make use of any claims of spiritism, clairvoyance, premonitions, presentiments, or similar activities, if indeed they occur. Our failure to deal with them, is not to be taken as a disbelief in them; nor is our mention of them to be regarded as our belief in them. They simply have nothing to do with future-seeing.

We are studying the three layers of the mind.

The outer layer is well known as the transient-thought region, where thoughts that have no fixed interest are received and lost, or cast off. To burden the mind with the retention of the thousands of trivial ideas each day, would be more of a tax than the mind could stand.

One great trouble with people is in the fact that they do not admit important thoughts to the second layer, which is that of permanent memory. Ideas that enter the outer layer only, are soon forgotten when they should be retained. The capable student at school stores ideas in the memory layer; others reach the outer part only and fall behind in their classes. As ideas of value are useless only when retained for future use, their escape makes life a failure.

10. CLOSED DOORS. The habit of using the second layer is one that can be developed and enlarged to a great degree. It all depends on the intention and sincerity of the pupil.

It is often against the will that things are lodged in the storehouse of the mind and kept there; as when something causes fright or loss. A person who receives a severe shock will never forget it, and is made more or less timid unnecessarily in after years. A loss is also a source of after memory, as in the case of a family, the father of which invested his life savings in a Western mine that was as near a safe thing as could

be imagined, as it had great names in its board, and was seemingly a rich property. All was lost. It meant years of suffering and privation to all members of the family. None forgot it; and, in after years, all kinds of investments were avoided when better times came.

Occurrences that excite the mind almost always reach the layer of memory and abide there. From this fact, it has been supposed that all intense thinking touches the third layer; but this is not so. In the third layer of the mind, all is calm and quiet. Excitement shuts its door. They open themselves, and are never moved by the outer mind.

11. **THE MENTAL SEA.** The third layer is universal.

It is a sea that is everywhere present.

In plant life, it is wholly outside, and exerts a share in the control of the growth of everything in the vegetable kingdom.

In animal life, it touches the edge of the intelligence and proceeds far enough to open up the future only when the safety of the species is threatened.

It lives in the human mind; and the human mind lives in it. If you can imagine a house of three stories, you will find a type of this third layer by making the upper story of the house the outer or first layer that receives passing thoughts only, and the second story the memory section. The third story is at the ground and rests in a sea that extends all over the world. From this illustration you will note that the house is in the sea and the sea is in the house.

The same sea that is in your mind is in the minds of every human being on earth. It is a medium of communication between you and all people who live. For a long time it has been known as the subconscious faculty.

12. **THE THIRD LAYER.** No intelligent person doubts the existence of the first layer that receives passing thoughts only.

Every thinking person knows quite well that the memory of the brain is distinct from the superficial layer; just as thoughts have two treatments when they enter the mind; some being regarded as superficial and others as worthy of retention. Every discriminating mind rejects some and keeps the others.

The term, subconscious, which is applied to the third action of the mind, is not new. It was used long before any of us was born. It has been called the sixth sense by some savants. You will find it in any scientific work that treats of the mind. It is sometimes taught as a super-normal faculty in universities that include psychics in their courses, as practically all the great colleges do today. But, in more

cases, it is referred to as the same thing in man that instinct is in lower forms of life. Some so-called learned men do not believe there is such a thing as instinct in animals or subconsciousness in humanity; but they are of the old school and their numbers are fast becoming extinct.

The term, subconscious, has come to stay, and its study is destined to grow into the place of highest importance in the future.

13. PROGRESS OF THE MIND. The races of earth, as far as the human family is concerned, began with the rough-stone age, when all men were brutal savages and lived in the midst of stones, and used stone implements. The next age was that of the smooth-stone implements, and the people, while savages, were of a higher mental state. It was not the smooth stones that made them more intelligent, but their greater mental power that developed the better implements. Then came the bronze and iron ages, so called from the implements and utensils that were invented. Mind was advancing.

The brain power has made civilization. Invention is the key of progress. When the mind reaches its higher plane, inventions reach theirs. Ninety per cent. of all the conditions that prevailed a hundred years ago, were in vogue six thousand years ago. Ninety per cent. of all the great inventions of the world's history have been made in the past eighty years. Fifty per cent. of them have been made in the last forty years. Twenty-five per cent. of them have been made in the last twenty years.

The power of invention determines the rise and advancement of the human mind. Thus the invention of the rough-stone implements kept pace with the mental status of the brutal savage; it was his limit.

Two gigantic thoughts stand before us now:

1. The wonders and marvels of present-day inventions prove that we are living in an age of mind; not the stone age, nor the bronze age.

2. The fact that most of the great inventions are of very recent date, proves that the supremacy of the mind is fast reaching its climax; and that a new order of things is close at hand.

It is only in recent years that the inventive mind has been shown to be a part of the subconscious faculty. All inventors whose work has been of immense value to the world, admit that a deeper inner mind has given them the results they have attained.

14. NEW PROGRESS. At the present day more work can be done in eight hours by the machinery invented by man than could be accomplished in a week by hand. It is only a question of time when

the whole inhabitable face of the earth can be modified under the new flights of invention; and the portions that are now uninhabitable can be made as pleasing as the ideal climes. It is only a question of years when the fuel of the world will be exhausted; but, before that era dawns, all heat will be obtained from the sun's electrical forces and carried around the earth in every conceivable direction. Wonders are just beginning.

In the old days the subconscious faculty was employed in mystics only; today it is the new mind of man and is making a new world through its inventive powers.

If the bee today were at the beginning of its first generation, it would proceed to gather honey, although it had no ancestral blood to give it instinctive knowledge. The universal subconscious mind that exists as a sea around the globe, would speak to it of the future days and weeks when no food would be at hand. So the bee would build its storehouse, and make its cells six-sided in order that they would contain more room and have greater strength in the smallest possible space. The bee makes use of its wax; that is an invention. The bee also makes use of the six-sided cell; that is an invention. The inventive genius of the insect was imparted to it offhand by the subconscious mind that flows like a sea around the world. That faculty does not dwell in the brain of the bee, but directs its operations.

The human mind alone is in the sea and the sea is in the human mind; the animal kingdom below man lives on the edge of that sea, but not in it. Thus the inventions that are made spontaneously by birds and animals, are left to be developed by man after centuries of mental growth.

But this mental growth is going on all the time.

As it advances, so the race moves on. A man who lived a hundred years ago, if he were to return to earth tomorrow, would see marks of progress so gigantic that he would not be able to accept them as facts. To us who live in their gradual unfolding, the wonders are not so striking. Yet the fact is not misunderstood that we are fast reaching the apex of our onward march. Ten years hence, after flying becomes as safe as walking, all civilization may be revolutionized. The most serious question to be solved before a new era can dawn, is that of supplying the body with proper food. That has never been met. Disease today, in ninety-nine cases out of a hundred, is the result of lack of invention in feeding the body. Without food there can be no abiding health; and without health there can be no true life on earth. Millions of new inventions will not take the place of the simple solution of this one question.

15. INSTINCT. Evidence of the existence of the subconscious mind, or the third layer of thought, is everywhere accumulating. More than this, everywhere one turns in his investigations, he finds proof of the universal nature of this layer. It is not individual. This explains why all the animal kingdom when left to care for themselves, will have the aid of this universal power. None is denied it. The human family receives it only when the perpetuity of the race demands it. What is called marital love is one of its operations; the drawing of the sexes to each other by a force that is irresistible for a time, but that ceases after its usefulness is over. Another evidence of the same third power is seen in parental love, not only in the human family, but everywhere. This love, especially of the mother for the child, is so strong that she is ready at all times to lay down her life to save that of her offspring. Clothed about with such a protecting affection, the child is carried through its tender years to a stage of safety.

All instinct is subconsciousness.

But subconsciousness manifests itself in many other ways. It is a sea of communication on which sails many a strange vessel, and over which is rolled many a strange message.

16. HELD BACK. Think of the first layer of thought as one that receives passing information only, and discards it as soon as used.

Think of the second layer as the storehouse of memory, by which all human conduct is guided and all experience made profitable.

Think of the third layer as a sea in which the mind dwells in its subway, and which flows around the globe.

The first two layers are individual; that is, they belong to you as yours alone. The third layer is a common domain, a boundless ocean that brings its freight to your mind, and that you know very little about. Values come and go, and only the deep thinker, the inventor, the genius catches occasional glimpses of them, and secures once in a while a prize.

From the universality of help in the form of future-seeing that is given to animal life, and from the power of one person to reach the minds of other persons, it is clearly evident that the third layer is a universal sea. This would be proved at such stage, even if other facts were not known. But a vast fund of further knowledge has been secured that becomes the basis of the present study, and that will be unfolded in this course of training.

Why has the world not been given the full use of this third layer?

The answer is plain. If the conscious mind could have easy access to the third layer, the crowd of information, the wealth of invention,

the clear-seeing of all that exists in men's hearts and minds, and the open door to the future, would stifle the life out of a race that is not developed far enough to receive and understand the meaning of so potent a faculty.

17. A POST MISSED. A race that suffers from the ills of living and succumbs like chaff to a multitude of disease through lack of invention of proper foods, can never be trusted with values so great as those stored in the third realm of the mind. In their mad rush onward they have missed a post. Plainness, simplicity, lack of complication, directness in the use of nature's products, and a very limited variety of foods must be adopted before there can be a normal condition of the body. What now costs a dollar is ninety per cent. waste. It has been proved that only the man or woman of perfect health can possess that freedom from physical harassing that is necessary for the clearest operations of the mind. The blood and nervous energy that supply the best brain efforts, are lacking.

That which torments, distracts.

If an author who is capable of producing a great work out of the deepest realms of his mind, is interrupted by continual annoyances, his efforts will be shallow because he has been deprived of the mood out of which the great values come. Longfellow lost the trail of one of his most promising poems by being interrupted and irritated by a stone that a boy carelessly threw into his window. History and biography furnish many such instances where mental processes of the highest value have been ruined. So with the human body that is irritated by ill-health. Half-health is not enough. It is almost wholly a question of food.

18. WISE PROVISIONS. It is a wise provision of nature that man is given a first layer where all superficial thoughts may be received and thrown off; as he is saved the burden of retaining mere commonplace ideas and information.

It is a wiser provision of nature that man is given a storehouse in the form of the second layer of the mind, where he can hold on to the past and grow in stature day by day; for with memory gone all would be lost.

It is the wisest provision of nature that man has been denied the ready power to open the gateway and look into the sea of the sub-mind. There are many reasons why this should not be permitted. In the first place, man has not reached the mental status that would make use of what he saw and learned. The brute savage invented the stone im-

plements that he used, but the brute savage would not be qualified to read type or erect a mansion. It was necessary that time should elapse.

It has been well said that the glorious inventions of today are far ahead of the race to which they are given. It is like casting pearls before swine; for man as a rule is swinish, a feeder of his stomach, a vaudeville huntsman, a drinker, carouser, and sensual rake. His motto is graft, and his measure is selfishness. While this is not true of the reader of this book, it is too true of eighty per cent. of the race. No man or woman of the kind described would take an interest in this line of study.

Despite the low mental and moral state of humanity the world over at the present day, there are those who are able to reach the subway of the mind and there to find access to enough of its wealth to help make the race better by the inspiration of invention and progress.

All honor to the inventors. They are everywhere. Hundreds of thousands of them have done service for mankind. They have opened the door to that ever-flowing sea that goes round the world, and have taken out some of the value that rides on its fleets.

What has Edison done? When he is working out new ideas he is alone. He has lived, eaten and slept in his workshop or laboratory weeks at a time, because he must be alone. Interruptions bring his mind back to the common layers. It is only through the subway that he secures his discoveries. He knows this and has stated the fact, in one form or another, hundreds of times. To be alone, to allow the mind to pass from its work-day layers down into the universal sea, is the secret.

19. A NEW ERA. Some day the third layer will become much more common as a faculty than it is today. Facts show that it is steadily making progress to such end. What will happen? Mind will know mind. Crime cannot exist. An era of honesty will be necessary. It has been said that a supreme being knows our innermost thoughts, our sincerity and evil designs, and that nothing can be hidden. This is merely a natural consequence. The universal sea proceeds from out the creative mind; and, while man knows very little of its contents, all is seen at a glance by an eye that scans the whole universe. No thought can be hidden.

If the time should ever come when man has the power to behold all other minds, the result will be a remaking of the conditions of government and of existence on earth. This power prevails in very limited degree today, but is slowly increasing, and it is evidently the goal of earthly life.

Experiments made through three decades show that the power can be made stronger, and this leads to hope for the future.

20. LOOKING AHEAD. It has been amply proved that the subconscious mind, or universal sea, imparts future-seeing powers to countless forms of animal life.

One of the functions of this sub-mind is to look ahead. Of course it contains all the past and all the present; but it also knows what is coming. The question has been asked, how can any power know what has not happened? The answer is simple. Every condition of the future down to the end of time, is the necessary result of a cause. Nothing can happen without a cause. We can sometimes figure out the effect of causes that are transpiring about us today; but a keener power than ours is able to fit every effect into its cause, and this is as absolute a certainty as any process in nature.

If the sub-mind is able to inform birds and animals of the approach of a very severe winter, even when the days are the balmiest in summer, it must have access to causes then at work, and must be able to deduce their effects. This is a mathematical certainty of a higher process.

By the same powers man can be taught to look ahead; not to guess his fortune, but to deduce his future.

21. A USEFUL FACULTY. Future-seeing is a faculty. It is not a gift.

The savants that form the great English Society for Psychical Research, including the best teachers and thinkers of England, are agreed that there is a subconscious faculty, and they declare that it is either the remnant of a power once possessed and lost, or is now a dormant power yet to be brought to the front. The greatest minds of the world see in the steady progress of man out of the stone age up to the present period of brain supremacy, a sure indication of still greater advance, and the next step is of necessity in the third mind. There is no other channel at hand for improvement.

As this sub-mind, as a universal sea, has been the future-seeing power of all the lower forms of life, so it retains that same power in humanity itself. It would be monstrous reasoning to assume that man is less qualified than the birds and brutes for the exercise of this deep power to look into the future.

But it is not a gift.

It is not super-normal.

It is not of the spirit world. It is a plain faculty, yet dormant for the most part, but coming into use all the time.

Future-seeing is the most important use of the mind. The past has gone. We know the present and it is too late to change it. But the future holds all value to us. We need its knowledge. Millions of men and women annually go to fortune-tellers to get hope for the future. But fortune-telling is guesswork even when not wholly fraudulent; it does not deal with cause and effect. Future-seeing follows the same process of reaching results that the creative mind must of necessity follow. As far as it can be employed it is a certain process.

22. COMMON EVIDENCES. Most great inventors tap the sub-mind and wrest secrets from its wealth of knowledge.

But there are countless other people who are not inventors, who reach that third layer. Let us see who they are:

All the geniuses in every profession are of necessity able to make use of the sub-mind. Instances without limit may be found of this process in the work done by the leading detectives of every civilized nation. Some call the power uncanny because it surprises them by the accuracy of its operations. It is true that the sub-mind is the only faculty that cannot lie. It alone knows the truth. The eyes deceive, the ears are not certain, and the other senses are erratic at times. Memory is very unreliable. The same event witnessed by fifty different men of high intelligence will be related in fifty different ways, some in positive contradiction to others. Tests of this fact have been made recently by leading investigators.

But the sub-mind tells the exact truth.

The time will come when its evidence will be valued.

There are many cases where detectives have followed out their processes of reasoning and arrived at clues that were faulty; while a single officer will jump at the goal in a short time, aided by few suggestions from others. He sees the facts that are known, and knows their only trend.

23. BUSINESS SUCCESS. The merchants who have risen from penury to wealth by leaps and bounds have been blessed with the power to tap the sub-mind. Ideas flow into their brains and they act on them. One of the wealthiest bank presidents in America was a clerk, and had nothing but his wages to use in business, and his savings were few. The young lady who became his wife refused to marry him as long as he remained a clerk. He resigned and started in business. Ideas of importance came to him with such clearness that he regarded them, as he himself relates, like messages from a power that was trying to help him.

It is remarkable that men who have nothing but their brains and energy, are able to draw success from life in this age of sharp competition. It is genius that succeeds, and it is the reasoning mind that fails in nine cases out of ten. Thorough sincerity and an untiring zeal will tap the sub-mind sooner or later, and there is not often a long wait. We recall the case of a young man who believed in this doctrine and who went into a city a total stranger and made an almost instantaneous success by using his forceful ideas. His wife was an invalid and he spent time and money abroad to help her recover her health. On their return he was penniless. He sought another climate on her account, and started again in business among strangers. Success tumbled all over itself to bring money to his coffers, and it was not long before he had plenty of money. Again he took his wife abroad and spent all he had. He went to a third city a total stranger, on his return, and again made a fortune. This he did a fourth time, and is there today, settled and happy, his wife being a well woman at last. The claim has been made that an old man cannot start in anything that will support him; but the man in question, were he eighty, could go to a strange city poor in purse, and make a new fortune in a short time. By fortune we mean a few thousands of dollars. In his second venture he made ten thousand dollars net in the first year.

While cultured minds fail in business, geniuses who tap the sub-mind are shown the way to success in every venture.

24. THE PREACHER. The man who ought to do the most effective work in this world is the preacher. But learning and erudition will not bring him the results that count for value. The first mind is too often employed, and its second layer, the storehouse for many interesting facts, will aid in entertaining the listening congregation, but it does not move them. No person can be brought into true religious experience unless the sub-mind is touched and awakened; for religion is always of this quality when sincere. Fear may reach the second layer of the mind, and conversion based on that process is soon shown to be unreal. Backsliders are more common than genuine believers.

To touch the sub-mind, the preacher must in his own case work from his own sub-mind. There used to be such men. Today they have cultivated their second mind at the expense of the power that once moved mankind. On the other hand there are many preachers who have adopted the calling because they are failures in all other departments of life; and they rarely ever awaken to the true power.

Some sermons are more effective if written. This is true when they are written without interruption. Let the preacher be at the call of

Google Original from

every one, and his work will be superficial; it will not even emanate from his second layer of thoughts. Even so, it will lack power. But, just as he is seated in his room and is filled with the offerings from his sub-mind, the door-bell rings and he must be seen. This kills the work for which he is hired.

In the past thirty years we have known personally more than five thousand clergymen, some of every denomination in this land, and many of them have had great success, but only after they have been able to bar out all intruders. Says one: "Give me a few hours by myself, let me alone, shut out all interruptions, and I can bring myself down to my work. I take my pen in hand. I write a few thoughts. I see the stake ahead and realize that I must win souls. The more I think of the duty placed on me, the graver seems my responsibility. Can I write a sermon that will reach men and women? I think, and write, and think harder, and then I tear up all I have written. My inmost self is now awakened, and I write differently. Every idea has weight. I can see the effect days ahead. On the coming Sabbath my sermon has the power that reaches the goal. I know perfectly well the very moment of time when I pass out of my ordinary mental self into my deeper realm of thought."

His experience is the experience of thousands of preachers living today. Let them alone. Give them time and seclusion, where they will *know* that interruption is not possible, and they will soon work from their sub-minds, and their churches will grow.

No preacher has a right to preach from his ordinary work-day mind. His profession calls for the deeper power.

25. THE ARTIST. There are several classes of artists, but only one class that produces creative work. Others are copyists. Creative work is new to the field of art. In this generation there are creative artists, and all seem to win financial success because of their skill in adding to the products that are destined to live and be appreciated.

Many a time an artist has been so wrapped up in his thoughts that he seemed to be in a dream. It was in fact a day dream. It is in such a mood that his creative powers originate; and such artists are about the only ones who reap financial reward. Day dreams have a cash value.

26. THE ARCHITECT. Prehistoric man first lived in caves, or in rough enclosures made of piles of stone.

As intelligence began to dawn, the next race of men made holes in

the ground, and roofed them over with branches covered with slabs of baked clay. It was the forerunner of the making of bricks.

The third race got away from caves and pits, and constructed rude circular houses somewhat like wigwams, but made of poles that came to a point at the top, covered with reeds, and chinked in with clay.

After this stage, rude huts were built which marked some progress in the promise of architecture. Later on came the true effort to produce the offspring of a better mind, until at last there was born the temple and the palace, always first in the brain of the architect, and afterwards in the material construction of the great buildings that followed.

Each step of progress would have been an impossibility to the mind that preceded it. No more positive evidence could be had of the advancing quality of the mind than the onward march of construction.

From the hovel to the palace has been true of the work achieved; and, at the same time, from the hovel to the palace has been true of the mind. The mental march has made the material march possible.

If such advance is so clearly seen, no thinking person can believe that it has attained its climax. The journey of progress is still active. But the better thought is that all the triumphs of architecture have been born in the sub-mind. Men who plan great works seclude themselves where the sub-mind can have free play. Interruptions in their thinking processes bring them back to their ordinary layers of thought. As one of the greatest architects said, "Let me have a room where I can be alone with my thoughts, and I can bring new things into being." Another said, "You came upon me and brought me back to earth, and my plans are naught."

In one form or another this remark has been made millions of times. It is our purpose to impress the meaning on our pupils, of the necessity of inner-thinking, for that is the subway of the mind.

All persons who have accomplished anything in life know what it is, and its value to them and their work.

27. **THE WRITER.** Creative writers require seclusion in order to make use of the power of the sub-mind. They do better work in the small hours of the night, when no one can intrude upon them.

It is true that any writer can do better work when not annoyed, but the books that become landmarks in the progress of the human race are born in the sub-mind. The fact that stands out most clearly is the recognition by any writer of the passing of the mind from its second layer into the third. This transition is so distinct that it is never a matter of doubt.

28. THE POET. To the true poet the hour of reverie, or the period of approaching slumber, brings the rich, deep thoughts that stir mankind. All other productions are the grind of rhyme and rhythm. Byron wrote so fast from his sub-mind that almost all his work is of the kind that will be read centuries hence, despite the fact that his own personal calibre was small. Little men may be made the channels of immense thoughts.

All the great poets have been creators of living ideas caught from the third layer of the mind. Their biographies are full of their experiences. Any person to whom a mighty thought has came as in a flash, knows the necessity of securing it at once, for it is evanescent. The door of the sub-mind opens and closes quickly when the ordinary mental forces are in control.

29. FLASHES OF THOUGHT. There is a great difference between the long-continued opening of the sub-mind and the quick opening and closing of its door. The former condition is found when there is a prolonged period of seclusion, as when a writer of a great theme works all night on it. But in the tension of activities that are being conducted by the ordinary thinking brain, the door of the sub-mind will suddenly open, let out a new light, and close again as suddenly.

A new idea is born.

Speakers have told us of this birth of a quick thought in the midst of some great speech. Inventors who have lacked the one connecting link of success, find it in a flash sometimes. Business men have had the same experience. Warriors have been turned from one course to another by a sudden idea. Duke William of Normandy was in his park near Rouen, preparing for a hunting expedition, when news was brought to him of the accession of Harold to the throne of England. The old historian uses these exact words: "William stopped short in his preparations. He spoke to no man, and no man dared speak to him." He decided to invade and conquer England, which he did in 1066, and became its ruler. It was in that moment when no man dared speak to him that the call came to establish a new monarchy.

These flashes of power come to all men and women; but few develop them into action.

30. NIGHT-THOUGHTS. Some years ago our lines of instruction included the use of the last thoughts at night just before falling asleep in order to bring the sub-mind into activity while the ordinary mind slept. So successful have been the results of this method of using

the mind that we must here refer to the law that operates in such cases.

It has been a well-known fact for centuries that difficulties will settle themselves during sleep. "Go to sleep on it" has been a bit of advice for many generations. And it is the best kind of advice. Problems in business are unraveled during sleep. Worry and excitement are of the second layer of the mind. For this reason, let the sleep be entered upon calmly. Calmness is a habit. Any person can cultivate it easily if once the will power is brought to bear on the effort.

From our own pupils during the past twenty years we have received reports of the wonderful power of night-thoughts when sleep is brought on calmly, with the last mental view cast on some problem or difficulty. The sub-mind seems to be all-powerful, and the only thing necessary to secure its aid is to form the habit of connecting it with the ordinary mind. The rule of practice is: Go to sleep calmly, thinking of the trouble, and leave it consciously to your sub-mind. When you awake, perhaps in the night, or at morning, the solution will be at hand if you have formed the habit of so dealing with your mind.

Thousands of experiments in waking have been made with the sub-mind. When you are about to fall asleep in the evening, think hard on the hour or fraction of hour when you would awaken in the morning; and the result will prove that the wish is obeyed. "I can wake up at any odd time I select," says a former pupil; and his claim has been agreed to by thousands of others. The secret seems to be in the degree of settled determination of the ordinary mind at night; for this determination is strong enough to break into the sub-mind, and the latter does the work.

It is exactly on the same principle that the commands and suggestions made to the hypnotic subject during his sleep, will be obeyed to the letter when he awakes, although he does not know why he does the things. Countless acts in life are performed by men and women who can offer no explanation as to why they do them.

31. THE OTHER MIND. Some of these lessons are outgrowths of those taught in the system known as the Operations of the Other Mind; but they are farther steps in the same considerations. That work precedes this, and all pupils here are invited to graduate from the Cycles therein taught.

That work is much more technical than this. It holds up great laws to a full test and analysis; while herein we seek to simplify all laws, and bring them into practical use. For this reason the present course includes conclusions that are developed from the other work.

Our purpose now is to make it clear that there is a sub-mind and that it is the coming realm of thought and of advanced action, both of which are destined to bring on a new age of civilization.

From the hovel to the palace is a wide range. The human mind has come far. It looks back upon a steadily diminishing force; it looks forward upon a constantly rising landscape with the mountain top in view, but not yet reached. The road is ahead that we must travel.

32. THE UPGRADE. Can you not see the direction of a moving army that has come up from the lowest past and that is passing on a rising roadway?

Can you not see the meaning of a rising highway?

If you see it as it falls down the inclined surface of the earth, away into the darkness behind, you know perfectly well that it tends upward out of its past. Turn the road around so that its progress is down grade, and you have barbarism as its goal. But it has been coming up out of the lowlands, out of the darkness, out of the past, all these centuries. On all this globe there is not an intelligent person that does not know of this steadily rising road of human progress.

Now if a road has been coming upgrade all the time, and is now on an upgrade incline, with every evidence of its still continuing its upgrade indefinitely, there is no other conclusion except that the future is upward and not downward.

More than this, the present-day grade is the steepest in all its history, for progress is being made faster now than ever before.

There is a meaning in all this.

33. DESIRE OF THE FUTURE. The desire for knowledge of the future is the strongest motive in human life.

It has been said that if a man could know the future of the stock market, he could turn a dollar bill into a million dollars in a very short time. Weak investors seek to guess what is coming; strong ones make the market. But the latter class has grown out of the former.

Fear of the future years is the cause of much distress and worry. It is a fact that men are more afraid of the coming days of want and earthly disaster than of the conditions that follow death. The lack of food and shelter more appals, than the dread of death itself. Religion never sits well on an empty stomach.

In business, in society, in the professions, in all the relationships of life on earth, there is a yearning for knowledge of what's ahead. If the law did not step in and check the practice, there would be a million fortune-tellers plying their vocation in this land, and they would all be

patronized. In the days of the best civilization of Greece and Rome, all the leaders, all the generals, all the rulers, and prominent people everywhere "consulted the oracles" to get a gleam of knowledge of the trend of events. Great armies were moved on the advice of such oracles, or held in check until favorable omens arose. And it was an era of omens. Signs were more abundant than anything else in the world, as they are today among the majority of the people. This, that, or the other happening, is a sign of what is to occur. Presentiments point to something about to happen. Humanity has always lived in an atmosphere of signs, all telling something about the future.

If there were no hope of life after death, there would be no religion. More than one thousand million people believe there is a future beyond the grave.

Thus, not alone in the events of this world, but in those that follow, human attention is everywhere focused on the future.

34. MISTAKES. People who stop to think of the important place the desire of the future occupies in their lives, will at once realize that it is the one great theme of existence. If the past has been successful or gratifying, it is dead except in so far as it can be made useful in the coming years. "If I had my life to live over again I would not make the mistakes that I now see charged against me," says every man and woman who thinks. The meaning of this remark is that, "If I could have known what was coming, I would have met it with better preparation for success." But the past is dead, and the future is hidden, so there can be no remedy for the errors of judgment and conduct.

Very often the remark is made, "If I knew years ago what I know now, I would be in better circumstances."—Again the woman who is married thinks, even if she does not say it, "I would never have married as I did if I had known what my married life was to be."—Men say or think the same thing. Earthly existence is paved with regrets. The fault is in the inability to look ahead.

Half the partnerships of the world are regretted.

Half the business ventures are regretted.

Ninety per cent. of the investments are regretted.

Ninety-five per cent. of all marriages are regretted. A large majority cling to each other against their real wishes, and are brave in so doing.

The experiences of every character that make up life are, as a rule, regretted. Wasted years come and go while existence drifts along without aim until the end is too near for a definite purpose.

All the mistakes that fill each personal history might have been

avoided if only time had been taken to study the future and to have learned its meaning.

35. THE GREATEST FACULTY. As every thinking man and woman is eagerly scanning the horizon that closes out the future, and as the only true knowledge is of the future, it follows that this study is the most useful and the most important in life. There is no other pursuit in which so many people are engaged, and have been engaged since history began. It is the universal hunt. All humanity either worries about the future, or else is building hopes upon it. All faces are turned to the front.

The sad part of the whole thing is that, if people could have known years ago what they have learned since, they would have lost all desire to live. But, on the other hand, knowledge of the future should prove an antidote for the mistakes that have been piled up in the past.

Certain conclusions are arrived at in this part of our study:

1. Future-seeing is the most vital and the most essential faculty in human life. It is a faculty that should be cultivated by all.

2. That nature intends this faculty to be increased and made more useful, is proved by the fact that she herself imparts its benefits to all forms of life below man that are left to care for themselves. She also plants the desire for its knowledge in every human mind, and where men have acted upon its impulses they have outstripped all others in the race for success.

3. The man who has looked ahead with a clear vision has become the leader in whatever walk of life he has chosen.

Therefore future-seeing takes rank above all other studies, above all other forms of human effort, above all other powers that raise men to higher planes, and above all other faculties with which the mind is endowed.

There is no line of education that can compare with it in the value of its results. It stands far and away above and beyond all other considerations, reaching out, as it does, into the coming years and beyond the grave into eternity.

36. HOW TO STUDY. There are three classes of students.

1. One class studies with the first layer of the mind. Only a passing interest is taken, and nothing results. Newspapers, magazines and novels are read in this way. Such pupils complain of lack of success in all they undertake.

2. The next class studies with the second layer of the mind. Thoughts and ideas are stored away for future reference if called

upon. This class is merely a granary, or a bank. Food in a granary is of no good while it is there; but it is important that it be used. Money in a bank does the owner no good as long as it remains in the bank. It is the use of money that brings valuable results. People often complain of the extravagance of the government or of rich men, forgetting that extravagance in moneyholders is the greatest possible benefit to the people at large. Use of money is its sole value.

3. The third class uses the third layer of the mind. This is the subconscious mind or the sub-mind, which is the same thing. It absorbs facts until they become a part of the living being. The second layer puts money in bank; the sub-mind is the bank itself. Great men have been eager for knowledge. Daniel Webster had but few books to read, such as the Bible, Milton and Shakespeare. "Beware of the man of one book," is a saying that should read, "Beware of the man of a few great books." A shallow stream may be very wide; the wider it is, the shallower it must be. Reading and study that spreads out over all subjects is sure to be shallow; for only the few books can reach the sub-mind.

The mission of the present study of future-seeing is to take the place of the few books. "Beware of the man who absorbs Future-Seeing!"

37. ABSORBING KNOWLEDGE. We desire that you lay aside everything else in life that is called study or the pursuit of knowledge, and make this ONE book your great battlefield of research. By so doing you will in time absorb its meaning and its power. You will be the man or woman of ONE BOOK. Then let the world beware of your power and your usefulness.

Absorb.

If you read it once through, it is likely that your first layer will alone be reached. If you read it a second time, take parts of it and let them sink deep into your mind, reaching the second layer. Keep on in this way until you have read every word twice. When you make the first reading, take a fine pen and mark an ink line down the side of the page close to the text that you have read. This must be a *straight* thin ink line. It indicates that you have read that much of the text once, and as a first reading only.

Then catch up the book at any place and read anywhere by chance selection. Do not try to read consecutively. Take a pen and make a wavy line in the margin at any place that already has a straight line; and thus indicate a second reading. When most of the book has thus been twice read, then you are prepared for the absorption.

Absorption must come by the channel of the sub-mind.

You must be ready to fall asleep at night soon after making the third reading. Do this exactly as stated now, and you will find results that will amaze you.

Only one lesson can be absorbed at a time.

Have this book near your bed, open to the first lesson, read that, and then lay the book aside near the bed. Keep your thoughts on the statements made in that first lesson, and fall to sleep trying to understand its meaning. Your last thoughts before you slumber will be on that lesson. The result is that its ideals will pass through your sub-mind, as that is the only way that sleep enters the realm of consciousness.

On the same principle, a prayer that is thought, felt and impelled from the mind in the last moments of consciousness just before sleep comes on, will emanate from the sub-mind, and secure its cravings. Intense praying alone brings answer; and intense urgency in the last waking moments, becomes a prayer. Such petitions are always fruitful. On the other hand the mumbling of the noon-prayers, as in Russia, is merely the mockery of prayer coming solely from the outward layer of the brain. All genuine prayer must be born in the sub-mind.

38. THE RED LINE. The next morning after you have read and absorbed lesson one, make a thin line with red ink along the margin of the book by the side of the text of that lesson. This is the first day. Before you make the red line, or even try to absorb the lesson, there must be a straight black line in ink, and a wavy black line showing a first and second reading.

The first reading was done with the first layer of thought.

The second reading was done with the second layer of thought, or that of physical interest, very strong and able to grasp the full meaning.

The third reading is absorbing, and the red ink line must show it.

Thus there will be three lines against lesson one, and you have graduated from that lesson.

Be exact.

Do not rush. This book should remain with you all the rest of your life. It should supersede all other works in your experiences.

The red line should be placed against the lesson in the morning after the absorption. We advise a morning reading to connect the evening reading with it. This is called lifting the veil. If it ever becomes possible to connect the second layer and the third so that constant interchange of consciousness is secured, this one act will open out the secrets of all the universe. Man will know all there is in life and after death.

The veil is here in this one break in the mind. Flashes of the sub-mind are caught, but that is all. Genius secures all the advanced ideas that carry on the steady march of civilization, but only in flashes of knowledge.

39. THE UNIVERSAL SEA. To save taking up the room of this work, more than one hundred pages are set aside in a foundation volume called Thought Tranference. Therein is explained the nature of the universal sea of knowledge.

Take a long piece of paper, and on it make many circles, all on a level. This is merely illustrative, not exact.

In the upper part of each circle, make a thin layer, and call it the first or outward layer of human thought.

Just under that, make a second layer, and call it the second layer of the mind.

Beneath the latter, make an ocean or open sea.

Arrange the drawing so that each circle will have two layers to itself, all individual, and not reaching beyond the circle itself.

But the third layer must extend everywhere. It must connect all the circles, and thereby unite all the individuals; but only as they come in contact with it in a secondary manner.

This universal sea runs from one being to another. It touches every man and woman, flows past all lower life, enters all human existence, guards all animals and birds, and whatever lives, and is as endless and as boundless as the sky.

Man's mind is in this sea, and the sea is in his mind.

40. THE VEIL. In your drawing of the universal sea, make a deep, dark line of some thickness between the second and the third layers.

This black line depicts the space that exists at the outer bounds of the ordinary mind, making connection between that and the sub-mind very difficult. Once in a while the universal sea dashes a wave up against the conscious mind, and we catch glimpses of its power. Genius is the recipient of such evidences, and genius alone has made the world move on. No one else ever did. New ideas mean new inventions, and for this reason the brain that invented the stone spears and stone implements of fifty thousand years ago, was almost wholly shut out from the universal sea. The bronze age, and the iron age, are marks of the advancing presence of the universal sea. Today we live beneath the sway of a million new ideas, all comparatively recent.

Not one actor, but more than a hundred, have told us that the habit

of reading their plays and parts just as they go to sleep at night, saves them the work of memorizing. We have known and talked with some of the greatest geniuses of the stage in the past thirty years, and there is no mistaking this power of absorbing instead of memorizing.

We are sure that the method suggested in these lessons of studying and absorbing them, will bring results that you will deem the most important experiences of your life; all normal and not one supernormal. They will help connect the two minds.

Try these methods.

Remember that every giant mind of the past has, without being taught, adopted exactly the same methods. Remember that Daniel Webster, with the Bible, Milton and Shakespeare at his bed, dropped asleep night after night, with those great men working out his destiny. Once he set the house afire by allowing the candle to burn down on the leaves of a book. He absorbed the works. His biographers set forth the fact that he was able to repeat all the books of the Bible, all the plays of Shakespeare, and all of Paradise Lost; all from the depths of his mind. His brain was that of a giant, yet as a young man he was in frail health and of puny endowments.

Absorb all the lessons of the work.

Then may your friends and the world at large exclaim, "Beware of the man of one book!"

IN THE REALM OF STRENGTH

THE SECOND REALM

LESSONS 41-80

41. EVENTS. The existence of anything, whether material or physical, is made up of events.

History is a succession of events.

The birth and development of the earth constitute a succession of events.

Human life itself from the first call to the last gasp, is likewise made up, one activity following another.

Death itself is not one event, but many, beginning with dissolution and ending with the disappearance of the last vestige of the shell in which life dwelt.

The student has nothing to study but events, whether in history, in biology, in geology, in anatomy, in medicine, or in philosophy. Every process is an event, and every fact is the progress made in the succession of occurrences.

42. THE CAUSE. Nothing can happen without a cause.

So much has happened since the universe became a fact that the succession seems endless; and, taking one view of it, this is true.

The order in which events occur is called a succession, just as the passing of a race from parent to son is called a succession, a genealogical line, being the direct descent in a straight line.

If man is able to be the single cause of a single fact, and to thereby set in motion a single line of activities, he counts himself great; yet this earth alone holds today so many threads of succession that they

would form a network so complicated that no figures could represent their numbers or arrangement.

Around us are facts in such volume that they cannot be counted, but not one of them was spontaneous. Each has had its cause.

Creation, if the result of a fiat or decree, had its cause in that act; but the power that made the decree must have had its cause. Some theorists argue that the First Great Cause was without cause.

43. THE LIVING PRESENT. Humanity has nothing but the present to guide it.

The past has no life except as it comes up to the present time with its succession of events. The future is based wholly on what is occurring in the present.

These two laws are self-evident truths.

Spontaneous beginnings, or those that are disconnected from any cause, have never occurred in any part of the universe. This fact must never be lost sight of.

The fixed knowledge of the present day is based on what is now at hand in one form or another. If it is in books, it is history, but its reliabiltiy must be proved. Nearly all history is an agreement of what has occurred in the past, much of which is probably unsustained by available knowledge.

It is true that the present may contain great storehouses of facts from which we may gather wealth for use at any time we choose to take advantage of them; and all these facts may have been enacted in the past; but they remain as witnesses today and are living proofs now. These, coupled with the known operations of nature and the universe, make up the sum total of all knowledge.

44. ERRORS OF THE PAST. It is not our purpose at this stage of the work to trace back the events that have led up to the establishing of the earth and the human race; this will be done in another realm. We have begun the study with the Realm of the Faculties, and have thus come into close touch with the every-day life of man.

It is natural, therefore, that we should keep close to that first realm as we diverge out into the useful fields of investigation.

The laws of cause and effect apply to everything. Nothing escapes. Your present-day condition and circumstances are wholly due to these laws. It is too late to mend the past. You have said, as thousands and millions of people say constantly, if you could have your life to live over again, you would know what to do and how to do it; and everything would be different. Once in a while, in a boastful spirit, you

have said that you are satisfied with what you have accomplished in life and have nothing to regret. But you do not mean it. There is no man or woman who would not gladly take advantage of experience to amend the errors that fill the years that are gone.

45. NATIONAL FUTURE-SEEING. Experience is said to be the greatest of all teachers.

But it is the worst. It may be great in the sense of its severity, but it is cruel and almost wholly unnecessary in a majority of cases. The early nations did not believe that their enemies could invade and devastate their domains, and so they remained passive until the fatal day dawned. The conquering nation looked ahead and figured out what must happen to itself if a foreign foe were to stand on its shores or cross its borders; so it became the aggressor when it had developed strength sufficient to give it victory.

All this was along the natural lines of the succession of events, of cause and effect. Passive peoples suffer. They seem to think that they must become the victims of experience instead of its administrators.

The foremost nations of today are heavily armed, and own navies that command respect. Hence they secure peace.

In time of peace prepare for war, is no idle motto.

It is national future-seeing.

The nation that waits for experience will get it. She will be lacking in her preparations, and her enemies or rivals will take quick advantage of the fact. If it were a certainty that the United States could not successfully resist the aggression of a foe, she would soon be involved in a war that would not cease for a generation. Not alone one enemy, but several, would wrest from her all that she held most valuable on the seas, abroad and in her colonies. What now costs a million dollars would tax us for billions to retake.

In Britain there were centuries of pillage, warfare and slaughter from barbarians that constantly overrun the island from the north. The tempting bait was the wealth, slight as it was, of the people in the northern half of the domain. When the English king saw that he could not defend so extensive a country, he had all that wealth destroyed and forbade the building of homes north of a certain line. Having thus removed the allurements of the invasions, they ceased. This was practical future-seeing. The Russians, when they could not defend Moscow, burned the city, and Napoleon lost his whole army. More soldiers perished in that campaign than died in all the Napoleonic wars and battles. This was practical future-seeing by the Russians. They lost a city that was better in every way when it was rebuilt; but they lost

no men; and their enemy suffered a defeat unparalleled in history.

In dealing out the processes of experience, it is better to let some other party that is more to blame, suffer from the hardships of the teachings.

46. EXPERIENCE. In this line of investigation the definition of experience is the art of finding out things after they have happened. This is the reverse of good judgment. If you put a ten-dollar bill in the fire to see if it will burn, you have acquired the knowledge through experience, but you have lost ten dollars unnecessarily.

In most cases it takes a whole lifetime, or that much of it that holds the best years of existence, to find out whether a general course of conduct in business or otherwise, is the best or not.

Thousands of men find out that they are in the wrong profession; but they are half-way through life at the time of their discovery. Thousands of men learn that they engaged in business careers of the kind that did not best suit their abilities and tastes. To correct these errors of choosing a calling, men have consulted phrenologists for advice as to the future, just as generals in the olden centuries consulted oracles for light as to what was ahead.

It is the one universal cry for light, the demand for future-seeing, that makes this study the greatest and most important in human existence. But oracles could not tell the future, nor have phrenologists had much success in hitting the truth of what is best to do. The bumps on a man's head concur occasionally in best course to be pursued in the coming years; but ninety per cent. of them have failed. In fact we know of thousands of careers that have been ruined by the advice of phrenologists, some of them the best in that profession. This matter has been treated and analyzed in our other courses of study.

There are reasons other than shapes of the head that determine what the future has in store. It is the law of cause and effect, and it is much more scientific than fortune-telling.

Do not wait for experience, and do not seek the advice of fortune-tellers. The one will make life a series of bumps and failures; the other will lead you off at angles different from the logical trend of events.

47. BE SELFISH. Every man in this world should train himself to depend on himself as far as possible. Society is based on the inter-dependence of people; but in this inter-dependence there is a line that should be sharply drawn in favor of yourself. Selfishness is a trait that has not been cultivated into existence, but that is taught all life for its own good.

To be selfish is as noble as to be generous. One makes you strong

and the other makes you good. It is much easier to be generous if you are selfish than it is to be nothing but generous. The former trait builds and garners; the latter distributes.

From the beginning of the human race, the greatest of all traits is that of building; not merely a house, but a property and a fortune. This does not imply the inordinate thirst for accumulation, nor the shutting in of one's character for the sake of gain.

It is only the builder that has any place in the plan of life.

There are three great laws of the universe—attraction, repulsion and arrangement. Attraction brings people and material together; repulsion distributes them; and arrangement gives them form and order.

The ultimate purpose of life is to so arrange all things that form shall live in the midst of form.

Therefore follow out the decree of nature to cultivate selfishness in the highest and best degree. Make yourself a power in the day, if not in the world. Work out your own destiny. Be an architect of your little life on earth. Learn self-reliance. Keep wholly within the bounds of right dealings with all others, and then you will be able to show a splendid generosity with the things that your selfishness has accumulated. Do not be a vault to house unused moneys and goods.

48. STRENGTH. Nature has no use for weaklings. She abhors them, and never pities them. She treats them in the most cruel manner. Humanity did not make nature and has no control over her purposes. We are all held under her sway in countless ways.

Existence on this globe is one unending succession of suffering set in motion by nature and persisted in against all efforts to abate them. They will continue until humanity, not as a family, but as individuals, will learn the lesson of strength. There must be strength of human character, strength of human activities, strength of human purpose. You may not believe it, but it is a fact that nature has more regard and admiration for the fighting general who slays his enemies, than she has for the well-intentioned weak man who does nothing but enjoy himself.

Nature herself is the embodiment of power.

She teaches it in her thunder tones and in her lightnings, in her roaring gales and uplifted waters, in her giant trees and tumbling mountains, in her glaciers that move continents and in her cataracts that rage and foam in fury. Everywhere she shows her strength.

Man must increase his personal power along lines of great achievements, creating giant buildings, giant boats, and giant enterprises, but above all he must establish his own self-dependence, if he wishes to share in the favors of the governing god of this life.

49. WEAKLINGS. Weaklings in purpose become weaklings in everything else.

If there is not a vigorous strength of action, there is a waiting penalty. History cannot be wrong when it recites the wars of carnage, of barbarism, of pillage and of torture that all humanity has been compelled to pass through from the beginning of recorded time. No tribe, no family, no people, no nation has escaped them. . There was a period in the early centuries when parents killed their own children rather than permit them to grow up to be the prey of wicked masters and foreign invaders who constantly threatened the land.

It is claimed that modern civilization is turned to eternal peace; but the millions of armed men on land, and the floating dreadnaughts of the ocean that everywhere breathe a challenge to battle, are eloquent answers to the claim. The fact is that all the most civilized nations of the globe are ready for instant war.

Many theorists believe that the ultimate end of civilization is a calm and beautiful peace. The reply to this belief is the assaults that nature makes upon a peaceful people. Peace is inactivity, and inactivity is disease. In the fighting centuries, when wars were prolonged for generations, and there was no other masculine avocation, very few maladies were known. Rome, by enervation, invited diseases, but they were few in number. In later times, even when food was not easily obtained and delicate dishes were unknown, there were less than a dozen forms of sickness. Today, in the light of the highest civilization the world has ever known, there are eight thousand diseases, and as many remedies, or so-called remedies.

The white plague, that has slain nearly forty per cent. of the people, is being reduced at the expense of the heart, brain and nerves. Insidious enemies are everywhere invading the domain of the body. They lurk at every turn in life.

Nature does not want peace and will not have it.

50. SELF-STRENGTH. The first step towards strength is personal dependence; or the ability to depend almost solely on one's self. It is not the same as personal independence, as that excludes the use of other people. You must learn to use others. They are made for your use. Depend on your own efforts and your own energy, and make all the progress you can in the world by driving others in your team of steeds. Be dependent, but not independent; dependent on yourself almost wholly as far as power or purpose is concerned, and dependent on the aid that you can compel others to give you.

Be master.

The builder of St. Peter's in Rome was the superior of all the men and women of his times; but he planned, and saw that others executed what he planned and as he planned it. No one dared give him advice, and he asked none. He was nothing when he planned his great work, and everything as soon as he had begun it.

Know no fear.

Make your own laws, seeing that you break none of those made by man for the good of the public. But be a law unto yourself. Create your own standards of right and wrong, never antagonizing those that are in vogue by the popular will.

When a man is so weak as to consult an oracle, he ceases to command the respect of nature. When he asks a phrenologist to outline his future occupation, he is not entitled to the respect even of the common mind. When he will run to a fortune-teller, an astrologer, or other soothsayer for guidance, his fate is sealed. Nature selects her favorites, but never from this class of weaklings. She is on the side of the strong heart. She has power to make or break any human being. Do not forget this great fact. You cannot afford to antagonize her, for she is the controlling force of life.

When nature becomes your enemy you are the target of all her shafts, and she carries many in her equipment. Backed by eight thousand diseases and countless dangers on sea and land, she is able to fell you at any angle of your existence; and nothing that you can do will save you from her fury.

51. THE GOOD DIE YOUNG. With a giant world on her hands, with millions of years already lost in the development of its surface, with several hundred thousand more years squandered in bringing the first forms of life up out of the mists into the visible form of man, nature does not show patience at the weakling's struggle for a place in creation.

It is an old saying that the "good die young."

In any village or town you can find many instances of the death of the goody-goody folks; sweet, kindly, soft, highly moral and exemplary in every particular. Of course they die young. But a strong good man or woman never dies young; rarely by accident either, for nature takes care of her strong good people. The fighting good man and the fighting good woman live as long as they are useful in the world. Luck or fortune, or whatever else you call it, is made to walk hand in hand with them, day by day, through every kind of danger, and keep their feet on safe ground.

There is not one chance in a million of wresting from the safeguard-

ing care of nature any man or woman for whom she has work in this world. She knows what she wants done and she asks volunteers to step forward and undertake the work.

No wonder the good die young. They are weak as a rule. They have the will power of water and the backbone of the jellyfish. They offend no one, and therefore are nothing but just good, negatively good, weakly good, morally good, but not vitally good. The moral law is made solely to keep tempted persons out of temptation; but strong men and women know nothing of temptations. They rise out of them as a cumulus cloud clears the fogs on the swamps.

52. CRUELTIES OF NATURE. You did not make nature, and you cannot change her purposes one jot by any act you can perform. She was in operation a hundred million years on this globe before you came on it, and she has never yet swerved a fraction of an inch from the clear-cut path marked out for her since the dawn of creation.

You cater to the weaklings; she scorns them. You try to nurse them into life and health; she slays them. War was ordained by nature, and has been her weapon from the time the means of attack and defense were first given to birds, beasts and fishes. Everything everywhere is armed, except the rare exceptions that are found in species; but even they survive.

Gravity kills a hundred thousand people every year. The ocean drowns three hundred thousand every year. Electricity kills two hundred thousand. Railroads throughout the world kill two hundred thousand, of whom a large number are destroyed in this country alone. Murders reach the total sum of half a million annually. Automobiles kill one hundred and fifty thousand. Wars average only a few thousand in this era of civilization. Thus we see that the victims of peace are many times more than those of war. Disease slays forty millions, and disease is the stiletto of the mother of us all. Nature laughs at the weak and sends them to untimely graves.

She is cruel in all her ways. Only once is she kind, and that is when death comes like a fair sleep to the man or woman who has lived well and died well. She lifts him up on the downy cushion of love and bears him hence to the glory that has been awaiting him ever since he enlisted in her cause.

To all others nature is cruel.

She has no use for weaklings. The weak in mind she leaves to their fate. The weak in body have very little chance to win her favors. The weak in purpose she hurries to their doom. Animals and birds that lack strength are left to perish slowly by themselves, no one of their

kind ministering to their comfort; and this disregard of the suffering of her offspring has prevailed for hundreds of thousands of years.

All life that cannot defend itself is devoured by the smarter ones everywhere. All things that live eat something that lives, or are eaten. The herbivorous class has always been the prey of the carnivorous class.

53. NATURE'S PURPOSE. Nature is honest.

It seems that she is cruel to be kind.

She drives straight to the point, and cares nothing for the passing agony of her subjects. Nothing has ever happened without her consent. There was once a time when few deaths were natural, as the term went, but nearly all occurred by violence. Men, women and children were fortunate if they were killed outright; but many were put to tortures, and others were abandoned to die slowly alone, which is often worse than torture.

All things that live come by their traits in their birth. The tiger that eats the lamb is born to eat it, and has no choice in the matter. So men that go to war, are born for war. All the bloodshed of the past centuries, accumulated in billions of victims, has been a part of the plan of life. The grandchildren of the participants in the civil war, even sweet-faced women and maidens, recount the victories of their side, either North or South, and are elated when they read that their army killed more of the enemy than the latter killed of their soldiers. It is a fact well known everywhere that greater numerical losses inflicted on the opponent's forces, is today a source of rejoicing whenever history is read.

War and murder are a part of the plan of nature.

Take these away and the race would become decadent.

But the purpose is to eliminate.

54. THE GOLDEN AGE. We have seen that there has been a steady progress out of the past into the present era, and that man alone has borne the banner of advancement. Invention has been the one great tool and evidence of the onward march of events. The rough-stone age was so called because primitive man about one hundred thousand years ago invented weapons and implements of rough stone. It was a very primitive era. We can see them now in fancy in their limited intelligence crawling on their bodies to their caves, and groveling through generation after generation in the sluggish existence, only to die and make way for others to follow in the dreary wake of time.

That was the first invention.

Today there are countless evidences of the awakened intellect in the

form of marvels of invention that denote the golden age of mind.

All progress has taken place over the dead bodies of earth's millions. Humanity has been an unconscious sacrifice at the altar of change. But the change has been for something always growing better. With an iron hand nature has led the march, and with a relentless dagger she has cut her way through the weaklings of the world.

She has ordained that the fittest shall survive, and the fittest have always been the best fighters. She never thought of anything other than war and conflict, enmities and combat, murder and homicide, in settling the question of supremacy.

It is useless to argue today that she has changed her plan. Her weapons are more active than before; that is the only difference.

55. PHYSICAL WEAKLINGS. In the plan of existence there is no room for weaklings.

This statement refers not only to weaklings in body, but also to those who are slow in mind, deficient in energy, shambling in purpose, inactive in duties, and cowardly in character. All people of these classes will fall by the wayside in one form or another.

Physical disease is the result of a defiance of the laws of nature, generally by a preceding generation. Harsh as it may seem, the time will come when sickness will be counted a crime. So great a man as Humboldt made the statement in his writings, and every investigator who has spoken his mind on the subject, agrees with him.

Nature adopts methods to eliminate useless people from the earth. Plagues, scourges, wars, pestilence, famine, and the countless forms of insidious attacks on life, are busily at work leveling one generation after another. All humanity that closes its mind in indifference against the demands of nature, becomes a stepping-stone in the onward march of the race. The time is not yet ripe when diseased parents are prevented from bringing offspring into the world. Not a single sensible act has been done to check this evil. Every cause has its effect, and thus we find the human family well-nigh overwhelmed by sickness, medicine, hospitals, charitable institutions and the burdens that are consequent upon them.

The remedy is in strong public character; a national will power, that is able to cut off all opportunity for bringing diseased children into the world. The step is not a hard one to take, but no person cares to help take it.

56. INCREASE OF CRIME. The immediate future of the race is dependent on the present generation. Every law-abiding citizen

has a right to enjoy his liberty free from molestation. In the world's work all molesters should be put down with an iron hand. There is a natural crime code and a statute code of crimes. They coincide for the most part.

Our own land, like that of nearly all other civilized countries, is controlled by indifference. A spirit prevails which permits crime to run its course, and criminals to go their way. In London, and in all the large cities of the world, including those of the United States, there are whole sections where no crime is punished. It is not safe for any citizen to go abroad in those places. Even boys as young as twelve to eighteen years of age openly defy all law and conduct themselves in a spirit of wanton mischief, robbing, assaulting, and even murdering any strangers who happen to be found among them. It is taking one's life in his own hands to walk upon the streets of such sections. The police keep away. This spirit of criminal defiance of the law is growing.

Out from those quarters the felons skulk to kill and rob in other places. They have doubled their numbers in the past few years, and the increase is still growing. It is not difficult to read the future of society when these conditions are permitted to go unpunished.

57. CRIME IN THE HEART. The age of iron is needed now. Strong men and strong women are called for by nature to suppress a danger that is gathering force every year.

There was once a time in the history of England when similar conditions prevailed. No life seemed safe. Any thief was willing to kill if he could not steal without. This led to a law that made theft a capital crime. It saved England for a century. All analysts of this stage of her progress toward better conditions, agree that the severity of the law alone gave her freedom from an overwhelming army of cut-throats.

Weaklings have no place in nature.

Every man and woman who raises a voice of protest or a hand to check the making of severe capital laws, is a weakling. All men who murder should be wholly removed from the world. All men who are willing to murder, even if they fail, should be executed. All men who enter any home at night as burglars should be executed. They have no place in the human family. Many of the States make rape, and an assault with intent to commit rape, punishable by death, which is right. Even in the city of Washington, D. C., such a crime may be punished by death.

But more crimes must be included; more criminals should be executed. The rule should be based upon the intent, or what is in the heart

of the criminal. If he is willing to kill under any circumstances, then he should die. The poison in his heart is too bitter to allow him his life and liberty.

A majority of the felons who are released from prisons should have been executed. They go out into the world to repeat their crimes. Of every hundred discharged criminals from prison, eighty are ready to become criminals again. Some who were only burglars now carry their crimes as far as murder. Eight prisoners who were released from one penitentiary in one month, went back to their criminal records, and six of the eight committed murder.

Crime once in the heart is there to stay. Few felons reform. They have no place in nature and are despised and scorned by her as worthless beings. As England saved herself for a century by executing all her thieves, no matter how trifling the things stolen, so the whole civilized world must soon awaken to the danger of permitting the present-day increase of criminals, and of unpunished crimes.

Italy has no capital crimes law. The result is that she is overrun by hordes of felons, and her murders outnumber those of any other people on the globe, either civilized or barbarian. There are more diabolical killings in Italy than in the worst and most brutal countries among the uncivilized parts of the earth. There must be a return to an exterminating capital law there, or else anarchy will rule the land.

The future is easy to read in every community where criminals are not executed.

58. **DRONES.** Piracy is a capital crime. So should all robbery from the person, and all acts of breaking into any building, be made capital crimes. So should rape and a clear case of attempted rape be made capital offenses.

This land, like all other lands, but in worse degree than some, contains too many black-hearted criminals. They are spurned by nature as useless in her plans; and humanity should eliminate them. They stand in the way of the rightful enjoyment of life by people who intend to obey the laws and who seek to live accordingly.

Harsh and crude as it now seems, the day will come when, in the age of the enlightened mind, almost all crimes will be punished by death. The day will come when the lazy man will be gently put to his last sleep. The bees kill their drones, and they have only mother nature to guide them. Tramps who are professional loafers and who refuse to do honest work, will be given their quick summons to oblivion; for that is the goal of all humanity who are useless to nature.

Those who are stricken with filthy diseases, those who are a menace

to life, those who serve no genuine purpose in this world, will be sent back to the lap of earth by the most direct process.

59. **THE SUBMERGED TENTH.** The submerged tenth of city life, the slums that are breeding places for disease and for crime, out from which radiate many of the murderers and felons who are a menace to humanity, will be wiped out. Their existence even today is the surprise of thinking people. No one has the courage to lead the movement. But time will bring leaders. These festering sores will be sterilized. There is honest opportunity for all healthy men who sincerely seek it, to make themselves decent; but when they choose voluntarily to suppurate like a cancerous growth, filthy in mind and body, useless in every sense and dangerous in many ways, they should be exterminated like rats.

We need the age of iron.

We are sickly in our sentiment towards these offenses. Are we so much better than nature that we can set up our judgment against hers?

60. **SICKLY SENTIMENT.** There are white-blooded men and women who raise their voices in sympathy for murderers. While nature commands their destruction, sentimental people caress them. There is no place in this world for weaklings, and the weakest of all humanity is that class that would turn these felons loose on innocent life. Men who live aright and who strive to obey the law are struck down by murderers, and often for the gain of a few dollars. There are convicts in prison today who would kill any man or woman for a dollar if they thought they could escape detection.

Sickly sentimentalists would set them free to thus repeat their crimes. These white-blooded people do not stop to think of the innocent, law-abiding victims who are at the mercy of the murderers; they whine their tawdry talk about the felons.

When nature is willing to kill off all humanity except those who are strong in mind and body, as she has been doing for many thousand years, when she seeks to bring out a race that will carry on her work in giant power, it seems a direct challenge to her face to ask leniency for the destroyers of nature's best life.

The sickly sentimentalists say in effect: "We are wiser than nature. We know better than she what course to pursue. Men, women and children who are innocent of wrongdoing are offered by us as victims for any bloodthirsty criminal who wants to assault them and take their lives."

In a true civilization there is no place for sickly sentimentalists. They

should be made to feel the weight of shame they invite on their race.

61. LEADERS WANTED. The future destiny of the nation rests upon the shoulders of her better men and women; not better in station or rank, but better in courage and moral strength. In the haunts of poverty there are fighting souls as well equipped to aid the country in shaping its future, as may be found in other parts. But the great middle classes hold the real people. Some fighters are found everywhere.

Leaders are wanted who will shape the public mind and draw followers into the general fray. War must be waged.

62. THE KNIFE. The very first invention of primitive man was a sharp stone with which to cut. Since that day, billions of humanity have fallen by the sword. Now that wars are no longer the leading profession, it does not follow that the knife is to be sheathed permanently.

In one of the great cities of this land the Judge includes in his sentence, the use of the knife as a means of helping the convict and protecting the public. It sometimes, if not frequently, happens that a surgical operation of the nose, or tonsils, or other parts, especially where some bone presses on the brain, will bring relief from the desire to commit crime; and every Judge should be empowered to sentence the defendant to an operation.

The knife should be made a part of a sentence when it will serve a good purpose. If, as sometimes is the case, a defect is the real stimulus to the committing of crime, there should be relief instead of punishment. This is due to the person charged as much as to the public. Emasculation is also more often a benefit to the party operated on than to others; as it has generally changed the criminal character to one of gentleness and honorable conduct. This should be permitted under the law. Bills have been introduced in legislatures for the purpose, but some sickly and sensation-seeking politician has cried it down. It takes courage to move on in the world.

As sure as the sun will dawn again, so sure is it that emasculation will be made a part of court sentences, and for two purposes:

1. To prevent transmitting crime and disease to other generations.
2. To relieve the defendants of sources of irritation that compel them to follow a career of shame.

Weak men and women oppose these rules of progress; but nature will speed her work and, at the same time, snuff out the little souls that seek to block her path. Only strong men and women have any place in the universe.

63. MEN OF IRON. Hospitals are today a necessity. But the time will come when they will be wholly unknown, because they will not be given work to do.

They are adding to themselves constantly, and new buildings are being erected everywhere. The spirit that prompts them is right. We are not cruel, and we do not leave our invalids and injured friends to die unaided. But the race will be stronger than the dangers that surround it. Bones are brittle today; in after generations they will not break. Iron will not harm them. They will be able to stand the shock of any test. The blood of man will become charged with new qualities as new foods are produced answering to the needs of life.

64. WORK FOR INVENTORS. The body is not properly fed today.

It requires different food, and the elements in better form than can now be had. In fact, the world has stood still in this one line, ever since the race began. Other elements may be employed in addition to the fourteen now found in the food. It is the opinion of experts that invention will turn its searchlights into this direction with full energy and all at once come upon the ideal foods that will change the character of mind and heart.

Amid the brilliant discoveries of the past decade, it is strange that not one step or one thought has been given by inventors and discoverers to the greatest theme of human life. The blood and the body must be built of elements that will make it as strong as iron, and as immune to harm as the toughest metal known.

Sickness is rampant in almost every home and no man is perfectly well, even if he thinks he is. Doctors know better. Experts know that the food elements are not in their best form for the acquisition of the best health.

Let the light of invention invade this field where so much is at stake.

65. ELECTRIC LIFE. All life within the body is electric and from the sun.

True electricity, that is the vital power of the sun, has not yet been developed in plant life. When man came on earth he found the wheat waiting for him. Wheat when eaten as a whole grain, free from the indigestible bran, ground into a coarse flour, is the closest of all foods today for developing vital power in the body. But when it is deprived of its nutritious coats, and only the white flour is used, the product is weakening. For this reason the white bread of this age is less than half a food. It gives none of the snap and vigor required in the body. The

whole wheat supplies all the needs of life, and men can exist indefinitely on it; while the white flour is only a fractional part of the food elements, and man must take much other food with it in order to build his body.

Experiments are being made by a number of great men today for the purpose of bringing new plants into existence. Not only is Luther Burbank at work upon this problem, but others are seeking similar results. What the human body needs is vital food that will build up powerful electrical forces for mind, nerves, blood and tissue, and thus re-create man.

66. THE FUTURE GREAT MAN. The greatest man that the future will or can produce in the next generation is not he who will solve the problem of flying, although he will be entitled to all the glory that such a climax can bring; but it is he who will make new plants grow from which the ideal foods of an ideal body may be obtained.

There have been conquests in every department of life except in this one line and in the mastery of disease. The invention of the steam engine was so great a triumph that, after it became a useful agency of man, it was accepted as the promise of a new earth. But the electric light surpassed in marvels all that had preceded. Still greater victories have been won in the telephone, the gas engine and other leaps into the future. Perhaps the greatest of all up to the present time is the electric motor. Aviation is yet too young to be regarded as a triumph, but its possibilities are being dreamed out.

In the midst of all these wonders of brain achievement, man's body is weaker today than ever before. No attention has been paid to properly feeding him. In all other lines of life there have been tremendous leaps away from the past, and some modern inventions are wholly revolutionary. All that is now needed is that the mighty genius of man shall be turned to the making of a new body out of foods that shall become a complete revolution and a full departure from the past.

The foods that are now provided by nature are makeshifts, just as game was a makeshift in times when the cultivation of the soil was not possible. New plants, new cereals, new formations of the elements of the human body must be made to grow.

It is a time for thought and for genuine invention.

The man or woman who is able to do work along the same paths as those being pursued by Burbank, will in the course of time accomplish the grandest triumph possible in this world. And such a person will be great in name, and great in fact. Nature rewards with the best fruits

of immortality, as we shall see, all those who employ her powers in the making of new things and new conditions in this world.

67. CHANGES NECESSARY. There have been two serious mistakes in the past.

The first is in accepting nature's food supply as the only one possible. This is a serious error. Animals have been improved and so have flowers and fruits, but we are eating the same cereals that were eaten five thousand years ago.

The other mistake is in looking into the body to find out what elements nature has supplied it, and then looking into the food products of the field to provide the supposedly needed elements. It is like looking into a watch and finding what materials were used centuries ago, and never departing from such usage.

If your inventive jeweler can make a watch today of other elements that will give better service, he is not justified in following the methods of a dead past. Steel rails are laid in railroad building, where once iron rails alone were used. Aluminum is employed in place of steel and iron and other metals in more refined construction. Why, then, should the human body be built of the same materials that were used by primitive man?

The bones are brittle and break easily. They are made of lime and similar minerals. Iron has been preached by doctors as giving more strength and vitality; but they have given it in unorganized form, when all foods should be in organized plant-cell form. This is a self-evident truth. But the feeding of iron is provided by nature in some forms, and is always followed by remarkable results in strength and vitality when taken in organized plant life. White flour is wholly deprived of its natural iron.

This is cited as a single example of the plan that may be adopted in the future, and as a suggestion to inventors. Other minerals than iron should be studied and new plants should be invented. This is as simple and as easy as inventing new breeds of cattle.

68. NEW PROPORTIONS. It is well known that the human body eats fourteen different chemical elements in seventeen combinations. If it shall not seem to be the purpose of nature to discard lime for iron in the bones, or to build the skin largely of aluminum or other metal, it may be her intention to change the proportions, using less nitrogen and more iron even in tissue-building. The present-day plants furnish only the present-day body; and it is the same as existed a hundred thousand years ago, only not so tough. Weaving of skin and

tissue depends on both food and habits. But vigorous habits can never be encouraged when the food is sickly.

69. ACCIDENT. The human body today is so frail, tender and brittle that it can serve no really useful purpose. It would make a choice viand of the cannibals.

We saw a man jump from the end of a wagon, falling only twelve inches, and die of shock to the spine.

We saw another man fall from a curb only his own length, strike on his head, fracture his skull and die in less than four hours.

We saw a man hit by a bicycle driven by a boy. The man fell on the paved street and died from concussion of the brain.

So weak and brittle is the body, that it cannot withstand the assault of disease; if it recovers from the danger of death, it is never as strong as before. So simple a malady, and one that is universal, as grippe, leaves the mind and nerves sickly for a lifetime.

Nature never intended to be the mother of such a family.

On the other hand we saw a man whose body was as tough as the proverbial steak of the city boarding house. He had a hide on him that a dagger could hardly pierce. We are not depending on hearsay, but are stating what we personally witnessed when we say that this man was run over by one truck of a freight car, and his body lifted the car from the track, leaving not even a scar on him. This occurred at a locality where we happened to be passing at the time the man slipped on an icy bank and his torso went under the wheels of a passing car that was being pulled out of a freight yard. The papers of the time had much to say about it, and we referred to the case in one of our earlier books.

Here are two opposite extremes.

One case is unique, but the universal sickliness of the body is an every-day fact.

70. THE IMMUNES. It is not claimed here that the human body can be made wholly safe against all kinds of accidents or violence.

But it can be made less brittle and less prone to sicken before every little attack.

The organs are not built of proper material. The stomach is now almost a wreck, and each instance of ill-treatment upturns it. The heart has been growing weaker every generation for many years. The lungs are so frail that nearly half of humanity die of consumption or pneumonia. The kidneys are slaughtered by the hundred or more new chemical compounds that are made to pass through them in the adultera-

tion of drinks and foods. The brain softens because of the excess of strain put upon it, or by wasted vitality.

There is a cry going abroad in the land from scientific men that this is not an age of physical prowess, and that strength is not needed in the body so much as in the brain; but the latter is part of the former, and it is a proved fact that the mind is located wherever there are nerves in the body, always recoiling on the ganglionic cells which are numerous in the vital parts. You can overtax one department of the body at the expense of all others; but you cannot let one part grow useless and maintain the other parts.

The skin and tissue and the organs, bones and nerves should be built of a different food material. While the skin will not resist the attack of sharp instruments, it will do so in part, and almost sufficiently to save the vital parts and so prevent murder. The bones will be able to endure almost any kind of fall, except one that is extraordinary. Greater security against accident, whereby more than ninety per cent. will be averted, will practically make the body immune.

The time will come when murderous instruments will not be made, and explosives will be discarded; as both are today agencies of violence, either criminal or otherwise, and may be dispensed with. War and wrong will cease when the sub-mind is developed, and not till then.

71. COURAGE NEEDED. A body built on different plant material is not all that is required. The mind must have vital energy of a new character, and the heart must be filled with a new courage. Inventors who make the race progress are the real men and women of the universe, and nature has a place for them in the life that follows death here. But inventors are fed with the sickly foods of the present day, and they hardly have the strength to keep well. They are not strong. Their sub-minds have opened the door, have lifted the veil here and there and have caught ideas that have carried the race onward.

But the mind and the body are no more than the food that sustains them. If a machine is made of iron it is an iron machine; but if it is made of wood it is a wood machine. It may be made of nickel steel, or chrome nickel, or still better material, and so still become a much better machine. But if you put wood into the gear-wheels of a motor car, and it fails in the course of a brief period, you will look for trouble, and it will be found. You will not expect to discover fine steel in place of the wood that you put in. What you make a thing of, will determine what the thing is to be.

What you eat makes you what you are. The smartest bird in the North is the kingbird. It feeds on hornets and wasps. Its vitality is

such that it can whip birds that are much larger than itself. Now it has courage, and that comes from its food. The human mind that is fed on ham and pork is a ham-and-pork mind.

Some persons will profess to believe that we wish to teach the eating of wasps and hornets; that would be quite as silly as the brain that makes the criticism. But it is true that the food-elements or their combinations that are found in wasps and hornets could be made to appear in new forms of plant life. That is an easy proposition.

The white flour that makes such delicious-looking bread and cake, is devoid of all courage-making elements. It tastes nice; so do such things as candy, pastry, pies, muffins and the scores of products of the same white flour; but health of mind and body, and courage of brain and heart are gone. Irritably takes their place. Weakness is the child of a weak diet. In the eagerness to supply all that the body requires, people overeat, and then disease-soil accumulates which the physician must physic out. This is the old story over and over again.

72. **PEARLS BEFORE SWINE.** A man who has invented some of the most luxurious conveniences of modern times, says the world is not ready for these great advancements in civilization. He cites the fine boats that cross the ocean, the palace cars on land, the grand hotels that are richer than the temples of the Orient, the apartments where conveniences come and go almost as automata, and the splendid achievements that are plainly intended to wait on man at every turn, all bringing luxury and ease. "The world does not contain people who are adapted for the use and enjoyment of these inventions," is his remark. Either the advancement is ahead of the times, or the people are unfitted for them.

Mere luxury and ease were present in ancient times, but they consisted of slaves who did the work now being done by invention; and everything was excessively crude then, while crudeness is fast disappearing now.

The same inventor, whose words are quite true, continues: "When I look out upon the race as it is today, sickly, arrogant, irritable, lazy in its luxury and lazy in its lower classes, I find only the middle classes worthy of the advantages which the new era of invention is bringing to the world, and they are not financially able to secure them." * * * "Can it be true that progress is to develop only a race of non-productive people, who are to be waited on by machinery and who have no other avocation in life than to be waited on?"

The advancement of man is necessary to meet the advancement of

his inventions. The race of today is very unworthy of the great things that have already been prepared. It is like the case of the kind-hearted millionaire who bought fine paintings for his laborers, who were too ignorant to write their own names.

73. THE IRON HAND. In proportion as a government is weak, its people are weak. The willingness to condone disrespect for the ruling power should be the signal for dismissal from office. All the universe is controlled by a master hand, and the more vigorously the laws of the ruler are enforced, the greater is the harmony of creation. The least infraction would bring disaster and punishment; possibly annihilation. But there can be no infraction.

This earth is the product of universal rulership.

There is no land and no people where a ruling head is not given the power to compel obedience. There is no country where a ruler is not in control, except among such tribes as the Esquimaux, who are worthless from every point of view.

Order is the first law of existence, and national order is absolutely necessary. To effect this, there should be a governing energy that cannot be regarded as having no meaning. It should rule with an iron hand.

Laxity of power is sure to bring national trouble that may result in the spread of the spirit of anarchy. Fear is always wholesome when it compels obedience.

74. CIVIL MILITARY POWER. In war the military power that may declare martial law and enforce court-martial, is a type of the only real rulership that can cope with the conditions that arise when personal liberty has been turned into license, as is the case at the present day in all lands where the people govern themselves. Self-government means the selling of votes to gangs of hirelings, coupled with a widespread spirit of indifference at all elections. People care so little for their franchise that they would never exercise it if they were not whipped or brought into doing so.

This is a fact in every part of the United States.

It makes no difference what uninformed critics may say; the facts are self-evident. More than this, there has never been more than one election in twenty in the past fifty years that has been carried on by the people and for the people. Nearly all of them have been carried on by political cliques for greedy politicians.

So incapable is the government of the people by the people that a mob cannot be punished in any part of the land. Whenever a crowd chooses

to rise up and destroy life or property, the local, State and national government is totally paralyzed. Nothing can be done. It is becomng harder every year to induce the military to shoot to kill. In the last twelve months there were over eight hundred mobs in the United States that destroyed property or life; and there was no power able to put them down. These conditions are becoming more dangerous every year, and it is a question of time when the people will be at the mercy of mobs everywhere. The germ is in the air and it is infectious, just as the strike germ is contagious and will instigate ruinous strikes without any cause whatever.

The remedy is in the establishing of a civil military army chosen for a term of twenty or more years and officered by men who are not subject to elective choice, holding the rank of judges, who are charged with the duty of declaring martial law against any mob, and of arresting and of punishing all offenders caught in the act of crime. This civil military power should consist of soldiers of courage.

Lawlessness is so much on the increase in this country that some such steps must be taken soon, or no remedy will serve. The people who are incapable of controlling their own elective franchise, and who are indifferent to its exercise, certainly are not in a position to ask for the recall of their best officials, the judges; and yet the recall may prove just the thing that the government needs to instil into it the spirit of enforcing the laws.

75. IRON LAWS. Steps must be taken soon for the prompt trial of cases in the courts, or the mob will increase its function of acting both as judge and executioner. Undoubtedly many good men have been drawn into the summary course adopted by mobs that quickly revenge the crimes of outlaws; good men who otherwise respect the courts and the law, have been aroused by the feeling that the legal process is largely a sham.

There are some States that do not execute the criminal who commits rape. Recently in one of the Eastern States, there were five cases of rape on young girls in one season, and the sentence after conviction was for two years to ten years in prison. Good men who learned of this feeble-minded judicial estimate of the virtue of women, shuddered as they saw the statements in the papers. Good men were deeply stirred when they were told that a man who raped a girl of ten years, was sent to prison for only three years. Good men were ready to form a mob when next a similar crime was committed in their locality. So while we suggest a civil soldiery to put down the mob, we know very well that no soldier who has good red blood in his veins will shoot to

kill a good man who was stirred to join the mob as the only method that would save girls and women from criminal assaults.

The law is wishy-washy in such cases.

Judges are weakfish when they fail to penalize this crime to the maximum. Legislatures are cheap and feeble-minded that do not place the crime in the capital code. It is said that the act of burning a brutal negro at the stake for raping a girl, was a disgrace to the State; but the fact that it was possible for that same negro to escape through the chicanery of judicial procedure, justified all that the mob did. On top of this fact is the unanimous opinion of the public. You could not find a real man or woman in the whole State who did not quietly approve of the act, beastly as it was.

Law trials are nintey per cent. a sham, and the people know it.

Legislatures should enact laws of far greater severity than are now found on the statute books.

Mob law and mob rule are sources of the gravest dangers to this land; but they will grow in numbers and lawlessness until the people take the lawmaking power from the politicians, and the judicial power from watery-brained hairsplitters. Iron men to make laws, iron men to execute the laws, iron men to compel obedience to all laws, and iron laws are needed in any land where the people are left to rule themselves.

76. IRON LEADERS. Rewards are granted by nature alone. She can give you long life and fine health, with ceaseless gratification at the bounteous pleasure of existence, if you are taking part in her march of progress. Inventors have done much, and are now to turn their genius toward the problems of new plant life to supply the body with proper foods. Until that step has been successfully taken, the race will not be in a position to enjoy the fruits of the great inventions. It will be like buying costly lace for a street-loafer.

Next to the inventor of new plant life, the man or woman who is closest to the heart of nature is the one who has voice, mind and courage to arouse the people and to lead them on to victory along these lines.

77. WOMEN FIGHTERS. The true woman is the best fighter in the world.

Fighting need not be done by the sword if it can be as well done by the ballot or by keen and courageous leadership.

The female sex possesses the greater vitality in life; for women live on an average many years longer than men. There are ten widows to every widower. As they are waking up to the powers inherent in their minds and bodies, they will conserve them, and not allow them to run

to waste in useless matrimony; and so they will outlast man by an average of a quarter of a century.

A woman may have all the physical strength she requires; she already has wonderful endurance; she possesses an intuitive power that is akin to wisdom; she is growing larger and better bodies; she is learning the art of skillful executive ability; and now the time has come when she has been given the ballot.

Why?

In the first place, woman has not been fitted to make laws because of her general mental smallness in the past; but in mentality she is now more than man's equal. In moral power she is vastly his superior. It is not exaggeration to say that, despite the criminals in her sex, she is as far above man morally as the dog and horse are; and it is conceded that dogs and horses outrank man in every phase of the moral question. You could not hire dogs or horses to drink alcohol, carouse, become rakes, gamble, murder and terrorize; all of which are common to the male of the human species.

At the polls where men alone have had the right to vote, there are slummers, thugs, drunkards in large proportion, gamblers, vote-sellers, grafters, heelers, dishonest men, thieves, felons, unpunished criminals, and fully ninety per cent. of all those who exercise the right of franchise either have or have had venereal diseases. Such are the men who elect our lawmakers. Such is the source of our self-government. Such is the divine majesty of man's sacred suffrage.

We have never been inclined to advocate the suffrage of women; because we have believed that man should purify his moral nature enough to be able to handle the making of government himself. But in all the years that have been passing we find that woman has been developing her powers much faster than any one would have supposed. She stands today quite ready for the task. Whether we oppose her or applaud her, she now has equal rights with men at the polls.

78. WOMEN OF IRON. The woman of today is taller, of better build and of greater mental force than the woman of thirty years ago; and this progress is rapidly carrying her to that higher standard which will give her prowess far superior to man's. This fact is agreed to by all observers. Physicians know it full well. If so much improvement can be had in so short a time, we can hardly estimate what the future has in store for the sex. Marriage is noble, and family ties are the sweetest in life; in fact they make life rich when all other influences fail. But women will refuse to enter upon family careers aimlessly as they have been doing for thousands of years.

As they are part of the governed, and have been governed without sharing in the process of governing, they will seek to even up things when they go to the polls. For some years the newness of the franchise will make it meaningless to them; but little by little they will wake up to its significance and strike hard when they begin to strike at all. Men now, as in the past, are indifferent about voting; they have work to do, and most of them see no good to come from the part they may take in elections. If it were not for the whip-process of election leaders, most men would stay away from the polls.

We do not believe that woman will sell her vote. Even the slum women whom politicians will hire, will be shamed at last to honesty, or else will be invited to stay at home.

With the absence of the men in great numbers, the elections will remain in the hands of the women. People who have studied the unfolding of the future in this regard, agree that women will absolutely control all elections in the course of time. Disgraceful wrangles will occur, but they will abate as time goes on. Government may be directed by men, but these men will be elected by the women. Good men will then hold office, in place of the universal grafter of today.

All physiologists declare, without exception, that woman, freed from the drudgery that she has been compelled to endure for centuries, will become man's superior in mind and body; added to which is her superb superiority of heart and morals; and such a being is entitled to rule man.

And we want to be ruled by her.

79. **DEATH TO ENEMIES.** The one great teacher of humanity is nature.

Time is of no consequence, as we shall see as we progress.

The onward bound of the race from prehistoric times to the civilization of the present day, has been but one small step, hardly long enough to be noted by the universal thought that dwells in the vast home of creation. Yet in that step, occupying more than a hundred thousand years, generations uncounted have come and gone, all that have been born have died, except the handful now on earth, and there has been one long succession of suffering and death.

Eighty per cent. of all humanity have been killed by violence. In the centuries prior to the dark ages, almost all men, women and children were in momentary peril of death from attack either at home or by foreign enemies. In some ages hardly any one died a natural death. Nature has brought generations on, and has hurried them off the scene of action.

It is not wise to assert that we know more than nature.

She originated warfare as the quickest way of getting rid of the human generations which were stepping stones to the higher ages. The children may have been like their parents, but if one grain of flesh of microscopic size was improved, it was progress; and as time is of no moment with her, she did not care how long it took to advance the race. Progress was steady all the time.

This same nature that can kill a beautiful child with a stroke of lightning, fell a giant with a blow of the mobile ocean, and overwhelm a people with a pestilence, did not hesitate to kill off each generation as fast as it grew toward maturity. In fact, few lived to middle life. They were born in droves and died in droves; and this same nature that leaves its abounding life of the air, sea and forest to perish by starvation or age, or else to become the prey of hungry enemies, is now felling humanity by insidious diseases that baffle all the skill of surgeons and physicians.

The useless are not wanted.

Committers of crime are not wanted. Dishonest people are not wanted. In the age of iron, when the mind will awaken to the laws of life as taught by nature, she will compel the master-powers of the world to deal with human enemies as drones are dealt with in the bee world. If nature is willing to kill so easily, and to mow down her millions every year by disease in order to get rid of the weaklings, certainly no one of us has a right to say that we are wiser than nature. In her hands we are instruments made to obey her orders.

80. THE AGE OF IRON. The age of iron is ahead.

Men and women of iron are wanted.

Bodily health should be so far improved as to make every doctor and every sanatorium the laughing stock of nature. The step is not difficult, as it awaits only the invention of proper food.

Today the purpose of living is so vague that most persons who think, come to see the folly of trying to live at all.

If you do not care to cultivate the mind and soul of iron, there is no use whatever in living. What good are you in the world? What have the years ahead in store for you that makes you want to remain on earth? The whole generation of which you are a single unit, consists of fifteen hundred million people; and they as a whole constitute but one step in the onward march of the race.

You are but one-fifteen-hundred-millionth part of a step in the history of the globe; about equal to one grain of sand in a sand bank; and this one step that is called a generation fits into place as a single motion

in the march of time; the lifting up of the foot and the putting of it down on the face of the earth. Such steps have been taken numberless times in the past, and may be taken numberless times in the future.

Of what use are you?

Why do you remain here to worry and to suffer, to bear burdens and see no relief, to breathe, eat, sleep and die, and then to be followed by millions of others who have no excuse for being born.

Turn about. Take courage. Nature has a place for you if you are made of the right stuff. The masses that come and go, are melted over in the great melting-pot of nature; but those who rise up in their might with hearts of steel and souls of iron are never lost.

IN THE REALM OF SUCCESS

THE THIRD REALM

LESSONS 81-120

81. CAUSES BEGIN EARLY. The lessons of the second realm are devoted to the basic structure of the future. Any person who can look ahead in the slightest degree can see the necessity of the development of a race of men and women that will be able to make use of the advancement in the earth's progress.

We now reach the study of cause and effect in the operations of present-day life. The difference between the two lines of study is easy to perceive; one relates to the succession of generations; the other relates to the succession of events in the same generation.

It is an old saying that, what a man sows, that shall he reap.

But it is not easy to know what one is sowing. In order to come into a close understanding of the process of events, let us take a few runs of activities that will prove of help. They are the things that make up almost every human life.

Every man and woman has a better hold on events at their start; but the causes begin so early that no person is awake to their importance until the effects have begun to show themselves.

82. ORGANIZED FUTURE-SEEING. The future of the child is chiefly, if not wholly, in the control of the parent. Most parents deal only with the immediate present in shaping the career of one left to their charge. As the twig is bent, so the tree is inclined, is a proverb that is always true. Thus we find adages in abundance bearing on this most important problem. The study of the future has always been uppermost in the minds of the wise men of the past.

Bending the twig applies to the young child; sowing and reaping apply to the older child and the developed adult. The twig must be bent by some person in charge. It has been suggested that a society that shall be devoted to the welfare of the adult shall enlist its services in training parents how to train their children.

At first this interference will be resented by the small-minded people who claim they know how to run their own homes better than strangers do; but such a claim is the fruit of ignorance. No individual knows as much as a whole people.

Of course there are ways of going about such work that will not seem like interference.

The name of the society should be something like this: "The Civic Future-Seeing Association."

83. ENDOWMENTS. As money is wasted by the millions every year in catering to the weaklings who have made themselves useless to the world by their own deliberate acts and habits, it would seem the part of wisdom to divert some of those millions to channels which will bring blessings to their recipients and unlimited benefits to the race.

Let the society of future-seeing be endowed. Let men and women be educated to the work of lecturing. Let associate organizations be formed everywhere. Then the first step is to open the eyes of bigoted parents, who think they know more about their own affairs than strangers do. It sounds as if they ought to know more; but the fact is, they know practically nothing about the future of children. They do not even know how to feed their young. There is not one mother in a hundred and not one father in a thousand who knows what kind of food is best for the infant; and physicians have to look up some diet table in order to give stereotyped advice.

A sample of the medical knowledge that is applied to the management of children is seen in the fact that doctors who are called in to stop the excessive crying of babes, give them anaesthetics to compel an unnatural slumber, when all the child wants is plenty of fresh water to sip from the end of a spoon. We have seen this fact tested many times. Yet doctors ruin the nerves and vitality of the young by their pagan knowledge. How can such a profession be trusted to advise parents on the food question?

84. BETTER BODIES. The whole physical future of the child depends on the diet it receives from the first day it begins to eat until it is well advanced in its young years.

We say most positively that parents know almost nothing of what

to feed the infant. The mother's milk is only the production of what the mother eats, and her diet should be controlled when she nurses her babe.

The pains and suffering of infancy are due to lack of knowledge on these matters. Doctors are lamentably weak and deficient in giving advice as we have shown. They are not to blame for not knowing, as their profession already taxes them far beyond the powers of one man. But they should not undertake to advise where they cannot have true information.

New steps in the feeding of children must be learned and taken, and a society devoted to that purpose is alone capable of furnishing such facts. A great difference will be shown in the health, growth and future development of the young. The ills of infancy are unnecessary and do harm to both child and mother. Both can be spared by proper attention to the diet.

If better bodies can be secured by the taking of proper steps at the first part of the new being's life, all efforts should be made to accomplish this end. Every day, every week, and every month that is lost by delay, affects the future of the infant.

85. BETTER MINDS. The mind can be shaped from the first weeks of life, just as well as the body. Given good health from the start and freedom from pain, let full attention be turned to the mental ideas that will first impress the babe. Its brain is quick to act. There is abundant proof that it holds a sub-mind of much greater power than we think. It can be made to assist in the formation of the ordinary mind that is to carry the burdens of life in great degree. The child comes out of the universal sea of mind and must develop only its working intellect through activities that occur around it.

Every direct and big action or thing that will cause it to look and wonder, if not violent or grotesque, will set in motion the brain growth from almost the first day. This is very important if the eyes are open and the mind active, as is the case in many children. There are accounts of keen watching of lights and forms in less than one hour after birth.

Health of body and activity of mind are two great beginnings of every life. No forcing should be allowed. Sleep if wanted should be permitted. But dull wakefulness is not to be desired. Start as soon as possible to interest the mind, and keep up the effort. Playthings that mean something and that harmonize with the age of the child, should be secured. In England there are societies that are devoted to the

charity of furnishing plenty of playthings to the families of the poor, as it has been found to be a very useful work.

Unfold the mind rapidly with big events and things seemingly big to the child, and the future years will bear fruit of untold value.

86. FALSEHOODS. The moral nature depends wholly on the aspect of right and wrong that fills the first years. When the young mind is able to know an affirmative from a negative, it is decidedly wrong to transpose these.

When the mother makes a promise to keep the infant quiet, and breaks that promise, that lie is saturating itself all through the system of the child and will never leave its moral nature. Yet mothers lie day after day, and hour after hour, to their young.

Equally wrong is the making of threats that are never fulfilled. The exact truth should be always in evidence. What is promised should be done; what is threatened should happen. Then explanations of things that the parent does not understand, should be avoided, for fear the child will find out their falsity sooner or later.

There are some things that are pretenses, such as Santa Claus, but they are to be shown in their true light of usefulness as necessary to the pleasure of the child. The habit of pretending should also be made clear as sometimes necessary, but this is done in after years, like the disillusionizing of Santa. In later youth, when the mind is learning that falsehoods are told harmlessly under warrantable circumstances, the harm is not being done the moral nature that is always done in the first years of life.

When facts are held up as facts, they should be facts, not lies.

Strict truth and honesty begin with the earliest understanding of speech and activities. You can bend back a wrongly bent twig, but it will always be deformed. It is hardly probable that you can teach truthfulness and honesty to a girl or boy for the first time in their teens. The twig has been bent.

87. OBEDIENCE. A citizen who will not obey the laws that he has a chance to make or repeal, is a traitor by nature. There are enough good men in the land to make all laws good, and to abolish all that are bad; but these men will not come together for the purpose. Being to blame for the existence of conditions, it is their duty to obey the law as it is found upon the statute books.

The first test of an honorable man is his willingness to promptly render strict obedience to the law. He is to blame if the law is not what he thinks it ought to be, as we have shown. Disobedience to the law means anarchy in embryo.

Obedience begins in the first year of life.

With the understanding that demands and commands should not involve hardships, cruelty or unreasonable conditions, all requirements should be instantly and fully obeyed. In training a puppy, the master compels it to repeat an act many times until the dog knows the meaning of obedience. This assures it a happier future than if the time for insisting on the same results were postponed. It saves the dog many whippings in later life.

The future of the child is more important than that of the dog, and for this reason the training should be as thorough.

The boy that undergoes a thousand whippings for disobedience between the ages of twelve months and fourteen years, as is the average in badly brought-up families, could have escaped nearly all of them if he had been taught strict obedience at the very start, even in the first year. He makes a bad citizen, and possibly a criminal, when he is allowed to have his own way. Besides all the shame and pain of his whippings as he grows up, he is generally in trouble after he has become a man.

It has been shown conclusively that many crimes of hot-headed people are traceable directly to lack of obedience when young. They even become murderers, as is known by following the careers of men of temper and defiance to authority. They choose to obey neither law nor the dictates of social intercourse which requires subsidence of an arrogant conceit.

88. EARLY INDEPENDENCE. It is always better to build a house from the foundation up, than to re-make it from the top down.

It can be constructed or repaired, but the wiser plan is to be sure of a good foundation at the start. In a human life much suffering and trouble will be avoided. Nearly all the misfortunes of a man or woman may be traced to the errors or inattention at the beginning. With health well founded, the mind well started, the moral nature in control of right impulses, and obedience set up as the standard of living, there remains a line of duties that relate to the chances of success in after years.

There should be a way of becoming independent as soon as possible in life; free from the financial support of others. Of course parents like to care for their children after the latter have grown up, but it is better to teach the young man to support himself. Women belong properly at the head of their homes, and it is not exactly right in present-day conditions that they should be forced to earn their own

living; but as they choose to do so, they may be regarded as if they were young men, and come under the same rules.

Early independence, beginning as soon as practicable, is best for every person who must sooner or later make their own way in the world.

89. EXPECTATIONS. Do not let the child understand that luck plays any part in the fortunes of this world. As a matter of fact, the things that seem like luck are the natural effects of natural causes, but the swing of events comes from the wrong methods of other people, and fortune appears to smile on the undeserving ones.

The most unsafe thing in this life, especially in view of modern business methods, is to expect something to turn up. To wait for one's ship to come in, is not good sense. To hope for a legacy from a rich relative is playing the part of a beggar. Earn what you get, and earn as much as you can. Accumulation is taught by nature herself.

There is no such a thing as chance in the sense in which it is understood. Even the flight of lightning follows a fixed law. There is a cause for every act that falls to your lot. Build nothing on the expectancy of luck. It is an unhealthy state of mind to hope to reap where you do not sow.

90. CASTLES IN THE AIR. In these lessons we are teaching you to act for others, to build for the child, as you may now wish someone had once built for you. As this study advances, you will be shown the way to build for yourself.

What shall be the future of the boy or girl?

Fond parents erect fine castles, which are grander as the distance is greater between the time of making them and their fulfillment; but as the latter time approaches, the hopes dwindle, until at last the grown lad or maiden stands face to face with the reality; no castle, and luck to get a cottage. Each year a little slice is shaved off the early resolutions.

It is the duty of parents to open the mind of the child as soon as possible. This is done by playthings at the start, and later on by semi-work and semi-play combined, as is taught in some of the best schools of the world. Most parents want their boys to become statesmen, and eventually to reach the office of President of the United States. As the lads grow up, a compromise is effected by eliminating the latter honor, and the profession of law is coupled with that of politician, in the hopes of father and mother; although the latter rather prefers the ministry. Nothing short of a profession is set as the mark.

91. AVOID PROFESSIONS. It is wrong to hold out the hope of a profession to the young boy. The professions are all over-

crowded, and artisans are not as numerous as the demand. Professional men are not producers, and workmen are. There comes a time when the doctor or lawyer or minister is too old for work, and the confidence of the public is withdrawn. No person will go to a lawyer who is over sixty with a case that requires hard fighting. The preacher who is over sixty is not a drawing card unless he is a great genius, and even then he is independent and does not care to overwork. The crowded state of the ministerial profession compels the raising of millions of dollars to pay to preachers who must be supported, and the only way this money can be raised is by the foreign-mission bubble. Vast fortunes that should be used in our own land for the purposes of doing the very work that is taught in this book, are sent abroad, and the cost for each pagan that is converted to our religion is about forty thousand dollars, with the aftermath of loss as soon as the allurement of money is withdrawn from around the pagan. It is as wanton a waste of money as can be found in the world.

The overcrowded state of the medical profession compels every practitioner to combine with surgeons and hospitals to encourage operations that are rarely necessary. Thus the doctors, by dividing the fees, earn a living, or get one at least.

The law profession is not a morally wholesome one. The big lawyers cannot be honest when they use their talents for the purpose of aiding criminal corporations to evade the law. The small fry are dishonest to the core, except here and there one who is not compelled to get his living by his wits.

All professions are necessary today; but their ranks should not be crowded to suffocation, as they in fact are now. The time will come when some of the professions will disappear.

If the boy in after years wants to enter a profession, let it call him. Do not force him into it. It will call him if it wants him, and this is a certainty. He will not be able to avoid the call.

92. LEARN A TRADE. The usefulness of a professional man ceases by the time he is sixty, and often before. The man who is able to work can find employment at his trade as long as he can work. We know of men now who are above seventy years of age, some eighty, who are earning more wages than they spend.

The sad case of the business man who at fifty was compelled by a panic to retire from his mercantile life and who tried in vain to find employment, should be a lesson to all who seek such a career. It is a common case everywhere. Clerks who lose their positions after they are forty or fifty, find it very difficult to secure other places. They

open little stores or else keep boarders; both of which ventures are doubtful. Some go into the poultry business, only to fail or dry up.

The only man who, at any age, is sure of a good living is the man with a trade. We do not refer to the laboring class, as they are always out of work part of the time. Clerks, store employes, those who hire out to others, and those who go into business, are at the mercy of the cruel world as soon as they drop out of a long-kept position or business.

Before going into business, if you must go in, learn some trade that will bring good wages. Then apply the later rules of this Realm to that trade.

93. NON-PRODUCERS. Storekeepers are not producers. They are little men. The man who works at a trade is a producer in the sense that he uses the products of nature for the purpose for which they are intended. The farmer is one kind of producer, but the woman who cooks the products of the soil, and the miller who makes them ready for cooking, are necessary producers.

But the storekeeper is a little man mentally. He is not good for much else. If he rises in his business, he is only a larger storekeeper. He produces nothing. The clerks who work for him produce nothing. He and they are merely distributors of the products made by mills and factories that are necessary in order to prepare what the soil has yielded.

Any man can enter upon a business career. It is not to his discredit to do so. The distributor holds his place in the world. But he may be merely a cigar-seller, or a peddler in a room. Any woman may start a candy or notions store. These are compromises between success and failure. They are all right, but are not highly useful avocations.

It is much better to own land and work the soil. But some persons do not care to do that. When old age comes, or when middle life has been reached and passed, it is the early wise man who is safe. If he is able to live within his income, as all cautious men are, then he is to be envied, for the loss of position or business can never make him a candidate for the poor-house. He alone is absolutely independent.

Thousands of business men fail every year, and most of them are too old to be wanted as clerks or employes by others. They must live on relatives or go to the poor-house. They are objects of pity. In one panic more than ninety per cent. of all merchants failed.

94. THE OLDEST TRADE. The oldest profession, so called in a happy mood, is that of the farmer or gardener. It is still the best

occupation in the world, for the home and the farm go together.

But the oldest trade in human life is that of the builder.

All creation is being built today, and has been in process of being built since first the orbs took shape in the sky. Nature is a builder. Her forms of life are builders; the birds and the wild animals learned this trade at the hands of our great mother; and their temples are marvels of skill. The bee is a greater genius than the man who is the master-constructor of the grandest temple in the world. The ant, the beaver, and all life that is left to itself makes homes that are exactly suited to their needs.

We know that about one hundred thousand years ago primitive man first came on earth. We know that he sought caves and lived in stone heaps when caves were not at hand. The first architecture of the human race was a pile of stones. But it was the instinct of building.

As the mind developed in power, there came the huts, and the log wigwams, the mud homes and the stone rooms. Progress had begun. Since then, man has been a constant builder. Nature teaches this trade as her first and best; all others must yield to it.

If a man today wants to make himself the king of men in usefulness and independence, let him become a thorough carpenter, skilled in all tools of that trade, and attain the highest degree of workmanship; then let him branch out as a builder as well as a worker; remaining a working builder. This is always sure to remain the safest means of securing a living; and, at the same time, it affords his business spirit an opportunity for venturing into the larger field of gain. Many builders are millionaires. But the man should never cease to work at his trade. The occupation should be that of a working builder.

The most notable men of the past have been builders. Can you name some of them?

95. PLAYTHING-TEACHERS. When a boy is very young he should be taught to use blocks and to carry on many trades in embryo. He will quickly show the bent of his mind; because then he is closest to his sub-mental origin, and less hampered with physical influences. He will in most cases choose for himself.

The playthings that are advocated in some lands and that are sure to be most important in the developing of the mind and future calling of boys, are those that give them opportunities for the various lines of work. Whether these playthings are available by most people or not, it is always possible to give active play to boys that will draw forth their taste and likings. It is not too late when the young folks are in their teens, but it is never a certain test to wait that long.

The first and second years are the most important in any life.

At this time the activities should be used as trainers of the first mental inclinations; and the more the mind has to occupy it then, the better it will be for the future of the child.

Girls should be taught housekeeping and imitative cooking in those years. It will soon be impossible to find servants, and the wives will have the cooking to do; but simplified forms of all such work will be provided by inventions. In fact today, cooking may be reduced more than one-half in real work, and the drudgery is to disappear altogether. The time is not far distant when it will be a pleasure to cook. By all means start every girl into the love of it as soon as she can talk.

96. CHILDLESS OLD AGE. As you sow, so shall you reap.

If you deny yourselves children in order to escape the burden of bringing them up, you will have to pay a dear price later on for your misjudgment. Whatever care you bestow on them, if well bestowed, you will more than receive at the time of life when you are alone in the world.

A clear case of future-seeing is here presented.

Not all children, when they have grown to be men and women, are able or willing to care for their aged parents; it depends on how they have been brought up. Parents who have never deceived their children; parents who have taught quick and absolute obedience in the first years of life; parents who have shaped the moral nature of their young at the time when the seeds are sure to be sown on fertile and responsive ground; parents who have made castigation unnecessary by proper training at the right time; parents who have molded the minds of their boys and girls at the pliable age, so that they have been drawn into the best vocations; such parents will have grown-up sons and daughters who will never see them suffer.

More than this, they will be loved and cherished; and, if they have learned how to bring up healthy children who are more than self-supporting at an early age, they will themselves be healthy and have plenty of this world's goods.

97. OLD FOLKS AT HOME. Birds are taught to build homes against coming events, and to migrate when winter approaches. Animals left to themselves are always told by nature to make their winter homes.

The winter of human life is its last years. How any man can go through all the stages of highest usefulness and capacity without making for himself a home, is hard to imagine. Looking ahead is the only

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faculty that has any real value, and man does not match even the squirrel in the exercise of this trait.

There should be something accomplished in earthly existence. Getting food and clothing and enough to eat, is merely living from hand to mouth. Future-seeing builds for the future years of this life.

Nearly all parents who have grown-up children have raised them in such a way that care for the aged is prompted as a duty rather than as a mark of love. Others who are childless find themselves stranded in the winter of life. Added to these misfortunes, is the lack of a home. One of the sweetest of all earthly blessings is the old homestead, where parents are living at their best, buoyant with good health and free from worry. We have seen an old couple past ninety, both of them working about the house, the wife cooking and helping in other duties, and the husband attending to the fires, doing chores and making himself gently useful in many ways; love and satisfaction marked in all their ways, and a conscious pride in their independence; these two old folks rounding out the years in a grand victory over care and worry. That sight was refreshing and inspiring.

Build a home and pay for it as fast as you can. It is the type of heaven on earth.

98. TAKE NO CHANCES. The first law of cause and effect in life is to take no chances. This law should be learned and made the basis of all things.

It is possible to take chances and not lose; but it is contrary to the law of cause and effect. The meaning of this rule is that, if you train your mind to avoid taking chances, you will not lose. It is then a mathematical certainty that you will win.

All persons should master this law.

It may make you overcautious; but that is a much better fault than its opposite. Let us try to apply the principle and see how it works out. Take an old example: You want a home for your old age, and you take chances that you can get it in the later years of life. This is breaking the law.

To avoid this breach, follow the rule. Lay the foundation in the first available period, and do not defer that period in the belief that it will be all right to wait and see what turns up. The person who is looking for something to turn up, is turned down sooner or later. There are some things that serve to reverse one's good judgment. One of them is the supposition that if you risk nothing you will gain nothing. This is a fallacy. The fact is, if you never risk anything you will never lose anything. This is always true. The man who risks, may

win, and does win sometimes, but not in the average run of events. He is playing with his chances, and the rule of averages is always against him.

The hard-headed, solid man, who abides by this rule and does not go to the radical extreme, will win out every time. It is a rule that applies to every phase of life. It will never fail you. But you must not be childishly influenced by the fallacy that if you risk nothing you will gain nothing. For every good road in this world there are a dozen bad ones. Adages serve to weaken the will-power.

The Good Book gives the advice to take no thought of the morrow. What it really means has no bearing on the question of providing for the future. But it has been taken in its literal meaning and has brought ruin to thousands of families who have adopted its instruction. There are families that have taken no thought of the morrow and have been frozen to death. There is no surer way of making infidels out of sensible people than to preach this doctrine as if it meant that no thought or provision should be made against coming days or years.

There is not a bird but that is taught to prepare its conditions against famine and exposure. If the bees took no thought of the coming winter, they would both starve and perish, losing home and food. Nature teaches them the very doctrine that they must make ready now.

If you who study these lessons believe that you should live only for the present, you are too weak-minded to be benefited by any instruction.

Future-seeing is preached in all parts of the Bible, and is made the basis of all human conduct. What a man sows, that shall he reap, is made emphatic in every way. As a twig is bent, so is the tree inclined, is nothing but future-seeing. "Be ye ready," is future-seeing. The untrimmed lamps made trouble in no small degree; and this was the penalty of not looking ahead.

If you seek success in this world, do not be tossed about by the phrases that lead careless men on to ruin.

In a period of five years ninety or more business men in every hundred were ruined by failures in their affairs. Had they adopted the rule of never taking chances, they would not have lost. Not one of them would have gone under. No tidal wave of panic could sink them.

99. HABITS OF THRIFT. In the study of cause and effect the course of events can be followed out by the keen observer.

The law given in the preceding lesson may be made a mathematical certainty. Let us see if this is true. Here is a man earning twenty dollars a week, and his expenses are twenty-one dollars a week. Two things are certain, and they can be read ahead of their happening:

1. He will not lay up any money against the future as long as he continues in this way. This is a mathematical certainty.

2. He will soon be unable to spend twenty-one dollars a week if his income is not increased. This is perfectly clear.

There is another way of looking ahead in the same case. He awakes to his condition and finds that by denying himself many things that he can get along without, he can save five dollars a week. Then two other things can be read in his future:

1. He will accumulate money against a rainy day or for a home.

2. He will acquire the habit of saving. This always follow self-denial.

3. A third event might be included in most cases, and it is this: He will better himself; for practically all men who learn how to save become students of new methods of acquiring property.

4. A fourth thing may possibly be predicted: He will deal honestly with himself and with others. The man who lives beyond his income is tempted to steal and thus to make up the loss; or to cheat and secure an income equal at least to his expenses; or to borrow and seek credit dishonestly. All these evil traits are avoided by the habit of thrift.

100. INVESTMENTS. When the man who has made up his mind to avoid taking chances, has accumulated some money, he seeks to invest it. The first temptation is to obtain a large income on a small capital. This is wrong. Nor is it right to be content with an unreasonably small return for the money. Here the best mental power in the layman is required. Most financiers are men who take chances. They make and they lose. Ninety per cent. die poor. This record is a bad one. Even if only ten per cent. of the financiers became poor, you might find yourself in the submerged tenth.

If you invest your savings in a mortgage, there may be some hitch in the legality of the papers, or some fault of a kind that only a lawyer of experience might have discovered, or some flaw in the title, or some incumbrance ahead, or the property may not be worth the amount of the pledge, or it may be sold for taxes, or the house on it may not be insured, or the policy may have lapsed, or become void, or other things may occur to oust you of your security. Before letting your money out on a mortgage you have some looking ahead to do, as you will perceive. If you know how to investigate these things, then the risk is reduced to a human safety.

But some friends will suggest wildcat investments; some brokers will have sure things for you to go into; advertisements will lure you

to Western mines, the great abyss wherein most life-savings have been engulfed; or there will be oil-wells to attract your money.

Take no chances.

Do not believe what you are told. Do not believe advertisements, for your judgment should inform you that, if there were golden opportunities such as you see in print, the idle capital of the millionaires would absorb it in a short time. No really good thing has to beg.

As you find yourself owning some capital, even though small, learn something about the financial conditions. They are worth studying. You can find out many facts that will give you a keen judgment.

101. PLAYING SAFE. If you earn money easily, you have no right to give it away to broken concerns. On the other hand, if you earn slowly and painfully, what you save, coming after years of effort and denial, it should not be made the mark of any risk. We know of cases where clerks have, in the course of forty years of strict economy, saved up three or four thousand dollars, and have placed the money in some mines, only to lose it all. Bad advice from friends and brokers has brought the lifework to a climax of disaster. This is cruel, but it is a common fate; all too common in this era.

The natural investment where risk is almost wholly wanting, is in land; but the land must be under your eyes, not away; and the title must be clear. Nearly every layman can learn how to examine a title to real estate. It is a good piece of practical education. But remember that a little knowledge is dangerous. Trust no one, not even your best friend, nor your brother, when you can depend on yourself. But be sure you are right.

In making a land investment, the better way is first to place the money where it will draw interest in some first-class and high-grade savings bank, or in the postal banks. There it will be safe. Then look around for a good bargain. There may be none for a while. Do not believe anything told you by a real estate dealer. He can make simple truth stagger like an inebriate under the guise of friendship or friendly advice, and you will believe him because he is so nice.

Much of the trouble in life has come from believing other people.

This is an age of rank dishonesty parading under the robe of financiering. To rob from the person is stealing; but to rob by business methods is financiering. Look out for the latter.

Study real estate conditions. Wait for the bargain that is sure to come, all the while that your money is drawing interest in a safe place. Do not buy land in a place that has no future prospects. By skill and judgment and growing keenness, you will be able to make a turn that

will bring in a hundred per cent. profit in a short time. But be patient and learn to bide your time for a real bargain.

This single method is presented as a sample process whereby a man or woman who is willing to learn and to acquire new knowledge, may make money out of money. It is not a theory, for this same thing is being done successfully now in all parts of this land.

It is, as we have said, a sample method.

It is safe if you adopt the suggestions made here.

Add to this plan of proceeding, the avocation of a working builder, and you have a combination that can never know defeat if you keep within the rule. If you are tempted to branch out fitfully, you will fall by the wayside when you least expect it.

For health of body and of mind, there is no greater combination in the world, and the chances are that you will bring up at the door of success on a mighty scale. Still the investment part may be carried on by one who does not wish to work at building. A woman who wants to learn more of business life than she now knows, can carry this plan through successfully.

102. EXTRA HAZARDS. It has been said that a person should not take any chances.

By a wrong construction, this may be assumed to mean that every remote risk should be guarded against. If the title to the land is clear, and the investment is otherwise a good one, you can dismiss the possibility of an earthquake in a country where such disasters have never yet occurred. Yet it is not wise to hold property that is located in an earthquake region unless you are guarded against that kind of loss.

On the same principle, the hazard of ruin by a gale need not be considered in a country where cyclones and hurricanes are not charged with carrying houses away.

The development of a splendid judgment is a pleasing course of self-training, and should be indulged in. You can learn to weigh coming events with the same skill that is displayed by genuine financiers.

103. MARGIN-RISKS. Money is made every year by men who know how to deal in Wall Street values. But the margin-buyer is the lamb among the laymen. He is ground between the jaws of the bull and the bear. They even pick his bones. Yet every year there are moneyed men who make the venture and are ruined. Country merchants, city fellows who think they know what they are doing and who cannot be told anything, sons of rich men who have money to burn,

and even widows who have been left fortunes by their husbands, all are victims of the margin-fever.

This is the risk of risks. It is never safe even when you think you are guessing right; never safe even in the presence of a market that is moving steadily in a fixed direction. Only fools and multi-millionaires venture in this hazard.

104. MAKING MILLIONS. There are men who watch the markets and know when to buy and to sell. Let us see what they do. Certain of them known to us in these methods of dealing, look to the steel stocks as the best investment prospects. They have learned that steel is either a prince or a pauper. When it is a pauper, it remains so for a certain time and speedily becomes a prince.

Instead of buying on margins, these rich men buy outright. They have an investment that pays a dividend; so their money is not idle. They buy when the market is low; they sell in a year or more when the market is high. They take practically no risk, as steel has never been a losing property in the long run. They are able to wait. One man in the panic of a few years ago put millions of dollars of cash in such stocks, and nearly doubled his money in about two years. He played safe, as there was no real risk.

It is wise, however, to avoid common stock, when there is preferred, and it is also wise to know something of the bonded indebtedness of the corporations that are invested in. Steel is as safe on the one hand as mining stocks are unsafe on the other.

This, again, is merely a sample case of how a man can handle his investments with good judgment.

Railroad stocks of all kinds have a bad history, and this alone is reason why they should be avoided, especially trolleys, and most steam roads.

105. SEE-SAW. Now, assuming that you had a few hundred dollars or a few thousand, and wished to follow in the footsteps of the millionaire referred to in the preceding lesson, and were to select some specially safe steel stock like Cambria Steel, or Crucible Steel, or others as sound, and you wished to bide your time for a large gain, the first step to be taken would be to be on the lookout for a fall. In the meantime your money should be invested in either the government postal banks, or in some very safe institution of long record for reliability.

There are panics because there are rich men who wish to buy when the stocks fall very low and to sell when they rise very high.

As long as you have stock exchanges, you must have panics. The

time for panics must be well selected. High financiers choose the time, and are themselves influenced by some sudden turn in the national affairs. They make use of anything that will seem reasonable as an excuse for the fall in prices. But the panic is made by them, not by the thing they say made it. When they decide to have the panic, it must come. They dump stocks on a market faster than there are buyers to take them. Thus the very shares they have bought a few years before at sixty, and that have reached a hundred, they offer at ninety-nine, then at ninety-eight, then at ninety-seven, and so on until other holders come in and try to dump their shares on the same falling market. The panic arrives quickly. The shares are re-bought at sixty and held. The holders wait for a rising market, and this they know how to bring about when the conditions are ripe for it.

This is the Wall Street game of see-saw. The lambs furnish the music.

106. OUT-GUESSING. The past is the key to the future. Men who are burnt forget quickly.

When Congress adjourned in the summer, there was a universal cry that stocks would take a wide jump. They had been high all the year up to about that time. Thousands of men who had held back their money for a favorable market got ready to buy on the rising prices as they assumed. Wall street always looks to see what the public are expecting, and then does the opposite. It has always done this. It is in so doing that it is able to take advantage of the public.

We discussed this very business in July. We reasoned in this way: Congress is stagnating business by the uncertainties involved in its long session. Everybody is waiting for Congress to get out of the way. Then everybody is expecting business and stocks to soar to a new high standard. Wall street has never acted in line with the belief of the public, but has made its money by always catching the public. This means that prices will tumble and fall hard and far. The process was accurately figured out, based on the uniform habits of Wall street for many years. Congress did adjourn. Just before it went out, the high financiers who had decided upon a great bear raid, began to unload their stocks in great volume, and some of them they bought back in a few months for thirty points less than they sold for, which was an enormous profit. Hundreds of millions of dollars were made in this way.

107. WILLING TO WAIT. Under the great law of "take no chances," see how the side-investors played finance, as shown in the preceding lesson.

They bought a stock that was earning and paying healthy dividends that netted nine or ten per cent.

They bought this stock outright, avoiding all risk of margins whereby so many men have been ruined.

They sold it at a time when the prices were high, by outguessing Wall street. They got it back after a big drop.

Now suppose Wall street had outguessed them, and prices had risen at the time they sold, they would have lost an immediate rise, and been left without their dividends. But they would not have lost in the long run, for the big drop is sure to come sooner or later, surely in less than two years, and they will be able to buy the stock back at a drop of more than forty per cent., which is better than a dividend of two years. They were willing to wait.

108. BE PATIENT. The law that says "take no chances" is the best of all human laws, and leads on to success at all times.

Another law which says "be patient," is its right-hand aid.

Be willing and able to wait. This does not mean to go to sleep. The man or woman who makes the conditions such that waiting is not a loss, has the advantage. If you have money ahead, place it where it can never be at a risk, as in some reliable savings bank that pays interest, or in the postal banks. Then wait for your bargain. You may find a piece of land that is worth much more than the owner can get for it. You have a perfect right to buy it as low as other people will pay for it if you do not take it. Or there may be a safe investment in the stock exchange that will be ripe for you. Avoid mining stocks. Avoid railroads of all kinds. Avoid stocks that belong to close corporations like magazines and private business. *Avoid, above all things, the shares that are advertised for sale.* Here you have a safe guide. Never believe an advertisement on that subject. Also avoid all shares that are exploited in circulars, announcements or letters. You have not one chance in a thousand with anything that the owner is trying to sell through advertisements or circulars in the line of stocks or bonds.

109. BE AWAKE. This is an age when little and big men may both make money in a proper way through investments in land or shares of stock.

Failure always says: "If I had only been able to buy at such a time I could have made a lot of money."

Success says: "I was ready and waiting for just such an opportunity, and it came my way."

These have ever been the songs of Failure and Success, not for a

year or a generation, but for all time. There was never an era in the history of man when these two songs were not sung. Opportunities are coming and going all the time. It is not enough to be ready when they arrive, but you should be awake all the time, so that they will not pass unheeded. Many sluggish minds allow the best things of life to pass on without rousing them. Vigilance is part of success. It costs nothing to be alert, and it removes much of the tameness from daily drudgery. Most people think life a burden, with nothing attractive in it; but here are opportunities to learn things worth knowing; to ascertain when the title to land is good, when the investment market is attractive, what shares have genuine value, and what activities are warranted.

Study and think. It is good for the mind and necessary for success. Other people will win in right methods; why not you? It is not speculation, but investment.

110. IMPROVE YOURSELF. You who are able to own this course of instruction are likewise endowed with the power of mind to understand the importance of maintaining progress in your own self. This earth has been one rising scale of advancement from the time it first took shape. You are a part of the earth; from its bosom you were extracted, and to its bosom you are sure to return. Therefore, what the earth adopts or is given as its method and purpose of existence, you are to make yours.

Progress is the watchword of life.

Little minds cannot be taught the principles of improvement; but you can. Do not be discouraged by your age. While there are years ahead, there is always hope of betterment.

Material progress is the best of all as a basis. People think it against a true spirit to accumulate property; but if you do not do this, you will be dependent on others or on the public; and common-sense tells you that it is better to be able to pay your own bills than to beg for existence.

The first step in accumulation is to cut down your expenses until there is a safe margin always saved. This is the quickest way of earning money, for a dollar saved is a dollar earned. As you improve your substance by accumulation, you are improving your opportunities for happiness and value in the world.

111. KEEP ACTIVE. It may be too late to cut down your expenses when your income is reduced. You may be too old to improve your earning capacity in a few years.

To those who are not far advanced in life, we would urge the importance of making yourself worth more to others and to your family as an earner of money. The advice we give to you, should really be passed down to the coming generation, to boys and girls in their teens who are still able to mold their usefulness along higher walks. No matter what you are or know, and no matter what they are and know, there is always opportunity for improvement.

Some of the greatest men in the professions have entered them after reaching the age of fifty. Some of the ablest men of business and in other walks have been ignorant at forty, not being able to read at that age. Some stimulating example has set them on fire, and the thirst for knowledge has been unquenchable.

These are exceptional cases. In youth the mind can be best stirred, but it is not so inclined. In the twenties there are constant opportunities for improvement, and so in the thirties; after that period the strain and burden will be harder to carry.

Busy activities should be cultivated, so that mind and body may be drawn on to habits of greater usefulness. Study and work are requisite.

112. USES OF GAYETY. In this age of high wages and large profits, gayety is the sprite that allures you away from your opportunities. In one summer hotel at the shore, five hundred guests paid ten dollars a day each during their stay; and thousands were coming and going all the season. There were at the same time thousands of such hotels, all filled with people who did not hesitate to pay such extortionate prices. In the height of the season twenty million dollars a day are paid for unhealthy board and unclean rooms and bedding. This is gayety, and mistaken people are taking from their substance to fill the coffers of schemers.

There are thousands of theatres in the land that receive millions of dollars a week from patrons, many of the latter being clerks and small wage-earners.

The baseball games have paid large dividends for years, and the crowds are increasing. Six games played in six days recently brought more than three hundred thousand dollars to the box office.

Summer vacations tire and waste body, mind and the purse. They are ill-advised and badly executed. There are two extremes to everything. Things that are good for a person may become injurious if not kept within bounds. Certainly the family that spends all its surplus income and more, as is too often the case, in a wearying and disappointing vacation, and returns weak in body and full of worries for the

coming winter, is not receiving good, but rather harm, from the venture.

Gayety stalks abroad in the land with enticing finger beckoning to you to come to its shrine and spend all you have to pour into its coffers. Yet gayety has its uses; for it unlooses the purse-strings of others and lets you help yourself to their wastefulness if you are able to do so.

113. **CONTRASTS.** It is one of the laws of life that the man who is thrifty at the expense of his fellow beings has a right to the outpourings of their wastefulness. No person can become a spendthrift without helping to build up the fortunes of others.

In this age of excessive gayety, when millions of dollars every week are being spent by people who think they can afford it when they can not, you should take three courses:

1. Reduce your living expenses to a point inside of a safe margin of saving, so that you will be constantly laying by money.

2. Avoid excessive outlay on gayety, no matter what the form.

3. Put yourself in the way of taking in some of the wasted money of others. This is cheaper than robbing them, and is both legal and moral. If you do not get what they throw at you, a worse element of the public will get it. It is better in your hands than in theirs.

We do not mean to suggest that you encourage people to waste their money. On the other other hand, try to teach them to save it. But we do say that, if they are determined to throw it away in gayety, you should profit by it. This is right from every standpoint. The spendthrift is an enemy to himself and to the public; he neglects his family and invites hardship, suffering and poverty out of the future. Yet most men and women are so shortsighted that they will not give heed to any advice. Recently a man who earned twenty-eight dollars a week was bent on spending part of it each week for four-dollar seats at the theatres. He was told that he should not do this. He said he could afford it. But he could not. In the first place, there are few places of amusement that give the public four dollars' worth of amusement per capita in a single evening. High-priced theatres are impudent extracters of the money of their patrons. What costs the theatre-goer four dollars, cost the company and theatre less than seventy-five cents and is high at two dollars. Men and women who squander their earnings in this form of gayety, soon become bankrupt; nothing is saved up against a day of reckoning; and poverty follows.

But as long as there are spendthrifts in the world, there should be

be savers to receive what they pour out. Here is found one of the greatest secrets of success in life.

It is also pleasant to know that you are getting on, while your neighbors are falling behind. They make a show now that outclasses you, but your turn will come when you own your home and have a balance in the bank, and they move away to some hut.

114. LIONS AND TIGERS. You see we teach selfishness. Feather your own nest. Birds do it, and they are taught by the great mother of us all; so why not you?

Take nothing wrongly. Steal not, neither deceive. Do not lift one finger to tempt or allure your neighbor. Try to make him like yourself, saving and cautious, laying up treasures for the future years on earth. Universal prosperity is better than a wide distance between the better and the poorer classes. But, after doing all you can to help on others, never fail to take advantage of their wilful, wanton wastefulness. All life is thus advised by nature. She never stops to consult the feelings of the lamb and the goat when her lions and tigers are hungry in the jungle. She tells them to eat.

No lion or tiger was born so by choice. It is possibly true that, if a wild carnivorous animal were to have a chance to select his coming on earth, he would not choose the beast-life that is assigned him. He comes despite his willingness to be a lamb, and he finds himself endowed with carnivorous traits that he cannot throw off. He must kill other life. Death is short and kindly, as suffering is never the lot of the prey that is killed to be eaten. Only the animals and birds that must die of old age, suffer and linger in their agony. It is better to be killed outright and eaten. This is humane. Yet it seems cruel; but as it has been going on for countless centuries, we who know very little of the plan of nature, cannot raise a voice in protest.

So in the life of humanity, the men and women who possess a stronger will-power and magnetism, are able to hold themselves aloof from the wiles of gayety, and to reap what others sow. So the waster of his earnings will be forced to play lamb to the lions and tigers of saving impulses. Save all you can. Waste never a cent. Hold on, and increase. That has been the command of nature and of all power in the universe. It is right. Meanness need not follow, nor lack of charity. You will be better able to do good to others when you are independent of poverty yourself.

115. NO MISER. It is not necessary to be mean, nor to make yourself a miser. We wish you to secure enough money to enable you

to live well. The vacations that you may miss now can come to you at a time when they will not be followed by a wake of worries and misgivings for the future. In every town and city, as in the country, there are parks and places where you can find open land, trees, pure air and attractions. It costs nothing to visit these. Your own house need not be repulsive. There are men who have built and maintained their homes in the cities for half a lifetime, and then sold them at a profit and moved to the country, where they are able to find a vacation a year long, and who are proud of their enjoyment of living. Where there is a will, there is a way. It is an unpleasant sight to see the happy faces of children going away with their parents for a summer vacation of a week or more, and the careworn features of the mother and of the father going along with them. They have not the money to pay for the cost. On their return bills will remain unpaid for weeks, if not months, and winter will come on cold and bleak, with lack of comforts and clothing; all to make up for the useless and unrefreshing vacation.

It is not necessary to deny yourself things that belong to right living. The miser spends nothing, if he can avoid it. If you have an income of two thousand dollars a year, which is probable, and your expenses are two thousand dollars a year, you will not be called a miser if you spent eighteen hundred and save two hundred against a future era. The eighteen hundred dollars will buy much. But you will not be willing to cut down one-tenth of your expenses. You will not know where to begin to reduce. But if you earned only a thousand dollars and had to live on that sum, you would know where to cut off your expenses.

It is never necessary to be mean, nor to be a miser, nor to deny yourself comforts, nor to shut the door of help against those who look to you for aid. You can help yourself, help others, and still live within your income by a fair margin.

Subject to these provisions stated above, begin to save. Save all you can. Save all the time. Do not say that you can afford this and will get it now, for fear you will never have it at all. Become a financier, selfish, honest, broad-minded, charitable, and permanently independent.

116. VALUE RECEIVED. You live in an age when value received is not the motto of business or pleasure.

Your share in the work ahead is to see that you always get value received. There is no reason why you should give a dollar for a value of ten cents, as you do when you pay ten dollars a day at a hotel. It is all right for spendthrifts and suckers to waste money; but think what the

future means to you if you can become independent. It means a home of your own, a fund to draw on at almost any limit then for the comforts and luxuries of life, the means of helping on private and public charities at will, the power that comes from leadership in all departments of human society, the control over those who would take advantage of you, and a bulwark of safety at all times.

While you are building your fortune, be it small or large, build with all the energy and thrift at your command. Build well and build fast. The sooner you reach success, the more readily will you take part in the broader fields of effort, in charity and helpfulness to others less fortunate. Self-denial should be of the heroic kind.

But even after success has come to you, we do not advise that you give something for nothing in trade, or in the expenditure of money. It is better to let worthy people have your surplus than to encourage the spirit of the times, which does not favor the fair exchange of values. Hotels that charge present-day prices declares enormous incomes. Their close-corporation owners make fifty to a hundred per cent. a year. The service and the cooking have been growing worse as the prices have been rising. The principle is a sound one: Insist on value received.

In theatres the same rule should be adopted. Prices of three dollars a seat for the best seats, and more in the largest cities, is not an exchange of values. A man leased a large theatre for a term of years where the three-dollar prices had been charged; he put on plays that were as good, in fact many of the same plays and companies that had been there under the high-priced regime; he made the night rates seventy-five cents, and the day rates all fifty cents; and at the end of the season of about forty weeks he had amassed a fortune of fifty thousand dollars. This he has done for several years. Now he does not lease from an owner, but is able to build and control his own theatre.

The arrogance of the three-dollar theatres can be seen from the fact that they are only partly filled most of the time, packed on a few occasions, as in the holidays, and the general public must be squeezed to feed their enormous greed, or else stay away. The sensible folks have been doing the latter, and have gained mentally, morally and financially by so doing.

In all lines of expenditure, the same principle holds true: Get value received. Teach the grafters to respect this law. Do you know that the men who are able to take their families to high-priced theatres and eight-dollar hotels are tailors, storekeepers, middlemen, and those classes? You are really paying their bills. You who are crowded in

your finances are the spendthrifts. A member of Congress at the last session held up a piece of cloth of the quality that enters into sixty and seventy dollar suits, and stated that the cloth for an entire suit cost nine dollars to make. It was a fine grade, not a cheap one.

A department store sells for sixty dollars a lady's suit that cost the store eleven dollars. These are samples of the manner in which values are not exchanged at the present day.

117. TEACH AND TALK. We teach selfishness, but not at the expense of offering something to the public for more than it is worth. On its face such a transaction is dishonest. There must come a time when value received will be a moral and legal requirement in all transactions. Yet the people must be the educators of those who squeeze the public.

If the theatre charges you an extortionate rate, keep away, and keep your friends away by moral suasion. There is no attraction today worth more than one dollar a seat for the best places. The same is true of all lines of expenditure. Keep away from the high-priced hotels; or, better still, keep away from all hotels. If you were to see their kitchens you would not eat at their tables.

If your tailor or your storekeeper is patronizing places where value received is not a fact, find other tailors and other storekeepers where prices can be kept down to value received. Thus will you be doing good in the world. Enlist others into the same crusade. Do not become a spendthrift, and do not deal with spendthrifts, so that your money will pass through their hands into the coffers of the exacters of unfair values.

Teach and talk, and thus shed a good influence throughout the world.

118. SUMMARY. A summary of some of the laws of cause and effect will disclose the fact that you may easily hold the whiphand in life if you so choose. You can readily make yourself healthy in body and mind. You can make yourself more and more useful every month you live if you will study and work. Having laid this foundation, you appear then to be well equipped for the employment of the several laws of this Realm.

There must always stand before you the leading motto, "Never take chances on anything." Always be sure. You have learned how. Do not wait for something to turn up. Do not wait for luck. Cast away all your former belief in luck. Make up your mind that the lucky man or woman is the one who is equipped in body and mind, and who is making self-improvement a constant study, with ever-increasing re-

sults. Do not sit down and let things come to you. They will never come. If they do, they will hit you.

Cut down your expenses. Learn to subtract from the inside of your income and not from the outside of it. What you subtract is to be laid aside.

Be patient. Learn how to wait while working, improving and saving. Be ready for good things. Do not say they came when you were not able to secure them. That has been the cry of all the ages. Be master of events to this extent. Be wide awake all the time. Learn business and banking as far as they relate to your affairs, and do not let anyone charge you for the lessons. Learn enough law to know what you are doing, and keep within the law, and get this knowledge without applying to correspondence schools.

Insist on value received. All these things are part of a life of grand effort; exciting at times; always wholesome; and they make life worth living. Sharpen your mind. Never be caught asleep. Be as keen as the keenest real estate men, brokers, financiers, advertisers, and circular-writers would be in their zeal to play lion while you play lamb.

119. THE RISING GENERATION. Do not be discouraged at your age. You may be too old to adopt all the advice given in this Realm. But ninety per cent. of it will be serviceable to you.

You owe a duty to the rising generation. They cannot see ahead as you can see in review. They may be told in a general way what is best, but the old rules give them very little aid. New rules are presented in this Realm, or old ones in new garb, and these rules should stand forth as the guiding stars of every life.

If you can shape the career of the young man at an age when it is possible to make him stronger than at any other period, it is your duty to do so.

Make some provision for the coming generation.

We hear old men say they will not plant orchards and shade trees, as they will be gone when they are of value. What can be meaner?

In the same spirit of meanness, mature people will not lift a finger to aid the young man and woman to understand the laws of success aright.

In former treatises and lectures on success there have been no real rules given that are of practical values. Homiletics are not useful. Theories are of no avail. This Realm contains hard-headed, close-fisted, direct and powerful laws, many of which seem to be at variance with the accepted dogmas of progress. But we say it is better to be selfish than to be a beggar. It is better to be close-fisted while laying

the foundation of a fortune, than to go to the poorhouse in old age for lack of that fortune.

Follow in the spirit of the old conquerors, who plunged straight ahead to victory by the iron hand of an iron mind, swayed by no weak sentiment.

120. ABSORPTION. The forty lessons of the Realm of the Faculties were to be absorbed in the manner stated in the final part of that Realm.

In the Realm of Strength the forty lessons are to be read. This reading may be done at the rate of one lesson a day in connection with the forty lessons of the present Realm of Success.

But these lessons must be absorbed like those of the Realm of the Faculties. The way to absorb them is to read one of them at night the last thing before going to sleep, and then leave the book by the side of the bed, so that the same lesson will be the first to be read again in the following morning. This process ties the mind to the lesson, and has a tendency to open up the sub-mind, which is the most important process of all.

It will require forty nights to graduate from this Realm of Success.

In order to acquire the most good, it is recommended that each lesson, after being read at night, be made the subject of the last thoughts just before falling asleep. It is coming to be a well-known fact that the sub-mind takes possession of the brain as the ordinary mind is losing consciousness.

IN THE REALM OF PERSONAL TRAITS

THE FOURTH REALM

LESSONS 121-160

121. REVIEW. Review of the three preceding Realms is advisable at this stage.

The meaning and purpose of each Realm should be understood.

The forty lessons under the Faculties are devoted to the work of explaining the office of the sub-mind and the best means of developing it, for it becomes the foundation of all the rest of this book. What the conscious mind is able to accomplish by its keenness and reasoning powers, is of vast benefit to man, but when that mind is aided by the inner power of the sub-mind, it is like adding instinct to reason.

The next Realm is devoted to the work of building up a being of better strength of mind and body, or will power and executive ability than has ever yet been known. What progress you can make in that direction will be so much advance, and a gain of a little is better than no gain at all.

Having whetted the sub-mind into activity, and having inspired your own powers into greater strength and energy, you then enter the Realm of Success and find that it applies to the larger scope of life.

The sub-mind is part of the universal sea of knowledge; it gives its help to the building of a new strength; then with knowledge and power to help you, the avenues of Success are opened. Following that advantage, comes the mastery over people and affairs through the happening of events, by which you see ahead all the time.

Thus far, even if you were to go no further, the work should prove of tremendous value to any ambitious man or woman.

122. GREAT ENTERPRISES. We live in an age of great enterprises.

They will grow greater instead of smaller. As long as they can be compelled to do their business honestly, they will be allowed to expand.

They employ millions, and furnish work where, under other circumstances, the men who work for them would be idle a much larger part of the year than they are now.

They give positions at high salaries to men of ability who might not be able to earn one-tenth as much if they kept small stores, as most men do when they wish to rise above the rank of laborer and lack the capital to do so to a very great extent.

Little men of ability enter business through trading, from rag-picking and junk-dealing to the keeping of newspaper stands, cigar stores, and other forms of mercantile life that do not require either ability of a high degree or capital beyond what can be borrowed.

Few owners of the better class of stores are able to earn as much each year in their business as they might draw in salaries in the employ of the great enterprises. Men and women both do better at good wages than in risks. The only danger is in becoming unemployed at middle life and finding no opening for a new start. For this reason the plans set forth in the Realm of Success are surer and safer.

123. MILLIONAIRES. Men who employ others for the better positions, are learning many of the traits of human nature in order that they may not be deceived. For every one who starts in to fill some responsible position, a dozen fail. It is to the advantage of the large enterprises that they know as soon as possible the future usefulness of those who are employed.

In one corporation thirty men who were poor when they began work, became millionaires. It is said that there are more than four hundred millionaires in this country today who have risen from positions of employment to high places of trust. Case after case can easily be recalled. This shows that men of the right calibre stand better chances with the great corporations and banking houses than in their own undertakings.

But all who have gone ahead with rapidity and who have mounted high in their ranks, have shown traits in the first weeks of employment, even as low-salaried clerks, that pointed unmistakably to their coming success.

124. LOSS OF TIME. These traits that indicate the future of an employe are distinct and marked. Let us see what they are and what they mean.

The first trait is interest. Does the employe take an interest in his work? If he does, he will show it during the second week more than in the first. A new broom sweeps clean. The only time a person of careless habits is worth much is at the beginning of a new engagement. After the new wears off, the real character is seen. "I have a jewel in that new clerk," said an employer to his partner. "Wait a week," was the reply. The new broom swept clean for about one week, and then was of very little value.

When the second week is begun, then look for the future of the employe. What does he care for his employer's business? He may appear exactly on time in the morning, or he may be on hand a few minutes before, and have made himself ready to start in at the exact time. Another employe will be at work always before the time.

The new man will be out of the office at the sound of the whistle at noon, or at the end of the day. Another employe may work up to the last minute. Still another may remain over time in order to finish something that is important.

When an employe comes at the exact time and goes at the exact time, he is likely sooner or later to come a minute or more behind time, and to go a minute or more before the time of departing; and, as he makes inroads on his employer's time, he will take advantage of the permission and lose a considerable number of hours in the course of a year. It is said that, if there were not rules and precautions made against this trait, the business would become chaotic eventually. Yet, amid all this lack of interest, there is one employe who never comes late nor goes early, but rather prefers the opposite habits. He is marked for a rise and gets it.

125. SINECURES. In the employment of the United States Government at Washington there are thousands of clerks of both sexes who are given short hours, with no real work to do, and who receive salaries wholly out of proportion to the value of their services. Some of them are paid as high as nine hundred dollars a year, and some twelve hundred, and others still more for work that would bring them about three hundred dollars in places where "value received" was the principle involved in the hiring and the rendering of services.

In fact, there are hundreds of high-priced clerks there, who could not do three hundred dollars' worth of work in a year if they were given every opportunity to do so; yet they receive a thousand or more. The newspapers in their competition for circulation, pretend that these clerks are underpaid, and start campaigns for an increase in their sal-

aries; thereby selling more papers and gaining in advertising value. This is the laughable side of the thing.

Despite the fact that these Government employes report to work at nine o'clock in the middle of the forenoon, and are released in the middle of the afternoon, formerly at four, now at a half hour later, with some time for lunch at noon, they would not come on time, nor remain their full time, if stringent measures were not taken to compel punctuality. On top of this farcical business, they are allowed thirty days' vacation each year, and another thirty days' absence if they do not think they feel well enough to work. In this unbusiness-like management of the country's work, millions of dollars of the people's money are spent annually; and the leaders of both political parties wonder why socialism is growing with such rapidity throughout this land.

These facts are cited to show to what extent employes are disposed to evade their duties when left to their own honor. In private business, such conditions would be impossible. But the principle remains the same. The majority of people who are well paid are not worthy of trust.

126. **THE INCURABLES.** You must know your employes. Leave them to themselves, and they will show what they are. Perhaps it is best to do this, so that you may weed out those who are unreliable.

Some employes object to being spied upon. One young man who knew that his every action was seen by private watchers, was glad to show himself honest, because it was the best policy; but another young man, who thought no one had an eye on him, was honest because of principle. "Honesty is the best policy" is not the same thing as "Honesty is the best principle."

It has always been said that a Government clerk was useless to any other employer. Few if any men will hire them after they leave the employ of the Government. The deadness of the spirit of fair exchange of services for salaries, will run all through their after careers. Thus bad beginnings remain bad all the time.

Lack of interest is shown by cutting off moments of time here and there. Disregard for little things will, if belonging to the character, show itself in about the second week. Something may be wrong that is so apparent that it is impossible to avoid seeing it; yet some employes will pass it by unheeded a dozen times, and would never give it attention if not instructed to do so.

In one instance a clerk who had started on his third week, saw a leaking water pipe and was near it repeatedly; but never gave attention

to it, nor reported it. The employer noted the fact, and one day afterwards called the young man to him and said: "Last week you saw that pipe leaking. You knew that it should have been repaired. But you did not take enough interest in my business to report it. I have hired people for many years, and I always find little traits a key to the future usefulness or worthlessness of employes. I shall not try to train you in my business. You will not succeed. It will be my time wasted." So the young man was discharged. Imagine any one of the hundreds of men who, beginning poor, have risen to the rank of the millionaires, letting anything escape their attention at any part of their careers.

127. PROGRESS IMPOSSIBLE. A college graduate accepted a position in the manager's department of a great industrial corporation, and gradually became acquainted with his duties. He was ordered to attend to certain matters daily, and it required some drilling to make these clear to him. At length he mastered them. They were not severe nor taxing on his memory. When it was seen that he fully understood them and could perform them automatically, he was given further duties. As he acquired new ones, he let the first ones slip from him one at a time. When he was called to account for the neglect, he agreed to not allow them to escape his attention again; but, after a few days, he let one go by, then another, and then others. This led to his discharge with these words: "If you cannot retain the first duties that are taught, you certainly could not rise to a responsible position with us."

Everywhere may be found employes who cannot progress.

Their futures are seen in their inability to retain what they learn. No matter how well they acquire their first duties, if they let any of them slip away, that is a sure indication that they have none of the elements of progress in them.

128. DISHONESTY. No employer desires a dishonest employe.

There are many kinds of dishonesty. The Government clerks in Washington are, many of them, regular attendants at churches, and are sincere professors of religion. They honestly believe they live up to the standards of honesty. The fact that they are not rendering full value for the salaries they receive, and that their attendance during working (?) hours, is forced, never strikes them as dishonest.

These clerks would not steal, as a rule, nor lie, perhaps; many of them are exceedingly conscientious; but they fail to see the incongruity of their conditions of employment.

They reason that if the Government is willing to give them princely salaries in return for very little work, they have a right to receive the money. But how about the overwhelming accumulation of tardiness and cutting of hours of attendance until they were forced to be on hand? How about the regular sick periods every year for which they receive full pay?

In the business of merchants, bankers and great corporations, there must be an affirmative proof of honesty before an employe is able to rise far. This proof is seen in many acts that do not bring to a test the thieving propensities, if any are present. In the old days they used to place decoy money and valuables in the reach of employes to see if they would be stolen, and watchers look on from places of concealment. This is done today in England, and sometimes in this country. A bill may be dropped, or a purse left in the hallway in plain view of a clerk. If he takes and keeps it, he is marked as a thief and soon is discharged.

This method is not needed in the systems in vogue now.

129. COVERING UP. Instead of direct evidence of the unreliability of the employe, the reverse is generally available under conditions that prevail today.

Small acts tell of the future value of everybody in employment.

In a hardware store a young man poured gasoline by mistake into a barrel that contained more than twenty gallons of kerosene oil. As he did it, he saw that he was observed by a boy who was employed in the same store. He knew that the mixture of gasoline and kerosene would be dangerous to those who used the latter oil in lamps; but he did not think there was enough of the former put in to make it serious. So he said: "Do not tell of this. Keep quiet, and I will not tell of you when you make a mistake." The boy replied: "I am not afraid to tell my boss when I make a mistake, and I will tell him of this."—The employer happened to be nearby, unobserved, and heard all that was said. He discharged the clerk, and the boy now is a partner in the business.

One affirmative act of honesty is proof in abundance of the absence of dishonesty.

Some persons are skillful enough to cover up their bad traits in this line, but such hiding lasts only a short time when the employer is alert.

One of the largest department-store systems in the world has, in its working management, a man now advanced in years, who was given advancement in a peculiar manner. When there was but a single store, and that small, this man, then young, was engaged in selling goods over the counter. He knew the quality and character of most of the goods

that he was selling. When customers made inquiries as to the qualities of the goods, he always gave them true information. One day a new clerk came to the same counter, having had experience in another store. He was extolling the virtues of some goods to a woman, who showed plainly that she could not afford to buy what she did not want.

The clerk first referred to could not endure this misrepresentation, and corrected the statements. The new clerk reported the circumstances to the owner of the store, thinking that the other clerk would lose his position. But the reverse happened. The owner placed more value on honesty than he did on the sale of the goods.

If your employe will wilfully lie to your customers, he will lie to you. One act is the key to the other.

130. INACCURACY. A surveyor engaged the services of several young men of good education who were to grow up with him in the business of city surveying. Two of them were disposed to let small variations go uncorrected. One young man followed after them and insisted on absolute accuracy. He was observed by the employer and remembered later on.

In one case where this exact young man was called to another part of the city, the careless assistants allowed a difference of a foot between adjoining lots to go uncorrected, and an expensive building was erected on one of the lots a foot over the true line. The owner of the next lot found out the error and compelled the party who put up the building to buy the foot strip at a price that was exorbitant. This case is a matter of record.

After a suit at law, the surveyer was held responsible for the whole expense, including legal costs. It was a burden to him. After that he never allowed any inaccurate assistants to work for him, but made a business of finding out their traits as soon as possible after engaging them.

The ultra-accurate young man became his most reliable assistant and shared in the subsequent lucrative business.

The point made is this: The one trait that appeared at the start in his career showed conclusively the future value of the young man. Such cases arise in all business employment, and need only a watchful eye to detect and reward them.

131. LITTLE MATTERS. Little matters are continually giving away the character of the individual. Attempts to cover up trifling defects that a slight effort to fix would soon end, are indications of the coming unreliability of an employe.

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These should be observed and a record made of them. Employers do not place enough importance on these signs of the future usefulness of a person. It is true that with training the faults may depart; but they show bad heritage and a weakness that is in the blood.

The disposition to conceal, to cover up, to hide, is a bad one and very little good will grow on such a trunk.

132. WRONG TOOLS. There are hundreds, and probably thousands of different tools, each having its uses and limitations.

Two excellent bearings on human character and its future possibilities, are afforded in the manner in which a person will select and use tools. In the consideration of these problems it must be borne in mind that a slouchy worker is always a slouchy worker. Despite the fact that a new broom sweeps clean and that a bad employe is at his best during the first week in a new place, the traits of cheap mental operations will show themselves in the hands.

One class of workmen include those who have had enough experience with tools to know what to use and how to use them from general principles, even when they are called upon to use a kind that they have never seen before. The leading rule is this: Each tool is suited for its line of work, and may either be damaged or do damage in other lines of work. Examples of this slouchiness may be found by the hundred.

A gardener of experience was engaged in a new place, and soon gave proof of the reason why he could not be trusted. He used a spade for prying up stones, until he had bent the tool backwards; he used a shovel then for the same purpose and broke the handle; he used rakes for pulling roots out of the ground, and removed many of the teeth; he used hedge shears for driving in stakes, and broke off one of the blades; and the employer let him run his course until there was but one healthy tool left on the place, and that was a heavy iron bar. Of course, the gardener had to find another employer.

133. INSTINCTIVE SENSE. Nearly twenty years ago we saw a man, then in his twenty-first year, who had been brought up in a city and had never worked. He had been an athlete, but city life had weakened his lungs, and his doctor told him to go into the country, work early and late and work hard.

He became a handy man on a place.

It was soon evident that he had never used tools and knew nothing of their nature. There were four sizes of wrenches. The kind of man referred to in the preceding lesson would have used the little wrench on big work, and the big wrench on little work, even after he had learned

what was the right way. But this city man, who knew nothing about tools, saw the sizes of wrenches and the grades of work possible. He realized in an instinctive manner the fact that great damage could be done by the wrong use of such tools.

He had hardly been started in his general work, when he took occasion to correct a laborer for this very fault; his contract calling for his management of everything on the place and the watchfulness of what was going on; all of which duties he expected to learn day by day. But his common sense told him that the use of a small wrench on a large bolt was unreasonable.

On another occasion, in trying to put a bolt-nut on the end of a rod, he found that it would turn a little way and then stop. A laborer started to turn it on the rest of the way with a large wrench. The city man saw instinctively that the nut-threads had not caught right, and he proceeded to get it off, examine it and start it right. Then he looked over the four sizes of wrenches, selected the size that he knew should go with that nut, and completed the work. The laborer would have stripped the threads and ruined the rod. This is a sample of the difference between the men who get on in the world and the men who are always grumbling at their hard luck.

The point is that the city man, without training or experience, had that instinctive knowledge of right and wrong methods that seem to be born in some and to be lacking in others.

In these two lessons we have presented two phases of the same subject. In one, we find the man who ought to know better, slipping away from what he has learned; in the other, we find the city man bristling with common-sense that is deducted from his own personal observation, where he has had no opportunity for acquiring knowledge.

The future of that city man was not hard to read. He was valuable to his employers; too valuable to remain long in any salaried position; and he rose rapidly to independence. The one question that remains is this: Can such instinctive grasp of common-sense principles be cultivated, or must it be inborn? In any event, it speaks of success ahead.

134. BREAKAGE. If you are seeking some one whom you would like to keep in your employ for a long time and give opportunities to rise year by year, you should not waste your own efforts breaking in people who are sure to be unsatisfactory. You should know that employers cannot do their own work on a large scale. You must depend on others. Your success is made or lost by the manner in which your work is done and your affairs looked after.

The selection of help for any work has much to do with your own

usefulness in life. It is by able assistants that great businesses have been built up and maintained.

Not all employes are users of pen and ink or the typewriter. Many must go out into the work themselves. It is not what they do, so much as how they do it, that determines their future value to you. One of the leading managers of a great enterprise always, on hiring new men, gives them opportunity to handle tools, implements and things that require some care. If they show carelessness and a disposition to break things, and do not recover speedily from that fault, their future is sealed as far as that man is concerned.

If they not only break such tools as they handle, but permit repairs to go unattended to, the fault is a double one. There is a negative and an affirmative tendency to let things go to ruin. One is not much, two neglects do not count heavily, but these breakages and unrepaired things accumulate, and the man who should have both prevented and cured the troubles, stands in the midst of his own accusers. Successful employers spend no time trying to build future aids out of that kind of material.

In addition to the traits already mentioned that point with unerring finger to the future of the individual, many others may be cited. But a few of those tests that are being made use of today in great establishments for selecting men to grow up in the business, will be referred to as we proceed.

Arrangement and order are very important at all times.

This universe is the result of thoughtful arrangement, and the maintenance of safety in the complex movements and intricate laws of the cosmos, may be charged solely to the law of order.

The instinct of orderly arrangement is of the highest value in any employe. The better minds have better executive bodies. The hands do better work in response to the higher grade of intellect back of them.

While the sense of order may be taught and may be much developed, employers will not take the trouble to drill it into men who should have been wise enough to acquire it themselves.

When this sense is clearly evident, it speaks volumes for the future of the employe. But when his methods are slovenly, then his future will fall down in the same way. He will be knocked about from place to place until he finds the world against him.

135. UNREST. A man who has found many assistants of the highest ability was recently asked what were his methods of determining the future value of those he employed. He said: "I do not attach much importance to letters of recommendation, especially if they

are too favorable. I look out for myself. If the man has any distinct fault that I believe is in the blood, I let him go. But if he is a man of seeming ability and faithfulness, I try to keep him unless he belongs to the class that are never suited. Some excellent men are of this class. They are honest and efficient, and they seem to know their value; but they are looking for something better some time in another life-work, as they may term it. Or if they decide to remain with me, they are uneasy and restless most of the time. I let them go."

Value of itself does not count everything.

A man may have just the qualities that the employer hopes to find, and yet be dissatisfied with one thing after another, while having no intention of looking elsewhere for a position. A case of this kind recently came to our notice. A man who was about twenty-six years of age accepted a position at a good salary with a business man; but on trial for a month. On the eighth day of the employment he approached the proprietor and said: "I do not like the place where my desk is located. Can I move it?" The reply came quickly, "No."—"That man will be asking for other changes right along," said the proprietor, and this proved true. He had no future.

Many men and women, as soon as they secure places, begin to study the "wants" in the newspapers. An employer who sees this trait can rest assured that such employes have no future for him. This habit of trying to find out what opportunities are offered elsewhere, is a bad one; for it makes a rolling stone of the person who indulges in it.

136. BE FAIR. The examples cited in the lessons thus far given in this Realm are intended to make clear the various traits that show themselves during the first weeks of employment. They tell a story that is full of meaning as to the future, and this meaning should never be ignored. It is better for both parties that the employment be cut short when it is young than that it should lead on to promises of permanent engagement, when that would be a disadvantage to the employer.

There should always be a fair equivalent on both sides. The wages should be equal to the work performed. Mental stupidity and lack of physical skill generally seek more than they are worth; and the unpleasantness of discharge in the future can be avoided by making all agreements trial ones only.

There is no harm in a trial test. If the employer does not wish to retain the other party, the period of the trial will end the contract. If both are satisfied, they can then either extend the trial term, or make further plans together.

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It is important that no employe should be paid more than he is worth. To prevent this overpayment, it is always better to keep clear of those who will not be able to give value received for their wages. A steady increase of the wages or salary is always advisable. But this should be earned. Incapacity has the most assurance.

137. **SHARING PROFITS.** The future business of the country stands today face to face with the threats of socialism. Unfairness is the cause for this. The people who work are divided into three classes. The first class includes those who are amply paid for their work. The second class includes those who do not receive a proper return for the services they render. The third class is made up of parts of these two, but include those who are discontented, no matter how well or how poorly they are paid.

It is the part of wisdom to let some other people employ that third class, as you do not want to come in conflict with them.

If you have any of the second class in your employ, you should retain those who are worth keeping and give them such wages or salaries as they deserve. This is a time when you cannot afford to permit real grievances among those who are compelled to work hard for their living.

One of the bulwarks of safety against the coming tide of socialism is the practice of pensioning faithful employes, and of sharing profits with them. The middle classes are ground between the two extremes. In the middle classes are the brains and sincerity of the nation. Whichever side holds their approval and friendship, will win in the end. Nothing could be more unwise than to mortgage your whole future prosperity by driving these classes to the nether extreme.

The time to meet such conditions is now. The future lives in the germs of the present.

138. **SIGNS OF TRAITS.** Social affairs have their place in the present study, for they are governed by the same laws, though differently applied.

A man is known by the company he keeps; so is a woman. It is one of the duties of every person to form an estimate of new acquaintances and to ascertain as much as possible of the future value of new friendship. Refined people are the best of all, whether they are educated or not. They are sensible or they would not know enough to be refined. Any man or woman of gentle qualities is able to form a true opinion of a stranger after a few minutes of conversation, as they always carry unmistakable signs of their traits.

If you are refined and care only for companions who are likewise

refined, the first step to be taken is to give enough opportunity to new acquaintances to unfold themselves. A certain woman says that she allows all needed freedom for this purpose. "I have had occasion in our town to meet new-comers who seek our friendship. In a locality like ours, it is not possible to draw social lines as in a city; but it is always proper to keep objectionable people out of the privacy of our lives. For this reason, when a stranger moves into town, I lose no time in making a call, and do not reduce it to a formal period, but extend the time as much as I can. Then when the call is returned, I keep the caller as long as I can without seeming to be urgent. By this means I find out all I need know at the start."

The old rule, that says if you give a man rope enough he will hang himself, applies in all cases of this kind.

Refinement cannot be assumed if the stranger is allowed and encouraged to do talking enough to draw out the signs of traits that will eventually appear in their full strength.

Other persons seek friends who are educated.

The same means may be employed to ascertain this fact.

139. MORAL TRAITS. The moral qualities are much harder to foresee from the first steps of a new acquaintanceship. It would not be right to give rope enough for hanging purposes in this matter. The better plan is to exert a contrary influence. But your own show of moral qualities will serve for a while to hold back the free activity of those in your new friend.

The only thing you can do where there is a foxy display of goodness is to take advantage of the first breach of conduct or evidence of not being right. Without giving offense, let the acquaintance be made more formal, but do not end it.

There is always some one act that paves the way for others.

The young woman or girl who is receiving attentions from a young man, should be quick to check any forwardness at the beginning. It is an old saying, that certain wrongs should be nipped in the bud. The bud is the advance event of the blossom.

This rule is effective when the young man, without right or encouragement, takes the hand of the girl; or even touches a part of it. Unless there are circumstances that would warrant leniency, the familiarity should cease at once. Coming events cast their shadows before. After other steps have been taken by the aggressive man, it is too late, or else too difficult to easily dispose of him. His character and purpose may be read by one act alone.

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The future of the relationship is controlled then and there by the other party, if she chooses to assert herself.

140. BEFORE MARRIAGE. Men who marry today, if they belong to the class of thoughtful suitors, are much more careful than their fathers were. The proportion of divorces is so great that it presents one of the hardest problems of the future. Love that once swayed men off their feet and judgment at the same time, no longer holds its charm over them, unless they are in their teens.

A man of thirty who had a small fortune, wanted to find a wife whom he could regard highly, but not love. Ten years before, he had fallen in love and was about to marry, when he saw the girl in a lack of preparation to receive callers; as she had been engaged in some very commendable housework. He admired her for her willingness to assist about the house in the absence of the maid; but he saw in her face the look of her mother. Now it so happened that this man did not like the mother's face. It had a look of the vixen in it that was repelling. When he saw the girl on that day he beheld, as he thought, the face of the future. He could not bear the thought of having to live close to that face all his life. In fact, it grew to be just the mother's.

Take the combination of fair youth, free from scowls, with powdered face, nicely arranged hair, attractive dress and a winning smile, and you have the side of the picture that the man thinks he is to secure. But reverse every one of these conditions, and you have a promise of the future. Catch a girl in an uncouth garb and a scowl, and you will know better what she will be in later life.

Future-seeing should be practiced before marriage.

141. THE PROFESSIONS. The time to save life's chief disappointments is at that point when they are in the distance and can be kept there. If you allow trouble to come too close, it will not fail to come all the way. If you plunge ahead thoughtlessly into any work, or any calling, acting on impulse only, you may spend the major portion of your life in regrets. By applying the rules of future-seeing, you may avoid these misfits in your career.

It is not always easy to see yourself as others see you. But you can see others and help them by kindly direction.

Some of these lessons have been devoted to the study of success in business and in investments; others to the study of cause and effect in the occurrences of life; and others to destiny in this world as predicted by influences that are plainly visible.

The professions call many men and some women.

While they are not the best and most secure avenues of success, they will be adopted as long as national life remains as it is today. Let us see what may be forecasted of them.

142. THE PREACHER. Thousands and possibly millions of people have consulted phrenologists as to what avocation or calling was best for a lifework. Here is a young man who is told that he possesses certain bumps on his head, and that they proclaim loudly that he is called to be a preacher. The young man's tastes do not run in that direction, nor has he ever been a speaker. In fact, he is shy of audiences and too bashful to face them.

There is another young man who does not consult the phrenologist. He is sincere in all that he says and does. He has done some speaking, and is now a member of a debating society, where he often talks. His sincerity, deep and full of conviction in all that he believes, is the mark of the minister, the pastor, the preacher, the clergyman. As soon as this quality or trait can be assured in any man, he is fitted for that profession if he cares for it, and if it calls him. But let him lack sincerity, and all the bumps that have developed on his head will speak falsehoods. This is certain.

143. THE JURY LAWYER. Another young man comes up for analysis. He has been known for some time as a good talker. He turns things over in his mind and sees what they are and are not. He is able to find almost anything in a statement that he is looking for. He can construe an assertion into something favorable or something unfavorable. He can juggle with facts.

By nature and in spirit he is of combative disposition, willing to fight with his fists or his brain. He is not afraid. Nothing causes him to tremble. Abusive language falls from him like water from a surface of oil. He is energetic and vital in all respects.

This young man is destined to make a good jury lawyer if he chooses to enter that profession. But he would be out of place in the ministry. He lacks that pure sincerity that the preacher must possess.

The jury lawyer is the product of qualities that would do harm to a gentler calling.

144. THE JUDGE. There is a young man who is able to digest a problematical thought and deduce the correct conclusion. He enjoys taking a train of ideas and leading them along a process of reasoning until they bear ripe fruit in their climax. Two ideas can be made

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to diverge from a common beginning until they are diametrically opposite.

He has been well educated in some university, and is a genuine scholar.

Not only can he draw ideas from a single parent stem into new lines of thought, but he can take any one idea and split it into two, and to these he can give new genealogical bearings until they bristle all over with their opposing forces.

He is also able to pick up any fact and make it a lesson in fine differences; this single fact being two facts in reality, and each of the two, being two more, and so on ad infinitum. He never deals a sledge-hammer blow at anything, but spins out long threads so fine that they are capable of making hair.

This young man is born to become a judge of a court of appeals.

He will be able to submerge justice under a tidal wave of technicalities.

145. REAL ESTATE. Another young man is before us. He is bright and voluble. He likes to surprise people by his vivid accounts of things, enlarging them to enormous proportions, adding embellishments that are creations of his fertile brain, and building hopes that exceed the fondest dreams of wealth or art. He makes his words strong and full of meaning. Nothing is small or weakly. There is an excess in all he says. Superlative degrees bubble over in his vocabulary.

This young man has a brilliant future in the real estate business. He can make a common lot of land loom up into such prominence that no other lot on earth has any importance unless you show an interest in it. Nothing he says seems improbable, although it is actually impossible from every standpoint of accuracy.

"My boy is a clever liar," said a fond father, "and I think I will make a lawyer out of him."—"Don't do it, my friend," said a neighbor; "he is cut out for an auctioneer." The real estate man is picturesque in his handling of facts; but the auctioneer hammers falsehoods into people's brains.

146. THE DOCTOR. We see now a young man who is sympathetic, kind-hearted, careful, studious and exact. He does not guess at anything, but wants to know the truth and to abide by it. He addresses people on the street with a cordial "How are you?" He wants to know all about their condition of body, and if the folks are well.

The keynote of the physician is sympathy and accuracy. If these

qualities are not found in the make-up of the young man, no amount of preparation will make him a naturally successful doctor. Each profession is based on some trait.

Before the medical profession is suggested as the lifework of any person, there should be a careful analysis of his traits. Learning never stands in the same rank with accuracy. There is a wide difference between the two qualities. A man may know much and yet be inaccurate in his use of what he has learned. Of course, the more a physician is educated, the better it is for him and his patients; but cures are not effected by knowledge alone.

147. **THE DENTIST.** Here is a young man who has very careful nerves; they are not erratic and jumpy; they do not twitch and make the muscles perform crude motions; but are steady, calm and yet full of vitality.

If the nervous system is dull, it lacks energy and magnetism that must be depended upon by the dentist.

The real basis for this profession is calmness of temperament and steadiness of nerve. Added to any trait for any profession, there must always be the liking for that calling and the general fitness for such a life.

148. **THE REPORTER.** Now comes a young man who beholds the world-wide love of gossip. He peddles accounts of doings and adds to them with each step of progress until they outgrow the facts. He has but one mission in the world, and that is to make people wonder as he tells them monstrosities. He never likes to leave them until he thinks they believe what he says. He does not care, if, after his back is turned, they say, "Well, we will be blowed, but he is the worst liar that ever walked on two legs!"

So he goes about from place to place and from person to person.

In the village he is known as the village liar; in the town he is known as the town liar; in the city he is known as the city liar.

It would be exceedingly poor judgment to send the sympathetic man into newspaper work. It would be equally bad judgment to encourage the sincere young man to join that profession. The auctioneer and the real estate dealer ought, on the face of things, to be candidates for the newspaper profession; but they deal only with property, while the reporter deals with persons and their private affairs. He is willing to allow his brain to be used as a sewer, and this gives him a claim royal to his lifework.

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149. THE TEACHER. Now approaches a young man who loves books. He reads only those that enrich his mind. He selects the most useful works for perusal. He is not cranky, nor nervous. He holds himself with good self-control at all times. He is dignified and yet gracious.

The basis of the teacher's calling is a desire to study even after being prepared to teach. It is a long and endless journey that seeks knowledge. But he must be able to make his facts clear to others. This is a second trait of the necessary class.

He must be always enriching his mind.

He must know how to impart his knowledge to others.

Then he is ready to teach, if he is master of that great virtue, self-control.

150. THE ORATOR. One more young man comes along. He has a large mouth and a strong lower jaw. His voice is deep and full. He talks less in private than he does in his debating society, where so many of the best orators have been graduated.

You can see the difference between him and the man who was fitted for the jury lawyer. The latter talked all the time. The orator is more ponderous. Mere talking and shouting fellows are not necessarily made for the law, and certainly not for the rostrum. The street corners have eloquent loafers, who can out-talk even an auctioneer. They are nothings.

We never see a young man with a strong lower jaw and a goodly sized mouth, but we want to step up to him and suggest that he become an orator. Some people think that orators do not win great results in the world; but real orators are the kings of men. This has always been the case, and always will be.

Of course, an uneducated man should not try to become a speaker, but the large-mouthed and full-jawed men have always been well educated and of strong personal power. By this we do not mean to have it inferred that a large mouth and a firm jaw and are results of education; but the fact seems to be that men so endowed physically, have the brain impulses that create the desire for an education. Brain and face are always in harmony.

151. THE SCIENTIST. One more young man comes along, and we find him of an exact mold of mind and of personal habits. He likes to know the cause of things and the weight of truth that attaches to every occurrence in the world. He never reasons, nor deduces conclusions, for he is opposed to such liberties. He is truthful and careful. He will not believe anything he sees for fear he may be wrong, and he

will not assert that anything is so or not so, for the same reason. To his mind there is nothing certain and never will be.

He enjoys a discussion of negative conditions—those that disapprove all the beliefs of the public. If he can tear down any accepted theory, he will be happy endlessly. If he writes on any subject, he gathers every assertion that he can find on the matter, and points out the improbabilities that surround them. He is the agnostic of facts, but never the mis-stater of them.

He is eminently fitted to become a scientist, or a savant.

152. PHILANTHROPY. There is a profession that is not exactly a profession, but that calls for men and women of a fitting calibre in order to enter it.

Here we have a young man who is entitled to this honor. He has money of his own, or knows how to get at the money of other people In any event, he spends money quite freely.

He does not go far enough into the inquiry of the channels by which he sets money in circulation, as his duties end at the beginning. All he cares for is to ascertain if any persons claim to be unfortunate, and if so, he delivers the money to them. This kind of work has been going on a long time, with the result that we have an idle element in our national life that is growing every year.

He does not find the real people who need help, for they are not demonstrative. He does not know that it is possible to save valuable lives by discrimination in giving; he thinks that the spirit is all there is to philanthropy.

The professional giver is almost as much of a nuisance as the professional beggar.

The true dispenser of charity hits the mark often; the philanthropist hardly ever.

153. TRAINS OF EVENTS. Everything that happens is the result of some act that preceded it.

This is the most wonderful thought.

It holds the same relation to the past and the future that a line of ancestry and posterity holds to its origin and destiny.

You are the offspring of parents. Your line has never had a known beginning in the past. If you have no children, you are the last of a line that began in the mists of a far-away era of which we know very little. If you have children, your line will progress onward until some generation ceases to bring forth offspring. Thus your line may be cut off in the future, but never in the past. If the race goes on for thousands of

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years, some lines will endure that long; but a peculiar fact is that in every generation millions of people are childless and as many lines are ended forever. Still the race goes on.

As long as a person lives on earth, there will be constantly occurring series of facts. No fact originates of itself. For this reason one fact is the cause of its offspring, and we can read the species ahead by knowing the kind that we behold in the present. If two individuals of the human species marry and have offspring, we can safely predict that they will belong to the human species. We know this fact ahead.

Traits are acts stamped as habits in a man or woman. When they manifest themselves, it is easy to see that their progeny will be of similar species.

Thus every trait is a notice of the coming unfolding of the individuality in a person.

These signs never fail. The habit of observing them and of translating them is an easy one to acquire, and will bring great satisfaction to any person who cares for such master-skill in reading human life.

It seems that successful men are compelled to adopt and to cultivate this habit of future-seeing.

154. A NATURAL FACULTY. Every act, no matter how small, has a meaning.

People do not stop to think of this fact. But trifles light as air, as the poet says, tell what is coming. Detectives depend on the smallest things for their clues. The right kind of a detective can unravel anything, no matter what it is or how hidden may be all the circumstances. That work reverts to past events. We are dealing with future happenings as indicated by present facts.

The scent is a natural faculty. The habit of using it grows rapidly when stimulated by active effort. It is dormant as a faculty in nearly all men and women today, but is alive, although slumbering. If you can ascertain what it is and its value, you can easily put it into operation and thus bring back the most useful talent in the gift of nature. If you proceed in the right way to revive it, you will gain advantages over detectives, who stumble by accident on its trail.

The law is this:

Every act, however slight, has its consequence.

In another version of the same law we find it stated as follows:

Just before every act of the mind or body, there is a slight preparation of which the individual is unconscious, but which may be seen and understood by persons who make it a business to pursue such lines of investigation.

155. CONVERSATION. We will not follow out all the instances of the law stated in the preceding lesson, as they are innumerable. All that is required here is to show what is meant, and how to detect and make use of coming activities on the part of other people, so that we may be guided in our own conduct.

In business relations it is sometimes very necessary to know when the people with whom one is dealing, wish to take part in the conversation. There are times when you should not hold all the stage to yourself, as the saying goes. It not only irritates, but repels, others to cut them out of their share in the talk. Yet the business man who has only half made his position clear, needs to finish what he has begun to say, and should not be deprived of the opportunity.

Some facts, half stated, stand forth in a bad light. Other facts, over stated, burden by too much explanation.

The successful man of tact is always the successful man of affairs. While he may not wish to seem impolite or rude by forcing some one to listen to him, he may realize the necessity of being fully heard before he gives up the floor.

The best men in business life know exactly how far to go in their adoption of this rule. They are able to remain silent while the other party is silent, and thus they seem not to be aggressive and selfish in monopolizing the conversation. But they know just when the other party is about to inject a remark in the talk, and they prevent it if it is important to do so. There is something that always tells when a person is ready to speak.

This trifle is lost on most observers, but can be noticed by any one who looks for it. In nine cases out of ten, it is a clearing of the throat. The sound is so slight that no one would hear it unless on the hunt for just such a signal. The one who makes it does not realize that it says in effect, "I have a remark that I would like to make now."

By learning to watch for this signal, any person may control a conversation in such a manner as not to give offense, and yet to enable one to retain the master hand all through, and this is more important at times than it seems.

156. SOCIAL FUNCTIONS. Social intercourse is a lost art, except with those few men and women who possess an instinctive tact. It is not enough to be able to talk; others should be given sixty per cent. of all share in conversation at social functions, or at small entertainments, or in calls where only two may be present. The manner in which you control the chatting, if it is only that, or the more dignified talk,

determines the success of the meet; and all persons in society wish to be regarded as successes.

It is not the money you have or spend; it is not the lavishness of the reception; it is not the novelty of any part of it; but it is yourself that can make or mar any function, whether you are host, hostess or guest. You come in contact with people only through the art of conversation. There is no other way.

The rule is to see that all who are present, do their share of talking. There must be no one there who is a mere listener, for that is the sign of a boor.

On the other hand, there must be no one present who does all of the talking, or most of it.

Between you and one other person, when no one else is in the party, the rule is that you should do forty per cent. of the talking, and the other party sixty per cent. If you talk too little, it is a mark of disrespect; if too much, it is a mark of bad breeding. But you will ask how it is that you are to do only forty per cent. of the talking, when the other party is following the same rule. The other party will not know of this exact rule; but if she does, then divide the talking equally as near as possible.

If there are three persons present, let the talking be divided into thirds, and so on; remembering that the host or hostess, or whoever is in charge, must see that all take their part.

In carrying out this most important matter, it is necessary to know whether a person present is about to speak. There are cases where first words are spoken and cut off by some noisy voice. But in most instances, there is only the effort to start, and this is detected by the slighest signal, generally a clearing of the throat. Then it is that interruption should be allowed, and the person should be led on to make the remarks that are intended; for it is a fact that others who do not notice the effort, will go right on making themselves heard.

Tact is required, and will succeed.

In courtships, or in visits made by persons who seem slow to speak, or embarrassed, the tactful party is able to effect wonders in making the other feel at ease; and yet this is accomplished by methods that are not bold.

Study those who are present, and make yourself familiar with each turn in the conversation.

It will pay, for charming manners and lovable qualities are contained in such alertness of mind.

157. ON THE WITNESS STAND. Every lawyer who has had extended experience in court trials, knows the danger of letting his own witnesses do too much talking, or of letting opposing witnesses get the whiphand in the examination.

When exact answers are wanted for exact questions, the voluble witness must be held in check. A lawyer wants to know a certain thing. He asks for all he wants. He does not wish his witness to tell the story of his life. But most witnesses, under the stress of the trial, get the idea that the more he tells, the better it will be for his side, so he takes advantage of every fraction of a second to add further remarks. The lawyer cannot afford to stop any remark after it has been begun, for the other counsel will make a point that the witness is being choked off, and should be allowed to finish what he has begun. It looks bad to court and jury to cut off a remark that has been begun by your own witness.

Yet such remarks have often ruined cases.

The question is entitled to a reply that is wholly responsive to it, no more and no less. Lawyers who wish to seem fair, allow apparent time for full answers; yet the skillful ones are quick to detect in the motion of the throat the coming of further remarks from the witness. To offset this, instead of allowing any sound to be actually made, the lawyer asks his next question. If you ever visit court rooms, it is worth your while to study the methods of the best lawyers as compared with the crude ones in the handling of witnesses.

On the other hand, when you are cross-examining the witnesses on the opposing side, you may often wish to lead out the witness into a volubility that will give away some inner fact not yet known to you. It is an old saying that, if you will give a man rope enough, he will hang himself on the stand, figuratively speaking. The witness, after answering your question, may be about to add further light and check himself. There will be that tell-tale movement of the throat which is made by the larynx about to utter a sound. You see it. You want the witness to go on talking. He is subtle. He stops. You say to him, "Go on, please. You started to say something." He believes that he has started, and generally makes the further remark.

Applying the same rule in the reverse way, you can detect when he is about to speak further at a time when you wish to check him, and you are quick with the next question; but not apparently so. Ease comes with experience.

158. THE PRACTICED EYE. Women possess a remarkable instinct, which is a form of future-seeing. The husband is open to

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flattery, if not too heavy, and to tears, if not too common; and he responds to the demand for funds thereafter. Of course, many husbands see through both flattery and tears.

But the wife reads a man like a book.

When he has been doing wrong, then he is kindest to his wife on their first meeting thereafter, unless he is naturally brutal. When he intends to get away for the evening, he comes home to eat, and has some fine things to say that he believes will put his wife in a good humor. Thus, "You are getting prettier every day. By the way, I must not forget your coming birthday, Nellie."—She does not even look up, but says, "Where are you going tonight, William?"—"How did you know I wanted to go anywhere?"—"By your unusually good humor."

Men and women both are prone to pave the way to some favor or leniency by methods that are easily forecasted by an experienced mind. Yet some persons are caught by such methods. Be careful to analyze every change in the usual manner of your wife or husband.

An increase of the smallest muscular actions of parts of the body will denote a desire for some change in the run of events. When a visitor is being retained longer than he or she desires, cultivated manners will prevent any exhibition of unrest or a wish to depart; but the practiced eye will note small motions so very slight as to escape attention. People who are not left free to go when they feel it necessary, do not seek business relations or companionship in the same direction again.

But these trifling activities often betray a person. Detectives follow the eye of a suspected person to see where it leads. The location of concealed property that had been stolen has been discovered by such methods. The scene of a murder is often revisited by the guilty party many years after the crime. This fact is known, and long waits have been kept for such return. There are a number of cases where the murderers have been seen to return to the place, dig up ground, or search in dark woods for concealed weapons, and so confess their guilt.

Persons in trouble give themselves away by slight motions of small muscles.

Children can be read like books through similar activities.

Guests need attention when in houses strange to them, and they rarely ever announce the fact. It is the duty of host and hostess to know such needs. Skilled minds can read the meaning of unrest and movements too slight to attract general attention. Thus a man who had been invited to spend a few days at the country home of a banker whom he had known during his young manhood, had been chilled by the drive through the open land, and needed to make himself warmer as soon as

possible by putting on heavier underclothing. He was subject to colds and was afraid to remain on the piazza, where he was being introduced to some friends. He did not like to say anything. A certain unrest was detected by the hostess, and this she read as meaning that he wished to get indoors and to his room. She cut short the piazza greetings and had him shown at once upstairs; for which act he was grateful.

159. THE MOUTH. Did you ever watch the lower jaw of a person?

When it is held tightly to the upper jaw, or when the teeth are set, the mind is in conscious control of the faculties. When the lower jaw begins to part from the upper one, the mind is gradually losing control of the faculties. This loss is only temporary at times; but may be permanent, as when a person is dull or foolish, he goes about with the mouth open.

In telling a story to your friend, if he listens with clinched teeth, he is not interested or absorbed in it. If his teeth separate with the lips closed, as is often the case, he is deeply interested. When the teeth go still more apart, so that the lips must open, he is wholly absorbed.

If you will look about in a theatre during a tense part of the playing, you will see that most of the audience have their mouths open, even when the action is most depressing, as when it is most exciting. The open mouth merely indicates the degree of absorption, no matter what the cause may be, or the nature of the influence in control.

Authors of plays can generally tell the future success of their production by the manner in which any play is received on the first night. The promise of success is seen in the fact that open mouths are universal in the audience. When few only are open, the hope is slight. When all are closed, or nearly all, hope is dead. In one of the most intense situations, photographs have been taken of the audience during the flashlight made in a storm scene, and not a mouth was closed.

By a more careful study of this law, the future can be read with almost exact certainty.

Juries can be read in much the same way. In many cases of great import, no limit is made as to the time of the final addresses. But it is always sure to be long enough in any case, as no judge desires to lessen the chances of securing justice. Whether or not justice is obtained through eloquent appeals, is an open question.

Sympathy is one of the agencies by which a juryman is induced to assist a defendant. In civil trials, belief is sought by a series of statements and arguments that win the convincing minds of the men in the box.

When a lawyer rises to address a jury and he finds all twelve men with closed mouths and set jaws, he should know that they have made up their minds. If all are for his client, his address will do no good. If all are against his client, he does not stand one chance in a thousand of reversing their opinions. He is up against fate and is helpless. There have been cases where one or two of the men have been on one side and the others on the other side, each with set jaws. He is able to unravel the mystery by some striking assertion that will so rivet their attention that they will relax their determination and give a sign of what they intend to do. This was done by a lawyer of eloquence who had been induced to study the jury under the present method of reading them. As he rose to go to the place where he was to make his appeal, he turned and said, "Those twelve faces are all set. Which way? I cannot believe they are all against me." A brief bit of writing was given him, on which he acted. Turning to the judge, he said: "If your honor please, I do not think I will address the jury in this case. I am satisfied they have made up their minds, and that no word of mine can change their opinions. My client has a just cause, but has lost it."

As he said this he looked carelessly at the jurymen. Seven of them at once half gasped, their lower jaws dropped visibly. "But," continued the lawyer, "my client has paid me to go through the trial and I will do so. I do not want him to think I am untrue to him. I know the case thoroughly and I know positively that he is in the right, but I have been outgeneraled by greater attorneys, who are able to win by methods that I have not yet learned." He went on in this hopeless way and told the jurors that all he was trying to do was to discuss the reasons that led him to know that he was on the right side of the case. —"We are often sure of winning, when we find ourselves crowded by the rules of evidence into a position where we cannot get all the truth before the jury. These rules of evidence were made hundreds of years ago," he said with awful emphasis, as his voice rose into indignation. "But we must abide by them. This court cannot change them, and we cannot blame our more skillful friend on the other side for taking advantage of them. Yet you want the truth, do you not?"—One more mouth was opening slightly; there were eight now with him.

His use of these laws of future-seeing was to know when to stop. He read the future of his client's cause in those opening mouths.

160. OBSERVATION. The lessons that have been presented in this Realm are intended for mental digestion, in order that you may form the right estimate of human nature in your own mind, and your conduct may be governed accordingly.

It is always possible to read the future value of any person in the passing events of the present.

Look in review on the traits of employes; nothing can be surer than the facts which they point out as they show themselves. It will be worth your while to make a list of all the traits that we have mentioned, and to add to them any further ones that have been observed in your experience as you have dealt with people.

Learn to observe.

The detective is called upon to read the past from the present. Clues are found, and they point backward. Any crime as well as any act leaves its clues; some evidences are sure to come to light if the right kind of a detective is at work on the case. But he must be one who has been in the habit of observing the connections between one set of facts and another.

He looks backward and tries to reveal the past.

He works from connecting facts.

We look forward and read the future; and we also make use of connecting facts. When once the habit of observing the importance of any fact, any act, any word, any trait, is begun, it will grow rapidly, and you will be richly rewarded by a splendid unfolding of your own mind.

IN THE REALM OF VIEWPOINT

THE FIFTH REALM

LESSONS 161-200

161. SPAN OF LIFE. Having dealt with human life in its span of activities, we come now to something far more important.

Between the hour of birth and the hour of death, life has its duration. All that attaches to one human being's existence is summed up in that period.

If you could take a pole that was fifty miles long and lay it on the ground as one continuous log, and mark off every foot of that fifty miles with a deep, well-executed line, you would have a vast number of lines. Between those lines you would have spaces, each twelve inches in length.

Now look at any one of the twelve-inch spaces. It has a line to one side of it, and that we call the beginning; and it has another line at the other side of it, and that we call the end.

Go to the middle of that fifty-mile pole and find, in your imagination, a section twelve inches long, marked off by a line at one side and a line at the other side, between which there is a space of twelve inches. Each section is a human generation.

Yours is somewhere between the beginning of the first mile and the ending of the fiftieth mile. That is your span of life. Of such a span is the generation before you, and the one after; and all that have come or will follow. Each has twelve inches on the long pole.

162. ENDLESS GENERATIONS. In order to understand the value of your span of life, take a walk of fifty miles, beginning at start of the first mile of the pole, and ending with the last mile. If you

can walk ten miles a day, you can compass this in five days.

Pay full attention to the first section of twelve inches in length that is found at the beginning of the first mile. Study it. Think who lived in that generation. Ask yourself the question, where, now, is the life that came and went then?

Then look at the second section, and think again of that newer life that followed the first one, and ask yourself the same question. So proceed along the whole pole. It will take time. When you have traveled for nearly fifty miles you will realize that many generations have come and gone ere your time. Right close to your span, hardly more than four rods back, is the span of Noah, of the patriarchs, of old Adam and Eve, and of the earliest men and women of history and tradition. The surprise is that they seem so close to you on that long pole, and yet so far away when you read of them.

Look ahead but a few rods, and you will have an age so near on the pole that it will take but a few seconds to reach it, and so far in history that this era will seem like a half-forgotten antiquity when those coming generations read of us.

163. **ONE SECTION.** Any one of those countless sections may be looked into. Perhaps it is well to glance at your own. All that has been presented in this course of training, in the one hundred and sixty lessons of the four preceding Realms, relates to one span only, one section of twelve inches in that fifty-mile pole. And what does that limited space embrace?

There seem to be countless sections, even countless thousands of them, yet each section, small as it is in the estimate of the whole, is nevertheless a long and eventful one for its possessor. It embraces birth, infancy, childhood, youth, maturity, decadence, old age, senility, death, burial and forgetfulness.

It includes the sufferings of the mind and body, the struggle for existence, the hope built in youth and exploded in age, the loss of loved ones and the inevitable yielding to the sweep of time. In most ages, it involves an endless career of brutal cruelty, horrible crimes and a wicked battle for advantage, won at times by might of strength, and now by might of mental cunning.

In this age of a better civilization the section now reached in the endless line of generations is contained in the first two hundred lessons of this study. They begin at birth and end at death, but do not lift the lamp upon the scenes yet to be enacted.

This distinction is important. We can see the future of the child that is left to our care. We can see our own future in the struggle to wrest

knowledge from the years ahead of us. But these glances ahead pertain solely to one generation, and relate to life on the earth.

If the existence of this planet cover so vast a scope of time, and one generation, or one span of life, covers so slight a lapse, then it is fitting that the relation of this tiny section to the giant period of duration should be studied and some knowledge secured of its meaning and purpose. No matter how well a person may live, no matter how grand the career may be, no matter what degree of success may be achieved, if this little fragment of existence is the beginning and the end of the individual, then that fact should be ascertained by proofs that leave no doubt of the assertion. On the other hand, if the life on the earth is a part of another life after death here, then that fact should be reached by a line of proof that cannot admit the least doubt.

Future-seeing has been shown to be useful in the highest degree, in fact the greatest of all the faculties and powers that apply to human life; and its limits to the span of existence on earth would of themselves be worth everything if there could be no other use for the gift. To shape the career of the child from birth is very important; and to see ahead all through the years of life in this world, is also exceedingly important. But no sensible person is willing to lay down the torch this side of the grave. Light ahead is wanted. Can it be found?

164. THE POSITION. Knowledge is not always what it is claimed to be.

When we read the history of the world we are supposed to secure a knowledge of the chief events of the past; but we secure only what the historians believed to be the chief events, or what they wanted people to believe. Thus the history of a great civil war may be written by historians of both sides of the controversy; and, while their supposed facts may seem to be equally well sustained, they do not agree.

It is probable that not one assertion in a hundred in the best histories is approximately true.

The reason of this inaccuracy is that the historians were not in a position to know the truth. All knowledge, therefore, must start from the true position.

A farmer may be successful in his avocation of tilling the soil and making it productive; but a banker cannot step from his office to the plow, nor can he direct the affairs of the farm from the bank. It is true that bankers often try to conduct farms by the aid of books of information; but they always fail. Natural ability, misplaced, reaps disaster.

The standpoint of a true position, having its bearings on the source

of knowledge sought, is always necessary before we can hope for success in any line of investigation. The greatest minds that ever lived might deny the facts taught by other minds of gigantic power, and the denial, if based on the sources of information furnished by this earth, would have no value; just as the existence of a supreme government beyond the earth has been denied by persons who have never been five hundred miles from the place where they were born.

165. SELF-EVIDENCE. Serious business is ahead.

Methods never before adopted are now to be employed to bring us into possession of the facts, and we are to make all proofs self-evident as we take each step of the way. This is a large promise, but it is to be fulfilled to the letter.

It is cruel to speculate on the future life, if there be such a life to come. A theory is not only useless, but is tantalizing to the hungry soul. Yet in every age since first man was able to think on such things, the leaders of human thought have filled the minds of their followers with all kinds of belief and theories, all mere speculations on what is ahead. The result has been a chaos of hopes and a vast medley of disappointments.

A fact is self-evident when the average mind is able to see its existence as clearly as the mind that is highly intellectual.

A law is self-evident when it defies on its face any and every possibility of contradiction.

There are some facts that are self-evident truths.

There are some laws that are equally self-evident processes of operation.

Such facts and such laws alone will we use in this study. All speculation and all theorizing will be avoided. If we cannot arrive at definite results by the self-evidence route, we will not proceed. We admit that this is not the usual method of giving instruction; in fact, it is most unusual; but it is demanded in this age and on this great topic of future-seeing.

166. THE TWO COURSES. What is known as faith is the basis of all religion.

It is not our purpose to belittle the usefulness of faith; but it is only faith at the best. That it does not have staying powers in the majority of cases, is well known. Absolute faith in a sane mind is a wonderful trait; but the setness of some of the weakest minds on earth in their beliefs is as far from true faith as obstinacy is far from mental strength. The weakest minds are the most obstinate. The strongest minds are

the most flexible. Setness of belief is never akin to faith. The latter is broad, far-reaching, deeply convicted and wisely founded. Faith without knowledge is useless. It is blindness.

These thoughts are presented at this stage because they have a bearing on our work ahead. The "I believe" people accept what they are taught, as the starving child eats whatever is fed to it. But this is no longer an age of belief. As fast as the old set minds die off, the newer regime is rapidly taking their places. It is no longer possible to prove theories by quotations from books of religion. We do not reject any such book, nor do we attack any creed; but we look to a higher law than that of belief or faith; and that is the law of self-evidence.

The fact that we are enabled to reach conclusions without reference to any creed or dogma of theology, and that our course proceeds wholly independent of all church methods, does not imply that we disbelieve in religion or theology. This distinction must be understood. We do not wish to be misunderstood. The difference of the two courses is this: We make our proofs by self-evident facts and self-evident laws; while faith and theology make their supposed proofs by quotations from the good book. The latter course has failed to move the major part of humanity. The self-evident course is bound to convince all.

167. **THE VIEWPOINT.** Having shown the necessity of seeking knowledge from the position that alone is able to reveal its source to us, we will now proceed to that position with reference to securing the great facts of the future.

This is called in the present work, the true viewpoint.

A viewpoint is a position from which all things are understood.

The business man sees life, religion, morals, the standard of living, the rules of society and all his present and future plans and hopes from the viewpoint of his mercantile affairs. It is rare, indeed, that his gaze goes beyond. But if it should, it would radiate out from his office and be held in leash by the power of commercial attraction.

The artist has his own veiwpoint. It is broader than that of the business man, is less practical, and more enjoyable. Disaster to the merchant would empty his heart, while to the artist it would only arouse it.

The woman who works in the kitchen is closed in by four walls, and her heaven is found in weekly periods of relief, when a small part of the outside world, a parlor, or a theatre, gives her the stimulus to perform her duties faithfully.

The religious devotee sees a narrow, lonely, undeviating road leading through this life to an indefinable terminus. His viewpoint excludes all that is attractive in this world, and ignores all the facts beyond.

168. THE ANT-HILL. Most persons have never been five hundred miles from home, hardly a scratch on this globe; yet when it is remembered that this earth is but a tiny grain of sand in a shore of almost endless drifts of sand, the thought must become foremost in the mind that the viewpoint is not here. Take a grain of sand, if you will, hold it in the palm of your hand, imagine it to be this earth, with a circumference of twenty-five thousand miles, and try to find out how much of it would be covered by a journey of five hundred miles. Try to find your office on it, where all the struggles and worries of life weigh you down.

The earth is one world in the solar system which holds a number of other worlds under the sway of the sun; and there is planet-dust in abundance throughout the system. All together make up one family in the sky. This family is given a part of space all by itself. Every star that shines, and there are millions, is the head of a family far away; so far, in fact, that the distance is inconceivable. It can be measured, but is so vast that the human mind staggers under the thought of it.

These lessons will show that every family in the sky is of the same material as our own sun family, that all are related, and that distance is not difficult to overcome, even though its vastness overwhelm the mind of man for a time.

If you study an ant-hill and never look beyond, you will be a citizen of the ant-hill; for what a man thinketh, that is he. If you look up from the ant-hill and see the fields about you, a broader nature will take possession of you. If from the fields, you look to the forests and valleys, the mountains and seas, and far across the main to other lands, your viewpoint will be greatly shifted, and you will no longer be a citizen of the ant-hill.

169. THE GRAIN OF SAND. This earth is a grain of sand. How many men and women on this grain of sand think of the great drifts of other sand that fill the sky, of the worlds beyond, of the galaxies, the nebulae, and the varied array of heavenly wonders that make up Cosmos? If you have never been five hundred miles from home, and some day make a long journey, say to another continent thousands of miles away, you will have a new viewpoint. If instead of measuring life from the narrow walls of a room, you view it from the wide expanse of the whole earth, you will think differently from what you have always thought of life and earth. Now if you could make up your mind that this Grain of Sand on which you live is a very small part of the sky, and that operations are going on elsewhere that

almost wholly ignore this small world, you would seek a new viewpoint.

If you think that the earth is the centre of the universe and that man is the chief purpose of creation, you will be like the ant in the ant-hill, who believed that his little hill was the hub of the universe, and that he was the climax of existence. He never sat on the top of his hill and looked off. He was never five hundred feet from home. To him the ant-hill was a mighty mass of matter; to man this earth is a large world. But the great operations of the universe are taking place in another part of the sky. New worlds are being born, new suns are coming into existence, new systems are forming, and all is life, swift, thrilling, omnipotent.

There is where you want your viewpoint. There is where your mind should place itself and take in the universal plan, in the very centre of Cosmos.

It is wrong to look from this earth, this Grain of Sand, out into the sky, for your mind will be controlled by the smallnesses, the worries, the struggles of this life. Rather throw your whole mental power into the centre of Cosmos, there take your new viewpoint and then give this earth its just rank in the sky.

It is merely a Grain of Sand.

Compared with the rest of creation, it is so small that its absence would no more affect the great universe than would the loss of one fine particle taken from the beach affect the shore.

170. **THE SAND WORLD.** We who are alive dwell on a Grain of Sand.

Viewed with human eyes, a grain of sand is very small. It all depends on how we see it. There is a man in Philadelphia who has a most powerful microscope. Some years ago he took a grain of sand from the shore near Atlantic City, and he actually carried it away with him. He was not charged with theft, nor with trespass on real estate. The beach remained just as large, and its miles of length contained just as much sand, less this one grain, as it had contained before, except that each tide washed some of it about.

But without reducing the sand mass at the shore, he silently carried the one grain to his laboratory, and there placed it under a very small microscope at first. It appeared like a great world, so full of variation that it required weeks to study it. After a while he placed it under a more powerful microscope, and now he could see a still larger world. At length, after months of study, he placed the grain of sand under

one of the greatest magnifying powers invented by man. That was years ago, and ever since that time he has been engaged in making maps of the grain of sand, and he finds that it contains hills and valleys, mountains, peaks, abysses, canyons, upheavals and depressions, all as impressive as those on this earth.

He says that if a race of men suited to the grain of sand were to appear on it, they would have as large a world to live in as we have here, when comparative size is considered. Because of this fact, many deep students have come to believe that, after all, this earth is only one grain in the hands of some greater man who is as invisible to us as we would be to dwellers on a grain of sand.

Here arises one of the common problems of philosophy, and it is necessary that it should be settled one way or the other by proofs that are established; for as years come and go men will argue both ways on the subject. The whole matter will be thoroughly studied in the later pages of this work.

At this stage our purpose is to show the littleness of the earth on which we dwell, as compared with the general belief that we are in the centre of creation.

171. **MICROSCOPIC WORLDS.** Relative size means everything. It means clearly that, if there were millions and billions of people on a grain of sand so small that it is wholly unimportant to our gaze, they would seem as great to themselves as we do to ourselves; and their grain of sand would appear as vast a world as our earth seems to us to be.

Thus there may be countless peoples, tribes, nations, activities and generations in that tiny bit of sand; just as there are on this planet. To us those people would be insignificant; yet to themselves they would be all-important. They would plan and worry, fight and make peace, win and lose, be born in pain and die in suffering; all just as we do, and life's problems and struggles would be just as serious. They would have elections, politics and graft; the rise and fall of governments; trials in court where defendants would tremble in the dock; and all the business of existence.

Many savants believe these things to be true. Many learned men have written on the subject and brought forward theories to sustain the claim that no object is too small to exist as a separate world. One of the lines of proof is the well-known fact that our own earth is really less than a grain of sand in the mighty expanse of the universe. But we must analyze these claims and secure the truth.

172. **FIRST EXPERIMENT.** You are to make the following experiment.

Go to a heap of sand, the biggest you can find, and take one grain from it. If you are at the ocean's edge, all the better, but if not, then go anywhere to find the pile of sand. There should be tons and tons of it. From the mass take one grain. Lay it carefully aside as your future property. No one will prosecute you for stealing. After having carefully and securely taken possession of the grain, so that you cannot possibly lose it, then begin to count some of the other grains that lay near the place where you took your grain away.

Get about the quantity of a thimbleful, and see how many grains there are in that little lot. Some are larger than others. Some are quite fine. There is the same difference in the sizes of the stars in the sky. Many are large and many are small. No two are alike in size and character.

Now, after counting a thimbleful, look over the whole heap of sand and try to make an estimate of how many grains are contained in it all. Then imagine that you are standing along a beach that is three thousand feet wide, two hundred miles long, and very deep, all sand; try to get in your brain the great number of sand grains in all that mass, and then look at one grain to see what its value is, compared with the whole area. You now have an idea of the importance of this earth in Cosmos, or the universe.

Study the proposition until the theme impresses you.

173. **SECOND EXPERIMENT.** Another experiment is to be made by you.

Take the grain of sand which you have secured, and look at it. If you wish to bring only your physical mind to view it, then you need not be alone; but if you wish to see it with your psychic mind, you should be alone. The reason is this, any disturbing remark or act in the room where you are, will affect your physical mind; and, as both minds will not work together, except sometimes in reverie, you will not be able to awaken your psychic mind.

Look at the grain of sand. Imagine that it can be seen as under a microscope. If you have the latter, and can enlarge the grain a hundred diameters, all the better. But your imagination can do as well. Suppose you could magnify it a thousand diameters, or ten thousand, which is more than any microscope can do, what have you? To eyes small enough to fit beings capable of living on that grain, it will appear larger than our own world does to us. But let your thoughts have sway. Just keep on thinking of that grain until you can imagine it

large enough to your mental gaze to fill the room in front of you. If it could be magnified so that it had a diameter ten feet long, its marvelous structure would be revealed to you. Now suppose the grain of sand has a diameter a mile long; it would then be a mile high and a mile thick. Think what an area of varied formation would confront you. Yet all these conditions actually exist on that grain of sand. Human eyes are made for larger things, and cannot see the fine details that really are there. It is all a question of viewpoint.

Suppose you belonged to a race of people that were created to dwell on that grain of sand. You would not see us with eyes that could view the surface of that grain, and you would have no way of knowing that we existed; but you would think your grain of sand a very mighty world, on which a forty-seven-story building would be a wonder of the ages, although we could not see you or your big building.

Such is the effect of a viewpoint.

174. THIRD EXPERIMENT. You are now ready for the third and final experiment with your grain of sand.

Place it in a solar system of the same comparative size as that in which our earth exists. The sun is more than ninety million miles from the earth.

It is 1,250,000 times larger than this earth.

That is, the sun could take into its bulk this world we call big, and it would absorb it as a big sponge would absorb a drop of water. A thousand earths of the size of ours, if they all went into the sun at one time, would be merely a drop, and would be devoured in a flash; all gone, men, women and children, cities, governments, nations, seas and continents, all, all as nothing, the merest nothing, gone to make no appreciable increase in the bulk of the great sun.

That central orb is more than a million times larger than this earth. The solar system consists of the sun and eight planets, perhaps more; but there are eight at least. Of these Jupiter is the largest, and it would take twelve hundred earths to make one Jupiter. But all the planets together and a thousand earths would make only a drop in the bulk of the sun, in case all were called home by attraction resulting in collision.

Imagine that you have a small ball one inch in diameter, and that this represents the earth. To get an idea of the size of the sun, take a string of one-inch balls, place them side by side in your thoughts, and keep doing this until you have more than nineteen miles of one-inch balls all touching each other. Nineteen miles of one-inch balls all massed together will give you the comparative size of the

earth and sun as globes, one ball alone representing the earth.

In your room, your sleeping room, if you desire to awaken your psychic mind, make the following permanent plan, which is to include only the earth and the sun:

1. Take the grain of sand and glue it to the wall, so that it cannot be rubbed off easily.

2. Get a one-inch ball and glue it to the same wall, seventy-three inches away from the grain of sand, on a level with it.

Here will be the earth represented by the grain of sand and the sun by the ball. The sizes will be illustrative only. It is not possible or necessary to make them relatively exact. The only purpose is to impress upon your mind the littleness of this earth.

The ball and the grain of sand should remain on the wall of your room at all times where you can see them, so that they may arouse in you the feeling of the unimportant part this world plays in the affairs of the universe.

175. **THE PEOPLE'S EARTH.** You are one person only. In a crowd of a thousand, you are wholly unnoticed. In a mass of a hundred thousand people, you could hardly expect to be regarded at all. Ten times a hundred thousand is a million, and ten times ten millions are vast hordes of humanity; yet there are more millions than that in the world; more than fourteen hundred millions of people on this one Grain of Sand. You are one of them. And this is but a single generation. There are many generations in a thousand years, and this earth has borne people on its bosom for more than a hundred thousand years, probably for half a million years.

If your place and importance could be estimated in the light of all the people that have lived ere your time, you would be less than one leaf on a tree in a forest of a hundred million acres. A hundred years from now your history will be wholly obliterated.

As cities have never withstood a hundred centuries of time, so no work of man, no building he erects, no monument or pile will endure long into the future. The axis of the earth is constantly swinging the poles towards the sun, and it is only a question of time when our tropics will be icebound, and our great cities buried.

You have seen that this earth is a grain of sand in the universe, and this lesson is to impress on your mind the fact that you are but one in fourteen hundred million people living today, and they are but one generation in an endless procession of other generations that come and go in rapid succession, soon to be forgotten and erased from the face of this Grain of Sand.

176. PHILOSOPHY. We have considered the grain of sand as a possible world with its teeming millions, its governments and its coming and passing generations. If what has been said of that tiny bit of matter can be true, the same thought, turned outwardly, may likewise apply to the larger scope of creation.

This planet may be such a grain of sand in the hand of some mighty being, so much larger than our range of vision that it would be impossible to view him.

Thinkers have compared the bit of sand to our entire universe. They argue that the little lump is composed of millions of atoms, each far apart and moving in its space in just the same way that our solar systems and their planets and satellites move in our universal space.

It is supposed that, in the ultimate formation of matter, nothing touches; and, what is nearer the truth, matter, resolved to its primary parts, is practically nothing.

What is known to us as substance is a combination of sensations.

But, whatever may be the solution of the mystery of elementary formation of matter, the other side of the question calls our attention to the inquiry whether or not this world is as large as it seems, or is it a mere atom in the gigantic Cosmos.

Almost everything is possible.

But there are ways of ascertaining the facts, and this constitutes the methods of the philosopher.

At one time in the history of the world the only study that was regarded as worth while, was philosophy, which was devoted to the analysis of such facts as were available. It has always been a delightful means of interesting the mind; but there are many kinds of philosophy and only one that is true.

177. WHY WORRY? The word philosopher, is a long one.

It means the friend of wisdom, which is a dignified way of stating that the man who wears that title is deeply and broadly wise.

Because the greatest minds of the past have been philosophic, and because the philosophers have been too deep in their wisdom for the average student, there has been a popular dislike for the theme and for the books that are devoted to its unfolding.

We cannot shorten the word, for there is no term that means exactly the same as philosopher. But it should not be an uninviting study. It is made so sometimes by being improperly associated with the savants of the past and present who have been able to say great things in no other language than that of dry science.

There is but one kind of philosopher that is genuine, and he is the man who can secure a viewpoint in the centre of the universe, and from that position accord this planet the importance due to it. He will then be able to sit in calm judgment on earthly existence, for he will strip it of its illusions.

Human life is a succession of events. These may come fast and thick, or be sparse and slow. They may be of value to the individual in his efforts to secure comfort and enjoyment, or they may be useless to him. All the while there are other events transpiring about him that are worth considering, of which he knows nothing. They may have greater power to bring happiness and content than the little happenings of daily existence; but if he has no knowledge of them, he cannot realize their meaning.

If you watch the activity that is going on about an ant-hill, you will behold a small army of earnest workers tugging away at what to them is hard work. The ants do not see you, for you are too big. They no doubt fuss and worry, have their anxieties and their fears, their forebodings of what the future has in store for them, and their beliefs in their importance in the universal plan as far as they can comprehend it. But you laugh at such littleness. You blame them for worrying and fussing over their toil. You know they came into being without exercising any choice in the matter; but, for all that, they are ants, and their world is an ant-hill.

178. **DURATION OF TIME.** Could you stand far away in space and look back upon this world, you would see a tiny grain of sand in the midst of an endless mass of sand, just like one grain on the shore at the ocean's edge; and you would, if you could behold them, note millions of ants crawling all over this grain of sand that is called the earth. One of those ants is the king, another is an emperor, another is the president of a great republic, another is the mightiest financier in the world, another is a man of gigantic wealth; and they are, like the millions about them, crawling their brief space over this grain of sand, only to be absorbed into its surface and disappear, while other ants come forth and do their crawling for their brief period and likewise go for naught.

The right viewpoint not only makes clear the small size of this world in its relation to the whole plan of creation; but shows the unimportance of time.

To an inhabitant of earth a day has some appreciable value in the piling up of the years. But to a philosopher there is no such thing as duration of time. He knows that it may take a hundred million years

to reduce a planet to the temperature that is suited to life forms; and he knows that, after a planet loses its middle degree of warmth, it cannot sustain life; after which it requires a hundred million more years to bring it to that state where its sun will take it in and start the life-making process over again. No planet can sustain life more than a few thousand years, and yet two hundred million years are required to make that brief living period possible.

But prior to the first aeon of a hundred million years, there comes the world-building stage, when billions of years must elapse in order to produce the orb.

179. A UNIVERSAL DAY. The philosopher, seeing things as his true viewpoint presents them, indulges in the events of the universe itself. To him a day is not perceptible, nor a year, as that means merely one revolution of the earth around the sun. Nothing complete happens in the universe in that year. Only the smallest fragment of something occurs. A century of time on this globe is but a grain of sand in the universal period. This great fact the philosopher realizes.

Now the viewpoint begins to mean something.

If he is alert in his interest, he will see with prophetic eye the planets of this system die and grow cold, and thereby become incapable of resisting the attraction of the sun; he will see them drawn to that orb one after the other; he will behold the intense heat that ensues and the agitation that sends forth into space the world dust out of which new planets will be formed; he will see them take shape again under different conditions and cool down to new worlds, be repeopled with new beings, cool off once more, lose all their life, and so repeat. That is a day in universal time.

Can you grasp it?

But what is a year?

One solar system, with its attendant worlds, used up, is unable longer to resist the attraction of some other solar system, and the two begin to draw towards each other. It is a longer process; but even so exact a science as astronomy of today, shows that this very thing is being enacted in the sky, not in one place, but in almost countless parts.

The length of that year is without measure, as human figures do not contain the power of expressing it. But it exists, and some one is witnessing it. Some one, then, must have great duration of existence.

180. PURPOSE OF LIFE. If the truth could not be furnished to prove that the philosopher is endowed with an intense spirit

of life, this book would never have been written; for there is nothing gained by being a philosopher if this bit of existence on this earth were all that can be hoped for; if this grain of time on this grain of sand were the only reward awaiting the philosophic convert.

What you think, that you will be.

But what you think depends on the viewpoint from which you do your thinking. If you select the right viewpoint you will think aright, and this will make your life from this very moment onward a new thing. You will become a philosopher as soon as you have secured the true viewpoint; your thoughts and your existence will be transformed; and you will become a citizen of the universe.

The work at hand in this whole course of study is devoted to proving, by facts, not by theories and beliefs, that every true philosopher is a citizen of the universe.

These thoughts are intended to pave the way for the study and training of the Realms that are now ahead.

They seek to make you realize the beauty and the grandeur of a life that is based upon the true viewpoint and its influences.

It is easy for any man, for any woman, for any intelligent child to become a philosopher. Great thoughts, simply stated, are far more attractive to the popular mind than commonplace ideas.

181. CITIZENS OF THE UNIVERSE. If you find a stone in your path and take it up, you will see not only a fact in the existence of the stone itself, but the result of processes that have gone before. If on the face of that stone you see a carving that could not have been made by nature, you have another fact. The strata of the stone tell of the existence of nature, and the design made by the chisel tells of the existence of man. Both are self-evident truths, and no one denies them.

Even more potent are the many facts that will be found and made to give up their secrets in the process of evolving this system of investigation. Let us sum up a few of them, taking those that touch our lives most closely.

1. We live on the surface of a world floating in space.

2. We were born out of the body of another person, who was born out of the body of another person, who likewise came into being as part of a line that extends back into prehistoric times.

3. We were small when born, we have grown by eating part of the very earth on which we live, and we will return to the earth when we die; so that our bodies are made of earth. Physically considered, we have not been brought here from another sphere, but have taken

life and form wholly out of the material of which this world is built.

4. If this planet had always been the same, as far as we had knowledge, then we might with some reason believe that there had been endless generations in the past, and that there would be endless generations in the future. But the amazing fact remains that, while this orb is many millions years old, it has always been improving in its physical condition, maintaining a progressive advance up to this very period; and historic man has been here less than six thousand years. In our era of human history, civilization has had its birth and rapid development, and our Western Continent has been discovered within the last few centuries. Man as he is today is, therefore, a very recent comer.

5. Development and progress are facts that cannot be denied.

6. While man is a part of this earth, it is well known that his vitality is fed to him day by day from the sun; that the vitality of everything that lives either in the animal or the vegetable kingdom is fed day by day from the sun. These facts compel us to look that far away from earth to inquire what relationship exists between this world and the sun. We learn that, while the material body is made of earth, the vital life is the gift of the sun. We ascertain that an immense volume of vitality rushes from the sun every minute to this world; and that at the same time the percentage of that volume of life that reaches this planet is a very slight part of the whole energy that is passing out into space. The earth intercepts a little, but where does the rest go? Are a million parts wasted in order that this little planet may survive? Nature never wastes anything.

7. The vital energy of the sun radiates out in all directions. It goes on and on to all the far-away planets; and on and on to the systems that exist throughout the universe. Given time enough, it will reach to the farthest star. In return the vital energy of every star, of which there are millions, is moving in all directions, and reaching all other orbs in the sky.

8. Thus we know that this earth is a part of and dependent on the vitality of the sun, in whose system it dwells; and that all bodies of the universe are connected by the interlacing of their vital energies. The earth is not a separate and independent world, for the withdrawal of the sun's energy for twenty-four hours would end all life here.

9. The revelations made by the prism prove that the same materials of which other worlds are made are likewise found in our sun and its planets, including the earth. It is therefore perfectly clear that the interlaced universe is one united, mighty whole. We are not merely inhabitants of this world, but are citizens of the universe.

10. Hitherto our viewpoint of life and its meaning has been centered in this world, and our hopes have radiated out from it; but from this moment henceforth, we seek a new viewpoint, as citizens of the universe, and from that new viewpoint all our investigations must proceed.

Having thus dug our way out from the tomb that encased us as mere dwellers on this globe, we are free to scan a new horizon, whose limitations are the unfettered confines of space.

182. LOOKING BACKWARD. It is the purpose of the lessons of this Realm to take you out of your shell on this earth from which you view existence, and bring you into the place where the real story of life may be comprehended.

You should make sure that you understand the meaning of all that has gone before in this book. We refer often to the same things when by so doing we can impress important truths upon your mind. Later on we will deal with that inner mind that sees things more directly and accurately, but it is stimulated by the highly endowed intelligence of the student.

You must always review, in your thoughts at least, all the plan of this system of instruction.

The first four Realms, as has been amply stated, apply to the span of earthly existence.

Beginning with this, the Fifth Realm, we begin to reach out for knowledge of what is ahead in the existence, if any, that may follow our life on this planet, and our struggle now is to secure the viewpoint from which we may learn the facts.

We began with the viewpoint of the supposed little life on the grain of sand, and we looked into the ant-hill, then into the homes and offices of busy people, and then at the whole world itself. We are about ready to take our journey out into space, and there seek the position that is coveted.

183. THE WHOLE. The difference between the philosopher and the ordinary man is that the former tries to view the whole at once, while the latter sees only his own part.

This distinction, slight as it seems at first thought, means the vast scope of the universe on the one hand and the best or least of the human interests on the other hand. Now which is the more important?

If the ablest financier that lives today can see nothing more than his achievements in this world, wide and extensive as they may be, what viewpoint has he? We do not belittle the value of great earthly enter-

prises. We believe in them. We believe in large combinations that are honest, in large nations that are right, in immense world-wide unions that are built for civilization. England, with her colonies that girdle the world, looks upon a different whole than Portugal, that sees its own inward importance and asks to be let alone.

It is to teach the spirit of expansion of view that these lessons now are striving.

184. **IMPORTANCE OF MAN.** Imagine a human being dwelling in the ant-hill. As size is only a relative condition, it makes no difference how small the man may be. It is just as possible for the microscopic individual to possess a head, with brains, and a body with all its members and uses, as it is for us to do so. Men and women may live who are so diminutive that they cannot be seen by us at all, even with the most powerful instruments; yet they may rear families, bring forth young in pain, endure hardships and give themselves up to worry and fear, just as humanity does today.

Suppose you are holding in your hand a grain of sand in which there are microscopic men and women whom you can never see; what will be your feelings when you are told that a generation to them is only a minute to you? In that minute, they are born, pass through infancy and youth and arrive at the age of temptation, some to yield and others to rise strong into manhood and womanhood; some to be temperate and virtuous, and others to become debauched and wicked; some to work and earn their livelihood, others to fall into the tramp army and make pests of themselves; some to become giants in finance, others to enter poorhouses in middle life, and all in time to die, be mourned over, and be forgotten in a dozen generations.

How does it seem to you?

Yet that is exactly what this world is to a larger life.

You laugh at the idea of beings on that grain of sand worrying and struggling for existence; yet that is what you have been doing for years here. You think you have cares; so have others. You are so small in comparison with the rest of the universe that you are not of as much importance as a drop of water in the oceans of this world.

185. **THE PULSE-BEAT OF THE UNIVERSE.** If you place your finger on a vein of the human body, you will recognize a throb, a beating of the pulse. It is the action of the heart, which propels the blood forward and onward through the system. You can count them, one, two, three, a little faster than one a second, and perhaps almost as fast as two in each second of time.

Now imagine that there are parts of the body so small that they cannot be seen with the naked eye, and that the most powerful microscope alone is able to reveal them. Imagine that on one of these small particles, unseen forms of life exist, are born, grow up and die; and that what to them is the equal of our span of seventy years occurs in one brief second of our time. That is, in this fraction of our minute, these lesser lives are born, pass through the doubts and struggles of infancy and youth, grow up into manhood and womanhood, marry, give birth, grow old and die; worrying their full share as we do; and this span of their seventy years is only as long as our second of time.

Taking the picture to our own lives, we are born, pass through infancy in tears and pain, develop the body into its growth, yield to temptation and are mown down by disease, or else survive and live for seven decades or more, and finally return to the soil that gave us existence. This is the span of human life. It was preceded by countless spans like it, and will be followed by others. To make the earth ready for the abode of man, millions of years went by. The six thousand years of civilization, so called, is the climax of five hundred million years; a long space of time for the feeble reward reaped by nature, if man is a reward at all.

It will not take as long to end the climax, for development comes slowly and destruction is swift. A human body that is thirty years in growing to its full size, may die of heart disease in one second. So this planet may as quickly cease to be a planet. The lowering of its temperature a few degrees, the letting loose of some gas, the unbalancing of its atmosphere, the breaking forth of some heat in the sun tempered a few degrees too hot for this earth, are all easy possibilities without becoming phenomena, and any one of them would put us all to sleep for aye.

As so-called civilization is standing still today, except for the inventions of man's fertile brain, which serve no purpose beyond making him artificial, nature's goal either has been reached or will soon be reached on this planet; and, therefore, the pulsation of its total existence covers a period of about five hundred million years. It may be a few hundred million more or less; that matters not. It is a long time when compared with our standard of measuring events; but it is no time at all in the eye of the true standard.

It is but a pulse-beat in the eternal waste. It is a clock-tick in the timepiece of the universe.

Making this planet ready for humanity required about one hundred thousand years for every year man has lived here; or about ten million years for each century of what we choose to call civilization. Yet

all this upward grade of time, and the little crest of humanity that crowns its patience, constitute a single pulse-beat in the life of creation.

If some Great Being, great enough to look upon this globe as a grain of sand along a vast shore, could touch the throbbing universe and feel the passing of five hundred million years as if it were but one beat of the pulsations of existence, all that this era contains would seem lost in the count. Yet what does it contain?

We know with absolute certainty that hundreds of millions of years have passed by in the making ready for man's coming. We know with equal certainty that there have been only a few life-spans, not more than eighty, since human history began.

Draw a line five thousand inches long.

This will represent the comparative length of the period during which this earth was making ready for the coming of man.

At the end of that line that is five thousand inches long, make a small dot, of the size a careful writer makes at the end of a sentence.

This dot will represent the comparative length of time the human race has been on this globe; the race that is called civilized; the race that fills the six thousand years of history. It is a long preparation for a small reward; and the question is, does man at his best fulfil all the hopes of the five hundred millions of years of preparation?

186. SIX DIRECTIONS. The whole is seen as relating to time and expanse. At this stage of our lessons we will consider expanse only. Time will be analyzed under the Realm of Creation.

Expanse consists of all that universal creation that reaches from the farthest part of the sky in one direction to the farthest part in another direction. It is undoubtedly a cubic mass, shaped like a globe. If you are in the centre of a spheroid that consisted of orbs flying in all directions in space, and can look forward, you will find one direction only. Backward is another direction. To the right is the third, to the left is the fourth, upward is the fifth, and downward is the sixth. Here are the general directions from which everything may be viewed in the mental eye by one who seeks and attains the true viewpoint. Now transfer your mind from the hollow globe to the whole universe, and treat it as a hollow mass of orbs which are to be found in as many directions as you can look or even think about.

187. WHERE ARE WE? No person can attain knowledge without having a desire to receive it. The inventor tries hard for months and years to reach his goal, and may often rest between efforts

only to find the information bursting upon him by the light of the sub-mind.

Any person who thinks in the manner that excites the sub-mind comes sooner or later in touch with the facts that are hidden from the processes of reasoning.

Before this course of training has ended we will have reached the method by which hidden facts may be made self-evident.

It has been shown that the universe is a globe of orbs. The question may be asked why we assume that it is a globe and not a shapeless mass. This will be answered in the proper place.

But where are we in the universe?

Are we on one of the outer edges of space? It is true that there seem to be as many stars in one direction as in another; but yet there are open spaces, comparatively speaking. If we are on the edge of the great mass of orbs, is that edge up or down, or right or left, or in front or in the rear? As direction depends on something from which it must lead, the lack of that something makes it impossible to answer the inquiry, and it is really unimportant. But it is material to know if we are at the circumference or in the centre, or part way between one or the other of these places.

188. SPACE. The coming and going of events, vast in their scope as far as we are concerned, and yet small when compared with the history of creation itself, relates only to time. Of this there can be no whole, except eternity. But we shall see what it is as we proceed.

Space is another proposition.

There is of necessity a fixed whole in material creation.

In the first part of this work the Sublime Conceptions appear.

The third of these Conceptions states that there is no limit to space. This does not mean that there is no limit to created matter. Space is the extent of nothing. Nothing is space, and space is nothing. Created matter, or the material that dwells in space, is limited in its extent. To the astronomer, it does not appear to have limitations, for each new telescope shows more stars than were seen before, and this increase in number has been going on, as far as the eye is concerned, ever since telescopes were invented.

The reason why the human eye is not permitted to reach the limit of creation, is because the very power that mystery holds over the mind is based on the barrier that shuts out the unknown. To the eye of the physical mind everything is denied. To the eye of the psychic mind, all things are revealed; because man is intended to rise out of his

physical nature into his psychic estate. This is the object of earthly existence.

189. **TWO EXAMPLES.** It is impossible for space to have a limit. This is a self-evident fact. Such a fact can be easily verified, for it carries its truth on its face. Let us see how the process works out. If space has a limit, then it must come to an end somewhere and somehow. If it comes to an end, what will there be at the end? It must either be something or nothing. If it is something, then it is not an end. If it is nothing, then it is more space, and so space does not have an end.

To say that there must be either something or nothing anywhere, is to state a self-evident fact.

To say that space has no end, is to state a self-evident fact.

Here are, therefore, two such facts in this lesson. The habit of cultivating self-evident facts and of formulating or finding self-evident laws, is the habit of stimulating the sub-mind.

It is this kind of training that we seek to teach, for it reaches greater ends than any other form of instruction in the world.

You may not at first glance recognize the second statement, but you surely are able to catch at a glance the full force of the first assertion that there must be something or nothing at any given place.

But if you recognize in this statement that a self-evident fact is presented, then you certainly must be able to grasp the assertion that there can be no limit to space.

Let your mind dwell on these two self-evident facts. Cultivate the habit of searching for them, and of holding them securely when once you find them, for they are born in the sub-mind, where alone all knowledge exists.

190. **LIMITS OF MATTER.** There is a limit to matter.

While space is of necessity limitless and boundless, the matter that is contained within it, is held in a part only of space. The reason for this difference is in the distinction which is clearly self-evident that tells us that space is nothing and matter is something. It is impossible for matter to exist without limit. We can imagine space going on forever, but we cannot bring either the sub-mind or the ordinary mind to recognize as a fact the claim that matter goes on without end.

It is a self-evident fact that space is nothing.

It is a self-evident fact that matter is something.

Matter is something. If matter continued on indefinitely through all space, and had no limit, a condition would be set up of an endless domain which would lack purpose. As nothing is wasted in nature, so

nothing is lost or useless in creation; and the first result of an endless domain would be an almost endless waste.

There is evidence in abundance of the fact that everything that exists is held within limits and is chained to a central power. The earth is held to its mass by attraction; the moon is held to the earth and cannot get away; the earth is held to the sun and cannot escape; and the solar system has its designated place in the sky, from which it has no more power to become free than the rings of Saturn have power to leave that orb and set up a world of their own.

191. **A CENTRAL POWER.** All things have a central power that controls them.

This is a self-evident law.

There never was or could be a tribe that did not have its chief. There never has been a town without a mayor or leading officer. There is no body of men that is lacking in a head. No government has ever existed without a ruler, or a group of rulers; and, when the latter has been created, it also has its head, as where a commission government elects its president. All business concerns have their leading individual; and partnerships that are supposed to be composed of men holding equal rights and rank, always have the senior partner, and one voice is stronger than the others in the management of the business.

This fact is due to the necessity of centralizing the control of everything. But it is also instinctively derived from the same law that is known to pervade all creation.

192. **ORDER.** When a law that is self-evident is seen at work in every department of existence, from the least to the greatest forms of creation, then it becomes self-evident as a universal law.

Instinct is the direct spirit of what is known as universal thought, which is the power behind all life and all matter.

When birds fly from one region to another, or from clime to clime, they follow their leader, and the latter is elected by instinct. The bees are ruled by one sovereign bee; and all groups of lower forms of life are likewise controlled. The spirit of such government is born in the universe itself.

It is fortunate that another self-evident law, known as gravity, is given command to hold the earth together. If that law is abated even for a minute, all parts would fly from each other; and the resumption of the law of gravity would bring the loosened parts back with their weight crashing in confusion against themselves, and bringing death and havoc to all life and all matter.

If it were not for this self-evident law of gravity, there could be no order in anything, and order is the keynote of creation. By the law of order, life is given the power to adapt itself to the conditions that prevail on the earth, and arrangement is made possible. Architecture, which is the embodiment of order and centralized control, is the spokesman of civilization. It is the crystallized soul of thought in matter.

193. FREEDOM. The same law of central control holds each satellite to its mother orb. If the lesser body could get away from the greater, it would become a free agent, and its course in space would mark uncertainty if not ruin. We would never know at what moment some stray world might crash into our planet.

From this law of centralized control we learn the necessity of rulership. Freedom in an absolute sense is a source of danger, for it permits intrusion upon the rights of others, and what is liberty to one is oppression to others. Yet there is a kind of freedom that may be enjoyed by all existence to the extent that it stops when it begins to restrict the liberty of another.

Whatever is right in human associations, is found established in the universe. Thus a satellite is given its own place and its own round of activities unhampered, while all the time it is held in leash to its controlling orb. It cannot go into the fields of other worlds. It must abide by the degree that has limited its domain, and its operations. There is no part of creation where this law is disobeyed. What may seem like chaos and confusion in the building of new worlds, is maintained under laws of order and exact movements.

Those of earth who pretend to disbelieve in rulership and control must learn that the first basis of life is order and supreme mastery. You will never find a law that prevails in the sky, contradicted by nature on earth.

Thus we have another self-evident law.

194. ADJUSTMENT. We should look further into the fact that the planets of the solar system are held under the control of the sun. This means much more on its face than seems possible at first thought.

Each orb in the system is adjusted to a certain part of the arrangement. The kind of life that is possible on one would not be possible on another, because the adjustment of one is not like the adjustment of the other. Our own earth is about ninety-three million miles from the sun. If it were as near as Mercury or Venus, it would contain a different kind of life from necessity. It could not remain as it is if it

were as far away as Saturn or Jupiter; nor could the latter orbs sustain their present life under the conditions by which Neptune is adjusted.

It is noted that our summers are about as hot as human beings can endure, and our winters are about as cold. To add a few more degrees to the average summer heat would be fatal; or to make the winters much more severe would retard civilization and progress, for which the earth was created. A snow-bound people retrograde rapidly. A heat-burdened race lacks executive energy.

Control that is centralized in the sun holds each planet to its adjustment. This shows the enormous value of rulership and central power. On the other hand, the life that exists on the earth is given out daily from the sun. It is not an annular contribution, but an ever-present, never-ceasing bestowal of food and vitality. Clouds that hang over the globe are veils that let in less heat and intense light, but the heaviest cloud is only a sieve. All light can go through it, although in modified form. Vitality travels in the light, and thus there is never a minute when some part of the earth is not bathed in this power.

Rest gives time for repair and recuperation, and the intervening nights are welcome as means of relief from the incessant beating of the energy that is always coming from the sun. The best food is derived from that great orb in the form of light; but we cannot eat all the time. So nights bring needed rest.

195. A WORLD FAMILY. If you can imagine the sun as having long leashes, like ropes that extend in all directions, leading out from itself to all the planets, and that with these leashes each planet is held in check, you will have a good idea of the control that is exercised by the sun over its family. This is called the solar system.

The sun itself gives out original light. No other member of its family does this. All borrow their light and reflect it back. If you look at the sky at night, you will notice some of the orbs that shine with a steady light that never flickers, while others have a constant twinkling. The latter are stars, and each has its own solar system, with planets and moons. The orbs that never flicker are our own planets. Out of the stars you can build constellations having imaginary shapes, and you will find these the same a thousand years from now. But the planets move from night to night, and can never aid in forming groups, for they lose their positions so quickly. They are traveling about our sun. They cannot get away. They go so far out into space and there they keep their fixed distance from the sun.

While thus held under control they are fed always by their master ruler, the sun, as all vitality, all vegetable growth, all animal growth,

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and even the spirit and soul of existence are gifts from the great central orb.

Yet wonderful as the solar system is with its sun, its planets, its moons, its planetoids, its planet dust, its meteors, and its comets, it is by itself in space. It seems a grand thought to contemplate the coming and going of such a comet as that known as Halley's, which comes to us after an absence of over seventy years, and goes away to be lost somewhere in space until another such expanse of time shall have intervened.

We know that Neptune is far out of the confines of our solar system. We know that we reckon its distance, not in millions, but in billions of miles; and we think that there is the last edge of this family of orbs in space. But Halley's comet will travel fast and far, and not be long in passing Neptune after it has shot forth from its course around the sun, and that after passing Neptune, it will go on and on far away in space, in fields all its own, amid conditions known only to itself and the great fund of thought that created it, until many, many years have passed; and it will still remain under control of the sun.

Some persons think that the meteors that are picked up by our earth in various parts of the sky are caught from some other system; but they are wanderers in our own group. Some persons have an idea that comets are visitors from some other family of stars in the sky; but no comet can escape from our sun, and none can come under the influence of any other sun.

196. **OBEDIENCE.** From the facts presented in the recent lessons, it is seen that this solar system of which our world is a part, is held together by laws and forces that are all-powerful. If any one of these laws were to cease to operate, disaster would follow. Nothing is left to chance. The supposed blind activity of nature is contradicted by the most deliberate and careful adjustment of all the parts of a great whole.

So mighty are the forces involved in the government of this world and family of worlds, that it would be dangerous to permit any one of these forces to run wild. They are grand in their power, and yet are made humble in their obedience. We have seen the lightning leap across the sky and tear its way into the earth, seemingly following some movement that was due to chance; but every scientist who has studied lightning, knows that it obeys a fixed rule in all its activities. It will never deviate a hair's breadth from that fixed rule.

The same is true of every one of the mighty operations of nature. All is government; all is mastery; all is obedience.

197. SUN-RAYS. If we could know at a glance all that is in store for us in the future, humanity would not appreciate the greatness of life. It is through obedience to some set of laws that we are to climb the ladder of knowledge.

So much has been learned of our solar system that was not known until in recent years, that it may be said that there is a general understanding of the laws that control it. Those laws also control human life, and all existence on this earth. They rule the world, and the system of which our earth is a part. They rule the sun. These are well-known facts.

The sun rules the planets by its rays of light. Each ray is a carrier of vitality, of mental power, of energy to make bone and blood, and of food for the nervous system. Each ray makes it possible for the plant to grow that is to furnish sustenance to the animal kingdom. Experiments on the mind prove that it is impossible for the brain to live and thrive in the absence of sunlight. Cave-dwellers become blind, and people who live away from the light soon become insane. Other experiments show that the body fails when the direct or indirect power of the sun's rays is withdrawn. All plants must have light.

In addition to life and food that come from the sun by its ray, there is mental force, as has been stated, and there is also the story of the contents of the sun itself. By this simple messenger, the sun-ray, we can learn what chemical elements are present in that great central orb.

Having ascertained this much, our attention is next called to the same state of facts in relation to the other stars. We want to know if our solar system is separated forever from the rest of the universe, or is it a part of a greater whole.

198. STAR-RAYS. Wherever a ray of sunlight travels in the heavens, there it carries food, mental power, vitality, and the story of the contents of the orb from which it comes. Star-rays are sun-rays. They come from distant suns that have solar systems of their own. We find that we can analyze them, and they tell us that their star-suns are like our own sun; that the elements are the same, in some, certain kinds predominating, and in others, certain other kinds being most in evidence. But all the heavens are one and the same creation, and each system is a unit in a greater plan.

This much is known.

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The next step in the inquiry is in what way all the heavens are united. The answer will be very plain. As the ray of our sun is the carrier of all power from the sun, including gravity, so the star-ray is likewise the carrier of all power from the stars. Our planets are tied to our sun by the power of the ray itself, which, being multiplied more millions times to a square inch than we have figures for computation, is universal in its rulership over all matter that it reaches.

It was once supposed that sun-rays were sunlight.

But all forms of light are interpretations, and not the thing itself.

In the space beyond the earth, there is no light, because there is no means of interpreting the rays in the absence of air. Yet the intense power of the sun is there, and all the stars that shine have their lines of activity represented in that space. We will soon travel in it and see for ourselves.

199. **INSPIRATION.** Enough has been stated in this Realm to show that the earth is a whole body in itself; that the solar system is a whole group in itself; and that all the heavens are united in one great whole.

It is in this universal whole that we must find our Viewpoint.

The present Realm is devoted to the development of the Viewpoint. It is as important as anything in human life. Repetition on repetition is useful, and we cannot too often emphasize the necessity of having a Viewpoint for every occupation and calling in life. If you are a clergyman, your Viewpoint is necessarily the saving of souls for eternal life; but you have much to do in the finding of that Viewpoint. We have rarely seen a preacher who had any other Viewpoint than the filling of his church and the material success of his pastorate; both of which are useless in his true calling. When a minister finds the right Viewpoint, he becomes a power in his profession. He is at once inspired; and inspiration in any calling is always the direct result of the power that comes from having secured the right Viewpoint.

The same truth applies to all professions and to all departments of life.

200. **SPIRIT OF PHILOSOPHY.** If it is important to secure the true Viewpoint in the vocation or work of life, it is still more important to find it in that larger period known as eternity.

The man who worries over trifles that to him seem like mountains, should seek the inspiration that comes from a view of time and place, in the wide scope of universal life. He should see the forest where giant trees stand, and at whose feet lie the accumulated waste of a thou-

sand centuries. He should visit the ruins of ancient cities, where, in their buried vaults, the bones of unknown men are decaying, and beneath whose relics the story of other ages is written in the rocks, bearing the indelible stamp of millions of years ago.

We can well laugh at the worries of the people who lived and suffered a hundred thousand years ago; and coming generations will think of us, if at all, as victims of an undeveloped civilization, instead of its masters.

Time soon obliterates us.

But space is ours.

In the little world we call our home and locality, we at first built our ambitious future, for it seemed all in all to us. Then we came to know of the greatness of the nation, of the vastness of the world, and of the tremendous expanse of the solar system. With each new vision, life changed and our ideas grew.

But, at last, as the spirit of philosophy came upon us, we looked for the first time upon life as it is; for we found the true Viewpoint, and from that place of advantage we saw what the universe meant, and out of that intelligence we grasped the purport of human existence.

IN THE REALM OF THE STARS

THE SIXTH REALM

LESSONS 201-240

201. VALUE OF TRAVEL. It is a self-evident fact that the present is the fruit of the past.

It is a self-evident fact that the future must be the fruit of the present.

In our search for the events of the future we must ascertain the moving facts of the present. This is a self-evident law. There is no escape from it.

The only way in which we can ascertain the moving facts of the present is by making ourselves acquainted with the present activities. We want to know what is going on in the world, and in the universe also.

The king of Darkland in Africa, who has never been out of his own country, has no knowledge of the preparations of war that a great nation in Europe is making against his people. There is no way by which he can secure such information, as he never travels; and, if he did, he would not be able to interpret the activities of the other nation. He will fall a victim to a fate over which he has no control.

But we can travel. In our chariot we can go great distances. There are some mighty problems that need solution; and, until they are solved, we are powerless to discern the fate that awaits us. It is only by traveling that we can solve them.

202. NO WASTE. We have found that the sun is an enormous mass of material, all of which is going to waste, unless there is a purpose in maintaining the existence of life within the system.

It is a self-evident fact that nature allows nothing to go to waste. Not even the slightest particle or atom of matter is lost. Everything is held tightly in the grip of attraction, and is under some process of preparation for something that is to happen.

It is a self-evident fact that nothing in nature is aimless.

There is a purpose in all things.

The sun, with its mighty mass of material, the figures of which we presented in the Realm prior to this, is either working away in absolute wantonness of the expenditure involved, or else is serving a well-known purpose of nature.

For the life that dwells on its planets, all the solar system has been created. For the life that lives in these worlds, all the power of sunlight and sun-energy is being generated and expended. Yet such life is limited to a few of the planets. The outer worlds are not yet cooled down; two are boiling, and two are burning as gases; and there is no home for living beings unless it be on Mars, and possibly on one of the inside planets.

We are, therefore, narrowed down to a small part of this stupendous solar system, the diameter of which is billions of miles in extent. In worlds that are closely held to the sun, comparatively, life abounds; and, while Mars may be in a state of preparation for a future race, it is not material whether one or more other worlds are inhabited or not. The principle remains the same. A vast system is given over to a small area for the production of human beings.

Whether Jupiter and Saturn, as some claim, are worlds devoted to the terrors of an intermediate purgatory, and Uranus and Neptune are forms of a fiery hades, need not be discussed at this stage of our study. They have their places in the plan, and will not be wasted. Whatever part of the solar system that is now non-bearing, will come to its duties in time.

203. LIMITED LIFE. It has been a grand struggle on the part of nature to give birth to this world and its burden of humanity.

Time has been used recklessly, for nature is prodigal of time and cares nothing for a billion years—no more than she would for a second. One is the same to her as the other.

What seems to us most strange is the passing of a hundred million years in making the earth ready for a race that is now only a few thousand years old; for, no matter how long prehistoric man has lived here, the race that counts for rank must be civilized, and civilization is very recent. It is as new to the earth as is the power of progress to work out the energies that have been dormant here. Even the

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Western World has been unknown to civilized man until about four hundred years ago.

There is the stamp of newness on the race and on life here.

A study of the solar system discloses vastness of space, and vastness of matter.

It is coupled with vastness of time in the preparation for humanity and with brevity of time in the existence of civilization on this earth.

If this world and its people were to remain here two thousand years more, it would contradict every move made by nature in the past and contravene every known law of the present. It is safe to say that humanity will endure one hundred years, or two hundred years, and possibly three hundred years; but that it has many centuries ahead is impossible; and this fact is worth our working out as we proceed.

204. THE PRESENT. In order to find the results of present-day activities, we must make a further Journey, and in time come to the Viewpoint that we so much need. Enough has been learned of the solar system to enable us to judge of its meaning; but it is only a unit in the sky, and its purpose must, therefore, stand in common with the purpose of each and every other unit. What is true of one is true of the whole; and the story of all must be told in order to understand one.

The future is the fruit of the present, just as the present is the fruit of the past.

What is the present?

It is the whole universe; and a knowledge of the whole universe can be secured only by attaining the true Viewpoint.

A unit in the universe is a solar system.

A solar system consists of a sun that generates original heat and light; and of worlds called planets that are held in leash by the sun, many of the worlds having moons; and, in addition to these greater orbs, there must of necessity occur a great sprinkling of planet dust in the process of making.

A solar system probably is fully ten billion miles in extent from all directions beyond its sun; or a total of fully twenty billion miles in diameter; which is twenty thousand million miles across from one edge to the other of the zone occupied by that system.

When you set off a section of the sky twenty thousand million miles in diameter, you have, at first thought, used up a large part of the available space thereof; but space is like time; it is so abundant that you could use it most prodigally and never lessen it a millionth of one per cent. You cannot lessen time, and you cannot lessen space.

205. **IN SPACE.** In that space that we suppose to be about twenty thousand million miles in diameter, the sun is master. While the worlds nearest the sun are solid, those farther away are in a molten state; those beyond the latter are in a semi-gaseous or fully gaseous state; and those in the extreme limits are rarified gas only.

The last named are comets. They are very thin, and so light that no gas known to us is so attenuated.

But all the contents of the solar system, no matter how far out into space they may extend, do not hold a comparison of importance with the sun. Bulk for bulk, or weight for weight, if brought all into like conditions, the sun would be more than seven hundred times greater than all combined.

The fact is simple enough to comprehend: The sun was sent out into this part of the sky to fulfill its mission. It has done exactly what it was commanded to do—scatter itself throughout its own domains.

We can see the sun very clearly. It is large and bright to us. But out on Neptune, it would be almost too faint to be seen at all—a mere dot in the distance of almost three thousand million miles.

When we look beyond our solar system we see stars that twinkle, that are larger to our vision than this sun is to one of its own offspring.

206. **OTHER SUNS.** Each star that twinkles in the sky is a sun.

It is a unit.

It is the centre of a solar system all its own.

It is safe to say that its zone or domain is as extensive as ours and contains a globular section of the sky not less than twenty thousand million miles in diameter, or twenty billion miles across from one edge to the other.

This is an immense distance, and the size is so great that we can hardly realize what it means. On this earth, the man who has to dig up his garden every spring with a spade, understands how great is the world when, afterwards, he goes around the globe and beholds the countless millions of gardens. But this world, with its work and worry, is so small that no one can see a trace of it outside of a very narrow limit of our own system.

We see suns beyond us, and we know they are centres of systems, some of which have giant worlds, far surpassing ours in every respect, but we are fortunate in seeing the suns, and no human eye ever rested on the planets that revolve about them.

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207. DISTANCES. When we stop to think that such suns, as units, each having its own system of worlds, number millions and billions, we start in amazement at the size of the universe, and no longer complain that our spring garden is too extensive for digging.

But our duty calls us to seek the Viewpoint amid the blazing orbs of the sky, and so we must get away from this little world we call the earth.

It is sensible that we waste no time, and so we must take our Journey to the star that is nearest of all. How to find this star is not hard. Distances are measured now in the sky, and by a very simple and accurate process. If you make a mark at a certain point beyond the edge of the woods, and then another mark at another point some distance away, you can readily measure the distance between the two marks. It is not necessary for you to go to the trees. You have two points, and you know their distance from each other. From them you secure angles to any tree in the woods that you can see; and any scholar in geometry, even in the earlier stages of that study will give you the exact distance of any tree, and its diameter to the sixteenth of an inch.

So with all heavenly bodies.

This earth moves around the sun in a circle, and the diameter of that orbit is about 185,000,000 miles, or less than two hundred million miles. Here, then, are two points from which measurements can be made.

208. OUR NEIGHBOR. All observers of the stars who have made measurements of distances, each independent of the other, arrive at the same conclusions; and they know the first star in the constellation of Centaurus, known to astronomers as Alpha Centauri, is much nearer to this earth than any other orb in the sky outside of our own solar system.

As we have exhausted in our Journey all important knowledge of our own system, we must of necessity visit the nearest one that is out in space.

It is near in the sense that no other star is anywhere as close to us; but that it is far will soon be learned. Space has no value on account of the fact that the more you occupy it, the more abundant it seems. It would be a good thing if you had a bank account that you could not decrease, no matter how much you drew from it.

209. RATE OF SPEED. The rate of speed at which we will travel when we leave our own solar system and start out on a visit to

Alpha Centauri, will be the light-second, or about 189,000 miles in a second, which is close to a million miles every five seconds. At that rate, how long would it take for us to travel from our sun to Neptune? Something like four hours—a few minutes less. In other words it requires nearly four hours for the light of the sun to reach Neptune. It is a long time to be on the wings of imagination, moving as fast as light, or a little less than one million miles every five seconds. We know that the moon, which is almost 240,000 miles from us, is very far, and yet light would take us there in about a second and a quarter. But to require in the neighborhood of four hours to reach Neptune at the same rate of speed, merely tells us how far that outer world is.

But how long will it take us to reach Alpha Centauri?

210. VAST DEPTHS. We are traveling now at the rate of a light-mile in a second of time; such a rate as will bring us to the moon in a trifle over one second; or to the moon and back again to earth in two seconds and part of another second.

At this inconceivably fast speed we have left the earth and are out in space. In five seconds the moon is so small as to be unobserved, and the sun is growing less, as we leave it. We dodge the planets and soon are unable to find our little earth. It dwindled to nothing and is lost to view.

Day and night no longer come to us. There is no point of the compass, no direction, no north, no south, no east, no west, no up, no down; but all is onward, ever in a far-away direction. But, while our sun grows small, Alpha Centauri, toward which we tend, never seems to grow large. After four hours we are in dead space, beyond all control of the sun. That mighty orb is able to pull such great giants as Jupiter, Saturn, Uranus and Neptune in bounds whenever they try to fly away in straight lines; but he no longer can exercise his control over us, for we are beyond his system.

We are in no system.

Our speed is that of light, inconceivably fast, yet Alpha Centauri is just as small as before, and, to make matters worse, our sun is a weak star. Not a trace of his planets can be seen.

211. YEARS GO BY. A few hours took us some distance beyond the outer confines of our solar system; but we have now traveled at this breakneck speed for twenty-four hours, and the nearest star seems no nearer. Will another twenty-four hours help any? Will a

week reduce the distance? Surely it ought to, for a million miles every five seconds, kept up for seven days of twenty-four hours each, ought to make vast inroads in space. But the handicap is not our rate of speed, but the awful size of space.

A whole month passes, and no nearer. Then a whole year, and Alpha Centauri is just as far away, and we know that we have been going in a straight line towards him all the while.

There has been no deviation from our course, and why he does not grow larger to our vision is hard to explain, except on the theory of parallel rays.

A second year passes. We have been moving all the time as fast as light travels, or a million miles in a little over five seconds; a rate that would bring us from the earth to the moon in a little over one second; and yet, after two years of such speed Alpha Centauri seems not a bit larger.

Then the third year passes likewise.

Then the fourth year draws to a close.

We are not far from the outer courts of a new solar system. But what shall we say of the vast emptiness that separates us from that star?

212. FOUR YEARS. The part of the sky that lies between our solar system and that of Alpha Centauri is a void the distance across which is 25,000,000,000,000 miles. To pass through that void a ray of light requires over four years of our time. If that star should explode, as other stars have done, and become a dead and scattered orb, we would not know the fact for more than four years.

That deep abyss of space between us and it is merely a part of the general condition of the sky between solar systems. When in it, we see only stars. There is no earth, no planet, no moon, no meteors, no comets; nothing but a starlit sky.

If one solar system is twenty thousand million miles in diameter, the space that is empty between us and the nearest star would be equal to more than twelve hundred such systems all placed in one line, and yet far enough apart to prevent the attraction of one sun robbing the other of its followers or attendants.

As we know our solar system to be not less than six million miles in diameter, such a system could be duplicated about four thousand times between us and Alpha Centauri, with freedom from danger of collision. But as space costs nothing and cannot be lessened, nature has made it more than safe by placing the nearest star twenty-five million millions of miles apart.

213. **CONSTELLATIONS.** After a little more than four years of traveling at the rate of 189,000 miles a second, we reach the outer courts of the solar system of Alpha Centauri. You who are on earth when you read this, take a view of the sky at night, and find the constellation of Centaurus. It is a May group, consisting of ninety-seven stars, the brightest of which is Alpha, so called because it is the largest of that constellation.

From our earth the ninety-seven stars of that family seem to make one figure; but when we arrive at the brightest of them, the nearest of the remaining ninety-six stars is fully as far from Alpha Centauri as the latter is distant from our earth. In other words, that bright star is alone by itself and its system, in a section of the sky separated from its nearest neighbors by a deep and solitary gulf of space incomprehensible in its extent. Stars that seem double to us, are as widely apart as our sun is distant from its nearest neighbor, millions times millions of miles. Stars that seem to be thickly massed are, each and every one, widely separated. It is only the line of vision that makes them seem close together.

214. **VARIETY.** Having reached the outer courts of Alpha Centauri, we behold comets, meteors, planets, satellites and small worlds mixed with large ones, all held firmly in the power of that sun, just as all our system is chained to our great central orb.

But as Mercury differs from Venus, and as Venus differs from all the other worlds that are known to us, each having some characteristic of its own, so all the planets and satellites of the system of Alpha Centauri are varied, and a brilliantly entrancing effect is produced by the new designs of nature.

In the insect world of our earth, there are thousands of kinds of this form of lower life, each telling of the amazing power of the creating hand to make variations. In bird life, the same diversity exists. In fish, in fowl, in the brute species, and in every department of the vegetable kingdom, there is so great a variety that great volumes are required to describe them.

In building worlds, called planets, that revolve about each sun, nature has not forgotten her cunning of design. Differences that no human mind could invent in a million years, are found in elaborate profusion.

If it is to be the fate of man to live forever, he can find abundant variety of worlds to dwell in if he should tire of one after trying it for a span of life. Something new that would stimulate his ambition is unfolded in every orb that he may visit.

215. **SIRIUS.** While Alpha Centauri is the nearest star to our earth, it is not the brightest, yet it is a third larger than our own sun. Its diameter is less than two million miles.

If we were to visit the brightest star, we must seek Sirius, the giant of the constellation of the great dog. For this reason it is called the dog star. It outshines Alpha Centauri, and yet is more than twice as far away. If we were to start from our earth with the speed of light, in a little more than one second we would reach the moon; and at that same rate of speed, going always in a straight line toward Sirius, we would have to travel for eight and a half years before we got there. Then the gorgeous spectacle would be overpowering; for, in size and brilliancy, Sirius is many times greater than our mighty sun. No doubt its flames leap to heights of more than a million miles, and the convulsions in its mass are so violent that human intelligence cannot comprehend them. Grand are the energies of the universe.

216. **OTHER WORLDS.** In the constellation of which Sirius is the greatest orb, there are many other stars; but they, too, are as far from each other as our system is far from Centaurus; and probably much farther.

The shape of the dog is lost before we have proceeded far from our solar group.

But worlds that are many times larger than our boasted giant, Jupiter, are found revolving around Sirius. Here again new surprises greet us at every step. While all planets are round, they have such a variety in their seasons, in their living conditions, in their moons, in their rings, belts, excavations, elevations, rivers, seas and formation, that there is never an end to the ingenuity of creation.

What is true of Sirius and its family of worlds, is true of all stars. Each is immeasurably distant from its nearest neighbor; each is the centre of planets and worlds of every character; each is the supplying source of energy, vitality and nutrition to all life that dwells on its worlds; and each is flying through space with its family, bent on fulfilling some law of destiny.

217. **MOVEMENTS.** No star is still. Not only does it revolve on its axis, but it is sweeping through space at a mad speed. All its family is flying after it. They have nowhere else to go. They cannot get away if they could, and if free agents they would sooner or later be caught up by some other star, only to pay allegiance to some ruling power.

The motions and directions of the stars have been studied and mapped

for many years. The orbs that give now the shape to the Great Dipper were, a few thousand years ago, in a different shape; and, ere long, the dipper will lose its resemblance to that useful utensil.

One might think that all the stars would move on to a general part of the sky, but they seem to have selected as many directions as it is possible to imagine or invent. They are not likely to be lost.

218. COLLISIONS. One peculiarity of the motions of the stars is that they do not close in on each other very often. If they did, either the suns would meet in a terrible crash, or they would slide past each other, just grazing the surface, or else would form a partnership and remain double.

It is well known that suns have collided and been blotted out; no vestige of either of the combatants remaining. It is also well known that collisions have resulted in the formation of a greater and more fiery orb of double size. But the best established fact in this line of investigation is the abundance of double-stars that are chained to each other and that revolve about one another, just as the earth and moon do. If the moon were as large as the earth, the revolving action would be taken equally by both. Where one orb is heavier than the other, the common centre is shifted, and this enables astronomers to weigh with accuracy both orbs. In fact, as the common centre is easily learned, it is an old saying with astronomers that any world that has a moon, no matter how small, can be weighed.

Two suns, or sun-pairs, may be found in any part of the sky. They are really solar systems that revolve around each other. Imagine that some other star should come near enough to our own sun to be held by its attraction; that such visiting star should have a group of nice worlds attending it; and that we should begin a new form of revolution, which would cause us to revolve around all those worlds with our own worlds, and they to do the same with us; and we would then have an idea of the novelty of a double solar system. Yet there are many such in the sky. Of making variety there is no end.

219. A DRIFTING SUN. It is said that the human mind is utterly incapable of conceiving the depths of distance that lie beyond the visible stars. The latter number about 6,000, as far as our vision is able to behold them with the unaided eye. But when we turn a telescope on the sky, other numbers appear that soon mount into the millions.

Only a few of the stars, those that are nearest to us, seem to have fixed motion. This is ascertained in the following manner:

Either our own solar system is fixed in the heaven, or it is moving. This is self-evident.

If it is fixed, then all changes of stars from their positions indicate that they are moving. But if our solar system is moving, then the observed motion of a star may be apparent, and is caused by our change of position. Or it may be partly apparent, and partly a fact. If our sun, which is known to be moving, is drifting in one direction, then the stars toward which it is going, will appear to open out; while those from which it is departing will appear to come closer; and those at either side which we are passing will seem to drift in a backward direction. All these motions have been proved as taking place.

The result is that we find our solar system is approaching Vega, in the constellation of Lyra. We seem to be going in a straight line toward that great orb.

220. **THE DOG-STAR.** By measurements made in mathematical astronomy, we find that the largest star is *Sirius, the dog-star;* and that it is 2,688 times the size of our sun. It has a diameter of 12,000,000 miles, which is equal to more than *one-eighth the whole* distance between our earth and our sun. Imagine an orb that occupied that proportion of the space that separates us from *the great central orb* of our system, and you will begin to realize how *great is heaven and* how small is earth.

It is when we try to determine the distance and *size of the far-away* stars that we become powerless, for they show very *little,* if any, motion, except that which results from our own drifting in space.

There are not figures enough to express the vastness of that distance. We could begin by writing the figure one, and adding ciphers until we were tired, and yet we could not make the fact known.

Imagination could not describe it. There are some things in the universe too vast for the wildest flights of the imagination.

221. **WEIGHT OF STARS.** The weight of such stars as we are able to investigate has been ascertained, and we find them like our own sun, and not mere masses of burning gas. The rules for finding the weight of a sun are clear to a scientist, but could not be made understandable in a work of this kind to the lay mind.

It is not doubted by any learned investigator that distant suns, or stars, have been weighed and found to be masses of matter in about the same condition as our sun, and having about the same chemical elements. They, therefore, are equipped to support worlds, such as

planets with their satellites; and there can be no doubt that they do in fact carry along with them in space each a group of worlds.

No person can for a minute suppose that this earth is the only inhabited orb in all the universe. It would be absurd to argue one way or the other on that subject.

222. **LIMITS OF CREATION.** The number of suns visible in a telescope reaches millions, whereas there are but a few thousands that the naked eye can behold. With each more powerful telescope, the number has been increased, and then came the practice of long exposures of telescopic cameras by which more stars are recorded on the plates than the eye itself can detect through the same instrument.

It would seem that there can be no end to the number of suns that occupy the sky; but this question has two sides, and is worth examining. If there are now known to be 6,000 visible to the naked eye, and if, as is estimated, there are 50,000 stars seen in the telescope for every one that can be seen without, then the total number would reach 300,000,000 stars. But this is not all. The fact is, that there are so many that they cannot be counted. And each star is a sun, having a system of worlds revolving around it. Assuming that each star is attended by an average of ten planets, which is a conservative estimate, then there would be three thousand million worlds, most of which are inhabited, or some day will be.

But is there a limit to the number of stars in the sky?

223. **COAL SACKS.** Great holes have been found that are called Coal Sacks by astronomers, because they are dark or empty of stars. This shows a limit in a number of directions. If there is a limit in one part of the sky, there is a limit in all parts.

This is a self-evident law.

If it can be proved that there is any portion of space where worlds are lacking, then it is clear that the universe does not extend in every part of space. The weight of this fact may not be realized at first thought, but it will be seen on review that it is true. It would not be at all in accordance with the claim of limitless occupancy of space, to find some part of it empty.

If the emptiness were a hole beyond which more stars appeared, then it might be assumed that the void section was merely a wider expanse than is usual; but when nothing can be brought to light in the remotest distance, there is but one conclusion, and that is that the stars do not fill all space.

The edge of the universe is thus found.

224. **BURNING GAS.** Much speculation has been indulged in by writers in regard to the meaning of the various clouds of fire called nebulae, that are seen in several parts of the sky. Some astronomers believe them to be smaller stars; and others think they are worlds in process of formation.

Take for example the belief now so common that this solar system of ours was once in a state of burning gas that filled all the region of this part of the sky, and had a diameter of twenty thousand million miles, and that other systems beyond ours in the same direction had similar conditions; this fact would account for the nebulae that would be present.

As a rule, a nebulous cloud of fire in space is attended by a lack of stars; and this would show that the latter were being created out of the fiery gas. In some parts, however, there are both stars and nebulae. There some of the stars may have reached their state of formation, and others may be still in a gaseous state in the same general line of view. Astronomers point with enthusiasm to parts of the sky where, they tell us, new suns and new solar systems are now being created.

225. **VASTNESS OF CREATION.** Not only is it impossible for a limit to exist in one part of the sky without a limit being found or existing in all parts, but there are other reasons why there cannot be a one-sided limit. Space may be vast in several directions, or apparently so to our view, and be occupied by stars, while thin and empty in other directions; thus indicating that our earth is not in the centre of the universe. This is an important fact. If we were in the centre, we would know more than we now know. As some worlds must be at one side, it is not at all strange that we see almost endless masses of stars ahead of us and behind us, but not always at our side.

It is true that, in some directions, the stars seem to be without limit; and if it were possible to invent more powerful telescopes we would still see millions more stars; but only in those parts that already have shown an indication of having no limit. It is probable that we could never with any instruments find the last confines of the universe in those directions.

226. **ALL IS ROUND.** But the universe is round.

We are near one edge of it. The front and the solid centre are apparently limited. But the edge is in sight, as far as it can ever be seen by human eyes.

All creation is spherical. This earth is round. The sun is round. All the planets are round. The solar system is round. A radius reach-

ing out from the sun in all directions would describe the interior of a hollow globe. If you drop hot lead through the air, it takes a round shape as it cools. All matter seeks the same shape, and no power exists in the universe that can alter that tendency.

More than this, there is the influence that one set of orbs has on all others, and that all have on each. They have a power in common that chains all the suns of space into a harmonious whole. Wherever a ray of light will travel, there that harmony goes with it, and there goes the power that is inseparable from existence.

It is a self-evident fact that everything that is free in nature assumes a round shape. All the universe is free, in this sense, and it therefore is round.

It is a self-evident fact that all light carries the power of repulsion, and all weight carries the power of attraction; and these two influences working together give shape to the entire universe, and it must of necessity be round in order for the two forces to do their work.

227. **UNIVERSAL LIGHT.** Still another reason exists for proving that the sky is limited.

If it is round, it is self-evident that it has limit; for if it filled all space it would be shapeless, as infinity has no shape. This, too, is self-evident.

We know that there are worlds so far away that their light will require millions of years to reach us; but, if the universe is eternal, then all light has reached us that will ever do so. What has been shining forever has shone more than a million years, and more than millions times millions of years.

Then there could be no light yet to come unless there were new worlds yet to be created, or that had been created since the beginning of the time required to send their light this far. As all uncreated orbs start in nebulae, it must be true that we would see the nebulae of such worlds as had not yet been born into shape.

This fact being true, the one conclusion, based on the claim of eternity of matters, is that we have at hand now all the light that is to be thrown across the sky in our direction.

Amid the countless millions of stars that shine as original suns, each having its family of planets, there are comparatively few that are not now visible to us in one form or another.

The visible worlds should fill all space, if they are endless.

228. **ENDLESS LIGHT.** If you can find a star so distant that its light does not reach us, you will find a dead world. While these may

be numerous, they are not by any means as plentiful as the live worlds. When a star dies, it does not rest, but bides its time to resolve itself again into burning gas and begin things all over again.

It is not true that there are as many as five per cent. of dead stars in the sky, compared with all those that are alive. Such a number would be enormous, and reach many millions of burned-out suns.

Light when once shed from a star goes on to the limits of the universe. As the law of attraction operates with the law of light, each as counterparts, one becomes the check of the other. Where attraction does not go, light cannot travel. All attraction ceases with the limits of the solar system, and therefore all light is called home at the same limits. Enormous as it is, it is nevertheless a tightly ruled cosmos.

229. **HEAVENS ABLAZE.** Light goes on as far as the universe extends.

All worlds that have shed their light at all, have shed it to our solar system, if such worlds are eternal. This would mean that, if space is limited, there will be separate light from each separate star; but if there is no limit to the number of stars in the sky, then the whole heavens would, of necessity, be ablaze with one unbounded flood of light. There is no escape from this conclusion.

The answers that have been made to this claim are two. One is in the form of a suggestion that the light may be cut off by the presence of dead worlds in space; but this answer we have already met. The other claim is that light may not reach as far as our earth, but may fail on the way. This has also been met by the fact that light reaches out as far as the universe goes. Its limits are the outlines of creation. When, as is known perfectly well, light is coming to us from stars that are so distant that it requires millions of years for that light to get to us, it cannot be said that such light dies or fails on the way. Distance has no effect on it.

Therefore, if the stars had no limits, but were numberless and endlessly distributed through space, forever and forever occupying all parts of the sky, their combined light would be universal, would be as wide, as high and as deep as the sky itself; in fact, as another man has said, "the whole star-lit sky would shine with the brilliancy of sunlight."

230. **VIEWS OF ASTRONOMER.** In passing this question we wish to quote from one of the greatest, if not actually the greatest, of modern astronomers, a man whose name is accepted as authority for whatever statements he ever made—Richard A. Proctor. "That the

sidereal system has limits I do not doubt. We have no reason for believing that, in rising step by step from system to system, until we have reached the highest class of systems known to us, we have reached the real summit of that perhaps altogether limitless range of steps. We know, indeed, that if light does not suffer extinction in traversing space (and we have no evidence that it does), the extent of the sidereal system *must* be limited. And we may carry this argument even farther. For, though the sidereal system should be limited, but other systems similar to it spread throughout the infinity of space, there would still result an ineffable blaze of light, surpassing the light of day as greatly as the vault of heaven surpasses the disk of the sun."

Another claim has been made to the effect that our whole star system, or sidereal system, as Mr. Proctor calls it, is limited in itself, but is only one of a series of systems of which no person knows anything, and which will never be known; that, far beyond all our star system, which contains probably a thousand million suns, there are countless other systems just as large of which no one knows anything.

If no one knows anything about it, there is nothing to discuss.

231. CONSEQUENCES. We have thus far reached important conclusions that are really self-evident, for their proof is borne on the face of the assertions which sustain them.

It is self-evident that there is no end to space; for there could not be an end to space. It requires no specially bright mind to see this simple fact.

But when the statement is made that there is no end to the universe, or the worlds that compose the star system of the sky, there is nothing on which to base it. The assertion is incapable of proof. On the other hand, when the statement is made that creation is limited, we find every fact and every law sustaining it.

Look, if you will, at the consequences if there were no end to the universe, to the world systems that occupy the sky. There would be no shape to the universe itself; for, as has been said, where there is no limit, there can be no shape. Everything that is known of creation thus far shows a plan and a method of government. If there were no limit, there could be no universal control of matter.

232. RULERSHIP. All that is known proves rulership. This point has been set forth in another lesson. In earth; in even the mastery of the satellites by their primaries; in the wonderful rulership of the sun over every orb, and every flying messenger, and every particle of star dust in this solar system of ours; we find absolutely convincing

proof of the existence of a central court of power. And can it be said that the grander system of stars is left to wander aimlessly through space?

There is no nation on earth that lacks a ruler or some centralized government. Nature, by its laws of instinct, teaches this great principle of centralized control.

Watch the rings of Saturn, and the outer moons; note how obedient they are to the control that Saturn exercises over every particle of their existence. Yet Saturn pays homage to the great sun.

Can it be said that the sun pays no homage to any centralized control? It would contradict nature and every known fact and every known law of nature, if such a condition could be imagined.

233. **COURTS OF HEAVEN.** It is not permitted humanity to know all that is in store for the future dweller in the central courts of heaven. If we knew all now, we would be restless of earth and seek to break the bonds that hold us here. But, because we must not learn the future altogether, we are denied a part of this all-important knowledge.

The milky way has its place in the universe. The nebulae have their rank and place in creation.

While the edges of the cosmos are visible and the limitations of the stars are found there, it is safe to assert that we are at one side of the great globe of star systems. So we take up our flight, and speed on the wings, no longer of light, but of thought, and come to the central courts of heaven.

234. **VIEWPOINT AT LAST.** Our viewpoint, at last, has been reached. Had we tried to come by the light-route, moving at the rate of 189,000 miles per second, we would be more than a million years on the way.

You can, therefore, see what a distance it is from the little world that we left. You will remember that we passed our sun, and were astonished to learn that its diameter was much more than a million miles; and we passed other suns whose diameters were ten million miles or more; and our big sun seemed little in comparison. But when we left the earth we thought we were going away from a big world, that was, in fact, the centre of the universe. We believed, as others believe, that our planet, with its circumference of almost 25,000 miles, was a giant, yet it faded from view in a flash; while attendant on the thousand million suns are ten thousand million earths, most of them much larger

than ours, and most of them inhabited. It was a little world that we left.

Our whole solar system, with its great planets, is so small a dot in the sky, that we are shamed of it when we get out where there are giants. Yet, on our earth, we thought that our one life was important, and we forgot that we were only one out of 1,400,000,000 beings that live on the earth.

And those 1,400,000,000 beings are born and die in one generation. Countless generations have come and gone, and there were countless persons, like ourselves, who thought that the earth was the centre of the sky and that each individual life was valuable.

235. SEARCH FOR THE EARTH. To show how near to nothing this earth is, we are going to send a messenger to find it. We are now at our viewpoint in the central courts of heaven, and we wish to forward a message back to earth; so a swift-winged messenger is found who volunteers to find the earth.

In the first place, he is so far away that, whatever direction he takes, he must travel for a million years in that one direction alone, before he can come to our solar system. His speed is that of light; and the rate is so fast that he could reach our moon in a little over a second if he were to start from our earth.

But he is to start from the central courts of heaven, and must first find our sun before he can hope to reach our little planet.

If you wish to know how long a million years is, place your hand upon the pulse of a person whose heart action is at about the rate of one pulse-beat in a little over a second of time. This is rather slow, but it will serve. Think that, with every beating of that pulse, the messenger has gone a distance from our earth to our moon. You are to hold his hand for one million years, during which time the messenger is hunting in one direction only out of his headquarters, which are at the central courts of heaven. Of course, you and the patient will die in a few years, but your imagination will live on, and you are to give wings to that power of thought.

236. MILLIONS OF YEARS. When the messenger has gone out in one direction selected at random in his search for this earth of ours, and has consumed a million years of time in his outward journey, he must return to the central courts of heaven in order to take a new start. He has had nothing to guide him, so he cannot expect to find so tiny a drop in the sky as this little planet.

The second million years has been consumed in his return.

In that passage he has seen a million suns twice; once on the way out and once on the return. If you wish to know how many a million suns are, take a million beans and count them one at a time, and think that you will be one year in passing from one to the other. This is quick time, when we consider the fact that it takes light four years to reach our earth from the nearest star, Alpha Centauri; and eight and a half years for it to come to us from the largest sun, Sirius.

Rather it will take ten million years for the messenger to go from the central courts of heaven to the extremes of space in one direction, and to get back again ready for a fresh start.

He has seen a million stars, each a sun and each attended by a family of planets with moons and other celestial display, all beautiful and no two alike; but he has not found our earth, nor yet seen anything like our own solar system.

Take one million beans and count them out, allowing five years to reach each bean on the outward journey and the same time to come back from each bean. As your life is limited, you may merely count out each bean, until you have handled one million of them, and your imagination can do the time required.

237. **MANY DIRECTIONS.** But the messenger has more than a million stars to visit in his search for our earth.

The first million are those that are located in one direction only He is selecting his directions by chance, which means that the law of average is decidedly against his finding his object in many chances.

Directions in space are very numerous, especially when you select them from the centre of the universe. You can go to the right, you can go to the left, you can go in front, you can go to the rear, you can go up, you can go down; and even then you have only chosen the most prominent of the main directions. Between the front and the right on a level, so to speak, there are many directions that can be chosen; and this is true of all other main lines of choice; so that there are fully one thousand directions that must be traveled in the search for this earth.

In each of the one thousand directions there are one million suns, each a star, and each the centre of a family of worlds having moons, and mostly inhabited. In this manner you will visit one thousand million stars.

Now select for your experiment a place from which you can compel one thousand lines of direction to radiate from a central point; and let each line of direction contain one million beans. Count out one thousand million beans; but instead of devoting ten years to each single bean, count them out all at once, and let your imagination tell you

that the second of time is ten years of travel. Thus you will see how much of a task the messenger must have ahead of him in his effort to find our globe.

238. **A NEW DIRECTION.** Having returned to the central courts of heaven from the first effort to find the earth, the messenger now sets out again for his second trip. At first he went outwardly to the front, to use a term that has no weight in heavenly travel, but that enables us here to understand the difference between one direction and another.

Now he goes exactly the other way; to the back of the sky, relatively speaking. He has as much distance to pass over, and the results are the same. There is no sun that corresponds to the description we have given of ours; and, until he finds the sun, it would be useless to hunt up the little planet, number three, called the earth.

This method of venture can be carried on indefinitely until ten thousand million years have passed, before there is any likelihood of the earth being found. Of course, by that time it will have disappeared from the map of the sky. It will have gone in less than a million years, and its people will not be here in a thousand years hence, nor even a trace of them, unless indications that speak plainly are not to be trusted.

Up the sky, down the sky, in each and every possible direction, the messenger flies on the wings of light, and no earth appears. Now let us assume that he changes his pace and travels on the wings of thought.

239. **FOUND AT LAST.** By a change of pace from light to thought, the messenger can traverse vast abysses of space in a few seconds of actual time. It makes a great difference how we go. Light is swift. Electricity is swift. A cannon ball is swift. A ray of light will pass around this earth, or a distance in a straight line equal to it, six times nearly, in one second. But light, swift as it is, cannot serve to suit the demands of celestial transportation.

Thought is all there is left for use.

On the wings of thought, therefore, the messenger passes out from the central courts of heaven in his search for this earth. He goes from one direction to another, tirelessly and ceaselessly. After a long search amid millions of stars, all suns, and all centres of world systems, he comes to our own little sun. It is not much to him, but is everything to us. It occupies a very humble place in the outer lines of the sky, but we think it in the very heart of creation. It has some few worlds circling about it in obedience to its rulership, but they are really in-

significant compared with the brilliant planets that abound everywhere in the sky.

Having at last found our sun after a dreary trip through dead and empty space, the messenger takes things easy and drifts along from one planet to another until he spies our earth at a distance, and he stops. He sees it revolve around once in every twenty-four hours, and on its surface he sees things moving about like so many ants around an ant hole. These objects he discovers are on two legs, and they have round knobs at the upper end, which they guard more carefully than they do their legs. The round knob seems to have a special value. So he watches all these ants and ascertains that the round knob of each is a sort of thinking and governing globe, containing the essence of intelligence and the power to instruct the rest of the body.

These ants go in the houses when it comes dark, or many of them do. It seems to be a general custom with the majority. Others make imitations of the sunlight and try to see things as though that orb were still shining. When the light appears each morning the ants turn out by the millions all over the planet, and they are busy doing all sorts of things. Their ant holes are generally houses or buildings, and countless ants are always making more of those ant holes to live in and to work in. It is a funny sight to see so many millions of beings who think they are important, and yet who are so very insignificant that they and their little world could be extinguished with the pressure of the thumb of thought and not leave a ripple on the surface of the sky.

But they worry and they plan; they suffer, fight, are ill, get well, get sick again and die, and they even dig holes in the surface of their earth in which to drop their dead fellow-beings. So they go on from generation to generation, some thinking it all right, and most of them wondering what it all means.

Thousands of years come and go, during which time nature smoothes out the surfaces where the dead have been buried, and cities are leveled to the ground to be forgotten, so that, after a brief lapse of a few thousand years, all is gone and not a trace can be found of the ants that once darted here and there over the globe.

The strange seriousness on the faces of these human ants, as viewed by the messenger, is comical rather than impressive. There is a serious belief stamped on many countenances, especially when they drop their dead into the dug holes, that seems to tell of loss. Here the messenger laughs for the first time.

240. **THE COSMOS.** After our Journeys are over, for this time at least, we come to realize what kind of a cosmos we dwell in.

We know something of our own world compared with the whole universe. We know something of the stars as sun-systems; of the other worlds that pile up in hundreds of millions; and of our relation to all this vast creation. But we have no realization of what a small thing this earth really is. Our ideas of size are due to our own relation to this world, rather than to cosmos.

The true Viewpoint is in the central courts of heaven.

There we look out over all cosmos, over all the created universe, and behold a vast and stupendous scheme, embracing countless millions of solar systems, of which ours is not noticeable in the least degree. There is nothing about our sun to attract attention there in the centre of the heavens. It is large to us, and small to everything else. Yet our sun, small as it is and so easily lost in the sky when viewed from the centre of the cosmos, is so much larger than our earth that it could swallow the latter without adding appreciably to its own size, just as a cat could swallow a flea and not increase the bulk of the cat.

But we have gained by the Journeys.

We have learned what the cosmos is. We have found out the fact that the men and women of our world, if they live again, must dwell in one or more, or perhaps in all of the worlds of space in time, if physical existence is to be permitted them.

There are two kinds of existence. One is physical and the other is thought. Light is physical, and on its wings we took our flight to the courts of heaven. Thought is super-physical, and on its wings also we traveled all the cosmos in the searth for our little earth that had got lost in the mix-up.

In one kind of existence or another, that which is immortal must dwell; and the worlds that have been visited by us, or viewed by us, are our abodes in the future if we are to live physically again.

Standing in the central courts of heaven, on the heights of the real Viewpoint of the universe and scanning the sky in vain for our little world, we are able to realize how foolish is man that he will live in worry on this globe.

IN THE REALM OF LIGHT

THE SEVENTH REALM

LESSONS 241-280

241. WHAT'S AHEAD? The immense value of the Journeys will appear as we proceed. Thus far we have learned where life in the future is to be lived if it is to be physical.

But the general belief is that life is non-physical; some call it spiritual; others give it a variety of names. Problems that seem veiled in mystery soon are unraveled when we get at the facts and the laws that govern them.

In order to solve the doubts of the great future that may follow this life, we must know things as they are. We must know the universe as one united, vast cosmos. We must know how it came into being. The present is the fruit of the past. The future must, of necessity, be the fruit of the present. The past is a part of the present; therefore, the future is the natural sequence of the past and the present.

This compels us to know how the universe came to be, and what its purpose is. We learn the future from the past. It would be wrong to proceed with this study if we were to accept the present as all there is to judge the future by.

242. THE TWO STUPENDOUS LAWS. There are two thoughts that are stupendous. They are so very weighty that they almost overwhelm the mind as it tries to contemplate them.

The First Stupendous Law.

There never was a beginning.

The Second Stupendous Law.

There never was and never will be any limit to space.

Other laws may seem equally stupendous, but their examination will disclose the fact that the human mind is able to understand and to weigh them. For instance, it is a vast thought that there will never be an end to existence. But it is not hard to absorb. When once life or substance is established, no matter how changeable it may be, its eternal duration is necessary. It may be so altered as to be in effect a new thing or a new condition; but, once existing, there can be no end.

When the destruction of this world is referred to, all that is meant is that the orb itself or its people may be brought to an end; but the material of which it is composed can never be destroyed. The suns and their systems that occupy the sky may all undergo changes that are revolutionary, their conditions may be wholly wiped out, but their material must endure forever. You may burn the house in which you live; but every atom in it will be found again; some in gases that remain in the air; others in solids that go to the earth; and the few ashes that are heaped up in its ruins cannot be lost. If you took a contract to end forever the existence of a drop of water, and were to receive a million dollars for your effort, you could not do it. No matter how many chemical changes the drop of water will pass through, it still lives and will live to that remotest period that marks the reign of eternity.

But when we come to consider the really stupendous thought that there never was and never will be any limit to space, we have something that overwhelms the mind. We know that it must be true, for it is one of those facts that prove themselves. No one doubts it. If you were able to travel through the sky with the speed of the mind, which will take you to the farthest visible star in a second of time, and if at that rate you were to go on and on, what would you find? Just space. Stars in it, perhaps; but when stars no longer were there, it would be just space. If you think there is an end to space, what will you find there? What marks the end? Is it a wall, or an ocean, or a solid bank, or what? It is merely space. When your mind travels to the highest heights, to the deepest depths, to the farthest east and west, and north and south, and endlessly everywhere, it will find space, just space. Beyond the limits of space, is more space. And so on to the end of thought. It is a stupendous idea.

How came it?

But greater and more appalling in its ponderous weight on the mind is the thought that there never was a beginning of existence in the universe. This does not mean there never was a beginning. Of course, this earth once had a beginning; the sun once had a beginning; the stars once had a beginning; and every change has had its starting point. But there is a difference between the beginning of a new condition

formed out of an old one, and the beginning of existence itself.

If there ever was a time when absolutely nothing existed in the sky, there was also a total impossibility of something coming out of it. For this reason it is a self-evident truth that something or some other power has always existed.

The fact that there is material existence today in the universe proves one or more of the following conclusions:

1. Whatever exists in the material world must either have been created by some power, or must have been always present in some form.
2. If it was always present, it had no beginning.
3. If it was created, the power that created it must have existed before it; and must always have existed or must have been created.
4. If that power had always existed, then it had no beginning.
5. If it was created, then some other power must have existed before it.

Every one of these propositions is a self-evident truth. As they admit of no doubt, and as they lead constantly back to the same condition, it is a proved fact that there never was a beginning to some form of existence in the universe.

Thus it cannot be claimed that the human mind is unable to grasp the idea of an endless past.

A self-evident truth is always capable of proof. In reaching the conclusion that there was never a beginning of existence in the universe, we start with the presence of matter which is known. If at any period of the past there was no matter in existence, then the power to create matter was all that existed. But if there was a period when neither matter nor the power to create matter existed, then there was nothing at all. This would imply that there was a beginning. If there was nothing at all, then matter or some power preceding matter must have sprung from nothing. It is possible for matter to spring from its creative source, but it is not possible for a creative source to spring from nothing.

When we use the word nothing we mean the absence of everything except empty space; and empty space is nothing.

No power, not even a miracle-created power, can spring from nothing.

Therefore, there never was a beginning of the universe.

243. THE GREAT PYRAMID. We have taken our Journey among the stars, and as the coming lessons will show, it will prove of the highest usefulness to us in determining our fate.

It must be remembered that this Journey was made under conditions

as they now exist. Had we gone a thousand years ago, the difference would have been but slight. Had we gone two thousand years ago, still the difference would not have been appreciable. Had we gone four thousand years ago, and been able to go again at this time, there would have been a shifting of the stars that would not have escaped our attention.

As an instance of this movement of the suns of the universe, let us look at a simple fact that we have proof of in our earth's history.

In the year 3,400 B. C. the Great Pyramid of Egypt was completed.

It was built in such a way that the light of the Pole Star, as it then shone when at its lowest meridian passage, would make a descending line of light and fall in a pool of water, from which it would be reflected and ascend the sloping side of the next pyramid, thus giving a double view of the Pole Star.

This method is called "orienting" a structure.

You will find this word "orient" in any large dictionary. While at first it meant to face a building to the east, it afterwards came to mean to place it so as to face any point of the compass. There are many great buildings that are "oriented" in all ages.

As neither the star that is now known as the North or Pole Star, nor its predecessor, can comply with the conditions required in the "orienting" of the Great Pyramid of Egypt, it must follow that some other star must have been in the north at the time that structure was erected. We find that the third Pole Star, reckoning backward in time, exactly suited the slopes given the pyramids, and that such a Pole Star was in the position to effect the reflection in the year 3,400 B. C.

Although part of the shifting is due to the swinging action of the earth, it is well known that all stars are in motion. Since the time when the pyramids were planned, this world has had three Pole Stars.

244. **FORMER CONDITIONS.** If our Journey had been made a million years ago, it would have found the stars and their planets materially changed from what is known today. But that is not a large space of time. Let us go farther back, even billions of years ago, and seek a knowledge of the conditions that then prevailed.

This solar system was a mere gas.

Not even a trace of solid matter could be found if we believe the nebular theory. The transportation theory does not differ very much from the nebular, except in the method of origin of the gas. But that is not important at this stage of our study.

Prior to the existence in this solar system of ours of any matter at all, there was space here; and the inquiry is, was there any material of

any kind? It is easy to say that worlds once before, or many times before, existed in this system, that they lived their time and were wrecked; and that, out of the ruins, there came a repetition of the solar system, with different orbs in its family. This is the claim—endless repetition. If it is true, then there may have been an eternity of succession of the same system in this same section of the sky, or wherever space was allotted to our group.

245. PROGRESS. One thing is sure. Progress is the motive of existence. Everywhere there is evidence of this fact. It is written in every era of this world's geological history, in every century of civilization, and in every individual life. There is the being born, the growing, the developing, and the dying.

The steps that occur in the life of man are known to occur in the life of an orb in the sky. Some have come into existence, and some have died before the eyes of our astronomers. While no single orb has been traced through such stages, what is true in part of one and true in part of the other, can be put together as chapters that fit the general story; with the intervening details furnished in perfection by our own world.

Here we know that progress has been ceaseless. Here we have the most conclusive evidence of the early steps, of the secondary steps, or all the upward steps to the very time of our own advent on the globe; and the beginning is not hidden.

Nothing more could be asked for, unless nature were to take us into her most secret confidence and pour into our ears the story of her past and the revelation of her future. It is just as well for us to discover what we can, as long as facts have been strewn in our path in the most lavish profusion. It is a pleasant study, and one that compels us to yield homage to the power that gives us the incentive to pursue it.

246. FIRST STEPS. It is a self-evident law that progress, reaching backward, comes to a beginning.

We have said that there was no beginning; by which we mean that there was never a time when nothing of any sort existed, when neither the matter of creation, nor the power to create it, were both absent.

But with evidence abundant that progress is now taking place and that it has never ceased to take place in the past, we find ourselves drawn irresistibly to the time when progress began. This cannot admit of doubt. In fact, it is agreed to by all investigators, with the possible provision that progress has occurred in cycles; by which is meant that

it has begun, gone on to a climax, fizzled out, and begun again. This is not progress; it is stupidity.

We have been told in many works of astronomy that this sun of ours was once gas, that it resolved itself into worlds, and that these worlds or planets were called back to the sun, there setting up the great original heat by the force of friction, and started all over again. But the writers who make this claim admit that it is merely a theory.

There is evidence in abundance to prove that the solar system had its beginning, and that it has been developing ever since; this much, being true, ought to be enough. In the effort to find what will be the fate of our sun and planets, astronomers have argued that they will end themselves some day, which is true, and then begin all over again, which is merely guessed at.

In all the operations of the sky there is not one particle of evidence that any sun, after being demolished, began over again. It is all we want to know now, to be given the certain fact that progress has been constant. No truth could be more self-evident than the fact that progress, unabated, must have a climax in the future, and must have had a beginning in the past.

247. **TWO KINDS OF LIFE.** The result of this self-evident truth is that we find our own part of the sky apparently empty before the system was even a gas, if it ever was in that condition. But what it was, it was preceded by nothing at all, as far as matter was concerned.

Do not think that we are contradicting ourselves. Some readers are quick to say that one assertion is the opposite of another. It is possible to state anything two ways, for there are two sides to everything.

It has been said that there has never been a beginning. It has also been said that there was a time when this solar system was preceded by nothing material. What is true of this system is true also of every part of the sky. There was a time when nothing material was present. It would seem, then, that it must have been a void, that space was wholly unoccupied.

There are two kinds of life:

One is matter.

The other is thought.

Under the division of thought, it is possible to put everything that is not material, spirits, souls, and all else that can possibly exist apart from matter. Therefore, if there was no beginning, and if matter at one time was wholly lacking, then thought must have preceded the creation of matter. There is no escape from this conclusion. Think it over for years, if you will, and it will stand the same at all times. It will be-

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come more and more evident as your mental processes ripen into a full understanding of life.

248. THOUGHT EXISTS. Without thought, matter would be useless and aimless. There could be no shape to anything. Nothing would have meaning. All solid matter thinks, for it is making changes that tend to give it a future usefulness that could not ensue from a blind rest of the mass.

The earth, its very soil, and all that lies in it, thinks. It cannot help it. It is thinking out its future. It cares nothing for its past. All the eyes of nature are turned toward the future. Everything is preparing for something that is ahead.

All parts of the vegetable kingdom, from the blade of grass to the giant tree, is thinking; and the thoughts are for the future. The grass plans to make food for life. The tree plans to build houses for homes. Nothing is in vain. Nothing is aimless. Nothing is useless.

Animals have a sectional brain that concentrates thought, and thus they are a step in advance of the tree, just as the tree is a step in advance of the rock. First life on earth came from rock, and had a rock shell to protect it. The latest life on earth is rock in part, and flesh in part; but no life is wholly separated from mother earth.

We know that we think.

We know that our brains are endowed with the power to plan, to look ahead, to make provision for the future, and to investigate the problems of life and death. Thought is universal.

Therefore, it is not difficult to prove that thought exists.

249. SUCCESSIONS. With proof that progress, tending backward, must have reached a point of beginning in which no matter existed; and with proof that thought is alive and has always been alive, as it cannot be conceived of as not always having lived, we stand face to face with the only conclusion that is possible, and that is the pre-existence of thought before matter.

As matter cannot exist in the absence of thought, so the latter must have preceded it, or else have been co-extensive with it.

It is not possible for matter to have existed always.

The more this fact is given attention, the more it will impress itself on the mind as a self-evident truth.

The very fact that matter is progressive, shows that it was originated from some power that came before it. The very fact that thought lives in matter, shows that the power is now present in it; and this is the power that created it.

A power is one thing; its offspring is another.

To conceive of matter as having always been in existence is to conceive of our sun and planets, and of all the suns and planets of the sky as having been always in existence; and always is a long time. It embraces millions of years, and billions of years, and trillions of years, and then would be fresh as compared with its future. As endless life for the worlds in space means an endless past, and an endless succession of cycles of development that is wiped out by a series of explosions that mean nothing but beginning all over again. This is like the man who builded locomotives at great expense for the sole purpose of seeing them meet from opposite directions on the same track at high speed, and blow themselves to pieces.

250. **DEVELOPMENT.** We do not believe that this sun is destined to be exploded into gas for the mere purpose of beginning all over again.

We believe that it is working out for the first time in its history the destiny of a life that has meaning and purpose, and that it will have done its full work when it has completed that cycle.

On this basis, all matter came to be by an act of creation.

That act of creation had a power to direct its process unto the full era of fulfilment.

The power that creates a world does not do so by a fiat, but by a decree of birth, development and ripening. What is true of man, and of everything in nature, from small to great, is true of the earth and the solar system; it is the process of being born, of developing, and of ripening. Where is there an exception to this law? We have discussed the fact that rulership as known in this world among animals and humanity, is a type of the same rulership that is seen at work all through our solar system, and must of necessity be present in all the universe.

What is true of rulership being copied in earth from the universal practice, is true likewise of the process of birth, development and ripening being copied in every phase of life from the very same process in vogue all through the universe. Laws and processes are not separated, when once they begin to operate.

As progress tells us with certain note the fact that all matter had a beginning under the control of a power that preceded it, so the law of birth, development and ripening tells us the same story of the first steps of the universe. These laws coincide, as all true laws must.

251. **NOTHINGNESS.** Thought is not born.

It could not be born.

Nothing but matter is given the privilege of being born. Nothing that is matter has ever come into existence without being born. The single cell that is the basis of every kind of life, starts the process of fecundation. This is a story that is universal.

As matter has come up out of a steady past of progress, and as all things have been born, it is true of necessity that the first appearance of matter in the universe was by the process of being born.

Before the first birth of matter the sky was apparently empty. It would have been wholly empty to the physical eye, if such an eye could have beheld it. Had we made the Journey then, we would have found nothing to the front of us, nothing to the rear of us, nothing on the right, nothing on the left, nothing above, and nothing below. We might have strained our gaze in all directions in vain; darkness profound and trillions of miles deep in all directions occupied the sky. Space was eternal and endless then as now. No one created space. It was never born. It came from nowhere. It does not have to be accounted for. There could never have been anything but space in the absence of matter. And, with matter in it, there must always be space. Nothing that can happen will either destroy space or lessen its extent. It is the one thing that is supreme in its stability.

In an era of nothingness filling the sky, as far as the physical appearance was concerned, thought remained inactive. Had matter always been present, it would have come to be coincident with thought, which would mean that thought and matter were on equal terms. This would prevent the development of matter, as it would have had no predecessor.

252. **ETERNAL THOUGHT.** No mind is able to conceive of an eternity of past for the material worlds of the universe. It is an idea that is opposed to everything we know of life.

It is hard to conceive of an eternity of past for thought. But it must be done. There is no alternative. Thought is a power that can create matter, but it is not a power that can create itself. It could not have had a beginning. Impossibility is stamped at once on every proposition that would make thought other than eternal, with a past that had no beginning. To believe that it came from nothing is to believe a condition that cannot exist. Nothing can give birth to nothing. Something must precede every birth.

The greatest of all facts in the universe is the presence of what is known as universal thought. It is absent nowhere; it lives always and in all things. And it has lived throughout the eternity that extends backwards to no end.

There was a time where the heavens were empty and void. Try as hard as you will to present a different picture, and you will fail if you cling to laws and facts that admit of no dispute. Emptiness of a physical nature extended in all directions. But thought was there.

What is thought?

You know what passes through your mind. It is a power. It is not a substance, but is in all substance and is capable of turning itself into any kind of substance that it chooses. Power then was omnipresent and eternal, long before the first world appeared in the universe. It is a long way back to the beginning of creation; but it is so much farther back to the earlier stages of thought that it seems impossible to think of its condition as it lays all through the sky in slumber. It must have slept many aeons of eternity. In fact, it had an endless sleep.

253. **THOUGHT SLEPT.** It would stagger the mind to accept the claim that matter had always existed; but it is not difficult to grasp the idea that thought, the universal power, slept all through that part of eternity that was not devoted to the creation of matter. The fact that it was an eternal sleep, makes no difference, for something must have existed eternally and it is easier to conceive of the power of thought performing that function than to believe that matter came from nothing and has always been in the universe.

The only advantage of the true version of creation is in the hope it gives humanity. If matter has always existed, there can be no other plan of existence than the ceaseless repetition of development and death without meaning. An eternity of beginning for worlds means a purposeless future for all things that live. This contradicts the law of progress as we know it, and the law of birth and growth.

So all facts and laws point unmistakably to the conclusion that there was once a time when thought slept in the great voids of space. It was a widely extensive power; just as it is today. Thought occupies wide areas. It is not a concentrated force or energy. It is as far present in the sky as light is. As much space as light can occupy, so thought occupied. In that bed it slept.

Where it came from we can never know with our physical minds. The fact that it lives is enough. We need no proof of that. We need no proof of the existence of things. Perhaps it might have been better had nothing ever existed. Why all this tremendous trouble and activity, we cannot tell. It is not worth while trying to tell. We are born, and must take the consequences. It may be true that, if some human beings were consulted before being born, they would decline the favor, as the struggle for existence is so bitter and apparently so useless that

it cannot be said to pay. But here we are, and we must follow out the laws that are born with us.

254. SUBSTITUTES. Think now of thought lying asleep in the sky, occupying as large a part of space as light now occupies. That was the beginning. It was an eternity of beginning. It never came from something else, for a series of steps is nothing more than one step when eternity is at stake.

There was nothing to influence this eternal thought to awaken. It assumed that function when it chose. It had no master and no instigating cause. Time was ripe for it to arouse itself, and it began to take on activity. The only difference between eternal thought and creative thought is one of activity. The former was eternally asleep from the remotest past, as the endless ages receded backward; then, when it awoke, it became active. The question now is, will thought ever fall asleep again? If it does, another phase of eternity will follow to our disadvantage. Our life, if eternal, will fall backward into that universal bosom and there sleep until another stage in eternity is reached.

It is grand to contemplate all these things.

If you substitute some other belief for any of them, note how perfectly your substitution will fall into place as a part of this philosophy. You can advance nothing that will conflict with it. Try it. If you are religious, all the views you hold will fit exactly into place herein. No matter what you think, if honesty is the basis of your ideas, you will find a harmony between your views and this instruction. This phase of the plan of this work has always struck us as remarkable and even bordering on the miraculous. But try it and find out for yourself.

255. DEATH BEFORE BIRTH. During the eternity of silence in which Thought slept in the sky, there was an awful deadness in space. It was the death that precedes life, not that which follows it. It was such a death as atones for all the dying that fate has decreed to life since first it became a necessity.

Whenever death is followed by eternal existence, it is well repaid. Out from eternity death came. It had been eternally dead; but was now born into life, for activity and life are identical terms. Nothingness is incapable of death. Only that which exists can die, and the dead are never dead in fact; only in seeming.

256. FIRST ATTRIBUTE. Inherent in the sleeping Thought itself, dwelt the power to awaken its own life into activity. While it slept, it was as nothing; when it became active, it was all powerful.

The first attribute of Thought is action. Thinking is life. It began to exercise the power as soon as it awoke; for the awakening and the activity were one and the same thing. Thought can never content itself with mere thinking. That is not real activity. Its thinking must become at once crystallized in execution. Something must be seen that will show for the thinking. Results must be born.

A mass of Thought that is capable of filling as much of the sky as light today fills, must be not only extensive, but also mighty. No person has the least idea of the energy of Thought who has not seen the little handful of chemicals that by mixture and ignition, are capable of blowing a hole through a steel plate a foot thick.

One ounce of radium is worth so much money that its price would support you and a hundred other persons for a lifetime. The energy that is locked up in radium is so great and so intense that it represents more than a million times the supposed energy of steam, which is one of the most powerful agencies of nature.

When you think of radium, then you may have an idea of the power that is held in the Universal Thought that rules the sky.

257. **THOUGHT-ENERGY.** Look at the sun. It holds pent up in its mass so much energy that its power is incomprehensible. It is able to throw this world up in its surface volume, even to a height of 100,000 miles at a toss, just as a juggler would kick a ball into the air with his feet. Yet this earth is a world of energies, many of which have been discovered and used. Think of the mighty orb on which we live being thrown up for the distance of one-tenth of a million miles by the enormous forces of the sun!

Thought is energy.

It is energy of preparation and of execution. It furnishes all the power that any world or sun can have need of to carry on its gigantic operations. Man has no fraction of that energy; even at his best, he is not within any appreciable degree of any per cent. of the power that Thought generates. We build great structures, but the forces that are wielded in their erection are borrowed from nature, and of course come from Thought, but are not man's energy. The locomotive in action is a grand sight, but would be a toy compared with a single spot of the sun where the flames and exploded gases rise in volumes bigger than planets to heights far beyond the gaze of the eye. The steamboat that crosses the ocean, and the battleship that is of the dreadnaught class are types of the most powerful works of man; but they would float like feathers on the fiery sea of Jupiter, and be melted in less than a second by the flames of Saturn.

258. LET THERE BE LIGHT. But force is merely a pumping engine by which heat and life may be propelled across millions of miles of sky to far away planets that must be cared for. The violent agitation that takes place constantly on the surface of the sun, is not the play of Thought; but is its deadly earnestness in supplying life to its family of worlds. It has no other way of doing this.

Gentleness is not foreign to the Master Mind of the Universe.

The power that can bring sweet flowers into bloom is not to be regarded as merely a battle god.

From the deep slumber to the first act of waking was a step in gentleness. This has been told briefly in a small work that precedes this. But its importance has not been made clear, and we will look further in it.

From the void of spaces filled with Thought to the first act of creation was a single step. Let there be light, and there was light, came as a command to itself. From power to concrete fact was, of course, a necessary change. Power alone was powerless, for it had no agency and no medium for its activities. There must be something in which it could exist as an active force. This was impossible in itself, and so it created light.

Light has many interpretations, even the same original kind of energy. In a vacuum it is one thing; in air it is another.

259. USES OF LIGHT. We find light in our atmosphere a carrier of heat, of vitality and of the agency which we can see. Sight depends on air, as well as on the nervous power of the brain. In space we could not see anything with the eyes that are useful on earth. The brightest rays from the sun would be pitchy blackness in space, for there is nothing by which the rays can be interpreted.

The question has been raised as to what degree of heat must be endured on the planets Mercury and Venus, owing to their nearness to the sun; but if they were deprived of a large part of the atmosphere that surrounds them, they would know less of the heat; for the denser the air, the greater is the heat. So the power of light as a brilliant force is reduced by the decreasing of the volume of air through which it passes. We may ascend high mountains on this earth in the face of a tropical sun, and the heat will be reduced as the air becomes rarer.

Light, therefore, is put to many uses.

In the first awakening of Thought it became the means by which that sleeping energy was enabled to transform itself into concrete conditions.

260. BIRTH OF LIGHT. At first glance it seems hard to understand how Thought, a mere form of energy, could make of itself such a condition as light. But it must be remembered that Thought is all-powerful; it is all-knowing; it is ever-present; it is eternal. These are its four attributes.

To be all-knowing and all-powerful is enough to give it the way and the ability to make itself into light.

At another glance, the question presents itself, how Thought could be able to transport itself from a condition of power and knowledge to that of a ponderous material. The answer is that light is not ponderous. It has been claimed for it that it is so thin that the thinnest ether, too attenuated to be even classed among the gases, is like a solid mass in the presence of light.

But in the steps that succeed, there are great worlds that are certainly ponderous, and they must be the product of light. How, then, can mere power and knowledge change itself, even by successive steps, to masses of matter that weigh tons, and billions times billions of tons?

261. CONTROL OF MATTER. It must be remembered that weight is not the result of the thing itself that is heavy, but is the result of a power known as attraction. This same power, emanating from a source like that of Thought, is able to make an idea have weight, if it chose. It could give to the merest wish, if it pleased, so much weight that the wish would be able to move our giant sun from its course. Of course, no such law is at work here in our solar system. But it could be made to work here. We are discussing the meaning of omnipotence. To be all-powerful is not in any sense a difficult matter for so great a force as we know must be in command of the heavens.

You may often pray. You may send a strong prayer to heaven. That prayer may be lighter than light, or it may possess weight, depending on the vitality that prevails in it. You may have faith. Faith, as it was once said, if strong enough, could move mountains. This is not an idle boast. It is a fact, and pays tribute merely to the omnipotent control of Thought over matter.

262. ROCK AND GAS. This earth is solid rock, with other things mingled in its composition. It is so heavy that we fail to realize how many billions of tons are concentrated here. The sun is so much heavier that we have not room on this page to place its weight in figures. The universe has so much weight in tons that this entire volume could not contain the figures of its accumulated masses.

How could these giant suns and enormously heavy worlds be carried

from place to place in space? It is not possible for one sun to throw off another. The distance is too far for any explosion to carry a mass across billions of miles, and leave it. Of course, it is true that a world, once given motion, would go on forever; but such a motion as this or any sun must have had to clear the influences of other suns, must have been inconceivably swift. And, more than this, the central mass must have existed first. The nebular theory tells us that all the sky was at one time filled with a fiery gas so hot that it could not cool down to a molten state for countless billions of years. This universal gas could as well be the product of Thought as of anything else, assuming for the argument that the theory is the true solution of the origin of matter.

But the gas must have come from something. It is claimed that it has always existed, but that, too, is a theory. It could not come from mere nothing. It was a step in progress, as all gaseous conditions are steps in progress; and, being steps, it had some former stages preceding it.

263. **COMETS AND GAS.** By the nebular theory, all who believe in it, know, if it is true, that out of the gaseous condition all rock, all masses of ponderous matter, all animal and vegetable life, and all light proceeded. And the gaseous state was a stage only in progress.

The gas that is known to exist in the formative periods of sun-systems, is lighter than any gas with which we are acquainted. It is super-heated to begin with. A comet that carries cold gas across the sky, merely has a kind of matter that cannot be brought into a condition of condensed vapor, even though it be lighter than any conceivable ether in the range of knowledge. The tail of a comet may be millions of miles long, and its gas may shine by reflection or other light across a great expanse of sky; yet when our earth sweeps through that tail and is enveloped in that gas, it is not in any way changed, nor would a human being have any means of detecting its presence.

Gas, therefore, even when in a cold state, is thin. When heated, it is much thinner. Yet we are told by those who believe in the nebular theory of creation that out of such gas has come the solid worlds, the mighty rocks and all the ponderous matter of the universe.

We have made the point in previous lessons that any theory will fit harmoniously into the facts of absolute truth, if that theory be honest. So the claim of a gaseous origin fits the claim that Thought was once in a state of eternal slumber, eternal from the beginning only, and awoke to activity; passing at once from its primitive condition of mere power

and knowledge into the form of light. Let there be light, and there was light.

264. **BEGINNINGS.** Look at the story of creation as told by the Great Book, and you will find that it harmonizes with the truth. Let there be light, and there was light. The heavens were without form and void in the beginning. In one way of stating it, there was never a beginning. This means that some power always existed. In another way of stating it, all things had a beginning; which means all created things. The power that was able to create, was not itself created. But the universe that such a power created, was, in fact, made and it had a beginning.

Therefore, the eternal power, omnipotent and omniscient, never had a beginning; but all creation came from that power. Therefore, creation was created.

These are all self-evident facts.

You do not have to think twice to know that creation was created; for it would not be creation if it were not created.

265. **STAGES OF CREATION.** Whatever view you take of the universe, that view will be found to stand in exact accord with the truths of self-evident facts.

The nebular theory starts at one of the subsequent stages of creation. It is the beginning, if true, of all that followed; but not its own creator. This, too, is self-evident.

How many stages of development, think you, are there between the existence of sleeping Thought and the formation of the gas that is said to precede the making of sun-systems?

1. Thought awakes.

2. In the lack of form and in that vast void came the command, let there be light, and there was light.

3. In the creation of light, Thought merely exercised its power over itself. It was all-powerful. It had all knowledge. It became active. When Thought is active, light is the result. That is the only difference between sleeping and awakened Thought.

4. Active Thought, which is only another name for light, consists of rays of activity, for form is the ultimate goal of all activity. When, therefore, we find the rays of light pouring in upon us, we are in the presence of Thought in its first stage from wakefulness, and in its state next after its long eternity of slumber.

5. Attraction is necessary to the activity of Thought, for it is a coherent power. It cannot wander off in fragments over all the sky and

be lost in its parts. If it were not for this power of attraction, there would be no central government of the universe, nor could our sun hold its worlds to its system, nor could any object remain on the earth.

6. Given the laws of activity which result in rays of light, and the law of attraction which is bringing active energies together, there could be nothing result but a gaseous accumulation of energies. Several minor steps may take place between the formation of light and the formation of gas; but the latter is the fruit of the former.

266. THREE LAWS. It is needless to say that no tree could remain, even rooted, on this globe, or on any orb, in the absence of attraction. You could not keep your hat on your head. Pins would not hold. Your horse would leave you on the very first step he took.

No air could stay at the globe. Everything would be flying in all directions in the sky, and collisions, by mere chance, would be as frequent as any other incident. Attraction exerts itself on any atom, or on any molecule, or any particle, as well as on masses. We call attraction gravity, and gravity is weight.

As the law is uniform, the concentration of matter is bound to make attraction stronger.

We think a rock is heavy; but take from it the law of attraction, and it would float. It would have no weight whatever. Take from it also the laws of adhesion and cohesion by which its atoms are brought into condensation, and it would be a gas, and would quickly resolve itself into light, whence there would be but a step back to the eternal slumber of Thought. The omnipotent powers and omniscient knowledge of Thought have saved it from that fate. They may have awakened it.

Lacking cohesion, adhesion and attraction, all Thought will go back to Thought only. But such a lack would mean that it had been stripped of its inherent energies, which can never occur.

267. STRENGTH OF GRAVITY. We wish to make it clear to your mind that the weight of a heavy rock is merely the strength of gravity and the presence of the laws of adhesion and cohesion. It is worth repeating that, in the absence of these laws, all the atoms would fly back to the form of light, and from that first creation, to the original condition of Thought itself.

Try when you lift a ten-pound weight to think, not that the thing itself is heavy, but that the earth is pulling it from you. Try to think of yourself standing on the roof of a high building, letting go, and coming down to the earth, not because you are heavy, but because the earth is pulling you down. When a great monument topples over, or an ava-

lanche rushes down the side of a mountain, it is not the weight of the mass that falls, but the attraction of the earth that pulls them down to itself. It is the desire to come together and to keep together, knowing the disaster that would follow the widespread separation of things.

Only the power that is a part of Thought is able to take from things the operation of the laws of attraction, of cohesion, and of adhesion. When that sublime energy chooses to exert such a power, then you will see the rock melt, fly apart, first into dust, then into particles, then you will find a gaseous state following, after which will come light, and finally nothing will remain but power and knowledge. Such a thing may happen. We are told that nature obeys laws that never change. This seems to be true; but the power that made those laws is certainly able to alter them.

That it did make such laws, and that out of them came all matter, or that condition of Thought that we call matter, is self-evident; and it is merely thinking along the same line to conceive of that same power modifying or abrogating the laws it made. The ability to create is co-extensive with the ability to uncreate. But purpose is everything and idle repetition is never contemplated.

268. THE MICROSCOPE. In hunting for the original atom, which has never been seen by human eye, we use the microscope. In earlier times, when such an instrument was not as keen as today, we could not magnify more than fifty diameters, but it paid to behold matter, as it seemed to resolve itself into parts so small as to be wonders then. Now the greater instruments are able to take us as far along as the composition of light will permit.

Savants love to make the assertion that there is no end to the composition of matter; that what we see with the strongest microscope, which changes a grain of sand to a world seemingly larger than the earth on which we dwell, and with as intricate parts, is only the beginning of the division of matter; that, if we could take each one of the billions of grains of sand that are found on the first grain, we would see just as many more subdivisions, and so continue on indefinitely. Each grain would have countless billions of grains; each one of those grains would have its own countless billions of grains; each one of those would have its countless billions of grains; each one of those would have its countless billions of grains; each one of those would have its countless billions of grains; and so on without limit.

This is not even theory, for it is met by a stubborn fact that sets at rest the claim that matter is composed of the endlessly divisible atom.

269. A LIMITATION. The most potent of modern microscopes goes a great way in the solution of the problem of divisibility of matter.

It is merely a question of adding power to power. Man is not given any limit in his lenses. All he has to do is to add one to the other, and things grow bigger under their exposure.

But he depends on light for the means of seeing what the microscope discloses. When he has gone as far as light will go, he comes to a blur. He even reaches almost the stage where he can behold the rays of light themselves as they make dim outlines of the material on which they act. Now there is another influence at hand, and that is the need of the atmosphere as a means of changing rays of light into a form that is visible to the human eye. Heat is not a fact, nor is light a fact, in the usual sense in which these terms are understood, until the atmosphere has interpreted them, or else some form of matter has received them. Heat is the intense activity of particles, supposedly molecules, of gas, or air, or solids, or liquids. In the absence of something to act upon, there is no sensation of heat. Light is one step preceding heat. The rays that make light in matter, are one step back of what we call light.

When the particles that compose matter are opened to a certain limit by the microscope, and that limit approaches the structure of light as we receive it, then we find a blur instead of outlines of matter. By this fact we do not mean to have it inferred that any substance can be opened to a view that is equal to the composite parts of light itself, but that a limit is reached by which light has not enough power left by which we can look upon matter. This shows merely that the composition of light is approached, although we can never hope to reach it.

270. THOUGHT-ACTIVITY. As has been stated, Thought first awoke to activity, and its very waking gave birth to light, for the latter is merely the activity of Thought itself. But it is not for a moment to be supposed that what we call light is all that has been created. Activity is so varied that it is incomprehensible. The light that radium gives off is new to the world, but it is one kind only.

That which we call light in the sense of being universal, should be called Thought-activity.

That which should be called light is the form of Thought-activity that comes to us through the atmosphere of our earth.

We should not be deceived by what is called the generation of light in a vacuum. Our eyes are not in a vacuum when they receive the activity, and the interpretation is not in the vacuum itself, but in the atmosphere through which it passes after leaving that airless receptacle.

271. **KATHODE RAYS.** Electricity is another form of Thought-activity.

If you take a wire that is carrying a current of electric fluid, and cut it in two, and prevent the ends from touching each other, the flow will cease. Now put the ends inside of a vacuum, and the current will jump from one cut end to the other, and a bright glow will fill the space. This form of light is called kathode rays, because it is supposed that it is made by particles of the negative terminal which is called the "kathode" end of the wire, and is spelled cathode at times. The current enters at the *anode,* which is the positive, and passes out at the *kathode.* In leaping from one cut end to the other, it causes the loss of the atomic particles of the kathode.

It is the flying off of these atoms that makes the phosphorescence in the vacuum.

The remarkable fact is that this light can be produced for years and never seems to lessen the size of the cut end of the wire. Yet it is known to do so in fact. But the loss cannot be weighed by any method.

Kathode rays are important illustrations of the attenuated thinness of light. They show how close some forms of light must be to the original power of Thought itself. They also show how small atoms are. These atoms or particles can be traced in many ways. They have force enough to turn a tiny windmill. When they pass over a screen that has been coated with zinc sulphate, their passage can be seen with the naked eye. They have a speed about the same as light coming from the sun, or nearly 189,000 miles to the second.

272. **ROENTGEN RAYS.** We have seen what the kathode rays are.

We have also learned how they are made.

When kathode atoms or particles are thrown off in the manner we have described in the preceding lesson, and when they strike against any object, the latter is made to give forth waves that are finer than those called kathode.

The kathode atoms can be turned from a straight light by a current of magnetism, but otherwise travel only in a direct forward movement. They pass through solids, and metals seem as transparent as glass to them.

But the secondary rays, called ether waves, are invisible. They are caused, as we have said, by the kathode rays striking against any object; and the latter give forth invisible ether waves. These are now in common use in many lines of practice.

They are called the Roentgen Rays, or the X-Rays.

They proceed from an object in straight lines, and cannot be influenced by any magnetic current. Thus the secondary rays are quite different from the kathode rays that give them life; and both come from the kathode, or negative, end of an electric current; one directly, and the other by reflection.

They show the possibilities of light when understood in its real sense.

273. **RADIATIONS.** Spontaneous radiations of light proceed from the heavy elements known as actinium, thorium, cerium and radium.

They are due to the arrangement of the atoms that compose such elements.

The most easily seen of these radiations are known as Atomic Rays.

They consist of atoms that are shot out in all directions from such elements.

They go forward in a straight line at a speed estimated as 20,000 miles per second. This rate of movement is slow compared with light from the sun, and is not able to pass through a sheet of paper, while the Roentgen Rays are able to go through solid metal.

Radium is, of course, the most wonderful of all the radio-active elements. Even in compounds of which it may be a small part, its presence and activity cause warmth to the whole. It has a faint light like that of a glow worm in the dark. When these compounds are placed near a screen that is covered with zinc sulphide, the atoms that are thrown on the zinc crystals make a display like fireworks, or resembling a sky that is filled with shooting stars.

There seems to be no limit to the energies that are contained in these heavy elements. They were constructed under different conditions from other substances, and hold their power in such concentrated form that they never tire of releasing it.

From this fact we learn how great is Thought when transformed into its nearest stage, which is activity, and how grand is its power in small particles.

274. **CONSTANT CHANGE.** One gram of uranium, or one gram of thorium, or of radium, will let go from itself more than a million times as much energy as can be set free from the most powerful of other elements. This radiation is extensive and so prolonged as to give an observer the impression that it is endless. Some persons have claimed that there can be no exhaustion of the latent power contained in so small a piece of matter; but the fact is that its atoms are coming free all the time and escaping.

All red hot matter gives out radiations of the same kind, and they seem to be identical in their ultimate analysis. Cold metals give out similar radiations when exposed to ultra-violet light. The belief is now quite well established that all matter is freeing such rays all the time, but that the activity can be discovered only by the aid of special rays. This agrees with the known fact that nothing is at perfect rest. All substances are changing and losing their character. Solid rocks in the heart of the earth are undergoing similar changes, and preparing themselves for a new era of activity in the open.

275. ELECTRONS. Radiant matter is composed of electrons. The electrons are always the same, no matter from what material they proceed. This establishes the fact that there is but one kind of original atom; and the change from Thought to activity was a passing from power and knowledge into a state of energy that took form, not in myriads of basic atoms, but in one only; out of which grew an endless variety of composite matter. All light can be reduced back to electricity, and all electricity can be shown to be a part of every kind of light. The activities that seem different, are forms of each other.

In physics, the term Atom is made to mean the unit of an element. This would serve to describe the combinations that make up the many kinds of chemical elements that are known.

Thus the atom of hydrogen, which is the smallest known to science, is reduced to its electrons by a charge of electricity that decomposes water. It is claimed that such an Atom contains only about 700 electrons. An Atom of oxygen is much larger and contains about 11,200 electrons. An Atom of gold is still larger, and contains 137,200 electrons.

The distinction is important.

The Atom is not the same in hydrogen, in oxygen and in gold; but the electrons are the same. What makes hydrogen differ from oxygen and from gold, is not the different nature of the elementary electron, or corpuscle, as it is often called, but the number of electrons that enter into the making of the Atom.

Number plays the greatest importance in the universe. Doubling and trebling, or any increase or decrease, brings changes that seem like opposites.

Colors seem widely different, yet they are due solely to the number of waves that are crowded into a certain space of distance.

So chemical elements differ one from the other by the number of electrons or corpuscles that compose each Atom. The size of

the Atom determines, then, the kind of chemical element that results. This is all wonderful, but it is easily proved to be true.

276. LIGHT REPELLENT. For many years there has been extant a theory that light possesses repellent powers.

This theory has been regarded as so important that continual experiments have been made, and now it is an established fact that such is the case. We stated the result many years ago.

All the orbs of the solar system are held to the sun by the action of gravity. The power of this attractive energy varies according to the *cube* of the diameter of the object or orb.

It has been shown conclusively that the repellent power of light varies according to the square of the diameter of the object or orb.

The difference between the two powers is at once apparent.

The square is very much greater than the cube. Objects that are close to a source of light must be repelled with great force, and this power more than overcomes the power of gravity until the distance reduces the action of the light and the two powers are then an offset to each other. This would account for the position of each world in the solar system, and the inability of the sun to draw an orb to itself as long as it gave forth light, or either had light.

Comets are drawn directly to the sun by the attraction of that great body; but, on coming near the sun, every comet is kept from rushing into it by the repellent force of the light. The rule of diameters is based on the assumption of equal specific gravity among objects. The specific gravity of a comet is so slight as compared with a planet or with the sun, that the conditions are adjusted to its lightness without changing the rule.

277. DEATH OF WORLDS. The repellent power that depends on light, must be absent when neither object has light by which to keep others away. What is known as centrifugal force as being able to keep orbs in their circuit was long ago discarded as an untenable theory.

It seems now that light alone is able to protect one world from the danger of collision with other worlds. As it seems to be the fate of every world to die in time, it would follow that dead worlds were destined to collide with each other, and thus to start again the enormous energy that had been parted with in the cooling or loss of power through the flight of the rays called light.

This opens up an interesting study that will be considered in the lessons on destiny.

278. ATOMIC SYSTEMS. As chemical elements depend for their character on the number of electrons that compose their Atoms, the study of the latter is important. It has been shown that hydrogen contains in each Atom about 700 electrons; that oxygen contains per Atom about 11,200 electrons; and gold contains in each Atom about 137,200 electrons.

While the number of the latter determines the kind of Atom that is built, the character of the electron is the same in every instance. From this fact it is certain that each electron, or what is called the ultimate indivisible atom, is the basis of all matter, and is the first departure from light itself.

There are facts that tend to show that each chemical Atom holds its electrons in a solar system of its own, and that no two electrons touch each other. So able and conservative a scientist as Irving, the astronomer, states that Atoms are star clusters which are composed of electrons; the latter being the stars, and each Atom being the group or cluster. Each electron is at a planetary distance from each other, and they have a fixed orbital motion, or habit of revolving about their common centres.

This claim has been made countless times in one form or another, and is more and more strongly holding its place among the theories of the most recent science.

But the further belief that each one of the electrons that compose such an Atom is a planet in itself, with inhabitants, is wholly without basis. In our solar system we have the central sun and the few planets that revolve about it. In an Atom we undoubtedly have no central sun, and the countless electrons or corpuscles that are present, while they may not in fact touch each other, are nevertheless massed in enormous numbers. Instead of eight planets in one group, there are seven hundred in one, and more than a hundred thousand in another. Nor do we think there is any evidence to sustain the claim that the distances are really planetary. It is probable that no electron or corpuscle touches any other, not even in the heaviest of metals, but they are kept apart solely by their repellant action inherent in a condition that is so newly sprung from light itself.

279. FREEDOM OF POWER. Enough has been shown in this Realm to prove that light is not a substance, and yet that it is the basis of a substance; that it is the first stage of the awakening of Thought, and yet is the stage that precedes the building of a substantial and ponderous universe.

When once you are able to conceive of weight as a power and not as

a mass, you will begin to realize that the heaviest worlds can be built nothing but power. This seems hard to grasp until you have gone enough into this Realm to learn that the most weighty block of st or metal is made so by the earth pulling it down, and not by reason anything in itself. You might have in your hand a toy balloon t you are trying to lift; a toy that has no actual weight when inflated v gas; yet another person who had tied a wire to it might be pull against you, and the balloon would seem to be heavy. Or a feat might be nailed to the floor so that you could not lift it, and it wo seem to have great weight.

The sun pulls all the time against the earth. The power of that is able to raise the tides. The moon, being nearer, also pulls aga the earth, and raises the tides also. The earth has been pulling agai the moon until it stopped its revolutions on its axis, and now c one side of the moon faces the earth. This is power, yet both the ea and the moon seem to float like a gas freely in space and to be in pendent worlds.

280. **THOUGHT IS MATTER.** Power, assembling itself the form of waves of energy, could, by such waves and in no ot way, if necessary, produce all the appearances of substance, employ the laws of attraction, cohesion and adhesion. But power could, addition to its waves of energy, divide those waves in such a manner to produce the electrons that compose the Atom; and, by a repell activity, coupled with the three laws referred to, such an Atom, li as nothingness and incomprehensible to the human mind as a thing w weight, could be added in billions until the group, which is larger th the Atom, and which is known as the molecule, could be built; and lions of molecules could be brought together into a mass that, hav the attraction of the earth to make the pull called gravity, would se like substance. Matter is seeming reality. To a being having sense is a reality.

We are small individuals, and our earth is a small orb, as compa with the great universe. A being might be small enough to stand o wave of Thought and believe that he stood on solid ground. Our wh earth could, in a single act, be drawn into the sun and there resol into a gas. The gas could be spread out as thin as light, and the li could float away into mere power and knowledge, to slumber on for other aeon of eternity.

It is a self-evident fact that power is everywhere present.

It is a self-evident fact that Thought lives in all substances.

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This compels us to accept the inevitable conclusion that Thought is Matter, and Matter is Thought.

We on this earth are born in the limits of our sphere, and are a part of it. From its standards all things are measured by us and have their seeming and their realism. But the sub-mind breaks through once in a while and catches glimpses of the meaning of life. One of the finest examples of the activity of this sub-mind is seen in the boyhood production of Bryant in the poem called "Thanatopsis," a portion of which is reproduced here. The manner in which the ideas came to him and the treatment he gave them is in line with the habits of genius when it dips into the under-sea:

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart;
Go forth, under the open sky, and list
To Nature's teachings, while from all around—
Earth and her waters, and the depths of air—
Comes a voice—Yet a few days, and thee,
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image, Earth, that nourish'd thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements.
* * * * * * *
So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry-slave at night,
Scourged to his dungeon, but, sustain'd and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

William Cullen Bryant, while wandering in the primeval forests, over the floor of which were scattered the gigantic trunks of fallen trees moldering for long years and suggesting an indefinitely remote antiquity, and where silent rivulets crept along through the carpet of dead leaves, the spoil of thousands of summers, was inspired to write the poem. The young poet had read the poems of Kirke White, which,

edited by Southey, were published about that time, and a small volume of Southey's miscellaneous poems, and some lines of those authors had kindled his imagination, which, going forth over the face of the inhabitants of the earth, sought to bring under one broad and comprehensive view the destinies of the human race in the present life, and the perpetual rising and passing away of generation after generation who are nourished by the fruits of its soil, and find a resting place in its bosom. As he trod upon the hollow-sounding ground, in the loneliness of the woods and among the prostrate trunks of trees that for generations had been moldering into dust, he thought how the vast solitudes about him were filled with the same sad tokens of decay. He asks himself, as the thought expanded in his mind, what, indeed, is the whole earth but a great sepulchre of once living things; and its skies and stars but the witnesses and decorations of a tomb.

IN THE REALM OF ATOMS

THE EIGHTH REALM

LESSONS 281-320

281. TWO EXTREMES. By this time, if you have carefully studied all the lessons in their turn, you will have become impressed with the immensity of the universe. But, while its size is enormous, and while it contains more millions of suns and solar systems than our mind can contemplate, it is, on the other hand, built up of the smallest particles imaginable.

It seems strange that there could be such extremes; the extreme of immensity and the extreme of smallness.

If man is really as important a part of the universe as he thinks he is, nature has carefully planned to shut out his vision in all directions. He has tried the trick of taking telescopic photographs, and has added many million star-systems to his collection by so doing; but he has not fathomed with his eye, nor with the eye of science, the depth of the heavens.

By the microscope he has gone in the other direction as far as it will ever be possible for him to go; and he has merely ascertained the fact that an atom is the basis of all matter. In our previous works we have referred to the ultimate particle as the atom, and have shown it to be indivisible. Names and terms mean nothing. More recent works call our indivisible atom an electron, or a corpuscle, or an ion, and, using a capital A, make use of the word Atom as containing these smaller particles. In order to adhere to our earlier names, we will now come back to the simple word atom as the basis of all creation.

282. ENDLESSNESS. We spent some time in our effort to make clear the proposition that Thought had always existed; and that

billions times billions of years ago it awoke from a sleep that had been eternal from the beginning. In the face of the progress that is known to have been made since, we do not believe that Thought had ever been awake before. Of course, the lapse of time that is referred to as billions times billions of years seems like an eternity, but the latter term cannot be thought of as the passing of time. You might begin to make units on a fence, each unit to be represented by a dot, and each dot to stand for a lapse of time that equaled billions times billions of centuries, and you might make those dots as close together as a hair's breadth and extend their line around the world billions times billions of times, and yet not express the immensity of eternity.

283. **INDIVISIBLE ATOMS.** In the step between the awakening of Thought to the creation of atoms, nothing occurred but assumption of activity. To be awake is equal to being active in this sense.

When an all-powerful Thought awakens it becomes active. You cannot wake up from sleep without at once beginning to think.

Thought-activity is seen by us in the form of light, its most common character, and in the form of electricity, the ions of which are identical with those of light; and in the form of aurora borealis, the ions of which are the same as those of light; and in the form of phosphorescence the ions of which are the same as those of light; and in the form of the Kathode rays, the Roentgen rays, the Atomic rays, the violet rays, and all radial rays, and all waves of matter that proceed from their source in any form; all alike in the basic formation.

It has been proved that electricity is composed of ions, or indivisible atoms, which is the same thing, and that light and all radial activity have the same composition. It is a difference that depends on numbers only. This is the most important fact in physics. We see many kinds of light, but we know they are alike in their elementary composition.

Different colors, as has been stated at length, are made different by the number of waves that each possesses. Different notes in music are made different by the number of waves given to each in the making of sound. Yet each and every color is the same thing, and each and every musical note is the same thing. So each kind of light, while widely differing in effect and usefulness, is composed of the same basis.

Simplicity is the keynote of nature in its wonderful achievements.

284. **DESTINY.** It would not do for nature to be complex and intricate in its first step. If, from the single atom, it can give the universe a variety of material that is incomprehensible in its scope, it

is justified in doing so; nor do we think it possible for nature to build so well from a large number of basic atoms as from one alone.

It is now our duty, as well as a fascinating study, to find out the method by which she is able to take one kind of atom and make everything that we know exists. When we understand her methods, we then will understand better her purposes and our own place in her keeping; from which knowledge we will in time unfold our destiny.

285. POWER. Power is the ability to do anything.

This does not mean the ability to make something out of nothing. Such a thing has never been done, and never will occur.

But it seems like making something out of nothing to make the notes of music. We hear them, and analysis shows they are merely the waves of air in vibration. Yet a screech is ear-rending and nerve-racking; an explosion is able to kill a man with shock; and pleasure and pain wait on the noises of life. But, all the time, sound is nothing in a material sense. To us it seems real.

Color is nothing in the same sense. It can be seen and realized in its multitude of beauties, and it paints the sky or the flower with a delighting garb, or lives through the centuries on canvas that has a value beyond the purse of the ordinarily rich.

Light has always been regarded as next to nothing, it is so thin and attenuated. But it can kill by its intensity, or in the stroke of its lightning. It feeds all life and carries on all the operations of mind and body.

Take away light forever and the mind will cease to act. If the sun gave us nothing, our minds would be blank.

These things that depend on mere variation of an original atom, become sources of gigantic power.

To be all-powerful is everything.

286. ALL-POWERFUL LAWS. As long as nature maintains established laws, a variation from them would seem like a miracle. It is just as possible for nature to change a law as it is to make it; but we would be confronted by what is known as a miracle. The real miracle in nature would be the creation of something out of nothing. Everything else is possible.

This is a self-evident fact.

The law of attraction was made by all-powerful Thought because it was not only possible, but easy, to create such a law. It is merely the decree that things shall not escape. The absence of that law would be monstrous. Being a first necessity, it became a first law after light

had condensed itself into atoms. Now if the same power that made the law of attraction were to unmake it, which is within its province, the result would not be a miracle, but the unmaking of everything in existence.

The law of cohesion, like the law of adhesion and the law of friction, must be regarded as necessary and required from the beginning; so it is a self-evident fact that they were created from the start, almost at the same time that the law of attraction went into effect.

All these laws exist.

Everybody knows that. Being in existence, they must have been here from all eternity, or else were created. The question of beginning is never as important as the question of existing.

287. **ACTS OF POWER.** To be all-powerful is to have the ability to do anything except to create something out of nothing. Thought is undoubtedly all-powerful, as can be seen from its works. Some minds will claim that, being all-powerful, it could do the impossible; but that is a matter that disposes of itself.

One of its acts of all-power was to create matter. It did not make this out of nothing; for it had itself to utilize in the making of what we are pleased to call substance. Thought was as extensive as light in space. It has so great an immensity of breadth, of depth, of height, of width and of expanse in every direction, that it was supplied with the material from which it could build worlds.

It also possessed the power to make human beings, who are smaller than microbes hidden on a grain of sand, believe that its own activities were substance. This was the right use of power. When we take in our hands a solid rock and think, because the earth's attraction would pull it away from us, it therefore has weight, we are merely deceived by our own senses; and these senses were created by the same Thought that made the rock seem to be heavy. Yet that rock, when dropped into the sun, or even our whole globe, when dropped into the sun, would pass in a second into gas, and the gas would go forth as light, and the light would lie in the bosom of Thought as its first offspring.

288. **ORIGIN OF CREATION.** Proof of the beginning of a thing is seen in its structure when the thing is resolved back to its origin. By the microscope we learn that the tiny grain that is chipped off the edge of the rock is a world in itself, composed of billions of grains of sand, and each grain may be reduced to its composite grains until we have the thinness of a condition approaching light.

By the process of radio-activity induced by another form of light

known as electricity, we find that atoms actually float away from solids in the form of a kind of light that is new to us of this age. One of these streams of light has a speed equal to 189,000 miles per second of time, and is therefore a close cousin to the light of the sun. Another stream of light has a speed of 20,000 miles per second of time, and is therefore equal to electricity. Yet both kinds, and all kinds of light, of radiation, and electricity itself, are based on the same original atom or ion.

Here are two methods of resolving a solid back to its origin.

Both show the approach to nothingness as far as substance is concerned. Both are near Thought in its condition.

It is doubtful if science, working in the practical world and not using any of the psychic laws, will ever get nearer to the origin of creation than this.

289. POWER OF THOUGHT. With overwhelming proof that all things as well as all activities began in a single thing, we will proceed to show how they brought about the remarkable variation that now prevails; for, locked up in these facts, we find our own destiny and the future of all existence.

We start with the fact that Thought was able to do anything except to create something out of nothing; everything but the impossible. It could create human senses in time. It could create the delusions known as sound, color and the many forms of light. What to us is so dangerous a weapon as electricity, could be made the actual delusion it is, and yet be regarded by humanity as a living and fearful fact. A delusion is a process of thought. It makes something that is only an act of thinking seem like a weight, or a solid, or a mass, or a force.

This is within the proper province of all-power.

By its own activity, it is able to make light in all its forms.

When radium shines forth, even in composition, and sends its radial activity out from itself, it gives us the first ideas of what Thought did when it awakened; only it had no solid then. Radium, like other heavy elements, is able to give out its own self for centuries and not seem to reduce its weight appreciably. It is thin to absolutism, in its emanations; yet it remains the same solid. The rays that are sent out are actual substance, yet too thin to be called substance. If those rays are matter, then they are as far away from matter as it is possible for anything to be and not be nothing. If matter in the form of such thin rays can exist after separation, it can exist in composition; and there is not the slightest doubt that radium was built originally of just such thin atoms that were almost nothing.

Yet thin as they were before they entered into the building of radium, they were not as thin as Thought.

Here we find the story of the first change from Thought-activity to substance.

290. ETHER. Enough has been said to make clear the fact that Thought became active as soon as it awoke. That was its first step.

The second step was the formation of atoms of light such as are called ions, or corpuscles, or electrons, or whatever else scientists choose to name them. Some regard them as the basis of Atoms; but we used the term atom to mean the first ion or electron.

Ether is a word that is found in all dictionaries today. It has been the subject of scientific investigation for a long time. Much more is known of it now than a few years ago. It is said to be the medium that fills all space, as some say. But as all space is not filled and cannot be filled, even by omnipotence, it fills all that part of space that light enters. This is more exact.

Ether is able to occupy solids.

It has as much free play in solids as it has in our own solar system. Our sun and planets are not near enough together to impede the passage of light, and ether is one thousand times thinner than light. This is an immense difference.

Ether is described in the books as having no weight and having no substance. It is said to be millions of times thinner than air. It fills the spaces between atoms of solids, and the space between the atoms of light.

291. TWO KINDS OF ATOM. One of the tests of the relative sizes of Atoms or molecules, is found in hydrogen, whose Atoms are the smallest known. Atomic rays will not pass through hydrogen, because of the large size of the Atoms in those rays and the small size of the Atoms in hydrogen; yet ether moves freely through both, and through all substances.

It is because of this all-pervading presence of ether that we are enabled to use the Roentgen rays and peer into solids; they merely light up the ether that dwells in the interstices of those solids. On the principle of the ether-waves, wireless telegraphy has been made possible. We presented all these facts in our works, as indicated by the sub-mind, many years before they had been even dreamed of by scientists.

By the mixing term, Atom, which we used with a capital A in deference to modern writers, we do not mean the original indivisible atom of our former works. Our atom of the early writings is not the ion

or electron of today, and our molecule of that time is the Atom of today. It is impossible to steer clear of these two uses of the same word.

292. WEIGHT OF ATOMS. We are forced by facts and inevitable conclusions to the belief that the ether of science is the universal Thought of creation.

This seems like a solemn assertion and one that should not be made without care. But it is not the original Thought in itself, but in its first activity. Ether is active.

It is our desire to keep away as much as possible from reference to the sublime power that stands behind the activity of Thought. Therefore, we refer to ether as the first stage of change from Thought to substance.

Science tells us in plain words that ether has no weight and is not substance; yet it has all the time declared that gases, no matter how thin, are forms of substance and therefore matter.

But it pleases the mind to conceive of ether as neither one thing nor the other; as not Thought itself, and not yet advanced far enough to become substance. Like finding the missing link between the lower forms of life and man, so that the gulf may be spanned, we are glad to think that ether is such a link in the plan of creation as will fill in the gulf between the non-substance of Thought and the seeming substance of the universe.

This is a gratifying result of analysis of life and matter.

There can be no escape from its truth. There must somewhere be such a link, and we are glad that it is not missing.

293. LIGHT AND ETHER. Having arrived at that place where Thought, by the slight change of its power into ether, became the creator of matter, we have the very easiest of processes ahead of us for awhile.

It may seem that light was the first awakening, and that light was merely activity; but ether was the first medium of light, and ether came into being with light or else followed close after. As one was necessary to the other, it is fair to presume that both were given birth at the same time.

We must not forget that light was the active mood of Thought, and that ether was the medium in which light expressed itself; nor that light cannot be interpreted except by its medium. Radio-activity seems to be atomic movements in ether.

Now ether would seem to be the changed body of Thought, and light the activity of that body, so that one was the other and the other was

the one. Sound in air is likewise a double fact. It is the air itself, and yet the air is its medium. Vibrations of air make sound, and yet the sound would not travel if the air did not carry those vibrations.

Thus activity of the body of Thought in the changed body of Thought may seem like a double term; but its meaning will be clear as we proceed.

294. KINDS OF LIGHT. There are many kinds of light. That which comes from the sun is interpreted in the air. That which emanates from elements already formed is the effort of nature to go back to beginnings, lest value be lost in idle material. Thus sunlight is coarse and rough, and radial light is fine and smooth. Between the two extremes are other kinds of light, of which electricity is an example of terrifying power.

It was long supposed that light was nothing more than waves of energy; but this claim has been proved to be unfounded. Light is always the onward movement of the thinnest kind of matter next to ether itself. The kathode rays travel with the speed of sunlight, and are known to consist of the atoms of the wire from which they proceed; and these particles are shot off like projectiles and can be watched in their course. In time, although it requires a long period, they are able to reduce the size of the wire. They are not composite Atoms, like those of the chemical elements which are systems of ions or electrons; but are themselves ions or original atoms. They are from 700 to 1,000 times smaller than the Atoms of hydrogen, which is the smallest known.

It is also established beyond doubt that all radio-active elements give out parts of themselves in their light, and their rays are not mere waves.

If the kathode rays can travel as fast as sunlight, and at the same time give forth particles of matter as the cause of their rays, it is not assuming too much to state that sunlight is composed of sun-material. This, coupled with the fact that all light has a repellent power, shows its material nature.

295. ORDER OF BEGINNING. Having established the fact that sunlight is matter and that it is part of the sun itself, we come now to the next step in the process of universe building. For convenience we will arrange the order as follows:

1. Thought.
2. Thought-activity.
3. Light.
4. Ether.

All of the last three may have been simultaneous, or may have occurred in succession. It is not of consequence what the exact order was.

At the end of the early stages, we find the universe filled with light and with its medium, which is ether.

Light was in a condition that was millions of times thinner than air. This means that the atoms that are contained in a cubic inch of air would have made millions of cubic inches of light. Our purpose is to make it clear to you how very lacking in weight and substance a mass of light was. Another way of thinking of it is to watch the kathode rays, as described in a preceding lesson, and note how many billions times billions of the fine particles of matter are thrown off while yet the material that throws them off from itself remains of the same size to the eye.

Yet those particles of light will, when allowed to strike against a toy windmill, turn it around like a steady wind. When the great mills of Holland are turned by air, the force of the air is substantial, and not imaginary. So with the kathode streams of light.

296. THOUGHT CHANGES. It used to be said that a thing that was as thin as air lacked substance. But as light is millions of times thinner than air, it certainly cannot be said to have very much substance. Yet when analyzed down to its component parts, it will be found to consist of nothing but electrons, or what we call indivisible atoms.

Each atom is like each other.

No matter how many there are, they are all alike. They consist of ether waves broken in their succession. We know that a violet ray has 61,000 waves to an inch of progress, and that a red ray has 33,000 only. But these are changes due to the reflection caused by striking surfaces. No light ever has color until it is reflected.

But Thought-energy, when broken in its action, becomes a series of waves, all separable. Again referring to the kathode particles which have proved so useful to the world of science, we see these streams of light fired in all directions like jets of steam, and each a series of fine light dust.

We also know that light has a repelling power that is able to keep worlds from each other. A third fact is that the rays of light pass out into space and there combine.

297. REPULSION AND ATTRACTION. The laws of repulsion and attraction are most remarkable, yet they are known to exist. So electric currents are known to be negative and positive. Two that

are alike repel, and two that are unlike attract each other. Light seems to be wholly repellent when in its primal activity; and to become attracted to its own parts when that activity has gone to a point where an equilibrium is established.

It is for this reason that the sun will not permit a comet to enter its mass, nor a planet to rush to it; yet will repel them only to a certain distance, where repulsion is turned to attraction. What is true of great solar systems is always true of the systems of matter in its first forms. Every little molecule is a planetary system, although its atoms are not relatively at planetary distances, as so many scientists claim. While it is very likely that their atoms do not touch each other, they are much closer together than are our planets, in comparison.

When light proceeds forth in space, or exists in space as the result of the decree of Thought as the master mind of creation, it is broken into atoms that are capable of attracting each other under certain conditions, and of repelling each other under other conditions.

298. COMBINATIONS. It is not supposed that combinations can be made in a minute or in a year. Time is nothing in the universe. It has kept no clock, for it has no use for one. When, therefore, the atoms into which light resolves itself begin to come together, they build molecules, or elements. Our definition of an element is that it consists of molecules; others call them Atoms, and divide Atoms into ions, electrons, or corpuscles, all of which are the same thing. Another way of expressing the same fact is to call the atoms light-dust.

One element differs from another by the manner in which its molecules are made. In chemistry it has never yet been possible to reduce molecules to their light-atoms. It is known that they are reducible by nature as when they radiate light; but no chemist can do this and retain the product.

If you melt gold and even lose it in a mixture, it can be recovered. So if you burn up or melt any element, you can get back the same element. This means that fire will not tear apart the atoms that compose the molecule.

To the chemist gold is always gold. No effort has ever succeeded in making it something else. To nature, when gold radiates its substance, as it does very slowly in the course of time, the lost parts, not by wear or abrasion, but by radiation, will return to light-atoms and enter any element it may chance to build.

When radium radiates its material by its rays, it is lost forever as radium. All radio-active elements lose their elementary character and return to the atoms that existed before they became elements.

Radiation by the process of light, therefore, can do what fire is not able to do.

This distinction is important.

299. **FORMATIONS.** If you have oxygen, you will have oxygen in all your changes of that element. If you have hydrogen, you will have hydrogen, no matter what you do to it. If you have gold, or iron, or silver, or lead, or any of the recognized elements, you have them always as far as your chemical changes are worked upon them. Thus air, which has both oxygen and nitrogen, will not be air when changed, but the two elements will remain the same elements. Water, which is composed of hydrogen and oxygen, will undergo change as water, but the two elements will remain, and you can use them over again for the same purposes, or give them new combinations, yet you cannot break up the molecules that constitute them.

If it were not for this adherence to fixed combinations, there could be no elements, and nothing would result. The secret is in holding fixed arrangements of the atoms.

If a molecule of hydrogen contains 700 atoms of light, then whenever there are molecules that contain that number of atoms, or ions, or whatever they may be called, such a molecule is the basis of hydrogen. Every time such a number of atoms, or a number that approximates that, is found, there is the basis of hydrogen; and it is important that the basis be fixed. Thought, which is all-powerful, is certainly able to arrange its own self in this way.

Another number of atoms, such as 11,200, will constitute oxygen, and wherever this number is grouped together the result is the basis of that element. Then still another number, 137,200, will make one group that is the basis of gold.

This plan of nature for fixing the numbers as the foundations of various things, is ingenious. Perhaps no other plan could have been devised.

300. **INGENUITY.** Many persons profess to look upon this number arrangement as a sort of miracle. It is merely ingenuity. There is nothing about it that is miraculous. By the number system alone, music becomes possible. Every octave is exactly double the number of air vibrations that are contained in one octave below, and this holds true of each note in the scale. C, the note, is the common octave, known as common C, is made up of two times the number of vibrations of air that are contained in the C one octave below it; and has half the number that is contained in the C that is one octave above it.

D, another note, is made of twice the number of air vibrations that are found in D, one octave below it; and half the number found in D, one octave above it. The same is true of each note and half note.

It may be said with certainty that nature is ingenious.

Color is made up of numbers. The shading is so varied and so easily made by the act of time, or other agency, that it meets just the expectations that one must have of a product that is the result of numbers depending on the character of the atoms involved; for each color is the effect of atomic arrangement in a surface.

All these methods indicate deep thought, and then the simplest processes; for the greater the genius, the simpler must always be the methods of that genius.

301. ELEMENTS. If you will take a book of chemistry, or any school book that deals with chemical elements, you will find eighty or more. They are being added to all the time. Either nature is making new compounds, or else she is showing the way for the discovery of those that have been hidden.

But as you study the different elements, you are told that they are "that form of matter that cannot be decomposed by any means known to science." Then scientific writers declare that "it is supposed by many that chemical elements are modifications of different kinds based on a primal substance known as *protyle*."

These are quotations from the generally accepted works on the subject of chemistry.

Protyle must, therefore, be the same as our atoms.

But the great fact remains that the elements are fixed as far as man's tampering with them is concerned.

If they were not fixed, we would never know when we had gold, or iron; wood might turn to paper in a night, which it does now almost as speedily. Our shoes might be taken off as leather, and put on the next morning as diamonds. Money might change to glass, and sand to sugar, despite the fact that some sugar contains sand.

We would lose all our bearings in this world.

To be deprived of gravity would cost us all we own, for nothing would stay anywhere. To have matter freed from the power of adhesion, would cause our clothes to fall apart, and nothing would stay together, although all things might remain on the earth. There would be no thread, no cloth, no wood, no iron, but nothing but loose material that would have to be waded through constantly, and even then there would be no place to go by wading, for not a brick would be made, nor a stone exist. Adhesion is of the greatest value in life.

302. **ELEMENT-MAKING.** Laws have been made for man's good.

If things had been left to themselves, it would have been necessary to have omitted man in the building of life.

The first formation is that of chemical elements out of the separation of light into atoms.

The law of element-making is as simple as the law of color and the law of music. So are all other laws simple, such as adhesion, attraction and repulsion. But they could not have come of themselves. They have been thought out, and are the product of the greatest genius that could possibly exist anywhere.

Now that we understand that we need the elements, let us see where this simple plan of numbers of atoms in groups leads us.

In the first place, as has been stated, when the numbers are fixed, each chemical element is fixed. There were seventy-two some years ago, and more have been added, so that there are fully eighty elements today. They are tested by the rule that science cannot decompose them, and these eighty represent eighty different sets of numbers. As the sets of numbers could be increased to thousands, it would be possible to have thousands of elements. This leads to the thought that other worlds may lie in the embrace of jewels and glories of material so dazzling that the mind of man cannot conceive them here.

303. **ELEMENTS DIFFER.** How iron differs from gold is seen in the uses to which each is put. But the manner in which iron is made an element is found in the arrangement of its atoms in the groups called molecules. When there are a certain number of original atoms in each molecule, the character is at once given to the element. The heavier the elements, the greater will be the number of atoms in each molecule. Gases have the fewest number; and the heavy metals the greatest.

Weight, therefore, is made dependent on the massing of atoms in the elementary groups.

But the law of cohesion plays its part as well. A thing may be heavy, and yet weak, or it may be light, and yet strong. Thus aluminum is not as heavy as steel or iron, but is stronger. A piece of aluminum could be dropped a great distance on a hard pavement without breaking, while steel or iron of the same structure might be fractured.

304. **FRICTION.** No person denies the existence of the law of cohesion and the law of adhesion. Strictly speaking, one is the holding together of the molecules of an element; and the other, adhesion, is the holding together of compounds made up of elements.

But adhesion is also used to mean the holding together of surfaces in a degree exceeding that caused by friction.

All these laws are kind provisions of nature for the good of man.

Thus, in the absence of friction, which is a lesser holding together of surfaces than adhesion, we would be in trouble all the time. No person would walk; skates would be necessary, and perhaps they would not be serviceable, for they depend on sharp edges to keep the feet from flying out sideways. In roller-skating the side action would be as slippery, without the aid of the rollers, as the forward action would be easy.

Our clothes would slip off our bodies. In the absence of cohesion we have seen that they would crumble. But, allowing that cohesion is present, in the absence of friction nothing would stay on. Our shoes would glide off our feet. We would slide out of our chairs. Anything put on the table would elude us by gently proceeding onward to the floor, where it would slide over to the further wall.

No nail would hold its place in wood.

It would be impossible to erect buildings or make any structure, and life would be a burden.

305. FIVE LAWS. The distinctions should be kept in mind between the formation of atoms and, by atomic groups, the making of chemical elements on the one hand, and the benign laws that Thought alone put into the elements after they were made. These laws are:

1. Attraction.
2. Repulsion.
3. Cohesion.
4. Adhesion.
5. Friction.

Under attraction we have the drawing of the particles towards each other that united the atoms into groups known as molecules, that became the basis of elements. Under the same law we have gravity, that holds all things on the earth and all the worlds of this solar system within the protection of the sun, and all the stars and solar systems together as a unified universe.

Under repulsion we have the power of light to prevent collisions in space; the keeping apart of the atoms in their groups of molecules, so that they may not become a dead mass of solids, and the activity of electricity.

All these five laws are brought into matter by the power and knowledge of Thought.

The question may arise whether or not Thought made endless experiments to ascertain the needs of the universe before it established these laws; or whether there was a foreknowledge of what would be required to maintain the universe as the basis of life.

As there is no evidence of any experimental stage, it may be assumed that everything was foreseen.

306. EARTH FORMATION. We have arrived now in the process of creation as far as the making of about eighty elements, and their endowment with the five laws that are required to carry on the operations of the universe.

As combination is the rule of life and of all matter, the elements were not enough. They were each of primary design. Some may be used alone. But all had their part to play, as far as they were used. Those that were employed alone were also adapted to combinations that made them also useful.

A certain number of the elements presume that human life is designed for this world, and here we will examine the problems that pertain to our own existence, to see, if we can, how much depends on this one inquiry in man's career.

There are three kinds of existence on this globe:

1. The vegetable kingdom.
2. The animal kingdom, apart from humanity.
3. The human species.

The elements have made such combinations as would maintain the earth as an abode for vegetation; but all the better and more useful elements would be wasted if no other form of life came upon the earth than that of the vegetable kingdom.

The animal kingdom, apart from humanity, can make no use of those better elements. As nature never wastes her material, it must follow then that the elements were made for man's use. No other kind of life is endowed with the power to use them.

More than this, some of the latest discoveries in elements show that a superior man ought to be here to use them.

307. AIR AND WATER. Knowing that man was wanted on this earth, we will try to follow out the methods by which his coming was made possible.

In the first place, there must be air for him to breathe, as he was to be made with lungs. He would need oxygen, but could not endure it in its pure elemental state; so it was combined with a weaker form of air, known as nitrogen. One was united with the other, and a special de-

sign made the mixture such as could be endured. This atmosphere was millions of times heavier than light, and yet was made of atoms that came from particles of light, which fact explains the power of light to interpret the rays of the sun.

Thus provided with air, the next step, not in order, but perhaps in the process of Thought, was to produce water. The same element, oxygen, was again called into use, and, as it was too powerful for man's life, it must be combined with something that would reduce it; so hydrogen was created out of a special number of atoms in each group, and a new basis resulted.

Air serves many uses, all of them most wonderfully provided for. The marvels of creation are shown in everything that has been brought forth—in laws, in matter and in life itself.

Water also is useful in many remarkable ways, and plays the highest part in all kinds of existence, from the first plant to the noblest type of humanity.

Yet air and water are made up of gases.

308. FOOD ELEMENTS. Another law came into effect when life was contemplated on earth. It was the law of disintegration.

In order to understand the purpose of this law and its usefulness, it is important to keep in mind the difference between an element and a combination of elements. Food is composed always of combinations. There is no element that man is able to take alone into his system with safety. But food is the result of various kinds of distintegration and breaking up of combinations, and as soon as it is used it also is broken up and set free into its elements, or new compounds.

In the food required to support human life, no less than fourteen elements are necessary; but they appear in seventeen compounds; some of the elements, like carbon and oxygen, being present in more than one combination.

Food was the forerunner of food.

The earth was made of rock, in which a small proportion of the important elements was hidden.

It appears that, out in space, when light-dust unites in the making of elements, its first great compound is rock. From this fact, it may be certain that the sun is a mass of gaseous rock; of course, with other elements in small proportion. If it were to cool it would be reduced to a ball of rock of tremendous size. The moon is a cold rock. Once this earth was a molten rock, and from that condition, with the free gases of nitrogen, oxygen and hydrogen, it was possible to build both an atmosphere and all the oceans.

309. COMPOUNDS. The breaking up of compounds and the remaking of combinations is life at its most active stage. This is necessary from many points of view.

But, while man as well as nature, is given the power to break up combinations and to make new ones at times, he cannot interfere with the decree of Thought that elements shall not be broken up. This is a distinction that speaks volumes in the history and purpose of the universe.

As we have stated, elements are fixed, and their breaking up would prevent the stability of chemistry and the usefulness of matter. It seems that gold is to be kept gold, with all the qualities of that great metal. It seems too bad that radium, a small particle of which is worth a fortune, should not be a makable element. But man has never been given the power or the right to create; and the making of elements seems to be an act of creation.

310. RIGHT TO CREATE. Yet there may come a time, and that soon, when man will be allowed to exercise the power and right of creation, as far as elements are concerned. He wants to start the living cell from which plants and all beings spring; and he has tried for many years to do so, even claiming at times that he has discovered the secret; but it is denied him. One drop of protoplasm contains the innermost thought of the universe, and its creation as a living thing is as far from man's power as the farthest star is distant in the heavens.

The chemical elements are there; but not the spark of life. This is something apart from chemistry. It is Thought itself. Man does not possess that power, and does not need to usurp it.

311. STARTING POINT. Yet man is able to set in motion some small part of the operation of sending back to their original atoms certain materials that he has to come in contact with. Here radium comes constantly into the scene. It unfolds itself. It resolves itself into the atoms that came to it fresh from the hand of creation. Man merely watches the process.

But he has done something almost as wonderful in the kathode rays, for there he has caused the wire to reduce itself into the atoms out of which it was made. Heat could break up the compounds of metals, but could not break up the atomic structure of them. The kathode ray does both.

This is certainly a starting point of man's power to get at the elements and disintegrate them. He may yet decompose all of them.

312. **VALUABLE ELEMENTS.** The importance of further discovery through experiment will appear in man's power to create the valuable elements. It is true that such things as coal, sugar, starch, charcoal and diamonds are about the same; a lump of pure coke being identical with a pure diamond. The difference comes in the manner in which the element known as carbon is held together in one substance or the other. Enormous pressure under great heat will turn one into the other. Chemists have learned to set up degrees of heat about as high in temperature as the original heat of the earth when diamonds were formed. Pressure is being developed. But these aids refer solely to the making of one element into the same kind under different conditions.

What man may yet accomplish in conquering nature is to be done in the effort to change one element into its atoms; or, letting an established element alone, to make those that have extraordinary value out of the atoms of light.

For centuries there have been repeated efforts of the highest skill to create gold. Some have tried to change iron into gold. Others have worked on silver, and have nearly succeeded. Some claim they have actually won success, but at great expense for the effort.

313. **AMOUNT OF POWER.** These lessons teach us the futility of trying, even in the slightest manner, to take on ourselves the functions of certain.

It may not be wrong to do so; but it is not likely to prove beneficial to man. Of course, such an element as radium is worth making if it can be made; for it has a value not enjoyed by anything else that has been taken from the earth. It holds so much latent power that it is not likely that man will ever produce it, even if he should be able to create gold. In a small particle of radium is more intensity of energy than would be found ordinarily in a million tons of earth. It has been claimed that it takes about a million tons to yield an ounce. In order to produce it as a creation, man must summon vast powers from all sources of energy and compress them in a small compass, in the doing of which he might spend a lifetime and be too old to enjoy the fruits of his victory.

Nature is the best builder, and nature is a part of the great Thought that rules the universe.

The condensation in small space of a tremendous amount of power is a common display of the energy that prevails.

314. **COAL BEDS.** Light appears to come to a rest in solids that are hidden in the deep recesses of the earth. But nothing is still.

The rays of lights, shut up as atoms made into molecules, are still there. In matter that reposes there is chemical force and electrical energy. You cannot exhaust the electricity from a piece of rock. By the time the last bit of current had been taken from it, the rock would have dissolved. In a drop of water there is laid up latent energy that is beyond computation.

The coal beds of the earth are known and numbered. Their days are limited. It is certain that they will not be succeeded by other coal beds, at least not in hundreds of thousands of years. We cannot depend on them in the future. But electricity can be drawn from the earth in mighty volumes this year, next year, and every year forever, and not lessen the supply; for, in its going, the earth must go also; and man would be extinct before either was lessened so that he could notice it.

315. **NEW USES.** The new uses of electricity prove the turning of man from his old sources of supply to new ones. When he used coal he took the sunlight that had been deposited in the earth and brought it out and set it free again, or as nearly as he could. Now, when he is turning to electricity, he is coming as close to the sunlight as he can get, and is forming a partnership with the original atoms for his supply of heat and power.

While he will never see the time when electricity will be used up, it is not easy to generate it without great expense for some other power as an aid. Hence man is using fuel to run the engines that are needed for this purpose. Waterpower from great falls, and possibly in the future from tides, will be employed; but that will not suffice.

Man must eventually draw his heat and his power direct from the sun itself. This is only a question of time.

316. **SUN-POWER.** All energy in the universe today, as always, is expressed in the form of light. Not the light that we behold, but the light that pervades all space as far as there is any presence of creation.

From the sun such power comes all the time to the earth. We have learned that it has been stored in coal for hundreds of thousands of years, and that it appears in electricity; but no attempt has been yet made by man to store it away for his use. This is the next step in civilization, and the highest type of invention. The day will come soon, probably in ten years, when sunlight alone will be looked upon as the final source of heat and power.

317. IN A CIRCLE. So we travel in a circle as we study the atoms. They are in their original and primal state today in all forms of light and in electricity. From their combination come solid rocks, metals, air and water; and from all these we can extract electricity as easily as we please, paying for the cost of fuel to run engines for that purpose.

We are getting closer to the original creative power, and there may be but a step that separates us now.

Not only in the matter of securing heat, light and mechanical energy, but also in obtaining better forms of life-essence and vitality, will the age be benefited by the next step of invention.

As has been said, civilization manifests itself in the progress it makes in new discoveries. All else is useless in the march of mind and its control over matter.

The man or woman who would achieve something worth while, must give intense thought to these problems of discovery. The masses who receive charitable offerings are not objects of nature's charity or bounty. She spurns the helpless and looks with favor only on those who cultivate the power to help themselves and to help her. Cruel as this standard seems from our point of view, it is so well proved all through life of every kind that it cannot be doubted. The resources of humanity should be used towards the making of a strong race rather than in fondling those who make themselves weak by their listless indifference to all the demands of self-betterment and progress.

318. INVENTION. The inventor's gaze and attention have for some time turned to the methods whereby matter radiates from itself, and thus lets loose the original atoms that were given it at the start.

The fading of colors furnishes a field for such investigation.

Whatever will throw off atoms instead of molecules, is sought as the basis for new discoveries. As we have said many times, all radioactive bodies throw off their original atoms. But losses by fire and wear or abrasion affect only the molecules; the elements remain tight.

An element is said to be tight when you cannot break up its atoms. If iron has 81,000 atoms to every molecule of its element, you could make gold of it by adding a large part of atoms to each molecule; or, to use the terms often given, by adding a large number of corpuscles or electrons to each Atom that forms the basis of the element. When man can learn how to make this addition, or to lessen such atoms, he can then change the elements and they will no longer remain tight. But he is only now on the threshold of such effort.

He has done a little in that line by the kathode rays.

Iron rusts, but its rust is still in the form of iron elements changed by the addition of other elements. You can make iron again from the rust.

319. FADING OF COLORS. In watching the fading of colors, the scientist sees the elements go back to their atoms. They radiate. And whatever radiates, loses its molecules in the form of atoms.

Experiments along this line are in progress as the means of finding out the way of nature. Electricity that was able to break up the tight elements in a wire, and shoot off atomic rays, is being applied to color, and to the substances that shed their colors. We know that a strong light is bad for carpets and certain other things; and yet light does not in ten years work the havoc that electricity can effect in a second.

Some colors are fast. Some are easily broken up and change.

As all color is a surface action given by reflecting the rays of light, each color depends on the influence of the atoms of the surface of an object in sending back those rays of light. Molecules are made up of atoms. The manner in which such atoms combine determines the way in which light is caught and turned back. Reflection actually originates the number of waves in space, and this alone causes one color or another, as color is space length of the waves of light.

Thus, when the atoms change in an object, the color changes, for the reflected rays are altered; and this is called fading. All colors fade unless there is a vital change in the object itself, as when fruits and flowers ripen or mature.

The prismatic rays, and those of the rainbow, are the breaking up of light into parts by the shifting of the position of molecules of glass and vapor with reference to the reflection of the light. While the latter takes differing directions through glass, it is sent back with different arrangements of the molecules that constitute the glass, and these are altered by their atomic vibrations. The same is true of any medium that gives forth two or more colors from one flow of light.

320. DANCING ATOMS. Proof that each molecule of matter is composed of active atoms is found in the shifting of color by fading or in other ways. The different colors are due to atoms that are active. One compound is made up of a certain number of elements; and each element has a varying number of atoms. The latter are in a state of planetary revolution or interchange of position in its group. Thus, where they reach a number like fifty thousand in one molecule,

there would be fifty thousand atoms in a state of great activity.

When a ray of sunlight falls against a mass of atoms, it is acted upon. It is turned into waves. The supposition that all light from the sun or from any body that gave out original heat, was endowed with color-life before it touched a surface, is wrong.

It is easy to see that a group of atoms that numbered only a few thousand to each molecule, all which atoms were dancing or revolving about themselves, would give back by reflection a number of waves that would be equal to the degree and intensity of activity present; and that another group with thousands more active atoms would give back a different number of waves of light; and so on through all the list of elements.

Different speeds and degrees of intensity are made to blend in the compounds; one set counteracting another; and the same color is then produced from the most unexpected source. If green, for example, is made by a certain number of waves of light in space-length, whatever will decrease color-waves that are more numerous than green, and whatever will increase color-waves that are less numerous than green, will, if brought together in the right blend of numbers, make green; the only goal being to secure the number that causes green.

Thus we find that atoms are free and active in their elemental base. They probably do not touch each other. It is quite well proved that nothing actually touches until it becomes a compound, and the X-rays seem to prove that, even then, nothing is solid, but that there is an open sea between everything. Human eyes cannot behold these wonders of creation; and mystery is standing next door to every new achievement of invention and discovery.

IN THE REALM OF CREATION

THE NINTH REALM

LESSONS 321-360

321. **EXTENT OF CREATION.** As all matter can be resolved back to the indivisible atom, which is one and the same thing, whether it is used to create light, or color, or a solar system, we have spent considerable time in the study of the atom. We now propose to see what it will build. We have found out what it is, and our duty now calls us to learn how it has accomplished so much in the architecture of the sky.

The size of worlds and the immensity of the universe appal us. They are beyond human comprehension. So an ant, emerging from its hill-home, and for the first time seeing a backyard in all its breadth and length of space, would, if it could talk, speak of immensity that was bewildering. But if it should try to walk around the globe, while it would never accomplish that fact, it would be somewhat in the position of the investigator of this universe.

There is always the impression that the extent of creation can never be understood by man.

322. **ONE ATOM.** In the construction of the universe out of a single form, and that the indivisible atom, Thought exercised the same ingenuity that is shown in the making of colors, of music and of light. The rule of genius always is this: The greater the genius, the simpler the process employed by it.

If this entire universe can be built of old mold as a starting basis, then there can be no need for a variety of molds. If you can erect a

temple out of one size and shape of brick, then you have no need of many sizes and shapes.

The atom that would enter into every variety of creation must be of a shape to suit all uses. We see the force of Thought in the shape that is taught bees for their temples. The six-sided room fits all other rooms with a minimum of loss and a maximum of storing power. This is value of shape. The same value must enter into the shape of the original atom. There can be no reason for different sizes and shapes, although it would be a trifling variation to have such a variety.

323. ATOMIC GROUPS. After Thought came to exist as light, it does not lose itself as Thought. Light was Thought, and thus became the first step in the making of matter. Light was broken into waves of such fineness that they still seemed too far away from material substance to be called such, yet they were capable of entering as atoms into combinations.

The single original form of the atom given laws of activity was capable of everything.

Laws of themselves are almost powerful enough to accomplish all that has been achieved in the building of the universe. But light, broken into atoms and operated by laws, has done the work we now contemplate.

The first step consisted of attracting atoms into groups that have been known as molecules, which become the basis of the elements. Then the universe, at the end of that step, comprised Thought, light, atoms and molecules. The latter came together by their own affinities, as they do today, and we had actually completed elements, and all in a very brief period of time.

The next step was the combination of molecules into matter of a compound nature; and this was done by the exercise of the law of affinity.

324. AFFINITIES. The law of affinity is different from that of attraction.

The latter brings atoms together into molecules, and masses having weight are also brought together.

But the law of affinity depended on the fact that like attaches itself to like in everything. On the other hand, the common law of repulsion was built on the fact that, lacking of affinity for each other, certain things fly apart with more or less energy.

Affinity guides the law of attraction into its uses in building up matter. Thus the molecules of gold seek the molecules of gold, and more

gold is the result. They coalesce, or come together and mingle. By this arrangement all through space, matter was brought into bulk large enough for the operations of nature.

325. **REVOLUTION.** Motion was another law that was given to atoms.

It is a fact that no atom is ever still. It cannot rest. In solid stone hidden in the centre of the earth, every atom is in a state of unrest, eagerly revolving around a common mass and biding the time when it will be called into usefulness. Latent within it is a fund of electricity, as well as radiant power, that is too great to be measured; and all because no atom ever rests.

It has often been said of nature that she is never still; and the same thing has been said of the orbs in the sky, not only with reference to their motions as masses, but to their atomic structure.

Motion is naturally that of revolution.

Atoms are supposed to resolve about each other in every molecule; and are also supposed to be always seeking separation, while unable to effect such a change without the consent of a higher power.

From their revolution-character they impart the same impulse to all free masses of themselves. It is probable that all orbs in the sky revolve. We know that the earth does, that the moon does, that the planets do, and that our great sun does also. When two suns are seen in some far-off constellation, they are found to be revolving around each other. So it is a well-settled fact that all orbs have this motion. It is called the free motion of nature.

It is present in everything from the atom to the sun; and its energy accounts for the many phenomena that are attached to matter in all forms.

Rest would mean loss of life; and, as the body in death is fully as active as in life, except as a whole, it seems that there is no condition that will invite rest.

326. **ATOMIC-DUST.** While Thought depended on one form as the primal shape of the atom, it did not depend on one law, but gave forth many.

It used the atom as the basis of matter, but it used laws as the directing forces of construction. By attracting atoms to each other and making substance appear, it seemed to construct something out of nothing. This looks almost like a fiat, but it was the logical result of cause, and is not even miraculous. If the power had not been all-commanding, the effects would have been lacking in some part.

Given omnipotence, and everything will spring into being that can be conceived by omniscience.

How many atoms it will take to make a molecule of one chemical element may be almost estimated. Having made such an element, the next step is to make another, by shifting the number of atoms in the group. The third step is to make another, and so continue until there are all that will be required.

Now the heavens are filled with atomic-dust, and with elemental-dust. It is fine, but can be appreciated in its accumulation. Any ship that carries sails only, and that is far enough from land to be free from the dust of the earth, will collect elemental-dust on its decks. No sailor is ignorant of the appearance of strange dust on shipboard when far out at sea. It has been written about thousands of times, and talked about probably millions of times; and still is a fact. Of course, it appears on boats driven by power, but the passengers believe the dust comes from the smoke, although it has no relation to it. Coastwise boats and those that sail the rivers, when they show dust on the decks, are accused of getting it from the land. But such claims, even in winter, when land is frozen and can give no dust to the air, are looked upon as explainable in some way other than the true one.

Mountains that are covered with ice have deposits of dust of the same nature, even at the very tops.

327. COMETS AND METEORS. Analysis of this dust shows that it is primal.

It is close to the beginning of creation, and we have beginnings always with us. Prehistoric man is living today, although he was alone a hundred thousand years ago. So light is being broken up into atoms today, and Thought is starting new parts of the universe at the present time. The old will always be new on nature.

Our earth is being enlarged by this elemental-dust, which is the deposit of rays of light that have entered into combinations of themselves by the law of affinity.

Meteors are being built by the same process, and they reach this planet at the rate of a million and a half every twenty-four hours.

Comets are new and old. Some have never been conquered by the sun, but others have been absorbed either by that body or by planets. Our earth has undoubtedly taken in many comets.

In the empty orbit outside of Mars there is a space where a world is due to appear; but only Asteroids are there. They are little orbs that float through space, held by the power of the sun from coalescing. When the time is ripe they will make a planet.

The rings of Saturn are little orbs that have been built in the same way, but are much smaller than the Asteroids. From those rings nine moons already have been given form, and what the destiny of the rings themselves is to be will depend on the turn that is taken in the operation of the laws that control the solar system.

328. **CARRIERS.** The office of what we call light is not chiefly to give light, but to carry material from one part of the universe to another.

Sun-rays, therefore, are carriers.

If you are the mover of buildings, you may receive an order to move a great structure from one street to another in the same city. You would not accept an order to move it to a distant city, and certainly not across the Atlantic. Nor could anything induce you to move a solid ball that weighed a billion tons, from one planet to another. Yet a billion tons is not a drop of the Atlantic ocean compared with the vast material that is now on the move across the sky.

While you would be unable to move anything in space, you might try to devise some method for nature doing it, if she had not already anticipated you and thought out the process while you were yet saying it could not be done.

Now we will suppose that a great sun that is a million times larger than our sun, is to be moved 100,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000 miles; and that the great sun weighed as many tons as it was to be moved miles, a ton for each mile. You say it cannot be moved an inch, for it is too heavy. You say things cannot be moved unless they can be propped and pried and jacked and pulled by blocks and ropes.

Thought has a way of doing everything. Man does nothing that is really great.

329. **AGITATION.** It is by the process of radiation that the entire sun may be moved any distance. This process takes off the substance; the latter flies across the sky in the form of sun-rays, which are carriers, and they stop where they are to remain. They will stop in space so far away from any other sun that the danger of collision is wholly absent.

When the rays have reached the zone in which they are to become a solar system, they will remain, having kept to themselves a general allegiance to all the universe; and their work ahead is to be made back into worlds, starting with a sun. This is the process of creation from the start.

The atoms of light become molecules; the law of affinity builds these into masses; the masses are gaseous, as they are exceedingly restless; and the gases are thrown into a state of violent agitation that can be understood only when we behold our own little sun throwing streams of fire up from its surface to the extent of 30,000 miles; in an upheaval that sometimes reaches 100,000 miles high.

It is this agitation that keeps impelling atoms into space, and causes the phenomenon that we call light.

330. **ORIGINAL ENERGY.** Forced by the violence of the law of repulsion to eject rays of light that are borne to their destiny across space, the sun is always the source of supply to other orbs.

A mass of sun-rays may be sent any distance. Power is there, and knowledge is given to any power to move any mass that it is decreed shall be moved. But it is transferred in the form of light which is next to Thought.

From the beginning of the universe light, or sun-rays, or original energy, all being one and the same, must have been active in forming the material called gas. The question arises whether this gas has taken its shape merely as the result of the contraction of atoms into molecules, and the affinity of these for each other; or whether the entire mass of gas has taken shape as one central world or sun from which it has shot forth by radiation of its rays and thus carried on the building of planets.

The two laws of attraction and repulsion have been the most active of all the operations of the universe.

331. **CONTESTS.** By making gases that, when formed, cannot exist in each other's presence, nature has furnished a series of explosions that seem to have no end. In the sun we see such a condition. There is no repose at any time, nor in any place. Gases come into contact that are repugnant to each other; and they belch forth the awful clouds of matter and energy that mount up from the surface in distances that are greater than the whole circumference of this globe.

Those gases were made by the law of attraction. They are then repugnant, and are sent from each other by the law of repulsion.

Attraction brings them to rest at last when they have done their work. Everywhere in the sky we can see evidences of attraction finally subduing repulsion. All the planets are kept from the sun by the law of repulsion, aided by the driving power of sunlight, which is a part of that law; yet the planets go so far and there are held under the rule of the sun.

332. COLD LIGHT. In considering the gaseous theory, called the nebular hypothesis, we must take into account these two laws.

Gas is the widest process of repulsion. It may have been due to the great heat, or the first formation of matter. The error of those who advance the nebular theory is in supposing that enormous expansion of matter can take place only when it is super-heated. They present a story of a vapor hotter than any heat known, that expanded all matter into the thinnest possible gas, and this has been contracting ever since; first to a molten state whereby the shape became round; then to a cooled condition whereby it became solid; and they tell us this earth is now cooled off at the surface enough to permit people to live upon it.

The theory would be a good one in most parts were it not for the claim of super-heat. The tail of a comet is atomic. This is admitted. It is in the condition that is thinner than gas; yet it was not made so by super-heat; for it has been dragged through billions of miles of space in a cold so intense that it cannot be comprehended.

The aurora borealis is cold, yet it is atomic.

333. CARRIER-THEORY. The theory must omit the super-heat story, for that cannot be sustained. Then its gradations of cooling off, whereby orbs came into being, cannot follow. It must be remembered that Jupiter and Saturn are today in a molten state; and that Uranus and Neptune are in a gaseous condition; yet each of these giants is a round world.

This shows that mass of gas may exist as an orb and not be scattered through space.

The carrier-theory has no objections.

It is this:

Thought became active, and thus became atomic; the atoms condensed in the manner that has been explained, into molecules; these became the basis of each element, by the number-plan; and then the elements obeyed the law of affinity in their unions into gases.

With the law of attraction holding these elements and their compounds together, and the law of repulsion setting up violent energies in part of them, it was a constant contest between the two, with the result that explosions and awful disturbances were endlessly at work.

The masses of gases could not get free, for as soon as a cloud of material would be thrown to a distance of 30,000 to 100,000 miles out into space, they would always return to be again hurled forth. This was the penalty of their condition.

Their original atoms had been carried to the section of the sky where the solar system was to be constructed.

334. LAW OF SELECTION. Then came the law of selection. This is the basis of evolution. But we find it at work much farther back in creation than the most remote period claimed under the theory of evolution.

In making of worlds, the law of selection is this:

When constant agitation in the central mass of atomic force and elemental gas has proceeded to a certain point, the rays that have gone out into the sky as carriers have been of the class that attraction would or could not call them back to be again engaged in violent explosions.

The same law may be stated in simpler form, as follows:

The material that exists in the sun is thrown off into space; most of it comes back by attraction; but that which is needed in the making of worlds goes out for that purpose.

The space occupied by the solar system is filled, in one sense of the word, with fine atomic material, which is always being thrown off from the sun, and which enters into the work of making the planets. All astronomers know that matter of every size, from the smallest microscopic particle to the Asteroids and meteors, occupy the space within the region of this system.

335. DOUBLE-PROCESS. This double-process is of the greatest importance in making and sustaining worlds.

The law of selection causes material fit for world-making to be sent forth for that purpose; and other material, fit to maintain the violent agitation of the sun, to be drawn back to it so as to keep the fire burning.

The force of matter called back is sufficient almost to set up the fearful explosions that occur. It is supposed that if two suns were to collide, even though cold and dead, the energy developed by their coming together would be sufficient to start anew the fiercest fires and to keep them at top heat for millions of years. This is due to the locked-up energy in dead worlds.

To be able, by violent agitation, to emit the vast volumes of fiery material, and to send such portion of that material as is useful in world-making out for that purpose, while retaining and returning all the rest of the eruptions, is evidence of the greatest power of mind. It is a double force made possible by attraction and repulsion, under the aid of the law of selection.

This law has had charge of all progress since first creation began.

336. WHICH METHOD? The method of making the universe is going on now; for it seems that what has taken place at the start, is always taking place.

The question whether all creation as it exists today sprang from a central mass of atomic formation, or from a widely spread condition, is worthy of consideration.

In the first place, did our own solar system spring from a central sun, or were the sun and worlds made from the collection of gaseous matter that filled all the space occupied by the system?

Under one plan, the present part of the sky contained, at the start, nothing but a gaseous mass; and these, breaking into sections, were formed into worlds by the reduction of their agitation. It was like a vapor of great extent that was shaped into spheres by its mass breaking up; each section of the vapor rounding itself into a sphere.

The other process was that of one whole mass remaining at the centre and throwing off the planets and their satellites as the agitation lessened. Progress depended on the decrease of the violent battling of the elements.

On the one hand we have a widely distributed vapor of atomic matter that is divided by itself into a number of orbs. On the other hand we have one central world only, that is throwing off other worlds. Which is true?

337. **TO THE EAST.** We know with certainty what is transpiring on a large scale in our own solar system.

While the exact condition of the planets, except the earth, cannot be seen, their larger movements are easily discernible and can be studied with accuracy.

We know that our sun is revolving on its axis. This can be seen from the constant passing of objects on its surface past the lens of the telescopes. The rate of speed, and the diameter of the great central orb, are matters of easy calculation.

The sun not only revolves, but takes an easterly direction with its surface, and the meaning of this is of great importance; for it tells a story that cannot be doubted.

338. **MERCURY.** We next know that the planet Mercury, which is nearest to the sun of all his family, is revolving on its axis in an easterly direction, so that the sun every morning seems to rise in the east, and at night to set in the west. The Mercurial day is only a few minutes longer than our own day of twenty-four hours.

Mercury also revolves around the sun. The sun does not revolve around Mercury. The great orb is the centre of a circle called the orbit, and the control is exercised over the planet, just as though a chain held it in place and whipped it about the sky in its orbit. That little world,

therefore, is compelled to recognize the sun as its master and its centre.

Here we find the sun with an easterly revolution, and its first planet with the same revolution, as though the latter were spilled off the former.

339. VENUS. The next planet, Venus, which is between Mercury and our earth, revolves on her axis in an easterly direction, and her day is about thirty-five minutes shorter than ours.

The sun revolves on its axis in about twenty-six days; Mercury in a little over twenty-four hours, and Venus in a little less than twenty-four hours. All three revolve in an easterly general direction.

Like Mercury, Venus revolves around the sun. It does not revolve around Mercury, nor around Jupiter, but around the sun in an easterly direction. It describes every year a great circle around the central orb, and this circle is parallel with that of Mercury and also with that made by the earth.

340. MARS AND JUPITER. The earth has a day of twenty-four hours. It has a motion around the sun in an easterly direction; and his orbit is also in the same direction.

Jupiter, which is 1,200 times larger than our earth, is the giant of the solar system outside the sun. But his day is only nine hours and fifty-five minutes long; and his year is equal to 4,332 of our days. The same easterly direction is maintained.

Owing to the great size of this giant planet, it would be supposed, if the solar system sprang from a mass of gaseous material and broke into orbs throughout that mass, that Jupiter would be a co-sun with our great central orb, instead of paying him humble homage by revolving about him. But his circle is outside that of Mars, just as the latter's is outside that of the earth, and the latter is outside that of Venus, and the latter is outside that of Mercury.

341. OTHER WORLDS. What is true of Jupiter is true of Saturn, of Uranus, and of Neptune.

The fact that two of these planets are in a molten state, merely indicates that they have not yet recovered from the agitation that occurs when gases, even if cold, will cause when they contract. In fact, if this cold surface of the globe on which we live were to contract throughout all its area all at once, it would set up a violent agitation that would produce heat enough to melt it in a second of time. As this crust is but a shell over the molten mass beneath, and the relative size of that shell is as thin as the skin under the shell of an egg, the end would come

quickly in fire, if this earth were to be doomed to such a thing as general contraction. We would be burned in the instant, and New York's boasted buildings would not have time in which to crumble; they and their occupants would be a mere cinder.

The two outer worlds are in a gaseous state. They may be hot or may be cold. The gas in the tail of the comet is colder than any ice we can conceive of; but, if it were to be collected in spherical form, it would become instantly hot on contracting under the power of attraction.

It is not a question of gradations of cooling off that is involved in the passing from a gaseous state to that of a molten condition; but one of contraction only.

342. ONE MASTER. The story of our solar system is told in the summary of one central orb to which all other worlds here are chained by powers that are too great to be broken at the will of either party.

In no instance do we find a planet controlling any other planet; their moons, when they have any, are spillings from themselves, or else are built by the atomic increase of matter in the sky.

All the planets, the giants as well as the lesser ones, swing around their central orb. Had there been more than one original orb in this system, there would have been other affiliations, and two or more suns. It is true that in some parts of the sky, what looks to us like double stars are seen, but they are not in the same solar system; but are each and all their own masters and centres. Also at a distance that is so vast, shifting suns would seem to be in pairs when they might be billions of miles times billions of miles apart.

In our system there is but one master.

In the nearest star system to ours, Alpha Centauri is the master, and all his planets revolve about him. In all the other systems that are said to be relatively near to us, the same rule holds true. And it is known to be true in 999 out of every 1,000 solar systems in the sky, the single exception being one that cannot be observed carefully and consequently being in doubt.

Our worlds have caught the same general direction of our sun in their annual orbits; and also in their axis motions. It is easterly and always easterly.

More than this, they are practically all on the same plane, as though their matter had been thrown off the sun from the sun's equator, or part of greatest centrifugal motion. This means much.

343. **A GASEOUS SUN.** We find our sun the centre of a well-controlled family.

We find that he is in the middle of his family. We find that each planet moves around him in full obedience to his control; that all the circles are about his great bulk, and that there is nowhere in the system any purpose to rebel against his authority.

There could not, then, have been an independent breaking up of gaseous matter in this system. In the beginning it was all one mass, and it centered where now the sun is in relation to the parts that afterwards appeared.

This gas may have filled a larger part of the sky than that now occupied by the sun; but not materially larger, as that orb is more than seven hundred times greater than all the rest of the solar system, showing that all the planets together would not materially affect the size of the sun if they were to return to it now.

It is true that gas is larger than molten matter; but the sun, which today is the chief part of the system, is mostly gas. So the idea that the whole section of the sky now set apart for our solar system could not have been filled with gas unless it was rarified like the cold gas of comets; and this is not probable even if possible.

In the beginning, our system was a sphere of gas held in the place that was destined to be its centre. This gas was contracted by attraction and affinity from the atomic beginning that resulted from light passing into molecules and elements.

This gaseous sun, as it was in fact at the time, was active in many ways. The spirit of revolution that pervades all particles of matter was inherent in the gaseous sun; and it revolved.

344. **SUN-DUST.** Attraction and affinity, carrying out the will of Universal Thought, brought the gaseous sun into closer conditions until the time was ripe for the operation of the law of selection; and then some of its material was sent forth by the carrier-system in rays of sun-power, which we call light, out into the space allotted to it. By the making of planetary dust and meteors, the family of worlds was constructed. It takes time to do this, but time is never reckoned with in creation.

The process is going on today.

If three million meteors are falling to this earth every two days, they must add bulk to our planet. Of course, it takes time, but time is a childish word in world-making.

The dust that falls on ships far out at sea is the material that has

been carried from the sun by its carriers, the rays. Of this there is not the slightest doubt.

So we have sun-dust and meteors, which are built-up forms of sun-dust, coming to us all the time; and our system will be filled with them as long as the sun remains an active orb. All worlds will grow larger, and the sun will grow smaller until it ceases to support its own family. Then it will be a derelict, but not lost or wasted.

It may be called home to the central courts of heaven from whence it came.

345. EXACT SCIENCE. We are dealing with exact science, and not with theories.

Two laws that act in a set, and always against each other, are well known. They are the law of attraction and of repulsion.

Repulsion is maintained by the power of magnetism and of light, both forms of each other. But all matter, even atoms, and molecules, and all combinations of matter in a free state, are subject to the law of repulsion. It is the safety valve of the universe, and all that keeps worlds from colliding. Were it not for this law of repulsion, everything that exists would rush together in one mass, and no longer remain spread out all over the creation.

Acting always against this law, is the other safety valve of life, the law of attraction, that keeps everything in place that ought to be in place. By a nicety of arrangement, these two laws are checks on each other, and must do their duty with exactness and precision, or something would happen.

346. LAW WITHIN LAW. A law within a law now comes into effect.

It is the law of equilibrium between attraction and repulsion.

As ought to be the case, the latter law acts on close distances. When the distance is elongated, attraction becomes superior; and when the distance is lessened; repulsion becomes superior. This is seen in its nicest adjustment when Halley's comet, after an absence of over seventy years, without any announcement of its own, but by estimated figures of its speed and location, comes back from the outer darkness of space, drawn by the power of the sun; and it rushed onward to that orb with the fixed determination to go into it and be burned up, when the law of repulsion speaks and turns it away. It is the repelling power of sunlight that does this. But it is the attractive power of sunlight that calls it back from its long visit to the distant realms of which we can only dream.

Two great facts are here seen.

1. The power of the sun to keep it from harm when at close distance.

2. The power of the sun to reach out billions of miles, find that comet and draw it back.

347. DRAWING POWER. It is the drawing power of our sun, and of every other sun in the universe, that holds our attention now.

It does not make any difference if the comet is millions of miles away; probably fully ten thousand million miles off; the sun has such drawing power that it can reach it and bring it back.

As was said, we are dealing with an exact science and not with theories.

The power of repulsion is everywhere admitted because it is a self-evident law and fact.

The power of attraction is also a self-evident law and fact. If you doubt it, let a ten-pound weight fall on your foot.

The power of adjustment of these two laws is self-evident everywhere.

Under this adjustment, this earth is kept at its orbital distance in the sky; and so are all the other worlds; or they would collide. It is not merely that repulsion works to repel, and attraction attracts; but that the two meet a point when both act equally on an object. The latter must certainly be suited to such an adjustment, or the safety of worlds would depend on special design rather than general law.

348. STAR-ENERGY. The question has been raised, what becomes of the energy that the stars give out, and that our own sun gives out?

For an answer by exact science we look to the law of adjustment between attraction and repulsion.

We know that the latter will work for close distances, and these are relative as well as specific. What would be a close distance for one system, might be a long distance for another.

If the light of a distant sun reaches this earth, we know that it cannot occur from the repulsion of that star sending its rays forth to be lost; for we know that light that is shed, goes forth by being repelled; and there is no sun-power given any star to maintain the law of repulsion out of its own solar system.

The dimensions of a solar system depend wholly on the distance to which a sun is able to repel its light.

This is a fact that will easily be seen to be self-evident, even if it

were not sustained by overwhelming proof. It is one of the greatest laws of the universe.

If the energy of the stars could be repelled, the result would be disaster. Assuming them to be well-nigh eternal, or having existed for billions times billions of years, they would have spent themselves by this time had they been allowed to drive their own life out into useless space. Their rays would go on forever, for space is endless, and all would be lost in emptiness. This is contradicted by every fact and law of life in the universe.

349. CLOSE-RANGE. As repulsion is designed for close range, what light goes forth from each star is fed to its own system; and when it reaches that point where it can no longer repel its own rays and energy, that is the limit of the solar system of which it is the head.

But where the range of repulsion ceases, the range of attraction is left supreme. If one law cannot balance the other, then attraction goes on alone.

Therefore, it is a self-evident fact that all light that comes from the stars is drawn to us by the attraction of the sun. As this orb is the centre of our system, we of course get the star-light at the same time. It is small in each case, but its size and energy suit the distance and the power from which it is drawn.

By this law of attraction of light from the stars by our sun, we are able to draw back as much as they draw from us; and all the heavens are thus interlaced.

350. WHERE LIGHT GOES. By the power of our sun to attract the rays of stars to our solar system, we are not only made fellows in all the universe, but we are helping to hold in the range of creation all energy and matter.

This fact answers the inquiry, where does starlight and sunlight go, and how can they be used out in space? Is there a point where light lacks vitality and dies? It seems that, as light has come to us from distances that would require millions of years to travel, we are not too far for the remotest rays to come.

One of two things is true; either that light comes to us by being repelled, or by being attracted. But it would be foolish to suppose that a star had a repellent power so great, when we know that attraction is limited only by the size of the universe itself. Having seen in our solar system the working of the law of repulsion and its effacement by the law of attraction after a certain distance has been reached, we know

as a matter of fact that light from the stars is drawn to us by our sun and is not repelled or sent forth by the stars themselves.

351. SUBLIME EFFECTS. This adjustment of the laws of attraction and repulsion is sublime in its results. It enables each sun to build its own worlds; it keeps within its own solar system all its material and its energy, except what is drawn from it and exchanged; and it agrees with the limits placed on the size of the universe, as shown in a preceding Realm. No ray of light is lost.

In the outer systems that compose this expanse of creation all light comes to an end, as all powers to attract it are there terminated.

This means that light cannot go out into empty space.

Its propulsive force cannot carry it out of its own solar system; and could not, therefore, carry it to another system. Nature wastes nothing. But if she could let sun-energy go into empty space, it could not there serve any purpose, and would be wasted.

The sublime effects of these laws are as follows:

1. Each star is a sun that feeds its own solar system, builds its own worlds and rules them as our sun rules all his worlds.

2. Each star draws from all the stars of the sky by the law of attraction some small portion of its energy and its rays.

3. Where no star exists, there no energy or light can be drawn from any other sun.

4. All stars are composed of the same variety of matter, and their planets are likewise composed of the same kind of material.

5. All the universe is one and the same and is built on a unified plan of creation.

6. Between each star and all the other stars of the universe there is constant communication of matter at least.

7. As every kind of life, material, vital and mental, comes from the energy of the sun rays, it must follow that all such life is interchangeable throughout all creation.

8. It must also follow that a union of Thought is everywhere present in the sky where there are suns and worlds. Nothing is segregated.

352. A UNITED WHOLE. We have, in a previous Realm, seen that there is rulership in everything, and facts and laws brought us to the conclusion that a central court of heaven ruled over all creation.

We are forced to this same conclusion by the analysis of the laws of attraction, repulsion, selection and adjustment.

It is self-evident that everything that is repelled is so controlled for a short relative distance only.

It is self-evident that no light can be repelled beyond the limit where the power of attraction can control it.

It is self-evident that, as soon as the power of attraction is able to control light, it must follow that power and be freed from the power of repulsion.

These facts being true, it is self-evident that no star can repel its rays into empty space.

It then becomes self-evident that no energy is wasted that comes from the suns of the universe, and, as stars or sun energy carries material for the building of worlds, all such material must be carried to the systems where suns are already present.

This would seem to conflict with the claim that all matter originated in one central part of the heavens. But the power of repulsion is relative, and applies to masses of enormous size differently than to suns and worlds.

353. A CENTRAL MASS. If Thought, at the time it slept, occupied as much of the space as is now occupied by the universe, it could have resolved itself into light, and from that light have divided itself up into embryo solar systems.

If it had not done this, then Thought could have existed as a mighty force in the central courts of heaven as now constituted, and from that position have distributed the masses of light into millions of parts of the sky, leaving each to work out its own destiny without being fully separated from the other masses. There seems always to be a union of power and sympathy in every system of the sky.

There can be no doubt that Thought was wholly united before it awoke to a state of light. It would not follow that it broke up into parts, when there is no necessity for such change, and when each solar system remained in a single central mass after being hurled forth to its position on the sky.

The idea of centrality has prevailed as far as we have any evidence one way or the other. The same methods that were pursued in separating the planets from our sun, were pursued in separating the solar systems from the central mass.

354. UNIVERSAL REVOLUTION. United Thought awoke and remained united.

Under its purpose to build worlds, it must have been apparent that a mass in one place would result in unwieldy and useless waste of material.

When the step had been taken that produced light, it was then

millions of times lighter than gas, and it must have extended out into space billions times billions of miles in all directions; while all the time it remained united and connected.

The law of revolution came from some power that was able to impart it, and that power, whatever it was, we call Universal Thought. These facts are self-evident. Any name will suffice. No person can doubt that the law of revolution, which prevails in the sky, was the result of some power, either of itself or from some source beyond itself; and, whichever that was, we name it Universal Thought.

The whole mass then revolved.

The law of repulsion is relative, which means that it deals as to distance with bodies and masses that are large enough to travel those distances. Our own sun sends forth its main gases to a height of 100,000 miles; and it belches out small sun-dust to a distance of billions of miles.

As distance and weight determine how far matter may be sent out into space, and as heavy material is not ejected far by the sun, while its sun-dust goes out beyond Neptune, which is nearly three billions of miles away, it would be a very easy matter for the great original mass of creation to repel its light and atomic dust to all the distances that are now fixed in space.

355. UNIVERSAL THOUGHT. By repulsion the great mass drove its material into millions of sun systems in every direction in the sky.

They proceeded forth from the central courts of heaven, then in embryo.

Thus creation began.

Some persons will desire to think of the first great step in this process as the work of a power other than Thought. We have all along maintained that a name meant nothing. Whatever name or attributes you choose to give to the great first cause, is the same in effect as that we give it, Universal Thought.

Nothing but Universal Thought can possess all the attributes of omnipotence, omniscience and omnipresence. We have seen that the heavens are interlaced. We have shown in what way. We have found the means and the methods for eternal union and everlasting exchange of influence.

356. RAY OF SUNLIGHT. Few persons realize what a ray of sunlight contains.

It is almighty.

Do you see the colors of the flower at your feet? They came from the ray of sunlight. Do you feel the vitality of life and ambition? That came from the sunlight. Do you see the coal you burn in the stove? That came from rays of sunlight a long time ago. Do you see the electric glow in millions of lamps in your city? They came from sunlight. Do you see the giant tree, with its mighty trunk, its great branches and its myriad leaves? They came from the sunlight. The grass that carpets the earth, the rivers that flow to the seas, the oceans, with their vast expanse, the mountains that rear their heads above the clouds, and the wealth of minerals beneath the ground; all came, ray by ray, from the great sun.

All that you think came from the same source. All that you hope for came likewise from the energy that the sun brought to the earth and is bringing every minute of the year.

You, your home, your clothing, your food, your jewels, your wealth, or what you possess or may ever have in this world, all are gifts that have been borne to earth by the same agency.

Everything is contained in the sun-ray.

Nothing can reach this world except by that agency.

It feeds body, mind and soul; and it will so feed them as long as the race shall endure. We owe everything to those wonderful carriers of matter and mind—the rays of the sun.

357. SUN WORSHIP. From the beginning of the human race there has been a suspicion that the sun is the source of life and of all power. That belief was born in the fact that everything that lived could be traced in its dependence to the sun. It was known that no plant or flower would thrive in the absence of the sun. It was soon learned that animal life was helped by the sun, and made to suffer by its absence. It was discovered that every human being owed health and longevity to association with the sun. And countless blessings were always being poured into the lap of earth from the same cause. This led men to the religion of sun-worshiping; and, pagan as it seems now, it had the right motive and the true inspiration.

Many good things may be done in a wrong way.

We have to learn other lessons than sun-worship from the gifts that are bestowed upon us by this great giver of all good.

We know that the laws of light, of attraction, of repulsion, of affinity and of adjustment, did not come from the sun, but were established in order that the sun might be able to carry on its work. Those laws that have been the builders of the universe, were older than the sun, and came from a source from which that orb derived its very existence.

These facts are all well known.

They, therefore, point with unerring mark to the greater origin of the very blessings and powers that come to us through the sun.

Worship must go back of the sun itself to the sun's own creator.

358. CHAINS AND BONDS. Radium is the rarest, the costliest, and the most important element known.

It possesses in itself a power and vital energy that cannot be measured by any standard within the scope of human research.

From the central court of heaven came all the suns and all the material from which all the inhabitable worlds of space were created.

From the central court of heaven a chain of radium proceeds, one end of which is sunk eternally in that court, and the other end is fastened irrevocably to our own world-system. It can never be broken or severed.

From the central court of heaven a chain of radium, like that which comes to us, proceeds to each and every star in the universe. These chains radiate out from a realm of sublime power to all the worlds of the sky, like lines from a central ball to millions of lesser balls, lashes in space that diverge to the four corners of creation, invisible to the eye of clay, but shining with a glory that has never yet been conceived by the mind of man.

These reins hold us in place, they bring us in touch with the highest power of created existence, and bind us to the source of that power.

These are the radiating chains that go forth from one common centre of the grandest magnificence to the central suns that control the worlds of life everywhere.

Could we see them with the eyes of this life, they would present a sight that has no comparison in all our imaginations of splendor and power.

359. ROPES OF DIAMONDS. Out from the millions and possibly the billions of suns in the sky that are centres of their own systems, there are born through space other chains of lesser value than radium, yet almost as brilliant and resplendent. From our sun to Alpha Centauri, a chain that we will call a rope of diamonds, extends and binds us to that great star. Our sun carries with it his family of worlds, and we are thus bonded to that star.

From our own sun to Sirius, the giant of giants, another rope of diamonds extends and bonds us to that wonderful orb. We are brought into affiliation with him, and he with us.

From our sun to each and every other sun in the sky, a rope of diamonds proceeds and bonds us to each and all of them. If there are

one thousand million suns, or stars, as we call them, then there are one thousand million ropes of diamonds that extend from us alone to those other worlds.

If this were all, it would be enough for the glory of creation.

But Alpha Centauri gives forth a rope of diamonds to each and every star in the universe. We are not the only world that can see his light shining brightly. All other worlds have the same view, and to each and all of them a rope of diamonds proceeds from Alpha Centauri.

From Sirius a rope of diamonds radiates out to each and all the suns or stars of the sky. He also sends forth a thousand million such ropes.

So the list might go on indefinitely. It is a self-evident fact that we can see the light of all visible stars; and, through the telescope, we view other millions. Their light is drawn to us even if faintly. Human eyes are not perfect. But the light comes here despite that fact.

360. INTERLACED WORLDS. There is somewhere a power of vision that can behold the fullness of these sun-chains, these ropes of diamonds.

One sun that radiates a thousand million ropes of diamonds performs an act of splendor that words fail to depict.

But when one thousand million suns do the same thing, the interlacing is so brilliant that it is a mercy to us here on earth not to be permitted with imperfect human gaze to look upon it. Let that sight be reserved for another era, when other powers of vision shall be given us by the Universal Thought, in whose care we are at all times.

It is not alone to the eye that such splendor appeals.

It is the united strength of the interlacing union of the universe that amazes us. It is the fact that our world, chained as it is to our sun by a rope of gold, is, by that sun, chained to the central court of heaven by bonds whose value and strength can never be doubted; and still, by our great and glorious sun, we are bonded to all creation by myriads of radiant ropes of the famous "cloth of gold" as our sun outranks the grain of sand in the street.

It is a "cloth of diamonds."

The sky is full of them.

Along each line a steady stream of thought is pouring all the time; passing and repassing from sun to sun, and throughout the whole expanse of heaven. Out here by ourselves in this corner of the sky, separated by countless millions of miles from the great centre which gave us life, we are not alone. Thought travels any distance it pleases, and time is no part of it. While yet the mind thinks, the reply is flashed back, and we are never deserted.

IN THE REALM OF FORM

THE TENTH REALM

LESSONS 361-400

361. THOUGHT IS HUMAN. It has been stated that nothing exists without a purpose.

The more one studies the operations of nature, the more firmly this fact becomes self-evident to the mind.

If life were the result of a blind force, or due to operations that were haphazard, it would mean nothing. All the wonders of the universe would pale into a useless waste of laws and energies.

To be able to find some meaning, some purpose in everything, is worth more than all else in any line of investigation, especially when the plan of creation is under discussion.

If you were an all-powerful, all-knowing and ever-present Thought, slumbering in space from the dawn of eternity, if such a term is possible, and you were to wake up and find yourself nothing but power and knowledge, what would you do?

Just such a question must have been asked of Thought by itself, for it is intensely human in all its mental operations.

What would you do? It is hard to be alone, to be nothing but one's self, and to see no one and nothing, although there is the consciousness of possessing all-power and all-knowledge. What would you do? You would think it over. But not long. You would act.

Sleep is fastened on life at the present day; but once it was founded in one end of eternity. But all sleep ends, and we are now awake. What is the first purpose?

362. YOUR DESTINY. The preceding Realm dealt with the process of creation.

We now have before us the reason for a creation.

Why were you ever born? What good has it brought you? Every step of your life has been a step toward the grave; each day bringing you one move nearer that goal. Is there a purpose in that birth and in that death? Let us see. What is true in a general way in the plan of creation, is true all the time of every part of it. You cannot find one purpose present, even on a large scale, without finding it present in smaller things.

The process is one thing, and the intent is another.

In the process we find our future lying in embryo; in the purpose, we shall see also our future in the meaning of life and death.

Let us, then, search for the reason why there was anything in space.

Let us ask ourselves the question, if it would have been better to not have had any space, to have had nothing at all, no creation, no sky, no space, nothing whatever? Now that space exists, we cannot help it. The grandest power that can be imagined is not able to wipe out space. Still it seems that there might have been an endless expanse of nothing with nothing in it. Yet as long as space could be avoided, it should have had some use.

But, if such a thing were possible to omit all space, and, of course, to omit all creation in it, what could have taken its place? What could have been done to annihilate space? Or how could it have been omitted? It is possible that creation may have been avoided, but it seems *that* space was necessary. Emptiness, nothing, a mere blank that was not occupied and that never would be occupied, might have been pos*sible*, and we would never have been the wiser.

In such a condition, emptiness would have slept on forever.

But Thought came. From where it came, we know not. It was there and breathed itself into life. No mind for a moment assumes that Thought had the power to create itself. It would have been an exercise of all-power, with no fulcrum on which to rest its lever, and this is impossible from any point of view.

363. QUALITIES. While Thought had no beginning, creation must have had one, and it started with the awakening of Thought.

As everything has a definite purpose, creation must have had one. Merely to exist as Thought would have been useless. It could not even have brought satisfaction to that great mass of throbbing life. Something must be worked out that would require gradations of progress lasting through billions times billions of years. We wish to impress on your mind the condition of Thought in the very first stages of creation. To our eyes in the physical body, it could not be seen. It was

not even light, as we understand that term. It was merely power and knowledge.

By one act of the will, Thought became light, yet did not give up its power and knowledge. It was not transformed into light; for, to change from one condition to another would have destroyed its omnipotence and omniscience, without which the universe would have failed. Light was an attribute.

This means that light did not take the place of Thought, but was one of the many qualities that Thought took upon itself.

364. ALL WAS VOID. Now all the sky was aflame.

It was not burning, but was glowing.

But this did not content the omnipotent mind of the universe. There was no way of enjoying the glory of a heavenwide light. Something more was necessary, and that something was form.

At first the heavens were without form and void; but Thought was sleeping then. Now the heavens had light, and that was the first step towards form. But nothing seemed able to take on shape.

Then came the formation of the atom, followed by the making of the chemical elements, which verily was the acme of mental mastery. Man never, with all his skill, could have created the chemical elements.

The atoms in size are so small that it takes about one thousand of them to make one molecule of the gas-element in hydrogen, and this molecule, together with billions others like it, and countless billions more that mingle with it, form a cell that cannot be seen with the most powerful microscope invented, and can only be estimated by the process of deduction and experiment. The fineness of atomic unions is such that its first step results in a form of light that is millions times smaller than our atmosphere.

365. FIRST SLEEP. Some persons, if not most persons, believe that one single being, having shape like man, began creation. While that belief is not without its reason, and may be true, the time was wrong, if it intended to apply to the first steps of creation. The all-pervading life of Thought through microscopic forms, and the principle of omnipresence forbid the idea that there can be a centralized being unless such a being is a part of Universal Thought.

If the latter claim be true, then the process that is to be explained in this Realm is more than likely true; for any other plan would contradict the undoubted fact of eternal sleep at the beginning. By eternal we mean a sleep that has no beginning. It represents one end of eternity, if such a thing could be possible. But any qualification on the use of the word eternity is in itself a contradiction.

366. MAKING MATERIAL. Each lesson is intended to provide a substantial basis for deep thinking.

Having brought the mind up to these serious considerations, we will proceed to analyze the progress of creative steps toward one of the great goals of its purpose.

Everywhere can be found proofs of the existence of such a purpose from the very beginning of the universe. But how was it to proceed? The making of light was not the creation of form. The breaking up of light into atoms was not the creation of form. The alliance of those atoms into chemical elements was not the creation of form. But each one of these new conditions was a step in the direction that was kept in mind.

The building of chemistry at the very start was a wonderful evidence of the master-skill of Thought. But chemistry, with its four-score or more of elements, is not enough. The spirit that imbued light with the determination to break itself up into atoms was grand; and so was the spirit of those atoms to set up certain numbers of combinations, embracing the same kind of atoms in different groups, and resulting in the tremendous forces that are given to elements.

But no matter how grand and how energetic the elements are, they furnish nothing but the material for something more; and it is that next step that becomes most important and interesting.

367. GOALS OF CREATION. Form is one of the goals of creation.

It will be noted, however, that nature has never taken form in its material, except in the making of orbs. These are spheres. They are living places; while, at the same time, they contain the substance out of which life can be made. They are, therefore, both the places for living and the material for making living forms.

The inability of Thought to make forms out of substance only, is one of the most noteworthy facts in creation. It should not be lost sight of in the consideration of philosophy, for it carries a meaning that runs through every stage of existence. We know that a drop of hot lead, falling through space, will become round by reason of the attraction of its particles for each other; and where a mass of free particles attract each other, they tend to a common centre, the result of which is necessarily a sphere.

As matter, left to itself, is governed by the law of attraction, it would take the round form everywhere, and this accounts for the shape of the sun, the moon, the planets and all the stars. They are round, but that is the condition of a mass of matter, while all its material lacks form.

No longer are the heavens void; but they are without form in this primal shape. The orbs contain the chemical elements, but these are piled up in combinations that are chaotic.

368. MAN IS BUILDER. Take, for example, the condition of this earth many millions of years ago; say, at the time when its mass cooled off sufficiently to permit the entrance of life.

You will find, prior to the beginning of life hereon, that all the material was in a chaotic state; that rocks were piled on each other in accidental profusion, having neither meaning nor purpose, except that they were ready to be used. The waters had rushed down into the hollows, the vapors were massed in the clouds overhead, rains were falling and land was sliding by abrasion into the seas, but nothing else was here.

Of course, it was the making of the future.

Purpose was present in every day of progress. But the point that is most remarkable is that Thought did not seem to possess the power to mold matter into form, except through the process of life. Nothing dead has shape in the sense that such shape means anything, until created life constructs it into such shape.

This fact is self-evident.

Its meaning is worthy of attention. There is a never-ending wealth of material everywhere, but it remains unused until some kind of created life molds it into shape; and the only such life is man. What little building animals perform is chaotic and temporary, having only in view the means of shelter; and the building instinct is a part of the lower life only because such life is a part of human existence and foreruns it.

Man, therefore, is the builder of material.

Nature builds nothing but things and forms that live; Thought is the greater nature, and it constructs nothing but the basis of matter, except when life must be breathed into its works.

The fact is all-important, for it places man on a pedestal the highest in creation next to Universal Thought.

369. LIFE-BUILDER. Why Thought is unable or unwilling to give form to matter, except when life must dwell in its works, is explainable only on the ground that man is to be recognized as a partner with the creative power.

Man, in his ability to construct form from matter, is denied the power to make anything live. He cannot begin a blade of grass. But he can erect a temple, a palace, or pyramid; he can carve a statue, paint canvas, erect great bridges, build floating palatial steamships, and outrank nature

in all work of molding matter into form; yet he is stopped at the first step toward breathing life into the humblest weed.

As Thought is unable or unwilling to build matter into form it was compelled to wait till man came upon the earth. But it at once began a noble system of creating form out of matter in the departments of life.

It saw man in the distance, even when it built its first specimen. It began in its usual way, in typical units. As its chemical elements were made from one type of atom, so its life elements were the result of one type of life, the cell; and this type has remained down to this time, as the basis of both the vegetable and the animal kingdoms.

Here again the wonderful inventive genius of creation is seen.

370. PRODIGALITY. In seeking to create form, Thought took the chemical elements, as many as were needed, and gave to them the law of affinity. This law has been stated in preceding lessons.

Under the law of affinity, all elements that are of the cell-making class, such as carbon, oxygen, hydrogen and nitgrogen, are given the impulse to come together. In fact, obeying the law stated, they will come together and build the life-cell. It is the first step in the making of things that live; just as the change of Thought to light, and light to atoms, was the beginning of the creation of matter. But after matter came to be, then it was brought by the law of affinity into chemical elements, which in turn became the basis of life.

Purpose can be seen in every step of the way. Nothing is left to chance. This is self-evident. It is declared by every form of life and matter.

The wonderful prodigality of nature in making life-cells must not be forgotten. We have seen what four elements are present, and are impelled by infinity to come together and make the cell. One of these elements, oxygen, is universal. It is found in all worlds in space. It is ninety per cent. of all matter on earth and in the air. Water is made from two of the life-elements, oxygen and hydrogen, the latter being the product of the finest atomic structures known. Two of the life-elements are found in the air, oxygen and nitrogen.

Water and air, therefore, are three-fourths of the life-cells.

As water is most abundant everywhere, and as air is also all-present around the earth and in its spaces, these three elements out of the necessary four, would build too much life if carbon were allowed to mingle with them as freely as they mingle with other matter.

371. THE PET ELEMENT. Carbon, while not being allowed to mingle freely in the air and water, is the pet element of nature. It

permits its molecules, or atomic combinations, to separate freely in long chains of rings, which are capable of great irritant activity, and the result is what is called heat; and this heat is preceded by the tearing apart of the molecules in such a manner as to produce irritation and violence on any substance it touches when in a state of agitation.

The heat, so called, that comes from the breaking up of carbon, is always in a state of intense agitation of the particles of matter involved. The purpose, then, of fire and heat, is to tear asunder, to break down, to agitate and separate everything that it touches.

Activity is the secret of the making of form in any kind of life.

When flames touch paper, the carbon in the paper is separated into its elementary parts, and so the form of paper is lost. When fire touches the hand, the structure of the skin and flesh is broken down for some distance in the zone of the injury, and we call it a burn. Nature uses that same power, called destruction, to cook meat, which means to change its condition so as to render it more palatable and safer for the stomach.

Metals are melted, not by the carbon in them, as they lack it, but by the violence of the agitation of the carbon in the coal, coke or other fuel that is brought against the metals. This form of change is merely the process of greatly disturbed matter coming against other matter, the latter suffering change because of being torn apart by the agitation.

Fire, flame and heat, therefore, are methods of change; and they serve no other purpose.

372. **FUEL ELEMENT.** In the human body, carbon is said to produce heat. But heat in a living body is activity of its molecules. When you are cold or chilly, this activity has been reduced to a minimum so that the processes of life cannot be carried on properly.

You take carbon to enable your body to keep up its activity; and for no other purpose. Carbon becomes a most important food, but this is due to the fact stated. The body, as built, consists of minerals that build the bones, and of nitrogen, and certain chemical elements that make it strong and vital; but carbon is the great agitator. It is the fuel of the brain; and the mind, without carbon, cannot think. Nearly all active brains are fed by sweets, such as sugar, and its compounds; all sweets being carbon for the most part.

From the time when the babe is able to know what he likes best, carbon is craved by it. If it gets sugar under healthful conditions, it will not crave alcohol. The latter is almost pure carbon, and is always made either from sweets or from starches, which themselves are almost pure carbon.

Almost every active brain depends on starches or sugar for its main food, as may be seen from personal acquaintance with men and women who are hard mental workers.

All this craving is the demand of nature for activity.

It is the fuel of the body.

All power in machinery comes from carbon, unless gravity is the source of it. Wood is largely carbon, and coal is almost the pure form of this element. Charcoal is nearly whole carbon. The diamond, the lump of coal, the lump of sugar, and the starch centre of grain are all one and the same, the basis being the element of carbon; but they differ from each other in the manner in which the molecules are arranged in the mass.

373. POWER BEYOND. Now carbon is supposed to exist in nature in solids more than in liquids, although all oils are carbon for the most part.

The other three life-making elements—oxygen, hydrogen and nitrogen—exist in nature in air and water, as well as in some solid forms.

When life is to be built, all four elements come together.

This may occur in water, and water-plants are the result. It does sometimes occur in the air, and air-plants ensue, feeding on nothing that they get from the soil.

We learn something of the future destiny of man from the fact that he is given the power and duty to create forms from matter, but is denied the power to create life.

Form from living existences begins when the four elements already referred to come together and are acted upon by the vitality of the sun, either directly or indirectly.

The sun, then, is the creator of life, but acts only as the agent of a power behind or beyond it, as we proved by analysis in a former lesson.

The power beyond the sun is the Universal Thought that exists in the heavens. Man, then, is endowed with the ability to mold matter into wonderful form; but Universal Thought, acting through the sun in part, and by its ever-present energy, builds forms of life.

374. WONDERS AND MIRACLES. More wonders and seeming miracles now await us.

As Thought made light, as light made atoms, as atoms made the elements, as the elements made life-cells, so the latter begin to carry on the same plan of making great things come forth from little beginnings.

A life-cell is composed of the four basic elements, and vitality. Other

powers may be hidden in the composition and escape our view; but the main facts are known to be as stated.

The purpose of the four elements seems to be to feed the cell. The latter carries a distinct form of mind in its tiny mass, and this mind is the forerunner of the coming brain of the animal kingdom. But the same cell that feeds the animal body, also feeds the vegetable body. All life is one and the same thing. The difference is in the mind that is allotted to it. When a life-cell lacks a certain form of mind, it belongs to the plant; when it holds a larger cell-mind, it belongs to the animal.

Now, if you were bent upon making a living form, how would you do it? What shape would you adopt? You must look ahead; for the ultimate animal form, that of man, must live upon the same kind of substance that it is made of.

This is a self-evident law.

375. **HELL-FIRE!** Endless discussion has been aroused by the examination of the planets and worlds in space, the claim being made that life cannot exist upon Mars, or Venus, or other planets because the physical conditions are not the same there as here on this earth.

People forget that life can live on any orb if the material that it feeds upon is the same as the body it possesses. If a man of fire is to live on a world of fire, he would find just the food that he needed in the flames about him.

Jupiter and Saturn are red hot, as they have not yet reached the solid state. They have great belts of smoke, rather than air, circling them at all times. If any people lived there, they must be a kind that can drink smoke and eat flames. There is no reason why such people might not be built for those planets in that way.

Neptune and Uranus are not yet even in a molten condition, but are gaseous. Light is but one step removed from Thought, and gases are but two steps removed from light. Thought is regarded as spiritual, and forms made to exist in the shape of flames of a gaseous nature may be forms of beings that are near to Thought itself. Jupiter and Saturn may easily hold beings of flame, as their fires are material, being made from burning or red-hot chemical elements in their compound forms.

Uranus and Saturn are burning gases, and not fiery matter. They may hold beings that are actually spirits. The distinction between these two kinds of life should be understood.

376. **FUTURE ORDEALS.** No scientist of today looks to any religious work for his facts or proofs. If he did, he could prove

anything he desired to make claim for. It seems to have been the office of all science to show wherein the Bible is mistaken. The better way is to go along with the facts of science and not try to compare them with the assertions of that work. Nothing can so weaken any line of investigation than to mix it up with the claims of a religious standard. Nevertheless there are some things that seemed inspired, and one is the statement that the heavens were in the beginning without form and void; and another is the statement that light was ordered, and there was light. These, apart from any religious claim, and as proved absolutely by the known facts of today, are the two first conditions of creation.

Later on comes the claim that the death of the wicked is followed by hell-fire.

Nature never wastes anything.

In this solar system she has established a beautiful group of wonderful worlds. Our earth is one of the smallest of that great group. We believe, and shall reach proof later on, that Venus and Mercury are veritable gardens of Paradise; that Mars is co-world with us; that the red-hot worlds of Jupiter and Saturn are not to be wasted; and that the fiery gas-worlds of Uranus and Neptune are not to be wasted, as nature never allows anything to become useless.

It may, after all, be true that these orbs are to furnish, as predicted and urged by the stern edicts of religion, the future ordeals of fallen humanity. We shall look further into this question.

377. **AFTER DEATH.** It is the claim of many scientific men of today that mind is atomic; or made up of atoms. This assertion is based on experiments that suggest such a conclusion. It merely goes to show how fast the investigations of this age are approaching the real truth. Two steps more, and they will reach it.

There are sects that claim that the body, after death, is atomic, or passes from its material condition to that of light, not the light we see coming from the sun, but the condition that gives rise to that light. These questions belong properly to this work, and will be reached in due order of proof. We judge of the future by the past, and we know that the future is the fruit of both the past and the present.

These suggestions are made at this stage in order to impress on the mind the fact that whatever material the life may be made of, can live of that material. If the body is made of the chemical elements such as our own bodies are constructed out of, then those same elements must be supplied to feed it. But if it is created out of fire,

it must live on fire, which is filled with the elements in other conditions than those which prevail here. If it is made of atoms, then it must be fed on atoms, which are the basis of all life that is found here.

The human body feeds on the products of fire and of atoms. It is all the same thing in different uses and states.

The unit is the light atom in the material world, and there is no unit in Thought. The latter is present in and a part of everything else, no matter what it may be.

378. THE LIFE-CELL. We the people of this world are made up of the life-cell, and all living things are likewise made up, including the vegetable and animal kingdoms, from the smallest detail to the greatest.

We are the ultimate end of the material existence of this globe.

To reach such end, nature has had to take many steps. In each step can be seen the future purpose of life.

The first form that lived was in the lowest grade of plant existence. It was fed by water and mud.

In the struggle for food it began the variations that have filled the earth with every conceivable kind of vegetation. Nature taught it but one lesson, and that was to feed itself and grow. Most forms of varied cell-structures are microscopic, and can be seen only by the most powerful instruments.

Among these are the bacteria, good and bad; the good helping the process of digestion, and the bad attacking weak life, but never the strong.

Cells multiply by addition; they increase in numbers by the constant birth of more cells due to the habits of feeding, growing in bulk, and dividing into parts; so that one cell in a short time makes a million, and each one of the million makes a million. In this way disease spreads rapidly, and health may be made to return rapidly.

There is, as it seems, in the hidden world, viewed only through microscopes, an endless variety of plant life that aids larger life or else destroys it.

The necessity of this smaller world is seen when we find two laws at work; one to build, and the other to kill.

379. USELESS LIFE. On all sides we see proofs of the fact that nature has no use for weaklings, and adopts every conceivable method for removing them. She seems to have a profound disgust for human beings that are weak in mind or in body. The same dis-

like is entertained for those among the lesser forms of life that are weaklings.

Generations come and go so fast that graves pile on each other in the confusion of the centuries. The race is being hurried on the scene and off again, with a purpose in view that pertains to the future rather than to the present. In this rush, the lives that are able to endure the strain are favored, and those that are weak are attacked by every possible kind of foe.

The malignant bacteria that kill their millions every year are forms of plant life, and they seem to be made for the purpose of aiding nature to hurry the unfit out of life. We care for our sick, and teach mercy and charity; nature kills off her sick, just as the Indians used to kill their old parents and weak women and children. They acted, no doubt, under the impulse of nature.

We keep our feeble-minded and weakened men and women alive as long as we can, not for any other purpose than to obey a duty that seems prompted by a higher civilization; but nature, rising to a still higher civilization, declares in thousands of ways that sickness is a crime and mental weakness is unpardonable. She marshals an army of bacteria for the weakened bodies, and ends all such lives as quickly as she can, to make room for other generations to follow.

The question arises, of what use in the plan of life are the sick and the weak, the tempted and the criminals, the slums and the filthy?

Kill them off, has been the command of nature since the beginning of time.

Preserve them and fondle them, is the cry of our civilization.

380. BEING BORN. If it were not for wars, pestilence and disease, this world would be crowded with a motley population that would soon smother out all efforts at progress; and our modern methods, opposed to those of the creative life that brought us here, is doing this very thing. As all steps turn in time to the right direction, nature will ere long assert herself. The power that brought humanity to earth has a right to control the existence thus produced.

No person has a choice in being born. You are here despite the fact that you might have wished to wait until a century hence, when a new scene might be enacted. You might have been born an Arab, or an Indian, or some other kind of person. But you had no choice. Your disposition may be criminal by inheritance, and of this you never had the slightest chance to decide, either to object to such a character or to accept it.

What you are, you came by in a manner that left you helpless to avoid the condition and consequences of your rank and temperament. You may be cruel, or crafty, or wholly dishonest, or ugly in mind and body, but these qualities were given you by a law that nature established long ago, and over which you have never had any control.

That law is the most important of all laws by which life takes form out of the mass of the four elements that overran all the earth. It is a law that had its beginning then.

381. ARRANGEMENT. The first step of Thought in changing chemical elements to the form of living shapes, was the employment of the law of affinities.

This law compelled the four life-elements which we have named, to join forces whenever they could get together, or within range of each other. Air and water helped to bring them to carbon; and, as air and water are the most mobile of all the material made by nature, it was most certain to find the fourth friend, carbon, and thus set up life wherever the sun could bring its message to them.

The law of affinities could only cause them to seek each other and to meet in union.

When they had done this, their meeting would have been useless unless they bore in their little cells the command to take form.

This message and command has never been disobeyed, and the world is now many hundred thousand years old since life began.

The other law, more powerful and more cruel, now came in to control the process of giving shape. It was the law of arrangement. On its face it seems a harmless and useful law. But in its execution it has given rise to other methods that are harsh, although necessary.

Under the law of arrangement, the life-cells took on shapes that made use of other life-cells to support and maintain them, until feeding was the only occupation of matter. The new form to be created by these laws was confided to the first cell. Thought must have confided that secret. Nothing else could have done it. But once the confidence was placed, it was never forgotten or lost sight of. That first cell in any leaf or plant went straight ahead to its purpose and thought only of its goal.

Then began the eating era that has never ceased even to this day. It was demanded by the law of arrangement, and will not go out of commission as long as this world stands.

382. COMMAND TO EAT. The command to eat, given to every species in the vegetable kingdom more than a million years ago, and, by inheritance, to every species in the animal kingdom, including man, is the strongest of all laws of life. It is the first, the greatest, and the most enduring of all laws. A species may get along without protection, without shelter, without dress, without conveniences, without luxuries, but never without eating.

In order that every species might eat and have food in abundance, air was thrown all about the earth, and into everything. It contained two of the most needed elements. Then water was made abundant, and super-abundant, and that contained two of the most important elements of food, one being the same that is in air. The fourth leading element, carbon, was made the fuel of mankind and put in the form of tempting sweets and starch, which melt freely, change their conditions easily, and set up the changes known as ferment that are useful at times and dangerous at other times.

These four elements attract by slight absorption the other needed things, but they are the big four of existence.

E A T.

If you do not eat, you shall not live.

The first plant formation was spontaneous. Probably all over the globe at the same time, plants came into being. First as bacteria, and we have them all yet. Next as visible forms of every conceivable shape, and we have them yet. Third, as creeping grasses and seaweed, and we have them yet. Fourth, as upright growths from which shrubs and trees were destined to come, and we have them yet.

But these grew under the law of arrangement which is responsible for all things that have been saved from chaos; and under the law of eating.

383. MAKING THE FUTURE. The whole vegetable kingdom has done nothing but eat, except to develop the results of eating.

Its method at first, was that of absorption and division. This was done by one cell absorbing material from around it, until that cell had swelled to double its size; then it would break in two, and each part would be a perfect cell, which would follow the same plan. Two cells, each swelling and breaking in two, would become four; four would become eight, and so on until countless billions of cells would be built up in a single blade of grass.

This absorption was eating. It is the same process that is taking place today in every part of the vegetable kingdom and in the build-

ing of animal bodies. But the original manner of eating was improved when plants became larger, and when animals came into existence.

It is a rule that what occurred at the very beginning of creation is occurring today. Progress, instead of passing on from step to step, takes all its preceding steps with it, and will do so to the end of time. In this respect we can read the future as easily as if all its steps were emblazoned on walls a thousand feet high in letters a hundred feet long.

You cannot escape this rule of life.

If, therefore, you want to take a look into the far future, look at the past and the present.

In our own bodies today, each cell is absorbing the material around it, and swelling to double its size, then breaking in two cells, and so are all the processes of living and growing and repairing of the body going on now just as they did a million years ago in the first plant.

And so they will go on in the future.

384. SAP AND BLOOD. A new law came into being when plants took shape.

As soon as a distinct type of a plant, however small, was reached under the law of arrangement, it was given two methods of eating.

1. As a whole it ate by some whole process.

2. What it ate, was again eaten by the cells within it as a whole. Thus it became the receptable for selecting and retaining masses of food which could be eaten by cell-life within it. Thus the first method of eating, known as cell-eating, is being carried on in every plant and every animal today.

In the vegetable kingdom, eating is the whole duty. If there is not food in the soil, the roots cannot get their supply, and so the whole plant will die. But if there is food at hand, the roots select what they want, and a pumping system known to nature makes use of water by which to carry the food up into the plant; and, as the water is needed to make the food flow up, the mixture is called sap. If water were lacking, the food would be dry, and no way for drawing it into the plant could be devised.

What is true of sap in a plant or tree, is true of the animal body.

The food is taken into the stomach, which is a higher condition than the soil in the earth, but the stomach has roots called nerve fibres, and these roots select what food is needed, sending the unused parts down through the body and back to the soil again. Having found what is useful, the water that is contained in the body is mingled with it, and sap is formed, called blood. This happens to be nearly black and then

red, and at one stage white, the color depending on the condition it is in at various parts of the body. In the bag of the female, it is called milk. But it is the same blood.

385. TWO HISTORIANS. Having established by the laws of affinity, or arrangement, and of eating, the methods of shaping the body and of keeping it growing, nature looked ahead, just as she is doing today.

Some goal was in view.

Form was desired, but it must be form that had a meaning.

In the early stages of life on earth, there was more carbon than was needed. It was super-abundant. Things grew big. Animals grew big. Men grew big. Geology is a written book.

But geology cannot lie. Nature never lied.

In looking ahead, she saw what was her ultimate goal of earthly creation. She then began working for it.

Arrangement is a wonderful law.

It really began when Thought awoke, for Thought arranged itself in the form of rays of light. Light, then, was arranged in the form of atoms. Atoms then were arranged in the form of molecules, as the law of affinity came into play by command of Thought. Then chemicals came into being, of which we have more than eighty, perhaps between eighty-five and ninety, as new elements are being discovered every year, and sometimes at the rate of one new one a month.

Arrangement and affinity worked together from this stage on.

They caused the four life-elements to come together whenever they met anywhere on this earth; affinity bringing them into close relations, and arrangement starting the first processes of taking form.

It all seems wonderful as we view it.

386. COMMAND TO BUILD. If nature were a collection of blind forces, arrangement and affinity could never have existed.

The very fact that these two laws are at work, is positive proof of the presence of Thought in them. It shows that a master-mind is ever guiding the ship of existence along a route that must have an end. What that end is we must ascertain from the facts of the past and the present, for every past and present fact is to be repeated in the future.

Note the wonderful effect of the law of arrangement.

The food-elements build life-cells at random. But each such cell has a message given it in confidence. This can be easily proved. Take, if you can, the first cell of an oak. It looks like the first cell of a rose, of a dog, of a human child. But it has been told in confidence to build

the oak, and it starts in to do so. What power has man to so begin even the simplest thing in the world?

The command to build the oak is carried out by the law of affinity under which only oak-material will be selected; and the shape of the tree is controlled in the very earliest stages by the law of arrangement. Each cell, in dividing when eating and swelling, takes places in rows, groups and forms that are suited to the future life of the oak.

387. POWER OF THOUGHT. Do you want to see what a powerful thing Thought is?

You must think first of the vast expanse and depth and height of this universe through which you have already made two journeys.

You must keep in mind the fact that Thought is present in every nook and corner of it, as the saying is; that it is not absent in any part. Now where will we look for the presence of this wonderful power?

In the seed of the acorn is a germ. In the germ are many cells. Nature begins a new form by using one cell only out of many. We hunt for that cell with the best microscope in existence. We find it. In the cell is a nucleus. In the nucleus is a nucleolus. In the latter is the brain, so small that it can barely be estimated. Think how small the whole cell is—so small that billions of them would not be the bulk, all put together, of the point of a small pin. Yet in one of those billions there is an inner life, and in that inner life there is another inner life, and in the latter there is the brain, the mind, the future brain of man.

What can be more remarkable?

But that tiny part, the id, as some call it, holds what? Now think as you read, and note what that infinitesimal brain possesses. It contains, all planned, thought out, ready for execution, the whole history of the future tree; the size of it, the age of it, the uses of it, and nature that is to dwell in it. It has in its mind the shape of the trunk, the character of the bark, the kind of branches, the hardness of the wood as distinguished from thousands of other kinds, the color and gloss as well as the form of every leaf, the time of ripening every fall, the kind of fruit, the acorn, and the whole future history of that giant of the forest. Nothing can change its mind. All along the century ahead of it, the fate of that tree rests in the tiny brain of the hidden cell, and the destiny will be worked out under the law of arrangement of the cells as they are formed and fed by the nutrition of the soil.

388. GOAL OF CREATION. The oak grew because it was told to eat.

The first cell ate, and made two cells by expansion and division. These did the same thing, and the result was a root downward into the soil and a sprig upward into the air. The oak was there then. It still ate, and the upward part made leaves and branches, and it grew because it ate.

It was shaped into form.

Had not the law of arrangement been employed, the food of the elements would have made a sea of mud, or humus from decayed matter in itself, and mushy conditions would have covered the earth. To get out of this chaos, the law of arrangement came to the rescue.

Laws are made out of the omnipotence of Universal Thought. Matter must be made from the same source, or not at all. There is no escape from this conclusion.

But the making of matter was not enough.

The goal of creation is form.

Keep this fact in mind, and see where it leads us.

Thought looked ahead, in one instance alone, more than a hundred million years.

The necessity of making form of matter, shows the ultimate fate of man and matter.

389. LOW FORMS. By the law of arrangement, all things that would live must eat.

Here we see the distinction between inanimate matter and animate matter. When the former can eat, it becomes the latter.

In the struggle for existence, all life in the vegetable and animal kingdom has been battling for the food it required. In the economy of nature, one life becomes the food of another life. The best nutrition a tree can have is its own leaves. Nothing can live that does not get its food from the vegetable kingdom; both plant life and animal life depending on that one source for food. For this reason it was necessary that vegetation should be well established before man or even animals came on earth. An animal here that found no vegetation could not remain a day. There would be no other animals to eat, for the prey of carnivorous life must be fed on plant life. If a meat-eating animal were to try to live on other meat-eating animals, the result would be rot; and, of course, such opportunities would be lacking.

The struggle for food has been made purposely severe by nature in order to carry on the next law, which is that of improvement.

It was a sorry sight that would have met our eyes at the start of the vegetable kingdom; and, hundreds of thousands of years after its first series of species had passed on into greater ones, they were even

then most humiliating. If we were compelled now to go back to the vegetation that prevailed in the era preceding the coal-making age, we would think nature ludicrous.

There was nothing that was fine or refined.

Every plant, every tree, every fish and every animal, was of a very low structural character.

But the new law, called improvement, went into effect from the first secure hold on the earth, and has never ceased to operate since.

390. IMPROVEMENT. By improvement is meant that everything that has life must grow better from generation to generation. Time means nothing in creation, and ages are afforded in these changes. A power that is omnipotent is able to do anything. It was able to make one law after the other.

Thus far we have referred to the leading laws that have been enacted in our story of fate, and they are as follows:

1. Attraction.—This kept matter from being lost.
2. Repulsion.—This kept matter from making one solid mass.
3. Affinity.—This caused the making of groups.
4. Activity.—This prevented the death of the universe.
5. Speed.—This enabled great deeds to be done in vast distances and in large and small things.
6. Eating.—This set up the distinction between inanimate matter and animate matter.
7. Arrangement.—This gives purpose to affinities.
8. Form.—This showed the ultimate destiny of all things.
9. Improvement.
10. This is the present and future historian of the universe.

It seems that no government, whether of earth or of the sky, can be carried on without laws.

Under the last stated law, Improvement, the progress of matter in the form of life has been made. No progress has been achieved in matter itself; and it is probable that all conditions today are the same as they were millions of years ago in regard to the construction of the material part of creation. Man is given the duty of making form out of matter; but is denied the privilege of doing so in the departments of life.

391. LIFE EATS LIFE. We see that the one distinguishing feature between inanimate matter and that which is animate, is found in the sixth law, that of eating.

When matter begins to eat, as did the four chemical elements that

brought life on earth, it cannot be said to belong to the inanimate class.

While the process of eating was that of absorption, just as a sponge may draw in water, or any fluid that it could attract, it was the beginning of the more elaborate methods that followed.

When matter begins to eat, it must either grow or stop eating. This is what occurred. It grew; but other laws became necessary before it gained anything by growing. Bulk was not what nature was after. She sought form, the ultimate goal of creation.

When form was at last attained, then came the greatest of all laws, that of Improvement.

This was brought about by the most ingenious trick that could have been thought of. Life was taught to eat life. Nature never cared how much it hurt. Big trees would take the sap out of small shrubs, just as small shrubs had taken the life out of the grasses that grew at their feet; and thus came the battle for supremacy.

392. NATURAL DEATH. The marked power of this law of eating was increased and made manifest in the animal kingdom; and what was once done has always been done.

The progress made by Improvement is due solely to the law of eating. The weaker were eaten by the stronger. Only when the former were able to outwit the latter, did the mind prove greater than the body; and the battle for victory is to the mind eventually.

A man has a cat that eats a pet bird of great value. The money worth of the bird is a thousand per cent. greater than the nutritive value. The man beats the cat until he thinks it has been punished enough for its sin. But eating a live bird, even if worth a hundred dollars, is no sin to the cat. Nature told it to eat birds, and whatever else agreed with it. It knows no wrong, and cannot be trained to lie down with the live canary without getting up in its sleep and devouring its companion.

If you will look into any body of water where fish of different sizes are at large, you will find the little ones in constant danger of being eaten by the greater ones; and the latter sooner or later are eaten by still larger fish.

There seems to be no easy way for nature to provide death to the old animals and fish, nor to birds. Death by being devoured is not painful; a second or two of fright, and all is over. On the other hand, it is cruel for nature to permit its animal life to die by degrees of old age. To perish by slow starvation and from exposure long dragged out and of almost endless suffering, is certainly undesirable. The quick snap of the spine, or the break at the throat, or the opening of

the jugular, must be given the preference. The woman who took an old bird from a cat, did the bird an injury. It was marked for death in the summer that it was found, and the cat would have eased its sufferings in two seconds; but the woman prolonged them for weeks, during which time the bird was in torture.

Nature, perhaps, knows best.

Humanity thinks it knows more than the great creative power that made life; but time will reveal which is wiser.

393. **WEAK NATIONS.** The purpose of animal life is to furnish stepping-stones to human existence, just as vegetable life is the basis of both. Food must be taken from the soil by culture. The lower forms of life did not cultivate the ground; man alone doing that. The native strength of the soil is due to humus that has been deposited by animal life and by decayed vegetation. These conditions were necessary before man arrived on the globe. A million of years elapsed to produce the rich earth that man has now nearly exhausted.

Animals, fish, birds and insects are busy all the time adding humus to the soil. Without them, there was never a chance for the land to become fitted for the raising of the immense crops that have been taken from it to feed humanity.

Nature combines her uses of things in such a way that one class is made to perform several duties. Thus the animal life that existed here prior to the coming of humanity, made the soil for the latter's use. At the same time, it obeyed the law of Improvement, which has been given to all forms of life in both the animal and vegetable kingdoms. The right to eat has been accompanied by the fight for the food that is eaten.

It is this fight that has caused progress in every section of the earth, and in every department of existence. In any contest, whether it be one of mere struggle for power or it be war or murder, the better quipped contestants get rid of those that are less equipped. While the mind and its animal cunning come into the test sooner or later, the fact remains that the struggle for food has always been sinking the lower grades into oblivion. This method has never ceased; and, through it, everything has risen to a higher plane.

394. **WARS AND MURDERS.** No better evidence is seen of the lack of food and the lack of power than in the Orient. Japan has taken up the methods of civilization, and she will never face a famine again. China is physically weak, mentally weak and morally weak, and is going to pieces. Between Japan, Russia and the far-away higher

powers, she will be ground to new conditions. The people that are better equipped in mind and physical resources will, sooner or later, end her existence.

In war the weak succumb.

Thus we see the value of fighting.

War has been the one greatest blessing to nature. It has never hurt the worthy. It will continue until humanity has risen out of its weakness and found a new civilization.

The spirit of fight is in the blood.

The desire to avenge, to murder, to kill one another, and to end one's own life, is born in humanity, and will stay there until a better plane of existence has been reached. It is sad, but it is true. The trouble is that the people read the times with their wishes and hopes, their yearnings and their prayers, but not with the vision of fact. It is easy enough to see the plan of nature and to view her methods, and the philanthropist that professes to believe that we are living under the regime of "Peace on Earth," is wholly lacking in mental keenness. Look at the Dreadnaughts that are being built, and the fortresses and fortifications that are being erected all over the world, and the increasing budgets that are every year provided to support the armies and navies, all on the increase, and find the excuse for such belief if you can.

395. A HUNDRED FAMILIES. The only interest that nature takes as a whole in human life is that progress shall not cease. She is the handmaid of Universal Thought that rules all creation.

In order to compel the spirit of fighting to bring actual results, she brought into use the law of accident. This is described as follows:

When two parents bring forth young, the latter average in every way the qualities of the parents. As no two persons are alike, the average must include some that are not as well endowed physically and mentally as the parents. If this be true, as it always is, then it is a self-evident fact that, in order to maintain the average, some of the offspring must be better than the parents. While this law does not hold true in each and every family, it does hold true all the time in a group of families.

Thus if there are one hundred families in one locality, and they bear ten children each on the average, which is the record of the past at times, there will be one thousand men and women that will form the next generation. Of this thousand, five hundred will fall below the average mental and physical powers of their parents, and the other five hundred will rise above such powers. Of the latter group, one

will be superior to all the rest, and will rule them. Ten will be more crafty than all the rest, and will hold most of the property. Fifty will compel physical obedience from those below, and will in turn, for self-protection, look to the few in higher rank for prestige.

Among the five hundred below the middle line, three hundred will not reach the age of fifteen. The other two hundred will be sickly, and die before they are forty, most of them under thirty. Then there will be the better five hundred left. They will proceed to kill each other. Somehow, in the general run of affairs, those that are mean or crafty, will be murdered; but this is not always true. The strongest physically who show a criminal purpose in everything they do will invite secret attacks and be killed in ambush or by trickery.

396. SURVIVORS. The result will be that less than two hundred will survive, and they will average far better in mind and body than their parents; and they will proceed to bring another generation into the world; or about one hundred out of the thousand, representing the offspring of ten fathers and ten mothers, will bring children upon the scene, and the same law of averages will be carried on.

Now as much as you love your neighbors, and as much as you proclaim the tender-hearted sympathy for the sick and the weak, you can easily see that if nature had permitted the weak to be nursed in hospitals, and made a burden on the race, we still would be in the throes of early barbarism.

Every step in the progress of humanity out of the blackness of the past on towards the higher planes of existence, has been marked by what we call cruelties of nature, and what the great Universal Thought calls justice.

Had nature been lenient instead of severe, we would either have become extinct as a race, or else so feeble that we would be fit only for luxuries of the idle rich, or the game of bridge. When nature held the reins, there were no luxuries and no bridge. There were no hospitals to keep in life those who had long ago proved their unfitness to live. It is not a moral code with nature, but a progressive code.

Her rule is this, and it is plain, and it is the only rule that has saved the race, harsh and unfeeling as it seems to modern peoples who coddle their feeble classes:

No man or woman is fit to live who is unable to stand the strain of fight and battle, not only in mind but in body.

397. MORAL GOODNESS. In nature, morality and goodness are laughed at. This does not mean that we shall discard them;

but that they serve no true purpose. The laws that good men and women now observe, should be observed by the inherent instincts of humanity, and not be thought worthy of law-making.

There has never been a place in nature for the weak, the sick, the incapacitated and the lazy; they have been wiped out by her laws, and left to what fate will sooner or later come to them despite any effort on the part of humanity to control their lives hereafter. Nature has wanted them out of the way; and today, in proportion as science, so called, gives them a thread of life to hang on, nature steps in and cuts off that thread. When science, so called, discovers one new scheme for prolonging the lives of the weak, nature comes back with a new kind of bacteria and ends the frivolity.

398. NATURE'S WAY. Under the law of accident, the better offspring should improve the race generation. The eras of luxury set back the hands of progress a few centuries at a time, as has occurred in the past; but nature triumphs over the mental feebleness of humanity sooner or later.

With the command to eat and fight, to kill and fight, to show no mercy to the weak and to fight, all things have come up out of the long past to the conditions that prevail today. Eat to grow and keep the race alive. Fight to cut off the weak in order that the better portion of each generation shall survive and mount the rising plane of improvement.

In the vegetable kingdom, these laws have been carried on solely by themselves, and from the simple forms of a million years ago, we have today the complex beauties of flowers, fruits and general life in the open haunts of nature. It has been the oft-repeated story of accident in birth by which some are better than others, and the better have fought their way to the front.

By just the same law of accident and fight, the first forms of the animal kingdom have changed to those of today; it seems a wide step from the clam to man, but it is only in seeming. The valuable horse has worked his way from the humblest beginnings, and was on earth when man appeared. As it has taken more than three hundred thousand years to bring the horse up out of the past, it is evident that, if man is to have the use of him, he must have been ready when humanity came to this planet. The fights that have been fought, the life and death struggles that have occurred, the supreme contests that have been waged all along the ages, would be interesting to the people of today if nature had preserved motion pictures of them; but they have been cruel, severe, horrible from our modern point of view,

and yet to them, and their bloodshed we owe all we have in this wonderful world today.

The man or woman who would make peace with the ruler of life must be a fighter; and there are many ways of fighting that do not break the law of man. The battlefield has been removed largely from the arena of physical combat to that of the mind. But lazy-minded people are an encumbrance in the world.

399. CROSSING OF SWORDS. The spirit of fight is the best part of humanity.

The followers of Allah, who are taught that heaven is secured by the crossing of the swords, are embodiments of the people that nature prefers. The millions that die fighting make way for better millions. If the sword does not kill them off, nature sends her pestilence, and they wither.

Diseases are more numerous now than the religions of the world.

In an age of boasted science, there are more hospitals, more maladies, more operations and more doctors than ever before. Step by step as civilization advances, nature takes it by the throat, and people drop at the rate of five millions a year, as helpless as if a gas in a mine had swept over their nostrils. It is the game to kill.

Out of this crowd of disasters, to which most people are blind, and willingly so, there comes all the time the rising tide of betterment. The fight is to create form, and long marches are needed to bring that result. Marches in the night, in the dark, along the secret highways of life, and always marches made by the severe and stern characters that see the signs of the future in the times of today.

400. WARRIORS. Form came out of matter.

Plant life took the most complex and beautiful forms.

Animal life has caught its shapes from the law of arrangement and the urgent law of accident, assorting humanity and its predecessors into two classes, one stronger than the other, and giving to the stronger the stern command to destroy the latter. People who think this cruel may seek to chide nature. People who think it unnecessary belong to that class that will be wiped out, even while they are doing their thinking. People who believe that they can successfully improve on nature's plans by preserving the sick and the weak, and handing down to succeeding generations the imbecile and the consumptive, know nothing whatever of life and its purpose.

The weakness that inspires the belief that we are born to be cared for, is the weakness that invites death and annihilation. We are given

such care as we must have in the interests of the whole race as a world-people; but, individually, we are here to fight for ourselves, and the fighting man and the fighting woman is the only protégé of Universal Thought whose omnipotent power is present in every drop of blood in the body of the determined, whole-souled warrior.

Refuse the dead stare of standing still—of accepting as final anything whatsoever. Man has erred for ages—we have found supposed truths to be errors. One device is succeeded by a better. Creeds and religions arise—and then better ones are born. Things of today will change—so will those of to-morrow. The whole progress of man attests to the glory and grandeur of agitation—the desire for constant conquest and change—and for success rising to higher levels. "To augment, to increase, to win strength, to march forward, to be worth more today than yesterday—that is at once glory and life" says the philosopher.

IN THE REALM OF THE FLEXIBLES

THE ELEVENTH REALM

LESSONS 401-440

401. PASSING OF TIME. The study of man becomes a fixed science as we see what he came from in the past, and learn his destiny from that story.

It is necessary to anticipate our results from time to time in our analysis of each step of development. There is no escape from this, as the events of the future are all fore-shadowed in the occurrences of the past and present.

It has been shown that Universal Thought has been at work on the process of setting up Form out of matter. The steps of creation may all occur in a second of time, when viewed from the meaning of time to the creative power. But what seems merely a single act, is to our view a long duration of acts.

From chaos to man in his best estate is only one step, and yet it seems to be millions of our years in duration.

It is important to grasp this passing of time in its real meaning in nature, before we can understand the purpose of progress.

402. USES IN EMBRYO. If you will compare the period in which a birth takes place, or a death occurs, with the single leap in one step from the chaos of the past to the climax of today, you can see the difference between your reckoning of time, and that of the Universe.

In the effort to take Form, all Thought has been compelled by its own decrees to pass through many stages, but all with one motive. As its progress has been conducted from stage to stage wholly by laws,

those laws must be known and understood in their full bearing.

It was from the condition of absolute unfitness that all species grew to the condition of fitness. No plant was suited to the intended life for many centuries, but what was useless for the final purpose, was useful as a stepping-stone.

Here is the hard part of existence.

Here the sentimentalist desires to urge a false standard that has led to all the wranglings of scientific discussion; for no polite scientist likes to hurt the feelings of women, or effeminate men.

But you who take up this study with the desire to get at the truth, and who are not moved towards any false standard, can see readily the necessity of the law:

What was useless for the final purpose, was useful as a stepping-stone.

403. A SERIES OF STEPS. If you are now prepared to accept the truth like a man, then you will find the following series of steps in progress to be certain:

1. The first crude plant life on earth was useless for the final purpose.
2. The first crude animal life was likewise useless.
3. The advanced forms of plant life were likewise useless.
4. The advanced forms of animal life were likewise useless.
5. Prehistoric man was likewise useless.
6. Savage races were likewise useless.
7. Civilized races are composed of the savage instincts and the nobler instincts.
8. The nobler instincts dwelt in embryo only in all the stages of plant and animal life up to the dawn of civilization.
9. By the law of average, each generation produced some parts of itself better than some other parts of itself.
10. By the law of survival of the better or stronger parts, in each generation, the average was raised little by little to the present standard.
11. The present standard contains much of the useless that has come to us up from the past.
12. Man's wickedness is his mixture of the past with the present. He cannot yet wholly shake off the flow of prehistoric and savage blood in his veins.

404. MIXED FATES. There is not a man or woman, except a leader, who is not devil and angel; or else who is not human and devil.

The leader is freed from prehistoric and savage influences. He or she, for the woman is as often a leader as a man, is born free. It may be said to be predestination; but that term is not true in all the facts as they are developed. It is true that leaders are born free and therefore are predestined from birth, not from all eternity, to be companions of the Creator.

It is true that many of the doomed are born doomed, and have thus been predestined from birth only, to be erased at the end of this life.

But the great middle ranks, not the middle classes socially, but the middle portion of humanity that are not born either free or doomed, are flexible in the sense that they may be led by the influences of life to rise to the ranks of the free, or fall to the ranks of the doomed. The law of predestination does not in any way apply to them except in the sense that every cause has its effects, and their fate is now being carved by the sequence of action, which is a very interesting study.

405. WEAPON OF PROGRESS. By the term devil we do not refer to any person, but to a condition.

Under the law of average as carried on by the law of selection, the disposition to fight and kill was given all life in order that the stronger might survive. You may have thought out some other and better way; but nature did not and perhaps could not. You can see for yourself that the stronger cannot survive, except through the process of elimination; and there is no more effective way of eliminating opponents than to kill them. This has been the rule for a million years, and we come upon earth and find it still the rule.

You who believe that peace is on earth and that the religion of the Prince of Peace is effective, visit the Christian nations of the world, and count up their advanced methods of slaughter. There never was a time in the history of civilization when nations were so heavily armed.

Look at the facts as they are, not as you wish them.

The necessity of fighting and of killing is inborn. It is taught by the Creator. It is the one effective weapon of progress. We do not like it, but we did not make the law. Out of the past, from the endless rivers of blood that have flowed unceasingly, man has come. No wonder he is partly savage, and partly human, and partly angel.

406. THE ANCIENT PART. Man has been tending heavenward from the first breaking light of civilization. The song of the angel is in his heart. The smile of the flower is the morning greeting

of some angelic influence that is reaching out its hand to raise him from his humanity to his better standard.

This is all very well, and it is true, but prehistoric man is of necessity behind him, and his savage ancestor is pulling at his heartstrings. These constitute the devil. That is all there is to that Satanic power. It is the remote battle instinct, the need of cunning, of cheating to win a hold on life, the craftiness that must be employed in order that the keener mind might survive, and all the aids of success that made the test a vital one between the lower and the higher callings of every form of existence.

What was useless for the final purpose, was useful as a stepping-stone.

It is the ancient part of man, that which was useless for the final purpose, that clings to him today, and that drags him back to the fate out of which he has come.

Much that is useless is in him. The doomed class is so far lacking in usefulness that it merely goes where prehistoric man and the savage has gone; back to the soil.

407. AGE OF TRIUMPH. The trouble with man's nature today is due to the fact that he is in a state of transit.

What was useful only as a stepping-stone in progress clings in part to him, and is sure to drag him down until a safe turning point has been reached and passed.

Those who are disposed to blame nature or the Creator for this condition, will come to see that it is quite reasonable, and that no other method was possible unless a different plan of creation had been adopted.

It is plain to see that at one stage in the history of the race, all humanity was doomed. Nothing fit to survive had been created. This being true, led up to that condition where very little was fit to survive. Finally we have come to this era in which there is a larger proportion of life that is fit to survive.

We therefore live in an age of triumph; for it is no small achievement that something worth retaining in the universe has been brought up out of the soil of this planet. It is an age of glorious victory, although not complete in its success. But a partial winning of the coveted goal is better than oblivion.

408. SHEER WASTE. Our duty now is to find wherein this mixture is present in our midst. If any help can be rendered humanity by separating the fit from the unfit, we should engage actively in

that work. We have had much to say against the spending of money and effort in foreign missionary fields. The principle is a plain one and should be understood in its full meaning.

We have no prejudice against anything that does real good.

Our opposition to the waste of missionary money is based on a law that is as clear as the sun on a bright noon. The law is this:

1. The unfit cannot be helped, and it is useless to make the effort when those who can be helped are neglected.

2. The fit can be helped, and should receive attention.

What sensible man will permit value to be lost that he might easily save, and devote himself to a task that is sheer waste of effort?

409. BATTLE-GROUND. Life is a battle-ground.

This is no figure of speech; it is a fact.

The battle is raging all the time. In certain periods it is the crossing of swords, or the firing of guns, or the invasion of an armed legion; and at other times it is the battle of the mind or the heart; the fight of animal cunning or of moral forces.

On the battle-field there are soldiers that are dead; and in their midst there are soldiers that are dying, and others that will die if left to themselves, or will be saved and made into good soldiers again if cared for. Then there are those that are free from all danger; they are able to look after themselves.

Time is short and your resources are few. You have the means of assisting those that are yet living and that will get well if you help them at once; or you have the means of carrying away the dead and dying; but not both classes.

You then begin to reason in your mind what course you will pursue.

Will you, at great effort and expense, drag the dead off the field, and leave the living?

Or will you save the living and leave the dead?

You cannot do both. If you think you can, and try, and fail, what kind of an opinion will you have of yourself when you learn that good strong men whom you might have saved, have died because of lack of attention at the proper time?

This is the case exactly with humanity in life's battle-field.

410. SUBLIME TRAITS. If we could save all our flexibles in this generation, we might then think it worth while to seek the doomed and dead, merely for sentiment; but even then it would be a useless and a thankless task.

Our resources are never such that we can do the right thing and

the wrong thing at the same time, and it is never possible for humanity to lend its aid to the doomed and the flexibles.

The savages and semi-savages all over the world belong to the stepping-stones of progress. They are part of the heritage of prehistoric man. As all stepping-stones are useful for the purpose for which they were created, but are useless for the final purpose, so they become doomed at birth. For this reason it is not a noble enterprise to send missionaries abroad while we have more flexibles at home than we can care for and save.

It is the highest and most sublime trait in human character that prompts it to help those who will perish but for help.

We are not speaking of what is known as religious salvation; but the saving plan of nature, which accords with all true steps in every religion, no matter where found.

Every honest religion and every teaching in this work will be found in perfect harmony with each other.

411. VICIOUS RICH. All able-bodied soldiers are sure to take care of themselves. On them falls the desire and the task of looking after others. One of the surest signs of this rank is the keen wish to help others. Born of that wish is the desire to do anything, no matter what, that is in accord with such a purpose. Bees, on the same principle, will make honey out of bad molasses. The honey is not by any means as good, but is the product of the working impulse of the bees.

No sooner does a man or woman become free from the danger of doom, than there comes this instinctive activity in behalf of others. But it is misleading in most cases. Still the keen judgment, after analysis, ought to see the difference between a dead soldier and a live one.

The class of the vicious rich, those who have made their money by dishonest methods, are the surest to seek solace from charity, and they give blindly, and almost always uselessly. Instead of helping nature, they defy her by seeking to help the unfit survive, which is a crime against the Creator's plans.

These vicious rich, of which this country is filled, are the worst enemies of the race because of their false charity. They do harm, and would accomplish a negative good if they could be induced to burn their money. They, therefore, are not counted in with the able-bodied soldiers who are sure to take care of themselves; but as wealthy parasites seeking forgiveness for a life of crime by leading a few years of charity.

Nature abhors above all other things, the slimy heart of a man or woman who is rich and nothing else.

412. THE INCUBUS. An incubus is always worse than a dead soldier.

The flexible class includes many who are of this order. If they can be brought up out of that rank, they may be made useful; but nature gives to the hopeless ones the mental disposition to ignore, and generally to ridicule all efforts in their behalf.

Take, for instance, the men and women who used to drink the old year out in the great cities. They looked with scorn and pity on the decent element of society. Some of these carousers came from the better class of mental mold, and simply dropped by the law of gravity to their conceited worthlessness.

Half a million dollars were drunk up in a few hours in the great white way of New York City. Almost every one of the carousers and debauchers held himself or herself as favored in this vice; as being better than the run of humanity; and their conceit was given them in order that they might be hurried off the scene of life that much sooner. It is the French method of handing a revolver to the weak-minded or the pursued, in order that the end may be self-inflicted.

All carousers and debauchers are doomed. They have no future in this world. They bring to the front of their natures in this era the same viciousness that came down from the savages.

413. SAVAGERY. There has been in all periods of human activity, from prehistoric man down to the savage tribes that now dwell on the globe, the spirit of debauchery and of orgies; and the half-million dollar expenditure made on New Year's Eve in New York city for intoxicants, was but the natural relic of the old savagery of the race.

The love of such affairs, the desire for bull fights, the willingness to lend the body and mind to utter wastefulness, are all parts of this savagery.

Suppose a person who had a genuine desire to help that class, were to make the effort on such an occasion; the result would be on overwhelming assault on the only decent individual in the mass. Suppose the great Divine Spirit were to enter and reproach them, the result would be a gross insult, accompanied with obscene and profane language. Suppose the Creator, in whose hand every such life hung in the balance, were to come to them; the result would be curses

and defiance. Such is the remnant of the old uselessness now dwelling in the human heart.

Some day, in some one life in that throng, when disease and poverty have made the vile flesh cling to the decaying bones, the revolver on that last night of the old year may seek hope where there is none. But the record of oaths, of drunkenness, of opportunities hurled in the teeth of fate, will be opened, and it will be too late.

414. AGE OF IRON. Most men and women whose lives have been vile, turn at last when pursuing misfortune has driven to the wall, and seek pardon; but they have nothing to buy it with. The only value that can be offered in exchange for hope and pardon, is a strong body, a strong mind, a strong will, and a margin of opportunity left in this world. If you wait until these are gone, then you will wait in vain. It is too late.

The hunted criminal in the age of iron ran to the church for his place of refuge, for the civil law could not then touch him. So today, when sickness and failure bring a man low, he turns to religion for comfort. This is why the church is discredited, for it is merely a moral hospital.

Nature and the Creator want a man's strength of mind, body and heart, and his days of opportunity; and when these are devoted to orgies, to debauchery, to drinking and prostitution, then he is debarred from the privileges of true religion.

415. INFLUENCES. How much of the old savage and prehistoric uselessness is locked up in a man's nature can be ascertained by the stimulating process.

If you touch a child in the right way, the better character will shine forth. If you touch it in the wrong way, the test begins. If it is born to be free, nothing can bring the devil-nature to the front. If it is born to be doomed, the bad is there and can never be drawn out. If it is of the flexible class, it will rise or fall according to the influences that stimulate it one way or the other.

There are, however, some men and women who can never be made to give evidence of the devil nature; it is not in them. They are not many in relative numbers, but their sum total all over the world is numerous.

416. THE TESTS. But it makes no difference in what manner you test these leaders, they show no presence of the devil nature. No kind of stimulus can bring into evidence the fact that they carry

any remnant of the savage age of the past. They are not the goody-good people, but are the energetic men and women who do things worth while in life. They are not the sweet-faced, smiling women, and the white-faced, gentle men of the church, but are fighters who carry the war into the enemy's camp, and do valiant battle; and yet have none of the devil in them.

They are the leaders; the free.

Now bring the test to the ranks of the doomed; give them a chance to steal, to drink, to carouse, to live in the slums, to gamble whether in high or low society, to set up bawdy houses or to haunt them, to become tramps, to loaf, or set themselves against all good motives, to kill character or take human life, and you will find that all who are fated from their birth will fall into these temptations as naturally as web-footed fowl will enter the water.

Here are the two extremes.

417. EVEN INFLUENCES. Between the two extremes are those that are held back by the chains of the savage past, and yet who have in them the disposition to rise free from those chains if they are given the stimulating test.

They are the flexibles.

They are all worth saving.

Not all will be saved, for they are carried up or down by the trend of life. If those who are trying to save human beings from themselves, would devote their money and their work to the flexibles, they would have a record to be proud of.

For some reason, nature has made them the prey of influences one way or the other. It may be due to the fact that the angel and the devil in them are nearly even. In any event, they are objects of the best efforts that can be put forward by men and women who believe in helping to better the standard of life as well as lift their fellow-beings out of danger.

418. MISTAKES. How to find the flexibles is the deepest of all studies, for it involves a knowledge of human nature.

The first mistake made is in assuming that any person who is in the slums can be helped out of them. A fixture in that kind of life is a fixture forever. Poverty is not always the insignia of the slums. Any idle rich man or woman is of the same character; and many who are wretchedly poor are far better than many who are viciously rich.

The mind plays a large part in this study, in this hunt for the flexibles. It is the mind of the person hunted, not of the hunter.

When one does not want to be helped, it is useless to offer help. Some persons believe that the mind can be changed; but, while it may be temporarily altered in its view, the change is trifling; the one fact remains that the person does not want to be helped, and the conclusion is a correct one that it is not worth while trying to change that opinion,

419. THE TWO MINDS. The question has often been asked, can a person by a mere decision accept a new way of life and become even a candidate for a better world? While the real decision is made by the sub-mind, that realm is reached through the ordinary mind, for the latter is a branch of the great Universal Thought, while the sub-mind is Universal Thought itself.

There can be no conceivable condition of a mental condition in which the ordinary mind is made superior to the sub-mind; for that would be a reversal of power. But as it is the highest agent of the physical side of man, and as man is the fruit of the physical earth, his fate is physical until it passes over to a higher realm. His mind is given him for the purpose of deciding all these questions. When it wantonly throws away the golden opportunity, he has only himself to blame.

420. REQUISITES. For the reasons stated in the preceding lesson, the mind of the person whom you seek to help must be taken as the guide to your efforts.

If you think you can go into a bawdy house and pull out an inmate by force and subject that individual to compulsory morality with success, you are mistaken. You can segregate that person, but that is all. The doom is fastened on her.

But if she, in response to your good will, talks to you in good faith of her desire to escape from the life, and she is not then played out in its sin, there is a flexible. Her honesty of heart determines how much truth is spoken by her lips. Of that honesty you must take your chances. It is better for you to err than that she should go on to her death.

The requisites are:

1. She must be willing.
2. She must be genuinely sorry.
3. Her protestations must be honest.
4. If she is played out in sin, that is prima facie evidence that she is not honest; for she has a blasted life behind her, and a hopeless one before her; like the old sinners who, when the candle has burned to the stick, seek the solace of religion. Nature is not deceived by

them; and if you are, or the church is, it makes no difference; nature casts them forth.

421. **TOO LATE.** Having found the young woman or the girl, still with her beauty and her allurements, genuinely contrite, her reform should be easy, and under right influences in the future, she will come back to her purity; for there is no past to the honest soul.

The reason why an old sinner cannot be saved by late repentance is because the delay shows on its face the stamp of insincerity. If such a person could come suddenly into good fortune, the old sins would be again invited. Misfortune brings serious consideration of morality, but when good fortune follows, the seriousness quickly vanishes.

You may pursue a criminal for years, and as long as he can keep out of your clutches, he will be defiant and bold; but as soon as you drive him to the wall, he will crouch at your feet and whine his repentance. So men and women who, late in life, seek religion, seek it in vain. Wealth carries on its sinful ways until the criminals who wrest their riches from the public by fraud, are old and decrepit; and then they seek both popular approval and peace with their Creator by superabundant charities. But they go down to their doom in spite of their delayed penance. It is too late.

For these reasons the woman who, after she is useless to the business of prostitution, seeks your aid to make her a better character, is a sham and deserves nothing from your kindness.

422. **NO PAST.** On the other hand, the young woman with her future still in the blossom, who is truly sorry, is worth all the help you can give her. In fact there should be some steps taken by authorized organizations to visit all such houses and to know the wishes of the inmates. If it is true that only one in a hundred desires to become free from the bondage, that one is worth saving. Any one is worth saving who is savable.

There are some good women living today who have been taken from such houses early in their careers; some after a week or two there; some after a year or more there; and they have never gone back to the old life, because they were truly repentant. To them the past is wholly wiped out.

There is no past to one who can be helped, who wishes to be helped, and who is helped. They live in their present and future; but the wrong has gone out of their lives.

Absolute purity has come to some of the young men and young

women whose early years have been bad. They were flexible, and were brought over the line to safety.

This distinction is one of the greatest importance in the study of human life. It is not what a man has been, but what he wants to be, that is the guide; but he must want to become better while yet the temptations burn about him.

No matter what his past has been, if he comes under this rule, he is made free from the doom that was possible before.

To him there is no past.

423. BEGGARS. The appeal of all religionists is to the flexible class.

We have never yet seen a preacher spend any time with a sot, with a confirmed gambler, or with a defiant idler; and we have known many men of the religious profession who were ultra charitable and forgiving. Some people have faith in every one; but they outgrow that mental weakness as they become more sensible if they do in fact suffer any improvement.

The young man who gambles, if he is pliant and feels the wrong of it, may be pulled out of the fire; but if he wants no help in his temptation, it is useless to work over him.

The same is true of the beggar. In every nation where begging is permitted, the tide of civilization stands still, or nearly so, according as the wrong is widespread or limited.

Italy is infested by beggars. In Naples alone we counted over four thousand in our tour of the streets, and these were but a handful compared with the total number, so we were told. Naples is not as civilized today as it was five hundred years ago, although it has modern improvements side by side with the primitive customs that permit cows and jacks and pigs to sleep with their owners in the first floor front rooms.

Despite the fact that murderers are allowed to take each other's lives freely, and that the murder rate outranks all other parts of the world, the Italian race is still kept from improving by reason of the lenience shown to its beggars who breed their own kind in vast numbers and so keep the weaker part of each generation in the front.

The same thing is true of all countries where beggary is allowed.

424. THE TESTS. The man or woman who insists on getting a living without earning it, should never be permitted to propagate.

That class is as vicious as the prostitutes or the murderers. Almost every lazy person has a profound hatred for his fellow-beings, and he is of the darkest heart for that very reason.

It is true that there is a distinction between those who have honorably earned a competence and those who have done nothing but loaf. The former may rest after their work is done; but it should not be the rest of idleness; only taking things easy.

All persons should keep in the harness as long as possible.

The real spendthrift is the younger person who has been left a fortune and who is wanton in its spending; as is seen in the gilded lives led by fast men and women. While they have the means, they drive a fast pace; then comes the rainy day, and they are repentant; but it is generally too late.

The test always is this: Have the temptations and the means burned out; or are they still afire? If they are gone, then repentance is a sham. The smart set that would have ridiculed you in the hour of fortune, is not worthy of you after that hour has fled.

425. ALCOHOLISM. The question is often raised, how far can a victim of alcoholism go and not be doomed?

The same rule applies.

Does that person want to escape the temptation? Is the disease too deeply seated to be eradicated? Most drinkers are defiant, and defiance is the one act of the mind that turns the good angel away. Even if the drinker is saved from his curse, he may be worthless in all other ways. We know of many men who have been cured by one means or another from the awful malady of alcoholism, and they have failed utterly in all departments of life.

Most of them have been patients in some institution.

Others have been saved by a good word, and have come up out of the abyss by sheer climbing of their own. They have never fallen again. It would seem that the cure is inward; that the impulse is outward; the latter may be started by some person or by some event. John B. Gough, a confirmed drunkard, was converted by his own will power after his habits had killed his wife.

426. THE BEST KIND. The best souls in the flexible class are those that have been brought to better conditions by their own acts; as where some man who was addicted to drinking, reasoned out the folly of it and made up his mind to reform. No one had ever asked him. He lived in a town where almost every man drank, and where a temperance advocate would have been hooted. But he saw that he was taking food from his home, depriving his wife of clothing and his children of schooling, and going down grade all the time.

After thinking the matter over seriously, he told the "boys" that he

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had taken his last drop. They jeered him, and tried in every way to drive into shame his new resolution; but he stuck to it; and today is the wealthiest man in the town, while his old comrades in sprees are all in drunkards' graves. That man was much better than if he had never been tempted. He had fallen and picked himself up again.

There are some women who have, in privacy, sinned and saved themselves by strong will-power. The angel is better in strength than the devil nature. The two parts of every flexible life are present in antagonism and meet each other in deadly combat with a soul as the stake.

427. STUDYING LIFE. When one sets out to study human life, it is easy to see the different phases of it.

You may not easily come into full view of those who are free, for they are not given to ostentation. Their opposites are more readily discovered, for they are really on view at all times when they can be seen at all.

The flexibles have both the devil nature and the angel nature in them, and their lives are battles between these two until one or the other conquers.

You, who profess a desire to know your fellow-beings, go among them and learn what they are. Find the flexibles and see what you can do to help them.

428. LISTS OF NAMES. There are men and even women who have kept lists of names in which they have retained records bearing on a large number of lives.

To save one life is important, for it means more than existence on this globe. It is a chain of influence that starts in this world, and reaches far beyond. It is worth the making.

You should establish such a list. Your work is among the flexibles. You should know who they are. If you are of low mental calibre, which does not seem possible, take an account of yourself, and avoid giving offense by intruding improperly on the privacy of others. It may not be necessary even to speak.

One woman reached a large number of this class by having beautifully written notes sent to them. She went to another city and engaged the services of a writer who was a stranger to the persons to whom the notes were sent, and the name signed was fictitious, with no locality designated.

It seems that seven men were influenced by these missives, which called attention to the fact that they were going down hill and did not realize it. They immediately turned about as if some angel had spoken to them; and they rose out of the rank of the flexibles.

429. SPECIAL DESIGN. Some accidental acts that might be charged to special design have served to change the careers of men and women who were on the downward path.

One man was saved from death from a shot, by the fact that he carried in his vest pocket a coin that his mother had given him. The escape seemed miraculous, and it so impressed him that he left his old associates and never would go with them again.

The Roman Emperor who had persecuted the Christians, saw the sign of the cross, and the history of modern civilization began in the turning of his life into an opposite direction.

History is full of such incidents. Men and women who have served the world nobly have, in many cases, been made to feel the presence of an influence in some act that seemed to have been aimed at them. Not in any instance has an act sent men down grade; but all that have turned them at all, have been up grade.

430. FLIPPANCY. You can often come into the life of some man or woman, not offensively, but by an act of good judgment, and play this important part of turning them from one course into another.

It requires skill, but this is not hard for you to develop by a little forethought.

A peculiar fact is that pleading does no good with a flexible. If he is doomed by his method of living, he will not be changed by much that you can say to him. It needs merely an awakening act. Sometimes one word, or one little thing does the work. The possibility is in the man and not in you; this should be remembered.

Youth and the age of flippancy are temporary influences that will for a time operate against you; but they are soon outgrown. If the flippancy continues, one good hard knock from nature herself may set the better impulse in motion. Do not give up. Wait till the time is riper. When sober second thought takes possession of a man or woman, then the final decision is generally made.

431. FUTURE CRIMINALS. The problem often arises as to the duty of parents in training children. Some persons believe in punishment of various kinds, and some only in good hard whippings. But there are children who cannot be cured by anything that may be done. The harder the corporal punishment, the harder is the disposition. Threats do no good. Kindness is laughed at, and is taken in a brutal spirit.

It is possible to see the future of that child in the present. Some fathers are proud in the idea that grit means greatness, and the un-

willingness of the child to be corrected or to be improved, seems to be evidence of grit.

The fact is, however, that the boy or girl is beyond human control. In following out the lives of such children, they all go to the bad. Their future is written in the one stubborn resistance to punishment.

Others suffer a great deal when punished, but do not better themselves. Parents spend many hours every week beating them, but nothing results. Immediately after the hardest whipping, the same offenses will be repeated.

432. SHAPING THE TREE. The tree is inclined the way the twig is bent, is an old saying.

Thus future-seeing has been practiced for thousands of years in this one department of life.

The future of the tree is visible in the twig.

The future of the child is shaped by the conduct of the parent. The latter is responsible for the safety and usefulness of the child, assuming that the latter is within the ranks of the savable class. It is true that some children are born to crime, and nothing can beat it out of them. But most children are flexible. In the first pliable years of youth the habits of the father and the mother, and their honesty of purpose make great and deep impressions on the young mind. Then you can do your work for the coming man and woman, and place yourself right in the eyes of nature.

Case after case has come to our knowledge of the tremendous good that has been accomplished in taking advantage of the flexibility of the boy and girl; the character then is capable of being molded, and the future fate is largely in the hands of the elders.

Think of it.

Think of the power in your hands to make men and women who will not fall by the wayside as they enter into the larger temptations of this world. In the era when ideas of right and wrong are being made into experiences, you have control of the very important part of the future that touches eternity.

433. PUNISHMENT. Punishment is often a saving agency. Spare the rod and spoil the child, is old and true, but is not a guide to the parent who has no other weapon. As a single means of shaping the future career of a flexible girl or boy, it is most barbarous. But aiding the better methods, such as sincerity, deep interest, honesty of act and of purpose, and the keeping of every promise made, however

great or small, corporal punishment is both helpful and necessary.

There is but one goal of any kind of punishment, and that is obedience. This must be insisted upon. The child that will not obey, is sure to make a citizen that will become more or less lawless. Parents who are lax in this one principle are unfit to bring up the young.

The obedience must be quick, fully responsive, and hearty.

If you let the years slip by without demanding such obedience, you will live to regret it, and you will do your children great harm. Their future happiness and safety depend on their full and willing submission to all your wishes and commands. There should be no half-way work about it. Not by brutal whippings, not by coaxing, not by promises, but by a will that is firm and fixed, must you exact this obedience. To ask or coax by pleading or promise a child to obey, is making that child a fool, and a wanton lawbreaker in the future.

If you possess a shilly-shally character, then you have no right to bring up children.

434. IN PALESTINE. By making the lists referred to in a preceding lesson, you are able to keep your mind on the greatest work that is given to the lot of any human being. Saving men and women from themselves is the noblest of all undertakings.

The lazy mind says that it will let some one else do the detailed work; that it will merely give general orders and contribute the funds. Here the harm begins. We are trying to show the error of permitting the unfit to survive. If your money goes to support beggars, you will aid to bring this country into the condition of lecherous Italy, the hotbed of murderers, or of the Eastern peoples that are almost wholly beggars. When traveling in Palestine, you will be struck by two facts, one being the great clouds of beggars that impede your progress, and the other being the highwayman who will kill you for a sum of money not large enough to buy a mouthful of tobacco; so cheap is human life there, and so degraded is humanity.

Therefore, be careful that you never give a beggar anything, nor let your money reach that class. The children of one generation of beggars are almost always the burglars and murderers and tramps of the next generation, in part at least.

435. FLEXIBLES AT HOME. Be careful that your money never goes to foreign missions.

You will be aiding in making a generation of beggars and of highwaymen; for you will be fostering the weak against the strong; the criminal against the honest classes.

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There are flexibles in your own nation, and to them should all missionary money and work be devoted. In this land you are given the opportunity of actually saving men and women; in foreign work, you are making yourself a party to the highest crime against nature.

Be careful not to allow your money to go to the slums.

In other words, know there are places where it should go, and see that it goes there.

Make and keep on hand at all times your list of the flexibles that are right in your own midst. This does not mean to give them money, nor to encourage them in their schemes or their waywardness, nor to take from them the incentive to work for all they are to have.

There are countless roundabout ways that will serve to give your mind the chance to exercise its ingenuity, and will also prove of benefit to those you wish to help.

Invention is a great thing; but means and methods are as often the subject of the inventive power as machinery.

436. INVENTION. Try invention.

This evidence of genius is found in every mind. It has been the agency whereby the race has risen every step of its way, from the cave huts of prehistoric man down to the palaces of our own times.

Invention is the seeing of new ways and new operations, or new combinations and new uses of old powers.

It is also the use of a superior judgment in handling men and women. By its aid you can help the flexibles by devising some manner by which they can help themselves.

Many years ago we spent our surplus money by offering steady and remunerative work to all men who would live honest lives, and not drink or keep alive any vicious habits. By this method, simple as it could be, a large number of men have been enabled to become owners of their own homes, with gardens about them. They are independent. We did not have the work for them to do, but invented improvements that would keep them busy, and so they have thought all these years that they have been helping us, when we have been helping them.

437. LOCAL HISTORIAN. With your lists at hand, you should become a local historian.

We are seeking to show you the new method of making men and women out of flexibles.

Under the old method, you have been giving your money for the poor. But there are many kinds of the poor. The criminal poor are the enemies of yourself, your home, your nation, and your Creator.

Do you want to help them? Every dollar you send abroad is helping a foreign nation to secure the means whereby it may some day make war on your own nation, and this is indirectly treason, if not to your own country, then to the power from which you draw the breath of life.

But if you come to write down the history of the flexibles in your midst, and then can find some way of helping them while they do not suspect your methods, you will do real good. What you accomplish in this way will pave the path for your own safety when the final account is made up.

438. A NEW ORDER. By becoming a historian, you make a new order of things.

You will know what classes are deserving and what are vicious.

You will help in any way that is open to you, to curb the power of the weak, the criminal and the worthless, of which there are many millions in this land today, and there will be many millions more if some awakening does not curb their propagating powers.

Most men and nearly all women who are disposed to help others, do not care to exert themselves, and thus they prove themselves worse than the tramps and the slums.

You who have the power and the means, are charged with a double duty; first, to use such power and means with caution; and, second, to see to it that the agencies of evil are not given a new lease of life and crime.

439. NATURE'S CRUELTY. Learn to be like nature.

Until you are like her, you will be nothing in her estimation. She is cruel to be kind, as was Hamlet. That is necessary. The parent that whips the child in full sincerity for the good of the latter, does not enjoy the castigation, but knows that it is for the good of the victim.

We are severely punished by nature when we disobey her laws. If we play with fire and are burned, it is for our good, even if some of us perish in the flames.

Nature never broke a promise. Unlike parents, she never has coaxed her subjects to do right. They must find out from her what is right and what is wrong. Experience is a hard master, but a good one; it does many cruel things, but humanity will not learn unless it is given a shock with each new phrase of events.

440. HUMAN RATS. If nature were now left to herself, she would lack the aid that man is enabled to afford her in the operations that she is now carrying on for the betterment of the earth. Man is

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needed; but he is going wrong, just as little children go wrong when left to themselves.

Since man has come to know more than his fathers, he has formed a grand conceit, and this must be broken by methods that will be cruel.

The French Revolution was not expected, and any suggestion of its possibilitiy would have been received with ridicule, just as the statement now is not believed that we are on the edge of a burning crater into which we may fall at any moment and be badly burned.

Nature needs and demands man's aid in raising the race from the control of the weaklings and the criminals, that have now been in the making for many years.

During the last generation the lax means and methods of the classes that are in control of the generation that is now about to pass from the scenes, are responsible for the fact that we have in our ranks many millions of vermin that should never have been born.

With good muscles and a reckless disregard for their own lives, these vermin are sure to rise up and overwhelm our nation. It will come in a flash. Nature is the instigator, not the rank and file of the slums.

In London there are many sections where no decent human being dare go even by daylight. The police are never there. In Paris there are two hundred thousand human rats, as they are called in that city. In Boston there are many streets where the police never make an arrest because they do not dare to do so, for fear of an uprising. In New York the vermin section is growing larger every year, and is now well on the way to the half-million mark. The same is true of all the large cities.

And these slums are allowed to propagate.

No matter how degraded the mind or the body may be, propagation is allowed, and the rites of marriage are no more observed than among rats.

Nature is cruel and strikes hard when she strikes for a definite purpose. The long procession of royalty and nobility that filed by the slums of Paris in 1793, on their way to the death block, are small examples of the rebuke that nature, acting through the rats that have been allowed to accumulate into millions, will visit upon the men and women who believe themselves safe in their own conditions.

The only hope for escape from such a fate, is in the suppression at once of all propagation among the unfit, the segregation of the latter, and the saving of all savable flexibles.

IN THE REALM OF ANGELS

THE TWELFTH REALM

LESSONS 441-480

441. THE NAME. We use the word Angels to mean the class of people who are exactly and wholly opposite the people that are condemned by nature for offenses they might have avoided in this world. If there are other words that can better describe them, we would gladly permit such words to be used in place of our chosen term.

A name means very little. The facts are what are most needed, and a full understanding of them is the best of all studies, rather than a discussion of names.

442. OTHER LIVES. As used in this work, the name *spirit* is applied to the vital and mental compound of life that survives the death of the wicked man or woman. The doomed are those who are erased; that is, permitted to return to the funds from which they came. They are not punished in an affirmative way; but are simply melted in the earth and their bodies and other composite parts are used again in other lives. They wholly disappear. Some cults gather from this fact the conclusion that the same person comes back again to a new life or a succession of lives on this earth; while the fact is they are used over again as the dead wood of the forest is used to make other trees.

One part of the body of the man who is erased, may enter into a million other bodies; and, in such sense, he lives in other lives, but never knows it, and would not want to know it.

443. THREE ENTITIES. The name *soul* is applied to that part of the life of a person that is born during the existence of the

earthly body. The process will be fully described as we proceed with these lessons.

The person who is erased develops neither spirit nor soul. The breath of life is the vital character, and is the basis of the spirit, and becomes a part of it when the person is to be punished in another world. It becomes the basis of the soul when that new life is born during this existence, as we shall see.

But if the vital character, or breath of life, does not pass through the new birth, it merely melts away after death, as does the same entity in the beast.

Here we see the exact status of all animal life.

A human body is the temple in which, by a new birth, or being born again, an eternal entity may come into being. This is the most important fact in all earthly experiences.

The three terms, the *breath of life*, the *spirit*, and the *soul*, should be fully understood before these lessons proceed to the proofs that follow.

The *breath of life* perishes with the body that is doomed to be erased.

The *spirit* lives for punishment after death.

The *soul* lives for eternal reward in heaven.

444. TWO PROOFS. That there is in human existence, as in the world everywhere, an influence that is angelic, is proved in thousands of ways. This influence is not merely the result of blind laws that control material creation, but is a positive and affirmative effort of some power behind it to break through the rough crust of this earth into the hearts and minds of humanity.

The continued presence of this influence is so manifest that no genuine attempt to prove it would be necessary if it were not for the fact that the laws that accompany it point to the future life of man as a contrasted result of the conditions described in the preceding Realm.

If there are wicked men who are punished hereafter for the wrongs they commit in this world; then, if there are good men who do right in this world, it would follow that they are rewarded after.

One proposition must be true if the other is true. There can be no system of rewards that will benefit the wicked; nor can there be punishment for the good. Whether the good survive is a question that can be determined by proof, regardless of the other question, whether the bad survive and are punished. The processes of proof work both ways, and can start in either direction.

445. PROOFS BY ELIMINATION. Detectives arrive at results by the eliminating process.

In order to make this method effective, it is necessary to possess facts that are self-evident, and then to find the result that follows from taking away all claims that are clearly adverse to such facts.

The first self-evident law now before us, is the constant and seemingly automatic rule that brings the best impulses to the front when opposing influences are withdrawn.

Much, if not most, of the bad in the world is due to the conflict that has come up out of the ages. What is a period of ten thousand years in our reckoning seems long; but that era is less than a second of time in creation. The difference between our race now and what it was a hundred centuries ago, is not even one brief step in the progress of humanity.

It is a leap forward, yet it has cost many pains of childbirth, many deaths from disease, and much suffering. All the while the generations have come and gone, and the one law of average has been ever at work, by which each generation produces the same average quality of humanity as the generation before it; but the better portion has battled itself into control over the weaker portion, and so the average has been raised step by step.

446. BIRTH OF ROSES. To wrest victory from the battling of the race against itself and against the beasts and other forms of life that constantly kept it at top energy for fighting, must require the presence of wars, of quarrels, and of hardihood. Through conflict all progress has been made.

Conflict in and of itself, is not as bad as it seems. The greatest wrongs are those that are conceived by the mind of man through its desire to win advantage by the ruin of the strong rather than of the weak; hence the necessity of the punishment. If conflict resulted in nothing more than the removal of the unfit classes from the scene of life, it would be following out the plan of creation; and this fact is so clearly self-evident that to read it is to see its truth. But when conflict shifts, as it has in recent times, to the survival of the unfit at the expense of the fit, then the fires of Saturn must be lighted to make the risk too hazardous to remain perpetual.

All this battling, all this savagery, all this tyranny and oppression have taken place from time immemorial, in order that the race might improve, and in that improvement bring to the uplands of life the better nature of Thought in man. It does not at first glance seem as if angelic qualities could be born of such low degree. But out of the excreta of life, the rose is born. It has always been the plan of nature to take the best from the worst; the wheat from the chaff; the lily

from the muck; and it is not an exception to that plan when the angelic impulses are found to be exhalations from the warfare of earth.

447. THE PURPOSE. If for the word battle, we will substitute *energy*, the meaning of all the warfare of the past will become clearer.

Away back in the dim past, long before prehistoric man came upon earth, there were plants, and the feeblest display of flowers attended their growth. The rose of today is the most beautiful expression of form that has been attained in its kingdom; and, compared with its rare and exquisite presence and delightful perfume, the noblest flower of the early era was a rank weed, lacking grace and attractiveness.

This is a type of progress where nature fights her way to the front. Yet when the first flower peeped into the light of the morning sun a hundred million years ago, it carried in its petals, in its colors, and in its promise of fragrance the soul of the beautiful rose of the twentieth century of our time.

When at last prehistoric man appeared, rough as he was, and far below the savage in his rank, he had now and then a beating impulse in his heart that was to give birth in later eras to the noble quality that must predominate before the goal of creation would come in sight.

The purpose was always vitally active, even in the formative period of the solar system, and prior to that time, when light was breaking up into atoms. The only problem was that of methods. How could that purpose be carried into execution? And nothing is so interesting as the story of the progress, step by step, down to the present time.

In all creation the purpose is known in every stage of progress, no matter how remote it may seem. The end is always fixed, and we are now studying the facts that are being enacted in order that we may extract the story of destiny.

It is like watching the master-builder of a ship, and discovering the character and nature of the vessel under construction, by learning what is going on at the present time.

448. BETTER QUALITIES. Some persons are of the belief that prehistoric man was altogether bad. We know that savages are all bad; and geology tells us that prehistoric man came before the savages. It is said, or at least is claimed, that no one individual in those old eras had any softness of heart, or tenderness of manner in their relations with each other; that, while mother-love cared for the young, such love today would seem like the most barbarous treatment,

although it in fact contrasted sharply with the character of the whole race at all other times.

What was deficient in that far-away race was due to lack of development. Life was not ready for the better qualities; for tenderness then would have been inexcusable weakness; and it was a time when the best fighting powers were in demand.

The best fact that the human race faces today is the gradual elimination of the bad out of existence. If nothing came to take its place, then we would be hopeless. But the bad has not been disappearing for the mere purpose of being lost; it has given away slowly but surely to the appearance of the good.

449. PERFECT HOPE. In this one fact, human hope is solidly based.

The evidences of the lessening of the bad are so many that they need not be discussed. The wonder is when first there came the real presence of the good in humanity. It may have been born like a flash in some woman's heart, or entered as a ray of light into the nature of some man who saw something better than strife in human existence.

But the impulse was there all the time. It was a seed that waited its time to germinate. It could not be destroyed. Once it began to sprout and spring into life, it never stopped in its progress. It has grown stronger ever since.

This impulse, after its appearance, has not retraced its growth, nor been checked. From one part of the world it has spread to all parts where life has passed into the realm of civilization, and its advance has been steady and certain.

It tells the story of the seed long resting in the soil of life, and yet seeking the first moment when it could burst forth; after which it began to grow and spread until it is ready to dominate all earthly existence.

No plainer fact is written in the annals of progress than this, and nothing is so fraught with hope.

450. SWEETER IMPULSES. From the time when, after countless ages had passed, the wholly worthless qualities of prehistoric man and of the savages had merely proved to be stepping-stones on which the useful character could rise, the vast waste of existence began to see a light ahead. It is right that the line should be drawn at that place where fruition occurred; where the end for which all things had been created should be seen to lie just at hand.

Over and over again, countless times, the generations came and were erased. The rose had not yet opened its petals. The flowers were

crude, and music was a whine. Fragrance had not become a perfume and colors were smoky.

Keeping pace with the angelic qualities of the human heart, the sweeter impulses of nature were developing and attending life.

If you visit the tribes of Indians, you will find them still beating the tom-tom, like the Orientals with their tam-tam. Their dance is the nervous jig. Their songs are howls. In a contest between the superstitious dog and the Eastern dervishes, one howling and the other singing, the dog always produces the better music. No savage or semibarbarian has any real music, either of instrument or voice. You can read the intinerary of progress in the angelic qualities of nature. It is not that man makes these things, but that they accompany man; showing the love that dwells in nature for the love that springs in the human heart; one is attendant on the other.

451. MUSIC. If there were no music in the world, there would be no angelic impulse; yet one does not make the other. One is merely the flowering of the same conditions in nature that the other is, and both tend to produce harmony in life.

If you will stop to consider for a while the meaning of music, and its progress from the crude to the refined status, you will see a wide departure from the savage to the angel side of man. Under a system of blind natural laws, no such power as that which is found in music could be produced. It holds sway over the worst elements at times, and always finds the best quality that dwells in humanity. It has awakened the sleeping angel in many a man and woman, ere it was too late.

Yet music cannot come of itself. The idea on which it is founded is grand beyond conception, and the method of its development is simplicity itself. When air vibrates to a certain number of waves in a second of time, the result is a tone. When those vibrations are doubled in the same space of time, the result is another tone that is exactly one octave higher; and so the relationship proceeds, with certain stations between the octave notes, which are marked off as whole and half notes, but that all bear a fixed connection with the main notes by an exact number of waves in each second.

The music of the savage was made on one or two notes; of civilization, on three or more octaves of notes; of the savage, on a less number of notes than are used in the speaking voice; of civilization, on many more notes than are used in the speaking voice. Some singing voices reach over three octaves in range, and some instruments contain a much greater range than that.

It is not in the fact that there are notes in greater number than were

known to the savage; but the making of tunes by all kinds of combinations that occurred in song before they were written on paper, showing a spontaneous blossoming of music.

452. HARMONY. But harmony is still a more modern step in the progress of music, both in song and in instrumental form. Two or more notes blending in chords, yield a finer effect than a single tone; and the system of harmony has reached its complete fruition today. Nothing more is possible in the refinement of sound. One goal has been attained.

Music is beautiful or coarse, depending on the manner in which it is created or rendered. No coarse mind can appreciate beautiful music. Not all classic compositions are beautiful; they hold the same relationship to man as complicated poetry holds; he may not be able to understand either the one or the other.

But beauty, in its own self, is always manifest. No true lover of this quality can mistake it. Yet the brutal mind of man or woman shrinks from it, while the better mind is drawn to it.

Songs are better expressions of music than the tones of instruments, and it is the duty of all persons to sing who can, or at least to affiliate with those who do sing, not in concert or at public shows, where what is called classical is mere bombast, but in the home. There should be in every household a function that is devoted to sessions of song, calling in all friends who will participate or enjoy it; and the one aim of the singing would be to express beauty.

The world will be better if singing sessions can be made a part of home life.

453. FLOWERS. As music is the gift of a power that is drawing the angelic quality out of the mixed nature of man, so flowers are a still greater gift. They came long before music, unless it is true that music always existed in a form that could not be interpreted until the soul of man came into existence.

If creation were a blind operation of laws left to run themselves, there could be no music, and no flowers. Three qualities appeal to humanity in the latter:

There is the shape of beauty, often most exquisite and ravishing.

There is the color, and often the blending of many hues in one mass of delightful petals.

There is the fragrance that passes all comprehension in its delicacy at times, and that, even in its stronger moods, has a place in the open haunts of nature. Harmony of environment is always important in earthly life.

But why should there be flowers, and why should they become more and more beautiful as humanity becomes more and more advanced in its better qualities?

The species could be maintained by seed alone.

The honey of the flower attracts the insects and so carries the pollen far and wide and gives the seed its spreading influence over an ever-increasing zone; but all these could exist without the aid of colors, and finely shaped petals and rich fragrance.

Then the cultivated flowers seem to beam with a new promise of beauty that has as yet no limit. These keep pace with the unfolding of the soul.

454. NEW-BORN BEAUTY. We now ask that all men and women turn from the coarser things of life and seek companionship with the flowers that are most beautiful.

Every developed and highly cultured flower, whether in the fields or gardens, in greenhouse or conseravtory, is an offer of forgiveness from the hand of the Creator to man. Like lowly races of savages, and like the lower races that preceded, many flowers are but drooping lids over the hopeless graves of the lost; and their dewy rain is the shedding of tears for the hopeless dead. But in a newer age, amid nobler developments, the richer hues and nobler forms are expressions of sweet love from the Divine hand that is held out to lift us to a better hope.

When you touch such a flower, you can touch the hand of the Creator.

Let some part of your life be spent in this finer mood, and let your social sessions, where your neighbors come to meet you, be devoted not alone to singing sweet songs, but to the admiration of beautiful flowers. By so doing your soul will be brought into its best function.

It is not the value of the flowers and the music, but the proof which they bring us of the better impulses in life that are all the time working themselves to the front, that is most prized. It is not the commercial worth of a gift from a friend, but the spirit that prompts the giving of it that counts most in one's estimation.

455. COLORS. Other evidences of the tendency toward angelic conditions are abundant in the plant kingdom, for that part of creation keeps pace with the development of human life. In the mineral kingdom also we find the same proofs.

The unfolding of color carries a meaning that cannot be mistaken. By the simple device of arranging the number of light waves in each inch of space, the character of color changes. But the results are

marvelous. Once there was a time when this earth was in a molten state and the only color was that of black and dirty smoke. We see remnants of it today in the disagreeable emissions from chimneys and furnaces, and from locomotives.

Not until the earth became the fit place for life, did this crude kind of color give way to the bloom of flowers, and then only in primitive forms. Clouds of black bitumen yielded to the reflections and refractions of vapor, the mists of the morning and evening air, and finally the rainbow was set in the sky.

This was the beginning of a new era.

456. BIRTH OF ART. Art came forth to give expression to the innate feeling of the developing heart.

There was no variation of color in the early stages of the history of the earth; and there was no pretense of art, not even in promise. Nor did any man or woman dream, in the times of prehistoric man, that song and music were waiting for the touch of life to give them birth.

As color was black and brown, as the notes of sound were discordant, and as no instrument had ever given forth sweet tones, so all that was held in promise in later ages were still in the seed, and all thoughts and feelings were rough and savage.

When two or more notes were known to exist in the voice, then man began to combine them, but he must have that in his nature which will call them forth, or they will not result in music and harmony. When two or more colors were found, then he began to make them take on life for his wonderment. As more notes were added and more colors were discovered, his inner life made them talk to him in the form of art, both in music and in coloring.

The development in beauty has been just as steady and just as decisive as the upgrade progress of humanity. This can be the result of no idle drift of nature, nor the goal of blind laws. The angelic quality is gradually pushing the savage impulse out of life.

457. SUNSET SKIES. In order to understand the meaning of color in art, go to any gallery where the great pictures of genius are displayed. There you will see a myriad variety of shades, in countless scenes, all of human life or its surroundings. There the forests are made more beautiful than we ever supposed they could exist in fact, but yet by comparison, no artist ever equaled the exquisite colorings of nature. There the sunrise sky is glorious, and those who rarely see it in June or in December, will hardly be convinced that so much splendor is possible except in art; but nature again makes her work so much

grander than man is able to copy, that she outclasses him as a mixer of colors, and an inventor of effects.

Countless thousands of pictures have been painted of the sunset clouds, and although the charge of extravagance has been made against the boldest painters, that charge is true only against nature herself; but it is the extravagance of superfluous wealth, the more of which is wasted, the greater riches remain.

There are deep meadows and living brooks that flow amid all kinds of wild growth which, in the changing autumn tints, are gorgeous and yet in perfect harmony. These please the soul and awaken the fancy to the worship of nobler themes. Sometimes beyond the avenue of meadow and brook, through the aisles of the forest we catch a glimpse of the vaporous clouds that ride above the edge of the revealed horizon, and there we behold the domes and minarets of some far-off city of another world; and the music comes to us of distant souls, the song of a new life amid the gentle ringing of faint bells that are hidden behind the hills whose tops are tipped with the gold that has never been painted by the art of man.

Enrapt in such a scene, we feel the touch of heaven close to us, and night comes on finding the picture still alive in the mind while old earth has grown sombre once more.

Never in the olden era did such a scene exist.

458. WAR AND BATTLE. One of the greatest philosophers the world has ever produced said that, if it were possible to find proof of progress in anything, then there could be but one conclusion, and that was that the grade of life was tending upward.

But the proof of progress is in everything.

It is in all plant life. It is in all animal life. It is in all human life. It is found in colors, in music, in flowers, and in art. It is not lacking anything. Therefore the tendency is not only upward, but there is a power that is at work to make it better, sweeter and purer. The march is towards a finer character in the mind and heart.

War and battle have held sway, and will hold sway for a long time to come, and cruelty towards the weak is sure to be ordered by nature as long as the weak are in the world; nor can any human sympathy long deter nature from her plan to make the weak suffer for the sake of progress. It always has been so, and it must always be so.

But war and battle, and the fierce struggle for existance do their gentle work. By fire is gold refined. By an intense heat under an awful pressure are diamonds developed. If you take away these cruel forces you must forego the jewels and gems that not only gladden the

heart, but express the purpose of progress to reach the goal of glorious beauty.

It seems hard to understand that nature could bring into the world any beings that must suffer pain; but she has no other way. The pain is brief, and oblivion rewards the little drama of agony, while the wheels of progress roll onward to their visible goal.

That future is just ahead.

459. UNFOLDING BEAUTIES. It is a rule of life that the mind and the heart shall keep pace with the unfolding beauties of nature.

No other species except man is able to thus walk side by side with those god-like agencies that are working to bring on the better era of existence. Animals improve, and tendencies change, but no animal has ever been lifted up out of itself, as man has been lifted up out of his savage condition.

The process whereby beasts are tamed is one of education within the limits of intelligence; but nothing that skill or training can do is able to enlarge those limitations. The fact stands out as self-evident that man alone is permitted to come up on the plane of life that overlooks all other life on earth. There was once a time when he was a groveling, abject being, as low down in the scale of nature as the beasts about him; but he has been separated from all those affiliations, and is now not only king, but supreme in his sway over all the dominions of this world.

Step by step in his advance, the angelic qualities that have been moving forward in nature out of the wild chaos of life, have been germinating from the seed in his heart until the flowers of a better kind have come into bloom.

For this the world was made.

460. ANGEL QUALITIES. If you have the right kind of a magnet you can draw forth from every human being the angel quality that is there, if any be there at all. On the other hand, the born criminal, kept under the hot glass of artificial care, may shed a moral seeming for years; but as soon as the real temptation comes, his slumbering nature will awaken and manifest itself. Nothing can prevent it. Nor is it possible to save a born criminal, no matter what efforts may be exerted in his behalf. This is a fact that is well proved in science and physiology, and sustained by criminology.

There are two extremes in humanity; one is the inborn doom, and the other is inborn freedom. The latter term means that the opposite condition of the demon is born in the individual. He was free when he was

born and will never fall. Such a person, whether man or woman, is easily identified by any one who knows how to analyze human nature.

You can meet this class in all grades of life.

It is not the rich and educated that are given preferred rank in moral standing; the good man or woman is likely to be found in the poorer sections of the world. The slums in their own right contain none of the better people, for the natural slum drift, like that of the voluntary tramp, indicates the status of the doomed. But poverty or riches, rank or lowliness, have no bearing whatever on the inheritance of the soul.

461. HUMAN GRADES. If men and women who go "slumming" would go hunting born criminals and born angels, and then devote themselves to the latter, whether poor or not, they would accomplish something worth doing. They should make themselves experts before they go out at all on such missions. Those who now indulge in that kind of investigation, like the settlement-workers, are firing the weapons of good intention without opening their eyes to take aim. They might just as well go into the jungle and discharge rifles in the dark. They may hit something by accident, but they waste ammunition enough to bring down great game that escapes them entirely.

Such work as slumming and working in the settlements should be carried on with expert knowledge. Then those who make themselves experts should learn the value of saving all who are savable, and the importance of segregating all who are useless.

In the midst of poverty many dwell who are savable; but nine out of ten will merely draw fire and then disclose their real natures. It is worth a great deal to the world to know good men and good women, no matter in what circumstances they may be found. The flexibles are in all grades of humanity, and it is among them that the great work should be done.

462. THE BEST STUDY. Let it be understood that a man or woman who is born free is free all the time. No temptation can reach such a person. Nothing can drag them down.

The term *free* as used in this work means free from the power of fate which dooms many at birth. The long ancestry of the past still clings to all flexibles; and enslaves hopelessly all who are doomed. The latter can never become free. The flexibles may or may not become free. But those who are born free, remain so forever. All the combined influences of bad can never reach them to change their hope and destiny.

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People study the wrong things in this life.

We have tried in many ways to teach the knowledge of human nature and the useful things that bear more on what can be taken out of life than on what has to be abandoned at death.

There is very little use in enslaving mind and body in the accumulation of values that are a weight of lead when we come to die; yet all who can, devote themselves day and night, year in and year out, in this struggle; and, just at that moment when they seem to reach victory, death knocks and it all has to be given up, not a dollar, nor a piece of property can be removed to the other world. This does not seem sensible on its face.

Undoubtedly the best study that any human being can indulge in is the acquisition of knowledge of human nature; first of all, to be able to know men and women; to acquire an expert judgment, as some criminologists do, of the birth-status of the individual under examination.

463. **RANKS OF THE FREE.** Under the proper development of necessary expert knowledge it is possible to determine whether or not a person is free, or is in the flexible class, or is already doomed.

While one who is free may be found in the midst of the lowliest lives, it is not often the case. We have never yet found such a person down and out, as the saying goes. Nature seems to take care of them. They either prosper in the high ranks of the middle classes, or else are happy, contented and usefully working in the other divisions of the middle classes. We have never known them either in the poorest or in the richest ranks. Nature seems to cause them to drift away from both conditions.

Extreme riches are hard to get honestly, and a free person is always honest. When fortunes are left at death, they do not long remain in the hands of those who are honest, as the taint of their acquisition will follow, despite all ignorance on the part of those who inherit them.

On the other hand, nature does not wish to punish those who are free by subjecting them to extreme poverty, for that is suffering. They are given the power to look far enough ahead to win their living and some of the comforts of life; but they rarely cease to take an interest in the daily duties of existence.

464. **AMERICAN FINANCIERING.** Riches are a burden.

If they are honestly acquired, they should be used for the purpose of setting up schools of real education and furthering the means of reaching and saving the flexibles, for whom no genuine work has ever

yet been done in this world. If riches are dishonestly acquired, they become a trust placed in the hands of those who have stolen them, and by them they should be used for the real purposes of preventing such conditions as will make it easy to dishonestly acquire wealth in the future.

Laws cannot reach the ends that can be attained by great wealth when employed for the right purpose.

465. CANT AND PRETENCE. The preceding lesson is devoted to the uses of wealth, whether acquired honestly or dishonestly.

As has been stated, the free men and women are not found in the ultra rich, or among the ultra poor, and for the reasons set forth.

Among the moderate rich, and in the upper ranks of the lowly, are the extremes of this class of free men and women.

The best of them are dwelling today in the upper division of the middle classes; they have enough for all their needs and comforts in this world; they have their health, for nature tells them through instinct that it is wrong to be sick; and they have their faculties. They stand for all that is pure in life; some go to church and some do not, for religion is not the standard of freedom from doom. It is only a side help. A man that has to be saved by the process of religion is weak, and for this reason all religion fails lamentably, as we know it does in this age, and has in all ages, when the subjects are not of the savable class.

466. CHURCH CHARACTERS. On the other hand, the free men and women drift naturally to religion. While affiliation with a church is not necessary to freedom, true religion stands as the blossoming flower of civilization. Many persons who see the characters that are the leading power in some local church organization, and who become pained at what they know of such characters, hold themselves aloof, while yet their inclinations are churchward. It is hard for a man who loves honesty to attend a church where the highest official next to the minister is a bribe-giver, and a political villain who purchases votes in order to hold himself in public office. A fact of that kind, notoriously acknowledged, kills the usefulness of the whole church.

If you will analyze the character of the membership of which any church is composed, you will find the three classes there; the men and women who are free; those who are doomed and who live the kind of life just mentioned or a kind as bad; and the flexibles, some of whom will be saved and others will go down to the fate of obliteration; and all these classes are in this organization that flaunts the banner of salva-

tion to every member in its flock. Mistakes are rectified in the sorting out of destiny.

467. FINE EXAMPLES. Against the evils of pretence, cant and hypocrisy, are the fine examples set by men and women who are free. They are not abundant in any one community, but are of great numbers in their total count. If they could be brought together from all parts of the world, the meeting would be notable.

We have said that the natural drift of such people is toward the church. There we would naturally expect to find them, and there we would look for them. But they are not obtrusive. They are always modest as far as their own virtues are concerned, but aggressive when the battle is on for the betterment of mankind.

They are not free from mistakes, but they rarely give carelessly to aid the slums. They help make the conditions of those around them more endurable and more prosperous; and that is the best giving. Bring good times to the worthy workers who are trying to do their best, is the one great motto of true charity; not a good time to those who are trying to do their worst.

468. CLEANLY LIVES. Good people are cleanly.

They are not slovens. They keep themselves clean, and their habits clean. They avoid the vile things that make men seem lower than the beasts. Here is a member of the swine yard, standing fat and proud in the muck he has made; at his side is a man with the smell of home-brew on his breath, and the stain of tobacco juice running down his chin; and we look at the two and see the vast gulf that separates the hog from the man. When he dies, the hog serves a useful purpose in the pork barrel; the man is turned back to the muck from which he came.

Homes that are not neat, grounds that are kept in slack condition, dress that is untidy, and faces that are broken by the inherent carelessness of the day, are marks that never fail to tell to what class they belong.

Cleanliness is next to godliness, is not an idle adage.

It means all it implies.

469. HONESTY. Honesty is another born trait of the men and women who are free.

They do not know how to be dishonest. They may be found in the humble ranks, but never in the slums. They may be found in the higher ranks, but never among the ultra rich.

You cannot hire one of those men to sell his vote. You cannot induce one of these women to discuss the affairs of her neighbors offensively. The look of the devil and the hag is in the face of the ordinary woman after she has gossiped for a term of years; but the face of the pure-minded woman is angelic in fact, no matter what may be the texture of the skin or the lines that have been marked by thought and care.

It is a saying that every man has his price; but the free man, when offered the bribe, sees farther than the wealth of this world; he knows he cannot take the bribe with him, and he could not be bought at any price. There are thousands of such men in the world; and possibly more than a million could be found; but they are not in politics, nor before the public eye.

We have seen men who could not be bought by millions. And they were not fools, as might be charged. They were solid characters in the full possession of normal mental health. As time proved, they did not need the money they might have added to their store; they lived well and died nobly.

470. **GOOD MEN.** It was our good fortune to know many such men, from the earliest youth to the very moment when this work was in its final stage. For six years we were associated with a man who never had his price. All the wealth and power that this planet held, if poured at his feet, could not have moved him from the line of duty one jot. He was honest from the core to the skin, and he was not stupid. Finely educated, engaged in every public enterprise within his zone of existence that he could adapt himself to, refusing political honors, taking on himself the burdens of helping others in a sensible way, he lived an open, aggressive life, and died in a triumph that has gone on step by step to higher victories in another world.

He made men about him good and honest.

His influence was always keen and aggressive, and it became felt by others. Young men grew better in their standards and in their ambitions, and doubtless more than a hundred others were led to a manhood that sought to follow the example he set before them. To hold the respect of the general public is grand; but to live so openly and so sweetly in the white light of constant scrutiny as to make others feel the power of purity, is angelic.

At the head of an organization of young men, and associated in a number of societies established for the good of others, at the head of the public library of a great city, active in the best musical organization of his day, the president of the New England Historical Society, a deacon and treasurer in his church, and affiliated in natural associations

of several kinds, this man could not be said to be inactive; and we cite these many facts to indicate the kind of battle he waged for a higher plane of living, for that was the use he made of his opportunities. His father and mother, like him, were among the grandest people we have ever known.

471. ANGELIC QUALITIES. But this is not a solitary case. We can cite another that is just as rich in effort and achievement; that of a man now living, the cashier of a great bank, the president of several organizations, and the leading spirit in his church. We knew him when he was young, and we know him now, although separated through many years of active friendship because of distance. No purer man ever breathed, and he has done great good by his example and by his leadership.

Perhaps it may be true that one such man in a church will purify its membership; for these two men, living apart from each other, and shedding their influence for the benefit each of his church, held all the members to a high standard far beyond that found in many places.

This man made men of the young fellows who came carelessly into the associations where he presided. They seemed to look up to the manner of man they saw and thought it worth while to copy after that pattern. That is the best kind of warfare and the results are magnificent.

472. THE BEST EXAMPLE. Separated by nearly one thousand miles from the men to whom we have just referred, was another whom we knew for about twenty-two years, and who has been as active in his way as the others, but in a wholly different manner. He built up a great business from a humble start, and in that business carried on the work of saving men from themselves, not religiously, but morally, and in all ways that count for a better manhood. He was really the founder of scores of homes among his workmen, where purer lives were led than would otherwise have been their lot, for he encouraged industry, honesty, right motives and cleanly habits.

He gave employment to those who needed it and who wanted to work.

He helped them to save, to build and to maintain modern homes.

In all forms of contact with his fellow-beings he gave forth an influence that was most aggressive, for it went to the mark wherever it aimed.

All through his life he denied himself large financial reward in order that he might share his gains with his fellow-men, for he saw beyond

the horizon of his earthly career from the time when the hand of fortune was extended to him. He realized that wealth could not be carried over that horizon.

473. MEN AND WOMEN. But these few cases that have been cited are but a few of the many that have come to our notice.

Once it was said that all men are bad.

All men are not bad. Some are as angelic in their character as it is possible for any human being to become. We know when we meet such men. There is no deception or pretence that can cover them with a cloud that will hide their real nature. We can name more than three hundred pure, noble, sweet, angelic men, all of whom have been active in the aggressive work of this world. We have known them personally and through a term of years. Not one ever went into politics; not one was ever ultra rich; not one was ever poor after manhood was reached; and all have lived lives of the greatest blessings to others, and have been blessed themselves. We know that nature takes care of good men and women. By special design she canopies their lives with safety and success as far as it is needed, but no more.

Good men are just as abundant as good women.

The claim that woman is the gentler sex is true in all ways; but she is only about one-half of the world, and every good man is the product of a good woman.

There is no better study in the world than that which teaches you to find these people and to come within their influences. First, are they honest? That is the test. If they stand to that gauge, then find out if they are selfish; for all true men and women are eager to send forth an influence for good that will help others. They are modest as to their own merits, but bold in the battle-field of life. Find them. It will do you good to know who they are. Then try to come closer to them in every way that is devoid of selfish interests.

Such a study is worth while.

It lifts the veil that falls close to the horizon of earth, and shows you just a glance of heaven, and that is enough.

474. A FACE BEAUTIFUL. A hideous face is a most unpleasing thing to look upon.

Some human beings acquire this kind of face as they develop from childhood to maturity.

Others possess the opposite kind of countenance. The features are coined by the heart. A recent case has been noted in a leading magazine of a woman who had been teaching school for years and had grown

haggard and ugly under the strain and worry. Her thoughts had been unpleasant and the scholars who came under her influence were disliked and even hated in some cases by her; all which influences had drawn her face out of its shape and made it hideous.

She now looked upon herself and saw the change that had come over her. She knew how she had looked years before. In her desperation she happened to glance at the picture of a woman who possessed remarkable beauty, refinement and sweetness. Day after day she sat before that picture until it had entered into her very life. Then she began to think and to feel that such a woman was blessed with a better nature than most women, and she tried to live as she thought such a woman had lived.

In the course of a few months her own features became symmetrical and her mouth had lost its hard lines; the pinched lineaments about the eyes and nose had broadened, and she beheld a face somewhat like that of the picture. Her ambition was to still improve as far as it was possible for her to do so, and she persisted until her friends wondered at the change that had come over her.

These transformations cannot come about by pretence. The real must have entered into her heart. The assumed smile always settles back to the ugliness out of which it passes, and can never cover the true condition of the nature behind it.

475. CULTURED BLOSSOMS. All beautiful faces attract in proportion as they are the creations of the heart; and homely features light up in beauty when they are inspired by an angelic disposition. Mere symmetry and color have no lasting attraction. We have seen faces that please for a few minutes and then tire; and faces that repel for a few minutes and then attract. Real beauty is deeper than face and form, yet the face reflects the beauty of the heart.

Some men are devoted to the work of doing good in the world, and when they are sincere their countenances carry a light that admits of no mistake. Women, some of them old, are attractive and even fascinating in the highest degree, if their lives and sincere duties are of the kind that kindle the glow of beauty in the heart.

Thus everything that lives has its possibility of productiveness in the kingdom of flowers.

What the cultured blossom, the rose, the carnation, the lily, is to the plant world, what the glory of color is to the realm of art, that the beautiful heart is to humanity. It is the flowering of life.

To this end has all creation tended from the first rough stone to

polished onyx; from the rank weed to the rich, full rose; from the crude savage to the heart of the angel.

476. **INFANCY.** The question has often been discussed, whether or not children are all saved who die in infancy.

The child of parents who are doomed is also doomed. It is for this reason that nature has always put to death as many of its weaklings and born criminals as possible to prevent them from propagating. For the very same reason, it is the duty of man to prevent the coming into the world of children whose lives cannot be of use to themselves or others. The time will come when the hypnotized people who rule themselves will wake up to their duty; but it will take a severe punishment to arouse them.

Until the parents are forced to stop breeding slum children and tramps as well as criminals, this rank injustice will go on as it has been going on for more than a hundred thousand years.

The child is the offspring of the parent, and takes just the same average rank in nature as does the parent.

477. **CHILDREN.** While it is true that the law of average is at work, it always applies to the fit and not to the unfit; for it is nature's plan that the fit shall survive.

What the parent is, that the child will be.

The responsibility, therefore, is a solemn one that rests on the father and the mother. You who love your children, should see to it that they are given the advantage of your own life as the basis for a better life to come.

The child that is born of flexibles, that is, of parents who are neither wicked nor free, is always free until the age when volition makes the dividing line one way or the other.

Nature favors the flexibles to this extent; and, if they do not save themselves, their children at least are not lost if they die in their youth.

The children born of doomed parents never have any hope whatever, and hence comes the demand of nature that such parents shall not propagate. The children born of the flexibles are safe until they themselves throw away their own freedom.

The children born of the free are, as a rule, free until such time as they are able to decide for themselves, with the probability that they never are lost. We know of no such case. But it must not be assumed that clergymen are free; they are only flexibles except in rare cases. There is so much insincerity in the ministry that clergymen have no secure hold on eternity. When they preach as they are taught to

preach by the good book, then they will become safe. Now they are after the congregation with the dollars, and, although they deny this fact, their faces tell the truth that their lips conceal.

478. PARENTS AND CHILDREN. These teachings should not be regarded as laying down laws that are made for the purpose of this study. We make no laws whatever. It is our duty to state them and to interpret their meaning.

Nature, for the reasons stated many times in the preceding lessons, has set up the law of average, with her process of eliminating the lost and depending on the better portion of each generation to raise the standard of the race. She cuts off all weaklings of mind, body and morals. Her methods are well known, and any one who can read at all is able to see for himself how she proceeds.

It would be folly to make a plan that gave safety to the product of doomed parents just because the product consisted of helpless and innocent children, when it is a well-known physiological fact that the sins of one generation against mind and body are visited on the generations that follow, and this law has been in force for many thousands of years. It does not seem right, but it is a provable fact.

Like parent, like child, is the rule.

479. LAWS AND CODES. Out from the battle of the past, life is entering into its flower today. Moral goodness is not all that is needed to make men and women free. Religion is only an expression of the inner desires for a code by which to carry on the plan of thought along the ethical department of existence.

Morality has to be whipped into some people; and religion has to be scared in. A man who is free has need of neither, and yet he naturally drifts towards both.

As criminal laws are made for criminals, so moral laws are made for weaklings, and religious laws are made for the tempted and tried. All have their place in the plan of nature.

In every true heart there is much of the angel, and some of the evil. The proportion changes both ways; upward to the ranks of the free, it finds no inherent evil; and downward to the ranks of the doomed it finds no inherent good.

Mistakes and affiliations bring out semblances of things that do not in fact exist.

480. YOUR DUTY. Your duty is clear.

You may not like the word doomed; nor do we; but we are not the

maker of nature, and all we can do is to speak of things as we find them.

You may not think that man or woman is angelic; but that term is taken merely for convenience, as one that carries a meaning opposite to wicked is sought. The belief in a personal devil is not sustained today; but the devil character is well established, and is all to promnent in the world. There may perhaps be no angel in fact, but the angel nature is well established, and is present everywhere in this life.

Just as the advance of the flower out of the weeds has a purpose, just as the increase of beauty all over the earth is part of a plan, so is the unfolding of the angelic quality in the human heart a fulfilment of the first design of creation.

You owe yourself a duty that is clear. First, ascertain what you are. As a great man once advised, take an account of stock of yourself. Then adjust your own character to that of others.

If you count on safety in church membership, you will be mistaken when you reach the final rendering of judgment, for there is nothing specially angelic in belonging to the church unless your life is of the standard that is required there; and very few persons live up to that demand. Yet some are stupid enough to believe that, once their names are on the roll, they are ticketed for heaven. "Earth to earth, ashes to ashes," is the unwritten inscription that nature will spread over their mounds.

If you depend on moral living, you may be mistaken.

What is wanted is the aggressive man and woman; one who is willing and ready to fight for the principles that have been set forth in these lessons. That gives certainty of passage to heaven.

That is the true angel.

IN THE REALM OF THOUGHT

THE THIRTEENTH REALM

LESSONS 481-520

481. DIVERSE THOUGHT. While Thought is universal, it is also diverse. That is, it takes every possible shape and condition and enters into every possible place and form of existence.

But there is a much more important function of Thought than has yet been discussed in this work, and one that carries in its activities the story of purpose.

It tells us what we are, why we are here, and what awaits us; and in that way we are to find a solution of what is ahead.

482. SPAN OF TIME. It has been supposed by many thinkers who think with the mind only, that Thought was merely the embodiment of a set of blind laws in creation.

If it can be shown that Thought is a worker, a designer, a planner, an architect, a creator of big and little processes for the development and maintenance of life, then it must be admitted that it is something more than the result of accidental creation.

We will not now stop to repeat what has been thoroughly stated, that matter is Thought, and that Thought is matter; nor to refer to the well-known fact that the solid rock hidden in the deepest recesses of the earth, is made up of Thought which is at work on its structure preparing it for a duty that lies ahead.

These are accepted facts today.

It is in the activities on a large and varied scale that we must take our investigation now and see what Thought has been doing and is doing daily for the race.

Imagine, if you will, that a span of time existed from about one hundred million years B.C. to the year 1926 A.D.

In that span the whole future was fully outlined and held up to view.

The wonderful fact is the power of Thought to see ahead.

We have not figures enough to express the length of time that it can look into the future; nor the plans it is able to make, and the patience with which it waits for the unfolding of those plans.

But in doing these things, it makes us see the meaning of life and the destiny that is ahead.

483. LOOKING AHEAD. In the year 100,000,000 B.C. the needs of the year 1926 A.D. were full realized.

In the beginning of the physical history of the earth, after it had been given its shape and had cooled down enough to become fit for vegetation, Thought began to lay plans for the year 1926.

In the earth's surface it put all kinds of rock. This was done by the methods employed to hold together the particles that composed the rock. Thy could have made mud just as well, but it would not then have been as useful. So much of the surface of the earth was rock, that less than one one-thousandth of the whole was anything else; nine hundred and ninety-nine parts in every one thousand were the hard, useful substance of a firm surface, which floated over a boiling, seething mass of uncooled material.

The remarkable fact is that Thought could look ahead one hundred million years and see the needs of a people whose whole existence was hardly a second of time compared with the entire duration of this planet.

484. VARIETIES OF ROCK. That rock was made of all varieties, and suited all kinds of usefulness. Blind laws would have not made rock, except by accident; and having made it, would not have given it so many variations. Some of it was to serve for the rougher use of roadmaking. Even then, so many million years ago, the roads on the surface of this globe were thought out and their material was ordered. The rock was to be hard enough to endure the test of travel with heavy vehicles.

Thought had other uses in mind and made other kinds of rock that would serve in the erection of buildings. So this was laid away in the earth, but not too far from the surface; for, if sunk deeply, man could not find it. Much better to elevate it in mountains so that man could slide slide it down with the least trouble, and obtain control of it. All the upheavals of the surface of the earth were done purposely and for the

advantage of man; and this advantage is great in many ways.

It is wonderful that these things were done at all; but most amazing that they should have been thought out and decided upon in that remote distance of time so long before there would be any signs of man coming on the earth. Just think what mood Thought must have been in when looking so far ahead.

485. MUD AND STONE. With rock in abundance and in great variety, most of which was thrown up on elevations or hills and mountains, so that it would not escape the vision of man, the next step was to make the future material for the buildings that would be needed when man arrived at the highest stage of civilization.

Rough rocks makes rough structures. Mud makes adobe houses. Fine rock makes fine palaces, and marble as well as other costly stone is useful in the most advanced era of progress. Thought, therefore, saw not only that man would come on the earth many millions of years after the plans were laid, but intended that man should rise to the very pinnacle of civilization. The proofs of this far-seeing power of Thought are not only many, but their combined evidence makes a total of testimony so overwhelming that it becomes self-evident at the merest glance.

The aim then was an advanced state of progress; and this purpose was in mind when the earth was a bald rock.

Let us see what proofs can be looked into as a means of study.

486. GRANITE. There must be great monuments and giant buildings as man became a builder of powerful architecture, and granite was combined of three or more parts, giving beauty in the form of strength. This was laid away in the crust of the earth about the year 100,000,000 B.C. Later on it was upheaved so that it might be easily quarried. There is not the slightest doubt that structures like the Washington Monument and the great public buildings were foreseen in that bald era.

But strength was not everything.

There must be beauty, and white is rich in effect; so marble was laid away later on, and it was given the quality of taking a high polish on its surface. Mud-stones, conglomerates and dirty brown rock could have exhausted the limits of a careless, non-thinking agency of nature; but Thought intended that beauty should rise up out of the chaos of matter, and that even the plain, practical, hard substance of which the earth was built should possess some of the nature of the flowering plant. Beauty blossomed even in the hard rock.

The chaste marble, highly polished, is the emblem of purity and stands

today as the gift of a power that planned its coming, even before the old earth had cooled.

487. ONYX. But the rose of white is not the whole promise of nature.

Color and a still higher effect for beauty were in the mind of Thought, and the many varieties of onyx bloomed like the garden of the earth; but they did not come into their own until man made them show the quality that was in them.

There are many colors and effects now obtainable under the labor of art, some rare and costly, and some abundant and full of opulence of nature.

Thought foresaw that man would turn his skill to a purer civilization, and so gave him the alabaster and opalescent and translucent stones; none of which came by mere accident. They were thought out and planned for the very uses to which they have been put.

Had man not come on earth, all these gifts would have been wasted; and nature never wastes anything. Therefore, man was in the mind of Thought 100,000,000 years ago, when these many forms of beauty were created and laid away for his coming.

Had these varieties of stone not been made, man would have been seriously checked in his development.

They were needed for him, and he was needed for them.

Can anything more perfect in the planning and development be found in all human existence? The gifts were all prepared and laid away; and then came that awful gulf of time before the donee should appear to receive them. It is remarkable, wonderful, amazing!

488. GLASS. Rock has other uses than the walls of buildings, the bed of roads, the pile of monumental blocks, or the statuary of art.

Nothing can exceed in ingenuity the grinding process of water whereby rock is reduced to sharp sand, and the sand is made into transparent sheets known as glass. That is one of the extraordinary feats of nature; for she knew millions of years before man would come on earth that, when he came, the winds would blow about his head and the storms would beat over him; that he would have eyes and must see out of doors, through the openings of the ways of his home; so window glass was prepared in embryo at the very beginning.

For the glass, another substance was made and put away till man might come and use it; and the mirror was in the mind of Thought even then; so man could see himself and attend to the duties of refinement.

The aim was always at the goal of a lofty civilization; for the savage makes no use of these great gifts.

Sand also was made for building purposes, and this fact was in mind at the start.

489. CEMENT. As nature has made the crust of the earth of almost solid stone, she proceeded to break it up, and every kind of volcanic eruption and earthquake was called into requisition for this purpose.

Had it remained as one mass, man could never have secured a foothold here. Had the rock been ground into sand, and nothing else remained, there would have been little use for the advent of humanity. Had all the earth been a mud-ball, which could easily have happened, man would have been a wading animal of the lowest grade, with no hope for progress. Exactly what was needed was provided, and the supreme wisdom of Thought has been manifested all along the line of development.

The bulk of the earth is still rock, and this is needed.

Yet man is given some unusual advantages in this condition. One of these is the fact that he has learned to grind certain kinds of rocks into a fine powder, which, when mixed with water, will go back again to a rock stronger and more durable than it was in the beginning. This is used under the name of cement, and occupies a place of undoubted value in all constructive operations in an age of highest civilization.

Without cement much of our progress today would be checked.

Mortar is made of sand ground from rock by nature, and of lime ground by man; and it is useful in the highest degree.

Lime has uses for enriching and sweetening the soil, this was known at the time when it was prepared by Thought for the use of man, although many millions of years must elapse before it could be employed for that purpose. All these things must be made long in advance of their use.

Time and place fit into each other.

490. TIMING EVENTS. One of the most stupendous evidences of the power of Thought is its timing of all things for the coming of man on earth. Not merely one or two things, or a dozen, were ready for him when he arrived, but everything was complete.

It is known by studying geology that some conditions required a hundred million years, some half that time, some a few millions, some not more than a million, some a few hundred thousand years, and some only a portion of that time, in order to come into a state of fitness for the use of man; yet each and every one of these many complex condi-

tions were timed so that *all would be ready at one and the same period,* and man would lack nothing.

No human being is able to adjust even the simplest things of life for the coming on of a future event, to such a nicety as that.

It is like preparing a great feast that will require several hours for the eating, and all its courses must be freshly cooked as they are brought to the tables; some going into the oven at one time, and some at another. Or it is like the building of a massive temple that will be years in construction; all the parts of which must be made in distant places and delivered when needed, so that none will be lacking and there shall be no delay.

491. PERIOD OF FRUITION. Thought made a world instead of a temple, and in its crucibles it placed all the parts at the time when they should be started in their course of development, and all were ready when man appeared.

The difficulty of this feat can be seen when you compare a hundred million years with six thousand years. Man has been here only sixty centuries, and has not much longer to remain as a living race, for the climax is near at hand. There is every indication that humanity will pass out of existence on this globe in a thousand years more, and the end may come much sooner. There are reasons to believe that another century will bring the climax.

In the use of the word man we do not include the prehistoric race, nor savages, but the man of civilization, for whom this world was created. It is not yet quite six thousand years since he appeared, and the evidences are within the grasp on this point. One or two more centuries will round out that period.

Now find out how many times six thousand years will go into one hundred million years, and you have the period of preparation compared with the period of fruition. Make a mark that is 17,000 inches long and let that indicate the length of time in which this world was being built; then make at the end of that a mark only one inch long, and you have the six thousand years of duration of the age of man's occupancy of the globe.

All things in nature come into flower, and earth is one of them.

For every rough thing that has been brought to this world, there waits a flower in its bosom that will eventually break into life. The harshest of all creations was the first race of humanity; and we have seen the angel quality rise out of that debased beginning.

492. HEAT AND FIRE. Not only in timing the coming on of all things for the use of man was nature wonderful, but her schemes,

as given to her by the great Universal Thought, were most ingenious and even marvelous.

We have seen what she has done in the making of rock, of sand, of glass, of cement, of mortar, of lime, of solid stone, and of polished marble and onyx, and now we have not entered on the threshold of her works. It was hardly a beginning of her inventions.

Thought knew that man would require heat, and that times would come when he would be too engrossed working out the problems of destiny to cut his own firewood, so this was made of all degrees of hardness; some soft and light for beginning the fires, and some hard and tough for keeping the hearthstone warm many hours.

In the tree growth of this earth there are thousands of kinds, and every conceivable variation is found, suited to all the needs of the most fastidious beneficiary of these gifts.

Fire was an invention of Thought. It was made an agency that would disintegrate and purify food and enable humanity to do the needed cooking of meats and cereals. To this end wood was given as a fuel.

493. THE COAL BEDS. But Thought looked afar in the coming on of time, and saw that the busiest men would not have opportunity to cut even the hardest of wood for fires, and so this wood was turned into stone in the earth, requiring several hundred thousand years to bring on the hardness of coal. This was no accidental happening of nature; it was the deliberate planning of Thought. Men who go down in the mines, and the owners of those mines should reverently lift the hat to the bounty of this great giver of good things, and let the thoughts revert back to that first era of the coal fields before they were laid down and before the heat and pressure that was to come upon them had been made ready. There in the lap of the old forests, amid the wildest of surroundings, while life was noisy and crude above and around, Thought began its creation of the fuel that civilization has learned to depend upon, and it passed through the silence of the grave that was made for its reception, there to lie until man resurrected it in the age when his brief stay should transpire on this globe.

And many kinds of coal were so made.

Some were hard, some soft, some cannel, some for crucibles, some for other purposes; and all for man.

How can the grasping money-maker take these gifts out of the earth and not look upward to the maker and giver of them?

494. FORESTS. We who dwell in this era on this planet seem to think that whatever is, has come about without care, without

thought, without preparation, and in haphazard fashion. Credit is never given to the power that passed through millions of years in working out the problems that we snatch from mother earth without even a throb of thankfulness. This feeling of disregard for nature's bounty is wrong and is irreverant.

With wanton wastefulness, humanity is robbing the world of the wealth of coal that was buried in its surface; and the time can be estimated when all those resources will be gone. It is not a far-off time, but comparatively close.

Let us assume that you were left by your father a small fortune, say about fifty thousand dollars in all, and that the income is three thousand dollars per year. Of this amount you spend ten thousand dollars annually. Can you now make an estimate of the time when that fortune will have been spent? You probably have forty years ahead of you. You are using all your income and part of the principal each year.

The coal beds of the world are all known, or can be judged of by what knowledge is at hand.

The inroads made upon the supply are increasing every year, in one year alone having doubled; and this increase will be maintained to the end.

The forests are being used faster than they can renew themselves, and attempts to replenish them are met by devastating forest fires every year. One year of relaxation in guarding them may set back the work of a lifetime of renewal.

With the passing of the forests, the nitrogen that is made in the air will be so far diminished that the race will be unable to feed itself from the earth, and this end is not far away from the present time.

495. THE CLIMAX. We are not discussing things that may happen; but things that are occuring before our very eyes.

The future is not hard to decipher when figures like those that you applied to your income are invoked for the purpose of estimating the length of time when fuel and food will remain on earth.

Then contemplate the fact that all this fuel and food have been secured in the climax of the past century. Prior to a hundred years ago, the coal mines had hardly been entered, and now they are being depleted rapidly, with an annual loss of millions upon millions of tons. Prior to a hundred years ago, virgin forests stood upon this earth, and now they are gone. In fact the fuel and wood have been removed for the most part in the last thirty years.

The climax has come upon us suddenly.

Man hopes to find his heat in electricity; but that power can be gen-

erated only by the use of power, either from fuel or from waterfalls. The latter are available only in restricted zones.

Then he will look to the sun, as he stands on the barren ground from beneath which all the fuel has been removed, and he will ask himself if that orb of light will not supply him with heat. If it was made for the purpose of taking the place of fuel, why were the coal beds and the forests created?

When fuel no longer exists in any form, then the mills of the gods will shut down, and man will be gone.

496. FUTURE-READING. The future seems easy to read when the evidence is so conclusive as that which is presented by nature herself.

But let us see what other means Thought employed for making the coming of man useful and progressive.

Not only is stone needed in building operations, but wood plays a very important part. There are some buildings that must have weight and solidity, and the hard woods provide these qualities. There are some portions that require strength and lightness, and these qualities were thought out millions of years ago, merely for this short span of life in the race. Then there must be textile strength, and supporting power, and these requisites appear in certain woods. Beauty was asked for in the sleeping brain of humanity, and many fancy colors and variations were given to some of the woods.

To enhance the beauty and add to the glory of the product for embellishing palaces and mansions, a fine surface was given to some woods so that they might vie with stone and take a high polish.

All these things were born in the mind of Thought more than a hundred million years ago, and were made solely for the coming of man on this globe.

497. UTENSILS. Thought knew that when man came he would need some utensils.

Nothing was forgotten.

While many receptacles could be built of wood, and are today, most of them needed to be fireproof, and so clays were laid by in the ground, and an intimation was given to man to dig them out and to mold them into dishes of all kinds. This he did, and has done down to this moment.

After clays had shown their value, finer kinds were found for the making of chinaware, and beautiful dishes; these being the blossoming of nature in the impulse that lives in all things. Cut glass was made by

skilled hands, and ornamental works abounded. Beauty grew from the cold clay and the loose sand.

What was placed in the ground and laid away till time was ripe, was planned by Universal Thought; but it required the thought in the brain of man to know the meaning of these gifts and how to use them.

Thus we can see all along the ages the fitting of thought into Thought; one was made out of the other, and the other was made for its counterpart and offspring.

498. CONVERGING FORCES. These lessons show that everywhere the power of creation and the power of man are two converging forces.

No grander thought was ever found in life.

Nothing can equal in importance and promise to the race the vital value of this fact.

Here are materials hidden away in the surface of the earth a hundred million years ago. Here is man just recently come on the earth. Universal Thought, the creator of the whole sky and all the worlds that swim in its sea of light, planned those materials, and even took them from its own body and made them wonderfully useful for the comfort and convenience to man. Then after all this waiting, after all this silence, humanity came in due time as decreed, and the thought that dwelt in the human brain matched itself into the Thought that made both man and matter, and the designed power of creation was called forth in due time to its realm of usefulness.

Creation and humanity run together on two roads that seek a common centre; and harmony of life follows.

499. MINERALS. Wherever materials have been laid away in the earth, they are the offspring of Thought, for the planning and the intended purposes are in them so plainly that no mistake can be made in the estimation of them.

At the same time, wherever materials have been laid away in the earth, they have been charged with a meaning that the thought of man alone is to solve. This, too, is plainly self-evident.

Man unfolds the hidden wealth, and opens the pages of the book of knowledge.

All the minerals serve a purpose that is of the highest importance. To enumerate them and their channels of usefulness would require more than a volume. But each mineral has its designed place in the plan of civilization, and a unique value attaches to one and all.

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500. IRON. In the making of iron out of the same material that the rest of the earth was made of, Thought executed a happy idea. This metal serves in the construction of many utensils, some of them indispensable in cooking. Had nature been careless, iron might have had the same character as ice, or mud; but Thought knew that, after the lapse of a great span of time, man would need metals, and one must be strong enough to take the burden of nearly all kinds of use, and yet common and abundant the world over.

What rock is to the building operations of road and house, what wood is to the home and the architecture of humanity, iron is to the heavier construction of railroads, bridges, machinery and great enterprises of the world. Without it, ninety per cent. of all the chief undertakings of our times would have to be eliminated.

Iron was thought out and planned at the very beginning of the earth's development, and long before any life started on this ball. It was then known that iron would be needed, and the very uses to which it is put were fully understood.

Your stoves and furnaces could hardly exist without iron; and so the fuel, wood, or coal would count for naught. Look back, if you will, to that formative era, and try to see Thought making its estimates of the manner in which coal and wood could be burned; and you will see the necessity of iron facing nature even then.

501. USES OF IRON. How many fires could you build in your home without iron or some metal that will take its place?

How many utensils are made of iron? Some are of wood, some are of crockery, some are of earthenware, some are of china, and some are of metals; but the strong ones are of iron. All these materials were created solely for the purposes to which they are put, and they were designed and made ready for man's use.

Thought planned the engines, and stored away in its secret chamber the process whereby iron might be converted into steel; and the result is the multiform and complex machinery of this age of progress. The rails on which engines might run and pull trains after them, must be made of iron. Nothing else will suffice. Thus this great mark of a highly advanced civilization is dependent on the power of Thought to have this metal in readiness so that the age of man and the age of iron would concur.

It took millions of years for Thought to make iron.

Had that time not fully expired before man came on earth, or had he arrived when iron was yet in its formative state, he would have been *out of place*, and civilization out of tune.

502. LIMITATIONS. The vast inventive powers of man have been expended in the development of machinery, and this requires iron, and its other form, steel, in great quantities; and these quantities are in the earth today. Like the resources of coal and wood, it is possible to sit down and figure out the known supply of iron ore, and how long it will remain, assuming that its use will increase year after year as it has done recently.

Thus we see the end eventually of this necessary metal.

If there should come a time when the race can get along without wood or coal, it would not be able to carry on the first operations of civilization without iron. But these three classes of wealth will go all about the same time. Their uses are so inter-related that one will always attend the other.

The conclusion is that the age of this race on this earth is limited to about another century. But there are other reasons for so believing. The seed has been long in the soil, and the fruition is always short in point of time. Still other reasons will tell us, as we proceed, that humanity has about reached its climax. We are not teaching any religious claims on this subject; but are merely following out the facts that are self-evident along scientific lines.

503. WAR AND IRON. War depends on iron.

War has always been with us, and will remain till the race itself leaves this scene.

But the quickest way to bring peace universal would be to melt up all the iron that exists in the world and sink it in mid-ocean.

Without this metal there could be no gunboats, no ironclads, no dreadnaughts, no guns, no cannon, no sabres, no bayonets, no effective shot or ball to be delivered against the enemy, and peace would follow.

Nature taught man to use iron for fighting before he used it for utensils, which shows that she inculcates the fighting spirit.

All grand buildings, and those that are fireproof, depend on the use of this metal for beams and framework. By this means a small world of activities may be enclosed under one roof, and so given concentration of attention which is intensive life.

Apart from the instances cited, there are almost countless other cases in which iron is useful. The great fact stands that it is necessary for the age in which we live, and its demand is steadily increasing. Consumption of it will double in a year, and again double in another year, until soon the supply will be exhausted.

The result of this depletion of the most important metal of the world can now be foretold. Think it out, if you can.

504. OTHER METALS. There are other useful metals. Tin is rare, but its use is not so great as that of iron.

Being scarce, man is taught economy. But it serves a purpose quite apart from that of iron, and yet is combined with it in some things. A roof of iron might not last long; but one of good tin is well-nigh indestructible from the weather; yet, owing to its rarity, only the thinnest coating of tin is used over iron, and the combination goes under the name of tin.

Brass has great usefulness, but apart from tin and iron.

Coming from copper, and being changed into a new character by the addition of tin or zinc, it is found to be very valuable for purposes that cannot be reached by any other metal or substance.

By a slight change in the composition bronze is made, and gives us the bell tones that call the people to church, to fires, or to funerals. This quality dwelt in the mind of Thought from the start.

Copper has great usefulness in conducting electricity, and shows a character that is wanting in iron and other metals.

505. TRANSPORTATION. We will not refer here to the laws that underlie the structure of matter, as they have been amply described in preceding lessons and are the first great steps taken by Thought as a creative force.

All materials that can be employed by man were laid away in the earth at the beginning of its era as a world. We have seen that Thought spanned that great lapse of time as a rainbow spans the earth and sky when the mists shine in the face of the sun; reaching from the period of designing to the period of use.

But materials were not enough. There must be means of transportation, and Thought gave power to the most common of the surface conditions which is known as water. This water was used, as many things created by nature are employed, for many purposes. When it is cold, it becomes ice, and over its surface man and animal may pass and carry their merchandise. This condition came about by no accident. It was a masterpiece of Thought.

506. WATER. Water when not frozen becomes the medium of carriage of all the vessels of the world, and continents can be reached by the giants of the ocean through its flowing body. On its bosom the wealth of nations has been transported and the inhabitants of the earth have passed to and fro.

Aside from its usefulness as a medium of carriage, it is the great dumping vault of the impurities of all lands. Ever since life dwelt on

the globe, its waste and foul matter has flowed to the sea, there to be lost. Man plans to carry the sewage of the cities to some place of deposit; and, failing in this, he burns it on the plains far away from the nostrils of his fellow beings; but nature empties it into the oceans and there it is lost beyond recall, except that, in some future renovating of the earth, it might again become fertile soil.

507. OCEAN LIFE. The life of the waters is created in order that it may convert foul and decayed poisons to a normal condition of safety. This life serves a purpose so extensive that we cannot understand its meaning unless we give it profound study.

Nature has always depended on life to eat life, and on forms of existence to devour the effete matter of life that could not be disposed of in any other way.

The great and little fish of the seas, and the mud species that cling to the bottom, as well as the plants of every kind pertaining to water existence, all help make human life on earth secure; and it takes a vast realm of deposit to handle such matter.

There can be no doubt that the shape of the seas, and their size, as well as the shape and extent of the continents, were all the result of deeply planned schemes thought out at the beginning of this world's history, even when it was a molten ball in the sky.

508. MANY PROOFS. Conditions such as we find here were not made in a day, nor in an age. They required millions of years for their development.

It is a wonderful power that can see the little details of a world so vast as this, and construct them in the mind so long before they could be used.

One or two things might come about by accident; but the eternal flow of purpose, never ceasing and coming out of a source so boundless in its power, cannot be charged to any accident. Everything has drifted man's way, and nothing has been lacking to give a wealth of accessories to his operations. There are hundreds and thousands of proofs that we have not time to enumerate that show the fixed intention of making this world for humanity.

509. CAUSE AND EFFECT. Some persons answer these proofs by saying that man was adapted to the conditions that already existed, and he is a creature of those conditions. That is saying the same thing backwards.

Either way it is stated, the fact remains that conditions were created

for man, or man was created by conditions; and, back of this creation, there has always been the power to produce it either way.

Evolutionists claim that man has come up out of these conditions; but that claim implies that the conditions must have been created; and a power that is able to make this world and all the things in it, is able to make more than man. If evolution is true, then everything set forth in these lessons is true; for they fit into any claim that can be honestly founded on fact. If evolution is not true, then these lessons and the laws and facts set forth are certainly true, for they show things that exist and laws that are at work; and that is all we can seek to know. Facts and laws cover the whole ground. Everything else is a difference of terms and names.

We are willing to admit either view of the question as to the order of development, as the results are the same.

510. ALUMINUM AND NICKEL. While we do not care which preceded the other, the thought of the conditions out of which humanity might appear, of the thought of man for whom these conditions were necessary, as the results will be the same in either case, every fact and every law show conclusively that man was first decreed and all else was made for him.

Take, for instance, our lessons on the minerals and the metals, and note the prevailing purpose to provide those for man's use; yet there is not one of those minerals or metals that could have exercised any influence in the coming of man. He was not adjusted to them, for he had nothing to do with them until he decided to use them. They were necessary for the highest development of civilization, and that work was given him to perform.

There are many proofs of deep and perfect operation of thought in such metals as nickel and aluminum. They had nothing to do with the development of man, yet they serve him in the highest degree. Nickel holds back for a long time the rust and change of metallic surfaces, and clothes other substances with native brightness that even gold will not retain.

Aluminum has its special uses as well.

Yet man had been in the world thousands of years and had almost reached the zenith of civilization before either nickel or aluminum began to be used. He could have got along without them, but they are so valuable in their adaptation to his needs that they help him in many ways.

The same facts are true of mercury, platinum and other metals that have a special use.

511. GOLD. As the earth blossoms into flowers from its sombre clay, and as all things that exist have the bloom of beauty in their seed, so metals, like stones, have their richness in some of their number.

Gold is valuable because it is beautiful, and because it possesses traits that are not found in any other metal.

Because of its use in ornaments, and for producing fine effects in architecture and furnishings, it has always taken high rank among the metals. Scarcity often determines value; but demand and quality have their influence. Because of its balance between the extremes in all ways, gold is the basis of money, and serves a useful career in that way.

It is a triumph of Thought that gold should have been created.

In its many characteristics it displays a purpose that was carefully planned and executed. Yet millions of years passed while it was forming, and it was ready for man when he came on earth. It did not lead in any way to his development, but is his slave.

512. SILVER. Silver is a cheaper metal than gold and has some of its traits, but is not of the same value, even if its abundance were the same.

There is about as much relative quantity of silver in the world as there is gold when the difference in value during the centuries is considered.

For beautiful effects and for substantial use, silver has its place, and this is side by side with the uses of gold, each in its own way. These characteristics were planned and brought into actual conditions by Thought.

513. ALL IS GOOD. We have seen that the minerals and the metals are varied in countless ways, and yet there is not one of them that has not some special use and value for man. If they were the result of accident, then it would be fair to assume that one at least would have proved useless; for the products of a blind law must be blind, and this means that some might accidentally serve, while the great majority woud be wholly worthless.

But, strange to say, every ounce of earth, every ounce of matter, every ounce of minerals, and every ounce of metals, is of such a character that it will prove useful to man. While there are more than he needs, this excess is merely a matter of quantity and generous supply; but there are not more kinds or varieties than he needs. He has use for them all. This one fact alone proves conclusively that all the earth and its contents were made for man, and not he for them.

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But he was made to use them.

The Thought that created them has reached forward through all these vast seas of time to find its counterpart in the thought that all develops their usefulness.

Here we touch the sublime phase of life.

514. JEWELS. Whichever way we turn, we see the same Thought at work, and find the products of its creative genius.

The same atoms that make the rock brittle and the metal strong are able to enter by different arrangement into the construction of effects that are designed solely for beauty.

Nothing is in vain.

How many gems and jewels and precious stones are there in the world, in the way of variety?

Why that excess of rich coloring, of refraction, of glittering lights, of pleasing power, when they serve no useful purpose unless beauty is useful?

What can you do with a diamond? What with a ruby? It offers no food to the body, and no knowledge to the mind, yet it arouses the finer feelings in man and woman, and in that way it carries its meaning which was given it by Universal Thought.

515. BLIND LAWS. The earth could have been made all mud, and probably would have been so constructed had not an intelligent Thought seen the necessity of useful variety. Or it might have been made all rock, and so have thwarted all effort to employ it for any purpose, and probably might have been so made had not Thought looked into the future and directed the unfolding of the material that was locked in the surface of this globe.

The wonderful fact is that, out of the chaos of matter in the beginning, order came, and with it an endless procession of useful wealth conceived and produced with a consummate skill that makes the grandest achievements of man blush with humility.

There is not a worthless thing on this planet.

All that exists in life or out of life has its place and part in the drama of earth. When the rich fruit has been borne and the value extracted, all that remains will fall back into place and serve over again.

516. FIBRES. In the making of fabrics and of matter that has textile strength, Thought has again triumphed.

Could the thread-bearing plants, and the wool-making sheep have happened by accident?

There are some forms of vegetation that are of no value except in the making of thread and twine.

Rope and string are needed by man, and these are secured by the painstaking care of Thought. Had the material been brittle, it would not have been useful. Strength to resist a strong pull was required and was provided. There are all manner of threads and all manner of ropes, from the fine to the coarse. These were given the race by the planning of Thought at a time when the foundation must be laid for such effects, so that they would be ready when humanity came on earth.

517. FABRICS. In all parts of the world, there are fibre-plants that yield the long thread necessary for weaving into cloth. This was provided by careful planning and not by accident.

Cotton plants have very little use, and in fact would not be cultivated, except primarily for their fibre. The by-products from the seed are incidental only; and, were they all the plant gave, it would long ago have been abandoned.

Flax plants yield linen; and what is true of the cotton plant is also true of the flax. Its wonderful thread-fibre is the one great reason of its culture.

The silkworm is the gift of nature to man for the finer garments. From the coarse hemp to the linen and the silk is a long way in value and beauty; but, no matter where we turn, the story always culminates in beauty. The diamond and the ruby were the climax of the mineral world, and silk and linen are the climax of the little world of fibre-plants.

It is a grand thought to know that the highest ideals of life and matter are always at the goal of beauty.

518. CULMINATIONS. Plants yield their flowers, sounds culminate in sweet music, colors grow to art, the woods reach upward to the highly polished maple, cherry and mahogany, the building stones rise to marble and onyx, metals produce their gold and silver, minerals give us the diamond and ruby, fabrics are glorified in linen and silk, and man must have his climacteric quality in that angelic nature that has already been described.

Everywhere we see the fruition of Universal Thought in the climax of rich beauty. Let this fact be kept in mind, for it will carry us onward to a succeeding Realm of studies of the highest importance.

519. THE AIR. The very air over our heads is provided with varied uses for the good of man. Of course, we know that it is used

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for breathing purposes, but that is hardly the beginning of its value. It blows our ships across the seas; and water, no matter how expansive, would be of no avail unless a propelling power was given the craft that sailed the oceans before the invention of the engine.

The air makes our storms, without which there could be no rain, nor snow, nor relief from monotony. All the currents from all the points of the compass are useful each in its time and turn. Air is also a power to move mills as well as ships, and supplied a power in advance of modern invention that must have been required all along the ages.

The play of gravity in the air is a wonderful device of Thought. It gives us the different clouds, the different realms of heat and cold, the impetus to motion in the winds, and the effects that aid life in every way. It draws up the vapors from the streams and bodies of water, condenses them into clouds, and sends them over the land in showers and rains for which all good deacons pray in time of drouth.

These are some of the offices of the enveloping atmosphere that forms a cover around this globe.

The care with which human life is guarded may be seen in the cushion-like effect of the air, when meteors bound into it from their crazy flights through space. If they could strike helpless man on the head, he would be doomed physically; but they are stayed by the air, which burns them into a thin gas, and then lets them proceed as best they may. Thus the atmosphere polices the planet.

520. THE ANSWER. You who take treasure from the crust of the earth, you who get the gold that lies there in tantalizing scarcity, you who mine its silver and precious metals, you who rob it of billions of tons of iron, copper and lead every year, you who cut down the forests or extract the coal from the beds where they were deposited a vast time ago, do you never stop and think of the methods by which all this wealth came to a place there?

You take it away as if it belonged to you.

It is the property of all humanity, and ownership is never possible under the law of nature, no matter what man decrees, when the planned and executed work of creation is the stake. Did that all-powerful, omniscient Thought make all this wealth for your aggrandizement and not for the free uses of humanity?

Perhaps you have a son who is going out to apprenticeship during his minority, and who will come back to you when he is of age. You count the years that must elapse ere he returns. But from the moment he passes over the threshold of your door and his form is lost to you, you begin to plan for his reception. One thing after another is thought

of, and you set about doing it. He is fond of trees, and you plant a number that will please him, and they will be in fruit when he comes back. He enjoys gardens and various beauties of nature that your willing hands will bring into reality for his sake. Year after year the work goes on, and when the day of his majority brings him again to your door, there is nothing lacking to make him happy.

He sees the plants and the trees, and the varied beauties about him, and he asks how came they? Suppose a neighbor were to step in and say that they came of themselves, they just grew, and that is all there was of it; would you permit that lie to go unchallenged?

So when the Creator has made for man all this wealth of earth, all this exceedingly abundant material for his use and enjoyment, shall any one be permitted to say that these things were not thought out and planned, but that they came of themselves?

The facts cry out in tones of thunder and command that the truth be spoken; the whole truth, and nothing but the truth.

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IN THE REALM OF SPECIAL DESIGN

THE FOURTEENTH REALM

LESSONS 521-560

521. TWO CLASSES. Special design is the interest that the creative power takes in man as a race, and in the individual as a personal being.

There are, therefore, two classes of special design. The first of these passes by an easy stage from the Realm of Thought into this part of our study.

The former deals with the works of nature as a whole in preparing the way for man's arrival, and in giving him the means on which to thrive while here. It includes all the wealth, all the material, and all the operations that are clearly created for him solely and not for the general welfare of all kinds of life and matter. By referring to the lessons of the Realm just closed, you will note that the things that carried proofs of thought in them were for man's exclusive use.

522. THE FIRST FOOD. But there are other evidences that show the presence of the power of Thought in a more specific way as affecting the safety and the care of man both as a race and as an individual.

As man is made from the earth, and as he must grow up on what he eats, it was essential that he be given food in such a manner as would not make the struggle too severe for his endurance.

To this end, he is allowed to thrive on meat, fruits, grains and grasses. His meat he found waiting for him in the form of fish, fowl and beasts. His cereals he found in the form of wheat, than which there is nothing better in the world. His fruit was ready to be plucked. As

grasses contain albumen, the direct food of all animal life, there were many centuries when men ate this kind of food. They eat it now in the form of greens, lettuce and similar leaves.

Wheat contains almost the entire needs of the body, and was the first and probably the only grain waiting for man. There is meaning in this fact. Other grains have been developed since; but the nature of man's body must have been known for ages before he appeared on earth, as the only grain then and now that contains all he needs is and was the wheat. This is remarkable. It shows special design toward the human race.

523. VALUE OF FIRST FOOD. That first grain has always been the food of civilization.

It seems strange that it should have been preference at the beginning. Yet, in proportion as man has taken from this grain the better parts, his body and mind have weakened. Wheat holds, except in its bran, which is the hull at the outside, the elements that give strength of mind and body, and the courage that is required to battle with nature; yet man is now using only the white starch centre of the grain and discarding the valuable portion.

In his attempt to improve on nature, he has brought on an age of mental and physical weakness. The inability to endure temptation, and the inclination to alcoholism and drugs are due to the lack of power that is being thrown out of wheat. Let these be restored, and the wisdom of original Thought will at once be seen and felt.

The fact is that the real stimulant of good food is not secured in any way except through whole wheat; and this grain was specially created for humanity.

524. WAITING FOOD. No matter where man is placed in the world, his food is waiting for him in one form or another.

He must hunt for the best, and it may take generations for a new race to find it; but something is at hand all the time in the zones where man is intended to live. If he will go to extreme places he must suffer. You will never secure civilization north of a certain parallel, nor south of a certain parallel. This fact is apparent.

In birds and fish the most convenient and easily obtained foods are ready, but only as a makeshift, until man is able to settle down to the cultivation of the earth.

These things have not come about by accident. They have all been thought out and made ready.

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525. DISTILLATION. As the human body is composed of nine-tenths of water, or about that proportion, it has always been important that enough of this fluid should be obtainable without much delay; for, while man is able to live for days without eating, he cannot get along without water.

The surface of the earth is of necessity a place for the deposit of dying vegetation and animal life, both of which are hurtful to the health of humanity. Nature, as has been stated, provides a dumping-ground or basin in the oceans and seas. But man would be left without drinking water but for the peculiar process that is established for his benefit.

This process is known as distillation.

It is an invention so clever and ingenious that, if nature had produced no other benefit for humanity, she would have been praised to the skies for her interest in this one great department alone. But having done so many specific things to help the race, she is not given the thoughtful worship she deserves. Man takes what he finds, and never stops to think how these blessings came, or how narrowly he missed getting them.

In preparing and purifying drinking water, nature has exceeded all the great things done by the genius of man.

526. A POSSIBLE END. Distillation depends on the power of Thought to come into the water that has gone in an impure state to the oceans, and of lifting the pure part out in the form of invisible vapor, leaving the bad below.

This action is not seen, but is known.

There are instruments that tell us the exact proportion of humidity in the air, although we cannot see it. Still it makes itself felt.

All fog is visible humidity, and all clouds are fogs lifted to the higher currents of the atmosphere.

It has been made a law that only the pure can rise in the form of vapor. This is the result of special design; for it would have been easier to lift the whole mass as it was, rather than separate the pure from the impure. But this has been the one great act that has kept the race on earth. Let this law be suspended one moment, as Thought may be able to do, and the human family would die in less than one day.

If the time ever comes when nature wants to wipe out all life on earth and not make any demonstration about it, all she has to do is to suspend the law of distillation; that is, allow the impure to rise with the pure, or the water to pass into vapor in its whole condition.

527. FILTRATION. Now she separates the pure and takes it to the skies, where her other law, gravity, aided by her special law, condensation, brings it back to earth in the form of rain and snow. These both are pure vapor condensed.

But rain has to wash over the same dirty ground again and be made impure, so man is told to save it in the cisterns that he learned to build; while nature herself secretes it in filtered wells. From her, man has found out the principle of filtration; for she makes the rain to fall on the clean sides of mountains and hills, and thence find its way into the crevices in the ground, and proceed to the under strata of clean rock and sand, where the natural filtration takes place.

In nearly all cities the same principle of filtration is being imitated in great basins connected with reservoirs; but nature had been filtering water for a million years before man arrived on earth, and her distilleries were at work even before that time. She had thought out the exact needs of man, and had specially provided for them.

528. PURITY. By the same process of distillation, ice is generally the purer part of water. This is not always true; but ice twice frozen is pure. Thus if man were to take ice from an impure pond and allow it to collect in a place by itself, melt, and then freeze again, he would be provided with pure ice. He is taught to work out these laws.

He is told in the most emphatic manner to copy nature's instruction in distilling and purifying water, and in saving snow and ice when needed for drinking purposes, and to use fire to purify water when necessary, and all these things he must do for himself, after being shown the way.

The fact that the law of distillation is employed to make intoxicating drinks is an example of the way man will pervert the good works of nature, as he has perverted wheat and other things.

But perfumes and other benefits to man are made under the law of distillation at times, and brings pleasure and profit in a worthy manner.

529. VALUE OF PROOF. This study of the purposes of the law of distillation recently changed the whole current of opinion of a man of the highest education who had come to believe that the laws of nature were merely blind and that man was only the result of conditions, and not a planned and intended being.

He tried in every way to shape the operation of the law of distillation to fit his theory; but, after noting its various uses and the manner in

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which it was put in motion, he decided that it was purposely and specifically made for the good of humanity.

He at length said, "There is no other solution."

530. **REVERSAL OF LAW.** Another wise man who held to the theory of accident, declared that he was brought over to the belief in special design by the way in which the law of gravity was reversed in the making of ice. He thought the operation of attraction and condensation to be a very ingenious pair of laws, working together as they did to keep all parts of air and water in circulation, but he was unable to find any excuse for the shifting or reversing of the law of gravity which saved humanity from destruction, unless it was brought about by special design.

By the law of condensation, things that are heavier tend to the lower parts; and a cold current of air will seek to fall, while a cold current of water will also seek to fall. Were this law suspended, water and air would become impure, and the necessary changes would be made impossible.

Ice is colder than water, and should therefore fall to the bottom of every pond, lake and river. But nature saw that this would not do; for it is only by floating that ice can be of service to man, either as a means of transportation, or of use for storage. If it were to fall to the bottom, it would be lost, nor would it thaw out in the summer until late, if at all; and, in winter, repeated freezings would pack every river, lake and pond full from the bottom to the top.

Nature did not make a mistake and rectify it, but she simply said that this would not do, so she decreed that ice, instead of bearing heavier on account of being colder, must be made lighter by the process that expands its particles as they freeze.

This reversal of her law of gravity has been the means of saving the race, or, to be more correct, one of the many thousands of means of saving it; for solid bodies of water would deprive man of what he needs to drink and would prevent plant life from maturing for man's benefit.

531. **STURDY COURAGE.** With wheat as the basis of the grain foods, with water distilled and filtered, with birds, fowl, fish and beasts at hand for food, man had things fairly well planned and prepared for his coming and for his immediate use. But he needed time and knowledge to take up the work of maintaining a life that was less rough and crude.

It was remarkable that the Puritans should be able to secure a foothold on this continent in the manner in which they did, for they arrived in December, with an enfeebled group of men and women, wholly un-

fitted for the struggles ahead of them and lacking equipment for wresting a living from the soil; yet they remained here and increased, and some of their lineal descendants are alive today.

Perhaps nature looked after them.

532. **BALL OF ROCK.** When a man goes West and finds the soil suited to cultivation without the help of fertilizers or compost, he takes it for granted that it should be so. He does not know that once this whole world was a gas in the sky, that had cooled down to a red-hot rock, and that this rock had to be made ready for him. He does not care to know what has been done for him; like the returning son who found a nicely furnished room and all the comforts that a humble home could provide, and who never asked who did these things, nor did he give the matter any thought one way or the other. Yet the mother had worked hundreds of nights and long days to bring about that condition which pleased him when he saw it in a state of completion. She knew what had been done and the long processes by which the results were secured.

Old mother earth has been likewise at work, and has been told to spare neither time nor expense for the sake of the race that was given *lease* of this planet.

That ball of rock contained everything that has since been developed, but it was still a solid mass of unchanged rock. It seems strange to think of what we would have seen had we caught a sight of this world then. We would see a shining rock-ball of immense size and almost perfectly round; not a mountain, not a river, no valleys, no plains, no oceans or lakes, no clouds or life above or on its surface. All was sheer baldness.

533. **HILLS AND MOUNTAINS.** For man there must be soil in which things would grow. For man there must be mountains to set in motion the waters which were about to appear as soon as the ball had cooled a little more. But water falling on rock would not avail anything unless it could flow back and forth. So the earth contracted; got smaller as it cooled, as all things do, and made great wrinkles, just as an orange will when it shrivels. Take an old orange and note the multitude of furrows, not large, but distinct, that are formed on its surface when it begins to wrinkle; and a small magnifying glass will make these prominent, so that you will realize how the ridges and mountains were thrown up above the general level of the earth.

By special design these hills and mountains were made to cause water to flow rapidly and with tearing, fearful force. Water is able to break

up the solidest rock. Air can be used to cut steel beams in pieces. Such are the forces of nature when aroused.

Now the air and water were abundant, and the clouds rose in massive volume all over the world. It was an era of great clouds and unceasing rains. It rained every day in the year and every hour of the day; not in gentle falls, but in cloudbursts, for nature was in a hurry and she had been allotted only a hundred million years to do her work, for civilized man was booked to arrive about the year 4,000 B.C., and things must be ready for this one guest; for him alone.

534. **HEAT AND COLD.** The solid rock was beaten against by air and water, by gales of such force that the cannon ball would have seemed slow in comparison, and by floods of water. It is the story of the flood set back many million years. But it is a true story.

The surface of the rocks became abrazed. Red-hot stones were vomited up in masses, and met the ice-cold streams of the north, which caused them to crack and crumble. Frosts did their share of the work; and it is certain that these changes took place in the border lands near the cold and the temperate zones. Where the temperature was warm all the year round, it was a slow proceeding to break up the rock; so cold and heat met and the brittle rock crumbled.

Here the purport of nature's deep-laid plans could be plainly understood; she was making this earth for man's garden.

He who deserts the first profession, that of gardener and farmer, is not today the protégé of nature.

535. **POLAR REGIONS.** The reason why the earth's surface can be more readily broken up by the meeting of heat and cold can be seen if you will take a piece of glass, make it very hot, and pour cold water on it. You will note how quickly it will crumble.

The volcanic eruptions of those zones that were once in the arctic regions of that era, still remain today, and show this method in operation to produce soil. But they are found in the tropics rather than in the polar regions; and some are found along the edges of the temperate zones, generally between the latter and the tropics, which fact agrees with the story of geology that these regions were once reversed. What is now the arctic zones were then the tropics, but were lacking in volcanic disturbances for the most part.

It was necessary that there should be great periods of extreme cold combined with great disturbances of the crust of the earth; and the line of volcanoes beginning in Mexico, passing through the islands to the east, reaching Vesuvius, Etna and others as the journey proceeds,

shows that these eruptions occurred along the southern edge of the northern continents, and that there in a wide belt the soil of the temperate zone was most thoroughly and quickly made.

There was no accident in this.

536. **LINE OF UPHEAVAL.** If you will look at the map of the world, you will be surprised to learn what, of course, you already know, that the continents of civilization are all above that line of volcanoes, and north of that strip of violence in the early stages of this world's formation.

Follow, if you will, the mountainous upheaval along the southern edge of the north temperate zone, and along the northern edge of the torrid zone; follow it all around the globe, and note the wondrous meaning in that condition as this story is developed.

North of that upheaval all civilization had its birth. You may transport it to the southern temperate zone, but in doing so you will be surprised to ascertain the fact that there is very little of that zone on earth. North America, Europe and Asia are all far away from the south temperate zone. A small part of South America, and some of Africa, with some islands, are all that constitute that zone.

There is meaning in this arrangement.

537. **CONFLICTS OF MATTER.** As has been stated, the conflict of extremely hot masses of rock sent up by the volcanic eruptions and the earthquakes such as we have seen in recent years in California, and other parts of that line of upheaval, brought the ice-cold rains and the red-hot stone together, so that the latter would crumble as glass today breaks up under like conditions. And glass is made from rock that was turned into sand.

But you will ask how there could be ice-cold rains in that region that is now along the edge of the tropics. Here the story of special design becomes interesting to the highest degree.

There the arctic edge was once established. The north pole was south of our temperate zone. What is now the arctic regions was then the hot realm of the tropics. Geology tells this fact, and we could infer it from the peculiar line of upheaval in mountains and volcanoes that reaches around the globe south of our temperate zone.

In a wide strip of earth along the same line, earthquakes have been most numerous.

538. **NATURE AT PLAY.** It takes no hard thought to solve this peculiar mystery.

Nature needed the heat and the cold, coming together to make the rock brittle, and to break it up into conditions that would favor the making of fertile soil. The heat came from the volcanic eruptions and the earthquakes that opened the earth and let the hot rock through; and ice-cold rains came from the arctic character of the clime that skirted that zone.

Now comes another reversal of the laws for the benefit of man.

Nature deals with him through special care, which is clearly designed in every instance for his good.

When the breaking-up process had reached the stage meant for it, then that great, all-powerful, all-knowing Universal Thought, that had watched every step of the way, took this earth in its grasp and swung it about in such a manner that what was the tropics became the arctic clime, and what was the cold, arctic zone became the hot tropics; and our northern temperate zone, that was to be the birthplace of civilization, was now between the new tropics and the old tropics.

This fact is clearly proved by geology, whose writing cannot be denied or challenged.

Indeed, that science tells us that the north pole has been all over the earth, from the equator to its present place, one time or another, in the past life of this world; but this means that, as the change took place, it was gradual, and the pole star shone from one point after another as the procession wended its way northward.

It seems like play.

But it was the sport of our great mother, and it meant, life and hope for man.

539. **THE SEASONS.** In order to make heat and cold possible, Thought interfered with the even running of this ball around the sun, from which it received its life and sustenance in the form of vital energy.

In the usual course of events the earth would have presented the same width of surface to the sun every day in the year. There is no reason why this should not be the case. But Thought wanted certain effects that would bring immense benefit to humanity, and so the earth was given a twist by the great grasping hand of that power.

It was tipped out of an even position, so that the upper portion of the planet would be facing the sun part of the year and the lower portion would be facing the sun the rest of the year. The months were divided up between the two halves.

This was brought about by the simple trick of inclining its axis. Man could never have done this, with all his genius. It brings the

four seasons, the pleasing changes from monotony, the opportunity for all things to rest between periods of growth, and the variations of existence that add to the pleasure of living on this globe.

No power that was accidental could do this one thing; and, when we consider that all the occurrences of nature and all the provisions of Universal Thought concur for the well-being of man, we have no loop-hole left for the so-called scientist who sees nothing but chance and accident in it all.

540. WIND AND RAIN. Have you ever noticed how running water will wear away the hardest rock?

Have you ever seen the air-blast working against stone, iron or steel, and noted how quickly it cuts great holes in them?

Imagine nature in a fury for centuries, with her gales driving blasts of air and water against the rock-ribbed mountains, and let your mind go back to the streams that were running down the sides of all hills and slopes, carrying the sand and soil into the seas.

It was by special design that those elevations were thrown up in order that they might compel the water to run down. The same power that made the law of gravity, also made the hills and mountains, and the cavities of the ocean to receive the finely powdered rock that was worn away from the general surface of the earth. These elevations were necessary. A perfectly round globe would have been useless, and Thought knew it.

541. THREE CHANGES. Now comes one more wrenching of this earth to shape it rightly for the use of man.

It was all well enough to turn the rock into sand and earth, but it has run away where it seems to be lost. Great beds of the oceans are lined with it, where no life except that of the waters can make use of its value.

Millions and billions of acres are submerged, some miles below the surface of the oceans, and the rocks have been ground down to sea mud and rich loam, aided by other deposits that make humus.

But in that state it is useless for the purposes for which it was created. Universal Thought comes in now and lifts up those sunken beds and depresses the hills and mountains. One section takes the place of the other. Ask any master of geology and he will tell you that every inch of good land that is now above the level of the sea, was once under the ocean and formed the bed of the waters.

Here are three shiftings of the earth made to suit the needs of humanity.

1. The axis of the earth was inclined to allow the north and south zones to alternately face the sun, and give to each the seasons in turn.

2. The tropics and the arctic regions were made to swap places.

3. The rich deposits that had run down from the hills and mountains into the ocean bottoms were raised up again and made dry land.

Omit, if you will, in your imagination any one of these changes, and see where you will find things, and what condition life will be in. If the first change had not been made we would have had one unending season, with little prospect of development. If the second change had not been made, this earth would still be a ball of rock. If the third change had not been made, we would either be fish, or not in this world at all; because all the soil would be still at the bottom of the sea.

542. **SUPPORT OF THE SOIL.** The evidences of special design are so abundant that we find them on every hand. No part of life can be studied without meeting them.

All the wonderful occurrences that have been thus far related, bear upon the problem of making a soil in which food could be raised for the support of the animal kingdom; but the careful manipulation of the earth was intended for the benefit of man, as all other forms of life were able to subsist under the conditions that would have prevailed without those changes, except the last of them.

The support of the soil was the next thing to be thought out.

It required humus from animals, and decayed vegetation.

It also required constant moisture. The fury of the rains abated century by century, until only a vestige of them remains.

Now comes another miraculous proceeding that amazes us as we behold the deep purpose in it. How could the washings of the rains be prevented from carrying the soil again into the sea?

During the long period when air and water were breaking up the solid rock, all the soil was hurried into the ocean, and there became the rich bed of mud which Thought lifted up above the sea level and cast down the remaining hills and mountains until they were depressed into seas, lakes and oceans.

This lifting-up process could not be repeated, as man would have been drowned after he came on the earth. Something else must be done.

543. **USES OF WEEDS.** The soil was sure to be washed back to the place from which it first came, if the rains continued; and to discontinue them would bring on drouth and barrenness of the whole face of the globe.

The means of prevention decided upon was the rapid and unceasing growth of weeds. So nature started these in all places and made them shift gradually to grass or shrubs, or else build forests.

Any weedy ground left to itself turns to grass if the soil is suited; and sod follows. It is well known that the best preservative of the shape of land is sod. It outlasts all else in the world; even lives longer than the temples of man.

But grass may not make sod in some places. Shrubs follow, and then trees begin to occupy the land.

Nothing can wash away the soil where either sod or forests secure a hold on the ground. For this reason, nature starts something growing on every square inch of good soil. When we see weeds and find fault with them, we must remember that most of the earth is made in the form of slopes, and that the rains and snows will wash these into the waters unless a quick prevention is employed, and weeds serve this purpose.

544. GOOD ENEMIES. It is true that weeds are in man's way when he seeks to cultivate the soil, and that they choke out his plants and flowers.

But they are man's best friend in many ways.

They tell him when the earth needs cultivation; for still land will *not* grow any of the foods and flowers that man so much desires. The soil must be stirred, and the air must find its way beneath the surface to assist the roots. The time to loosen the soil is when the weeds are young; when they are too old, the plants have been deprived of the sustenance they require.

Not only is air needed, but food is necessary. The roots reach out and find what they can, but they never secure enough even in their longest journeys. Animals and man are able to go about and hunt their food, but plants stand still and wait for it to be brought to them. The soil contains much more food for the plant than the latter can reach, and the stirring of it brings a large amount of the nutrition close to the roots, where the latter may be able to secure it easily.

In the absence of weeds, man would neglect the proper development of vegetation by not giving attention to this work.

His flowers would suffer and his truck garden fail, and he would not know the reason.

Thus weeds, like all else that seems bad, serve a good purpose.

545. MARGIN OF TIME. Another evidence of special design in favor of the human race is the difference between the time of the

maturing of weeds and of plants that provide food and flowers.

If the ground receives a thorough cultivation on the day that good seed are put in it, then the latter will come up and be established before the weeds can get a start. The beneficial plants have a margin of safety in point of time; and nothing need suffer from the presence of weeds.

We have tested this in many ways.

The proper time to weed out a garden of value, is when the weeds are very young. Delay costs heavily against flowers and truck. But, assuming that man is active, he is enabled to save all that he plants as far as this line of attack is concerned.

Nature favors the beds of flowers, and the food-producing gardens.

546. **WORMS.** When we come to look into the meaning of insects and so-called enemies of the plant world, we will find that everything is really friendly. The worms that occupy the ground come up for air and go back repeatedly, and they set in motion a system that is most beneficial; for they make a way for air to reach the roots of plants and trees.

They also make the earth loose and spongy. If you will dig out the soil from a hole of any depth, say three feet, and of the same diameter, and put every particle of that soil in a large box, where not a bit of it will be lost, and then, after the hole is all dug, put the same dirt back again, you will be surprised to find that you have not enough to fill the hole. Where has it gone?

It was made porous by the worms, those supposed enemies of man; and this porous condition was what was needed.

547. **INSECTS.** On any farm there are countless millions of small insects. They are called useless, and some even dangerous. But remember that a healthy tree and bush, or any hustling life that is in your garden, like a thrifty rose or other plant, will take care of itself against the attacks of disease and insects.

Under what is called intensive gardening, the vitality and quality of the sap and fibre of everything that grows are kept in their best condition; they thrive; new material is added fast and with full vigor; and no enemy can do them harm.

It is the purpose of nature that all humanity shall live close to her either on farms or in gardens. For this reason, disease takes its origin in ninety-nine per cent. of all cases in cities. The greatest crime against nature is the rush from the country to the city; and this is largely due to the fact that man has not yet learned how to carry on the operations

of life and culture in the country. He is not even out of his primary grade in that department.

548. **NEW LIFE.** The first thing to learn is that what are supposed to be enemies are friends to man. All the diseases and pests are warnings that culture has not yet reached its high standard. The old methods must give way to the new.

Man has a vast amount yet to learn in the care and preparation of the soil for intensive gardening. He must find out how to provide perfectly vitalized sap out of the juices of the ground; how to build the stem, the trunk, the bark and the foliage of all plant life; and how to carry on the process of development and ripening in the proper manner.

His inventive genius has hardly entered into this field.

He learns how to construct machinery, great vessels, and grand engines that involve the most complicated knowledge; but he has not yet taken up the simpler forms of invention in the plant world.

Invention is the gauge of advancing civilization.

Country life and garden life are the forms of use provided by nature for the application of man's inventive powers.

When these two uses come together, then the story of the pests and diseases that now alarm humanity will reach its finis; for nature has a meaning in all she does.

549. **MEANING OF SICKNESS.** The same underlying laws hold true in the plant world that are true in human life.

When man is so healthy that his sap has no imperfections, his organs are normal, and his tissues free from taint, then all the myriad maladies that are catalogued in great books today will never assail him. Enough has been learned to enable the statement to be made that the perfectly healthy man is immune, and that no kind of exposure can affect him, no matter how virulent the contagion.

This fact has been proved.

There is a meaning to sickness, and to the presence of so many germs of disease. They indicate that the human body is not in good health. If you notice ants climbing a tree, you will regard them as enemies of that tree; but they never go up a healthy tree. They are after pests that are doing the tree harm. So when you notice a person having a cold, or a headache, or catarrh, or grippe, or any malady, you think the presence of the germs is the cause of the trouble; but the germs of sickness or contagion never attack a perfectly healthy body; they are not made for that purpose.

The general ignorance of the medical profession today is expressed

in the statement that "There is so much sickness prevalent today, so many germs in the air, that people should take extra care of themselves," meaning, in other words, to say that the germs cause the sickness.

The fact is that the germs and all sickness are like the ants that attack the tree; they let a well body alone.

Strength, hardihood, perfection of material in the body and habits that invite vitality, are needed both by plants and by human beings, and the meaning and purpose of attacks from pests and diseases can be nothing more than the signboard that points out the dangers ahead.

550. TOP CULTURE. Top culture is the solution.

The land can be brought to a state of perfection by top culture, and the human body can also be given its full immunity by the same law.

It may take years to effect this in either case; but it has been done in both lines of experiment, and the facts sustain the law.

We are taught by nature just as a teacher in school teaches his class. We find our future set forth, not by fortune-tellers who guess at the coming events, but by the easy lessons that are written in the conditions of today.

Cause and effect hold sway.

The law of sequence is seen in everything. In her lessons, by special design, nature seeks to reach our intelligence through these laws of cause and effect, and the sequence of events.

The future of the human body as an instrument of civilization depends on top culture. The idle rich have something to busy themselves with in both these departments. As ye sow, so shall ye reap. This is future-seeing.

When once weeds get the better of culture, then the future of that garden is seen. When pests assail human life or plant life, then the present is written and the future is known. Failure and loss will ensue. When the human body is subject to the attack of germs or of maladies, then the present is written, and the coming dangers are made clear. For these reasons all the enemies of life are friends of the very life they assail.

Let this lesson be well learned, for it is the key that is to turn the lock of the next step in the march of civilization.

551. CLIMAX NEAR. We have reached almost to the climax of invention in the mechanical world. All nature now is crying out for the powers of invention to be brought to bear on the process called top culture in both the vegetable and animal kingdom.

The land must be kept crowded with trees and growing plants. Every inch of open land must be cultivated. New kinds of soil mixtures must be secured. New kinds of sap must be sent up into the plant. New fibre and tissue must be grown. New foods will follow, and a new humanity will quickly take the place of this race. In five years, by united effort, all these changes could be brought about.

Here, then, is the meaning of disease and of life-enemies.

You have wondered why they were allowed to exist. The answer is certain, and should be well learned.

When the inventive genius of man takes its turn, all life will turn with it. The seed of change is being sowed in the exclamation now so prevalent, "Back to the farm."

552. A NEW ERA. But we must not think of going back to the farm of old, nor to the farm of today.

As in times of prehistoric man, the height of invention was the stone *bludgeon*; and, in later times, the rough utensils of crudely shaped iron; so today the farm is no better than the farmer; and the value of *cultivation* no greater than the mind that directs it.

Hope is not locked up in the riff-raff crowds of immigrants who come to merely extract a cheap living from the soil; but is in the inventions that are yet to be made.

From the humble start given matter by the uncouth brain of the savage, down to the wonders of electrical machinery of today, we find the span of human effort. It is to invention alone that we must give our thoughts and our mental work.

Then we will all go back to the farm under the era of top culture, which means perfection of production, yielding perfect foods for the making of a perfect body.

553. GREAT FACTS. There are some great facts that are of the highest meaning.

One of these facts is that the chief use of the mind is in the developing and the making of inventions. This is proved by the whole history of humanity; for every step in progress has been the result of invention. Geology measures human and even what may be called prehuman epochs by the progress made in inventions.

Every man and woman therefore should become an inventor.

The next fact is that city life is a crime against the human race; and the penalties, the destruction of body and soul, should have told mankind this fact long ago.

The third fact is that invention, running to mere matters of con-

venience, tends to establish an age of luxury which always precedes the downfall of a people for a whole epoch. Therefore, the uses of the mind for the inventions now in vogue are waste efforts.

Life that is closest to nature is nearest to the Creator.

There is only one kind of such life, and that is in the garden and on the farm.

As there has been but little comparative progress made in the garden and the farm, despite much that is new, it is clearly seen that the faculty of invention given to men and women, should be employed solely in ways and means of bringing new kinds of life into garden and farm, and new methods of activity there that shall result in top culture.

554. **MAN'S PLACE.** It must always be borne in mind that man is the special protégé of Universal Thought. Before these lessons and Realms are completed, it will be shown that man is much more than the head of the animal kingdom. He has already received attentions that place him far above all animal life. Special design can be found in all his faculties of mind and body that are separate from the rest of his kingdom.

The claim that he is involved out of the life that has preceded him is only partly true. His body is made of the same protoplasm that builds the blade of grass, the tree, the horse or the rose.

Under the wonderful law of arrangement, evolution is made possible within each species, but science has never yet proved that one species can jump out of itself into another; but, on the other hand, all the facts show otherwise.

Special design that has purposely shifted the axis of the earth to produce the seasons, that has passed the north-pole regions from the south side to the north side of the temperate zone, and that has raised the ocean-beds to the height of the continents, and sunk the old continents in order to give man the use of the rich deposits of the seas, is able to step into each and every species and put a new stamp of life on one after another.

555. **EXTERMINATION.** If the human race were to be exterminated today, as it could easily be made to succumb in a few seconds of time by a careless mixture of the air we breathe, or a failure of the waters to shed the poisons out of which the rains rise in vapors, or a great sun-spot that would close out the flow of vital warmth from the orb, or any one of a thousand simple little inattentions, then a new race would be started in a short time. With the earth ripe for man, as

it is today, he would not be kept away from the scene of the drama of life very long.

In some of the towns and cities of Asia the winters are so cold that, if the fires were to go out in the houses during the night, all the occupants would freeze to death in a few minutes.

In some apartment-houses of this country, if the janitors were to neglect the furnaces, or to permit noxious gases to fill the rooms, the lives of the people might be endangered. So simple a thing as monoxide gas, that flows from the burnt gas of indoor stoves, will kill in less than a second of time, and it gives out no odor or warning. It is death in a flash.

Nature has a thousand or more adjustments that, should any one of them go wrong for a brief time, would bring death not merely to a few people, but to the earth. If Universal Thought were to sleep but a second, all would be over. If that power were to make the slightest shifting of any one of the many adjustments of the earth's operations, all would be over quickly and we would never know what had happened; for when once it is decided that this world shall come to an end, it can come by the merely passing of a thought out of the mind of the Creator. He who studies these lessons will see the many ways, any one of which may be invoked, for snuffing out all humanity.

556. THE MISSING LINK. But if this snuffing out were to occur by chance, or accident, or the momentary slumbering of Thought, and life were again desired here to complete the work at hand, then man would soon be walking the earth, re-created by the simple arrangement of any mass of protoplasm, charged with the duty ahead; as any seed is so made and charged.

The long years of study of evolution to discover the place and the time of the missing link in the faulty plan of evolution, is made ridiculous by the one great fact that man, as man, was not known on this globe prior to six thousand years ago. Savages are not men, but mere lives of shapes near to man. Real man popped suddenly on the scene, and is here today, almost a stranger even now.

Go back six thousand years and find, if you can, a writing, a papyrus, a scroll, a tablet, a temple, a statue, a sign of humanity as such, and you will not succeed, for total oblivion precedes that era. All is silence; not the silence of the grave; but the silence of non-existence.

557. HUMAN SPEECH. By special design man came suddenly on the scene.

If he were to be wholly wiped out today as a race, it would not take

as long to begin a new race. Imagine the earth empty and barren of all human life. In a short time, as if by magic, animals and all forms of humus-making existence would leap out of the protoplasm that saturates the ground; and man would soon be rubbing his eyes as he awoke from his new physical birth.

Never once in the brute creation did nature give any species the mind and the impulse for speech. All animals have the same endowments that man has for talking; but Thought has whispered through instinct to man to shift the shape of his mouth and produce more than twenty different kinds of vowels; and to touch various parts of his mouth against the flow of those vowels and give as many different kinds of consonants.

The same Thought has told man that vowels and consonants when combined make words, and words when combined make sentences, and sentences when combined make thought. Thus, once more, we see the rainbow of supreme intelligence spanning the sky between the Creator and man; one producing and the other unfolding thought.

558. LANGUAGE. Now suppose that a new people were to come on earth, following the accidental extinction of our race, what would be its speech?

It would of necessity have the same shaped body, and about the same shaped head. But as speech is the result largely of the attempt to first imitate the sounds heard by the ears, the words would depend on what ideas entered the head as to the character of the sounds.

The vowels and the consonants are about the same all over the world, especially among the normally developed men and women.

The combinations are millions in number, and there would be no end of the words that might start a new language. Special design teaches humanity when frightened to raise the pitch of the voice by increasing the speed of the vocal vibrations, which gives the scream, and this sound can be heard a longer distance than any other tone of the voice; showing the means of calling for help in time of danger.

The oo sounds are used the world over for cooing and for gentleness, while the o sounds are made the basis of the milder and sweeter words. The analysis of all languages shows the same basic vowels for the same classes of words; and from this fact we suppose that a new language would have some general resemblance to one or more of the tongues now prevalent, but would be so much unlike any that it would be foreign to all.

559. INDIVIDUALS. While special design has done its work with reference to the whole race, it has given attention to the individual

at times in a most extraordinary manner. There is a difference between a general and an individual care for humanity. An example of the former care is seen in the thousands of little and big ways in which life is guarded. In the human body there are said to be hundreds of examples of the minute watchfulness of Thought in its construction.

In preserving the race, nature depends on the desire of humanity to propagate. This habit entails great responsibility and self-denial on the part of mothers; but mother-love is given woman to replace all that trouble and suffering. Most men would prefer not to raise families, as their selfishness intrudes itself on that practice. It is expensive and annoying to bring up children. But despite all the precautions and preventive measures that the wisdom of man can employ, there are as many children born today as were born a hundred years ago.

Most men do not want to marry.

They see the expense ahead, and are unable to meet it; but love weakens their determination, and they fall into matrimony much as a fish on the shore falls into the lake; it seems to be the natural element.

560. PROTEGES. In taking care of favored individuals, this peculiar power of creation is most effective at times.

Universal Thought is the creator of the whole universe.

Nature is the handmaiden of Universal Thought in the care and control of the earth.

One is the other at all times; but it is not correct to speak of nature as the maker of the worlds that fill the sky, although each world has its own handmaiden, where there is life.

Special design as far as it deals with life on this earth is a part of the plan and purpose of nature to carry on certain operations that will bring about the great climax of all human existence.

As far as any man or woman aids in this grand work, that man or woman is brought under the great protecting arm of special design and is never lacking a friend as powerful as any agency in all the universe.

Certain operations are necessary, and these we will enumerate here so that you may understand what duties must be taken up by you if you seek that never-failing protection afforded by special design.

1. You must subject your own body and mind to the process of the best culture available. This does not mean a fine education from books, or a merely refined body. It means a body so strong in its health and vitality that it can resist all disease; and a mind so clear and determined that it can reach the inventive stage, which is the only test of progress and civilization.

2. You must either discard city life for the country, or else combine both; for the city is the enemy of all that is best in nature.

3. You must become an inventor. This does not mean that you are to invent machinery or devices; but that you are to invent ways and means.

4. You must rise to a knowledge of the fact that disease and germs attack no human body that is strong in vitality and vigor; nor any plant life that is supplied with the proper conditions of growth; and that the presence of these enemies indicates weakness.

5. You must realize the fact that nature favors the strong and seeks to destroy the weak; because the strong are able to carry on her work of advancing progress, while the weak obstruct such work. It is to get rid of the weak human body or the weak plant, that nature has invented all forms of disease and germ enemies. She aims to kill. She never takes the trouble to cure.

From a knowledge of life for many years, evidence has been gathered that shows conclusively that a man or woman who will come into these five lines of knowledge and adopt them consistently, will receive the constant protection of nature and the never-failing support of Universal Thought. What some call luck, and others good fortune, is always present in such a life.

IN THE REALM OF COMPANIONSHIP

THE FIFTEENTH REALM

LESSONS 561-600

561. THREE GOALS. It is a psychic law that when the mind has come into possession of a fact of great importance, and allows itself to dwell in that thought constantly, or for a period at a time varying from an hour to a day, the fact becomes a key that reveals a long series of other facts beyond it.

The one most important fact in the universe is this:

The purpose of creation is to make form out of Thought.

In other words, the once vast expanse of Thought that filled the sky has been at work all these billions of years seeking its ultimate goal, which is FORM.

In the Realm of Form, which precedes this by a large number of lessons, the goal of created life is shown; but that is not the whole goal. Humanity was sought by Thought because it required companionship. Through this attainment, another goal is to be reached, and that is placed in the power of man to achieve.

Then, after this has been secured, there is still a third goal left; and yet the one ultimate end of creation is the making of FORM.

562. THOUGHT-DUST. While Thought slept in the sky through all those endless ages that constitute the first half of eternity, to use a phrase that is really impossible, it was without form. This is told to humanity in many ways, some inspired and others in the keen writings of matters itself.

Then, when Thought awoke, it still was without form.

By the decree it uttered to itself, it became light; but it was yet with-

out form. Later the light broke itself up into atoms, and these were merely atomic dust that filled the sky in place of Thought, and yet filled with Thought. You have seen cream in the churn break itself up into globules of fat that are to come together in the form of butter. The process was somewhat the same.

Atomic dust, by the law of attraction, drew together and made the molecules which became the basis of all chemical elements. Still there was no definite form. Nothing had been given shape. A mass of all the chemical elements in nature does not present any kind of form.

Then the earth, consisting of these random elements, rounded itself into the only shape that free matter takes, and became a vast globule; by which it was known as an orb; but form in the meaning of the word had not arrived.

The vast wealth that lay in the earth was destined to take part in the goal, but there were many processes yet to be gone through with before that could be hoped for.

563. THE GREATEST FACT. While Thought is matter and matter is Thought, the latter is active or inactive, comparatively speaking, according as matter is free and mobile. All the surface of the earth was a chaos of activities, some violent, and none quiet. Everywhere everything was at work.

Thought took on itself the molding of these activities into life.

First, there came shapes of plants, then shapes of the lower animal kingdom, then shapes of the higher animals, then the shape of the savage which was not man, and finally man.

The greatest of all facts is this:

The purpose of creation is to make form out of Thought.

The question is often asked, is man the ultimate form of life in creation? The answer is to be found now as we proceed to unfold these lessons.

That the making of form is the ultimate goal of creation, is self-evident. It is self-evident that Thought, when it slept, was alone with only itself. The conclusion is self-evident that some form of life must be intended as the companion of Thought, and that the purpose of making form out of Thought is to provide that power with companionship. If man is that form which is to be the companion of Thought, then there are means of proving the fact.

564. PECULIAR FACTS. Everything has its proof if we only know how to find it.

No act can be committed that does not leave behind it a certain train of circumstances that point to the act itself.

There are some very peculiar facts that now claim our attention.

1. Universal Thought is all-powerful. This is self-evident.

2. It produced all matter out of itself. This and all the statements that follow are self-evident. There must be some origin of matter, and if Universal Thought preceded matter and was alone in the sky, then all that was enacted afterwards must be traceable back to this omnipotent source.

3. When the earth had been created, definite form had not yet been reached.

4. All over and through the earth, matter lay in chaotic masses, having no shape and no apparent reason for existence.

5. Through the combination of chemical elements known as protoplasm, plant life appeared. Plant life, then, was the first real approach to form that had occurred.

6. In after ages, animal life came on the earth. This condition was a still greater approach to definite form, and was one phase of form.

7. Finally man came, and was of necessity a being of shape and form, and said to represent the highest type of physical existence.

Here was one of the goals of creation, of which there are three.

565. A REMARKABLE FACT. One remarkable fact, and it is exceedingly strange, is that the all-powerful and all-knowing Thought produced form only in plants, in animal existence and in human shape. These are three types, and they are all life-types. Thought dealt only with the one department called life, which includes both the vegetable and the animal kingdoms. It made all the elements and all the materials that constitute the wealth of the earth, but it left all those elements and materials in chaotic condition, giving them no form except in rare instances, as where crystals took their shape under the influences of heat and pressure; rather a beautiful kind of pebbles.

There were myriad varieties of minerals, metals and wood, all produced by Thought and left to idle away the centuries, during which time life was being shaped.

It was partly out of these minerals that man took form, and his food was provided for him. But there was a vast wealth of material that awaited his own activities in order that the Thought that was in it might come forth into a life of its own.

Before man reached the stage of civilization, he and the life about him constitued the only forms that had been created. This fact, re-

markable as it is, conveys a meaning that cannot be misunderstood. It was not accidental, but intended for a purpose.

566. THE FIRST GOAL. Life-form was not the only goal of creation.

But it was the first goal, and was reached because Universal Thought was on this earth. It was the life of the tree, the flower, the animal and man. But man was the real end of that life-creation.

The absolute loneliness of Thought was seeking companionship, and man became that companion. Then, when he had arrived, the making of form out of matter was delegated to him.

The more this last face is studied, the more apparent it becomes that man was the ultimate goal of earthly creation; for, had there been a higher step in the ladder of life, the power of creating material form would never have been trusted to man.

The plants grow by mere instinct.

All animals develop solely by instinct. The savage was as dependent on instinct as the beasts about him. In each form of life there is always the promise of something to follow in the next, which shows that one contains the other; although every new species is a leap out of former conditions.

It was not until civilized man arrived that the builders came in their true estate. Birds build, rats build, savages build, but man makes form out of matter. To no other species is entrusted this great power.

567. A DUAL MARCH. While companionship is the reason why Thought created the form of man, a still greater honor was conferred on the race.

The ultimate end of creation is to make form. This must never be forgotten. But Thought, the universal creator, contented itself with establishing the first stage and reaching the first goal, which was the life of man who was to become the companion of Thought; and then turned over the second stage and the journey to the second goal, to man himself. Thus the companion of the Creator became also the partner of that universal power.

To be companion is a high honor, when the companionship includes the Creator; but to be made partner is more than an honor. It is an indescribable homage to the possibilities that lie ahead of this race, and one that should be borne with the noblest pride.

Now we have a dual march of progress, that becomes intensely interesting:

1. Creation is taking form in life.

2. Matter is taking form in the midst of life.

3. These two processes are tending along converging ways that cannot help meeting eventually.

568. **TWO COMPANIONS.** When creation takes form in life, it became life. But when it takes form in the midst of life, it becomes the companionship of life. We thus have two forms of companionship:

1. The first form of companionship is the humanity that has been brought up out of the chaos of matter and that has caught the present end of the span of Thought and united the beginning of creation with its culmination. This means that the first seeds of creation planted in the waking moment of Thought have borne their fruit in the brain of man, and that now the original purpose is being fulfilled in the life of man.

2. The second condition of companionship is the shaping of matter into forms that embody Thought. By this process, Thought speaks in the silence of the material world. It is talking, expressive, eloquent Thought. The march of ideas is simple and certain. They passed through all the stages of early creation up to and through man; and then gave to man the command to carry on the work so that the material that lay at his feet might become alive with the thought that was within him.

569. **POWER OF WORDS.** A child that has no playmates, will make some.

If it cannot find the material for putting together the shape of other childrens or of dolls made in the image of companions, then it will mark the outlines on paper or in the sand and mud. It seeks by instinct the friendship and the welcome attention of companions.

In ancient days some of the peoples and tribes conveyed their meanings by productions of the things they would express. Those things carried thought in their form.

If all living beings were to be obliterated today, and all else were to remain untouched, a new race, coming on earth, would be able to read our history and our grade of intelligence by the material forms we left behind us; because in those forms our thought speaks. Reversely, if all books of history were to be taken away, and only disintegrated words were to remain, the future historian would be able to trace the progress of mankind through the development of those words from age to age, and would make a fitting estimate on our rank in knowledge and intelligence.

Thought takes form in letters and words. They are the companions of the mind and of the race.

570. **THOUGHT COMPANIONS.** Words are living companions of man and of the Creator. They are store-houses of thought. They are able to retain thought not for a day, nor for an age, but for all eternity.

The highest type of animal that has been made in this world is wholly lacking in the companionship of words. The faithful dog has not even one word; the horse has not even one; nor has any form of brute creation, no matter how intelligent it may be, a single word by which it can speak to those present, or to those absent, or leave a message after it dies for the future to read.

But man is able to tell what is in his mind to others, to those who are close by, to those who may be across the ocean, to those who are to come after him, to all future ages, and to an endless line of succession in worlds yet to exist. This power is given him in the form of words. They are companions for his lonely days, and for his crowded days. By this kind of companionship we can talk with the great men of the past and the present, and talk to those who will live after him.

No animal is able to leave any knowledge of the events of the day, or of his generation, to other generations. It cannot write a history, and it cannot read one. Without words, each life is shut in by limits so narrow as to be oppressive.

571. **THE GREAT DIVIDE.** When Thought took form in the companionship of words, it drew a line between man and all life below man that is so wide that no future age can ever bridge the chasm.

Imagine the condition of humanity if it could not speak, write, read or think a word. Savages ejaculate physical sounds that are construed into words; but their longest sentences are mere exclamations. As animal forms are steps towards the human body in shape, to some extent at least, so the indications of coming powers may be seen ahead of the species. This is true, also, of instinct, the most important of all faculties.

In the making of other kinds of form out of matter, the same line is drawn with the coming of civilized man. Some structures and other things show skill, but not formative thought. Coming events cast their shadows before. Each species carries the promise of the next species in the upward grade. This law is so exact that it can never be mistaken. It has always been true.

572. **TYPE-FORMS.** Centuries before a word was written it was spoken. Centuries after it was spoken it was made in the form of signs; and still more centuries elapsed before those signs took the form of type.

It occurred to the inventive genius of man that every written letter could be molded into a shape that would permit duplicates to be made. Savages uttered sounds, but never knew that their ejaculations were composed of vowels and consonants; their idea of a sound was in its entirety; therefore, type formations were impossible with them. It required advanced thought to analyze a sound into its letters, and then make those letters separately, so that they could be combined into an endless variety of words.

No animal ever wrote a letter. No animal ever set words in type. No animal ever printed a page. Nor has any savage ever done these things. Yet man today stands before his great libraries and views them with conscious pride. Those books are the heritage of coming generations; through them we talk to the ages ahead of us.

The form of life known as man has produced his own form of thought and encased it in books.

573. **IMAGES.** No sooner had the savage been established on this earth, than he gave vent to his embryo genius for making forms, as if by instinct he sought to follow the example of the Creator. Man was made in an image, and the first forerunner of man, the savage, was imbued with the idea that he could make images also.

He wanted companionship.

He took the clay from the ground and gave it shape; but it resembled the most vague and grotesque imagery of his crude mind. Later on, his successors, still savage, took stone and wood and cut them into horrible shapes, with faces that all modern minds shrink from, and these they accepted as companions. In a still later era, other less savage people made their images out of metal, as best they could, and approached the dawn of refinement without even suggesting it. Civilized man appeared, and he too sought companions, and molded brass and gold into beasts and gods, before whom he spent many hours in so-called prayer, which is a form of companionship.

This universal trait is an impulse born in the mind of all races that came before man, and in the human race also. No matter how widely a tribe may be separated from all other tribes it will mold images, associate with them either as gods or companions of earth.

574. **WORSHIP.** If there were five thousand tribes in the world, each of whom had never seen or heard any other people but

those in its own tribe, and if each of those five thousand groups of humanity were to be left wholly alone, without guidance or standard to follow, every one of them would mold images of some kind; every one would make form out of matter, and seek its companionship.

Psychic laws tell us more emphatically that what is universal in life, is a fact, and it was born in that life from the beginning of creation. Customs that are automatic are always instinctive, and what is instinctive is an absolute truth.

There is no tribe or people on earth that does not have a tradition of a flood; and it is true that each part of this earth has been flooded in succession, as geology tells with unerring certainty. Although that flood era may be a million years back, yet it could pass down through tradition for that length of time as well as it could pass through six thousand years. Tradition is instinct and lives in the mind because it is based on a fact.

In the same way, the automatic custom of making images for companionship is due to instinct born in the mind of every member of the human race.

575. STATUARY. In the highest stage of ancient civilization, man made images out of fine marble, and these were the forms of human beings. He also indulged his inherited love of making idols which stood for the gods of heaven, so that he might worship them. Thus he brought form out of matter in two divisions of thought; one devoted to the inhabitants of this world, and the other to the rulers of some world the location of which seemed to puzzle him.

Here the forms he produced were genuine. They stood for something in fact. Prior to the coming of civilized man, all images were false, because they were not portrayals of anything that existed in fact. But cultured humanity made forms that were real. It is true that they did not live, but man has never been given the right to produce life.

576. PARTNERSHIP. A partnership has been established between the Creator and man; each having limitations chosen by the former.

The Creator has never allowed any other being to make a form of life; neither in the plant world, nor among the animals, nor in human existence. Life, that which grows and matures and dies, that which springs from seed and is born from germ-cells, and has its brief span in this world, is all made by Universal Thought, which is the Creator.

But all other material is abandoned to man's genius.

The partnership, therefore, is a limited one.

The purpose of Creation is to make form out of Thought.

Except for living forms, all the earth is a chaotic mass of matter. Yet the command has gone forth to mold this mass of matter into form, and to use it for the companionship of man, as humanity is the seed of companionship for the Creator.

No species except civilized man has ever been given the power to make form out of matter; and as matter is Thought, and as the goals of creation is the making of form out of Thought, it follows that man is not only a partner with the Creator, but is also the first goal of creation.

577. **MAN IS NEW.** The exact title of man is this: He is an earthly creator of earthly form.

Universal Thought chose forms of life for its companionship; man chose forms of matter for companionship.

Admitting once for all that the races that preceded civilized man carried in their automatic customs the promise of what man was to fulfil, the greater fact should not be lost sight of that no being on earth prior to the man of civilization ever made true form out of matter. Geology furnishes no example, nor does the surface of the earth hold one. And the remarkable fact stands out in clear relief that the oldest evidences of true form produced from matter are less than six thousand years old.

From all sources the profits converge on this one crowning fact, that civilized man is comparatively new to this world; his life span of less than six thousand years being hardly a dot on the page of its full history. Literature, architecture, invention, government, the unused resources of the earth, all point to the same era as the dawn of our race; and beyond sixty centuries, all is silent.

It is proved, therefore, that matter lay in its chaotic state during millions of years, and has been given form only during the six thousand years of human history, which is the only history ever written.

578. **THREE FACTS.** The meaning that is locked up in these interlacing facts is most important.

It is a wonderful fact that Universal Thought began creation for the sole purpose of making form out of itself; yet that fact is self-evident. Thought has been at work, as everybody knows, from the beginning, no matter what name you give it. Thought may be the synonym for a hundred different ideas. There is nothing in a name, although a name is a form of thought.

It is equally wonderful that, after form had been reached in the

shape of a grade of life intelligent enough itself to create other form, such life was made a partner with the Creator, and was given the whole field of matter out of which to make material form.

Another wonderful fact is the form-making impulse that is set in motion in every human being who possesses a normal mind and body. Children who are left to themselves, and who have never had any opportunity to indulge this impulse, begin to exercise it from some volition within. This fact has been verified in many ways where infants who were ill during the first two years of their lives, were taken to other places and given freedom to do as they pleased, each alone, and having no one to suggest methods of play. They proceed, if strong enough, to the task of producing form out of matter. Some of them have advanced to great comparative skill in so doing.

For this reason there is a movement on foot to provide playthings for all poor children, so that they may take advantage of the plastic years of their lives, as their future is really locked up in those years. When those years have gone by unaided by such opportunities, it is too late.

579. FIRST EDUCATION. The first education of a boy or girl should be the same.

From the very day, no matter how young, the infant is able to look and observe, it should be shown the putting together of things that enter into the making of form.

Even before its hands are able to lift the parts, large blocks should be made into shapes and forms by the nurse or parent, and the effect should be made apparent to the child's brain, if it can understand at all, and this should be repeated often until the time comes when it can act for itself.

The first year is the best year for such aids.

Many children belong to the flexible class, which drift into the doomed because of the close margin of fate in their early years. If you are going to save men and women from the slums, the best time is in the first year of life; for, when once the form-making impulse is set in motion originally in any life, the chances are large that the mature mind will never drift into the non-form-making class, or the doomed.

580. PLAYTHINGS. The discovery of the type-making process was due to the fact that the inventor was ingenious in childhood, and this implies that he was provided with means for developing his mind at that age.

In some of the large cities, where playthings are almost unknown to the poor families, charitable institutions have secured these aids to the

infant mind, but on the principle that it finds pleasure in playing, if companions are provided; but the real principle is given by nature and not by man, and it is that the plastic mind of the child is furnished opportunity for developing its one great faculty, which is form-making.

The playthings are companions, and companions are forms that are already made, but that may be built into other forms. For this reason the best companions of the child are unbuilt forms.

Bricks, boards and stones, all imitation and light to handle, are the best means of keeping the young mind healthy. The doll has its place, but should be secondary to the construction art; and then may occupy the thing built.

581. DIMENSIONS. The savage never learned well the lesson of dimensions. He built crude and rough things.

Civilized man learned the value of size. If he wanted bricks, he had them all alike, or in groups where many would be all alike, for he knew the importance of having them fit in place. He learned that strength had value, but that symmetry was of still greater use. So the first real unfolding of civilized life was in the making of sized and shaped brick and stone. A two-story house could then be erected, which was impossible when exact sizes and shapes were not furnished. There was once a time when all men and women, except the rulers, engaged in the profession of making forms out of shapes; and homes were the result, with here and there a temple.

But the result of every act of building was known ahead in the mind of some one who controlled the work. The same is true today. The architect is the real builder, and the brick-layers and stonemasons are the machinery. Once all humanity were architects.

582. ARCHITECTURE. The true definition of an architect is one who shapes living or non-living matter into form; always improving where he can, and never failing to do his best. In building the tree, nature secures only the general shape; and this is not always the best for the tree, nor the best for humanity. The tree-architect is the man or the woman, generally the man, who is able to give instructions to laborers how to make that tree look its best and grow its best.

Nature averages everything.

She may produce a generation of trees in a forest, averaging as good as the generation that preceded, but many will be weak and some will be filled with vitality and beauty; and these will survive. Out of this process the great oak has emerged from a scrub bush of a hundred thousand years ago, all without the aid of man.

The vineyard is the place where the grapevine grows; but when left to nature the development is slow; and man's care reverses this order. When he wishes new vines he looks over all the others in the vineyard, and finds here and there a vine that has been unusually thrifty in the variety that he seeks; from these selected specimens he takes the fattest branches that bore the largest and best-shaped bunches, and divides them up into cuttings. The latter are then made to grow under favorable conditions, and the result is that he secures better vines than ever existed before. By this process, so common a variety as the Concord is much better today than it was thirty years ago. The divergence is slow, but steady generation after generation until something new is attained, without resort to the accident of seedlings.

This is one kind of architecture.

583. THE VINEYARD. If you have a vineyard and wish to make the soil better than ever before, you can put to full test your inventive genius, and then you will sooner or later secure results that will be most surprising, provided you are intelligent and consistent.

It is not greater richness of soil that is needed, but a different combination of the material of which it is composed.

Then, if you would like to try your hand at architecture, make the experiment that was suggested in the preceding lesson. Try using the best cuttings of the most vigorous vines for a few generations, and you will in time secure new varieties of grapes by the simplest process known, that of the selection of the best out of a general average.

Two land-owners, living side by side and both earnest advocates of gardening, in which they indulged for their own pleasure, bought four hundred Concord vines, and set them out under the same conditions. One reproduced carelessly by taking any cuttings that seemed ready; and the other made the most exact selection of the best cuttings, having special reference to the size and flavor of the grapes that grew on them. At the end of thirty years the first vineyard is the same as when it was set out, although four or five generations of vines have followed; but the second vineyard is a most wonderful improvement on the other, and the owner has given his grapes a new name.

This is architecture, for it is planning form and shape out of matter; in this case, the material being a living plant.

584. TREES. When the tree grows badly, it is not a fitting companion for humanity; so some man or woman gives the order to shape it right. As the twig is bent, so the tree is inclined, is a familiar

case of future-seeing applied to the architecture of a whole lifetime of the tree.

But most trees are properly inclined that are filled with ill-shaped branches, suckers and wild growth. It lacks balance and symmetry, and therefore its form is wrong.

After it has been made into the right shape, it grows better and is more pleasing to the eye, and becomes a welcome companion to the people who live in its vicinity.

Other trees nearby may need the same treatment; some may be crowding others and need to be cut down, and others may be too sparse and need companions of their own, to be brought in and planted; until at length the group takes on a general shape that adds still greater pleasure to the eye, and more beloved companionship to humanity. This is the architecture of landscape setting, and is an important part of forestry.

Not only is one tree given shape, but the land and its other trees are brought into one system. Our earth is a world in itself; but as a part of the solar system it lives in harmony with a section of the universe.

585. GARDENS. Gardens require architects. Some are artificial, and some incline too much to the crude formations of nature. The proper style is that which takes the best effects that nature produces and places them in the formative settings made by man. The formal garden is always more pleasing to the eye and to the mind than is the wild growth; it is the same difference that exists between the uncombed hair and its neatness and shapeliness under the care of skilled attention.

In the warmer climes on the edge of the tropics, civilization took its birth, and lived amid gardens that became better as the hand of culture gave them care and form. There were no houses then. All was a natural garden, and life was filled with content. When the rains beat down, shelter was sought beneath the branching trees of big leaves. When the sun was blistering hot, the same shelter was available.

From the arched foliage man caught the idea of the garden arch which he built from stone, and he thus learned the first structural law of form-making.

586. ARCHES. No savage had acquired the principle of building supporting arches; giving the sides anchorage and strength in order that the top may sustain more, the more it is called upon to sustain.

In the old gardens the arches were numerous, and they entered into the building of temples and other great structures. It was a law evolved

from thought and made to live in the forms that matter was given by the brain of man.

There are thirteen different kinds of arches. The oldest is known as the primitive, and precedes all known forms of building operations by civilized man. The word *arch* is derived from its relationship to the word *arc*, meaning a part of a curve. The Greek word *arch*, which now means *chief*, came from an earlier word, which meant *first* or *primitive*, and this meaning is retained in biology and anatomy.

The chief builder, as well as the first real builder, is the man or woman who constructs form in the mind, and directs or else executes the reproduction of that form in life or matter.

The most beautiful of all kinds of form-making is that which shapes both life and matter into one harmonious system of architecture. This can be done only in the garden. There everything that grows can be made better. Intensive processes may be organized in any garden, large or small. New shapes can be given to plants, trees and vines, and they can be blended into forms of masonry and structures that will shield humanity from the storms, the winds and the sun.

This is one of the grandest and most beautiful methods of form-making in the world, and it answers to the demand of life for companionship.

587. LIFE IN A GARDEN. Do you recall that life once began in a garden?

You may not believe it, because you may have heard that the story of the great book has been discredited; but, whether that story be true or not, as told, there are proofs in abundance that human life, in the form of civilization, did in fact begin in a garden. We know that it came from southern Asia, along the middle lands, and on the edge of the tropics, where those wonderful upheavals are the greatest in all the world. Out of that condition, being far enough south to be tempered against the severe ice winds of the north, and being shielded by those upheavals against the scorching blasts of India, the conditions were ideal for a hardy race to exist wholly out of doors, as they do today in parts of Texas, Mexico and California, on our own continent.

With the sudden springing into existence of a race of civilized beings, wisdom was not lacking. Solomon was not very far removed from the primitive times of the race, and his wisdom has never yet been surpassed. It has today the true ring in it, and would do the world good if they could be made to see its value.

In fact it is fair to suppose that the first generation of civilized humanity came into being by a single act, which shifted the species.

just as the same act shifted this earth so that the seasons were given it, or that shifted the tropics around to the north pole so that the macerated soil might be available, or that shifted the seas over on to the continents, and brought the fertility of the ocean beds up to the land heights of our era, in order that we might use that wonderful richness of earth.

588. **THE RACE NEW.** The three great acts of shifting the earth were acts of special design, and were made when the time was ripe for each to occur. They may be traced to processes, but that is equal to the same thing; a process being an agency only of an act.

No species is evolved out of another species, but when the time is ripe and the development sufficient, one species leaps out of itself into one higher. This fact is easily verified today; and is also justified by the failure of the theory of evolution to carry its process from one species to another. Evolution is true in each species; but the shifting act of special design is necessary to bring about the advance from one to another.

All the events of human history are also in accord with this great underlying fact that civilized man comes upon this earth less than six thousand years ago. In addition to these supports, we find four great migrations out of southern central Asia to the continent of Europe, all following each about eight hundred years apart on an average, and all seeking western Europe. It is in the last three hundred years that civilized man has begun to people the Western Continent; and only about four centuries ago that it was discovered.

589. **BACK TO THE GARDEN.** It must, therefore, be accepted as true that man, as such, came suddenly into life in the garden land in southern central Asia. This sudden appearance occurred not quite six thousand years ago.

The purpose of creation had reached its first goal, that of producing the form of human life to be a companion of the Creator in this world. This companionship consisted in carrying on the same purpose that had already been made manifest in the coming of man. The Creator still produces forms of life; but man must carry on the work of creating form out of matter. He alone is charged with this duty.

Thus the companionship becomes a partnership.

We have seen man as the architect of the life in the garden; and the architect also of matter in the garden. When living vines, bushes and trees are made to come into harmonious relations with the built structures of man, then the highest conception of form is reached.

The time will come when humanity will return to garden life. It was once ideal and perfect. Now it is neglected in the rush of commercialism. Vitality and hardihood are lessened and men and women are not able to endure the elements in outdoor life. But a better era of health is at hand. Greater powers of endurance, and greater protection from the heat and cold, will meet half way, and the compromise will be the kind of life that was intended, and then the living forms and the created forms will be true companions of the race.

Here we face the type of the hereafter.

590. THE RAINBOW. It was the inventive genius of civilition that discovered the importance of dimensions and the value of the arch. Both are samples of form made out of matter, and for the companionship of the race.

The arch is the first and today the most universal form of strength in material construction carried on by man. The stream is crossed by the substantial arch. Doorways to homes and temples that are erected, not for a year, but for a long period of time, are arched. Great bridges find their support in this form. Domes are thus built. The interiors of great cathedrals and churches depend on the arch. The long aqueducts of the world are sustained in this way, and water carried for many miles.

It is the first great step in the production of form.

Monuments of victory or memory are erected by the use of this design. Almost every great city of the world has its arch. There are multitudes of structures in the rich gardens made by man, which embody merely the single idea of the arch as an ornament, rather than to test its power of strength. Some are made of marble of the most beautiful kind, and some of costly stone and onyx. Beneath the roofs thus erected there is cooling protection from the rays of the summer sun, and shelter from the storms.

The arch of hope, the rainbow, is the form that colors assume when the storm has spent its force and nature smiles in the face of the defiant sun.

591. VARIOUS ARCHES. In many vineyards, the vines are trained to cross each in the form of an arch. In lanes, trees like the elm and birch are made to interlace, and produce an effect that is most entrancing when in full leaf. Bowers are arched flower-vines. Trellises are often brought into a high state of attractiveness by the use of this little device for giving them form.

Caves that are arched by nature, and tunnels depend on the same

kind of formation; but they lack strength, because they are not built by man, who alone is given the right and the power to evolve them.

As a further example of the inborn impulse to make form out of matter, man has adopted the double arch as the type of strength and convenience. He has learned to produce hollow stone and hollow metal, and thus make the earthen pipe and the iron pipe that has become a carrier for him.

The oil of the earth that is brought to the surface is conveyed thousands of miles in this way. But this merely shows the distance to which this agency can be utilized. There are countless other uses for the same invention, and they were born in the form-making mind of man.

592. **THE WHEEL.** The hollow double arch is reversed in the making of the wheel.

This is man's invention. It turns a straight line into motion. By the wheel the bed of the road of a highway is made to give its surface to the vehicle and to permit the latter to proceed over it with a minimum amount of friction; for friction is necessary to keep things standing and people on their feet.

When the roadbed of a highway is too rough, or a fixed direction is desired, tracks are laid, and the friction is reduced still more, while speed is increased.

The same wheel idea enters into all machinery. The cylinder is the seat of power, the driving wheel the device that converts the power from a straight line to its rotary motion, the shaft the rod that serves as the carrier of the power, and the numerous wheels the means of communicating the power to the various parts of the machinery.

As the arch was taken from the circle in primitive times, so the circle of today is the restored arch in its entirety.

This shape of matter enters into man's domain of making form out of the material world, and it enters so largely that it seems to be the basis of more than half of all the inventions that mark the progress of civilization.

593. **ACTIVE FORM.** With the use of dimensions, as found in the bricks and blocks of clay and stone, combined with the endless array of uses made of the arch and its complete nature in the form of circles and round surfaces, it has become possible to build most wonderful forms out of matter.

The double-arch appears in rods, wires, piping, shafting, columns, cylinders, tubing and other forms of construction; showing that this

principle connects the primitive ideas of making form with the most advanced inventions.

The great wheels carry the river boats through the streams, and the screw propellers drive the palaces of the ocean from port to port. Motor vehicles fly like birds through the landscape, rolling on their double-arches. This is an age of form developed into activity, and the climax of genius seems to be the power to take wing through the air.

594. **PRINCIPLES OF FORM.** Had the life that has been developed on this earth stopped the other side of civilized man, the world would still remain a mass of chaotic matter. The highest powers of the animal kingdom are unable to cope with the two underlying principles of construction, dimensions and the arch.

Had primitive man been left to control this earth, the progress in the development of form out of matter would have got under way, for prehistoric times are wholly wanting in any evidence of real building. Never once has a trace been found of the use of dimensions and the arch.

In savage life the same story would be told. The crude structures and images are false in every detail, and present only grotesque absurdities. They served no higher purpose than the rude caves and natural shapes gave the race. But out of that approach to modern man, there was seen the rising vapors of what was ahead.

On every side is found proof that the Creator refrains from the duty of making form out of matter. The only conclusion is that which is too plain to be disputed even for the purpose of asking verification: Man is a creator, and as such is the partner of Universal Thought.

595. **UTENSIL FORMS.** Had this partnership been divided, even in slight degree, with any other species, it might have led to different conclusions. But man alone is given the real power of creating form out of matter.

He has unfolded this power largely by instinctive impulse; for it is the first thing that a civilized person of normal mind will seek to do. It was the first thing the men of old did when they came into their own characteristic traits. They sank the well into the ground by the use of the double arch. They constructed cisterns to hold water, and this was done by the use of the double-arch for the sides, and the domed-arch for the tops.

The first demand for water led to the invention of all methods for securing, retaining and carrying it. Necessity has always been the

mother of invention, and invention has been the channel of progress.

The urn, the pitcher, the dish, the plate, the utensil of every kind, is made from the same basic shape. These evidences of the first idea in making form out of matter are universal today.

596. REFINEMENTS. Civilization tends towards the blossoming of matter into beauty with every step in its progress.

From the impelling force of necessity in the first era, came the plain forms of things; but ornamentation and refinements developed in every way until we find ourselves now surrounded, in the stores at least and in the homes of wealth, with the most delicate structures in all the most pleasing shapes, heightened by colors and tints that vie with the gardens of nature.

The crude savage never produced a thing of beauty.

His utensils were clumsy and distorted in shape, and lacked all sense of refinement, never even suggesting such a climax. The elegant china of today is as far from the best works of prehistoric times as the mind of man is advanced beyond the mind of that era; for both keep step with each other.

As civilization advances, form advances.

One does not make the other; both are companions.

597. BEAUTY OF ART. If you wish to see to what extent the mind of man has progressed in the making of form out of matter, go into any art store, and there study the creations of civilization. They are amazing. Yet it is true that the savage mind may, to a slight extent, imitate, although it cannot originate a thing of beauty. The semi-savages are still better imitators, for it is a rule that the lower strata of humanity are the imitators and helpers of the higher strata.

For every new form that is born in the mind of man, there has been an active impulse of thought engaged in the process of giving life to shape first in the brain, and finally in the material employed. Man is the exclusive and universal creator of form in matter.

From the art store, step into any richly furnished mansion, and note the creations that are there visible. They appear in chair and table, in dish and vase, in decorations on the walls, and rugs on the floor, and in many kinds of useful and ornamental materials that have been made by the hand of art for the companionship of humanity. They are enjoyable, because whatever is refined in form or in beauty is the climax of civilization. The man who buys and pays for them may prefer the dusty office or the barn for his companions, but some woman

of a better cast of mind has been the impelling force that has brought them there.

Beauty is the flower of matter.

Nature made life blossom in the garden, and man copies after her in the developing of form out of the material world. Nature used the same earth for her growth, but she has done what man can never do, breathe life into matter, and the garden teems with a profusion of flowers and rich forms.

598. BEAUTY OF STATUARY. It is no wonder that man seeks to copy nature when he builds his best works out of the material that has been placed in his hands.

If it is china, he can approach but not improve on the shapes of flowers and their colorings. If it is statuary, he can imitate man, but never improve on the best types that live in the human family. Woman is regarded as the most perfect living form, and she has no straight lines in any part of the contour of her body; everywhere there are curves, and they are parts of the circle from which the arch is devised.

Even the bones of the body, built for power, are in every portion of their construction resolvable into arcs of circles. Nothing is really angular, nothing straight.

The statues that live in the mind of art and adorn the earth are made true to the life that the Creator has produced; man can merely copy that life in cold stone and bronze, but he is at the same time creating form out of the material. This occupation has always been an instinct with him; but never until he entered into the ranks of civilization did he really copy true forms from living beings.

Then came the desire to express the power of companionship by the making of groups; the man rode his horse or stood by its side; or he contended with some brute enemy; or he entered into small conference with others; until we find armies pictured in relief and conquests told in massive armies displayed on the walls of temples. From out of matter became form in companionship.

599. THE RING. Another use of the double arch is the link of the chain. This use of form enters largely into many kinds of construction. The links may be elongated, or be perfectly round; the principle is the same in either case. The highest expression of strength coupled with action in this world is the chain and its link. It sustains the strongest power that can pull, and it gives the greatest energy in exerting activity among masses of matter.

When a man places on the finger of a woman the ring that denotes

their engagement to each other as companions for life, he gives her an emblem of eternity. He may not know it, but the double arch in the form of a ring is an endless arch, a circle that has no termination. She is given to him for his companion for all life as far as life can have companionship. A second ring, equal in meaning as an emblem, is placed on her finger at the time of marriage. This, too, is a double arch, a circle that shows no limitation in shape, endless and eternal.

When the Creator put the rainbow in the sky, it arched the firmament. The dome of day is an arch that rises at one horizon and bends over man to the horizon beyond. We live beneath this arch.

The orbit of the world is a double arch; so is the orbit of every world, and probably of every sun. Even the solar system is said to make its circle through space around the central courts of heaven.

That which proceeds in a straight line comes to an end.

That which proceeds in a circle can never come to an end.

When a man is lost in a forest and seeks his way out without compass or other guide, he proceeds always in a circle and never emerges.

600. CREATIVE POWERS. If you will pass in your imagination back to that era when prehistoric man was on earth, and glance at the best works he was able to make from the material at his feet, you will wonder at the meagre scope of his mental power.

All at once, with a suddenness that is most marvelous, nature leaped out of the savage mind into that of civilized man. All at once matter began to shape itself into form. Step by step, side by side, the two forces of creation moved together, until in our age a new leap has taken place, and what was primitive is gone, and now modern conditions prevail.

Pass now, not in imagination, but in reality, into a palace, or the mansion, or the temple, or the gigantic steamship, and compare the results of human achievement with the best production of bygone ages. In complications, in intricacies, in countless unfoldings of the thought that has broken into form in the material world, man has shown himself a worthy partner of the Creator as far as he has been empowered to draw forth into life-companionship the intelligence that is dormant in matter and that waits only for a master-mind to evoke it into being.

There is a great prevailing belief, and even fear, among educated men that we are but stepping-stones to another race.

It is true that there were beings long before primitive man, and that they were a stepping-stone to that early humanity; it is true that primitive man was the stepping-stone to the savage, and it is true that the savage is the stepping-stone to man. The question arises, how do we

know that civilized man is not the forerunner of another race?

The answer is in the following facts:

1. Universal Thought is the Creator of all things and of all life.

2. Seeking the companionship of beings that were produced from itself, it brought forth one form of life after another until it had reached a form that was far enough advanced in the use of thought to be able to participate in the act of creation. Civilized man alone has reached that stage of development.

3. Universal Thought has never empowered man to create life, for man is himself a part of life, and not even Universal Thought was able to create itself. Man, therefore, has reached all limits of life when he is given the power and duty to create form out of matter.

4. Universal Thought strewed the earth with wealth, and locked up in the crust of the earth still greater wealth, always, however, within reach of man. Thought never used any of that wealth, choosing rather to make man out of other elements. Thought is nature, and nature never makes anything to be a dead loss. All the vast resources of the earth that lay strewn about in chaotic waste, were meaningless until man came on earth; and that they were intended for him and not for a later race is seen in the fact that he has used them well-nigh up, at least in many departments of the gifts that were bestowed upon him.

Man has been taking lessons in the fiat of creation.

He has been learning the greatest of all facts that in his mind the power of thought is stronger than in any other life that ever existed here, and that it is able to evolve wonders out of matter; to change shapeless materials into the beauties of art that vie with the exquisite forms that a higher hand has molded for the purposes of enjoying this rich companionship.

But everything that is known is a key that unlocks something that hitherto has been unknown; and the creative power of humanity is in fact a promise of destiny.

IN THE REALM OF INSTINCT

THE SIXTEENTH REALM

LESSONS 601-640

601. GRADES OF THOUGHT. Everything that is created out of Thought is Thought itself.

All matter is created out of Thought.

All plant life is so made; and all animal life also; with man as the climax. Thought in every form of matter is at work making slow but certain changes in it. In the plant world there is not a specimen that is not alive with the purposes of Thought. The seed that produces its kind obeys this living power; the tree that sends its roots a long way through dry soil after distant water under ground, is impelled by Thought to thus act; and there is nothing that occurs in the kingdom of vegetation, but that is an expression of the same power.

The disposition of investigators to separate matter from Thought and to account for results by claiming a higher power behind it, does not accord with the facts that are too abundant to be denied.

It is, however, true that Thought is found in all stages of activity; from the Universal power that fills the sky to the sluggish force that takes millions of years to disintegrate solid rock.

The unused material that lies strewn about the surface of the earth represents one grade; the builded forms made by man stands for the Thought that is in man; and the life that dwells on the globe stands for the Thought that sways all creation.

Thus the unused material is swayed by the Creator and by man; one in making it and the other in forming it. Thought was its creator, and still was in it; and man's thought was the maker of the forms that

developed in his mind and took shape in his use of the material. Thus there are three grades of Thought that affect it:

1. The Thought that made the material.
2. The Thought that is at work in it.
3. The Thought of man's mind that gave it use and form.

Life is the active embodiment of all these three grades of Thought.

602. THREE POWERS. It would be surprising if we found life wholly helpless.

Every seed seems to act for itself by the aid of the Thought that is in itself; yet it is never separate from the Thought without it, even when man is absent; and, after he begins to take an interest in plant life, his thought is able to give it new direction and new results; for he has developed varieties of flowers, fruits and plants to a point that could not have been reached in another million years without his help.

Thus outside Thought made the plant, Thought in the plant gave it the destiny that was ordained for it before its birth, and man's thought gave it direction and new development.

These three powers are all different uses of one and the same Universal Thought.

They are all intermingled. Being parts of each other, they are so closely associated that one reaches out into the realm of the other and partakes of the nature of each other.

The best evidence of these facts is seen in the willingness of a controlling power to step aside from the usual laws of life and break what man in his density chooses to call a fixed law of cause and effect, or to interfere with his law of reason.

A controlling power is a power that actually controls life.

It is not a theory. It is able to do things that cannot be explained by any rule of cause and effect known to man, or by any process of reason.

If an animal is told in advance that a winter is to be long and severe and food hard to obtain, and this information comes at a time when there is no sign yet of the cold season and no way of estimating its character, man will hunt through the archieves of heredity for an explanation of the phenomenon. But a phenomenon is something that occurs once in a while. This kind of information occurs all the time.

603. DEFINITIONS. The accepted definitions of instinct are the following:

1. Paley says: "An instinct is a propensity prior to experience and independent of instruction."

2. Whately says: "An instinct is a blind tendency to some mode of

action, independent of any consideration, on the part of the agent, of the end to which the action leads."

It is admitted that among the higher animals "instinctive actions are performed at an age before intelligence, or power of learning by individual experience, has begun to assert itself."

Some persons have attempted to prove that the parents teach the young long before the latter are mature; but as there are innumerable instances where the young have never seen their parents, except the mother at birth, and some have not even had this advantage, no possible communication could have been held. Take the case of the American Black Bear caught at the time of birth, when its mother was killed, and nurtured by its human keeper, and left to grow up in captivity in a small park, where no other bears were ever seen by it; when the last of August was reached during a very hot summer, the bear began to make its winter home by excavating under the upturned roots of a fallen tree. It bestowed an unusual amount of labor on this den, and people who were familiar with the traits of the animals said that a long and desperate winter was at hand. This proved to be true. The next year a severe winter followed, and a deep den was made by the bear while yet there were no signs of cold weather; but the third winter was mild and the fall very cold, yet the bear delayed making its den until the fall was nearly gone, and built a very shallow one. In each year the old den was filled up, and no opportunity given for using the former one.

604. CAUSE AND EFFECT. If there can be seen one clear case of the transmission of knowledge in advance of a fact, it will be sufficient, whether as a phenomenon or a habit, to prove the claim that there is a controlling power that talks to life.

This controlling power is Universal Thought in the grade of nature, talking to the Thought that is in the animal, in the grade of the animal. These grades, as has been stated, are parts of the same source, as a river and a cataract are parts of the waters of earth.

But how can the future be told to the animal?

It is possible to tell the past, for telepathy explains that. What has occurred lives in some brain, or some mind, or some form of nature. Having taken place, it is recorded in some way, and its record, like that of the phonograph, may be revived by whatever power is equipped to give it back to the mind.

What lives in the present, or is being done or said or thought at this time, is making a record that can be readily caught by telepathy.

But what has never happened is another thing. It has never been

born. It has no existence of any kind. How, then, can it be told to either animal or man? As no record has been made, there is nothing to repeat, and as no act has yet taken place, it is beyond the power of telepathy to discover it. But another law deals with this condition and shows how the future can be seen when no fact in that future has yet occurred.

It is not a case of fortune-telling, but the law of cause and effect.

605. CERTAINTIES. It used to be stated under the head of telepathic studies, that what had not yet happened could not be foretold; and this is true when the aid of telepathy is invoked. But it must not be supposed that what is true of telepathy is also true of cause and effect. We are now dealing with a deeper and more complex set of laws.

If you will wind up a toy engine of considerable power and set it running on a smooth floor in the midst of ten thousand dummy soldiers, it will take its course by seeming accident, having no fixed track to run upon. We will say that this floor is one hundred feet square and that the ten thousand soldiers are distributed in all parts of it, regardless of order or plan. The toy engine on striking one soldier will be diverted in its course to another, the change of direction depending on the angle at which it struck the first object, and thus each soldier will alter the course of the engine.

Before it runs out of power we will assume that it will have struck a hundred soldiers in as many different directions over the floor. The course has been zigzag, and the chances seem to be haphazard to the watching eye.

Now the engine is again wound up and all the soldiers are in place, and a new journey begun. This time perhaps not five of the hundred that were struck on the first trip will be victims again; if they were human beings they would be regarded as the victims of fate. But the engine does not repeat its first journey, as it is diverted in different angles along almost its entire route. If you were to make a chalk line on the floor where each journey is made, you would find that the tracks are not actually doubled at any part. It is the flight of accident, all guesswork and all chance; as you undoubtedly think.

Again the engine is wound up and set free to travel among the ten thousand soldiers. It would be strange if one of the first hundred that were victims in the first trip and that one in five that were hit in the second trip, should be found in the victims of the third trip. It would be a strong coincidence, to be sure, and yet the fate that was to befall it was known before the first journey was attempted.

How could this be so?

How could something that never happened, be told before any act had occurred in its history, before even the engine had been set in motion?

It was the law of cause and effect.

606. KNOWLEDGE. There is nothing in the life of the universe that seems so uncertain and so deeply imbedded in the sea of impossibility as the discovering of events that have not even started. Yet, on the other hand, everything that is yet to transpire has started. Nothing that will occur can occur except by some connection with the living present.

Let us see if this fact can be made clear.

To a mind deep enough the movements of that toy engine could be marked in advance, and every soldier that was to be struck could be selected and the angle of the blow be ascertained to a certainty. The human mind is not omniscient, and, therefore, cannot see the trend of events to a nicety. But if a controlling mental power in the universe did not possess this primitive intelligence, it would be unable to make even one of the plainest leaves in nature.

The engine was pointed in a certain direction. A study of angles, such as the billiardist indulges in, would show what object was to be struck and at what part of that object the missile would make contact. The surface was seen and the caroming of the engine would depend on the relative weight of itself and the victim, combined with the contour of the surface at the point struck. Thought that creates worlds is able to do problems in geometry and physics millions of years ahead of their demonstration in fact.

The all-seeing mind could follow out the journey of the engine from the direction given at the start, and it makes no difference whether the victims are a hundred, or a hundred billions, the process is the same.

But the mind that directed the start of the engine was human.

That was left to the choice of the individual. While man is a free agent and can choose as he wishes, his choice can be told in advance from events that are now transpiring. When he took up the engine to wind its power spring, he may not have made up his mind at what part of the floor he would place it; but little things, to him whims perhaps, decided his choice of place. These trifles are facts and they control all acts of man. An all-seeing eye could understand them. The human mind fails as yet to grasp the meaning of the little whims and airy nothings that cause man to do one thing or another apparently by accident; but trifles are magnified to enormous proportion to the eye

of Universal Thought, which is able to discern the future oak in the primal cell of the acorn, a cell so small that man's most powerful microscope cannot detect this secret.

607. VALUE OF TRIFLES. There was something that caused you to set the engine down in a certain place and to point it in a certain direction.

When you wound it a second time, something occurred that caused you to place it in another part of the room and to start it in another direction. These little things are the trifles that make up destiny. We referred in one of the earlier lessons of this work to the almost unnoticeable movement, very slight indeed, given by a pitcher in one of the series of games for the championship of the world; a motion not an inch in length and that required a keen vision to catch; yet it always preceded the delivery of a certain ball that was so puzzling in its course that it baffled the opponents. When that trifling motion was discovered and applied, it served as a cause to an effect, and the solution won the championship that was so much coveted. These are little things, but, like the small knoll of ground in one of the States, it parts the waters of two great rivers, sending one to the east and one to the west.

If humanity possessed the power that is lodged in Universal Thought, all destiny would be easily read down to the remotest flight of time.

As this faculty is in part animal, and in part human, it is worth studying to see if there is not some small portion of its power that we may learn to acquire.

608. SOURCES OF KNOWLEDGE. Every form of life acts upon certain kinds of information that do not belong to the life itself. Intelligence is within, and works outwardly. Information is from without and works inwardly. If the mother of the bird trains her young to fly, that is a kind of knowledge which she imparts to her offspring. But if the small bird does things that cannot be told by its mother or any other bird, the information may be imparted to it for such purpose, or the acts may spring from inborn intelligence.

But these sources of knowledge are the same power taking different routes.

Much time has been expended by writers, especially of evolution, to prove that instinct is inherited. They never stop to think that it makes the case stronger rather than weaker, if it can be proved that this faculty is inherited. Whether the power to look ahead is given direct from outside information, or comes from within in the form of native

intelligence, it is a wonderful power, for it looks ahead; and it makes no difference what route it travels.

The grouse of North America displays the curious instinct of burrowing a long tunnel just under the snow. They sleep in the far end of this tunnel; but directly overhead at that end, they make the snow so thin that they can break through it with their wings and escape quickly. If any animal enters at the open end of the tunnel, the grouse awake instantly and are on the wing. They make the tunnel longer in localities where their pursuers are more dangerous, so that they have more opportunity to get away. Had they burrowed deeply in the snow, they could not have escaped. As some of the banks are very deep, their choice of a thin roof was not accidental. There can be no other conclusion than that they were warned of the coming danger. Had they been caught in a deep tunnel, not one could have escaped; so previous experience cannot be the explanation of this example of future-seeing.

609. HEREDITY. The belief entertained by scientists that, if instinct can be traced to heredity, it ceases to be wonderful, does not lessen the value of the fact that animal life is given the power to look ahead.

The grouse, in the case referred to, make their tunnels without experience or teaching; for the young will do it, although they have never been with the parents. When they go into the long tunnel, they seem to know that they may be attacked, and so they devise the means whereby they can escape by one quick motion of the wings.

This is looking ahead.

Among various species of social insects, such as bees and ants, the neuters, or non-sexual individuals, display instincts that are entirely different from the sexes; yet they are born of the sexed kinds. The facts are so numerous and so well known that they need no proof; and they seem to dispose of the claim that all instinct is inherited.

Mivart shows that a certain wasp will sting spiders in a small spot, where the principal nervous centre is reached. This produces paralysis, but not death. The spiders are then kept for the future use of the young wasps, when the latter are hatched and leave the eggs. It is a case of storage of fresh meat; just as ships carry live cattle and poultry to be killed when needed, and thus furnish the food in a fresh condition. This is looking ahead. One springs from the use of reason, following experience; but the wasp power of seeing ahead is never based on experience. It originates from a source of information beyond the actual life of the little animal.

610. SEEING AHEAD. The kind of instinct described in the preceding lesson is a common trait of looking ahead.

The puzzling kind is that which affects the conduct of life in advance of such an event as a long and severe winter, or a short and mild one. In numerous cases where the American Black Bear, to which we have referred in a former lesson, has dug its den, the depth and elaborate structure of the winter residence have always been suited to the kind of weather ahead. That bear begins to build very early when the winter is to be quite cold and prolonged. On the other hand, when it is to be mild and short, the digging is delayed to the late fall, and the work is slight.

Birds have similar knowledge of the coming character of the cold season. So have squirrels, beavers, bees, ants, and all wild animals. They all look ahead as a habit, in gathering food and protecting it for the coming winter; but, in addition to this inborn trait, they know in advance much more about the winter than any human weather bureau has yet been able to predict even for a week ahead.

Here again comes the law of cause and effect.

The directions to be taken and maintained by the winds are all controlled by the angles by which they carom from point to point, striking their currents against each other. What each new direction will be can be seen by a mind that is all-knowing. In the movement of a billiard ball across the level table, the skilled eye of the expert knows exactly where it will be deflected and to what various directions; while the observer could not estimate these movements at all.

611. COMING WINTERS. The principle is the same, whether it is the motion of a billiard ball or of a current of air. There are a certain number of air-strata above the earth; their movements are complex and very eccentric; but the eye of the master-mind perceives that they are all the results of previous movements, and that they obey the law of gravity and of angle-reflection.

Just as the billiard expert knows ahead the several directions in which the ball will carom and dart, return and proceed on its ways, so the same kind of expert power, intensified to absolute omniscience, can see in August every motion, every angle and every rate of speed of the air-currents, not only for months ahead, but for years ahead; and on these conditions the kind of seasons to be encountered will be perfectly well known. It is not claimed that man possesses this power; but that some controlling agency gives the knowledge ahead to birds and animals, is proved, and no intelligent person denies that fact today.

Man has studied birds and animals for his knowledge of the coming

winters, and when he studies them aright he obtains that knowledge, as can be seen in the frontier life of the people of every nation. In the cities the opportunities are wholly lacking for such study.

612. **SELF-RELIANCE.** While it is admitted that birds and animals are told of coming events, by some power that deems it necessary to confide the knowledge in them, it is supposed that, as man is able to find out things for himself, he will not need the aid of instinct. This is not in accord with the facts.

When man will study the summer and early fall habits of birds and animals, he will learn much about the coming character of the winter; but he is said, then, to be stealing his knowledge; for, if it were intended that he should know, he would be told also as well as the lower forms of life.

Man, in fact, is left to find out many things for himself.

But he is not to be charged with stealing knowledge, no matter how he acquires it. It is his wherever it is.

But man is given an instinct as well as the birds and animals.

They are told the simple things, even if wonderful; for it is most wonderful that nature will whisper in the ear of the bird the fact that the approaching winter is to be long and hard, and that migration should begin early and proceed far.

But man's instinct is commensurate with the greater importance of his life. What the winter is to be, is a trifle. Except in wild frontier life, it matters very little whether it be cold or mild. Man can take care of himself most anywhere.

613. **COMPARATIVE DEFINITIONS.** We have given in a preceding lesson the scientist's definition of instinct. There are other definitions; and all of them are correct; but each is taken from a different viewpoint. Here are two others:

1. Instinct is knowledge that is imparted by Universal Thought to any form of life, and especially to the higher animals and man.

2. Instinct is the breaking of the subconscious mind into the conscious life of any human being.

Science says that instinct is knowledge without experience.

All members of the human family, in their conscious lives, learn by experience or direct instruction. If the brain of the child is not given facts through the senses, the child will actually grow up an idiot. This fact has been proved many times. On the other hand, in proportion as the brain of the infant is stimulated when very young by incidents and activities, in the same proportion will that child increase its intelligence

and its usefulness in after years. Thus a parent is able to control the future of a human being in the first months of its existence better than in the period of advanced childhood.

After experience has been obtained by contact with the transactions of life, then the individual is supposed to be qualified for the battle that must ensue, in order to win a livelihood. If success is attained, it is due to the plodding of a person of average ability, who never wins much more than what his needs demand.

To that individual there has never come the power of human instinct; for he employs only the faculty that have been developed by experience.

614. HUMAN POWERS. A man or woman may have a clear insight into a matter, and a perception that cuts the dark future like a knife parting a curtain, and something better than mere bread-winning is secured.

A person may possess intuition. This has been described in many terms and seems to be an uncertain quality; but it is nothing more or less than a clear-sighted knowledge of a fact that cannot be known by transmission through the ordinary senses. Intuition guides many a mind in matters that are difficult to solve by the use of judgment.

A faculty that is higher than intuition is called inspiration, and this is a genuine power that comes to many persons under great mental strain, by which the doors of the subconscious mind are opened and the conscious life comes in contact with Universal Thought. All persons who achieve anything in the world are inspired in this sense. There is another kind called divine or religious inspiration, which we will treat of later on.

The last of all the powers that belong to the grand department of instinct, is revelation. This is known under the name of psychic telepathy. It unfolds the story of life beyond the grave.

All these forms of instinct are grades of each other; and, while such powers as intuition, inspiration and revelation, are not usually placed in the one general term of instinct, they are only higher uses of the same faculty.

Whenever knowledge is secured from Universal Thought, no matter what that grade of knowledge may be, it is human instinct.

It is the same to man as the whispered intelligence of the coming winter is to the bird or animal.

615. IMPORTANT TRAITS. Human instinct has certain important traits that must be borne in mind in order to understand what is about to be stated:

1. Whatever is instinct, whether in human life or among the lower forms of creation, *is always true*. It never falsifies, and never misleads. It is incapable of being anything but the *clear truth*. This is a self-evident fact.

2. Any universal fact that prevails in any species is instinct. It is born in the species. It exists regardless of experience and in spite of experience. It is never false, and can never be anything but *absolute truth*.

This fact is self-evident.

3. Humanity is given vast powers of instinct, and has not made a clear and satisfactory use of them. Men have supposed that only animals and birds have been blessed with knowledge that does not spring from experience. But this presumption is ill-founded.

Take, for example, the universal habit of building a philosophy of the Hereafter; that comes under the rule stated, that any universal fact that prevails in any species is instinct. It can be shown that this habit is inborn, is as extensive as humanity itself, and proceeds without the aid of experience or previous teaching.

It must not be forgotten that the value of instinct is in its absolute truth. It is a direct gift of Universal Thought. It is given to birds and animals in order that they may survive conditions for which they may be unprepared, as the severity of a coming winter, or the dangers of attack by enemies. Natural history contains thousands of instances of this supervising care of Universal Thought for its life species.

Instinct is given to man for a purpose, alike in principle, but far more momentous.

616. **PROTECTION.** If you will take the trouble to study natural history, you will find that there are thousands of devices by which life is protected from enemies. All useful life is given a special means of defence. The teeth of some animals, the hoofs of others, the horns of others, the claws of others, the ink-making power of fish, the battery power of other fish, speed of foot or wing, the barbed quills of the porcupine, the color changes of others, are but a few of the designs that nature has invented for the purpose of protection. Perhaps the most remarkable of these measures, is the suiting of the color of the animal or bird to the conditions that surround them. Thus the color white is supposed to keep off the heat of the sun; but in the far north, where all heat is needed, the white bears are made of the color of the snow, and in the tropics the brown and dark bear and other animals are given the protection of the color of the places they inhabit.

Other forms change their color with each new position they occupy. You can stand close to them and not see them.

The meaning of this variety of instinct is the same as that which tells what kind of a winter is ahead. In the former case, it is born in the species; in the latter case it is told to the individual by special design, a most wonderful power.

The lower forms of life must remain on earth and propagate for a time yet, as they serve a purpose that must not be denied; so they are protected against their living enemies by inborn instinct, and against their elemental enemies by special design, which is one form of instinct.

In both methods they are given warning and protection; and their safety depends on their accepting the knowledge that is imparted to them.

Humanity is given a protecting warning and means of safety by a higher form of instinct, but that proceeds on exactly the same principle.

617. ANOTHER WINTER. All things that pertain to humanity are on a much higher grade than those that pertain to birds or animals. The same degree of difference in mental station and usefulness of life is maintained in the gift of instinct to man, as exists in all other respects between man and the lower forms.

Birds and animals are warned of the dangers ahead, and are shown by instinct how they may avoid those dangers. They are told of the coming winter, dark and cold, and the difficulties they will face in keeping alive and safe until a new era dawns for them.

The winter for man is not one of earthly seasons. No power of instinct whispers to him of the blasts of January; that power is reserved for birds and animals; but man's winter follows this life. His autumn ends with his last breath; then the winter of winters begin.

Universal Thought cares a million times more for humanity than it does for the lower forms of life. It speaks to the latter in volumes of instinctive knowledge; so extensively, in fact, that all the methods it has set up for protecting such life would make a library of large books. Yet it cares a million times more for humanity than for the life which it has so abundantly helped by instinct and knowledge that comes before experience.

It has established a larger fund of protective instinct for man than for all other life in existence. This fund is revealed in the law that tells us that any universal fact found in any species is instinct, and is absolute truth. Such universal facts have always existed in human life, and they are true because they are given us direct from the mind of Universal Thought.

618. FACTS AND LAWS. What are these universal facts that prevail in human life?

They are summed up briefly in this lesson. They not only prevail now all over the globe, but there never was a stage in the history of this world that did not witness the universal existence of the same facts.

1. The philosophy of the Hereafter is universal.
2. The belief in life after death is universal.
3. The belief in punishment after death is universal.
4. The belief in happiness after death for some souls is universal.
5. The belief in immortality for some souls is universal.

In order to understand the value of these universal facts, let the following self-evident laws be fully understood:

1. Instinct ends where the universality of a fact ceases.
2. A fact is universal that is believed by the majority of all peoples, or given general credence the world over.
3. The disbelief felt by a minority or by groups or individuals, in the midst of a prevailing general belief, has no weight whatever. Exception to a widely prevailing belief are always morbid when they are in conflict with a universal habit of the mind.

In explaining these three laws, it is well to make it clear that the word universal is used as applying to the whole world. Thus if there are five thousand nations and tribes on earth, and the majority, or a large majority of each and every one of those nations and tribes believe in the philosophy of the Hereafter, in life after death, in rewards and punishments and in immortality, then those beliefs are surely universal and are inspired by instinct; or are, in fact, pure instinct.

This is a self-evident fact and law combined.

619. FINDING THE TRUTH. Instinct ends where the universality of a fact ceases.

If you will think this law over, you will come soon to see that it is self-evident; that it cannot fail to be so.

Brief and apparently meagre as this law may seem at first, it is nevertheless the most important rule of analysis in dealing with the philosophy of the Hereafter. Its vast importance will grow on the mind as it is applied.

The law says that instinct ends where the universality of a fact ceases.

Let us analyze the many phases of human conduct, and find the truth under this law; for it will tell the truth very speedily.

A fact is universal when it is the basis of a belief prevailing in all

the nations and all the tribes of the earth. It is not universal if it prevails among a majority of the people of the earth, and yet is discarded by any people or tribe as such. It may be discarded by a minority of those who composed a nation, or a tribe of people; but if it is believed by every nation, tribe and people in a general sense, despite the minorities among them, it is universal.

For example, the belief in life after death prevails in every nation, every people and tribe all over the world, and has so prevailed since the birth of man. There never was an age or a clime that lacked this belief.

It is a question of universality.

620. FUTURE LIFE. Instinct ends where the universality of a fact ceases.

The belief in life after death is universal; but human ingenuity, feeling the weight of this instinctive fact, has all over the world builded systems of religion based on the great universal fact, but wholly unlike each other. Therefore, while the fact of life after death is revealed by this instinctive belief, the systems of theology are not universal, and therefore cannot be accepted as true under the law of instinct.

This is the most important of all rules.

When Universal Thought imparts a truth to the world, the truth is the same all over the earth; for, if it differed in one place from another, it would not be true in both; and, not being universal, it would not be instinct at all, and could not then be inspired by Universal Thought.

It might be true without being instinct.

The advantage of proving it to be instinct is to set aside forever all doubts as to its truths. It saves discussion.

Immortality is believed all over the world, and has always been so believed, despite the one per cent. of disbelief which has no value in discovering instinct. But all nations and peoples have invented their schemes of immortal life, and therefore nothing can be accepted as proved, except the basic fact that life after death is immortal.

This distinction is highly important, for it shows the meaning of the law which says that instinct ends where universality of a fact ceases. The fact of immortality is instinct, for the reason stated, but the schemes of immortal life are not instinct, because they are many and varied. In order to be proved as true under this law, they must be universally accepted; that is, believed by the vast majority of all nations and peoples of the earth.

621. **WHAT'S AHEAD.** Universal Thought will not implant in humanity a belief that is false. Therefore, if it is true, it will be the same everywhere, and must of necessity be universal.

These facts are self-evident.

The belief in punishment after death is universal, and is therefore instinct; and is true, for the reasons already stated. But the kind of punishment as set forth is so varied that the truth cannot be obtained through the channel of human instinct. Men's ingenuity comes in and builds schemes on the basic facts. The kind of punishment after death and the classes of offenders who are punished may be ascertained by the processes of psychic telepathy; but not in the simpler way of instinct through universal belief.

As far as we proceed, each fact is proved and made self-evident.

As the belief in punishment after death is universal, it is based on the truth, and there can be no doubt that some persons are made to suffer penalties beyond the grave. This much is true, because of the universal belief in it, which is instinct; but the law says that this power ends where a fact ceases to be universal. The many schemes of future punishment are different from each other and cannot therefore be universal, and are not proved by this process.

The belief in rewards after death is universal, and therefore is true as being based on instinct; but this power ends in this line where an attempt is made to build up schemes of such rewards.

You must learn to draw the line between the revelation of Universal Thought and the ingenious inventions of man.

622. **THE HEREAFTER.** You are perfectly safe in placing your faith forever in such facts as are revealed to humanity by Universal Thought. Instinct never yet told an untruth. It cannot falsify. It offers to birds and animals the warning of future danger and the steps to safety; and it has done these things for a million years, without ever once misleading one of the creatures of earth.

Humanity is given the same instinct in higher grade, and it never speaks an untruth.

Your protection and safety against the future are as much the concern of Universal Thought as is the protection of lower life; only your future is beyond the grave, and the grade of instinct is correspondingly higher.

What is universally believed is born in the mind of humanity and comes to life by its own force. It does not depend on tradition. It will spring into being of itself. Children left without any guiding minds to teach them will, when mature, naturally come into these beliefs.

It makes no difference how widely scattered the tribes may be, and how far from communication with each other they may be placed, each and every one of them will begin to form a philosophy of the Hereafter. If a new people were to spring up in a new section of the globe, never having heard of any other people, they would instinctively establish a philosophy of the Hereafter in which every one of the basic facts stated in this Realm would be accepted as true.

Education and experience are never necessary to bring out this wonderful trait of humanity. It is inborn, and is known beyond all doubt to be so.

623. **INBORN BELIEFS.** Every nation, people and tribe in every age and generation has had its philosophy of the Hereafter. The systems that have sprung up under it have always been the foremost interests in human existence. They cannot be set down as incidents of government or belief; but as the living, deeply rooted impulses of life, controlling and swaying all other things. This philosophy has always been the highest motor in the history of mankind. It made nations and tore them asunder. It united some empires and divided others. It has sanctioned the most atrocious and barbarous deeds, the most cruel and libidinous customs, and inspired the most admirable acts of heroism, self-renunciation and devotion, which occasioned the most sanguinary wars, rebellions and persecutions, as well as brought about the freedom, peace and happiness of nations—at one time a partisan of tyranny, at another breaking its chains, now calling into existence and fostering a new and brilliant civilization, then the deadly foe to science, progress and art.

A motive power so far-reaching and taking so strong a hold on humanity, besides being universal in its sway, is not an invention.

It is born in the blood, and grows up with the body and mind.

It is instinctive, and is so admitted by all investigators of the subject. It cannot be charged to the trickery of priests or leaders, for trickery never rests on a basic truth, nor springs from instinct. But there is a vast difference between a fact and the use made of a fact.

624. **TWO SIDES.** While trickery never rests on a basic fact, it can build up a system around such a fact.

Any shrewd and keen mind, knowing that the public entertained an instinctive belief in life after death, but that it had no definite aids to help unfold that belief, could furnish such aids by invention.

It seems to have been the history of every people that the proofs which they always sought were limited to a very few inborn principles,

all uniform wherever humanity resided; but totally lacking in the details that people so earnestly seek.

On one side was instinct; on the other side was invention.

The leaders took what they knew to be the facts, which were the grounded beliefs in life after death, immortality, punishments and rewards; and, on those grounded facts, these leaders made their systems, which they asked the people to accept; and, when there was slowness in the acceptance, the leaders compelled acquiescence by every kind of invention, fear, trickery and chicanery. History is full of such examples. Thus arose the religions of mankind.

The beliefs of instinct are facts told to humanity by Universal Thought. The teachings of religion are the inventions of man. On the one side is absolute truth; on the other side are rites, creeds and dogmas.

625. CHIEF DIVISIONS. As proof of the hold that the philosophy of the Hereafter has on the minds and lives of the peoples of the world, it is worth while to study the myriad forms of worship and of rites and customs. It would take a whole library, containing thousands of volumes, to cover this ground, for no one motive in existence is so deeply rooted and extensive as this.

But in a general way we can glance at the many and endless systems that have always sprung up spontaneously wherever humanity has lived.

In the order of time the following world-wide systems have come into power, and still survive:

Confucianism is the oldest; but not as old as many writers claim.

Buddhism is the second in order of development.

Judaism is the third.

Christianity is the fourth.

Mohammedianism is the fifth.

There are countless smaller groups that have no relation directly or indirectly with any of the foregoing divisions. All the latter, and the three leading divisions of the chief systems, Confucianism, Buddhism and Judaism, sprang from sources wholly independent from all others. Some were in existence in prehistoric times. The dawn of civilization found them in full blast.

626. DISTANT PEOPLES. It is interesting to note the separation of the prehistoric religions from those of civilization. The former include all the religions of the Persians, the Phrygians, and the inhabitants of India; also all the religions of the Greeks, the Romans,

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old Germans, Norsemen, Slavs and Celts. They were based on a close and controlling relation between a god-system and humanity.

In all the distant parts of the globe, on the islands and elsewhere, prehistoric religions were in full operation whenever these parts were discovered; and the traditions gave them great antiquity. In fact, it was never possible to travel to any part of the world without finding rites and customs in progress between the people and their controlling gods. In the absence of reasoning faculties, they erected visible images, not to take the place of their invisible gods, but to bring the latter nearer to their minds. One never displaced the other, but was its representative.

The American Indians were wholly isolated from all the rest of mankind, and had been for thousands of years; yet they had a complex and deeply rooted system of religions as elaborate as many of the known peoples in the old continents; but, while they differed in rites and customs, the instinctive beliefs were always the same the world over.

What was instinct and therefore true, was universal.

627. STATUES AND IDOLS. All the religions of Africa, with the possible exception of the Egyptian, are descended from prehistoric times, and all sprang from the inborn impulses in the philosophy of the Hereafter; the Egyptian's religious beliefs, while the same in their basic facts as all others, are tempered with the influences from the east, the south and the west; mixed Semitic and pagan.

The so-called pagan forms of worship of the Greeks, Romans and other peoples, are all based on the same foundations as every religion; but were given details by man, and therefore are true only so far as they spring from Universal Thought.

Man is always seeking the tangible. He wants the visible form, while still retaining the invisible. The old Hebrews were said to be wicked because they worshiped idols. But their worship of idols did not cause them to discard their beliefs in life after death, or in immortality. The most advanced religion of civilization today has its visible forms of worship.

In the general affairs of men, it is always a custom to preserve statues of the dead. This land is filled with such idols, and we worship them, not with rites, but with ceremonies. Every great general of the wars is thus placed before the public. In England, they have the statues of Nelson and Wellington, and countless other idols of the great who have passed on, and whose memories are revered. This is right, and it is human.

Civilization culminates in the art that reproduces the forms of the

heroes of the past; and wherever statue-making people dwell, there will be idols. The silent and respectful worship rendered them is fully as sincere as the howling rites of the pagans and half-civilized nations of the world.

628. TOLERANCE. It is a characteristic of each religion that its followers believe it to be the only true religion of the world.

As there are more than five thousand different religions, there are today more than five thousand peoples, each of whom believes that its religion is the only right one; and that all the others are wrong. What is called tolerance in our own denominations, is the word of mouth of one sect expressing a willingness to tolerate the other beliefs to the extent that one sect will permit the followers of the other sects to believe what they wish to. This tolerance is vouchsafed in a spirit of charity. But the sect that is thus kind to the others, pities them for their errors of belief.

The rule is a sure and fast one that says:

Instinct ends where the universality of a fact ceases.

Where instinct ends, there the certainty of truth ends also.

All facts connected with religion that are universal, are true. We have seen that life after death, immortality for some, penalties, and rewards are universally believed in; and are therefore revelations of instinct. But when the rites of one form of worship differ from all others, it lacks the support of instinct, and therefore cannot be accepted as true.

The same analysis discloses the falsity of creeds and dogmas.

There is no human possibility of making the whole world render such a universality of belief in one creed, as is rendered in the belief of life after death.

You may not believe it, but there are more than seventeen hundred different creeds and beliefs in the Christian religion. The followers of each believe they alone of all the world are right, and that all others, poor souls! are wrong.

It is easier to show where some one else is wrong, than to show wherein you are right.

The diversity of religious belief, which is growing with the freedom of civilization, proves that there is a deeply rooted error somewhere.

629. FALSE BELIEFS. Instinct does not, and cannot, deceive. It is the straight truth.

If you wish to ascertain how many facts connected with any religion are true, seek those that are universally accepted the world over; then

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you will not make any mistake. But that class of facts will prove very limited. Let us see if we can enumerate them here:

1. There is life after death, for instinctive revelation tells that fact to every normal human being the world over; and it matters not how much or how little education a person may have, this fact is never misunderstood by any one. It needs not be written or spoken; for the knowledge comes from another source than the mind of reason.
2. Immortality is a proved fact by the same process of knowledge.
3. Punishment after death is a proved fact.
4. Limited reward after death is a proved fact.

What one other fact is revealed by instinct than these four? We do not find one.

Transmigration of souls from human bodies into those of animals is believed by some, but not by all peoples; in fact, the disbelief in that claim is stronger than the belief; therefore it is not a revealed fact under the law of human instinct.

Spiritism is not accepted by a majority of the peoples; and cannot be regarded as a fact.

Reincarnation is in the same category as spiritism and transmigration; it is not instinctively believed; and must be discarded. We doubt if many of those who teach it really believe in it themselves.

630. BELIEF AND PRACTICE. You may subject one claim after another to this test, and find the proof in the negative in respect to all teachings except those that are included in the four great facts stated in the preceding lesson.

The Mohammedans teach that immortality is won in the crossing of swords, which means dying in battle. The Japanese have a hold on their soldiers by instilling the same belief in them; for they are told that they will pass at once into glory if they die on the battlefield fighting bravely.

There are millions of sincere believers in the doctrine of war as the means of salvation and eternal rewards. They are sincere; for when a man will lay down his life for a belief, he must be regarded as sincere. Rebutting this theory, is the claim made by Christians that the Japanese and others are misguided. Who knows that? Nature teaches all her species to fight. She teaches the nations to fight. Germany, England, France, Italy, Spain, Austria and the United States are the militant Christian nations of the world; and we know that the one great doctrine of Christianity is peace on earth, good will to men; yet these leading Christian nations are armed to the teeth day and night! Their soldiers are counted by the millions. Their battleships are the most

warlike vessels that ever floated on the main, the veritable Dreadnaughts of our age.

631. PEACE OR WAR. Now which belief is right, that of the Japanese and Mohammedans, which advocate killing; or that of the Christians, which kills without advocating it? The former coincides with nature, which destroys all her weaklings in every species and makes the stronger the agents to kill. But this fact does not justify murder. We cite it to show that the Turks and Arabs have some basis for their beliefs.

The test is in the analysis of the rule stated. Neither belief is universal, therefore neither is a revealed truth.

On the face of things it would seem that the creed of peace on earth is the best of all; but it must be acted upon in order to prove the sincerity of those who profess to accept it. Ever since that creed was given to the world, it was been handed out to mankind with an unsheathed sword; like the man who extends the hand of forgiveness in which he conceals a dagger.

All other creeds and beliefs can be submitted to the same analysis and found wanting.

Yet, on the other hand, many things are true that are not sustained openly by instinct; they are not denied by instinct; but the latter power cannot be made the father of all facts. It is given to man to aid him in solving the mysteries that seem unfathomable.

What man can find out for himself, he is made to ascertain by his own work. What he can do for himself, nature does not do for him. What he needs to know and cannot ascertain by his own efforts, Universal Thought reveals to him by instinct. These laws have come to be regarded as self-evident; and the more you study them, the clearer their truth will become.

632. SAND AND DUST. The trouble with man is that he has not made himself familiar with the power of instinct. He has deemed it a part of the life of the lower animals, and of birds. But he can easily ascertain that every human being is given the aid of instinct in many grades, if he takes the time to find the facts.

The rites of any religion are valuable in arousing in the followers the support of that religion. These rites are always in harmony with the intelligence and civilization of the people. Savages must of necessity have savage and cruel rites and practices. If they had the customs of worship that are indulged in by civilized peoples, they would not be savages.

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One of the sweetest religions of the world, Christianity, has always been practiced in harmony with the intelligence and character of the people who have adopted it. In the dark ages it was administered in the spirit of the times. There is nothing in the religion itself that would warrant the burning alive of people who did not sincerely believe in its teachings. Sweet as it is, the organized form of it caused endless wars, and the shedding of human blood, so savage and fierce were its partisans, who were divided on hair-splitting creeds. It has developed sect after sect, until there is a total lack of unity today in it.

If you will count up all the followers of the new creeds that have sprung up in the last seventy years, you will be amazed at their total number.

The meaning of these facts is clear.

633. **THE INDIVIDUAL.** People should seek an explanation of the cause of the weakening of the hold of organized religion on the world today.

It is not right to sit down and let the matter pass of itself.

There is a cause for the divergence of creed, of worship, of belief, that is breaking up the organized forms and crumbling the church into dust. There is a meaning in this splitting of one church into a dozen, and each of the dozen into a dozen more; and so on indefinitely. No sooner has a great denomination been established in power, than it finds dissensions at work which rack it in twain; and nothing remains whole.

It is possible to give the world a universal language some day, when men with brains enough recognize the fact that there are certain basic sounds that are universal, and certain others that are not; and that the whole world must have the former without the latter. The reason why a world-wide language has not been established is merely this: The offerings have been in sounds that are non-universal. The universal sounds are more than enough to furnish all the words that can possibly be used. They are the vowels and consonants that are found in use by all human beings. Here is the easy solution of that great problem.

The time will come when such a language will be provided for all the world.

But the time will never come when one religious organization will sway humanity, for the reason that true religion is wholly individual and never collective.

634. **PERSONAL RELIGION.** True religion is a personal and individual partnership with the Creator.

It cannot be brought into contact with other human beings. It is not a collective-goodness, but a private and individual responsibility to the power that controls this life and the life to come.

Almost up to the last century every man and woman was required to wear his religion on his sleeve for the inspection of the censors of the church. In the centuries that preceded, persons who did not announce ever and anon their creeds were in danger of torture and death. Liberty was unknown.

If it were intended by the Creator that there should be one world-wide religious organization, like the coming world-wide language, there would be guiding revelations furnished by human instinct telling what the creeds shall be, what the rites and what the practices. These revelations would be universal, like the beliefs in life after death and immortality, which are as extensive as human life itself.

After those basic truths have been revealed, then all human conduct that is collective is made diverse. Over five thousand religions are in existence. Some come and fade away, and others take their places. But not one collective religion has any support that is universal, and therefore there is none that bears the sanction of the Creator. The teachings of the various books of the Bible are personal and not made for national use, nor for massed religion. Wherever there is any appeal to the heart and the soul, it is private and not general. Open rites and open customs are not intended for the soul.

635. SOCIAL GROUPS. Social groups are necessary, meeting from home to home and from place to place, as in the early days. But temples of public worship are antagonistic to the plan of personal religion. They create false standards and build up pretences and vain display, which drive the religious instinct to the background.

Human speech is said to have been scattered at one time into a confusion of tongues; and whether this is true or not, the principle is the same; a controlling power has scattered all attempts to establish a uniform creed or one church. Just as soon as one seems to be in the lead, it is broken into parts.

Language is taking the reverse growth; the dominant tongues are absorbing the weaker ones. But religion, even in the land where the English language holds sway, is fast splitting to pieces. The language is uniting and solidifying; and the more it becomes united, the more the religious creeds included in it, split and break up into other creeds and beliefs. So the only hope of unification is lost.

The stamp of disapproval was put on collective uniformity of religion from the very start, and has been kept on it ever since, and is

more and more emphatic today. While the English language is absorbing the weaker tongues all the time, the weaker religions are breaking into the dominant religion incessantly. There is a meaning in this reverse process.

When Universal Thought revealed to all humanity the four basic truths of life beyond the grave, of immortality, rewards and punishments, it brought its revelation to an end at that dividing point. By breaking up public rites into more than five thousand groups and beliefs, it decreed that such methods of acknowledging a personal responsibility to the Creator were wrong.

It is not in great gatherings and large edifices, nor by sermons from week to week that the heart is attuned to its duty towards the Maker of life. True conversions do not occur in public as a rule; nine out of ten, and always the deepest, have been the fruit of privacy.

Family and local groups are ideal meetings that should ever be held for religious worship.

636. **BREAKING UP.** The most discouraging fact of today among the followers of religion is the rapidity with which the church is breaking apart. Any religion that is not strong enough to sustain itself, is certainly not strong enough to sustain its followers. If you wish a building for storing grain, you will not accept one that is not able to stand alone, that lacks the strength necessary to hold itself together. You know very well that it would be useless for holding grain.

If you seek a box in which to carry valuable papers and property, you will not be content with one that is unable to hold itself together.

There is no religious organization that is not slowly or rapidly disintegrating; those that are held by reins of fear and threats over the heads of ignorance, break up more slowly, for they are conducted for national or commercial purposes. But all the creeds of civilization fall of their own weight. They, to be sure, are ably defended by the men who make their living out of them, and by those whom they induce to agree with their views; but the solid, sensible mass of people, while believing in the basic truths revealed by instinct, are opposed to the rites of public worship.

But the breaking up and splitting into pieces is going on faster now than ever before.

637. **FALSE LEADERSHIP.** It was revealed to all mankind that there is life after death.

This instinctive knowledge is so deeply rooted in the life of man that it is a part of his very creation. He has never been able to separate

himself from it. As Emerson says, "Himself from God he could not free."

So far, the revelation was well received. But when men who, in the name of leadership, insist on organizing masses of people for ceremonial rites, they are flying in the face of the Creator, and defeating the very objects of the revelation. Nearly all forms of prehistoric religion were set up for the sole purpose of keeping the nation or tribe in its unity so as to sustain the rulership of the few who were self-chosen. Through superstitious fear or bloody rites, a chief or a priest is able to whip into line all the people who are brought under such influence, and to use them at will. The basic truths of human instinct are felt to be true by such followers, and they believe whatever else is added to them by designing and crafty leaders.

A wrong structure has been built on a right foundation.

For this reason, a babel of religions has been decreed by the Creator in retaliation for the offense of making profit and advantages out of these truths.

638. THE SOLUTION. The solution is equally clear.

As far as it is known to a certainty that any phase of religion is universal all the world over, let that be accepted and adopted.

As instinct speaks to birds and animals, there is no reason why it should not speak to savages and semi-barbarians, as well as to the advanced races of men. We cannot afford to despise a truth that is told in the deepest sincerity to the humblest and to the greatest of humanity.

If it is the cry of instinct, it is true.

Having taken, accepted and adopted the basic truths, then the next thing to do is to cultivate them.

True religion is a garden, and it attains its fruition across the horizon of this life. But it requires constant cultivation. Now why should all the gardeners meet in public and there do their gardening? Why carry on this noble work collectively? Each gardener belongs at home on his own estate, and should there perform his whole duty.

Do you know that people who worship their Creator in public, wait for the church services for this devotion, and give little or no thought to the duty between Sundays? The gardener should attend daily to his work of gardening. To meet once in seven days, and forget the matter the other six days is both senseless and wicked. Of course, every member is told to serve the Creator all the time; but they do not do it, even if they think they do. They wait for the once-a-week services, and there is a hiatus of six days between every two Sundays.

The church member of today is not the only important part of re-

ligion. The true unit in religion, is the person who makes the matter a personal one between himself and his Creator, and who lives every day and every hour in close touch with the responsibility which he acknowledges due his Maker. There are many such men and women in the world. They cannot be hypocrites, for they make no public pretence of goodness and righteousness.

639. THE GARDENER. Let the profession of gardening always be a personal one. Do not build temples and employ talkers to tell you how to work; nor singers to chant the rhythm of interest into your ears, nor musicians to tune your muscles to their duty; but work honestly and sincerely in the best way you know how, keeping up an interest that shall live through the day and not elude you at any time. Do not wait to meet once in seven days, and there do your gardening in a crowd of fellow-gardeners; nor idle away the week while waiting for the coming of the seventh day; but keep eternally at it all the time; and you will achieve success.

Dressing up on Sundays in religious garbs, and dropping them for the following six days, is a mockery. It cannot be cured by sermons or by castigation. The evil is deeply rooted, and the remedy will be a severe wrench to humanity when it comes, as come it will very soon.

The handwriting is on the wall, but is not heeded.

The babel of religions and the confusion of creeds could not be wasted repudiation from the Creator. That crumbling of the edifice of theology, which was started before the dawn of civilization, and which is in progress today, is a fact too mighty to be passed by as having no meaning.

Make the cultivation of religion always a personal matter.

All true men and women drift toward the spirit of religion, and their natural tendency is to the church, because they have no other place to go. It is this very fact that makes them slaves to the corporate interests of the creeds. As we have said, the church is founded on the great facts of truth as revealed by instinct to all humanity. But you might as well erect great edifices on the law that pure air and pure sunshine are the best friends of man.

640. THE CHARGES. You need pure air all the time. Suppose a trust company could get control of the supply and make you believe that you must obtain it of them or death would be the result; you would submit to their demands, if they could frighten you into doing so.

There is nothing in religion that requires it to be bottled up or dealt out by companies, or run in grooves; it is as free as the air, and is just

as much a gift to the world. Yet for ages religion has been controlled by organizations, and people have been frightened into believing that they would meet eternal death if they did not confess creeds. Even today the claim is made that there is no way of safety except through the creeds. More monstrous than all, is the belief that is impressed on many followers that every child is damned who dies unbaptized. These claims show to what extent the cudgel of fear and of threats is used in forcing people to yield to the trust that pretends to own the rights of religion.

Let us look the facts squarely in the face.

No one can truly belittle the grand characters that are allied to the church; but these facts on the better side do not alter the awful charges that stand proved in history:

1. Organized religion, known as the creeds, is charged with having instigated more wars and conflicts in the world than all other causes combined. The men and women who undertake to deny this charge are either ignorant or dishonest.

2. Organized religion is charged with more tortures, more bloodthirsty rites, more cruelties, more false accusations and more inhumanity than all other causes combined. A religion that can take a beautiful girl from an honest home, carry her to a public place, there break all her bones with heavy hammers, and leave her lying in the road, is inhuman to the last dregs; yet the creeds of civilization have done that thousands of times, and the very spirit that prompted such barbaric acts ruled the church for hundreds of years; and is dormant in it today. God help us if any one denomination becomes supreme in our own land!

3. Organized religion for centuries fought all advancement of knowledge, suppressed all scholastic progress, and made it a capital offence to acquire a scientific truth. Men died for believing that the world was round. It does not excuse the degradation of such rule to say that the wrongs of the church have been reformed; for reformers and reformed hate each other today.

4. Organized religion, when its power was great enough, tore the reins of civil government from the people, made all the laws, decreed all punishments, and carried on the battles where human blood ran in rivers; all of which functions are no more a part of religion than they are a part of the Sunday school. The same things would prevail today if any one sect could control the people.

5. Today the church is devising plans for furnishing more entertaining methods of alluring people to services; and the whole drift is away from the methods of simplicity that prevailed when men would lay down their lives for the cause. Now there must be modern attrac-

tions. Yet in spite of these added attractions, the interest is lagging and the church is disintegrating. Of this fact there is not the slightest doubt.

6. Modern theology is charged with making classes and caste between the fashionable and the plain people, between the rich and the poor; it is charged with making bitterness of jealousy between the sects; it is charged with making hypocrites out of men and women who, but for its demands, would live the lives they profess; it is charged with causing people to act doubly; it invites sham and pretence, and gives rise to cant and deceit when these vices would never have entered the human heart but for the censorship that it assumes over the souls of men.

CONCLUSION.—Humanity needs, and must have, a pure, sweet, noble and inspired religion. There is a vast difference between man-made theology and heaven-born divinity in the human heart. The world has reached that stage where the former must give way to the latter. Church affiliations are the grandest blessings of life when they serve this nobler end.

IN THE REALM OF DREAMS

THE SEVENTEENTH REALM

LESSONS 641-680

641. POWER OF FACTS. A fact has a power that cannot be estimated.

Most of the so-called facts are delusions. The living experiences of the day are not facts, but things that seem real.

When once a fact comes into the life of a person it is so important that it sways that life one way or the other like a mighty tide that bears us to a desired port, or else carries us helpless to a whirlpool of destruction.

But what are supposed to be facts are, as has been said, delusions.

A man of unimpeachable honesty tells us that he actually saw a vision; and that he never believes in such things unless he sees them himself. We proved to him that his sense of sight was the most delusive channel in the world.

In a classroom of students, all grown-up young men, a hired thief entered, rushed to the desk, stole certain property, and escaped before any person could secure him. Everybody saw him, and saw all that he did; yet there were as many versions of the occurrence as there were spectators to it. No two accounts agreed, when given immediately. But, after the students were allowed to meet and discuss the affair, as witnesses do before a case is tried, then their testimony concurred.

It is not humanly possible for two minds to see the same thing in the same way; any more than it is possible for two persons in a room to behold the same shadows on a bust; each position makes a new shadow.

642. DELUSIONS. No two persons see the same rainbow. To be able to do this, it would be necessary for the eyes of both persons

to be in the same place, which is a physical impossibility. And the rainbow itself is a delusion.

There is no such thing as light, as commonly understood.

What we call light is the action of the sun's energy on the atoms of the air. In the absence of air, light cannot exist.

There is no such a thing as sound. What is called sound is the wave-action of air striking the drum of the ear and irritating the nerves that reach to the brain. Let the drum be broken, and all is silence. Let the nerves be cut or deadened, and nothing is heard.

There is no such a thing as a voice. It is merely the wave-action referred to.

There is no such a thing as color. What is called color is the wave-action of light against a surface.

The most unreal thing in the world is gravity. Because it gives what we call weight, everybody believes it is a fact. It is only a law. If a steel safe were to fall on your foot, and crush it, the reality would seem justified, and for this reason, all persons believe there is such a thing as weight. The mashing of the foot merely changes its character; all the material is there, but in different form.

The most successful delusion of all, is that which is called matter. We look at wood and at gold, and see a difference between the two. The real difference is in the two kinds of delusions that are presented.

Laws are at work by which mere thought is able to make itself seem like solid matter; but if you could look into a mass of gold, a mass of water, a mass of wood, a mass of iron, or anything else, and could see the make-up of those masses, as you proceeded to increase the power of your vision, they would be found to contain nothing but molecules, called the particles of chemical elements; these molecules would be found to be composed of atoms flying about each other like orbs in a solar system of crowded worlds; the atoms themselves would soon be resolved to what is called light, or energies; and these energies could be traced back to mere thought that slept in the long and endless past.

643. **DAY DREAMS.** A man enters a room at dusk and sees his friend standing in the middle of the room. He is surprised. He goes to him and extends his hand, whereupon the friend vanishes. Next day he receives word of the death of the man who was supposed to have been present in the room. This occurrence, while not relatively frequent, has happened so many times that the collected cases that are proved, are exceedingly numerous.

A man who is in a fever, sees all sorts of images, and believes them to be real.

In his sleeping hours at night he passes through experiences that do not leave any room for doubt. Persons, thrones, armies, conquests, great temples, and countless incidents have appeared to people in their dreams; and they are convinced of the reality of them until there comes the moment of waking; in some cases it requires time after waking in order to divest the mind of the unreality.

None of the facts of the waking hours are more real than are some of the seeming facts of what people call dreams. The smallest details are filled in with a perfection that cannot be exceeded in the actual experiences of life.

Day dreams, or waking visions, are just as real and as full of parts and as well performed as any actual occurrences; and in those experiences geniuses have found new truths, discoveries and inventions. But most men and women seem disinclined to discuss these visions for the reason that they think them too sacred for common traffic; and there is always the belief that they will be discredited.

644. AFTER LIFE. It is supposed that a person who dies is not set free from the bondage of earth for several days after the demise.

All sorts of claims have been made along this line, and some proofs have been offered, as where persons have died and been brought back to life; these terms being used as parts of the usual delusion as to both death and life. These persons referred to have, some of them, passed into the coldness and stiffness of death, and even what has seemed like mortification has been about to set in when some peculiar shock has brought back the breath of life; some have been revived for an hour and have told of their experiences for the days that had elapsed since supposed death, and then have dropped back to actual death; others have been revived for a day or more; and one or two in the past year have been given a new lease of life, while there are many cases that have not been brought under the eye of careful investigation that have given rise to the same claims.

It is alleged that the persons who die, stay in the home where they die, or sometimes call on their friends and relatives and try to make themselves known. Of this last fact there are thousands of cases that place the matter beyond doubt.

The best type of such after-death condition is in the following set of details:

1. The dead person does not know that he is dead. His body in the casket seems to him to be a dream and a mistake.

2. He goes about among all the people of his home, just as he usually did. He tries to talk to them, hears his own voice, but they do not even look at him; but they often go to the dark room and there lift the sheet that covers the face, and gaze upon it; all of which seems to him to be a dream.

3. He sees people talk, but does not hear them. He passes them constantly all day long, and they do not look at him. He notices that they eat at the table in the usual groups and occasionally look at the place where he used to sit; he tries to take his former place, but there is no invitation and no room for him. They eat in silence and seem unusually depressed.

4. Many callers come and go, and he knows them all, and addresses them; but they do not see him and never respond to his salutations. Flowers are brought, and he wonders at the display and asks why it is, without being told. He was never so ignored before in all his life. When they talk, he does hear. He knows his own words and sees his hand often extended to greet a visitor, but it ends in nothing. Sometimes he thinks they are talking about him, and he tries to catch the purport of their remarks; but in vain.

5. When night comes he seeks his usual bed for sleep, but he is not able to divest himself of his clothes, and he lacks all desire to sleep. He finds that he can pass through the solid walls and the locked doors, all to his utter amazement. All are sleeping; save here and there a suppressed sob, and a tireless watcher or two; and so he goes out upon the night by himself. The chill winds are tempered and the exposure is not felt. He has access to other homes; miles away are relatives who are slumbering, and he enters their rooms and finds himself unable to make his presence known. He touches the faces of some, and holds their hands, kisses a fair sister, and all in vain. No one knows he is there.

6. When the morning breaks, he wanders back to his old home. Everybody is getting up. He thinks now they will be glad to have him back; and he has hearty greetings for them all; but his tones seem sepulchral and his hand lacks vigor. There is evidence of coming evanescence in it.

7. One or two more nights fall. The wild winds are blowing and howling; and soon a severe snowstorm sets in. He is not clothed for such weather, but no wind touches his body, although people around him are chilled and turn their coat collars up about their necks. The snow makes progress difficult, but he glides along easily, hardly putting his feet to the ground. Some of his acquaintances are met, and he even tries to be familiar with them, but is unable to make them see him or

hear what he says. In this way he goes to far-off homes, and on the final night he traces his flight around the world, dropping in to see a brother in India. To his great satisfaction the brother actually sees and recognizes him; but quickly falls into a stupor. He is aroused, and pens a cablegram, which says: "Has anything happened to my brother? Has he died?" Then all is lost to view.

8. In a few seconds of time, he is back to the place where he lived; and the house is crowded with mourners. There are beautiful flowers, sad faces, tears streaming down the cheeks of his sons and his wife and mother, and he knows that songs are sung by the quartet, and remarks are made by his pastor, and then they proceed to the burial ground. A few more moments there, a last look, the lowering of the casket in the new-made grave; and he sees his body placed in the bosom of mother earth. They all scatter; and back again at the old home the absence of the body seems to lighten the burden of grief.

9. He lingers in the home, but the faces are now dim, the outlines of the furniture and walls are faint, he cannot talk, nor raise his hand to greet his people, and he begins to believe that his form and life are melting away. There is the evidence of insubstantial conditions in his presence in the rooms; and, before the last dissolution which he believes is at hand, he tries to reach the conscious mind of his wife. One tremendous struggle is made, as she sits alone with bowed head in the library at twilight. He sits once more in the old chair by the other side of the window. The western light enters by the afterglow of evening, and she begins to look towards him; she looks harder and with a a fixed stare; and at last sees him, and calls him by name. "Tell no one of this," he says, and she actually catches his words now; "Live for the blessed hereafter."—She is not startled; a deeply satisfying hope lights up her face; she smiles as she looks into his now white countenance, and she understands it all.

The twilight glow passes out into the night, and on its wings his spirit takes its flight.

645. POWER OF DREAMS. It is hard for the mind to understand that we are such things as dreams are made of.

Nature, obeying the mandates of Universal Thought, of which she is a part, is able to make dreams seem real. The man who sleeps and has some scene enacted before his mind in which he takes a part, is certain that the transactions are real; and, if he never awoke from that dream condition, he would never be convinced that he dreams. He would be willing to make affidavit that all is true; for laws and facts pass in review before him with all the garb of substance.

Dreams that occur in sleep often seem to be days and years in length. In one minute of actual time, all the slow movements of a year have been made and given the most minute details; and, as has been stated, if the man never awoke, all those things would seem to him to be facts; and he would laugh to scorn any person who told him they were merely seeming facts.

It is the nature of a dream to seem to be real.

In dreams men have done great problems in mathematics, have solved hard passages in the classics, have measured worlds and suns, and have made astronomical calculations more accurately than they could have done in wakefulness.

Such is the power of delusion locked up in a dream.

646. LAW OF FACTS. If you were to be told that this life is a dream, at first you would treat the matter lightly, then you would give it some consideration, and finally you would dismiss it from your mind as the child of a dream. Then perhaps some power in your life might awaken you to a desire for the facts, and you might again recur to the subject until at last a new thought might dawn.

After a long while, as your mind gained depth and breadth, and you had seen human life in all its vicissitudes, you would come into closer touch with the theme, and find in it the only answer that is possible.

We are now treading deep water, and must find the solid ground.

The study ahead of us is so important and so hard to teach in the clearness that it deserves, that we can only hope that fair success will attend the efforts that shall be made.

Basic facts are needed. To them we can securely anchor our argosy until the time arrives to set sail for the realms of the unknown.

The greatest law of the mind in this study is the following:

The possession and absorption of a FACT will produce in the *submind a new knowledge of life here and hereafter.*

The claim is made that human life is a dream.

If it is a reality, then it is the most useless and wanton waste of existence ever allowed to enter into creation. In youth, all the years ahead appear rosy and filled with promise; in maturity, the firm conviction prevails that hope is a rainbow, the end of which is just as far away as ever; and, in old age, the futility of having lived for the mere purpose of getting food and shelter, is altogether too apparent.

647. SEEMING TRUTHS. There are two channels of investigation of the question as to whether this life is a dream or not:

1. The first channel is in the experiences of earthly existence.

2. The second channel is the standpoint of known facts.

What are called facts in this life, are the seeming truths that accord with material proofs.

The facts of universal life do not include any of the seeming truths of earthly existence.

Thus the operation of the law of gravity, producing weight, is a seeming fact; and weight itself, like substance and solidity, are all seeming facts, while having no reality in the view of universal knowledge.

Very few people can be convinced that childbirth, murder, death and burial are enactments of a dream. The sensations are too real to be declared illusions. The struggle for existence is too severe to be regarded as a dream. If people did not believe that life and all its events were facts, the purposes of creations could not be carried forward. It is the assured certainty of everything that makes this life serve its place in the unfolding plans of creation.

There is a difference between the fact that a dream exists and the transactions of that dream. It is a fact that those transactions are an illusion; this much is true; but it is not true that those events really occurred.

648. BELIEF. Human life is the most insubstantial thing in creation.

Water comes and goes, but is water all the time; when its parts escape into other forms, they rebound again into water. Air is air all the time. No part of it is lost, although changes are occurring frequently. Yet water and air are examples, as people think, of the instability of matter.

If human life were real, it would be absurd to think that the Creator had made all these millions of people to die; for that is exactly what every one of us begins to do the moment we are born. When you were a day old, you were one day nearer the grave. Centuries come and go, and generations follow each other in an endless procession; but all the centuries put together are not a second of time on the clock of creation; yet each man looks upon his span of life as an important event. It is a flash, and is over. If it were real, then the purpose would be real, and death would not begin its work the moment we are born.

As far as earthly existence is concerned, it has no motive at all. Youth is a warfare against death; mature life is an endless fight to keep the breath in the body, and old age is a period of waiting for release.

Even if rewards are promised in another world, the whole plan of existence in this is useless. Man has some share in the thought of the

universe, as he is a part of it, and he is not devoid of his conceptions of the usefulness of things; and he can see the total futility of bringing millions into the world every year for the purpose of killing them off when their time comes. If life were real, it would have at least something to show for that fact except the mere belief that things are real.

649. **ACHIEVEMENTS.** Take the case of the most successful ruler that ever lived, and find out what he gained by his successes. His monarchy did not remain. No nation has remained. The same peoples follow on in some cases in the same country, but the nations crumble. There is not an old nation in the world.

No successful ruler has ever given stability to his government. He has gained less for himself than the shepherd that lives on the hills. The mighty generals have secured nothing permanent; and what was temporary success has not much more than outlived them. In their personal lives, they have attained nothing more than a common laborer.

Look at the ablest lawyer who has ever lived, or the ablest that lives today; he can achieve nothing more than fame and money; and these he must bid farewell to, as far as he is concerned, when the portals of the grave open. The same is true of the great men of all professions; they gain nothing that is substantial, except money, and that has power only when it departs, not when it abides.

No sooner does a man acquire great wealth than he hears the gentle knock of the angel of death summoning him out of this world.

If fame, riches, and power were worth the acquiring, then the men who secure them would be given a longer lease of life than is granted to the unsuccessful man; but, on the contrary, long life is endangered by the struggle for these things; and, as we have them in our grasp, lo, they must be left behind, for we are hurried out of the scene.

Here are beautiful children, sweet and companionable, having all the graces and loveliness of the best product of creation; surely, they ought to live and grow up to be useful men and women; but, no, the cold hand of death seizes them, and they are returned to earth, from whence they came to crown the happiness of parents who deserved better treatment at the hand of nature. If life were real, this oft-repeated mockery would not be permitted.

Solomon built his temple by a lifetime of hard effort, and it was worthy of him; but he was not given the privilege of enjoying it. He was called away. His work was not for him. Kings build palaces and are not allowed to live long in them. Rich men build mansions and

leave them. All the work of a lifetime counts for nothing with those who perform it.

On every hand and in every way, proofs are found that show the unreal nature of earthly existence. Humanity roams about in a dream.

650. UNCERTAINTIES. There is no way consonant with reason for accounting for the fact that human beings are created without their desire to be born, and are then subjected to the pains of living here, and of being punished hereafter. A Creator that is good would not bring unwilling victims into the world for such purpose; nor allow bad men to be born. The criminal and the slums never asked for admission into life.

An all-powerful Creator would not bring into life the millions of unwilling creatures that make up the doomed classes; all humanity would be good, would be honest, would be noble, would be faithful, would be industrious, would be of sound mind, and would be healthy. Sickness would never have secured a foothold on this globe.

If life were real, it would be just as easy to make all things perfect, instead of imperfect; all beings true to the type of the Creator, instead of following the opposite type. There is no sense whatever, no matter from what standpoint it is viewed, in making a race that is to be filled with imperfections, and that must suffer all the agonies of existence such as are thrust upon us in this world.

Human life is the most uncertain of all things. We do not know that we will live another minute. We have no assurance that we will be alive a year hence. Dangers surround us and attend our every step. Nothing is certain. All the elements attack us, no matter how hard we try to escape them. Cold and fire kill, drowning, falling, being run over, or being assailed, lightning, gas, poison, and a library full of accidents and disease, make each step hazardous in this world.

Reality could not bring these contingencies.

If man were not in a state of dream here, he would be given stability for a reasonable term at least; he would be allowed to remain to enjoy the fruits of his efforts and his accumulations; he would be free from sickness and unceasing maladies; he would be shown something for his work, instead of the door to the grave, as soon as he has accomplished little or much in his great battle to live.

651. TWO TESTS. Ask any thousand men and women what good life is to them, or has ever been; and what good they have been to the world. If they retain the reason of a waking being, they will soon make the right reply. Of all the imaginable mockeries that genius can

invent, this life is the most useless device, and the greatest show of trouble for no results. It is struggle, war, wrangle, fight, fear, wrong, sin, temptation, accident and disease, all along the way. If money is earned, the things it can buy are very limited; and they do not bring half the happiness that comes from cleanly lives in poverty.

The moments of real happiness are few in number and flitting as the winds. No one knows what happiness is. Eating, drinking, chewing, smoking, card-playing, talking and sinning make up the whole group, with the addition of dressing and attending shows and meetings; these are all the forms of happiness. Social functions feed vanity and break down the solid purposes of life; and yet they are flimsy and unmeaning when seen in retrospection. Is this all there is to life?

Nature puts in the heart the wish to live, and so men and women are coerced into believing that they want to live, despite the hollow mockery of it all. But the fact remains that no person has gained anything by having lived, nor has he done himself and the world any good.

The first test of reality is stability.

Life itself is not stable, nor is anything in it stable. It is subject to monetary hazard. All the great buildings of great cities that have been swept away to gases and thin air and a few ashes, have cost years of toil to erect; but they went in a flash. An author spent forty years in writing a book, and saw it go up in flames in less than sixty seconds. Nothing is secure.

The second test of reality is substance.

Human life is insubstantial, and changes every minute. All matter is undergoing processes of change. Everything is being disintegrated, either rapidly or slowly. It is the boast of nature that nothing is lost, and yet that nothing remains the same. The atoms are not lost, but all else passes through constant alteration.

If this life were real, it would be stable, and all things about it that served it would possess stability. If it were real, it would be substantial and would be surrounded by unchanging conditions, in part at least.

The sun is known to be losing its energy. All the planets are undergoing change, and something portends every hour in creation.

652. **VANISHING DETAILS.** All the problems of the world arise from the fact that we live in a dream state here. All the perplexities, all the phenomena, all the mysteries, all the secret influences of hidden powers, all the wrongs, all the instability and dangers that attend our steps, are accounted for by the one great fact that life is a dream.

There is no other way of explaining the evanescence of human exist-

ence. The strongest body dissolves back to dust. The flying meteor is turned from its solidity to a thin gas in our atmosphere. Nothing that is alive today will be here very long. Activities that seem to our view to possess the greatest importance, are mere play and must vanish like all the details of a dream.

The ease with which human life may be snuffed out, the lack of protection for it all over the world, the willingness of millions of people to die in battle, the usefulness of those millions that are crouched in Asia and India and in all the far-away islands of the southern oceans, the uselessness of millions in the lands of the highest civilization, the inability to arouse an interest in the things that count of the highest value, the mad scramble for gold, the indifference to the health of the body when money is the stake, the slavery of the masses to the corrupt few that rule them; these, and thousands of other conditions, all point to the delusive dream that is taking place in what we call our world.

The varying moods and passions that men and women possess, the uncertainty of their minds and hearts, the paramount sway of selfishness, the flourishing power of dishonesty, and the low animal cunning that wins in the struggle for existence against honest methods, all point to the same conclusion.

If life were real, the body would be real also; it would possess stability and permanence, and its work would win value for value. Instead of a countless succession of generations, all evanescent, there would be an occasional generation, and a certainty of life. The most common attribute of existence now is its uncertainty. We do not know what the morrow will bring forth.

653. SUBSTANCES MELT. There is a limit to omnipotence. It can achieve everything that can be done, but it cannot do the impossible. It cannot make a valley without uplands or high ground on either side; nor can it produce a hole without surroundings.

No more can it make real substance out of nothing. It would be the height of absurdity to suppose that these massive worlds of solid rock that float in space, billions of them, some of which are each thirty million miles in circumference, could always have existed. Eternity can apply only to a law or a power; never to material. The latter must have had a beginning.

By the process of reasoning from cause to effect, and from effect back to cause, through the conscious mind, and by the revelations of instinct produced wholly apart from the former method of mental

proof, it is perfectly clear that the only thing that never had a beginning was Thought, which is both power and law.

The objection to the idea that Thought could make solid-rock worlds out of mere law and power, is that these worlds have substance. It is true that they may be dissolved, even in the time of man, back to their nothingness; but human intelligence is slow to grasp the reverse process of making substance out of law and power controlled by Thought.

Here is where the dream process enters.

All astronomers are agreed that, at one time, the universe was in a gaseous state, so thin as to be incomprehensible; but they do not inform us what preceded that state. They know all the steps that followed it, but none that preceded it. If there were successive stages to follow the gaseous condition, it is just as clear that there were stages to precede it; and, if the gaseous condition was too thin to be comprehended by man, the stages that preceded it must have been as near nothing but Thought as can be imagined. Thus all things resolve themselves to Thought as they proceed backward; and they are dissolved as they proceed forward.

The only way in which solid substance can be conceived of is by the dream process. It is most certainly a dream. How else could solidity come forth from mere Thought?

The wonderful variety of everything, the marvels of construction in the plant and animal worlds, and the endless offerings of matter, belong to the beautiful dream state that is on us. Nothing remains the same. All things are preparing to dissolve, just as the hour of awakening melts the certainties of dreamland into thin air.

654. MELTING VISIONS. Men and women go through life with phenomena that they cannot explain, hanging to them on every side.

Some of them see spirits, and yet spirits fade and vanish. Some see visions, but cannot hold them. Some witness vagaries of the mind and wonder whence they came. Some, in fever, mingle with wild forms they did not know were in existence; some, in delirium, enjoy a rich companionship of demons and dragons; some, in fright, behold grotesque shapes; and so life is made up either of a nightmare or a troubled dream.

For centuries people were bewitched, and sought to drive the witches out of business by killing them; but the more they destroyed, the more they met. Hypnotism plays all sorts of pranks among people. Beliefs are captured and swayed at the will of circumstances or human design. Diseases are cured by the operations of the mind.

Some people dream so hard that they see forms of the departed, hear knocks, and feel the icy touch of dead hands; and their own brains become distracted by the things they cannot escape.

Some people believe that they have lived before; once, or twice, or many times; and they spend effort and money trying to find out who they were in bygone ages; but memory is so much like a dream that it hardly reaches back to the first years of this life, and so is cut off from the other dreams they believe preceded this one. Old people and some in middle life, cannot remember things that are a week old, and faces are lost to them; showing that the very thing that should hold us together is the most instable.

Your memory is all that makes you what you are.

655. MEMORY. To show the dream state we are in, take a brief glance at the quality of memory and the part it plays in existence.

If Mr. A. dies, and Mr. B. is born; then if Mr. B. dies and Mr. C. is born; then if Mr. C. dies and Mr. D. is born, all these men are different from each other. Now, suppose that A. wholly disappears today and becomes B. tomorrow, but does not know that he was anybody today, is not the effect the same as if there were two different persons in existence? If you have lived before and do not know it, is it not the same as if you never lived before? The body of A. and the body of B. are separate and different. To recall no experience of the former one is exactly the same as if two wholly different persons lived.

The same condition prevails in living persons; if you lose all knowledge of your existence prior to this day, you are in effect a different person.

Yet it is exactly what occurs when memory is lost. There have been many persons who have suddenly found themselves unable to remember who they are, even in middle life; and this lack of memory is a common failing in old age.

Yet memory is all that carries us from youth to maturity. It is all that bridges the span from this life to the next. If you are not to know there who you are, you will be in the condition of the old man who has lost his memory here. If you are to be blessed with all the advantages of happiness and eternity, and not retain your identity, then you might just as well be John Smith, or Henry Jones, or Adam Allen, as yourself.

There is no way of retaining identity except by memory; and memory is so fragile and frail a trait that it slips from you on the way to the store when you seek to recall the errands given you a half hour before.

Memory is all that holds us together; and it is the weakest of all human qualities.

Surely this life is a dream. At no stage is there stability. All is evanescent, melting, dissolving, fading away into the vaults of dream-land, there to rest in bondage until something better shall be offered humanity.

656. FACTS IN DREAMS. When we say that human life is a dream, those who read the assertion are prone to compare this dream with that of ordinary sleep. There is as much difference between the two dreams as there is between the two conditions. One is a state that is very limited and small; the other is controlled by laws, and is built of the processes of Thought.

Organized Thought is able to make laws and enforce them; to create just the imaginings that are shown when we find that substance is the vagary of Thought, and obeys laws in its formation; and is able also to make beings who cannot escape from the sincere belief that these things are real.

It is the chief characteristic of man that he cannot be convinced easily that these things are not real; he resents as absurd the claim that life is a dream; and he laughs at and ridicules those who tell him, as has been told him thousands of times in the past by the best minds that have lived, that "life's fitful dream" will end when reality begins in another world.

As Thought is all-powerful and all-knowing, it is able to give to matter every kind of law, every kind of form, every quality, and every use; and to make it bloom into life, and reach the stage of human existence; and yet be only a dream.

All the laws that are set forth in the first fifteen Realms of this work; and all the facts therein; are made to control creation; and the knowledge that it is all in a dream does not change any of those laws nor alter any condition or fact; they are all true, and make up the routine process of existence; but are measured by the standards that apply to a dream of that character.

The science of dreaming is no mean one.

657. ACCURACY. Is the sun so far away as we have been told?

Is the nearest star so distant that it would take years of travel at the rate of a million miles every five seconds, to reach it?

Are there billions of stars, each the centre of a solar system, and surrounded by many more billions of worlds, all teeming with human life?

We look out into space and stand amazed and appalled at its immensity. Is it without limit? Are the worlds so many that our vast earth is less than a grain of sand on an endless shore, compared with it?

Is it true that our whole universe is merely a grain of sand, and that some other human hand holds that grain idly; and that, in the same line of reasoning, the tiny speck of dirt we pick from the road is a universe resolvable into billions of solar systems, as has been suggested to us by learned astronomers?

These are dreams.

We make one telescope after another in the determined effort to know what those far-off stars are; and the nearer we come to finding out, the more they melt before our eyes. Then we take the most powerful microscope and search into the grain of sand for an answer in that direction, and it begins to melt before us. Mystery shuts us out at both extremes of effort.

Human laws are dreams.

Distance and size and weight are figured out with a wonderful accuracy, aided by the best instruments, and the figures are reviewed with a satisfaction that admits of no error; but it is all a dream.

Would it not be strange if we found that such awful distances and such tremendous worlds were only visions, while all our figures were correct under the rules of dreamland?

There is a purpose in making man believe that existence is real; and to sustain this purpose, all these seeming certainties are made a part of the scheme.

A famous architect in his sleep produced measurements, distances and sizes of worlds in a cosmos that was new to him; but the reality of it was proved by the harmony of all his calculations, not one of which dealt in any figure smaller than billions of miles; yet, when he awoke, he found that he had been measuring the dots on the wall paper of his bedroom, and had covered that paper with lines and figures.

While the dream lasted he was certain it was real.

658. SUFFERING. The suffering in a dream is just as acute and intense as it is in life. The testimony to this effect is so great that it need not even be referred to.

Punishment may be forthcoming in a dream as well as in actual occurrence. The kind of dreams that take place in sleep are not based on time measurement. In one second of our time, a dream may cover months and years. This seems strange, and yet we are told by Richard A. Proctor that "the whole duration of this earth's existence is but a single pulsation in the mighty life of the Universe."

A pulsation is a beat of the heart, generally not one second in time. What such a pulsation is to us, the whole duration of one hundred million years is to the heart of the Universe.

A man who, in one second of our time, is able to dream a series of events requiring for their actual execution billions of such seconds as they seem to him, stands in the same relationship to the dream of sleep as the Creator holds to the dream of earth. In both dreams the time is seemingly vast, while actually brief.

Punishment that is to endure briefly after life, may be prolonged to the sufferer's mind and have no apparent ending.

659. CONSTRUCTIVE DREAMS. Dreams are either destructive or constructive.

A destructive dream is always unpleasant and embodies danger of harm to life or property.

A constructive dream is always pleasing, and deals with discovery, invention, building, measuring, solving problems, meeting successfully certain difficulties, and various accomplishments.

Destructive dreams are hurtful to the mind; and should be avoided by changing the habits of living, which are always responsible for them.

Constructive dreams are not only helpful to the mind, but are always of a telepathic order; which means that they are close to the operations of Universal Thought. In some cases they are actual visitations of Universal Thought, which is creative thought, and is the maker of all things.

The trouble with such dreams is their disposition to fade quickly as soon as the conscious mind awakes. There is the impression that the door of the sub-mind has been open, and has closed before it could be discovered.

Enough has been learned and proved concerning constructive dreams to establish the following facts:

1. They are close approaches to Universal Thought.
2. Sometimes they are visitations of Universal Thought.
3. They may be cultivated by the formation of certain habits of life.
4. They are closely related to facts, and are facts under some circumstances.
5. They are stimulated by facts; not the so-called facts of the dream of life, but the facts that are not the part of a dream.
6. They have served to inspire men and women to the greatest deeds and discoveries that have ever been made; for their facts, coming fresh

from the source of actual knowledge, are truths that light up new highways in life.

660. **PORT OF KNOWLEDGE.** When we come to realize that life is a dream, we see the difference between the frailties of the conscious mind and the certainties of the sub-mind. The latter is a part of the under-sea of Thought. The former is a part of the dream of existence. One is real, the other a seeming reality only.

The sub-mind, or second mind, or other mind, or subconscious mind, as variously called, is that part of Thought that connects humanity with the actual knowledge of the facts of the universe. It, alone, is true. The human mind is only a dream. From the sub-mind all progress has been instigated. Every step in discovery, invention, grandeur of ideas, inspiration of motive, and impelling power of achievement has been prompted by the sub-mind. Whatever has lifted man out of the savage past has come from the same source.

If humanity had been given nothing but the intelligence of the conscious mind, there would have been no progress towards the climax of creation. Improvement would have been made physically and mentally, but not towards a higher civilization or a grander existence.

661. **PSYCHIC TELEPATHY.** The greatest study of today and of the age to come is the sub-mind.

It is only in the last few years that the supreme importance of this power has been understood; that its limitations are boundless, while its possibilities are the mightiest among all the gifts of existence.

How to connect the conscious mind with the sub-mind is the first step to be taken, and no solution has been secured that covers all the ground; nor will man ever attain a full solution of the problem.

The sub-mind has two divisions in telepathy; one is that which carries physical knowledge to the physical mind without employing any of the ordinary channels of communication.

The other division is that which carries knowledge of psychic existence from non-physical sources to the sub-mind.

That is called psychic telepathy.

The latter deals with the facts that prevail in all the domains of Universal Thought; while physical telepathy deals with dream facts of human life.

Since it has been proved that every act of genius, every inspiration, every discovery, every invention and every new idea has been given to the working mind by revelations from the sub-mind, it is plain to be seen that there is no line of study so important as that which will

develop the way to connect this great fund of knowledge with the ordinary consciousness.

But the uses of physical telepathy are not as valuable as the uses of psychic telepathy. The latter brings us knowledge of the whole universe, and tells the story of destiny. How to secure this information is the question now at hand.

662. THE UNDER-SEA. The sub-mind lives in what is called the Under-sea.

This Under-sea is described, for convenience of terms only, as the lower stratum of Universal Thought. It cannot be supposed that Universal Thought is merely one and the same ever-present body of energy in all parts of the sky. The word stratum is merely illustrative of relationship, rather than physical position. There is no such a thing as one layer of Thought lying over another; but one is of lesser importance and power than the other.

The lowest condition of earth is far beneath the ruling strata of Universal Thought. This is proved by the evolution of development. The lowest forms of plant life are far beneath the lower stratum of Universal Thought. The same is true of the highest forms of plant life; and it is equally true of the grades of animal life, from the humblest to the greatest, until humanity is reached.

Prehistoric man did not reach a brain power that entered into the Under-sea; nor did the savage. It was only when form-creating man came upon earth, or civilized man, as he is called, that the human mind entered this lower stratum.

It is true that animals receive instructions from instinct, and that the latter is a part of the Under-sea; but such power is above the animals and cares for them; it is not in them.

But he does not seem to be aware of the presence of this power until some great incentive, some inciting cause, some intense energy arouses it, and then the door of the sub-mind flies open and genius appears. Every case of extraordinary keenness in looking ahead and judging events prior to their happening, can be traced to this power of the sub-mind. It is through this agency that instinct speaks to humanity in its loftier knowledge.

663. MAN'S RANK. Man, civilized and progressive, is the only form of life that is a part of the Under-sea, or lower stratum of Universal Thought.

Constructive dreams, referred to in a lesson a few pages back, are operations of the sub-mind in that Under-sea.

Let these facts be grasped firmly and retained, as they are of the highest importance. Constructive dreams are realities that occur in human dreams. This seems like a contradiction. Life itself is a dream. In that life, we sleep, and a dream within that dream occurs. It is constructive, and is therefore real. The study of the process and the laws that control it, is interesting.

If we assume that life is real, and that a dream in that life is unreal, we have a fact containing something that is not a fact, showing a reverse condition from that which is found when, assuming that life is a dream and a dream in that life is real, or a fact appearing in the midst of the unreal.

1. Under the first assumption, the real contains the unreal.
2. Under the second assumption, the unreal surrounds the real.

Both these conditions are logical, and possible.

Man is the only life that is permitted the function of constructive dreaming; and this power is given to him because he is the builder and the maker of form. He is a partner with the Creator in the production of companionship.

664. SOURCE OF GENIUS. In a meeting of scientific investigators of this subject, the statement was made that, probably, not one new idea, nor any discovery or invention had ever been attained unless the knowledge that led up to it had first been given by the submind out of the Under-sea. At first this assertion was held in abeyance as not being proved; and several after-meetings were provided for, to allow research in the matter. One man who ranks high in his conservative care for keeping within the bounds of absolute proof, said at a later meeting: "If we can become satisfied that this claim is true, it will explain all the progress of mankind better than any other law."—A year elapsed, and many further investigations were had, and finally all the members came to an agreement that the claim was true.

It is now acknowledged to be a well-established fact.

Thousands of data may be cited to sustain it. A few men of science are somewhat in doubt, and they do not deny the truth of the claim, but are not sure that it includes every extraordinary action of the mind. "Some men are gifted beyond the greatest of geniuses," said one of these scientists, "and their genius seems to me to come from what might be called the Over-sea of Universal Thought; for they seem to be higher up the scale of power."

It is really a matter of no importance whether all the powers of extraordinary genius are sent forth from the Under-sea or not; so that the fact is well proved that most of the powers are so produced.

The greatest inventors spend days and nights trying to get in communication with the knowledge contained in that Under-sea. To some persons the disclosures are flashed in the waking hours; but it is certain that the instigation began during sleep, and in a dream of which the conscious mind had no knowledge.

This brings us to a still more important phase of the whole study.

665. **A WAKING DREAM.** Life is a waking dream.

Sleep in that life is a withdrawal of the unreal processes of living, allowing the Under-sea to come in control. This fact is now well known and agreed to by those who have made a study of these laws. Whenever the conscious mind becomes unconscious, the sub-mind is in full control of the body and all the life within it. The real has come into its own.

We therefore dream all the time when the working mind is off duty. It is for this reason that sleep was established, growing out of the primal customs that looked forward to the coming of man on earth. It was for this reason that the world was made to revolve on its axis and bring day and night. Otherwise sleep would never serve a purpose. As the earth has been revolving millions of years, it was given the motion long before it was needed; and first life took it up, plants sleeping, and birds and animals sleeping simply because the habit must be set in motion for the coming race of man.

But, since sleep has been in vogue from the beginning, all life needs it automatically from long-established habits; but would not have needed it had it never been given. Nature looked far ahead when it set up a universal custom for the benefit of man.

We need sleep because we are double.

We have a mind for use in physical existence on earth; and we have also a sub-mind to assist us in the working out of destiny.

666. **THE TWO MINDS.** Just as soon as the conscious mind rests by sleeping, the sub-mind takes charge of life, and we dream. Everything is going on. It is only once in a while, and rarely, that we know we are dreaming in our sleep; but tests of many kinds have been made thousands of times that show for a certainty that, in every moment of unconsciousness, the sub-mind is awake and active, and that things are happening.

Some of those tests have been stated in the work that leads up to this. But there are thousands that are just as strong and some that are far ahead in demonstration of any hitherto published. More and more light is coming to investigators all the time.

Life, then, is a dream.

In that life we sleep, and the dream is suspended; but in that sleep a dream from another source is enacted; and this time it is real. We are under the sway and rulership of the Under-sea; and all is well. It seems strange that we dream all the time we sleep; but that is the fact. Let us sum it up briefly:

1. In life we are playing a part of a great dream.
2. All the transactions and surroundings are unreal.
3. In that life the mind sleeps and the sub-mind awakes and takes its place.
4. All the transactions are real.
5. As we are offspring of the conditions that preceded us on this earth, we carry with us the conscious minds that belong to the animal kingdom; for which reason everything that makes up the dream of life is as real to us as the most persistent dream can be; in fact, we never are allowed to doubt its reality.
6. Conscious minds are given to all animal life in order to bring them into harmony with the conditions of existence on this earth.
7. As man belongs to a different destiny from any other form of life on this globe, he is given a sub-mind by which he may be inspired to carry on the work of progress; for the great dream is a progressive one.
8. The transactions of that sub-mind are known only by flashes, and then the persons who receive them are called geniuses. Those flashes occur sometimes during waking hours, but are even then the outgrowth of the dreams that occur in sleep.
9. Sleep-dreams take place without attracting the attention of the conscious mind; therefore we dream all the time and do not know it.
10. Destructive dreams are breakages that occur during sleep, when the conscious mind drives the sub-mind to cover, and the former has control of the latter.
11. Constructive dreams are those operations of which the conscious mind has knowledge, although they occur when the sub-mind has control.
12. All dreams happen, if they are recognized by the conscious mind, when the two minds are in a state of mutual transition.

667. TRANSITION PERIODS. No person who is sound asleep ever has a conscious dream.

The sub-mind is present and in control, but its transactions are not known, because the two minds are not together, or in a state of transition.

Were it possible for the two minds to be awake at the same time, we

would know everything; and the Creator does not want us to know too much, for this dream of earth would lose all its importance in shaping the destiny of humanity. Concealment is a part of the plan of life, with the privilege of finding out all we can.

Many years ago, and probably for centuries, it was known that a person has a conscious dream only when just falling asleep or when just waking up. This fact has been verified so many times that a scientist said he would give a hundred thousand dollars to find a case where a person had a conscious dream in sound sleep.

When sleep does not come quickly, in the faint twilight of parting consciousness, the dream occurs, for the two minds are passing each other; one is going and the other is approaching. When sleep is about over, in the faint dawn of coming consciousness, a dream occurs, for the same reason; the sub-mind is going, and the working mind is entering. Most persons dream when they are waking up.

But the heat of a room, or some irritation, or some act that arouses a person into a state of almost waking up, brings the two minds side by side, and then conscious dreams occur.

But never in sound slumber will it happen.

Inventors, worn and tired by the strain of hard thought, fall into the first condition of sleep, and lo, in a flash, the solution comes. This fact has been established thousands of times. Men do not know when they doze; they will swear they have not fallen into a half-sleep; but other persons in the room are not deceived. These facts are very important.

It was because of this well-known fact that a great investigator declared that he believed that no act of genius had ever occurred unless it was inspired by the sub-mind in that transition period between waking and sleeping. Said he: "Men think hard for hours, days, months and years; and there are no results; then they wear themselves out thinking; but some day when alone their tired brain falls off into a sleep, perhaps not a moment in duration, and the idea is born."

The transition period, then, is the all-important period of human life.

668. **CONNECTING FACTS.** If this book were prepared in the form of results, no matter how true those results might be, it would show no connecting link between the known facts of life and the new truths of this science.

We do not wish to offer results until we have proved the truth of them. Nor do we wish to say that the laws of psychic telepathy are so and so, and then leave the subject, no matter how correct such a statement might be.

It is our purpose to deal with self-evident truths and laws.

While life is a dream, all the facts that compose it are parts of that dream. It would be possible for a person to dream during sleep and, not being able to recall the details, invent enough to fill out the skeleton, and offer such details as facts. We wish to present the actual details of the dream of life, and for that reason we call them facts, as they really occur in the dream.

This distinction is very important. A made-up dream is not worth discussing. What actually happens in the dream are the facts of that dream. Hence the things we call facts are true in the sense that they form a part of the dream of life.

From the actual occurrences we take our way by their aid into the realms of research and find new facts and new laws. You will note that every step in this long study has been taken in the same way. Nothing is left to theory or speculation. All things are proved by the presentation of self-evident facts and laws.

We say that conscious dreams all occur in the period of transition of the two minds, and this is established so thoroughly now that it is a self-evident fact. On top of this proof, is that which is given in the book of the "Operations of the Other Mind," showing that it is possible to communicate with or reach the sub-mind at that period of transition of the two minds. Thus it is proved that all conscious dreams happen in that period of change; that the sub-mind comes nearer to consciousness then; and that it can be reached and communicated with at that time better than at any other time.

669. UNIVERSAL FACTS. The law has been stated as follows:

The possession and absorption of a FACT will produce in the sub-mind a new knowledge of life here and hereafter.

Here we use the word FACT to mean the reality of knowledge, and not the fact that is a part of the occurrences of the dream of life.

The laws and proved conditions of earthly existence are solid ground on which to build the great structures of science; but they do not, in their grandeur, rise to the power of a FACT that stands out clean and clear from all human touch.

In the lessons that are now to be given, the FACTS to which we refer are those that belong to Universal Thought. They are removed out of the dream state of waking life; but are a part of the dream world in the sleep of that life. We dream all the time we sleep, but the only periods in which we know we dream are when the two minds

brush past each other in transition. In that slight touch the working mind catches its glimpses of the knowledge that cannot fail.

Now there must be some way in which the working mind, which is the mind of physical life, and the only mind we are permitted to use at will, can connect itself with the sub-mind, and take advantage of its knowledge of life here and hereafter, as stated in the rule.

The possession of a FACT is first necessary.

670. FIVE FACTS. In the preceding Realm we learned that instinct, the highest form of human intelligence, revealed to humanity a series of FACTS. We showed why they were truths that could not be doubted. Let us see what they are, and then try to make use of them under the rule of this lesson:

1. Life hereafter is a certainty. This means that when we awake from "Life's fitful dream" we shall live again; or that there are some that shall live again. The fact that there is life after death is not the same as the claim that there is universal life after death. If only one person or a dozen, or a hundred shall live in the world to come, that establishes the FACT.

2. Immortality is a FACT. The proofs of it were presented in the preceding Realm. This means that some shall live forever; not that all may do so.

3. A third FACT was presented and proved in the preceding Realm, which says that there will be punishment after death.

4. The fourth FACT was likewise set forth, that stated that there will be rewards after this life.

5. One more FACT will be added here, and it will be made the basis of some wonderful experiments in the lessons to follow this. It is the supreme FACT of earthly existence: THIS LIFE IS A DREAM.

Now look at the rule which says that the possession and absorption of a FACT will produce in the sub-mind a new knowledge of life here and hereafter.

671. PSYCHIC SCIENCE. We wish you to make advances in the practice of psychic telepathy. The instruction in this stage of the work is not based on mere laws or on suggestions that are filmy and intangible; nor is it left to your imagination or fancy. Each step is taken on solid ground, and employs the plain, matter-of-fact proofs that are well known. Nothing of the fad or cult is permitted. The experiments are the same that any of the great investigators, or best educated men of the world, would welcome and adopt.

Life is a dream.

If you can absorb it, or take it into your mind with a full realization of what it means, the result will be a wonderful clearing up of the cobwebs of your brain, and the breaking of a white light into your mind. In the dream state, you are ascertaining the fact that you are dreaming.

672. **EXPERIMENTS.** We now stand face to face with the most remarkable line of experiments that any human beings have ever made.

It is a FACT and a part of the laws of Universal Thought, that the constructive dreams that occur in sleep are the actual presence of the Under-sea of Creation, and are the only realities of human life. Whenever man has been able to connect those constructive dreams with his working mind, he has reached powers that come in the form of new light and bring new knowledge to him. It is this new knowledge that has brought on the high civilization that exists today. No matter what names and terms are given to processes, this paramount fact must be recognized as true. It is so recognized by all investigators, but some give it one name and some another. Names are nothing if the truth remains.

But the opposing fact is always facing human endeavors to solve the greatest problem of progress; that the two minds are not on the scene at the same time. One brushes past the other, and it is in the brief period of meeting, as in a flash, that the secrets are secured.

A line of experiments has been made, some dating back for thirty years, for the purpose of bringing the two minds together long enough to gain more facts and greater knowledge.

The first of these experiments is called the consciousness of dreaming.

673. **CONSTRUCTIVE DREAMS.** In order to make the working mind know that a dream is a dream, there must be careful and scientific preparation for this knowledge.

Nature has always made dreams seem like facts while they were in process. We wake and find that they were dreams. But when we are awake, the other mind that brought the dream has left the scene, and it is wholly disconnected from the conscious mind.

You will notice that all destructive or unpleasant dreams abide much longer during waking hours than do the constructive kind. This is due to the fact that the destructive dream is the action of the working mind in displacing the other mind. It is the work of the conscious

thought. All bad dreams haunt a person in the hours that follow waking.

On the other hand, a constructive dream, being the work of the submind, rarely ever remains. It is vivid while we sleep, but it melts fast in the first moments of wakefulness. The reason is plain. All persons have had these two classes of experiences. It is an old saying that a bad dream lasts, but a good one is too good to stay. There is no object in retaining a bad dream, as it is nothing but the vagary of the day brain.

But while we dream constructive thoughts, we should find a way of knowing that we are dreaming. The knowledge should be present during the process of events that occur in the condition.

A man who has achieved fame by his inventions makes the statement that, on one occasion, during a vivid dream on a subject that he had failed to solve after years of hard thinking, he realized that he was asleep and in the dream-world. The new light that he had sought for years, came to him then. But he said in his sleep, "This is only a dream, this is only a dream."—His wife heard the words, as they seem to have been spoken with his actual voice and not mentally, as is usually the case, and she noticed that he immediately awoke. He went at once to a table; and, although the room was very cold, he did not stop to clothe himself, but wrote down a sentence of about ten words, and the rest eluded him. "Just the part that I most needed has gone," he said. "But, do you know that I dreamed that I was dreaming?"

He returned to bed and fell asleep, thinking of the strange action of his mind. Again he dreamed that he was dreaming, and the remaining details of a great invention were secured; but he gave his wife instructions to awaken him if he showed the least sign of dreaming, as he knew that dreams occurred in a flash, and generally when the conscious mind is returning.

It is always helpful to the dreamer to be aroused, for if sound sleep were to follow a constructive dream, there would be no knowledge of it at all.

674. **WAKING MOMENTS.** A man who had received great and valuable knowledge that had helped him in his discoveries, soon learned that all such knowledge when out of the ordinary, came to him through dreams.

But he realized that dreams were followed by sound sleep, and only the faintest traces of them remained. He made experiments to test the claim, and found that some of the most important dreams are never

remembered at all. He made tests of the fact that dreams occur either when one is falling asleep, or when about to awaken. Those that happened on the way to sleep were nearly all lost. As he had made all his progress in discovery through the aid of the sub-mind, he disliked the idea that he was losing his value by his habit of dreaming himself to sleep; so he reversed the process by never going to bed until he was so sleepy that he could not keep awake; but, whenever he showed any sign of waking, he wanted to be aroused at once.

In order to bring about this result, he applied his inventive genius to the conditions at hand, by causing a bell to ring very loudly when he was restless in bed. If very sleepy on retiring, he passed at once into a sound slumber; and, as long as he slept soundly, he did not move from the position he had taken. A sound sleeper remains perfectly still in the exact position he takes on going to sleep. But when he was about to wake up, he moved in bed, and this motion set a loud gong to ringing.

It does not make any difference whether a dream lasts a second or ten seconds; few are longer, if they are constructive. It requires several seconds to wake up. By causing a preliminary action of a timepiece for a period of five second, during which time a bell of medium size is rung, then a very loud gong follows, the gradation from sleep to wakefulness is maintained. Sudden transition generally is dreamless.

The man who made this experiment, has since added materially to his fame and value to the world, but he is modest about making this matter public. The average mind of the public ridicules everything that has true value in it. This has always been the case, and always will be. But the greatest students of phenomena, and the men who stand foremost in the advancing ranks of civilization, knows the laws on which this experiment is based, and appreciate its vast importance.

About a year ago a man said to his wife: "If I could only find the solution of just one thing, I would have it all. I know that new light comes to men in their dreams, but I can never dream. When I fall asleep I possibly have a dream, but rarely, and I sleep so soundly that it is all lost before I awake. If I think myself to sleep, the same difficulty arises. I know that, if I could doze and awaken at once, I might catch the idea that I need. It seems a good chance, and I will try it." He arranged that he should doze where he would be disturbed by children. But it took over a hundred such occasions before he caught the idea he wanted. He secured it, however, and said it was worth the chance he took.

675. DREAMS MADE TO ORDER. Thus far the experiments have sought merely to cause dreams, and to wake soon enough to retain their details.

The most important experiment is that which will bring the knowledge that the dream is a dream. This result is reached by the process of absorption, which is the simplest of all psychic practices. It consists in falling asleep at night, or at any time, with the thought vividly fixed, as follows: "I am now going to sleep. In my sleep I shall dream. When I dream I shall know that it is a dream."

The manner in which this process molds itself into a fact is stated in the work preceding this, which deals with the operations of the Other Mind. While the details are not the same, the process is exactly the same. It is called self-suggestion; a power that, when understood and developed, is capable of remaking any human being. Persons are able to bring the conscious mind into a knowledge of the fact that they are dreaming during sleep.

But the most direct manner of securing it is by applying the will power such as is developed by the study of magnetism in the right way, and making this will power live in the mind day and night.

The difference between self-suggestion and will power is that the former is advice to one's self, and the other is a command.

676. SLAVERY OF HABITS. It has been stated that the Creator does not seem to favor the acquisition of knowledge for the hereafter; but man is given all the opportunity he can make for himself to find out what he can.

There are two walls that shut out knowledge; one is the wall of size which, as in the use of telescopes, is a complete barrier to ultimate discovery through the physical powers of the mind; and the other is the wall of reduction, by which, when man seeks to know the secret of creation as revealed by the microscope, a barrier shuts off all knowledge by turning the atoms into an invisible blur.

No real fact has ever been obtained through the telescope, nor through the microscope. All the knowledge that has been secured, relates solely to the physical conditions of matter, not to the secrets of creation that are hidden from both the telescope and the microscope.

But the invention of sleep seems to be an invitation to man to search for these secrets in the realm of the psychic world. The five senses are parts of physical existence. We see with our eyes nothing that is beyond the physical, and all we behold has come from the trained use of the eyes; we hear, feel, taste and touch; but always something that

is physical, that was born in the earth and has come up out of it to make either man's experiences or his environments.

As has been stated in another lesson, sleep is merely habit.

It was never needed by either plant or life; but, having been fixed as a habit for all this vast time, it cannot now be shaken off. All things are attuned to its use, and so it is necessary; but it holds the same relationship to life that any habit does that cannot be shaken off after being once acquired. The drink habit and the tobacco habit, as well as drug habits, make slaves of man.

With all the world now enslaved to the habit of sleep, and with the fact apparent that sleep, had it never been inaugurated, would not have been necessary, the question arises, Does not the Creator intend sleep to be used for the purposes of the psychic life?

677. **TWO LIVES.** We have two lives in the human body.

One is physical, and has come up out of the earth; a partner with the plants and the animals below man; but that partnership ceases in the higher realms of human life.

The other is our psychic existence. Here we are partners with the Creator, as has been proved in the past Realm of this work.

As the physical existence is useful to us only during our waking hours, the conscious mind is of value then only.

Sleep, having been forced on the world as a habit, must have some meaning. It is not needed for renewing the vitality of the body, for that could have been secured by terms of rest during the day, had not the sleep-habit been established. Being a fixed habit, it cannot now be erased.

Sleep, then, has some purpose that does not apply to this life's activities. In searching for that purpose, we are confronted with the proof that the sub-mind is wholly awake and fully active during all periods of unconsciousness of the physical mind. We are not aware of its presence and activity, for the reasons stated. But when the two minds rub each other in passing, then there comes the so-called dream, and perhaps some recollection of its details.

It seems well proved that sleep is established for the purpose of bringing humanity into closer touch with the secrets of creation.

678. **WILL POWER.** Through the process of self-suggestion and the power of the will, the working or physical mind may obtain greater knowledge of these secrets, if there can be established a living consciousness of the enactment of the dreams that occur during sleep. To state it in popular language, if we can know we are dreaming when

we dream, we can grasp the power that brings these dreams to us. It is much easier to obtain a consciousness of a destructive dream than of a constructive one; but no good is served in so doing. It is only the constructive dreams that come from the Under-sea of Universal Thought.

These we must secure.

One of the laws of will power as taught in the magnetism club, is this:

Whatever a magnetic person fully determines to do, can be done if it is within the range of human possibility.

All things are humanly possible that come in the scope of genius or even of inspired action, as where great deeds are done by mighty impulses that admit of no refusal or opposition.

It is useless to enter upon a discussion of will power, as that has been fully and exhaustively treated in the works to which it properly belongs. Without magnetism no person can achieve anything worth having. With magnetism, the climax of effort is reached when the power of the will is invoked to win success. Thousands of notable examples are found in life, and failures have never occurred where this combination is working in harmony.

A man who resolves that, when he dreams, he will have a conscious knowledge of the fact that he is dreaming, will in time be able to accomplish that end.

The sensation is that of wonderment at first.

679. **THE NEW AGE.** There is abundant proof that human beings are able to reach the stage where they become conscious of the fact that they are sleeping and dreaming. It is not easy to reach that stage; but it can be accomplished by any man or women who chooses to try, and will go about it in the right way; under the plan stated in the preceding lesson.

When the wonderment has passed away, the cool fact looms up that the so-called dream is a state of reality, and that human life itself is the dream.

Thus conditions are reversed.

Knowledge comes in abundance, and includes many of the phases of life that are beyond this earthly experience.

Certain things are revealed, as by instinct, that coincide with the well-known drift of life today:

1. It is revealed that the coming study of man is the sub-mind and its usefulness as the channel of knowledge.

2. In the lower forms of life, intelligence based on heredity, experience and instinct, are the guides.

3. In the higher forms of animal life next to man, these are given a much higher standard.

4. In human life, outside of civilization, a moderate use of reason is the chief guide.

5. In a state of civilization, man employs a high grade of reason.

6. Civilization, having reached all it aimed at, will give way to the psychic age, and knowledge will be of a different kind, just as it has changed step by step from the lesser ranks of life in the past. The same rate of progress will continue that has been witnessed in the last few years.

7. It would be unfair to history to believe that the race is to stand still. As it has fully attained all the powers that can be achieved by the conscious or working brain, and as the wonderful inventions and progress of the past thirty years are drafts on the sub-mind, it is clear that the next age will be that of psychic development.

680. SLEEP. The greatest facts in this study thus far are those that have been reached in the present Realm. Let us review them *and* see what they are:

1. Human life is a dream, from which there will be an awakening.

2. In that dream we sleep; and, in that sleep, we dream; but we learn eventually that the dream in the sleep is the real beginning of the awakening hereafter.

3. Sleep was instituted for the purpose of bringing the knowledge of the next life into the scope of this life. Time counts as nothing in creation. Sleep has been in vogue for countless ages; but its purpose was determined at the beginning, as was the goal of all life.

4. The supposition that invention, discovery and genius in every form are higher endowments of the physical mind, is wholly without basis in fact or science. All such qualities and gifts are directly traceable to that one phase of sleep where consciousness is fading, or is returning in the brain.

5. There is not a single instance where the ordinary mind, no matter how well educated or trained, has ever brought forth any of the power that has made progress possible in the higher realms of civilization. But there are countless thousands of instances where the sub-mind has given birth to such power. The evidence is all one way. The case is wholly one-sided.

6. Simple as the process seems, it is an admitted fact that all the problems, all the mysteries, all the inventions and discoveries that

have required great genius, have been met and mastered either in sleep, or in some form of dozing where the sub-mind came to the rescue. These assertions are not ours; they have been made in the past an endless number of times by all the thinkers and investigators who have traced the effects back to the cause. Biography is filled with them. Works of science admit the truth. No intelligent person denies them.

7. In our waking hours our duties are the care of the body and the work of the day. For such working hours, the ordinary mind is equipped by experience.

8. As sleep was instituted for the purpose of bringing human life to that Under-sea that connects man with heaven, it is the intention of the Creator that we should enter sleep as we would go to the grave, prepared and ready for its experiences.

9. Sleep and death have always been supposed to be companions. One is the type of the other. Both are alike. When we look on the sleeping form of our loved one, we see the same expression that is shown in death. When we see that loved one resting in death, the expression is the same as in sleep.

10. Many persons go to bed at night who never awaken. The two conditions then become identical.

11. The mental purpose that we take with us at the beginning of sleep can be made eventually to control that sleep. Will-power is magnetism charged with psychic energy, and it is able to pass over the gulf that separates the ordinary mind from the sub-mind.

12. When we enter upon the sleep of the mind at night with the determination to recognize the presence of the sub-mind, we sooner or later find that purpose realized, and we then stand face to face with knowledge that surpasses all understanding. It must be distinctly perceived by the reader of these facts, that this process of revelation is not based on theories or assumptions; but that it follows out the same natural method that has sprung up by instinct in all humanity from the time when genius first made itself manifest.

IN THE REALM OF THE UNDER-SEA

THE EIGHTEENTH REALM

LESSONS 681-720

681. CONNECTING TRUTHS. The lessons now ahead are all based on the many Realms that precede. They cannot be understood in their right light unless the whole course of training has been mastered up to this stage.

One thing must be kept in mind:

Of all the hundreds of lessons in this work, not one has been a departure from the common and well-known facts of life. The training has simply sought to illuminate those facts. Nor has any new law been brought in that was not self-evident.

The truths that are to follow would seem to be clear cut from the skies, without any connecting proof, if they were to be read by themselves. We wish no such impression. It was our purpose from the very start, to do nothing more than to make facts show themselves to be facts by the proofs they carry on their own face; and to make laws masquerade not in theory or assumptions, but to stand out in bold relief against the horizon of absolute truth which must not be asserted idly, but must be shown to be self-evident.

It is not enough to make statements that seem probable.

There is too much at stake in this study to take chances on arguments. It has always been our belief that the mightiest truths in the universe could be brought home to humanity if they were made to appear as they are; not as scientist would like to have them.

What is set forth is not only fully true, but is proved by all channels of test, and above all they carry on their face the verification that gives them their rank of absolute certainty. Any other class of facts

will be found to be wholly omitted, for there are some truths that are not self-evident.

682. **MEANING OF LIFE.** There are certain inquiries that are more important than others.

It is all well enough to ask what is in the great universe beyond, and what will be the destiny of that universe; but humanity seeks first to know things that are more personal:

1. Why was man created?
2. What awaits him after death?

If there are any inquiries more important than these, we do not know what they are.

A long line of proofs will be found in the Realms of this work in which the answer to the first question is found. Man was created because Universal Thought sought life for companionship. There can be no genuine companionship that does not possess life, and there can be no true life that does not possess form.

From a vast expanse of the sky, occupied by one condition only, which was that of Thought having full power and knowledge, there have come the following stages of development:

1. The change of Thought to light, having in mind the ultimate goals of companionship and form.
2. The breaking up of light into atoms, and of atoms into elements, out of which material form could take shape.
3. The chaotic masses of elements scattered all through the universe, rolled into balls as the only attempt to give them shape.
4. The making of plant and animal life on those balls, for the purpose of evolving shape out of scattered masses of matter; the first forms being plant life, and the ultimate forms being animal life.
5. The creation of a partnership with man, who was destined to become the highest type of animal existence, by which all material substance should be molded by him into non-living forms and shapes; while all things that held life were to be controlled by Universal Thought.
6. The seeking of life in and through man as the companion of the Creator, or Universal Thought.

The living companionship that the Creator has sought from the beginning of creation is not the man of this life, but the life that shall come forth from man.

683. **NEAR THE CLIMAX.** Endowed here with the power to create form out of matter, man now finds himself given the further

power of producing the eternal companionship that the Creator has sought from the beginning.

This earthly life is unstable and insubstantial, and out of it must come that which is permanent and fixed. The talk of unending change that scientists indulge in, applies only to the dream state of humanity. To prove that science is a dream, all we need know is its claim that life and creation have always come and gone, and will always come and go, aimlessly and hopelessly forever and forever. This is as far as science has gone or ever will go in its investigations; and, when it has reached its highest knowledge and achieved its grandest triumphs, it will land in chaos, for that is its only visible goal. This is admitted by every first-grade and thoroughly accomplished scientist.

Such a goal must be the fruit of a painful dream.

On the other hand, we see about us complete evidence of a definite purpose in all creation. No person of intelligence denies this fact.

We also find, as we review the undeniable history of the earth and its life, that there has been a steady, gradual and undeviating progress from the chaos of matter to the perfect order of existence on this globe. Any man or woman who would deny this fact would lack even ordinary intelligence.

We have before us, then, a road with a clear and definite goal, and a stream of life endowed with a fixed purpose from which it has never varied since first the earth took shape.

We know the purpose and the goal from the steps that have already been taken. We know the climax is near from the fact that man and the Creator have been moving along converging lines until here, in this dream, they meet; and nothing can pass beyond the first great cause.

684. THE CHRYSALIS. Because earthly life is a dream state, that does not imply that it lacks reality. In any dream the first essential is the dreamer; he must be a fact. The second essential is the motive and cause of the plot in the dream; they must be facts. If it is true, as has been shown over and over again, that the man who falls asleep and dreams, awakens and works out that dream in his invention and discoveries, thus sending civilization a peg ahead towards its ultimate goal; then it must also be true that, in the grander and more important dream of earthly existence, the fate and destiny of the world may be solved, met and mastered, and man's place in the universe be attained.

Every dream has a dreamer that is real; and it is surrounded by facts that are real.

The chrysalis sleeps and dreams; it awakens and takes wing as the

beautiful butterfly. But, while its pupa stage was to it unreal, and all its moods were a fancy, it was foretold the coming life of beauty and splendor. A man enters the womb of woman but once; but that is not his only pupa stage. In that enclosed world, he dreams, but has not yet been given the physical brain, and knows not that he dreams. Yet there are instances of such knowledge even before birth, and facts that cannot be explained away on any other hypothesis have been enacted in the mind of the chrysalis. He has dreamed and lived whole ages of the future; and, being born into the world, he has learned the truth of his dreams.

685. PROCESS OF BIRTH. Every man is brought out of the matter that lies scattered in profuse chaos on the surface of the earth, and he is made to enter the womb of woman in order that he may be born. This process of birth is to give him the thread of life. Otherwise he might have been molded out of the elements and left to take on activities by himself. If we were to be created solely for the purpose of living and dying here, there would have been no such waste or pain as have attended his coming and going. It would have been the simplest thing to make him in full size and fully equipped, just as man makes the mighty engine, and then breathe into him the spirit of life and set him going; all as typified by man's creation and use of the great machinery he invents.

But the thread of life was spun in the mists of the first stage of universal existence, and has been brought down to this era, while many of its lines have snapped and ended, all that exist now or will remain hereafter, will carry the purpose through to the end in unbroken strands. Every genealogical table shows that each line of descent has always been connected with the first generation that came on this earth in the same species. Lines may be cut off and so end, but those that go on have no broken thread; they extend back from the first dawn of life down to this era.

Had each human being been made and molded as man makes and molds forms out of matter, there would have been no connection with the long past, and all hopes of the endless future would be lost. It is in the throbbing pains of birth that hope is born, for by that process alone can humanity ally itself with all that has gone before and all that is to come hereafter.

686. BIRTH AND DEATH. We are all born in pain, and we die in sleep.

Our coming into the world and our going down to slumber at night

are types of our birth into companionship with the Creator, and our last sleep. It is a rule of life that everything that lives must be born. This process began in the seed out of which sprang the tree, and in the animal out of which came the young, and in humanity out of which man secures his hold on this thread.

When that peculiar power known as native intelligence comes into play, the one stupendous fact appals it, that this life is so barren of value on its face that it can have no meaning unless something else is to follow. This one fact has done more to keep men out of sympathy with religion than all other influences. As the mind of reason rises in its standards by which all things are seen and measured from the viewpoint of this existence, the belief in the hereafter is lost, or else is made so strong that it can never be shaken again; and all because there is nothing satisfying, nothing real, nothing permanent in human duration.

But when we apply the rule that we are in a dream state, then all discrepancies fly, and nothing is misunderstood; there is harmony between our experiences on earth and all the purposes and motives of creation. In this way only is it possible to find harmony.

Nor is it strange that, in order to take up the thread of life, we must be born out of that life. The womb of woman is part of that existence; and, through its chrysalis stage, man is enabled to take up his thread that reaches back to the first dawn of creation, and onward to the final era of eternity, and unending finis.

687. A NEW BIRTH. From one birth we proceed to another. From one dream we are sent into another. No matter if there are more to follow, which we doubt, we shall emerge into the waking state at last. Then destiny will really begin.

During the gestation period in which we are alive and are dreaming through the months of our birth-process, events are happening that to us would seem real if we could but connect them with our conscious or earth-brain. There are some instances in which such connection has been made and the dream has been long and seemingly real. But, while the dreamer was a fact, and the surroundings were facts, the enactments were dreams.

So the life into which we are born is filled with facts, while the dreamer is real, and the transactions and estimates of the universe are figments of the physical mind, to be rolled up as a scroll some day and pass into the waking state.

In taking on the thread of life from the long past, through our birth in this age, we develop as we proceed; and our progress here is neces-

sary in order that we may send that thread on to others, while we make the best use of life as long as it lasts.

688. **WHY A DREAM.** Because all beings that are born into this world cannot take on a new birth, this life has been made a dream instead of a reality.

Had it been a reality, existence would have been stable, and all things permanent, instead of transitory.

In the era of prehistoric man, all beings were born and died, and returned to earth, like the trees and the animals. It would have been an injustice to have brought living things into the world merely as stepping-stones, and to have sent them to a real grave, after compelling them to pass through untold sufferings. For the reason that no injustice should be perpetrated, the dream state was made to take the place of the real. Now had life been real, then it would have been necessary to have given it stability and substance, and this could not be done, for the reason that nothing had been created that was worthy of being made permanent.

You can see, therefore, that the dream state was the only solution of this great problem.

Now look about you in this life, and find, if you can, one thing that is permanent. Everything is transitory. Nothing endures. As soon as it seems to be secure, off it goes. Matter crumbles, metals rust or tarnish, our loved ones fade away, fortunes vanish, and not one dollar of acquired wealth can be taken out of this life into the next. To increase this uncertainty, insects, pests and diseases attack everything that lives.

When life does not dream, it is fixed, certain, and everlasting. We wish this great fact to be well understood before proceeding to the more important lessons ahead. To re-state it: That which has not yet reached a stage where the best qualities are developed, cannot be made permanent, therefore it must not be given the realties of life, but must take on the substitute of life. All dreaming is a substitute of life.

Any person who has learned the meaning of facts can easily see that this truth is self-evident.

689. **THE FINAL STEP.** Not until civilized man came on earth had the Creator made a being that was fit to be re-born. All species and forms were stepping-stones.

What proof is there that man is fit to be re-born?

Here are the self-evident facts that furnish that proof:

1. The goal of creation, or at least one of the goals of creation, is to produce form out of matter.

2. Before anything lived on this earth, there was chaotic matter scattered everywhere. Nothing had life. The laws that held sway over that matter were ever at work in it, and at last plant existence appeared. Out of that existence came better forms, following in thousands of new species, and animals were eventually made. They were given still more definite forms. Man was the highest of the animal kingdom.

3. Until the better man appeared, the form-making man of civilization, no attempt to produce inanimate forms had been suggested to the human race.

4. We now see two creative processes at work; one is the making of life, and the making of material forms, both out of the substance of which the earth is composed.

5. The Creator is the first great cause of everything. Living forms are the product of that creation; and material forms are the product of the power delegated to man, which is also a creative power. This dividing of the prerogative of creation indicates that man is the highest type of life that will be reached under the conditions controlling this world. It is clearly a partnership.

6. The only reason why man is imperfect is because he has not yet reached the final step in his own life. He is now in the chrysalis. He is dreaming; but, like the dreams of sleep, all things are reversed to him. He sees and feels with his conscious mind and physical body; and the experiences that are unreal seem real to him, while those that are real cannot be grasped with the physical brain.

7. But the next and final step can be seen and understood by making use of the faculties that are born, like instinct, in every mind that possesses the power that civilization implants in humanity.

8. As this final step is merely one of being re-born, it brings man into absolute companionship with the Creator.

9. This final step is so close to humanity, and has been taken by so many that it is not elusive. It alone begins the first fixed and real life of man.

690. FOURTEEN FACTS. If you will keep any fact in mind, you will grow in knowledge.

In this branch of our training we recognize only one kind of fact, and that relates to the processes and laws of Universal Thought. While human experience and the activities of earth are based on facts that pertain to this gigantic dream, they do not furnish the facts that are a part of instinct, and are consequently not agencies of Universal Thought.

In the world of realities, there will be found no facts except those of Universal Thought. When the human mind is able to receive and to absorb one such fact, it is stimulated to a degree that is most amazing, and comes into the presence of other knowledge by the simple and easily analyzed process of higher instinct, of which a whole Realm has been written in this work.

Take into your mind and absorb completely any one or more of the following facts:

1. There is life after death.
2. There is immortality after death.
3. Earthly life is a dream.
4. The creation of form is the goal of existence.
5. Man is the creator of material form.
6. Man in his present condition, while the highest type of living form, is not fit to be the eternal companion of the Creator; for which reason this earthly life is a dream.
7. Man, being made a partner with the Creator, in that he is given the power to produce form out of chaotic matter, is therefore the highest living form that will ever be created out of matter.
8. As the Creator is a non-material form, the eternal companions of the Creator must exist as non-material forms, and man in his present state is not that form.
9. All development in creation has proceeded by fixed steps, one clearly following the other; and out of each successive condition a new condition has been established until the climax has been secured.
10. Man, being a partner with the Creator, and yet lacking the development that is necessary before eternal companionship can be established out of that partnership, is as close to the verge of the climax of existence as it is possible for anything material to come; he needs one more step to the end.
11. Since it has been made the great law of laws, that everything must proceed by steps, one higher than the other, and since it is clearly apparent that only one more step is needed to bring man to that climax, it is self-evident that man himself, being in the dream state of earthly life, must emerge by his own act out of the physical unreality into the non-physical reality.
12. Man cannot claim that he is the child of conditions over which he has no control, when he has shown that he is a partner with the Creator and has produced forms out of matter that the Creator never has attempted to produce. Man is therefore master, both of matter and of himself.
13. Now arises the sublime fact that man, being master of his own

destiny, is not only the creator of form out of matter, but is given the greater power to create out of himself the eternal companion of the Creator.

14. One more sublime fact remains: The Creator has brought man up out of the long past through successive stages of development to the pedestal on which he now stands, the accredited maker of form out of matter; and to man, the Creator absolutely and finally resigns the act and power of creation, leaving to humanity the task of completing the great work that has occupied all the billions of years in the past. Take this fact home to your life, if you will, and make the most of it.

691. **STRENGTH AND PROGRESS.** Strength is the song of progress.

It is not the weakling that is favored; nor the soft-hearted man or woman that wins grace; but the mighty purposes, the iron arm, the determined soul that stands out in clear relief on the highroad of advancing civilization. Men and women whine their prayers night and morning, thinking to win through pleading. Why should man, a creator, play the babe? Not in arrogance, nor in vainglory, nor in boastful claims, should he declare himself; for declamations are unnecessary; and power begets modesty. The greater the man, the less he obtrudes himself; but the more he accomplishes. The bragging spirit should be wholly set aside, and give way to the nobler trait of execution.

The soft body, the soft mind, the soft heart are contradictions in the face of the authority that is vested in humanity to bring life out of the condition it now occupies. We have gone a great way under the nursing care of nature; but the last step we must take ourselves.

692. **OUT OF THE NURSERY.** In proof of the fact that we are no longer in the nursery, look at the power that is given man to improve all living species. He has been made great through the process of advancement of all life below him; but man now is given the secret of raising the standard of that very life on which he has mounted to his present rank.

There is no animal that he cannot improve, and no plant that he is not able to raise to a higher station. All the best flowers under cultivation are the proud products of his skill; all fruits and grains have felt the touch of his magic wand; and, not only have varieties been improved, but new varieties are coming into existence by his invention.

In such a vast field of betterment, man stands the sole guardian of progress; and his dominion includes plant life, animal life, human life and the outcome of the latter. In that outcome, he actually performs the

functions of a real creator. We thus behold man in the relationship of a close partner with Universal Thought.

With all these confidences placed in him, he is yet held to the inexorable laws of cause and effect, and must accept the consequences of his failure to perform the duty resting upon him.

693. **TRANSITION.** Everywhere we are surrounded by imperfections, uncertainties and the instability of life and matter.

In this process of change, good must evolve, as it has always evolved in every such stage of the past. But all is not good; if it were, this life would be fixed, permanent and final. Nothing that is worth while is created to be destroyed or to die. It is to get some good out of earth that we live and are given charge of our destiny. Because life is dropping off the scales of mud out of which it has risen, the better part is sure to be contaminated with the mud, and it is in this world that the separation must take place. To verify this fact, look at the conditions out of which humanity has reached its present stage, and then note the promise that hope holds out for the future.

In one of the lessons preceding this, fourteen facts were taken out of Universal Thought and set forth in brief form, of which the two final ones were called sublime facts; these are so important that all fourteen should be memorized at once and made a part of your life. They will bring you into such close touch with the inner knowledge of nature and the true processes of the new-birth, that you should not fail to make them all a lasting part of your mind and life.

They should give you strength to make yourself worth considering as a candidate for the life that is ahead. Coupled with them, are the facts stated in the present lesson, the most important of which are the following:

1. We are in the state of transition from the chaotic past to the perfect future.

2. The mud of the past clings to us, and only those who can separate themselves from it, will find the rewards of immortality.

694. **SEPARATION.** It would seem cruel to produce life that must, for the most part, be destroyed; as it seems cruel for humanity to be born with certain death facing all. But the facts are plain. All plant life must die and all animal life passes to the same fate; from which there is no rising hereafter. Man, the savage, follows in the same channel; but he comes nearer to the line of separation. The vast majority of civilized humanity are on the very line of separation; and most of them will go back to the fate of the animals and of the savages.

This seems cruel, and for this very reason, earthly life is a dream that is taking place in a chrysalis.

If a clear leap could be taken out of the past into a perfect present, then there would be so sharp a line of separation that it would cause the life on one side of it to free itself from all dependence on the other side, which would be impossible, and would mean instant death. No person can climb to the top of a ladder and kick the ladder away until a new and safe landing is effected.

The process of separation must be gradual, and this means that many will be discarded and few chosen.

695. DIVISIONS OF DESTINY. We have tried every way to find some law that would open the new door to all humanity. But every fact and every known rule of life is against it. Few will be chosen. It could not be otherwise. The mud of the past still clings to a great majority of humanity.

Immortality is the stake.

There are three divisions of destiny:

1. Erasure.
2. Punishment.
3. Immortality.

It is probable that as high a percentage as eighty in a hundred will be erased. This will mean that there will be no waking from the dream state when the dream of this life melts away. Walk down the street of a great city, and look with eyes keen enough to understand the meaning of the Fourteen Facts set forth in a preceding lesson of this Realm, and ask yourself the question. How many of these human beings that you pass care one way or the other what becomes of them after this life is over? It is a fixed rule of the new-birth that no person can enter that state who must be solicited, urged, coaxed or frightened. Men and women who suffer because of their anxiety for lost souls, suffer in vain; for they never saved one yet from the class they appeal to. The desire must be born in the individual, and not transplanted there, for it will be an artificial growth and a blighted end.

The negatives are those who care nothing for themselves. Knowledge is good, and the ignorant may be told, but should never be urged to take on the conditions of betterment.

696. FOUR CONDITIONS. There are well-defined conditions that must be met in order that a person who lives in this chrysalis may emerge into immortality:

1. The mind must be sincere.

2. The life must be pure.

3. All work must be honest.

4. There must be an affirmative purpose in living; and this purpose must be in accord with the general plan of creation.

Moral codes are never needed by a man or woman whose life coincides with the four conditions stated. They break no moral codes; or, if they do, it is in youth, or at a time when life has not reached its breadth and depth, and the springs of responsibility to the Creator have not been touched. Sin is universal, and cannot be avoided, but it can be controlled as maturity brings strength.

697. THE CALL TO TEACH. The profession of preacher and teacher is not confined to the male sex. All who feel the call within should preach and teach. But they have been held back by organized religion, for fear that salaried ministers would become obsolete.

It is as natural for a man or woman to preach and to teach as it is for them to do any honest duty. But there should be no collection, no funds, no money, no financial consideration. The love of gold is bad in every way; but inexcusable in this calling.

Like seeks like everywhere.

Whatever calibre of mind and judgment the called preacher possesses will attract the same calibre of audience.

Let the meetings be held everywhere that people want to come. But not in churches. Home is another word for heaven. There should be the room built apart for such services, and every home in time must have its sacred hall, small enough not to attract a crowd, but large enough for a neighborly meeting.

Then, and not till then, will true religion secure a foothold on the earth.

698. PERSONAL RELIGION. Home religion is the most essential thing in this life if one expects to attain the life beyond.

But do not make the mistake of adopting some other person's religion for your own. That is the most serious blunder ever made. It is the reason why organized religion has always been a breeder of wars, of quarrels, of bitterness, of cant, of hyprocrisy, of dissensions, and of many petty sins that would never have come into the world but for it. Take no rule from any one. Be your own teacher. Believe what you are told by the power within you, not without you. Have no creed. All creeds are not only sins, but are breeders of crimes. They have more wickedness to answer for than either treason or piracy.

There is no letter-perfect form of religion.

Praying and reading do not make a person religious. The rules are

simple and self evident on their necessity. Look at them again:

1. *Have a sincere mind.* What is that? Be in earnest and be true to that spirit of aggression that makes your life worth living. No person but yourself can tell you when you are sincere in mind. You know yourself better than any critic can know you.

2. *Let your life be pure.* Now what is your idea of a pure life? Let it be clean in body, clean in habits, clean in mind, and clean in speech. Cleanliness is next to godliness. If you admit unclean papers or literature into your house, your mind will become a sewer. If your mouth allows filthy food or drink to pass to your stomach, your blood and organs will be unclean. Your manner of living and of dealing with your family and with your friends will be either filthy or pure. Most men and some women are filthy in all they do and say; not obscene always, but dirty.

3. *Let all your work be honest.* Work is a part of the duties of this life; and some people believe it to be the foremost of all duties.

699. HONEST WORK. Honest work is attention to those things that produce something out of nature, or shape it into form, or care for it after it is produced or shaped. Here we have the industries that are all noble; the gardener, the farmer, the builder and maker, the trade-marker, the householder and the worker in the home.

All men should do something useful every day.

All women should help men, or else should attend to home duties, the latter being the noblest of all occupations for the wives and daughters. When women refuse to work at home, conditions are wrong there. The manner of living is wrong. The house is generally turned wrong end to; the unpleasant part being the cook-room, and the pleasant part the room that is reserved for those who do not belong in the family.

The work that is not honest is that which does not produce something or shape something into form, or care for something. The woman who cooks and takes care of her house is closest to the Creator, for she is helping to build the human body, and to shelter the family. When she turns that work over to ignorant servants, she is evading her duties and avoiding honest work.

700. ERRATIC GOODNESS. There must be an affirmative purpose in living, and this purpose must be in accord with the general plan of creation.

Not long ago a man and his wife asked the opinion of a man wiser than they, as to what they could do to become wholly and thoroughly

religious. The husband thought it best to devote himself wholly to helping the poor; but the wife thought they should try to rise to a standard of purity in themselves that only self-denial and great humility could bring.

A third case that is very common is this: A woman who has been given or left a fortune, thinks, although rather young, being under sixty, that she can win eternal happiness by placing her entire fortune in the grasp of the church; and this she does. She has been made to believe that her course is a guaranty of salvation. How many churchmen are today coaxing, urging and pleading with rich women to give their wealth to the church?

Not one of these cases possesses the merits of affirmative goodness.

701. **DEBASEMENT.** There must be an affirmative purpose in living.

This in self-evident, and would have been known by any person of instinctive intelligence, even if this work had not been written.

An affirmative purpose in living is not made of helping the useless classes. The latter are weaklings that will always be weaklings, and are placed by nature beyond help. No human being ever did more than prolong their suffering. Why devote a lifetime to fostering a class of humanity that nature and the Creator have placed by themselves as not useful in life? This does not mean to deal cruelly with them; but it does mean to LOOK AHEAD and so treat this generation that the next will be stronger and weaklings will not be so numerous. By one decade of sensible care for this generation, ninety per cent. of the weaklings, the poor, the lame, the halt and the blind, will be saved from appearing in the next generation.

The next case is that of the person who hopes to attain purity by self-denial and humility. Why not go back a few centuries and include the men and women who tortured themselves in the belief that they were making peace with their Creator?

We do not believe that any person who scourged himself ever survived the fate of being erased; as such mutilation of the temple of the body is sacrilege. Nor can any person who practices self-denial fare better, when that denial lessens the usefulness or the powers of the faculties. Self-inflicted punishment of every kind is a crime. Activity and energy for the battle of existence is what is needed, not the silly practices of abnegation.

Humility comes even lower in its inventory value as a means of securing immortality. What relation is there between eternal life and lack of self-assertiveness?

Modesty is a proper quality; for it necessarily presumes the existence of power and accomplishment. Most fools are humble, but never modest. Many persons aim to be nothing; and they win out.

702. A MONEY POWER. As has been stated, organized greed has been after money ever since it began its career. For the first two hundred years or more, there were bands of worshipers that actually succeeded in making themselves heirs to immortality; they met from house to house, had leaders or patriarchs, had no paid preachers, and they practiced religion seven days in the week instead of one. It is an actual fact that all the good that has come down to this age through the black centuries that followed, originated in those sincere lives prior to the organization of religion. That goodness was so strong that the evil done by the creeds could not utterly destroy it.

For two or more hundred years, or some time in the third century, creedists wrote out and issued certain precepts and statements that were made the basis of a living religion. In that work was contained the command, "Sell all thou hast and give to the poor." The creedist added, in private conversation and public threats, the words, "through us." "Sell all thou hast and give to the poor through us." This meant that the wealth of women who could be frightened, and of men who had sinned and become rich, should be all delivered over to the creedsists. This was done not once, or twice, or a thousand times, but millions of times in the centuries that followed, and has been done thousands of time in the past twenty years.

703. SOLEMNITY. Not until men and women regard religion as it was regarded before its first organization, will it become the channel for the new-birth.

Not until religion is looked upon as having the same freedom of life as pure air and sweet sunshine, will it be practiced as it was the will of the Creator to have it practiced, in the homes, in daily activities and always in groups, in bands, in private meetings that were so numerous as to be always close at hand for everybody.

Ask any young persons their opinions as to what religion is, and they will say it is a solemn time made up of solemn faces, and solemn tones exhorting, praying or singing; but mostly praying and warning. Ask any grown-up person the same question, and you will get the same answer. In fact, there is not one person in a hundred thousand in this world who has any right conception of what religion is.

There is no more reason why it should be solemn than there is for making it frivolous. Public prayer is always wrong, and brings the

value of prayer down to its lowest point. All prayer should be made in solitude.

Religion is happiness of the inner life.

It is always happiness.

It has no connection whatever with solemnity. To regard it frivolously would be like regarding pure air frivolously. Let some one shut off the air, and you will see what it means not to have it. But, with all that seriousness in its value, the more you inhale of it, the better you feel; and the same is true of religion.

Intelligence declares from every viewpoint of the subject of religion that it is not a quality to be sold, to be delivered, to be bartered for, or to be dealt out under the restrictions of creeds. What we say now will some day be adopted, because it is right, and what is right bides its hour and mounts to the throne of human triumphs in its own good time.

704. HAPPINESS. Substitute for the word solemnity, the word happiness, and make it true happiness, and you have then the only meaning that the term religion contains. True happiness springs from the inner life.

The inner life is the existence that manifests itself through the submind. It is a part of the Under-sea. We do not believe that any person comes into communion with this Under-sea until that life has been born in this chrysalis, or dream state, that is destined for immortality. You must be born again.

You were once born in the flesh.

But that part of you that was real was not born in the flesh. The seeming substance and permanence of the present life led you to think that your physical body was yourself. It was necessary that your body of flesh be born in order that you may take up the thread of life and carry it on to other generations; and from that thread, each soul is cut away for eternal happiness, or the body is sent back to the fund out of which it was borrowed.

Man was made to smile, to enjoy himself, to seek and find pleasure, and to enter heartily into the tide of activities for which he was created in the chrysalis. Honest pleasures, clean pleasures, pure-minded pleasures, are gifts from Universal Thought, and have their place in every true life. There is a time to work, a time to rest, a time to play, and a time to study; exercising all the functions of the mind and body. These are the four walls of human existence, and each has its part in sustaining both character and religion.

705. ONE LIFE HERE. But, in the terms as understood between the Creator and the honest man, religion is the business of being born again. There is much to live for in this world; but mighty as are the triumphs of today in the physical world, man is the same, and he finds his food as hard to digest and his hold on life no stronger. He startles the populace by new discoveries and new uses of science; but he is just the same man, with all the diseases and all the dangers of nervous prostration and heart failure tagging at his life every day; gaining nothing personal by the wonders of progress.

The strenuous force of civilization today is sapping the heart of its power, and the mind staggers before the dream of the future. The grave is not as far away, and to it all science must come.

What will a man gain if he wins all he dreams of, and cannot stay on the scene to enjoy it?

Does he think these great achievements will follow him to the unknown land? Does he believe that he will live again in this world? Suppose he were to return here, be born again of woman, and grow up in another life and fail to connect himself of today with himself of the next visit here, he would be as distinct as two wholly different beings; and would then stand in exactly the same relation to each part as he does to the meanest or the greatest man of Asia, Africa or Europe a thousand years ago. That would do him no good.

Despite the vivid claims of certain people that they remember living at some previous time, the fact is that no person ever was given that amount of dreaming in this world. You cannot believe all you are told. A few self-evident facts are better than theories and beliefs.

All things point to one end for the physical body, and that is its swift return to the soil from which it came. In view of this too apparent fact, every human being should make ready, not for the grave, but for its after-history.

706. WHICH WAY? In this dream-chrysalis, nothing is fixed or permanent that is physical. Plants are made of material and the life in them; but that material is changing every minute, and that life is physical. Animals are made of material and of the life that is in them; both are physical and both return to the sources whence they came. Humanity is made of material and of life; and that material, being physical, is wholly transitory; while all that part of human life that is born of physical sources must, of necessity, return back to the fund from which it was drawn.

These facts and laws are self-evident.

It is clearly seen, therefore, that man has no hope through the body

or through the life that dwells in his body. Which way can he turn?

Universal Thought, no matter what name may be given to that creative and all-controlling power, is omnipresent. This is necessarily true. Its created forms are so varied that man in a thousand years could not classify them. The variety is limitless. It is not then surprising that this source of all power should possess variety.

In a general way there are two great seas of Universal Thought that fill the universe. That which never comes to man's life is the Upper-sea; and that which bathes humanity in its embrace is called the Under-sea. Both are connected; but one is of the eternal heavens, and the other reaches out to its creatures wherever they may be found.

If there is no hope in the swiftly flowing current of earthly life, if there is no hope in the physical body or the physical life within man, then he must turn to this Under-sea for his future being.

707. FEW CHOSEN. Before examining the facts and the laws that control man's relation to the great, universal Under-sea, let us look in brief review on humanity as it is born and passes through its drama of living and dying.

It has been found that few will be chosen. This means that not all that are born in the body of flesh, will pass into the new birth. Few will be chosen. These are historic words. Ministers have been deluding their contributing members into the belief that universal salvation is the fate of all. Once they told the truth when they said that hell fire was the fate of the wicked; but today, in view of the more generous contributions, all threats of hell fire are withdrawn, and hell is pictured as the torments of the mind in this life; just as though the financiers who wreck corporations for their private gain, or those who adulterate foods, or men who escape punishment for their criminal combinations of capital, are going to punish themselves by a quickened conscience.

It is an absolute fact, sustained by laws and truths that speak for themselves, that these men who escape the consequences of their wrongs in this world, will be consigned to a fire that will make them suffer for the accumulated sufferings they brought to thousands of others in this world; and they will atone, not for one, but for all hearts they have wrung with agony.

Few will be chosen.

Those who are doomed to punishment will live on in the spirit of the demon god they invoked on earth.

Those who are negatives will pass back to the soil, there to remake it for further life. They will forget and be forgotten.

Those who are re-born will be the few.

708. RE-BORN IN YOUTH. When a child is born and dies at birth, is it of the few?

Its fate is determined by the fate that would have awaited it had it lived and become a free agent. This truth is apparent on its face. Parentage has everything to do with the character and destiny of the child that dies in infancy. For this reason every father and mother should live the kind of life that will bring forth children worthy of the destiny they would seek for themselves. It is a part of practical religion to see that criminals do not breed, nor slums, weaklings and feeble-minded people enter marriage.

It is a fact that about one person in a thousand is re-born at the first birth. We have referred to some such people in an earlier Realm. Either at the time of the physical birth, or soon after, the power for a higher life was so potent in the child that it entered the Under-sea, and reached maturity without ever drifting out of that association.

We know of men and women, some of whom are living today, who are of that class; born of woman, and re-born in youth, growing up so imbued with the spirit of just dealing and the traits of honesty, purity and aggressiveness for doing the right kind of good that nothing could ever move them a hair's breadth from the true course. These people are not myths. We do not know what experience others may have had in discovering such men and women, but these are made of flesh, and their lives are personally known. Pretence is impossible. Many such persons have lived. They are not the weaklings that are called religious and are neutral in their lives; they are full of energy and are doing something to make the better side of life show itself in themselves and in others. They live nobly, they think strongly, they are active and alert, and they possess home religion, which means that they are the Creator's best citizens every day in the year.

709. TWO INFLUENCES. Having seen the two born classes as we review human life, we come now to that great middle division that are called flexibles.

They are to work out their own fate in one way or another.

We have known of many churchmen attempting to bring into the church the class that will never abide in any faith.

We have also known of churchmen approaching those who were doubly-born, asking them to attach themselves to the church. It would be better for the church if all such men and women were in it; but that can never be, for these people possess a much higher religion than the church affords, and they cannot adjust themselves to the wrongs that organized religion produces.

We are trying to make clear the following points:

1. There are two influences at work in the church: one the best, the purest and the sweetest in life, and the other the cunning that mounts on the pedestal of pretence and cant, and preaches a fixed line of conduct to its followers.

2. Not all churchmen are evil. Perhaps one in ten is a grand man. We are glad to say that we have met such men in the pulpit. But for every good man in the profession or preacher, there are a hundred that are not in it.

Be fair. Learn to want the truth. Learn to recognize it.

710. NATURAL DRIFT. From the most careful canvass made in many places, it has been found that practically all the members who are drawn to the church by its efforts, are insincere; if they do not become backsliders openly, they are so in fact.

On the other hand, practically all the men and women who are permanent in the faith have drifted to the church voluntarily.

The real truth is this today:

1. Persons who have been re-born naturally seek the church because it is founded on the living truths of immortality and rewards after death.

2. Those who are not re-born and who attend the church from family reasons or inherited habit, may or may not be re-born while under its influence.

3. Those who are urged by emotional suasion or strong solicitations to join the church, or who are hypnotized in, as millions have been, rarely ever abide in the faith. Mental consent does not amount to re-birth, and obedience to requests or solicitations is nothing but mental consent.

711. STARTING IMPULSES. You must be born again.

Few are chosen.

Those who are chosen are born again. The act of choosing them brings the new birth. This is psychic law. Then they may go to the church or not, as they deem best. It is always a good habit to attend church, and generosity does no harm until your money begins to flow towards the foreign nations. Then you are bringing harm to the people who are about you, and who suffer by reason of neglect. Billions of dollars may not save one person among the unsavable heathen; while fewer dollars spent among the flexibles in your own country may save thousands of them.

It has been found that among the flexibles there is a certain proportion that are sure to drift downward or upward as they are given

the starting impulse. They are swayed by the evidences of honest religion seen at work in honest lives; by efforts to give them such conditions as will stimulate them to do honorable work for themselves; and by bringing them in contact with people who do right. The greatest wrong done by charity that spends millions of dollars every year, is in fostering and nursing the slums; it puts a premium on laziness and crime, and the attraction of unearned support is the starting impulse that turns many of the flexibles into the downward path.

712. **WRONGS AGAINST NATURE.** One remarkable fact has always seemed hard to account for.

Persons who are re-born at their physical birth are grand beyond all doubt in earthly life. But those who come from the ranks of the flexibles, having been on the verge of loss, have furnished the men and women who have done the greatest good for humanity. They have had the most power and the most vital energy.

This being true, it is important that the starting impulses be given in the right direction.

Probably the best of all helps to bring the flexibles into the safe side of life, is the example of a good man or good woman; not a weak one who is a negative, but an aggressive one who lives out in the open, and who stands up for the right without shedding porcupines' quills in every throb. To be gently powerful is better than to hurl acid in the face of every tempted soul.

On the other hand, what shall we say of those rich but weak-minded men and women who go slumming, who nurse the lazy and the sickly, and hold forth the hand of supply to all men and women who will eat out of it? With a noble principle back of their efforts, with their faces turned in the right direction, but their purses and hands doing infinite mischief by alluring countless thousands to desert their duty to themselves and to accept a weak living free of cost, these white-faced philanthropists are defying the primal law of progress; they are giving the rule of the generation over to the unfit; they are turning down grade the very men and women who, but for them, would face the other way and battle vigorously for independence; they are making weaklings, criminals and slums out of the class that need the magnet of attraction in the opposite direction; and these charity givers are bringing their own souls into utter loss.

In every flexible that can be saved, there is the potency of great achievement awaiting the starting impulse to move in the right direction.

713. **TOO LATE.** Let us now seek a pleasanter theme.

Have you ever felt the tide of the deep Under-sea in your life?

If you have, there is the influence that waits for your adoption. The claim that a mental decision brings the new-birth is not true. The physical mind has nothing to do with the fate of the soul. Nor can any outside physical influence bring the result. The impulse springs from within, and is generally spontaneous. The instigating causes are often from without, but the decision and the action are from within.

Wretchedly bad lives are, once in a while, turned into good ones, but this does not occur once in a hundred thousand cases. Nor will a change of character in the last hours of existence, or in the final years, serve.

In the climax of human existence, the line of separation was reached where the mud of the past, still clinging to life, must be shaken off and the companion of the Creator must be born. Never for a moment has the ultimate purpose of creation been lost sight of. Through these millions of years the goal has been the form that is destined to become the eternal companion of the Creator.

714. WHAT FORMS. The supposition that life after death is without form is denied all the facts that lead up to that climax. The claim that it is material will be discussed in the Realms to follow.

The first forms that appeared were in the plant world, and they suited themselves to the necessity of taking food from the soil and inhaling air from the space above the ground. The roots served to give them a better hold, the branches and leaves furnished shade, and the whole tree yielded wood for fuel and building purposes. Thus the never-ending economy of nature showed itself in combination. In summer the excessive heat of the sun was shut off; and in winter, when more light and sun are needed, the leaves were absent, and these blessings were abundant. Thus we see special design at work in all things that have life.

When animals appeared, they had the forms that suited their usefulness. Fish were made to swim, birds to fly, reptiles to crawl, beasts to walk on all fours, and man to stand erect.

In parts, in bones, muscles and details of form, man is able to handle matter with infinite skill and unlimited variety of action. Between him and the highest brute that lives, there is an impassable gulf that evolution could never span.

The human form is built not only for usefulness, but the varied methods and results of such usefulness are unfolded from the beauty and power of his mind within him. The form of man, therefore, responds to a purpose that has its goal in a life far removed from this earth.

715. THE NEW SHAPE. Fins are made to swim with, wings are made to fly with, fore-legs are made to lead the movements of the animal, and arms are the tools that connect all matter with form in material shapes. Man is close to the first great goal of creation which turns matter into form, and this usefulness is eternal, varying only with those other conditions that displace matter as we understand here.

There is every reason to believe that a creature that lives in a certain element, will take on the form that is suited to that element. Some species both swim and fly; others both swim and crawl; and air, water and earth are the media of travel and action in this world. Whatever may be the media of action and travel in the world to come will determine the shape of the body.

The new shape is born here in the Under-sea.

It coincides with the needs of the media of air, water and land; and from this fact we are justified that the next world is to be the waking up of the realities of creation, all based on the things that are seen and known in this life.

A dream may be a dream and yet hold myriad truths; as is seen in human sleep when the Under-sea flows through the mind with its vast storehouse of facts that are new and surprising.

716. APPRENTICESHIP. In this body we are born again, and the new life receives its shape in embryo. It is to make form for the hereafter that humanity lives in this stage. All steps in the past and present have been taken for the purpose of giving form to the eternal companion of the Creator. In each step the form of the next is always made. In the birth-germ of the acorn the whole oak is pictured, clear down to its ultimate shape and fate. In the womb of woman the whole man, large in stature and mighty in power, is made in advance and the shape adopted, including the most minute details; and all these lived even in the seed or cell that first began that birth process.

It might have been easier for the Creator to have made one quick leap from the chaos of massed light to the immortal being that is to be a companion forever; but to have done that would have saved nothing but time, and time is of no value, as can be seen from the fact that the whole duration of the earth is but a single pulse-beat in the existence of the universe.

To have made that leap from chaos to perfected life immortal, would have cut out the developing genius of man. Here on earth he has served his apprenticeship and has acquired the power of the builder, the maker of form out of matter; a power that will follow him to his new abode. The dream is the forerunner of the reality. In this

chrysalis we move as if things were what they seem, but we see them as they will be with the imperfections rubbed away and the instability and transitory fickleness gone.

At no time in the developing steps of creation has one process been wasted; it has shown the way to the step next beyond; and here now on earth we are in the last step but one. How we know this, will be made clear in the two final Realms of the present study.

717. THE NUMBER. Life abundant in the plant world has always existed on earth since it first started; but from that life animals have been born in less abundance, although in vast numbers and endless varieties.

From the animals, there have come human beings, but the billions times billions of animals in each generation have been reduced to less than a million and a half of humanity. The total population of the earth has rarely exceeded fourteen hundred millions.

A small percentage of the latter have been civilized. In the class known as civilized, but a small proportion have been clean in their lives, and cleanliness of mind, of heart, of action, is next to godliness. It is easy, therefore, to see what is meant by the statement that few are chosen.

As thousands of blossoms are wasted in the production of one new-born tree, so thousands of beings are lost in the making of one who shall be the eternal companion of the Creator. It would be very idle to try to make an estimate of what is meant by the few. But for the sake of the lesson that may be taught thereby, we will formulate what may be an approach to the number.

Probably about one person in every thousand among those who are civilized, is born again in youth, either at the time of the physical birth, or shortly after. There may be two in a thousand, or even three. There is no way of knowing. But the number seems much less than one per cent.; that is, less than ten in a thousand. These men and women are everywhere. They make a great total when all the generations of the past six thousand years are counted up, and their collected ranks are seen in massed array.

718. BIRTH WITHIN. But those who are thus re-born without individual impulse, are not as many as those who come out of the of the flexibles. Take any religious history that is included in the stage of civilized man, and you will find the law fully set forth that but few are chosen and the many are lost. Such a law and such a religion are instinctive and cannot be regarded as the work of man. All works of

instinct are living facts, strongly intrenched and so deeply planted that denial is as feeble against them as the flight of the wren is futile against the walls of Gibraltar.

It might be thought that no credit attaches to a life that is re-born without decision on the part of the person. The fact is the other way. The manner of life of the parents will be visited on the next generation. Someone, therefore, has made possible that being that comes into the world re-born. But it is true nevertheless, that when a flexible turns to the light, the life is often much more vital than if he had been re-born in youth. But the impulse is from within in all cases. It seems like the knell of fate that doom is born in man; and it seems harder to think that there are many flexibles who are being turned away from the light of a new life by the wicked charity that attracts them to the slums.

Do not place any reliance on the claims of predestination.

While a supreme power is able to look ahead and study out the progress of cause and effect down to the ultimate end of all things that live on this earth, every man who chooses has it in his power to go forward or backward, to live or perish. Some may take the right course, and reverse themselves a dozen times before they are doomed or made free forever; showing that each person is a free agent. But the desire is needed as the standing power. That desire cannot be drilled into a man by outward pressure or urging. It must have root-soil of itself, and must contain the birth-germ in itself.

A man cannot say to a failing plant, *"Live and be strong!"* The plant must have its power of life in itself. So with the man or woman who would be born again. The birth-germ must be in the life within.

719. THE BIRTH-GERM. The form of an immortal being is born in embryo, in full shape and with all its powers inherent in itself, when the new birth takes place. That is what this life is for. That is the ultimate goal of creation; to make not man for eternity, but through man to make an immortal being. The form of the tree lived in Thought long before matter was given shape. So the form of man lived in Thought and was seen millions of years before matter was in condition to produce it. But, above all else, the form of the eternal companion of the Creator was known and sought, and awaited the coming and development of man before it could be given life. It was only through human life that immortal life could be created; just as it was only through animal life that man could have being, or through plant life that animal existence could come upon the earth.

One form is the necessary forerunner of the next in the order of creation.

The great mistake that has always been made is the reversal of the plan and purpose in the estimation of those who have tried to account for the fact as they seemed to present themselves.

It is clearly a mistake to assume that man was made for eternity. There is nothing whatever in the story of life to warrant such an assumption.

Every known fact and law of life points to the one conclusion that, through man, an immortal being is born.

The birth of that being takes place in this world.

It is the ultimate goal of creation. For this final act all the universe has been constructed, so that there should take place, one after the other, the processes whereby Thought should pass into form, and form into life.

720. PERSONAL RELIGION. In this final lesson of the present Realm, many suggestions will be offered to the student who desires a guide of conduct that shall perhaps lead to the new birth. It is important that these rules shall be given the best thought of which you are capable:

1. The basis of the new birth is a normal human being possessing a normal mind.

2. Fitness to produce the embryo of immortality must be found in the following traits: There must be a sincere mental development, a pure daily life, energy of action on the part of the body applied to work that is honest, and an affirmative purpose in living that must accord with the general plan of creation. All these traits have been fully explained in the lessons of this Realm.

3. You must acquire a grasp of the true meaning and uses of religion. You must know that religion is a personal, private and wholly individual line of conduct between you and your Creator that no other human being has a right to know about, to question, to control or to direct in any way; and certainly no right to tax you for your use and enjoyment of it.

4. You must know that religion is not made up of prayer and preaching, or of public worship. Prayer should always be secret. The use of church buildings for public prayer and public worship is not religion. It is perfectly proper that such buildings be used for social gatherings, and for lectures and other forms of teaching and improvement, but never for worship, prayer or religious services.

5. When you feel in your innermost life the impulse to establish private social meetings of small groups in the homes of your community; when you feel in your innermost being the desire to adopt home-

religion, not as prayer or worship, but as examples of purity of character in your own home, and in your working hours, and in all your intercourse with your neighbors, then you will have that within you that will bring forth immortality. Cheerfulness without flippancy, purity without cant, honesty without pretence, generosity for all mankind, neighborly love without intrusion, work that produces results of importance; these are the personal qualities of true religion.

6. Those who have eyes and see not, are hardly chosen for the important work of giving birth to a being that will live forever.

7. You must get power within and get it for yourself and by your own efforts. Be bold, be strong, be brave.

8. Know your Creator. Believe in Him. The simple truth is enough: There is a Creator. He is all-powerful, all-knowing and ever-present.

9. Cast away solemnity. Take on happiness and cheer. Be clean in mind and heart. Walk with your Creator every minute of the day, every day of the week; and not sit in coldness on Sundays during the dull services called worship of the Most High, in the belief that you are securing safety. You are losing ground when you narrow your religion.

10. Every night just as you are about to consign your life to that physical sleep that is the type of death, admit in prayer spoken in secret, your personal responsibility to your Creator. Ask and you will not be denied. Ask freely. From the sources of unlimited power, you will be blessed. Remember that sleep was created in order that the great Under-sea that unites the Creator with humanity, might roll its waves through the weary life of each individual and refresh it; bring it knowledge that surpasses all understanding, and shine upon it with a new light. Your physical mind has worked hard to keep your physical body alive; the working hours close with the coming of sweet sleep; and your new-born life awaits its birth in the great, on-rolling tide of the Under-sea.

It is in sleep that the new-birth takes place.

This whole philosophy has been built on that great power, which is the omnipotence of sleep when the soul walks in its own gardens, and the great Divine Ruler meets it there.

There is one golden rule, and it is this:

When the portal of sleep, the type of death, is opening for you at night, enter it with a prayer on your lips to the Creator, asking that you may come into the great light of knowledge and find the way so to live in this world that you will inherit blessed immortality.

IN THE REALM OF DESTINY

THE NINETEENTH REALM

LESSONS 721-760

721. **FUTURE OF THE EARTH.** What is the future of this earth?

How will it end?

About when will it end?

These are questions that, if there are any answers for them now, should receive some attention.

It is quite well believed and settled that there is no immediate prospect of the world coming to an end. It may endure for another hundred years; and probably will. It may remain teeming with life for two centuries, or more; but the trend of events does not seem to justify the latter belief. It is a rule of creation that, when a goal is reached, the end or change will follow promptly, and not through the gradations that are necessary for the development of a condition. The human race was in progress of development for more than a hundred thousand years; but the leap from prehistoric man to civilized life was made within a space of less than a hundred years.

Wherever civilized man has been, he has left his mark, clear and distinct. If you go back about 5,800 or 5,900 years ago, you will find no such trace anywhere.

Primitive man was on earth about one hundred thousand years before our race arrived. That prehistoric people gave way suddenly to the savages, and out of the latter race came the man of today; with remnants of all predecessors still to be found on the earth.

Civilization came suddenly, and stood in abeyance for about four thousand years. Another two thousand years, or nearly so, passed.

and with another leap, the suddenness of which is amazing, we find ourselves on the crest of a new era of invention.

722. A GOLDEN AGE. Scientists who behold the wonders that have been wrought in the past few years by the genius of man, predict a golden age of psychic powers on earth. Let us see what warrant there is for such a prediction.

The following probabilities are set forth by leading minds who are in touch with the spirit of progress. These things are more than possibilities. It is likely that people who live ten or twenty years longer will witness them all as stated below:

1. Ships will sail the ocean without fuel.
2. Trains will traverse the continent without engines.
3. Aeroplanes will draw their motive power from the air.
4. Light will be furnished day and night without the aid of coal.
5. Electricity will provide, not only the working energy for producing light, but the light and heat as well.
6. The sun will be made to do the work of coal and wood as sources of all kinds of power.
7. Vast storehouses of power will connect with all homes and all places of business, so that the turning of a switch will bring light, heat and energy for all uses.

723. SCIENTIFIC CLAIMS. We are now discussing the probabilities of human activity in the next few years. We are taking the views of other persons, but they are such views as are agreed to by all men who are in the front of this battle for a new earth. After presenting these views, we will trace the new state of things through the laws of cause and effect to their legitimate conclusion.

The scientific claims as set forth are as follows:

We do not feel the imminence of the discoveries hanging suspended about us, which the magic rod of science may precipitate at any moment, because they occupy our thoughts only at intervals. We look to the men of constant interest in such matters for enlightening hints for the future. One leading inventor, for instance, believes that the world is face to face with the aerial navigation on a scale of which it has never dreamed, and already we are using extensively flying machines to carry the mails and passengers at the rate of one hundred miles an hour. Another great inventor says that when aviation has progressed far enough, there is no reason why a birdman should not mount to the clouds in his aeroplane, cut off the motor, and then soar in circles and

spirals over the ascending currents of air like the great birds, lighting where he pleases.

724. NEW POWER. The supposition is that airships will be built a thousand feet long, and will fly at a rate of speed so great as to bring New York and London within ten hours of each other.

Even now we are groping on the verge of a discovery, or rather, the perfection of a discovery, that should eliminate the most serious difficulty to be overcome in aerial navigation—the difficulty of carrying fuel. "I do not know how to do it," says the inventor of the phonograph, "but a method will be discovered of wireless transmitting electrical energy from the earth to the motor of a machine in mid air. There is no reason to believe it cannot be done."

It has already been demonstrated in the laboratory that electrical currents can be transmitted without wires. A fan motor has been operated at a distance of twenty feet from the dynamo from which it derived its power. And more startling than this is the achievement of Tesla, who has been experimenting with the model of a boat operated by electrical power transmitted without wires, and he finds the results amazing. He controls the movements of the boat absolutely from a central station, without electrical connections of any kind. What has been done in one instance with a small boat, being right in principle, can surely be done with larger boats, and with the ocean liners at any distance from the land. In other words, great vessels will cross the Atlantic and Pacific at high speed by power furnished from wireless stations on the shore.

Not only the ships of the sea and the ships of the air will be propelled by electric currents flashed to them from the giant power plants, but trains, street cars, automobiles, and all vehicles will be so moved.

Also torpedoes are controlled by wireless in their dash of destruction. But even more terrible in its possibilities is the "death ray." Over shafts of light from a searchlight-like electrical device, this ray carries death to animals, melts metals and ignites combustibles.

725. OTHER FORCES. How will the power of the future be generated?

Today we depend on coal, but the supply of this fuel is rapidly vanishing; and the end can be easily figured on the basis of consumption of today; but this rate of use is increasing; even more than doubling, in some years. Coal will not last very long. For practical purposes, it cannot be in use at all fifty years hence.

Power from waterfalls will have its limits; and the demands on that source will soon end its usefulness for general purposes.

The incalculable energy expended in that swing and heave of the waters of the sea, which surges around the earth twice each day, will be trammeled and harnessed to our use.

The sun pours enough power upon the earth to run all its industries. But solar engines are imperfect as yet.

The winds offer another possibility of which little advantage has been taken. Windmills will do more than pump water, and in England today there are many private lighting plants deriving their current from storage batteries charged by these old friends and put to a new use.

726. **NOVEL INVENTIONS.** When a yoke has been laid upon sun, and wind, and tide, so that they will pull evenly and do our bidding, we shall laugh at the vanishing coal supply.

The changes in our motive power will not be greater than those which are destined to transform the vehicles to which it is applied. The monorail gyroscope car is about to revolutionize our train system.

Think what the coming of these high-speed trains will mean to dwellers in the cities! The problem presented by overcrowding will be solved. From each great centre a vast system of transportation lines will radiate, permitting the worker to live in the country at fifty or a hundred miles from his place of occupation. And he will cover this distance as quickly as he now covers a like number of blocks.

The underground street, or arcade, will very likely follow the line of the moving sidewalk. A person may get on or off at any point, and great shopping streets will result below the surface of our present thoroughfares.

Enormous business would be transacted in a very small compass of this earth. High buildings would be villages complete in all parts; so that the air above and the ground beneath would be alive with human ants.

Such are the dreams of science.

727. **STAGGERING CHANGES.** Turning from the land to the sea, the changes that are close at hand seem staggering.

Floating villages and towns are now in the minds of inventors. Time will be required to cross the ocean, but it will be time devoted to health and change that will prove beneficial to the nervous, overworked classes of men and women.

Leviathans of the ocean have recently been built, and greater ones are now in process of construction that will outclass all others. Plans

to propel them by oil or gasoline have been perfected; in the hope that the next change will bring sun-power as the moving energy. It is easy to recall the time, about thirty years ago, when horse-cars gave way to cable or traction systems; and these, in a year or two, were followed by the electric cars. The last-named power was not seen to be practicable when the expense of putting in the cable system was incurred. So with sun-power in the future.

On land there is now a movement that is well defined to enable the farmer to do all his work by power.

Changes are bound to be made in the manner of living, so that the congestion of the cities will be relieved by a more attractive form of life in the country.

728. **VOICES OF VICTORY.** The recognition that heat, light and electricity are nothing more than waves of ether, vibrating at different velocities, and the discovery of other phenomena of ether vibration, such as the X-ray, give the tempting hope that rays shall be found more powerful than any of these, rays like light, for instance, so strong that they will annihilate the distance that separates us from the heavenly bodies.

The historian who writes of the future war will turn the pages of Greek legends and smile sadly at Jove's smiting lightning. The old War God hurling his thunderbolts will seem impotent beside man wielding the forces of nature for weapons. Magazines exploded without warning by darting, invisible, all-penetrating currents of electricity; devastating waves of electricity, or of some more powerful force, flashing over hundreds of miles, consuming all that comes within their scourging blasts, Guns, explosives and projectiles will sink into the past, even as have the bow and arrow, giving place to howling elements clashing under man's direction.

Our times are pregnant with voices, some uplifted in the shout of victory won, some ringing with the triumphant note of victory close at hand, and others whispering in the low, clear tones of hope. That humanity is marching with firm, quick steps towards the conquest of the physical world, is a cry that all may hear.

729. **GREAT NAMES.** A formidable array of great names strengthens the ranks of those who have declared their belief in a world of spirits back of the tangible world. Among them are the late Prof. William James, and Prof. James H. Hyslop; the English scientists, Sir Oliver Lodge, Sir William Crooks, and Alfred Russel Wallace; the French savant, Charles Richet, and his countryman, the celebrated

astronomer Flammarion; the Italians, Guglielmo Marconi, and the late Sesare Lombroso, criminologist of worldwide fame.

Sir Oliver Lodge says concerning this: "The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places; and, like excavators boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear the strokes of the pickaxes of our comrades on the other side."

There is a general belief that powers exist behind human life that control all men and women, and direct all progress. This belief is not given shape by scientists, because they have but one answer for all inquiries of that kind: they do not yet know. But it is time to know something more than what can be seen by the five senses. Ever since man was able to think, he has been guessing. Today we stand face to face with a new leap in life, and the next guess to be made is to forestall the leap that will follow. At the rate we are making new history now, every ten years brings a revolution. Perhaps every five years may do as much in the near future.

730. LIMITED VALUE. The foregoing account comes from a scientific source that is fully representative. It is a conservative estimate of the probabilities of the conditions that will apply to the physical development of human activities in the next few years.

From the viewpoint of the inventor and the business man, the things that are predicted seem important. Yet they affect a relatively small number of persons in the whole world. Without including the races that are called savage, let us see how many civilized beings are benefited by the wonders of invention and discovery.

If it shall ever become possible to travel from New York to London in ten hours, the trip would be made out of curiosity by those who could afford the cost and cared to travel at an enormous rate of speed; but, after the newness was over, few would take the risk; or, if they did, it would bring more discomforts and dangers than it was worth. But even if all objections were removed, the saving of time is never a criterion of advancing civilization. The man who rides in his automobile faster than some other man is not a better type of humanity, on that account.

Only the limited class of ultra-wealthy people would be able to take advantage of the offerings of extreme luxury, and those who sacrifice their opportunities for activity in seeking the convenience of being waited on, will gradually lose in health more than they gain in other ways.

731. HUMAN WEAKNESS. Men strain and struggle during the best years of their lives to make something better than has ever been made before; and for whom? For the general public, or that part of it that can afford to use the improved conditions. The inventors work night and day, weaken their hearts and decrease their years, with no reward except the empty sound of fame. Money never pays a fair return for lost vitality. But that part of the public that is able to enjoy the invention, or the convenience, or the luxury, is only added to the rush of living without gaining anything worth having.

The fact is clearly self-evident that man's personal vigor cannot keep pace with the progress of luxury and invention.

This means that he has reached his limit, and that his works are nothing more than added burdens to his already over-weighted life. It points with certainty to the end. When he and his efforts can go no farther, the hour of twelve will strike.

732. LIFE OF WORLDS. From the predictions of astronomy we have another view of the future destiny of this earth and the whole universe: "The duration of our solar system is scarcely more than a single pulsation in the life of creation. Countless other such systems have passed through all their stages, and have died out, untold ages before the Sun and his family began to be formed; countless others will come into being after the life has departed from our system. Nor need we stop at solar systems, since within the infinite Universe, without beginning and without end, not suns only, but systems of suns, galaxies of such systems of suns, to higher and higher orders endlessly, have long since passed through all the stages of their existence as systems, or have all these stages yet to pass through."

And this claim of astronomy brings no climax. It is endless change; the coming and going of life and worlds and suns and systems and galaxies and orders. And, when all is done, all begins over again, as it has been doing forever and forever. Limitless time is allied to limitless change, and our little earth, with its six thousand years of civilization, is not a grain of sand on the wide sweep of shore. Man's span of life of seventy years is so faint a blur that it could not be seen.

Compare the astronomer's prediction with that of the scientist, and note the two viewpoints and their effect on your mind.

733. ALL TRANSITORY. If the life of the universe is to consist of endless change, the people on this earth have no hope of immortality, except such as will cause them to take part in such cease-

less activities; to be always beginning and always going through cycles *that* have no meaning and no goal.

The following is a safe rule to lay down when you stand face to face with conditions that are unstable: "That which is transitory is always in a dream state."—This rule may not at first seem clear to your mind, for it is based on a meaning which we give to the term *dream* that is not generally understood.

Only that which is fixed and permanent is real.

Nothing can possibly be real that is transitory. Progress, therefore, is a dream. This does not mean that progress does not take place, but that it occurs in a dream of life. Real life begins when progress ceases.

When you fall to sleep at night you will note that, if you dream, you will pass through certain experiences. You never dream of a fixed condition that does not contain a succession of progressive events.

734. A FIXED PURPOSE. The view taken by the scientists who predict wonderful things for the next few years, fails to indicate a higher stage of human attainment, because it shows that man himself is unable to keep pace with the increasing demands on his attention and vitality.

The lack of adjustment between humanity and progress points to the fact that life here is a dream.

But if further proof were wanted, it would be found in the other prediction which the astronomer makes, in which he pictures all the systems of suns going on forever in endless change.

This account harmonizes with all that is known of the heavens, and of our solar system. No more positive proof of a dream state could be produced. It is bad enough that everything here is unstable and transitory; but when you add to that lack of permanence the other condition of endless change without goal or limit, you have double verification of the fact that this life and the universe as it seems to exist, is all unreal; all a dream.

The two most certain facts in creation are these:

1. *There is a clearly seen and well-defined purpose in everything.*

2. *This purpose has been approaching its goal, step by step, through all the epochs of the past, never knowing halt or failure.*

Either one of these two facts is sufficient to completely demolish the endless change of so-called astronomy; but both of them make a wall of proof that nothing can break through. Astronomical claims are self-evident dreams; and human inventions, discoveries and progressive leaps in civilization are advance guards of that form-creating power that

is born of the highest instinct and that is at its climax here and now, awaiting the call of a life to come.

735. **CIVILIZATION.** The various theories as to what manner of end awaits this earth, are only theories based on belief, on the one hand, that civilization is bound to bring a new race to the world and a new people to dwell on it. But the past and present are certainties, as far as they point to the future; and they deny such a claim.

The inventive genius of man is one of grade only. Today it is no more acute than it was three thousand years ago. It simply meets new conditions. As all progress is necessarily made for the benefit and the uplifting of humanity, we would expect man to progress side by side with such inventions; but, as the latter provide more conveniences and luxuries, man falls down in virility and health, and in his ethical nature at the same time, and loses ground.

Whether the stake of immortality is to be purchased in part at least by moral conduct in this world is an open question; as nature does not seem to be a moral teacher; but she is honestly personified; all her works and all the knowledge she gives through instinct to her creatures, are direct, reliable and honest in the highest degree, and man must measure up to that standard as the basis of his needed ethical character before he can even be regarded as a candidate for a life to come.

But where we have one honest man today, there were a hundred when life was simpler.

Surely the claim is without foundation that humanity is advancing to a higher goal in this world. The best has been reached, and those men and women who say the world is growing better, are examples of the effect produced by the very civilization of which they form a part.

Only in simple life, blended with the simplest conveniences of invention, is there the spirit of honesty and right living. The same influences that bring luxury, also brings arrogance, selfishness, oppression, and criminal uses of the blessings of progress.

736. **CONCLUSIONS.** Civilization is not quite six thousand years old.

Not one word of its presence on this earth can be found prior to about 5,900 years ago. If it had been here then, we would have proof of the fact, for it never conceals itself.

While geology, in its dream, tells us that millions of years have elapsed, time is always nothing in creation, and geology has no definite meaning beyond its faithful portrayal of seeming certainties. The strangest fact that the geologist has to contend with is this: Despite

the written proofs of a long past and the history of life in a million of years on this planet, there is not one word, or trace, or indication that the man of today came upon the earth prior to 5,900 years ago. This fact is too strange to be looked upon as idle.

The attempt has been made to go beyond that date, but it always fails. Then the attempt has been made most strenuously to connect the appearance of civilized man with some slow degree of change from the savage upward to him; but not a link can be found. The savage is here, as he always was; but civilized man came by a leap that had no connection with the past, except for the needs of living.

The teachings of instinctive religion, which comes direct from the source of all knowledge, cannot be ignored. The six thousand years are nearly spent since first this race of civilized humanity came on the earth. Whenever that time expires, the end will come, as all its mission has been fulfilled. Thus all sources of knowledge and proof concur. The race itself, its attainments, its decadence amid the flourish of luxurious invention, and the secret whispering of instinct, all agree that the six thousand years will be rounded out, and then the last man will expire. We have kept wholly within the facts and laws that are open to all humanity to study; facts that are self-evident and laws that bear their own truth on their face.

737. **FOURTH SLEEP.** Once Universal Thought slept.

Out of that fact came the necessity for man to sleep at night in order that his physical mind might give way to the approach and companionship of his sub-mind, which is a part of Universal Thought, and through which he comes to the possession of knowledge that is attainable in no other way.

Death is the third sleep.

The fourth sleep is the final act of earth when the curtain is rung down on this race. Probably there will be no violence, no explosion, no rushing of worlds together to make chaos, and no horrible sufferings.

We can judge of the future by the present and the past.

If the fuel gives out on this globe, the race may fall into that sleep that precedes freezing; one after another succumbing.

If the nitrogen gives out, the vitality of the food will become less and less each year, until children will fail in their cradles and old men will sink by the wayside.

We know that both the fuel and the nitrogen are failing fast. Of this fact there is not the slightest doubt. We hope to secure heat from the sun, but that is a question not yet solved, and no indication has yet

been shown that it will be solved. Time is short in which to obtain it. There is one fact that tells a mighty truth, and it is this:

The present generation cares nothing for the troubles and problems of the next generation, and lives only for itself. It is allowing the weakest and most unfit children to be born in vast hordes, to be cared for by the next generation; it is wasting the earth's resources as if no other people were ever to live on this planet; and it always answers the inquiry as to what they will do by saying that they must do for themselves. This spirit shows very conclusively that the sun will never be made to yield fuel and power, for it will take more than one generation to bring about such a condition.

738. **CHART OF CAUSES.** Of all the children born today, fully one-half die in their youth. Let this ratio be increased, and a still further increase would be made easier, until few adults would remain. The disposition of the well-to-do classes to prevent parentage is in line with the decadence of race; it leaves the next generation still more largely in the hands of the weaklings. The moment men or women secure money enough to be independent of want, they begin an era of debilitating ease, and this influence laid the foundation of the fall of Rome through the imbecility and cowardice of its men who constituted the army.

The tender care of the slums, who are prolific propagators, by the wealthy classes, who are opposed to parentage in their own ranks, brings into effect the law that says, "Like attracts like," the difference being one of grade only.

These causes have but one effect, and that is a greater weakness among the children of the next generation, and an increase in the death rate of the young, and the dependents who survive.

There will come a time when the weaklings cannot be fed, and they will die from exhaustion, many falling asleep never to awaken.

These various facts are cited to show a convergence of causes.

Take a large piece of paper and in the centre make a great hole, marked "THE END."—Make a number of spokes, ten in all, or radial lines, proceeding in different directions. On one of these write the words, LOSS OF FUEL; on another write, LOSS OF NITROGEN; on another, LOSS OF FOOD; on another, INCREASE OF WEAKLINGS; on another, DECREASE OF HEALTHY PARENTAGE; on another, MENTAL DEBILITY; on another, SUBMISSION TO WRONGS; on another, INDIFFERENCE TO PERSONAL HEALTH; on another, THE GENERATION'S SELFISHNESS;

and on the last, DECADENCE THROUGH INVENTION AND *LUXURY*; and here you have ten causes, with one effect.

Make the CHART and hang it in your sleeping room.

Any one of the ten causes will move toward the effect, which is the end; but when all ten bear upon the same result, the man who cannot read this process as an open book, is blind beyond cure.

739. A DEAD RACE. The ten causes and the one effect to which they tend are not faults of humanity; they are merely the movements toward the end. If nature wished to reach the end promptly, she could not have set up ten better causes, and these are her ways.

The race will be left gradually without sufficient nitrogen to maintain life. They will not die in a mass. Funerals will be more frequent among the new-born, and among the old man and old women. There will come the alarming knowledge that the birth-rate is less than one-half the death-rate; and this fact will probably begin to make itself manifest in the next thirty or forty years, if not sooner. You can figure out the result when there are less than twenty-five people on the earth for every hundred that are now here.

The time is not far distant when those who live to be men and women will not pass the thirty-third year of life; they will be old then and full of cares. The second generation will find their neighbors scattered and growing more and more sparse and helpless. Then, like the action of carbon monoxide, which is generated without notice and without odor, one breath of vitiated air will bring on the last sleep to every man, woman and child that survives the globe.

740. STUDY OF DESTINY. The study of Destiny is necessarily in three divisions:

1. The first deals with the fate of humanity as a race.
2. The second deals with the fate of the universe, including the earth.
3. The third deals with the individual.

We have already discussed the race and its end. The destiny of the universe and all its worlds will be considered in the final Realm of this book.

At this place we will attempt to apply the known facts and the laws that are self-evident, to the fate of the individual man or woman. In doing so, we will revert to lessons of previous Realms, as that subject has come all along the line as we have proceeded from Realm to Realm.

Everything that lives has its mass of intelligence coextensive with its size and shape. This mass is never seen, but is often felt in the

plant world. In the killing of animals, the life-mass passes off like an exhalation and evaporates. Persons who are within its range often absorb it, and thus add to their own vitality. There are many known cases of restored vigor from such a cause, where the patients have merely come into the presence of animals who are suddenly killed.

741. **LIFE-MASS.** This life-mass in a human being is far more definite, and is said to possess weight. It has been detected in many ways and by many investigators. It is always of the same size and shape as the body, and has the same characteristics. It is merely coextensive with the body in all its details, and looks much like it.

So strong is it, that it takes on the appearance of the dressed body in some instances, although the evidence is not perfectly clear on this point. But when a man dies, if he is seen by some other person, the clothing is seen also. This indicates that the life-mass is a variable cloud of vitality that includes the body and all it contains.

The intelligence of a human being is far in excess of that of an animal; and as animals in the life-mass have rarely been seen, if ever, it must be true that a human being is of a type wholly different from the lower forms of life.

The appearing before friends and relatives of dead persons, in the guise of living beings, has been so common, and is so common today, that it is hardly denied. By common, we mean to say that the collected cases are numerous. A Psychic Society that undertook to follow out the proofs of one such case, would find a hundred or more other and newer cases while in progress of taking testimony. The famous English Society had less than fifty such cases to investigate when it had been at work a month; and, in a year, it could have had two thousand cases.

742. **WRONG CONCLUSIONS.** The mistake that is made is in drawing conclusions that do not follow the facts. The life-mass of a human being is not a ghost; it is merely the vital form of the body. It looks like the body. The features are the same. But it rarely if ever speaks; and, in the few cases where words have been uttered, the evidence is not convincing. The eyes do not seem to look at one. Sometimes it gradually develops from the air, sometimes it enters through closed doors or walls, sometimes it comes up from the floor, or down through the ceiling, is seen for a second, and then is gone.

This life-mass is not the soul; it is not the spirit; but is merely the mass of life that has dwelt in the physical body, and has been its intelligence during life. In infancy it is the same size as the body, in youth it is developed, and in maturity it suits the shape and size then.

It is brain, mind and psychic life on the physical size. That part of psychic existence that is associated with the physical body and mind, is in it.

No evidence has been secured that the life-mass has been seen after three days; although there are some cases where it is believed that it it has appeared at a date later than three days, following death.

When it is not seen by the physical sight, its presence and path have been followed quite distinctly, and the minute of death has been ascertained in this way. There are countless cases of manifestations that occur in almost any part of the world at the very second of time when the body dies.

The wrong conclusion is to call this spiritism, or spiritualism.

It is not either.

It is merely the passing of life.

743. GHOST GROUPS. It can be easily proved that the life-mass leaves animals at the time of death. But it is not seen. In leaving a human body, the life-mass is so much more distinct and has so great a hold on life in itself, that nature has very kindly refrained from making the appearance an event that could be expected. It is always unexpected. It is well that it is so.

We now wish to take the laws and expriences that have been established from the standpoint of the wandering life-mass as described in the Realm of Dreams, and combine with them the best cases taken from thousands of appearances of dead persons, and see if we can make a code of laws that will supply the explanations that are so eagerly sought. These appearances have been verified so that there is not the slightest doubt of the truth concerning them.

They are grouped as follows:

First Group.—Dead persons have been seen, always in their usual garbs, floating past windows by day and by night.

Second Group.—Dead persons have been seen at great distances, and faintly recognized, floating over fields and through woods.

Third Group.—Dead persons have been seen overhead in the house, in halls, in the open air, both by day and by night; but not in seances, as they are generally absent from those occasions.

Fourth Group.—A typical case of this group is where a person is alone in a room, either in the bright light or at dusk, or in the evening, and the mind seems riveted for a moment on some part of the room; the eyes look at that part, not realizing what is about to happen, and the room melts gradually into a faint cloud or mist, in which stands a form. The latter is recognized. The beholder gives a startled cry, and

after revival sends a message to ask if anything has happened to a certain person, the reply coming in due time that he had just died. Those who doubt this fact should ask telegraph companies how many such inquiries are wired every year.

Fifth Group.—On the street dead persons may meet their friends and stop, only to vanish when about to be touched. We have never known of any proved case where a live person was able to touch a dead form under these circumstances; nor of a case where a dead form actually touched a live person, although there are claims of the latter occurrences that are not well authenticated. The supposition that a cold hand is laid on the face or arm, or that a blow is felt, or a strong pressure given, or the clothing is tugged at, cannot be verified; for a nervous person will jump at anything. We have seen a man leap out of his chair in the belief that a spirit had pulled at his sleeve, when it was the movement of his own clothing; a friend sitting close by endorsing the statement that he saw the coat sleeve, which was very stiff, spring in towards the arm by the action of the cloth itself. When the nerves are supersensitive, you will feel almost everything with a magnified intensity.

Sixth Group.—A typical case of this group is that of a dead person at a distance beckoning to you to come, or to follow; and you do so for a while. Others have pointed ahead; some up, and some on, as if to portend terrible happenings. Some have walked backwards with both arms extended in pleading to follow. A man who had lost a friend, was walking on the street after the funeral, and saw the dead friend, as in life, moving on as if in the act of walking and floating at the same time, and beckoning him to follow. He went home and told the experience, and believed that he was to die next. That was years ago, and he is yet living.

Seventh Group.—A typical case of this group is that of a person who is working at a table, or reading, and looks to the edge of the table where strange clothing is seen pressing against it; then, on looking up, the form and face of a dead person is seen as in life.

Eighth Group.—A typical case of this group is that of a person alone in a house, who has locked all doors, and even the doors of the room where she is sitting. She thinks she hears the front door open below, and footsteps coming up the stairs. She knows the door is locked, but keeps her eyes on it. A hand is on the knob, then a form melts away the door and stands before her, coming directly to where she now stands transfixed. There may be a shriek, or a collapse in silence, or the woman may be brave and let the vision come and go as it will. In the

latter case, she tries to address it, but only a dead look is the result, and *it goes out* through the closed window, or at the wall.

These visions do not come in the dark as a rule.

They do not come under circumstances that ought to cause fright.

744. THE END. By putting together the inside and the outside experiences as stated in the Realm of Dreams and in the lesson just concluded, we find certain laws at work in the death of human beings. These laws are really facts and rules of action, rather than principles:

1. When a man dies, his life-mass passes out of the body. The passing takes place in the very second of death.

2. As soon as the life-mass is free, the oppression of physical sleep leaves it forever. It is wide awake.

3. When it is free, it has all the intelligence that it had in life, and does not know that death has occurred. It tries to talk and cannot. It tries to make itself seen and cannot. It realizes a strange sense of helplessness, and wonders why those whom it looks directly at, do not see it.

4. It seems to feel that there are others who will talk to it, and when this feeling comes, it takes instantaneous flight to any part of the world with a speed that is hard to understand.

5. It appears here and there, seeing countless people, and being seen by none, except on those rare occasions when folks think ghosts walk. But it is back again at the home and beholds the funeral. Even then it does not know what has happened.

6. It feels its power and mass giving away, and seems to have no control over its approaching end.

7. In the few rare cases where this life-mass has been called back to the body and the latter has revived, the strength seems to have remained the same until the discovery of the physical presence.

8. Where it is left to itself, as is the case milllons of times to one where the departed mass unites with the body again, it merely melts away and goes back to the fund out of which it was drawn at the time when the child was born of woman.

9. It is wholly gone, as an entity.

10. It was not the spirit, nor the soul.

11. It is the ghost of the departing life.

745. SPIRITISM. No ghost appears after about three days from the death of the body.

No ghost comes back from the bourne to which the dead take their journey. Haunted houses exist only in the imagination of people.

There are ten thousand verified and authentic cases of appearances by dead persons before they melt away to the common fund, to one seemingly true case of a haunting spirit or ghost, and that one case has never yet stood the test of thorough investigation.

It may be set down as a proved fact that dead persons remain about for two or three days, during which time the life-mass of about one in a thousand of them will be able to make itself visible to friends or relatives.

It may also be set down that, once a dead person has cleared this world and got away, the life-mass never comes back, and for the following reasons:

1. It either goes to oblivion, or to punishment, or to immortality.

2. If it goes to oblivion, its career is ended. There is nothing to return, not even a dream or a memory.

3. If it goes to its punishment, it stays there. Some psychic influence makes it sometimes impress itself on others who are wicked, and this occurs as a warning; but it is not a haunting presence, or any manifestation.

4. If it goes to immortality, it has nothing more to do with earth. The belief that dead persons, saved and given eternal life, have power to help those who are left here on earth, is only true in the following sense: If the survivor is moved from within to live up to the standards set forth in the Realm of the Under-sea, the immortal beings give aid and help abundantly; otherwise, all communication is cut off from them.

5. The claims of spirits and spiritualists are either wholly fraudulent, or in part psychic-errors. Many of the manifestations that are claimed by such cults are true in fact, but give rise to no warrant for believing that they prove the existence of spirits. It is true that rappings, and eccentric occurrences happen, but they are psychic phenomena, born and bred in abnormal men and women, mostly women. They do not prove the presence of spirits any more than the phenomena of alcoholism, or the deliria of fevers prove the existence of spirits; one line of proof is just as vivid as the other.

6. It is, however, true that spirits that have gone to their punishment, send back ghostly influences that create disturbances among people of erratic nerves, who are leading lives of wickedness. Good people are given visions of departing friends and relatives, but never see ghosts of the condemned spirits.

746. **CLASSES OF FATE.** For convenience of terms we use the following classification:

1. All persons who are to pass back to the earth from which they came, possess life-masses that have been described, and these merely

dissolve into nothingness. The physical bodies return to the ground, and *they* too dissolve into the elements and their funds of matter.

2. **All** persons who are to pass into the stage of punishment, are given spirits that are in part physical, and in part vital, a never-dying form of the life-mass made by the combination stated.

3. **All** persons who have entered the new-birth in this life, are given immortal souls. These are to be described in the final Realm of the present book.

747. **HAUNTED PLACES.** All investigations made by us or through societies that are devoted to that line of research, have thus far been futile in the effort to verify any actual case of a haunted house or place.

Sensational reports, and articles that are sworn to by reporters for Sunday papers, have appeared in great numbers, and the so-called proofs have been of a character on their face as to make doubt seem needless; yet the articles and the affidavits have all been found to be concoctions of newspaper men who do these things, first, to sell papers, and, second, to have the pleasure of frightening people. Not one such claim has been found true; but all have been shown affirmatively to be the "usual" newspaper invention.

Despite all these facts, it is still claimed that strange phenomena occur at times in old houses, and in stores and other places. There is no doubt that both electrical and psychic phenomena do occur, and any thing that cannot be accounted for under natural laws, should be ascribed to these causes.

If it is true that houses are haunted, as where men who have been killed by accidents, or murdered, remain on the premises in the form of ghosts, it would follow that the spirits are those who are on the way to their doom, and who are unable to get free from earth for years.

In one house where a carpenter was killed by falling, the familiar sound of his hammer was heard at odd times of the day or night; and the house remained empty on that account, after several families had tried to live in it. At length it was sold, and renovated, many changes taking place, and the neighbors had forgotten all about it being haunted; but the buyer, on spending a night there, refused to enter it again. He said he heard footsteps, and the sound of the hammer. This affair was called to our attention, and three men stayed in the house five nights in succession. On each night they heard the steps and the hammer blows; and on the last night they ascertained that the sound of the steps came from the wind blowing a shutter gently to and fro, and the hammer blows came from the limb of a tree that struck the

cornice at the low end by a window, but only when the wind was strong enough to produce that effect. Later on, when there was no wind, all was quiet.

748. **THE DOOMED.** But the spirits of those who are to be punished, are sent forth to their doom. They linger fully three days on earth, but rarely appear. Nor do the souls of those who go to their eternal home, show themselves. It seems that the only class of dead people who do make themselves manifest are those who are to return to the state from which they came, to be erased and enter upon the sleep of oblivion.

Many persons of a forgiving turn of mind will wonder why the punishment of the wicked should exceed the offense they have committed, as where they are made to suffer the torments of fire during a long period. In the first place, nature cares nothing for the suffering of an outlaw or an outcast. She shows this by the manner in which she administers the laws of life on this globe. Even innocent men, women and children who come within the pale of her laws, meet with horrible tortures, as where these victims are pinned beneath burning cars. It is hard to be free from the flames and to see them slowly creeping toward you, and to know that there is no release; to feel the first blistering heat, and the fearful agony of roasting alive.

The elements, wild and fierce, are cruel at times.

Nature is plain, severe, harsh, free from sentiment and avenging to the last drop of blood. When you think that a long period of punishment in another world is to be the fate of men who have done nothing more than to wreck business companies, as where bonds are foreclosed for the sole purpose of making a few men richer at the expense of the many, you must compare some of the forms of punishment in this life with the offenses. Carnal knowledge does not seem to be a great crime, as it merely obeys an almost irresistible impulse of nature; but there are millions today who are felled by the awful punishment of syphilis, which rots the bones and ruins the organs. Five minutes of disobedience may bring results that will be passed down to after generations in a most horrible train of suffering, both for the guilty line and for those that are associated with it in honorable marriage.

For the reason that the high criminals of civilization cannot be reached and punished in this life, it is absolutely necessary that they be shown that justice reigns in the universe if it does not on earth. There is such a gross miscarriage of justice here, that the Creator is compelled, through the offices of nature, to deal out justice in fearful penalties in the life that is provided specially for these offenders.

749. **FIRES OF FATE.** There are four classes of crimes that belong solely to a high state of civilization. These four classes may be summarized here as follows, although they do not embrace all the offences that will be punished hereafter:

1. The adulteration of foods, and other things.

2. The combinations that place an unnecessary burden on humanity in the struggle for a living.

3. The wrecking of business properties.

4. The destruction of reputation.

There are special reasons why these crimes of a high state of civilization must be punished by the most horrible tortures that can be provided in the regions of eternal fire; and some of these reasons will be briefly stated:

1. In the first place, animal cunning enables the criminals to escape human penal codes; and justice never yields a jot to the offender.

2. In the second place, the crimes bring poverty, misery, suffering, often illness, and premature death or suicide to those it affects.

3. In the third place, it is a fact that every one of the four classes of criminals is able to reach an enormous number of victims; and it would be absurd to deal out punishment in the limits of human laws. Thus a bank president wrecks his bank, and brings ruin to hundreds of homes; he is arrested here, tried and stands one chance in a dozen of being convicted. He is sentenced to seven years in prison. Nature feels the weakness of human punishment, and this same criminal is given, in the Hereafter, enough punishment to cover all the suffering he caused in all those hundreds of homes.

The rich men who conspire to wipe out the shares of stock in a corporation, by the trick of the pretended necessity of foreclosure, usually bring ruin to many families, cause the loss of homes that have been earned by a lifetime of hard work, send many victims to the grave in utter despair, and break down the minds of others. They sit in their mansions and give never a thought nor a care for that side of the evil; they are contented in counting up their profits. That kind of crime is far-reaching, added to which is the self-satisfied belief that they are smart enough to dodge the law and evade justice. An eternity of burning in the hot fires of hell, may seem too much punishment, but nature never deals in balances; she weighs her criminals on one side of the scales. Once they are consigned to their fate, she gives them no further consideration. They are there to stay.

Not one of the criminals that are included in the four classes de-

scribed in the early part of this lesson, is allowed the privilege of repentance in this world; for the reason that they have committed crimes that cannot be forgiven; their victims are too many and the sufferings they have caused cannot be wiped out by whining prayers or cowardly protestations of sorrow. It is too late! Even their deeds of charity are followed by curses.

750. DEMONS. This world itself seems to be very unfortunate.

From the beginning it has been made the dumping-ground of lost spirits from other worlds in the sky. These lost spirits seem to have been banished from a better class of orbs and to have been thrown here for the purpose of being given an opportunity for coming into hope again; or else to be on their way to the processes of punishment that are made to follow this life.

This horde of lost spirits form a canopy around the world, and they come into being and into opportunity as new lives are born. In spirit form, they are the demons of which so much has been written. The claim has been made that every last spirit that has lived in this world, passes out into the demon horde and there is given a new chance for safety by biding its time of entering into this life by physical birth. But the more light that is secured on this theme, the more proofs come that the demon horde is thinning out. A few centuries ago it was much more numerous, and thousands of years ago it was so dense a mass of spirits that earth was a veritable hell under its sway.

Demons or devils actually lived in men and women.

Now such an occurrence is rare.

Much enlightenment on this subject can be found in our work entitled "The Great Psychic."

751. NEAR THE CLIMAX. It is not that the world is growing better, but that it is near its climax, that these clouds of demons have become almost absorbed.

One or two more generations should give them all passage through human life into the processes that await them.

Then all the threads of existence from all the universe will be brought into the final strand that will end all manner of beings.

We stand face to face with the portals of the great clearing-house of the universe. From all sources, there come the proofs that the end is near. By this statement, we do not mean to say that our world is coming to a quick termination through violence or mishap; but that the last stage of existence is now being enacted.

It may be a century, or two centuries, or less than fifty years, or even as close as twenty years, when the final curtain will be rung down on this globe. We do not know. No person can make an accurate prediction. There is no way of knowing. But when every channel of proof and every law and fact show beyond the slightest doubt that the wheel of progress has reached its zenith and all lines are being called in, then there is no other conclusion possible except the coming of the climax.

The proofs of this close approach of the climax are found in everything and everywhere; and there is not a single fact or law that points the other way. Nor is there any use in a further prolongation of an existence on this globe that brings beings into life for the meagre purpose of saving about one in a thousand or in a hundred for a better condition after death.

752. PURGATORY. The belief in purgatory as the purging place intermediate between this world and the next, was created by the schemes of crafty men who held out, for money and gifts, the assurance that all souls would be saved if they contributed to the support of the church, which means ultimately to the maintenance of the churchmen. To meet the doubts of wicked men and women of wealth who could not see how they were fit for heaven and eternal bliss, these churchmen provided a compromise in the form of purgatory, where they were to do penance of an easy kind for a term, and then were to come into the same bliss that decent persons were to inherit.

This claim is wholly artificial. Nature never compromises. To those who are honest and pure in this world from an inherent native desire to be honest and pure, there is given eternal reward and happiness afterward; and to those who are neutral, nature awards a neutral fate, neither one thing nor the other; while those who are inherently bad, dishonest and impure, inherit eternal punishment.

753. JUSTICE. Is it justice to make a system of rewards that exceeds the merits?

But there is no other way.

If you are paid back measure for measure, you will receive so little in return that your future destiny may be counted in life-beats, and there come to an end.

Nature knows nothing about the balance scales, on one side of which a weight is placed to determine whether you are found wanting or not. You are either on one side of the great divide or on the other side. If you will go to the source of rivers on the uplands of earth, you will find that a very little cause determines which way the waters

will flow; on one side a mighty stream is formed, which in its developing course becomes a raging flood, tearing away hills and mountains and plunging on turbulently to the sea, dangerous and destructive to all lands through which it passes. On the other side of the same upland, and close to the source of the first river, the shed of rain and snow causes the stream to take a better course, flowing through green fields and rich valleys that are marked with peaceful homes and quiet scenes; down through ponds and lakes it continues in its way, blessing all who dwell on its shores, and finally bearing argosies of wealth out upon the sea to find a new port.

Human lives take their source in this world and their direction from similar laws, and move onward to diverging fates in much the same way.

754. **MISTAKES.** As nature over-rewards those of her subjects who are on one side of life, giving them billions of years of bliss for each moment of time they spend here, so she over-punishes those who have sown the seed of hell-fire in this world. It is really nothing more than a division of fate. On one side in that division is heaven; on the other side is hell; and between, is oblivion. These are perfectly natural groups, as seen in the plan of creation.

It is either endless rewards, or endless punishment, or the last sleep of oblivion.

Nor is there such a condition as salvation after this life. It sounds sweet and assuring to be told that we can discard all offers of the inner life in this world, defy them, throw them out of our minds, and treat honesty and purity as if they were so much garbage; and then, after we are hors de combat in another world, decide that it is better, after all, to accept the rewards of eternal bliss that were offered to us at one time, but which we spat upon then.

The argument that the Creator is just, meets the case both ways.

Why should an offensive person, who has made war on the Creator, be given billions of years of bliss? But it is said that no person has been created for the purpose of being erased. Yet this fact is apparent in countless ways. The tree makes its seed through its blossoms, and trees of all kinds have done this for millions of years before man came on earth. Yet for every new tree that is born out of those blossoms, only one seed is used, and millions are sent back to earth for each one of the seed that survives.

755. **FALLEN BEINGS.** Lives that have once been made companions of the Creator, and that have rebelled, are cast out, and this

earth seems to have received them. They would naturally possess two qualities above all others who come into being in this world:

1. They would be more vicious.

2. They would be endowed with a higher degree of animal cunning.

If this process is a solution of the ultra-devilish spirit that prevails here among some people, it indicates several things:

1. It shows that, while creative life is molding Thought into human beings, some of whom are to become companions of the Creator, a backward process is sending some back to pass through this life to eternal punishment hereafter.

2. Earth, therefore, would be a world of conflict between two forces, one ultra good, and the other ultra devilish, with the neutrals between the two.

3. While the better beings would move onward and upward to a life of reward, and the neutrals would be erased, the vicious beings would move downward to endless punishment.

4. It matters not whether this last-named process is or is not the solution of the many problems that are attached to the demon-like nature of some people; but the facts remain the same. Results are not altered by a difference of process.

5. The greatest fact of all, is the doom of hell-fire for certain types of criminal so vicious and so highly endowed with animal cunning that they cannot be reached in this world by any human penalties, and they are given no chance of escape in the next. If they come from the fallen outcasts of a better life prior to this, then it is easy to see why they should suffer the eternal tortures of the damned.

756. TWO CLASSES. There are two classes of people in this world:

1. One class consists of those who believe only what they can prove by the actual experiences of their five physical senses.

2. The other class is purely sentimental.

Both these classes are failures in life, in the real sense of the word. The five senses are the most easily deceived of all the faculties, and relate wholly to transitory things, which, under the special definition given, are things and conditions that will not always abide, but will change. Sentiment is still more transitory.

There are many certainties in life, despite the fact that it is a dream.

The essential facts of a dream are the dreamer, the environments and results.

The created life of a man is a fact.

The structure out of which he was created, is a fact.

The new-birth is a fact.

All else may be dreams. To the creative-eye, the formation of matter is like the flash of a ray of light that enters a room and is gone again in the instant; and yet, in the period of that flash, solid matter, iron, stone, all the metals and minerals and forms of the animal and plant world, have come, been developed, and passed out again to mere nothingness, like a bit of ice that falls into a furnace. On the one hand is the single pulse-beat of the universe requiring just a second of universal time; and on the other hand is the long era of development and the climax that seems to take an endless period for its approach; both identical, but both regarded from different viewpoints.

Nothing can seem more real than the geological history of the last million years; yet all that realism is a part of a dream that endures for one pulse-beat only. The great question is:

Can the human mind grasp the actual brevity of this one pulse-beat, and, at the same time, harmonize it with the endless variety of life and matter on this globe, and the earnest activities of these ants that are called human beings?

One is seen from the viewpoint of the Creator.

The other is seen from the viewpoint of man.

757. THE KNOWLEDGE. The child that is born in the womb of woman is a reality, yet all the wondrous events that are enacted in that chrysalis and that are forgotten when earthly life is in full power, except in a few rare cases, are as real and substantial as the dreams of this existence seem to be in the estimation of humanity.

That one life sprang from the selection of one birth-germ out of millions.

For the reasons that are best known to nature, this process of selection and birth has always been necessary. We are not to question it, but to merely recognize the fact.

If any person will take the trouble to follow out the processes described in the Realm of Instinct, he will learn how a physical mind is able to come into the power of knowledge through the flow of the Under-sea, which is part of the great creative power of Universal Thought. The rule is a natural one and is this:

The absorption of any FACT that is a part of Universal Thought is certain to bring the physical mind into contact with the flow of the Under-sea, and to open up new realms of knowledge.

To think and to absorb the facts that are a part of the dream of human life, which includes only physical things, merely prolongs the

dream state, and intensifies it. Thus we find that there are two classes of facts:

1. The facts that pertain to the physical life and that are therefore transitory.

2. The FACTS that are a part of Universal Thought, and that therefore are permanent both here and Hereafter.

It is the latter class of FACTS that stimulate the mind into its subfaculties, that open the portals to the Under-sea, and that teem with knowledge. Here we find the one great secret of genius, and of inspiration. It is a secret that is free to all who choose to take up this simple process which has two parts:

1. Learn to separate the facts of physical life from the FACTS of Universal Thought.

2. Then learn to absorb the FACTS of Universal Thought.

Unconsciously this has been the method adopted by all men and women of the past who have accomplished great work in life. The right ways are usually found by accident, or by instinctive impulse; but, having been found, they become a part of a new standard of civilization.

In every human being that is marked for eternity in a better world, there have come visitations of knowledge through the flow of the Under-sea that are a part of creative existence. There seems to have come a certainty of a new birth. When they choose to talk about it, they tell of this light that floods their souls, but for the most part, the transition is regarded as too sacred to be discussed between mortal and mortal.

The knowledge is so clear and so full that it never leaves any doubt in the mind.

758. TWO EXTREMES. With certain proof at hand that the purpose of creation was to evolve FORM out of Thought, and that this FORM should become the Companion of the Creator through all eternity, we find it easy to understand why the process of *being born* should have been ordained from the beginning of creation. It was a process that followed in successive leaps, the two last stages of which are the physical birth from woman, and the soul-birth from humanity.

Picture to yourself two extremes, and think of them as taking place by one quick act, and you will understand the methods of the Creator:

1. At the first extreme, all was without form and void; nothing having taken form, and the sky being filled with Universal Thought.

2. At the last extreme, Universal Thought has provided itself with living companions.

Between these two extremes, when judged by human standards, vast

aeons of time have passed, and tremendous changes have been enacted; but, when judged by the creative standard, it is a fiat of action having no semblance of time. Humanity is not given the power to grasp this great FACT in its fullness.

There are all kinds and grades of living companions that are brought into existence for the enjoyment of the life Hereafter.

759. **HARMONY.** You may take any religion that ever existed and reduce it down to the basic facts on which it is founded, and you will find it harmonizing with the laws and FACTS set forth in this work.

It makes no difference whether that religion is heathen, pagan, savage, prehistoric, crude, primal, modern, civilized, ethical, old or new, fitting the debased minds of the riffraff of earth, or exalting the noblest aspirations of the pure and refined, the basic truths will all be found to be in harmony; and this work that is now nearing its close, will agree with them all, no matter what they are or how they originated.

The reason for this harmony is the FACT that instinct laid the foundations of them all; and instinct is the impulse that flows out of the Under-sea, or communicating layer of Universal Thought that binds man to the Creator.

There are more things that are true in the religions of pagan Greece and Rome than people of this age are willing to admit. There are more things that are true in the religion of those who worship idols than we would like to prove. But the undercurrent originates in a controlling power above this life, and immortality for those who are born again.

The companions of the Creator are of all grades and kinds.

Some are kingly and some are humble. Some are like those that pagan Greece worshiped as heroes; and some are like the worshipers. From this very earth, great souls have been born for great preferments hereafter. This difference in rank is manifest in all life on earth, and is a part of the plan of heaven.

760. **THE CREATOR.** The supposition that the Creator is a single being, located in the middle of the sky, having a form like man, or any special form, is one that cannot be sustained.

Universal Thought is the Creator.

A gigantic being is a figment of the dream brain.

If there were one ruler, or supreme being, in the shape of man, or in any form whatever, and that ruler possessed the attribute of omnipresence, so that it could be in everything and everywhere, it must of

necessity be universal, and the term Universal Thought would embrace that exact condition.

Thus it is perfectly apparent that those people who believe in the existence of a divine ruler who does not possess omnipresence, are wrong; and it is just as clear that those people who do believe in a single divine ruler who does possess omnipresence, are right; for Universal Thought is a single divine ruler possessing omnipresence. To be omnipresent, means to be everywhere and in everything, and a part of all matter and all life, separating the outcast portion as it is formed, and giving new birth to the class of beings that are to come into eternal companionship.

A being that is omnipresent must be coextensive with all creation; and that is all that is claimed for Universal Thought.

When this dream is over, it will be found that the Creator is able to make Himself manifest in divinity surpassing the most vivid word picture of the human brain. Universal Thought is able to take on life for itself as well as with itself; and we shall see what this means in the final Realm of this work.

IN THE REALM OF JEWELS

THE TWENTIETH REALM

LESSONS 761-800

PRELUDE TO JEWELS. No attempt will be made here to review the 760 lessons that precede this Realm; but a few leading FACTS will be brought to the attention of the student for the purpose of making clear the position on which this Realm stands.

Man regards life, while he views it solely from the focus of his activities, as solid, permanent, practical, firmly fixed, sure to last forever, and subject to the laws that he makes.

Knowledge does not consist of what a man knows, but what he makes use of. Man knows, if he is intelligent, that this earth is a ball, and that it is loose in space; that he, man, is clinging to it and flying through the sky at a fearful rate of speed, unable to let go his hold, and being dragged by this planet whithersoever it goes. He knows that the earth is a loose orb racing around the sun; that the sun is pulling this world and its other worlds along with it through space at a still more appalling rate; all racing and tearing on, with no goal in sight.

Man knows that everything that exists on this globe today has come into being within a period of time so brief compared with the whole duration that it is not one one-thousandth part of that era. He knows that everything that lives today is sure to perish in a relatively short time. He knows that nothing is fixed or permanent, but that all things are transitory. He knows that his own life may be called tomorrow, and that he will follow to the grave the countless millions that have preceded him. He works and struggles on as if he were sure of something, while in fact he is not even certain of his own life.

PSYCHIC TELEPATHY. In human sleep there are two kinds of dreams:

1. Those that are destructive, or physical.
2. Those that are constructive, or psychic.

The latter dreams are built upon FACTS. Thus the dream itself is an unreality, but the contents of it are true. To a physical observer who sits beside the bed, the dream is wholly insubstantial; yet within that unreality, a reality is being enacted. The reason for this, is because the Under-sea, or ocean of Universal Thought, brings its argosies to the mind of the sleeper, and actual wealth is unloaded from its ships.

The constant visitation of those argosies of the Under-sea, even when there is no conscious dream, results in stamping on the physical mind a great number of the leading FACTS of universal life. These truths saturate the existence of men and women until they are sooner or later swayed by them; and this then becomes instinct. From this process there have been born into all humanity the great FACTS of life that follow death and immortality, as well as other truths that are wholly instinctive.

The FACTS that have come to saturate life through the process stated have their value, not here, but in their relations to the Hereafter.

All such FACTS constitute what is known as the revelations of Psychic Telepathy. It is impossible for them to be untrue; as they bear the same relationship to knowledge that instinct bears to the experiences of general life.

PROOFS ADDED TO PROOFS. The Realm of Jewels is based on the revelations of Phychic Telepathy,* but is not that complete work, as the latter embraces far too much scope to be brought into a single department of any one book.

The difference between the Proofs that are provided by Psychic Telepathy, and the Proofs that come from the laws of cause and effect, is this:

1. In cause and effect, physical processes only are included. They require the most careful scrutiny, because all human reasoning is based on calculations that may go astray unless tied closely to a main line of operations.

2. In Psychic Telepathy, the power of instinctive revelations and that certain knowledge that attends the highest forms of human instinct, have been proved over and over again to be absolutely reliable and even incapable of error.

In this Realm of Jewels we include both lines of Proofs:

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* See "The Great Psychic" published by Ralston University Press.

1. All the 760 lessons that have preceded this Realm are based on self-evident facts and self-evident laws; in addition to which, some are sustained by the revelations of Psychic Telepathy, supported by well-known laws and the operations of higher instinct.

2. If a hundred, or a thousand, or ten thousand persons in as many different parts of the world, each working out the law of absorption of FACTS from Universal Thought, and using that process as the means of stimulating the operations of the psychic powers which are possessed by all humanity, were to seek the succession of cause and effect through the study and analysis of FACTS that are known to exist to an absolute certainty, every one of those persons would find the train of proofs leading to the same results.

It is in this way that all the lessons of the Realm of Jewels are proved.

LESSONS IN THE REALM OF JEWELS

Let it always be borne in mind that every lesson in this Realm of Jewels is tied to a self-evident fact of earthly life.

761. **LIFE LINES.** Like a garden, there are impulses of growth and fruition in this life that are seeking to rise above and out of the conditions in which they have taken root.

In a rose-bed nurtured with compost, the more beautiful roses mature. It makes no difference what the soil may be, if it is suited to development, a better impulse is always at work in it to surprise the eye and fascinate the mind. A stranger from a far-away, barren land, who came for the first time to the zone of growth, and who saw the garden in its mud and unpleasant soil, could not, by any process of reason, understand in what way something better might be borne there; but when he beheld the green stem, and saw the bush take shape, mature, make its buds and burst forth into a mass of delightful flowers, rich in color and heavy with fragrance, he would regard the whole history as a miracle.

It is in fact a miracle.

Such miracles are being enacted every year in countless numbers of cases. Being common, they cease to rivet the attention.

Humanity is a garden, rank and foul, in which the sweetest impulses have taken seed and which will blossom in good time. So many evidences of these impulses are visible that no thoughtful person can doubt their meaning and their destiny.

As no garden matures its flowers under its soil or on a level with

its compost, so life does not reach its fruition in this world. All the blossoms are begun here, but the flowers open in another era. This is necessary, or a wanton waste of all the purposes for which this life was created will result, and the ship of fate will have no port.

There is no climax on earth.

There can never be a climax on earth.

All tendencies, visible or provable in this life, that are upward in their direction and character, or that are moving towards a higher condition, are beginnings, the end of which must of necessity reach to another life, as there are no climaxes here.

These several laws are infallible guides to the Hereafter.

Find a thread that runs along a process that is better than this world is suited for, and you have hold of a line of life that pulsates in the world beyond.

762. **THE AWAKENING.** When the *life-mass* of a human being goes out from the home and the scenes of its physical activities, it gradually melts away and is resolved back to the matter from which it came; just as ten thousand blossoms of the tree are scattered and mixed in the soil beneath, while the one blossom is born into the life of another tree.

When the *spirit* of the wicked is given eternal endurance by being interwoven with the first stages of material formation, it is sent outward to its doom, there to remain until such time as its sufferings will be shaped into an endless memory of the wrongs committed in this world.

When the *soul* is born into a human life on earth, it becomes at once fitted for immortality, and there is no possibility of its failure to win that goal; even, if in the attempt to achieve the new-birth, it shall have fallen back many times before reaching that process. The day of fallen angels is past.

It makes no difference at what age the human life may end; whether in infancy, in childhood, in youth, in maturity, or in the shadows of its winter. It is either born again on earth, or it is not born again on earth; and this one fact alone determines the fate of the being that is encased in the chrysalis.

As time has no value in the universe, it makes no difference whether the soul passes, by the clock time of man, instantly to its Lasting Life, or waits until some final era when all souls take their flight to the condition.

763. **A DREAM REVIEW.** The first great FACT is the realization that life on earth was a gigantic dream.

It was such a dream as could be produced in a chrysalis state, and be associated with facts that were made to seem real and permanent conditions. The wonder is, after the awakening, that humanity could have been so decieved while on earth; that so much realism could have clothed every act and every substance; that men and women could be endowed with so much earnestness for earthly activities, and could so completely ignore the great life that was plainly indicated at every turn of nature.

In the awakening the universe passed out of the dream state. There was no evolution of worlds and star systems. There was no dying of the earth, no collision of the sun with another orb, no return to the nebular condition about which so much had been written on earth, no beginning over again.

It was like the melting of the details of a great dream, or the blending of fiery worlds of the imagination into the daylight of the new morning. You have stood watching the eastern sky in the last hour of an intensely brilliant night, when the whole canopy was glowing with burning orbs, gathered in constellations and galaxies that seemed to be so firmly fixed in their places that nothing could disturb them; you have seen them grow more and more alive with light as their last moments were approaching; and you have seen them fade away, little by little, before the coming dawn, and melt into nothingness in the presence of the great god of day.

So the earth, wonderful and rich, faded; so the sun, dazzling and defiant, sank back into the night; so the stars, the diadems of the universe, receded and were no more.

All the problems of geology, all the perplexities of geometry, all the calculations of astronomy, were relieved in one swift act.

Those puzzling secrets that the microscope could almost gaze upon, but that were never known; those vast distances that scientists of the sky loved to prate about; those gigantic worlds that shone in masses of millions, and that were said to stand as centres of sun-systems, so far away that no human mind could comprehend the awful gulfs that separated them; those elusive flights of light out of which it was believed that new worlds were being created; all were found to be mere dreams, clothed in such realistic garb that humanity actually accepted them as facts.

764. **LASTING LIFE.** In the Lasting Life, where time has no value, the birth of this world and its final act of dissolution would require hardly more than a single process, although including millions of years. Suppose such a history were to be begun and ended, and its

whole duration were to seem but an hour, as we reckon time, we would find in the first five minutes a red-hot ball rapidly revolving; in the next five minutes, a partly cooled rock; in the next five minutes, the war of the elements; in the next five minutes, the steaming clouds hissing as they fell against the rock, and rising incessantly to fall again; in the next five minutes, the separation of land and the sea; in the next five minutes, the formation of living air; in the next five minutes, the birth of the lowest forms of vegetation; in the next five minutes, the birth of the lowest forms of sea-life; in the next five minutes the peopling of the waters with myriad existence; in the next five minutes, the peopling of the land with reptiles; in the next five minutes, the peopling of the air with winged flight; in the next three minutes, the development of useful animals; in the next minute, the birth of humanity; and in the final minute, the development and melting of humanity, the earth, and all within or upon it into the sunlight of Lasting Life.

The comparative divisions of the hour are not exact, but they serve to make clear the little span in which humanity fights its battles, is born, lives, matures, dies, and is forgotten. One minute of the hour means countless generations that come and go in long succession.

If you could witness the first few seconds of that human minute, and the last few seconds as well, you would note the ease with which the race took its place in the march of events, and the ease with which it melted away to mere nothing. This is not an assumption; it is just the way it would seem to you after you had reached Lasting Land; and you could not there realize the pains of being born, of growing up, of battling for existence, of worry, and of death; all would melt so quickly before your eyes that the microscopic details would never receive recognition.

Thus there is a reality existing as the framework for the dream of life on earth.

But, as man is the microscopic unit that dwells on the grain of sand known as the earth, his span of seventy years is not the one-thousandth part of a second, while to him it is a weary drag.

The chrysalis is necessary, however, as the seeding ground for the birth of the immortal soul, and hence these painful experiences are made just a dream; and man, in his childish excitement over great distances, is given the play impulse to study the orbs and their places in the sky of his dreams; and he thinks them real all the while he is thus engaged in calculations and astronomical predictions.

Then, when he awakes, the whole universe is rolled together as a scroll, the dream is over, and the transitory operations of creation are merged into Lasting Life.

765. **IDENTITY.** As every line of human conduct in this great dream reaches to the world to come, if it is impelled by the better influences, we find in Lasting Life a continuation of all lines of activity that were worth attention here.

For the first time, we understand what memory is.

It is the ability to know, and not to recall. We know that we were once on earth, and that we were re-born there; but we do not recall any of the bitter experiences, nor any of the sins that prevailed in our own lives and in those of other people. If our friends and relatives are with us in Lasting Land, we will know them, and will also know that we were acquainted with them on earth.

Nothing that is unpleasant will be known of ourselves or of others when we reach the new life. The fate of those of our friends and relatives who are among the doomed, if any, will not be known to us.

The constructive dreams of our existence here will become identical with the realities hereafter. You will note that all constructive dreams were attractive and inspiring; none of them contained displeasing details. They were visitations of the Under-sea which flows around the vast estate of Lasting Land.

While we lived on earth, there were many moments when we were alone with these visitations, because in the reverie our physical minds give way at times to the flow of that sea. There were sweet summer evenings when the air was laden with the perfume of fields, and the hours hung to us like blessings that lingered, while a gentle rapture filled our lives. In ecstasy our hearts leaped forth to a new influence that waited on our acceptance.

These are the insignia of identity in the world to come.

If we fail utterly in that life to remember our place in this life, we cut ourselves off, and are like two beings. But it so happens that all aspirations for that better life are births of impulse on earth; and these are the moments when we establish our identity for the world to come.

In walks alone, and with those who are close and dear to you; in talks and conferences with others who, like you, have been born again; in the moments of prayer when the heart swells with joy at the feeling that a divine presence fills your very being and blesses your existence; and in giving yourself up at night to the finer influences of the visitations in that sleep which is the type of the death that ends all physical experiences; in such moods and in countless other ways, you establish the identity that will, in another life, connect you with the human being that lived here.

766. **UNIVERSAL KNOWLEDGE.** When we fall asleep at night, our minds are said to be unconscious, and this is true of the physical memory. Under the influence of drugs, we are likewise unconscious. To an observer, it seems as if all our existence had been suspended. But it is the earth side of life that is affected. That which we lose or suspend in periods of unconsciousness here, is wholly lacking hereafter. The mental powers are not in any sense physical, nor have they any of the attributes of the earth in their nature.

The minds there, are such as at times sway us here, such as inspire us, such as genius knows, such as rise through instinct to the loftiest heights of grandeur. Our mentality will be free from defects, for we shall have powers of knowledge that will be as extensive as Universal Thought. We shall know what all other beings know; all minds will be open books; we can conceal nothing, and nothing can be concealed from us; for Universal Thought is omniscient.

There are no problems to solve, for knowledge that is universal knows everything.

767. **IMMORTAL BODIES.** In bodies we shall have such shape as will enable us to employ the form-making faculties that took root on earth, so that they may mature into full fruition in Lasting Land.

No use will be denied us.

Beings that can swim, that can fly, that can walk, that can float, that can drift, that can move swiftly or slowly, are merely the summary of earthly shapes. Here each species has its limitations; there, the collected powers of all will appear in every one.

But the material resistance that is found here will be wholly lacking there. The body will not be physical, because there will be no physical material there in just the sense that we understand it here. In order to understand the conditions, it will be necessary to recall that Universal Thought passed through a series of stages and changes in order to make matter out of light; and our new bodies will be composed, not of chemical elements as here, but of that condition that preceded the stage of such elements. It is merely the taking of the development as far as it had gone prior to the creation of actual matter, as we call it, and molding that mass into form. Thus, creation seems to have stepped backward; but, in fact, it was shedding the material burdens from its form, and clearing itself of the debris out of which it was born. This confirms the statement that earthly life is a dream; for we know that all matter is unstable, melting, transitory, and easily dissolved back to its composite conditions.

It is the presence of the heavenly bodies in the sky that has caused all the puzzling problems for humanity as to the nature of the universe. When those heavenly bodies are dissolved back to that condition that existed prior to their elemental formation, no problem remains. There are no vast distances, no nebular hypotheses, no beginnings over again for wrecked worlds, and no worry over what the universe is, how it is supported, and its fate.

But such extensive dissolution is not necessary.

The body of the soul is a part of Universal Thought, advanced beyond the stage of light, but not as far as the stage of the chemical elements. This FACT is so important that it should not be forgotten as we progress.

768. LAW OF FRUITION. We have learned what memory is, how we shall be identified, what escape we shall have from the distracting memories of this life, what kind of minds we shall have, and something about our bodies. More will be seen as we go forward in these considerations.

We come now to the Law of Fruition. This is, in many respects, the grandest law in all the range of knowledge, for it carries the lines that begin on earth, up through the mists to the land of Lasting Life. It may be stated as follows:

Law of Fruition

Every line of good impulse and worthy activity that has taken deep root in this world will continue on until it reaches its fruition in the world to come.

This law does not include a single impulse, nor a single action; but includes only *lines* that have been started here and proceeded far enough to take deep root. This distinction is of the highest importance, as it bars those spasmodic efforts and death-bed repentances that are relied upon as the purchase price of eternity.

There is a difference between an impulse and a line of impulse; and between an action, and a line of activities.

769. THE INFINITE. That which endures forever is lasting. It is infinite.

Not only the abiding place of the future must be infinite, but the life that exists in it, must also be infinite. You will have noted that the place and the life are alike. Nothing can be more transitory than this earth; and nothing more transient than the life that dwells on it. Beneath our feet, in the very air, in matter that seems most solid and

enduring, all things are in process of dissolution. Nothing that is physical is made to stay. It is no wonder then that all life on the globe is transitory.

You would not expect to find a permanent race in a world that itself was in process of rapid change.

The only certain thing that astronomers have discovered and proved, is the vaporous beginning of all the heavenly bodies, and their vaporous end; but these investigators have gone a step beyond their proofs in assuming that, because the solid worlds of the sky began in vapor and will end in vapor, they are to always begin over again and end over again, through ceaseless cycles. This conclusion is not only unsustained by facts, but is contrary to the proved purpose in everything. A purposeless fate means a purposeless creation, and this is shown by myriad facts to be false.

Humanity was born on a flying world, racing wildly through endless space; a world that was once vapor, and that shows clearly that it is to return to vapor; on such a world, man, the supreme form of created physical life, was given birth; and, like the abode on which he found being, he is transitory. He is finite, and earth is finite.

Opposed to the finite life and the finite world, are the Lasting Life and the Lasting World. These are the same as the Infinite Life and the Infinite World.

770. NO DEATH. Death comes of the elements.

These are particles that begin to obey the laws of attraction, of repulsion, and of all those forces that have made physical life a constant source of danger, of accident, of cruelty, and of final death. Because of the affinity that elements have for each other, and for the making of masses out of which form may be developed, that very law of union, of coming together, of building form, and of raising life out of chaos, is the law that causes death, for it works in a circle, seeking a beginning in an end of all its creations.

Let it be remembered that death is merely change, a return to the state of elements out of which life is made. Until the stage of elementary formation is reached in the processes of Universal Thought, there is no death, for there is no change that seeks a return.

Why, then, should the elements have been created, and death have been inaugurated?

The direct purpose, was the creating of form.

Only through the making of the elements and the affinity of these elements, was it possible to create life-forms; and the life-forms alone were endowed with the power to make material-forms.

Under the Law of Fruition, every line that is deeply rooted in this life, reaches Infinity.

Out into the sky, the Creator hurled the giant worlds and resolved them into transitory matter, through the coming and the melting of which life would appear, develop, give birth to Infinite Life, and dissolve back to that stage from which it sprang.

Thus matter, and the solid worlds of the universe, are mere changes of Thought into the chrysalis of the great dream, all to melt back to Thought when the hour of awakening comes.

771. **NO DANGERS.** Like a spring morning rising out of the sea, aglow with the hurry of action, and the brilliant reflections of sky and water, of clouds and mists of pearls, the first faint impressions of the awakening dawn come to the Infinite Soul.

Like a scroll, the universe of worlds, made of transitory matter, has been rolled up, and lo! the dreamland of the past exists in memory only!

How feeble it was, is realized now in the presence of a scene that impresses the senses with solidity and permanence. It is fixed, and can neither dissolve, nor melt. Change is impossible. For the first time since the birth of life, there is the knowledge of security. Humanity never knew when the call would come; it might be in a moment, or in years; the dread uncertainty was everywhere present. Here, in Lasting Land, the sense of security is so fixed that nothing can intrude upon it.

No elements are present, although the seeds of all elements and their climaxes are found everywhere, showing that they lived in the mind of the Creator during all the aeons that preceded creation.

As no elements are present, no dangers can exist. There is no law of gravity, or attraction, or sense of weight, or rush of matter, or electrical enemies; for life immortal is the graduation of established forms taken out of physical forms, all the dross of which has been removed, leaving beings that are spiritual in the sense that they are vital lives, having no elemental affinity and nothing vulnerable.

It is Thought going back to Thought, after having passed through the flesh in order to come into form. This is the whole story in a few words. It is Thought having been born into Form.

Change is never possible except after the elements have been made. As there is no part of elemental life in the Infinite Soul, there is no change, and no death; nor can there be danger. Even if enemies existed and were to attack the life there, it would be impossible for them to do harm. No fall can injure, no water can drown, no poison kill, nor blow

be felt, for there are no elements to respond to these sources of ill. Fire and lightning would not be felt.

Life therefore is permanent and everlasting.

772. **MIND AND BODY.** The intelligence in the tree is not the tree itself.

The mind in man is not man himself. He can lose his arms and his legs; and yet his mind, instead of becoming less, is really strengthened by the concentration of power, after the lost vitality is restored. Bodies that are crippled and dwarfed, have, in some instances, been endowed with great mental force.

The mind that can go forth from the body to distant parts of the globe, or wander in the dreams of sleep to lands that are new and strange, is not the body.

Identity is wholly in the mind, when the body is gone. But it is not in the physical mind. We live here in what the mind has stored away or is able to grasp in the present hour; enjoyment and happiness, hope and all anticipation, are fruits of the mind, which, when normal, is the life of man.

So in Lasting Life, the sub-mind, or real life, coming into its own estate, is the power that feels, that knows, and that enjoys the scenes. What its body may be, is a matter of usefulness, for form is necessary to activity. It would be a chaotic existence if Thought met Thought and no entity lived in the form of known and active bodies.

Companionship implies beings, and beings imply forms and shapes. The love of companionship is the strongest emotion in all the universe.

Let it be understood, then, that the individual being exists in its mental entity, and that the form of the spiritual body is created out of the new birth on earth in order that the Creator may surround Himself with immortal companions, for His and their happiness eternal.

773. **A VAST EXPANSE.** With such a body as has been described, with a mind capable of the keenest appreciation, with a sense of perpetual endurance and safety, the freedom of the new morning is now given you.

Solidity, safety, permanence and eternity have all been impressed on you as the scene opens after you have freed yourself from the shell of the chrysalis that was called earthly life.

The next feeling that takes possession of you is the unlimited extent of the new world. You do not arrive at the edge of it, and you have no way of knowing where its centre is, if it has any. As far

as you look in one direction, the dominions extend; as far as you look in another direction, they stretch out before the gaze. If you were to fly over that limitless world, you would seek its end in vain.

There are broad fields that are perfectly level for thousands of miles, to use an earthly calculation. They are wide and long, and as smooth in a carpet of verdure as a calm sea or lake. It is a delight to look upon them.

There are, in the distance, hills and valleys; the hills are graceful in their slopes, and the valleys lead to brooks, and streams and rivers. Farther along, there are mountains that rise majestically from new plains; and beyond the mountains, deeper valleys and mightier rivers are found. Still beyond them, gigantic uplands and more massive mountains, that seem to be hundreds of miles in height, rear their forms in grandeur, and command the world that stretches out before them, like monarchs of creation.

Ravines and caves, awful gulfs and bottomless recesses abound beneath these giants, and invite entrance by rushing falls and tumbling cataracts. But there is nothing to fear. The scenes are magnificent, and exceed the most impressive forms of sublimity measured by the experiences of our physical life.

774. **NEW SENSATIONS.** Standing in the presence of a rushing mass of water that comes in precipitous haste down the slopes of mountains that seem several hundred miles in height, we are surprised to find that no weight is felt in the falling cataracts; that no force is realized in their contact with the body; that no possibility of drowning beneath their whirling volume is incurred, and that their semblance to matter is one of sense rather than of material fact.

The mountains themselves present this same peculiarity.

The surface of the fields and of the hills and valleys is likewise seeming matter, and yet does not yield to any pressure, for gravity is unknown. No weight can cause an unwilling descent, and no lightness can cause a rising of the body against the desire to ascend.

In Lasting Land there are elements, but not of the chemical character. They do not depend on such laws as attraction, gravity, cohesion, friction, adhesion, repulsion and affinity; all of which conduce to the transitions known as change and death. These earthly laws were necessary in order to produce forms of life and of matter, out of which the immortal companions of the Creator could be formed. Having served their purpose, they disappeared when the universe, with all its mighty worlds, was rolled together as a scroll, and a new abode was unfolded.

While there are shapes of land and water scenes, and every variety of form that can be conceived, and many that are beyond all conception of mortal mind, they are conformations that, while real, lack all resistance to power. If the mightiest mountain were to fall on one, it would not be felt; or if one were to fall a thousand miles to an abyss below, there would be no danger.

Accidents and all dangerous conditions and mishaps are attendant on physical life that was built of physical elements in a world of physical structure, where the law of physics prevailed.

775. **ENDURANCE.** Amazed and stupefied at first by the endless scenes of majestic beauty and grandeur that stretch out before us in all directions, we fail to realize that our bodies are composite forms of all life on earth; but we soon see the application of the law that all things that existed in better forms there are given existence in the new world.

We are able to walk, and walking never wearies. We are able to live in the water, or under the water, and proceed as rapidly from place to place and from depth to depth as we desire. We are able to rise into the air to any height, and to wing our flight from zone to zone, from continent to continent, and from dominion to dominion, as far as we wish, and at whatever rate of speed we choose.

As air, water, land and hills offer no resistance to our bodies, it would seem as if we could pass through them; but no being does this, and the desire is lacking. All travel is on the surface, or in the water, or through the air, but formations that are sensed as solid are so treated when we come to them. Thus we walk in the fields, climb the hills and mountains, descend into the valleys, glide over the water, ride in the mists of the fountains, and mount upon wings into the air with the ease of gently gliding birds; repeating the sensations of earth in the perfected environments of a new world.

It would require volumes to describe the varied changes that are found as we pass from zone to zone. Here a field that seems more than a thousand miles in length, is followed by a region of caves and gulfs, that yield to thousands of miles of rugged formation, embracing hills, valleys, mountains and caverns, all of which fade away before the approach of uplands and table-lands that are covered with lakes in which fountains of every possible shape play great volumes of water that are commanded to feed the rivers below; and then there are rolling slopes that look like seas tossed in giant waves against the sides of the highlands, that lead down to the water's edge, where a broad ocean breaks along an endless shore.

For ten thousand miles we skirt along this shore, and at length take wing over the body of the sea in order to find where it ends; but after more than a hundred thousand miles of travel straight across the ocean, we think of retracing our flight; but there is no route back by which we can find our return.

776. **A CIRCUIT.** Our friends, companions of earth, who come with us to Lasting Land, are not with us in this flight of discovery. They are now more than half a million miles away, for we have come vast distances in this virgin passage over Lasting Land. Still tireless, we decide to proceed, for there is a sensed relief that the ocean is not limitless; and a million miles more are traced before the waters end at a new shore.

There is no thought of time, and no need of reckoning.

The new land is wholly different from that which we left when we started forth. All the scenes are of a new order. It would be difficult to describe them. But, taking wing again, and mounting high, we proceed onward over these new continents, and hundreds of thousands of miles are passed before we behold the first familiar scenes.

We refer to these distances in miles for the purpose of making it easier to understand the size and greatness of Lasting Land.

We have made the circuit and find that it is possible to retrace our journeyings back to the starting place, just as a man lost in the woods, after long wanderings, comes back to the point from which he set forth. And yet all our vast flight may not have covered any appreciable portion of the great new world. Whether it would be possible to proceed in a direct line for the purpose of determining the extent to which the domains stretched out, is a matter that only the Infinite Creator can decide. It is probable that all wanderings will occur in circles, and thus end where they begin.

777. **AFFILIATIONS.** There is a strange feeling that life there is closely allied to life on earth.

The desire for companionship is intense, and we delight in long talks and roamings together. The voice has a sound that seems afar off and yet close, full of gentleness and sweet cadences. All sound is sensed, which means that, instead of being made of air vibrations, it is realized without the agency of intermediate action, as is necessary on earth.

The topics of conversation are as endless as the variations of life in Lasting Land, and they have no limit. There is a lovable and highly pleasing association between one and all.

All the finer, purer moods that swayed the heart on earth, are retained; while none of the baser, meaner feelings are recalled.

Memories of the former life are as clear as when they first took root; but no power is able to remember the ills, the sufferings, the crimes, and the wrongs that occurred; and when the mind would revert back to friends, relatives and loved ones who were not fitted for the better world, a barrier closes out all thoughts in such direction. That which makes for happiness survives, and all else is as though it had never been.

Contentment in the midst of companionships is the ruling mood of the mind and heart.

778. MUSIC AND HARMONY. While sounds are sensed, they are real; in fact, they are far more realistic than on earth. In the latter place, all sounds were deceptions, in that they were made by air-vibrations, and had no existence until they were interpreted in the brain. They were thus finite and transitory. In Lasting Land, the sounds exist in their places of occurrence as well as in the minds of the hearers; and thus they are real. You can go up to them, see them, behold their action, touch them, and know them; all of which is impossible with earthly sounds.

Music is the same as on earth, even though sensed; for the real character of music is known only through the senses. The basis and impulse of harmony and sweet sounds were loaned from heaven to earth long before man developed them into song and strain. All things that delight the soul in the physical life, are loaned from heaven in advance of their enjoyment there.

But while music and harmony are the same, they do not depend on vibrations and manipulation. The Aeolian harp that, when hung in doorways and open windows, played ethereal music that was wafted on the soft breeze to distant ears, was a promise of the music of heaven. Everything that is beautiful sings. All flowers are filled with music. Colors of sky and landscape, of rich lakes and placid brooks, of rills that thread their way from the uplands to the emerald plains below, of dancing fountains and arched bows that span the hills, all give forth the tones of music and the rhapsody of an excited story of love sung in notes that are born in glorious hues.

The fragrance of flowers is filled with song and harmony.

But the most wonderful of all the experiences that greet the newborn soul is the massive chorus of the mountains and the gentler accompaniment of the hills, that echo back the majestic worship of this great world.

But far away from hills and mountains, in the glades and glens where the streams rest from their tempestuous journeys, there are flowing fields, floating islands, and water-grottoes, that are filled with playing fountains, from whose sprays endless rainbows are tossed aloft, brilliant with color and vibrant with music.

It is then seen clearly that music is color and fragrance, and song is beauty.

779. PEARLS AND DIAMONDS. Deep-toned at times, and light and airy as the faint tinklings of delicate strains, borne in myriad variations from heavy bells to the tiny sounds of finely struck chords, the labyrinths of a grove whose winding paths lead to the portals of great temples are alive with music and harmony, now rolling in grandly spent volume, or rippling in streamlets of sound and blended into one perfect whole as the notes sweep down the plains and wind their ways to the gem-laden clouds above.

Hither we go, drawn by a fascination that surpasses all relating.

Here we expect to find great instruments, noble organs, lofty harps, and giant horns of silver and gold; but these things are of earth and have no part in heaven.

Instead of finding the sources of music such as we anticipated, we stand face to face with strings and chains of pearls, of diamonds, of emeralds and sapphires, and countless precious stones the like of which has never been seen before. These gems are floating on a wind that seems to blow, and yet is not felt; but the ropes of jewels sway, and sing as they sway, each in its own tone, and all in harmony.

Coming closer to them, we ascertain that they ring forth their notes from some inward impulse, like living gems that cry with joy. We look into a vibrant ruby, and almost see it sing, and feel sure that its music is born of its beauty and brilliance. So interesting is the experience that one would never tire of witnessing it. And there are arched grottoes, the entrances to which are glittering with these dazzling jewels, all alive with the happiness of song. The deep-throated caverns within proclaim the same motive, and existence is filled with joys unspeakable.

780. A NEW MORNING. A strange feeling of a new-born day pervades all places.

It seems as if the sun were always about to rise in splendor from beyond the far hills; and presently there is a glory as if it had come brightly forth; but no sun appears, and yet all the scene is lighted with the rich glow of a clear day.

It is like a perfect May morning on earth, when the soft rays of the brightening east shine through the orchards and sweep the fields with a sheen of yellow fire. There is the presence of the freshly born day on every hand. There is the light without the golden sun. There is the air above overladen with the shining sky that canopies the world. There is the fragrance of life about us; of flowers and trees in their blossom; and of gardens that bloom without wearying of their toil.

If one were to ask the time of day, the answer would be that the dawn had just melted into the full glow of morning, and that the twilight had but even now faded beyond the eastern hills. But it is always thus. All day long and all night long it is morning; fresh, dewy morning; cool and inviting, sweet and entrancing morning.

There is no real night, for no sun ever sets and no darkness falls.

The mists are formed of actual pearls, some of them as fine as vapor, and they float over the fountains, and nestle among the islands of the lakes that are frequent in every direction. Some of the islands are pure mists that drift about the water and take many shapes. There are mist-bridges made of mist-ropes of pearls, all aglow with the dew glistening on their strands, and radiant with a light that is born in their colors.

781. BEDS OF ROSES. The sweetest song that has yet greeted us, is rising from a vast bed of red roses that stretches over a level garden, banked with tossing plumes of snowy white silk, purer than the snow that fell out of the sky in the winters on earth.

Contrasted with these massed plumes, the rich redness of the roses seems like newly drawn blood. We hasten to view them closer; and so beautiful and suggestive are they that we could live forever in their presence. There are buds of deep red; there are half-open blossoms that spread their outer petals around closed leaves; and there are the full-blown roses gowned in a glory of form and color that never was equaled in any other world.

They may be plucked, but they never fade, nor will they die; for nothing knows death in Lasting Land.

Half afraid lest we intrude, we stoop to gaze into the innermost petals, but we dare not touch. A hand that becomes visible as we stand enraptured, lifts a splendid flower from its bush, and holds it towards us. We take it and wonder how anything could be so beautiful. As we watch its form vibrate with life, a deep-red ruby nestles in the folds of its central leaves, and looks up to us without eyes, but in a gaze that cannot be misunderstood; and presently it begins a delicate song, so

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faint and so very small that it seems to come from a great depth. Thus it beholds us and sings to us.

And all through the vast bed of roses, each and every blossom is alive with rubies of blood-red color; and they sing only as we touch them and take them into our companionship.

A voice that comes from the air and is only a voice, speaks: "These are the very good deeds done in that world out of which our immortal souls were born."

782. **VALLEY OF LILIES.** In a deep vale where sloping hills and uplands face each other from distant sides, flume-like cataracts line the banks for many miles on either hand, and they flow into two rivers between which are countless islands; and on every island there are gardens of white lilies. To reach these gardens it is necessary to wing our flight through mists and vapors that give way before our approach like curtains that are hung to hide the view ahead.

But when the beds of lilies are reached, their fairness and pure white hues give forth a light that is dazzling.

Each lily lifts its bell-shaped flower toward us, and sways in a rising wind, tossing its blossom to and fro like a bell that is rung to the sky. Within the recess of the lily there is a tongue of Fire Opal, a gem of rich and rare beauty. As they rock in the faint breeze they swell into countless thousands of tones, as if all these bells were ringing out the glad chimes of life, and their Fire Opals within were teeming with music and song.

These are scenes that abound, in one form or another, in every part of Lasting Land.

Flowers bloom in endless profusion, and sing as they bloom.

And every flower encases a jewel or gem of wonderful beauty.

783. **LIVING MATTER.** The difference between sensible and insensible matter, is one of laws. On earth, the law of gravity made all things more or less heavy. There was danger of a fall, or of being crushed by a weighty mass, as of avalanches of stone and gravel, or of collision. The law of affinities made matter changeable and perishable, through the building of elements and their compounds. Water would drown because it would interfere with the breathing of air into the lungs. Fire would burn because it would dissolve elementary compounds into their units, or into new combinations. A knife would cut, or a missile bring death because the body was made of chemistry.

In Lasting Land none of these laws and conditions are present.

A fall from a precipice thousands of feet high, would bring no colli-

sion with solid substance, yet everything seems more powerful and substantial than the rocks of earth. This is due to the fact that all things remain the same and all conditions are permanent.

Yet with many forms of matter that are wholly new to us, with gems and jewels that surpass the most brilliant gifts of earth, with minerals that are of a higher order, and everything in leaf and bloom, there is the universal presence of life.

On earth we never saw a diamond alive, nor a ruby possess vitality and sensibility of one's approach; but in Lasting Land, there is nothing that is at rest, nothing that sleeps, nothing that is inert, but each form, including the least and the greatest, is charged with a mental life that participates in the companionship of the beings that dwell in this world of bliss.

The hills and mountains sing as if they felt the joy of the world in which they form a part.

784. SPEECH AND SONG. The beings that dwell herein neither make music nor take part in the songs. They listen and are entranced.

The speech of all existence that is not of the soul, is in song and music. But the speech of the immortal beings who are given this abode for their eternal home, is that of words and sentences such as we knew on earth, with new names that suit the vastly different conditions of Lasting Land. The meaning of every word is known and felt before utterance, and the speaking of it is more a mental than an actual thing.

Of all the gems and jewels that were known on earth, none is missing here; but there are thousands of others that cannot be described except as they approach in their attributes the beautiful gifts of earth. One fact is made very clear, and it is this: Whatever was exquisitely beautiful in our former existence was a promise of the common glory of the new world. This fact is everywhere visible in jewels and in flowers, in forms and colors, and in every impulse that had its beginning on earth that inclined heavenward.

It is often a theme for wonderment why flowers of such beauty and so delightful fragrance are given birth in the heartless world below; or why gems that outvalue gold in immense ratio, are disclosed to human eyes; but we cannot get away from the fact that the seeds of heaven are sown in earth; not alone in life, but in form and matter. Something of which earth is not worthy is always in evidence there.

But they are promises only.

We have learned to believe that roses, lilies, carnations, orchids and other exquisite blooms of earth are far too rich for human uses; but

they are beginnings of promise merely of what is in store in the better world.

785. FORESTS. It would seem impossible to live amid shrubbery and forest trees in a land that knows nothing of the substance of matter and the affinities of chemistry. But trees are of endless kinds and of wonderful size and foliage. They are not needed for shade, as there is no sunlight, and the brilliant hues of constant day are never over-bright. They lend a majesty to the view, and furnish unceasing interest in their habits and characteristics, just as some ancient tree at the edge of an historic forest, or some specimen standing alone on a broad lawn, is the subject of frequent study, and always the focus of admiring attention.

If a million years were devoted to the enjoyment of the woodlands, the great trees, the noble forests and the embracing shrubbery that is always breaking in upon the conformation of the landscape, it would not suffice to exhaust the pleasure that is thus afforded.

But these trees and lesser plants are always in flower; and it seems that there are no two alike, although the varieties are so numerous that tabulation would be impossible.

They seem to be swayed by a cool and gentle breeze that is wafted from afar off, and that stirs all the myriad flowers into a faint song as one comes near them. They talk to us, and if we speak in words to them, a mass of song rises up in homage of the companionship we are both privileged to enjoy.

Thus we find that Thought is matter and matter is song; that nothing is dead, and that life is universal. The reverse of these facts in earthly existence shows that we lived in a dream while there.

786. HOME-TEMPLES. There are no cities in Lasting Land. There is endless landscape and ceaseless variety, so that we would not twice find the same view or the same form if we were to roam a million miles. But scattered all over the new world, there are parts of cities; instead of being massed, as was done on earth, they are given still grander architecture and separated by miles between each temple; for all homes are temples; and there are social palaces where all are friends who gather there.

It seems that the homes are not needed for security or protection, nor for any of the uses such as we knew in our human existence; but they are places of individual ownership, built each by its resident, and adorned in such effects and beautiy as are most pleasing to the mind. There is no limit of foundation or size; but every part of the work is

the fruit of individual effort. No one helps. A temple-home may be many years in construction. Time is nothing. When it is done, it may be wholly rebuilt, and this process may go on indefinitely, as the one first impulse of heaven is the winning of a home.

The vast majority of these temples are at first plain and simple, having but one room, that is built on a floor of translucent marble of remarkable smoothness and high polish. As we walk upon it, it seems like a sea resting at our feet. The sides are made of many forms of marble, and of alabaster, of finer grades than we have ever seen before.

On the roof, which is merely ornamental, there are all shapes of cut chalcedony and crystal onyx, inlaid in transparent alabaster; all far better in colors and qualities than we find in earth.

These are the simplest dwellings in Lasting Land. They are made by novices, who had not advanced in their human existence to the better skill of builders.

787. HOME AND HEAVEN. The one great power that the Creator gave to human beings when in the physical body, was that of making form out of matter. The home has always been known as the type of heaven. The making of a home on earth is the first great step toward the inheritance of immortal life. But it must be a home in the open country, separated, detached from others, and surrounded by some of the beautiful offerings of nature. The man or woman who is willing and able to set up such a home, to maintain it, and to keep happiness within its room, is sure of heaven; for all other sins are forgiven. But the building alone is not home. The elegant furnishings and a brood of servants do not determine this matter. It is the heart, the mind, the love, the family, and the loyalty that count. No person is so poor that he cannot, by ordinary judgment, establish such a home, and his inward nature does the rest.

The same impulse, taking root on earth, becomes the one great avocation in heaven. It is the impulse to build and to own a home; to adorn its walls without and within; to make its courts and gardens rich in attractions; and to meet and greet friends there, and interchange these visits; for companionship can never fail to enhance the pleasure of life.

It is hardly probable that any person who despised a home on earth, will be found in the better world. All who loved life, devoted more or less time to making plans or expressing hope for individual ownership eventually; and this hope ripens after that life is over, into the instinctive desire to carry it into fruition.

788. MALACHITE AND TOURMALINE. It seems that all of the first temples are rebuilt into grander ones, and this tendency is

never lost. One is changed into another by the simple process of dissolving the parts into their jewels and gems and minerals, just as the setting of a ring may be taken apart and the parts replaced. It is not the decay or disintegration of matter.

Land is free, and so is all material. The most costly stones and jewels, judged from an earthly standard, are found in such an abundance that the supply can never be exhausted. Nor are they lying around in masses waiting to be used; for, until taken for the making of homes, they enter into natural forms under the creative will.

The first-made temples, as has been stated, are simple and small. But they give way after a lapse of time, to the second-made temples, which begin to display the acquired skill of experience.

The floors are made of highly polished translucent marble, in many colors, with walls of alabaster, having adornments of malachite, and of red, gray, blue and yellow onyx, veined in most exquisite fashion.

All windows and doorways are alive with various shades of tourmaline, some white and in crystals that appear to be diamonds, but of great size; and some in many shades and tints of light and medium green, changing into darker green at the base of each room.

The simpler temples are known as those of alabaster and onyx, while those of the next grade are called the temples of malachite and tourmaline; although many kinds of precious stones may appear in them. They receive their names merely from their general appearance.

789. BEAUTIFUL JEWELS. In the third-made temples the same stones and gems are found as in the others; but a different effect is produced by the addition of more rooms, higher roofs, extending arms, columns and facades that are most brilliant in their hues and harmony of color. Sard and Sardonyx, carnelian and chrysoprase, with chrysoberyl and alexandrite, set out the malachite and tourmaline adornments in such a way that the temple seems now to have risen into a world where only gems and jewels abound.

There is a sense of fire and feeling in them, and a companionship that is rich in its pleasing delights for those who are present in any of the rooms.

The outer adornments are suited to the scene in which the temple is built, and the colors blend into the hue of the land, and the foliage of the trees and small plants that spring up almost spontaneously, ever ready to adapt themselves to the wishes of the owners.

The fourth-made temples are masses of jewels that stand forth from richer walls than we have ever before seen, being made in part of gems and precious stones that resemble, but exceed in beauty and brilliance,

the kinds we have known on earth, such as jasper, amethyst, topaz, garnet, turquoise, beryl, and a finer coral than ever came from the ocean or sea.

A room at the entrance is known as the jasper room to our minds, although a different name is given to it; the walls are studded with gems from the floor to the ceiling, and the doorways wave in a vapor of fire as we pass through, all their jewels presenting the effects of life and animation. If we stop to look at one, it instantly sings in joy, and if we touch it, a strong response is voiced in a ringing sound of such melody that nothing ever equaled it in purity of tone.

Each room in the temple is gemmed in some special color and kind of jewel, that gives it distinction and character. The effect is rich beyond all description. So many and varied are the precious stones and the fine arrays of settings and colors, that the mind would never tire of studying them, of greeting them, and of enjoying the companionship that they afford.

790. AN ENDLESS SHORE. All the way along, there are grander and grander temples, the most glorious of which may not be reached in millions of years, so strongly attached are the owners to those they have first made. But progress moves on without loss of any of the material that has been used; and nothing suffers elemental change, and therefore cannot die.

The greatest of these temples are found along the shore of an ocean that is so vast that one seems never to be able to take flight across it. We made the effort, as has been shown, and found ourselves back to the original starting place, having made a circuit of the plane, and not a circle around a globe.

This ocean is so broad and so long that it seems never possible to know its dimensions. The indented shore makes bays and inlets and border-seas without limit of number, and some are of enormous size. There are rocky headlands, but the poorest rock that is found is agate and onyx, jadeite and alumina compounds, all of which terms are of earth, and merely suggest the appearance and variety of the jewels and precious stones along this great shore of Lasting Land.

A flight that extended for a period of life unmarked by years or centuries, is said to have been made along this endless shore, and in that journey, billions of temples of the highest rank were seen, all having a broad view of the great ocean, and all looking inland for more than a thousand miles, so level was the land.

Each one of these billions of temples required a vast lapse of time for its building; and each represented the acquired skill of the owners. It

seems that each being does all the work, without help, except where groups belong to the same living temple and know it as their home.

The outer adornments are so numerous and so complicated that no human mind could understand them, much less give them origin and design. Go, if you will, to the grandest types of architecture found on earth, and there study the intricacies of beauty and splendor; and then multiply the composite effect by millions, and you will hardly approach the skill and refined workmanship, and invention as well, of the builder of one of these ocean temples.

The resources are all jewels.

Gold and silver are held in low esteem and belong to the walks and flagging in the gardens; but even then give way to materials that are of far greater value; and all things are alive with light and feeling, just as radium in the last century of human achievement on earth gave forth atomic life and burned its way into all other forms of matter. It was nature's last promise of heaven.

791. **THE WATER-TEMPLES.** To see one of these builders, for they are coming along all the time, construct one of the water-temples, as those on the ocean's edge are called, is a most delightful experience.

There seem to be quarries of diamonds that have no limit either in quantity or in excellence; and supplies of pearls that dazzle the mind to conceive of them; and rubies, sapphires, opals and emeralds, as well as other jewels that far outclass all these; and the builders suffer no lack of any of them.

Imagine the floor laid of jasper in one room, of beryl in another room, of chrysolite in another, and so on all through the temple, each room having its characteristic color and quality; imagine the stairways made of malachite and of a purer onyx than has ever been seen before; imagine the reception hall made of great and small pearls, laid one by one on each other like tiny bricks, though of spherical shape; imagine the conservatory made of rubies of a grade and purity far exceeding the dreams of man; imagine the salon made of diamonds, each of the first water, clear as light, and dancing in ceaseless colors from all sides and from the ceiling, where pendants drop or are arched in festoons; imagine a room made of sapphire, and one of opal, and others of gems that are not known to our human minds and that cannot be named; all ablaze with the glory of living jewels, the depth of whose colors and fires seems fathomless to the beholding eye; imagine all these triumphs of created beauty and wealth, and then add the chorus of tinkling bells, of singing rubies, of dancing diamonds, of all manner of colors, lights

and shades in pearls, in opals, in sapphires and emeralds, and you have a faint first impression of the splendors of the water-temples, only one of which has been described; and this impression deepens constantly as you linger in the abode and know more of its power to please and to entrance and fascinate.

To think there are billions of them, and that no two are alike, is beyond human grasp; and to think that endless time could be spent in the enjoyment and happy companionship of the jewels that enter into the construction of one of these temples, is to catch for the first time an idea of the unlimited bliss that awaits the traveler who would visit all these billions of temples; for everyone extends a warm and sincere welcome to all who would come to see them.

792. THE DIVINE PRESENCE. It makes no difference to what home in Lasting Land you come, when once you are indoors, a divine presence is there.

The difference between Universal Thought and the culmination of the creative power of that Thought in Form, in seen in the material that is everywhere alive with life, like the rubies that sing, and the diamonds that vibrate forth light, on the one hand; and the certain knowledge of the divine presence in each home-temple, on the other hand.

Universal Thought is everywhere. But it is felt in its creations that are sense-forms of matter, rather than matter itself; and these forms enter into the construction of the temples, and are present everywhere in Lasting Land, but always in those ultimate creations of extraordinary value that were known on earth. Thus the things that man digs for and delves into deep places to bring forth, and finds only in very limited quantity, are the commonest things in Lasting Land, and the rarest on earth.

These are outside the home-temples, and enter into their construction, and appear on every hand in the making of walks and garden adornments. They are the best productions of Universal Thought in the suggestion of matter. But nowhere except within the temple-homes themselves, is the life-form of Universal Thought found. The Companion here finds the companions for whom all earthly existence had its pains and its sufferings.

793. NEW EXPERIENCES. Everything that is found in heaven has had its beginning on earth.

Everything that is worthy on earth, is but the beginning of some like condition in heaven.

It has been well said that the man or women who sets up a true home on earth, is sure of heaven. Loyalty to home life, and a worship of the

home itself, not as a fine mansion, but as the abiding place of human beings who are led to love it for the sake of the companionships it makes possible, are the tests of the genuine home-maker. The house may be humble to the last degree of lowliness, but it must be loved; it must stand apart from other buildings and typify in this respect the freedom that all true life must have in order to be worth the living.

There are many homes on earth where the divine presence enters and abides. They are the beginnings of the home-temples of heaven.

In Lasting Land, there are no buildings that are used for any purpose other than companionship; nor are there any places or buildings where the divine presence enters except the homes that are built by the beings that have come to inherit Lasting Life.

Out of doors, there is no evidence of such presence.

We speak of being out of doors, using the term in an earthly sense, for we have no other words that could be understood by earthly readers.

There are no organizations of any kind.

There are no churches, either in the form of buildings, or of congregations. Great meeting places are erected with a wonderful openness, more in the open than enclosed; and it seems that the chief purpose of these grand temples is to display the advancing spirit of architecture which is the great motive of all life. In these meeting places, all beings come to enjoy the companionship of greater numbers than can be accommodated in the home-temples; but they visit there in groups, and not as assemblies. It is as though you were to go to church and meet your friends in small gatherings, some in one part of the building, and some in another; or like a market day on earth where, although nothing is bought or sold, you move from part to part and find delight in these flitting visits.

There are no religious denominations in Lasting Land; and not even the recalling of creeds or such evils; as heaven is a realm where nothing wicked or harrowing in the memory is allowed to come. But if any suggestion of church organization, or of a creed, or denominational belief were to be made by any being in heaven, that being would be hurled forth as an outlaw, and consigned to the abode of the demons; for it is now clear that demonology and theology are twin evils.

The worship of the divine presence is held by reverential devotion in the home-temple; *and nowhere else in all heaven.* It should be so on earth; for in the true home, and never in other places, the great God of Life and Immortal Hope dwells.

This divine presence is the highest Form of life. The fact that it is in one home-temple does not lessen its power in all others. It is as omnipresent as life itself; and its habitat is universal. You

might visit billions of homes and never fail to find it there in each one.

It is felt, but not seen.

The best description of it is "something about to be seen and about to speak." If a being is alone with it in a room, wherever the gaze is fixed, there the feeling begins to grow strong that a Form and God-like Presence will presently appear; outlines are almost perceived; an intense light is about to enter into those outlines; but the feeling alone prevails. Knowledge is satisfied, and every one's experience is the same.

794. JEWELED GARDENS. The ground everywhere is made of jewels.

None of them are of meaner quality than the precious stones of earth; and nearly all of them far exceed the best we have ever known. The varieties of strange gems that are found in all directions would bewilder us here with their numerical vastness, and the richness and beauty are without parallel; yet they are as freely bestowed as the common soil of earth. We stand face to face with a Jeweled World. It is an abode formed of crystals, of pearls, of finished rubies and diamonds, and of gems the names of which are not known to the human mind.

Architecture achieves new triumphs in every use that is made of these abundant jewels. They themselves have forms that have been given to them by Universal Thought, just as the gems of earth that are rarest possess forms and possibilities of forms, even though often embedded in plebeian masses. The builder takes them as he finds them, all ready for use, and constructs the temple by his own activity; everything remaining in place as ordered by his will. Thus the temple rises out of the garden in form and shape, new to the scenes, and answering to the picture his mind has conceived before he began to build.

The land everywhere gives forth life.

Yet this life is wholly subject to the will of the owner of the temple, whenever he chooses to exercise that will. The material part, as it is called, is living matter; but the plants and flowers, the shrubs and trees, the vines and bushes, are in servitude to the will of the gardener, taking such size, shape and conditions as he chooses. If a wholly new kind of blossom is wanted, he need only will it to grow, and it promptly assumes any quality that he gives it in his mind. To think and plan is all that is necessary in the plant world.

This shows that immortal man and Universal Thought are one and the same as matter and growing plant life in Lasting Land. It means,

in other words, that the inertness of substance such as made up the earth is wholly lacking in the new world.

The gardens in which the home-temples are built are as attractive as it is possible for skill to make them; and skill is abetted and inspired by the genius of new ideas, thought out carefully before being put into execution. There are walks and groves, grottoes, arched frames and all kinds of columns and balustrades, little islands, model bridges, too small to seem real, and hanging flower-beds; there are fountains, pools, rills and brooks, and miniature shores set in jewels of unusual colors that give forth wavering lights over the waters; and there are countless charms that words fail to describe, crowding the attention at every turn.

If a being were afforded no other vocation in Lasting Land than to build and adorn these gardens and temples, the variety of interests is so great that the pleasure would be endless and the duties never-ceasing. Yet the making of garden and temple is but one of thousands of interests that may claim the attention.

795. FROM OTHER WORLDS. All seasons are spring, all hours are morning, all years are youth, and all conditions are free from death.

Every being is a friend; but each group is composed of close friends, whose interests were in common on earth. If a mother had lost a child by physical death, both mother and child are together in heaven. They know each other through the better impulses that prevailed on earth. If other members of the same family were unworthy and did not pass through the new-birth, no knowledge remains, for memory retains only the psychic experiences, and the latter include only those beings who were born again.

How small a place earth was, is known after life on that planet has passed on to the new world; yet the earth was not so small as astronomers would have us believe.

Nor were there so many million other worlds teeming with people, as has been claimed. There were other orbs, and they sent many strange beings to Lasting Land, but they are like all others there, except in their wonderfully different experiences in their own physical worlds. They are more or less affiliated according to the world from which they came. Thus the beings that were born on earth in the physical body, and who entered the new birth while there, are all gathered here in Lasting Land. They represent all parts of the earth, and all ranks in life, as well as ages and generations. Some are here from the first peoples that dwelt in the world six thousand years ago, and there is not

a century since that time that is not represented by its people. They reach a vast total; and no doubt there are millions of them. Some are of royal descent, some were kings in their time, some are from the ranks of the poor and lowly, some could not read or write when on earth, some were of great mind and others of great wealth; but now they are all of one level.

Every part of the sky has had its world; and the peoples of all those far-away orbs, in all countries and all generations, have their representation in Lasting Land.

If any were punished, or deserved a different fate, there is no memory of the fact or of them. No wicked person, no matter how close in love in the physical world, is remembered. A charitable veil is drawn over the unpleasant past. Thus sons and daughters who have gone astray, are not even remembered as having lived. This is best. Husbands and wives who loved each other, do not know of the relationship of marriage, as that, too, is forgotten; but if they joined hands and hearts to make a home and fill it with love and loyalty to their Creator, they are given knowledge of all the hours of happiness they spent together on earth.

Psychic happiness alone survives.

All the worthy deeds done in the flesh since the birth of the race, will be recounted and made the subject of endless conferences, and most delightful they will be.

Thus there will be afforded endless opportunities for visits and reasons for conferences among many millions of beings from this one world.

But the most entrancing experiences come when the inhabitants from the far-away orbs of the sky tell of the lives they lived in their worlds; not one detail of which is like the life on earth. Not even a duty, or an occupation, or a motive, or a mood, or a feeling, or any act whatever, was in the least degree like human existence. Yet these far away people come to Lasting Land and are like all others. Souls resemble each other; but physical bodies may be wholly different.

The question has often been asked, how can an immortal being find happiness in living forever? What can be done to maintain perpetual interest in living? The answer has not been told when we say that the occupation of eternally building temples in succession, furnishes a most fascinating duty and pleasure, and the making of gardens and commanding life to spring forth in myriad forms at the will of the mind, is likewise a means of endless interest. The study of the gems and jewels of themselves, would alone keep any mind actively engaged forever. But the sweet and hallowed influences of home life in the temples

is, above all else, a source of unending bliss. Added to this pleasure, is the ceaseless visits from groups of earth-born friends that reach millions in number; and, still more important, is the intense desire to know all about the millions of other worlds and their distinctive customs, their history, their peoples, and their conditions, each wholly different from life's experience on our planet.

Eternity does not seem long enough for all these interests, and yet they are hardly the beginning of the things that await us in Lasting Land.

796. **OCEAN-TEMPLES.** After spending a long time in the new life, the fact suddenly dawns on the mind that all thoughts and all feelings tend in a certain direction, which is oceanward. This does not mean that every one looks that way all the time, but that a magnetism seems to draw their attention thitherward. No one cares to travel in the other direction.

In an earlier lesson of this Realm, it will be noted that we winged our flight out upon the endless waters, and found our way back again by the process of an involuntary circuit, returning to the same place from which we started.

By rising high in flight, and looking in the backward direction we can see temples by the million in all directions; and we know that many of their owners have visited us, but that we have not returned their visits. We do not know why this is so. But it seems to be a custom. All voluntary flight tends oceanward.

As we come nearer to the ocean we find that the temples are larger and better, and the owners more skilled and somewhat superior to those back of them.

The Water-Temples have been described in a previous lesson.

Again we seek to take our flight over the vast ocean and to find what the end is. Like a new Columbus, we proceed far from the shore, and try to maintain a straight line, but fail. When on earth, it was said that a man who was lost in a dense forest could never find his way out unless he carried a compass; for he always moved in a circle. This same experience is universal with those who attempt to fly across the ocean. Despite the best estimate we can make of our direction, the land from which we started persists in reappearing.

Then some more experienced being suggests that we content ourselves with a flight to one of the Ocean-Temples. These are far from the shore and are scattered; but they furnish an intermediate place of visitation. It seems strange that this thought had not occurred to us

before. In fact, we sought so distant a goal that we lost all interest in the nearer ones.

The Ocean-Temples are built on floating islands.

As the Water-Temples by the shore excelled those inland in every way, so those now on the floating islands far surpass all the glories of those along the shore. The words of earth's best tongues are wholly inadequate for the description of them. A new vocabulary is needed. While it is true that all inhabitants of far-away worlds know the thoughts that are in the minds of the utmost strangers, even though their words are new, there are some planes of exaltation that beggar any speech that can be composed of words.

In the midst of jeweled seas, on islands that drift with the spirit of the life that dwells on them, there are jeweled gardens that burn with gems so much more beautiful in hue and form than diamonds, rubies and pearls, that the latter seem like dross before them; and, rising from these jeweled gardens, there are temples so grand and so resplendent with glories that we feel certain they are the homes of gods rather than of earth-born souls; until, invited to enter by the almost visible presence of the divine guardian of the temple, we obey and are told that all beings who reach heaven are exalted in degree as they unfold in themselves their love for their homes and their friends, just as a flower becomes richer and more exquisitely beautiful when given the inward impulses of sweetness and culture.

797. **LIMITATIONS.** From the Ocean-Temple to another, still farther seaward, we make our advances by long flights, and then for the first time begin to realize the vastness of the Lasting World.

Yet the longest stretch of flight that can be made, accomplishes nothing that can be regarded as a solution of the Great Beyond; for we are not permitted to go seaward from one Ocean Temple to another until we understand the life that dwells in each home on the journey; for, when we take independent flight in the determination to discover what is ahead, some power always swings us in a circuit and we find ourselves facing the place of departure.

Then there dawns on our minds the meaning of this control. There are stages of progress in Lasting Land, as well as in earth; for every impulse that had its beginning in human life, continues to move onward in heaven.

But one who had made a larger circuit, and had caught a glimpse of the Great Beyond, reports that all the shoreland is breaking up into floating islands, that grander Ocean Temples are being built as these islands move farther seaward, and that it is surmised that all things in

time move around a vast sphere, converting the lesser stages of development into the greater, so that nothing escapes the final destiny of supreme reward. Thus companionship means eternal bliss, for the divine presence is always seeking the humblest and the grandest souls in Lasting Land.

798. **THE ETERNAL CITY.** Farther and farther seaward the mind goes, now in its flight after all present hope of actual passage is denied; and over the glittering waters of an illuminated ocean, distant scenes arrest the gaze. There are jeweled fires, that are not real flames, but reflections of glories that arise from Temples, not made with hands, that give forth the rich colors of jewels that can only be surmised and not seen.

The sky appears to be lighted up to immense heights, and to bear the pictures of a flaming land that is without limit in its expanse; a land that is flaming, not with fires, but with the intense power of the Divine Presence.

It is not permitted to see more.

What Temples there may be, what grand gardens, what rivers of jewels and seas of gems, what hills and groves, what manner of life, what dominating happiness may be contained in that far-away abode, can only be conjectured. We know that it is better than the best we have seen, and that all beings of Lasting Land are to share in its glory.

Often on earth such a suggestive scene has followed the sinking of the sun to its evening bed.

Often has a picture of the eternal city stood out in bold form beyond the western horizon; the sun gone down, the sky warm with red and purple; the gate of gold flung wide open through rolling clouds, and revealing in distant mists the towers and domes of a world that lies over the vale. Now the colors float from gardens of flowers that burn in the soft twilight; new fields spread out in long meadowy glades like pathways to the rising hills; uplands and mountains spring into view as the wavering curtains furl their folds to reveal the mysteries of far countries, whose distance becomes so bewildering that the eye cannot follow them; and everywhere there is glory of color and richness of form.

On earth the scene is unreal and evanescent.

In Lasting Land it is changeless and eternal.

The human mind has its limits of thought and portrayal; and words must always fail to present the true picture of heaven.

799. HOLDING THE THREAD. How simple is the process of discovery!

"I am about to take a leap in the dark," said a great man when dying. What is the dark? It is the future life.

But nothing can be simpler than the process by which the veil is lifted. No complex system or intricate training is required to look into that "unknown" future and see it as it is.

One great rule ought to be enough. It is this:

Everything that exists in heaven has had its beginning on earth.

This looks very simple; but as we who live on earth do not know the things that are in heaven to start with, we must turn the rule around and then it will read as follows:

1. If everything that exists in heaven has had its beginning on earth, then it must be true that there are conditions in earthly life that are the beginnings of conditions in the life to come.

2. If all the conditions of earthly life are the beginnings of conditions in heaven, then human existence is wholly unnecessary and a waste of creation.

3. If, on the other hand, there are certain conditions only of earthly life that are the beginnings of conditions in heaven, the whole problem resolves itself into the discovery of those beginnings here on earth; to find out what they are, and to take advantage of our knowledge.

4. It does not require an education to know that every good impulse, every worthy deed, and every pure life points heavenward.

The whole human race is like the soil of a rose garden.

Out of that soil the beautiful roses are born. All the soil is not turned into roses. But the roses are made of the soil in part, of the power that is them in part, and of the essence of life that exists in the air and sunshine. Not every human being that is born in the flesh will be reborn into the soul. "Few will be chosen," is no idle axiom of theology; it was spoken long before theology was known. "Ye must be born again," was a law six thousand years ago. The human race is the soil out of which the soul is born.

There was once an almost impenetrable forest, in which a king built a bower for his fair love. Once out of that forest, it was a very difficult thing to find the way back to the bower, so the king placed a thread from the bower to the open land, and they who knew the thread could never lose their way. Human life is that forest. It was created for the sole purpose of giving birth to the immortal soul; nothing else was in contemplation when man was made; and companionship with the Creator is the goal of the universe.

In the forest of human life there is not merely one thread, but many

that lead on to heaven. No rule of technical theology can be of help. It is the rule of finding the thread and following it.

Everything that exists in heaven has had its beginning on earth.

Wherever you find one of those beginnings, you will have found a thread, the following of which will lead you through the seemingly impenetrable forest of death to the land of the Hereafter.

It is a grand thought, a beautiful thought, a sweet and divine thought that you can take hold of a thread the far end of which is in heaven, even at the moment when you are holding it close to your own life here.

The process is very simple.

Every good impulse is such a thread. If you follow it after once you have caught hold of it, and do not let go, it will lead you to the end in safety. Every worthy deed, every pure life, every heart-throb of honest hope, is such a thread. It is possible to find these and to let them slip out of your grasp; but a CONSTRUCTIVE LIFE is always free from such possibilities.

800. PASSPORT TO IMMORTALITY. In bringing this course of philosophy to a close we will present a few conclusions, and terminate the lessons with the plan of a CONSTRUCTIVE LIFE on earth, which is a sure passport to eternal happiness.

1. Human existence is a fact; but a fact in a state of dream; surrounded on all sides by conditions that are evanescent, to the extent that all matter is composed of dissipating forms of life, that nothing endures, that everything changes, and that death is the common fate of all. In a state of reality, none of these conditions would be found.

2. All human sciences, such as astronomy, biology, medicine, geology, and the like, are dreams; for they are evanescent; the more deeply they search, the more profound become all mysteries. All matter is real in the sense that it appears to be real, and in the sense that all processes of Universal Thought are facts; but it is unreal in the assumption that it is permanent substance, for it can be easily traced back to thought from which it came and to which it is able to return in a flash.

3. There are facts enough known today to warrant the belief that all the universe as we now conceive it, may be a single impulse of the thought of which it is composed, dissolve itself into any condition it may chose, end the existence of all chemical elements which are the cause of change and death, and become the basis of such a world as that described as Lasting Land.

4. All the foregoing conclusions are based on self-evident knowledge and do not depend in any way on the laws of instinctive truth, or on psychic telepathy. The latter two systems of knowledge are the natural

result of the persistent study of self-evident laws and self-evident facts, such as abound in the many Realms of this work. In other words, if you will make a special study of all the facts and laws that are self-evident, as set forth in this volume, you will come into that keen analysis of higher instinct that will make its new world clear to you. Psychic telepathy is developed by the absorption of the PSYCHIC FACTS that have been presented in this work, until they lead on to the inspiration that comes from opening the floodgates of the Under-sea. The Under-sea is the substance of which heaven is made, and for this reason its visitations in constructive dreams are truths. Heaven itself is, therefore, an assured fact in every CONSTRUCTIVE LIFE.

BUILDING A CONSTRUCTIVE LIFE OF EARTH

1. A human life is regarded as constructive when it is influenced by the impulses that begin on earth and end in heaven; making use of the law that everything that exists in heaven has had its beginning on earth.

2. The deepest of all such impulses is the instinctive desire to build a home, consisting of a house open on all sides to free air and surrounded by land that is made a part of home life; such a home, in fact, as may become a homestead which may be revered.

3. But the real estate is not of itself the only requisite of a home. There must be home life, home love and home religion.

4. Home life consists in the enjoyment and care of the place, in making it the centre of social conditions that are filled with happiness, and in a deep regard for its meaning and uses.

5. Home love consists in the display of the most cleanly habits of life, of body, of mind, and of the home itself; in the tender and generous treatment of all members of the family; in self-denial for the sake of others who share the home with you; and in the never-ceasing study of methods whereby the ties of affection shall be made stronger year after year.

6. Home religion includes the following requirements:

A. The COVENANT.
B. The THREE PRAYERS.
C. Spreading the HOME RELIGION MOVEMENT.
D. Simplicity of LIFE.
E. The work of DISCOVERY.

7. The COVENANT is as follows, and should be signed by every man, woman and child who has an earnest desire to come into the new light. Copies may easily be made for such purpose.

THE COVENANT

"I pledge myself to silently utter each day the THREE PRAYERS of HOME RELIGION with intense earnestness and sincerity of heart in so doing; and to carry my religion with me at all times in my thoughts, my words and my deeds."

THE THREE PRAYERS

8. The MORNING PRAYER should be uttered on awakening; and it is as follows: "OUR FATHER WHO ART IN HEAVEN; THOU ART OUR CREATOR AND MY CREATOR; THOU DOST KNOW MY INMOST THOUGHTS AND PURPOSES, AND MY MOST SECRET DEEDS; GIVE ME THIS DAY STRENGTH OF MIND, STRENGTH OF HEART, AND STRENGTH OF LIFE. LET THY DIVINE PRESENCE ABIDE WITH ME." This is the beginning of the morning prayer, and may be added to if so desired; otherwise it will suffice.

9. The NOON PRAYER is as follows: "OUR FATHER WHO ART IN HEAVEN; THOU ART OUR CREATOR AND MY CREATOR; TEACH ME PURITY OF HEART AND CLEANLINESS OF MIND AND BODY; AND INSPIRE IN ME THE HIGHEST USES OF ALL MY FACULTIES. INSTILL IN ME THE BLESSEDNESS OF HOME LIFE, THE SWEETNESS OF HOME LOVE, AND THE POWER OF HOME RELIGION."—If you possess as yet no home, the last sentence should be changed to the following: "INSTILL IN ME THE DESIRE TO SECURE FOR MYSELF THE BLESSEDNESS OF HOME LIFE, IN ORDER THAT I MAY KNOW THE SWEETNESS OF HOME LOVE AND THE POWER OF HOME RELIGION."

10. The EVENING PRAYER is as follows: "OUR FATHER WHO ART IN HEAVEN; THOU ART OUR CREATOR AND MY CREATOR; BRING ME INTO THE GREAT LIGHT OF KNOWLEDGE, AND SHOW ME HOW TO LIVE IN THIS WORLD SO THAT, WHEN MY LAST SLEEP SHALL COME, I MAY PASS INTO A BLESSED IMMORTALITY."—This Prayer should be uttered just as the mind is about to pass into slumber. If so uttered, the effect will be most wonderful. But results depend on the intense earnestness and sincerity of the power. Throw all the energy of your character and nature into all three prayers, and a marvelous change will come over your life.

11. No person can be born again by the urging of others; the purpose must take root within; but the truth should be taught far and wide;

for all good seed will spring into fruition. Therefore, it is your duty to teach the truth to all persons in order that those who are worthy may come into the possession of the knowledge. You may teach from this volume, or permit others to use it freely, or take whatever course you deem best; but there should be no cost and no price of any kind.

12. Remember that most things should be organized except air, light and religion. These are made to be free; and all persons should be privileged to serve their Creator in their own way. But Everyday Religion must take the place of Sunday Religion.

13. Life should be much more simple than it is today. This simplicity should enter into all the habits of existence; in food, in dress, in display, in customs, and in society.

14. The work of DISCOVERY is to be applied to means and methods of production in the manner stated in the Realm of Special Design, rather than to the invention of machinery.

15. HOME RELIGION recognizes a direct personal responsibility to the Creator; it stays with a person every moment of his life; it does not indulge in public display or ceremony; it is not sad, solemn, depressing or lugubrious; but, on the other hand, it is filled with brightness and intense happiness. Everything that brings lasting and abiding joy is religion. What the flowers are to the garden, what the jewels are to the earth, so the soul is to human life.

THE MIND SUPREME. By so exalting your mind, as directed above, you will come into close touch with the Universal Thought, which is your higher mind, for that is a part and share of the creative thought. As habit has given increased foresight to great men in the practical affairs of this world, and the deeper cultivation of that habit has made them impregnable against the mishaps of the future, so the same power in higher uses may be invoked in looking beyond this world.

No man has a right to live and die without doing what he can to penetrate the darkness beyond. To fight for a living, to mass and herd like cattle, and like cattle to die and return to the compost of earth, is not living at all. Possessing an imperishable mind, something should be done to obtain its aid in solving the greatest of all problems.

Hints as strong as lightning strokes have been given mankind in the visits of instinct, intuition and inspiration; but they have been cast aside. It is time to make use of them. By the aid of this book, you can come into a light so clear and strong that you will know, be-

yond all doubt and with unerring certainty, that there is a future for you, both here and hereafter.

FINAL TRUTHS

The teachings of the Eight Hundred Lessons of this work are founded not on theory or speculation; but on facts that are self-evident and on laws that are self-evident.

The first reading of many of them, especially those that seem new and revolutionary, will fail to convince some persons; for these truths cannot be appreciated by the outer layer of the reading mind. That faculty is trained by automatic habit to reject everything that it cannot grasp at a glance.

If the better habit be cultivated, of absorbing what is read, the vitality of each fact will soon come to be realized. Then you will reach the following conclusions:

1. Every statement is true; it is true not only by proof, but it is true on its face; it shows, by positive self-evidence, that it is true.

2. All minds that analyze these statements are sure to come by unanimous action into a clear and perfect acceptance of them, because of their strength and certainty of self-proof.

3. These self-evident truths reveal a new meaning to life, and bring a new message to the human race.

4. Those who refuse to heed this MESSAGE, do so in the face of their own DOOM.

(THE END)

OUR INVITATION TO YOU

THE great need of the day is an opportunity for study at home. The majority of men and women cannot go away to college. They may and should be given the privelege of self-education in FUTURE SEEING; for, in many instances they are endowed with gifts of mind, which, when favored by circumstances, are sure to place them among the great men and women of the world.

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