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IN THE TEMPLE OF GREAT ACHIEVEMENTS

A CONSTRUCTIVE COURSE IN
HUMAN PROGRESS, REVEALING

THE GOAL OF CREATION

BY
EDMUND SHAFTESBURY

1927
ISSUED BY
RALSTON UNIVERSITY PRESS
MERIDEN CONNECTICUT

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Bediration

To every man and woman who has a sincere desire to avoid an aimless and useless existence, or one merely of struggle to keep alive, but who, on the contrary, seeks some purpose worth living for, this volume is

RESPECTFULLY DEDICATED

FIRST DIVISION
THE
STUDY OF CREATION

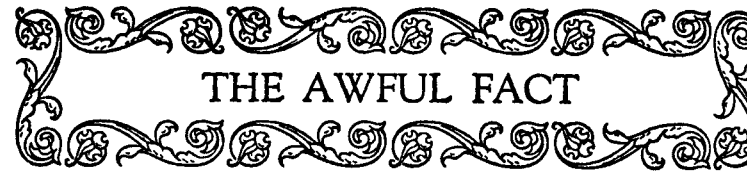
DIVISIONS OF THE COURSE

FIRST DIVISION, THE STUDY OF CREATION

SECOND DIVISION, THE GREAT CONSTRUCTIVE COURSE IN HUMAN PROGRESS

THIRD DIVISION, THE TEMPLE OF GREAT ACHIEVEMENTS

FOURTH DIVISION, THE GOAL OF CREATION



THERE is but one thing of which we are positively sure:

Life exists.

It is a common trait of the mind to think that death is the only thing of which we can be certain. But it is the one thing about which we know the least. The chances are that there is no death.

But we know there is life.

This life is all about us.

We live.

If we live, then our life must have had some origin.

If everything has a purpose, then there is some reason why we live; and the more we study life the more facts are found to sustain the belief that nothing is without purpose.

You may choose to become an agnostic; but you cannot deny the fact that life exists. You may be an infidel, but nevertheless you cannot remove the fact that there is life. And as long as there is life, so long must it stand forth as an appalling fact.

Only one thing is impossible; and that is the beginning of life out of an empty blank in which nothing existed, and in which there was no preceding cause, no creative power. All other things are possible. This is not. If we could see into the long past, and should try to trace back every preceding condition until at length we came to total emptiness, total blankness, total nothing, we would be attempting the impossible; for the first rule of existence is this: there must be an endless chain of previous causes to account for a single life on earth; and this endless chain never had a beginning, never began its first link, never originated out of emptiness.

Man is part of an endless chain, which is so long that the first link was never forged, and which is certain to be fully as long in the future as in the past. Man is exactly the central link in

this chain; which means that there are as many links in the past as there are to be in the future; if he could count those that precede him, he would find the same number ahead to follow him. This fact is interwoven in life itself.

Man's immediate origin is dirt, for he is made, not only in his first appearance on earth, but today, out of the soil contained in the crust of this planet. His body and brain are the direct products of dirt. The mass that has been extracted from the soil is made to take on action, thought, purpose, and thereby to express life. He loves life, and will fight for it to the extreme. If he had the power to choose he might not elect to remain here forever, but would like to know that he is not to be blotted out when his body passes back to earth.

Every day that he lives he adds some dirt to his body and brain, taken in the form of food and water; and every day that he lives he puts back some of his body into the ground. In that episode called death he puts all back; body and brain. Instead of paying his debt to nature piece by piece and ounce by ounce, he pays it in full in one single act; and we say he is dead. There are many reasons for believing that this relinquishing of his body all at once is not death; surely no part of that body dies, for death is the annihilation of something, and every particle, every atom of his body is still fully charged with life, not even one being lost. The physical shape and construction of his body have simply melted back into mother earth.

The mathematical scientist who knows nothing that he cannot extract from a physical source, recognizes only the physical body and the physical brain. When the latter is physically unconscious it ceases to exist in his opinion. He fails to grasp the awful fact that life is life; and that body and brain are not life; and if the latter never dies, why should they, being the mere shells of life, be given a power that their great tenant is denied?

Of one thing we are sure: the being that dwells in the human body and brain is LIFE.

The body and brain are made of dirt.

LIFE is not made of dirt.

What it is, whence it came, and whither it goeth, are problems that lead us into the most interesting, and the most important study of all time. That it is interwoven in the destiny of creation itself is flattering to the human race.



PART ONE
THE GREAT QUESTIONS

THE future is vastly more important than the past or the present.

The past has gone forever; the present is vanishing into the past; but we have the entire future before us.

Everything comes to an end except eternity.

This life will come to an end; if there is a life to come that is less than eternity, it too will come to an end. This world in which we dwell has its fate marked out; the solar system of which we are a humble orb cannot endure forever, for all sun systems move in cycles of birth, development and death.

The great star, Sirius, and our own group of worlds are rushing toward each other at a fearful rate of speed, and in the course of time must collide or else circle about each other until other habits are adopted. Astronomers tell us that if there is to be an end of the earth by collision in the starry heaven, it can come only by a head on contact with Sirius, for that is the only orb that is coming this way while we are going its way.

We will better come into an understanding of the meaning of things by asking a few general questions bearing on the universe on the one hand and on man's place in it on the other hand. The universe is so big and man is so insignificant in his relation to it, that the first conclusion that meets one's analysis of these relations is that man has no value whatever in the scheme of creation.

Let us see.

Self-flattery is of no avail. The truth is what is needed. If there is a way of finding what is the truth, it is well worth our while to make the search. Man has too long paid in money and property contributions for gilded hopes of blessed hereafter.

The time has come when the real facts should be ferreted out. Let us ask the simple questions that lead the mind to a contemplation of the real situation, and in the answers find satisfaction or disappointment, as the truth may turn. False hopes and false threats alike should stand aside for the truth.

FIRST QUESTION:—"IS SPACE LIMITED?"

So vast is the idea of unlimited distance that the human mind is not able to grasp the meaning of endless space. If there had been no worlds would there have been any space? If only emptiness prevailed would there be space? If no beings had been created, if no abiding places had been established, if no suns had ever shone, if nothing was everywhere, would there have been space? Suppose there had been no God, no heavens, no earth, no stars, would there have been space? Suppose the emptiness and stillness of oblivion were everywhere, would there have been an everywhere? You see it is as difficult to comprehend the idea of nothingness and emptiness as it is of limitless space. The only sure way of meeting it is by never having been born. As long as one person lives, then these problems stand out in their grim mysteries.

SECOND QUESTION:—"DO COUNTLESS WORLDS EXIST IN SPACE?"

The first inquiry answered itself. The second inquiry should do so, and will if given deep examination. Space is unlimited because it cannot be bounded; but as nothing is just as unlimited, so it has no end. Space is nothing. It is the absence of something. Stars are worlds, but they are things. The absence of something has no limits. Something must of necessity be limited. We look out from our world in all directions and see the worlds in the sky; each star being the sun center of a group of planets; we seem to be placed in the middle of the heavens. But if we were to go to the farthest star we now behold, from that orb we would witness the same universe of stars, and would seem to be in the middle of the heavens. From that new position if we were to travel on a few billion miles still further out to the confines of the sky, we would discover stars just as abundant. And this is true, no matter in what direction we move. Yet in the course of our travels we would reach that farthest star from which nothing but blackness would be discerned. This means that there is, and must of necessity be, a

limit to creation. Infinity of space is a necessity, because it represents nothing: infinity of created worlds is impossible. It is no more within the power of any being, no matter how omnipotent, to create worlds and star groups to the uttermost realms of space than it is possible to create a mountain without lower land somewhere about.

THIRD QUESTION:—"IS TIME LIMITED?"

When anything or any being comes into existence, before the period of that existence there must have been an era of preparation, and before that preparation there must have been preceding causes. Prior to them there may have been nothing in progress.

Still there was what we call time. The passing of events serves to mark the passing of time; in the absence of events, with nothing doing, there still was the lapse of endless eras. So in the future, whether something happens or not, time will go on. Like space it is nothingness. Suppose for a thousand billion years before the first act of creation, nothing existed and nothing happened, still time was there, unmarked and blank. There always has been time and there always will be, no matter by what name it is called.

FOURTH QUESTION:—"IS THERE A SUPREME BEING?"

We do not intend to enter into a religious discussion. But all creeds have changed the wording of their beliefs without changing their beliefs. The world was made in six days, together with the rest of the heavens, and including man; that statement is accepted today as true, but the meaning of the words has been adapted to the fixed results of modern science. So with the belief in the existence of a supreme being. Once that belief embodied an individual; now the meaning has grown to embrace the idea of a supreme power. If you still insist that there is somewhere in the sky an individual who rules the universe, you throw yourself into the face of modern knowledge and modern religion. A being charged with dynamic force sufficient to rule the universe would be so gigantic in stature that his form, beginning in the eastern sky and extending over the billions of miles across the zenith, would rest part of his body in the setting sun. Imagine a being with legs and arms longer than the extreme east is from the extreme west. No thoughtful student

of religion, no educated minister, believes in an individual being.

He is omnipotent, omniscient and omnipresent. He has all power, all knowledge, and fills every nook and corner of creation. He is in your thought and heart, in mine, in all the thoughts and hearts of all men, women and children; omnipresent. You have eyes, but what they see is made known by your brain. He has no need of eyes because universal knowledge exists in the great mind. Your ears receive sounds, but your brain does the real hearing. All knowledge is within the mind; the faculties merely are agents. So an omniscient being need have no faculties; and having no faculties, he need have no arms, hands, fingers, legs, feet, or body parts, for these are all tools of the faculties. Therefore he is without form and without shape. If he had form or shape he must have an individual body. Man was made in his image, means not a physical image, for none was ever attributed to him, but man was a fragment of the whole from which he was taken; just as a leaf in the forest is a fragment of the forest.

FIFTH QUESTION:—"IS THERE A CENTRAL COURT IN THE HEAVENS?"

This query seeks to ascertain if our world is so far away from the Capital, or Royal Palace of the sky, that we cannot see it with the most powerful telescope. Are we in the outlying districts? If there is a central court, is it of dazzling grandeur? Or, on the other hand, is the whole sky made up of the same kinds of stars and worlds as those we behold? Before the telescope was invented, it is estimated that the number of visible stars could be counted approximately; but when the first instruments revealed other orbs, they soon became so numerous that they could only be estimated; then greater telescopes followed and millions more stars appeared, until the claim is made that today we know of fully one hundred millions against about five thousand to begin with.

Despite the general sameness in the sky, the fact is that there is more variety than the mind can easily comprehend. If we could visit them all we would find dazzling wonders of every conceivable kind. The most elaborate fireworks display on earth never revealed the glory of form and activity that may be found in the universe. There are dying worlds and living worlds; there are new worlds in the throes of birth, and smashed

worlds splashing their fires across the sky. There are streaming orbs, spiral fires, star-dust dancing in fountains, vapors aglow, million-mooned planets, double revolving worlds, orbs that float in pairs and threes and fours, shining day and night into each other's faces; worlds in the nebular state of creation, some in vapor, some half formed, and some red hot balls; there are galaxies of unlimited variety of display; and every sun-system has different attendants, each a beautiful earth made ready for wondrous inhabitants.

There need be no Central Court or Royal Palace in the midst of such glory. The belief prevails, and is probably true, that our greatest astronomers with the aid of the most powerful instruments have reached the farthest confines of creation, beyond which in all directions, to the farthest north, to the farthest south, to the farthest east, to the farthest west, to the highest upward limits, and to the lowest depths of the sky, the outermost worlds have been discovered, beyond which there is nothing but dark, empty, black space.

SIXTH QUESTION:—"WAS THERE EVER A BEGINNING?"

The fact that something exists requires an inquiry into the causes that led up to this existence. If there was nothing everywhere, and if there had always been nothing, then there could have been no cause. But as the thing that exists could not create itself, it must have had a controlling cause. It is not difficult to look back one step, and perhaps two or three; but back of them were other steps; as nothing has come into being without a chain of causes. This chain goes back into the ages when history had not begun. The earth had its beginning. The material of which it is made had an earlier beginning; the producing of that material reached back so many billions of years that the fact cannot be grasped.

Every human being, everything that exists in life or in matter, had a chain of causes which, if we could trace them backward, would reveal the secrets of creation. But as nothing cannot create something, so everything came from something, and back of each something was another something extending to the time when everything had its beginning.

This word means many things.

Man has his beginning in his birth, but his birth was caused

by the transmission of life from another life; his parents had parents; they in turn had theirs; and the great question is, who were really the first parents? Even if we knew, it would only establish what is said to be the beginning of the race; and that is not the original beginning.

This earth had a beginning. Some say it was a vaporous gas, intensely heated; but if so, whence came the gas and where did it get its heat? It is not enough to ascribe the beginning of this planet to a vapor without informing us where the vapor originated, how it came to be here, and in what manner of transit it flew across the sky to this corner of the heavens.

It might be said that it was here before it condensed into orbs.

But if it had been here, how long was it here, and what was it doing?

As progress never stands still in the universe, the hot gas could not have been there forever; it would have cooled long before it was used to make the earth. It was not there an indefinite time waiting and retaining its intense heat, for the call to condense. It was, on the other hand, sent there from some other source. It was impossible for a hot gas that cooled into a planet, to stand still forever and forever throughout an endless past, without prior steps, and earlier causes preceding its gaseous state. Here scientists never roam. Those who believe in the nebular theory of the creation of the earth, start with the nebulous state; they never have even hinted as to a solution of the origin of the gas.

If this theory is the true one, the gaseous state had a preceding state. It must have had. If there is another theory that is true instead of the nebulous one, the same truth governs it; whatever was the process of building this world, back of that process was the earlier cause in which the material employed was produced and prepared; and back of that production and preparation was a still earlier state. The gas was intensely hot; and it cooled. What made it hot; whence came the heat; from what source? And the gas, being only distended matter, was furnished by some cause; from where and by what means? The purpose was to make this earth. From what storehouse came the material, and where was that storehouse located, by whom was the material sent, and by what means of transportation? The planets are heavy; to have moved them from some other part of the sky was a ponderous task; hence the drifting gas was much the

easier way. But from what place did they derive their origin?

The answer is in the fact that everywhere the steps of creation are making progress; and that which is proceeding today has always proceeded from the limitless past. Back of the earth was the heated gas; back of the gas was the material of which the gas was composed; and back of that material was, not other material, but an earlier form of its composition; and prior to that earlier form was a still earlier condition. It will be noted that each step backward leads to thinner and more attenuated states; until at the very start of matter there must have been a beginning.

SEVENTH QUESTION:—"HAS THE SUPREME BEING ALWAYS EXISTED?"

We refer to the supreme power that rules creation as the supreme being, with the understanding that, later on, a more exact definition of the term shall be given. Names change. Facts do not. Laws do not. If we were not able to pinch ourselves and find that we actually live, the whole thing would seem a myth, an impossible scheme. But we are here; the earth is here, and it is a big thing, heavy and substantial; the stars are there; and the vastness of the sky is everywhere. Many scientists believe that laws and material were always at work producing results by apparently haphazard methods. Others think that a clear purpose existed before progress began. Still others believe that everything has happened in cycles from a beginning that never was, but from conditions that were as infinite as time and space; when one cycle of a few billion of years had ended, a new start was made and the whole thing began over again, occupying another vast period of time, and so on from a past that had no origin, to an endless future that will witness no end. The fourth class of scientists argue that if there is a purpose it is limited to the span of each cycle; the goal is reached, the end comes, another cycle begins with a fixed purpose or goal, and so the universe runs itself down, winds up and runs down again, and will do this forever, which is a long time.

There are too many proofs of a purpose to admit of a belief in the idea that things are left to run themselves by laws fixed and handed over to the material to be employed. Not only is nothing left to chance, but every step is in line with a certain plan, executing a certain purpose, and aiming for a certain goal.

These things are easy to prove. And being true, they also prove that a supreme power, the power of one great being, not an individual, but a vast spirit, exists in the universe and controls it. He is omnipresent. Either he has always existed, or has developed from a prior power; one of the two assumptions is a fact. Nor does it matter which is true. There may be a chain of supreme powers, one developing the other; the result is the same. Omnipotence or its chain of predecessors has always existed. No one began them. Such a being could not be preceded by nothing, nor by a lesser power than itself.

No fact is so stupendous, so difficult of being grasped, as the infinite existence of a supreme being or supreme power. We on this earth are so accustomed to tracing everything to a cause and a beginning, and have asked so many questions as to how things started, that we cannot realize a condition of the supreme power having always existed. It is a staggering idea. That so much that is great and vast should have been always in the sky! Yet the opposite claim is untenable. To begin everything from blank nothingness, to have only emptiness precede the universe and the being that governs it, is wholly impossible.

EIGHTH QUESTION:—"WHAT IS MATTER?"

If you lift a stone and drop it on your foot you will understand that there is such a thing as matter. Gold is a heavy metal. Iron is capable of meeting the requirements of great strength. Water has weight; so has air, and so have gases. The stone, the metal, the water are all made up of particles too small to be seen with the eye; and each of these particles is made up of atoms. What are known as chemical elements are supposed to be fixed conditions of matter; but the law of transmutation shows that all elements may be dissolved; that gold atoms may pass into other things, and other things into gold; and that no element is fixed in fact.

If you were to live in the midst of nothing but atoms, you would find yourself farther back in creation than the making of elements. The atoms would have no weight, no substance, no evidence of their presence until they were aroused; they would be thinner than the thinnest gas or ether ever conceived. They would be shown to be nothing but infinitesimal fragments of THOUGHT. Here is the crucial stage in creation.

You cannot grasp the idea of a universe that has always ex-

isted, nor of a being that had no origin, but was always in the universe; so it will be difficult to grasp the great fact that atoms are only fragments of THOUGHT.

NINTH QUESTION:—"WHAT IS THOUGHT?"

Thought is purpose. It is the intention to do a certain thing, not by chance or haphazard, but deliberately, knowing what it wants to do, how it wants to do it, and what the result will be. The result is the goal of every thought. Its span of action reaches from the first inception of its purpose clear on to the goal of that purpose.

Solids and liquids are tangible; gases are regarded as intangible; but if you could imagine a gas so thin that if what we call a gas of the thinnest kind were to be distended and attenuated until a cubic foot occupied a space equal to the whole Atlantic Ocean, you certainly would have something quite intangible. Yet there is an ether filling the sky that is even thinner than that. No matter how far it may be extended, it still is composed of atoms; and atoms are fragments of thought. They are the smallest units possible, next to nothing. No atom can be divided or reduced in any way. It is the beginning of everything.

There was a time when nothing dwelt in the sky except atoms; and the sky as far as these primal units extended was full of thought, because it was full of atoms. An aeon is so great a space of time that billions of years are but a small part of it. Before the stars appeared in the sky, there were aeons of gaseous form filling the universe; before these aeons there were other aeons, and still others, when THOUGHT alone reigned supreme. If there was ever a beginning it was of this kind; thought alone filling the sky; no worlds, no suns, no planets, nothing but thought. This condition might and did, in fact, endure clear back to the infinite unlimited past; eternity of thought.

There are many ways of proving this fact, and other volumes have been devoted to it. The present work looks forward not backward.

Thought is tangible, substantial, material, if you can conceive of the thinnest gas as having these attributes. At the same time thought is purpose, and purpose is not an attribute of thought. This distinction means so much in the present study that it must be kept in mind. Purpose, as generally understood, means a mental operation; and we are accustomed to regard mental

operations as insubstantial. In the seed of a tree are countless atoms; each atom is charged with a purpose, and is in fact the purpose itself, and this definite intent is fixed in the development of the seed into a tree; otherwise no tree would grow from it. The atoms that fix as their goal in this operation the building of a great tree, tell their purpose to other atoms, and they to others still, and all join in the labor of growing the tree. If the seed is from an apple the tree will be an apple tree; and nothing that can intervene can compel it to grow a squash vine. Was the purpose that dwelt in the seed atoms a mental operation? Was it insubstantial? It was in fact a tangible and substantial operation, from which grew a massive trunk, and many branches loaded with foliage and later on with fruit, all contained in the fixed purpose of the atoms in the tiny seed.

TENTH QUESTION:—"WHAT WAS THE ORIGIN OF MATTER?"

This subject has been so thoroughly treated in other works, with full proofs of the conclusions reached, that we can only offer a summary at this stage. The eternity of silence in the sky was an eternity of thought in repose. There was no individual supreme being; omniscience, omnipotence and omnipresence existed in the form of thought at rest, filling what is now the universe. If you could expand a cubic foot of the thinnest gas into a bulk large enough to fill the Atlantic Ocean, you would begin to realize how thin and attenuated as a substance thought was; being composed of atoms, or fragments of itself. This was the beginning of creation.

The first step in creation was the awakening of thought from its bed of repose into action; and, as it consisted of atoms only and each atom was a purpose of itself, the aroused activity must of necessity have resolved itself into a definite plan of sky building.

The second step in creation was the new idea that in union there was strength. Many scientists of late have written treatises on the claim that each atom when properly aroused contains enough power to blow a house into a shapeless mass; and it is this power that may be harnessed to furnish heat, light and energy when the coal and oil supplies of the earth are exhausted, as they must be in time. Radium is only the transmutation of atoms, and its vital force seems unlimited. In the

union of atoms from their first awakening out of an eternal slumber, came the construction of an endless variety of forms and forces. The law of the attraction of gravity is thought. The tie that binds the planets to the sun is thought. So attraction spake, and the atoms came together; two atoms made something; groups of more than two made other things; combinations that were amazing in their complications and changes followed; and then came what was a comparatively solid condition known as the first gaseous state; it was a vastly more dense condition than the atomic ether, but even then immeasurably thin.

Having arrived thus far, the third step was the building of star dust, of fine particles of delicate dust such as sailors find coating the decks of their vessels at sea. It is said that the heavens and the atmospheres of orbs carry this star dust; and that it is ever making larger combinations when it is free from counter attractions. Then came meteors and finally the worlds themselves. Our earth, as an example, was molded into a rock-surfaced orb, stiff and massive. But in the atoms that composed the rock, thought still lived; rains dissolved the rock into sand, and the sand became soil, and the particles of the soil entered into the formation of protoplasm out of which man was made.

ELEVENTH QUESTION:—"WHAT IS MAN?"

In the first place he is made up of thought. Not his own, nor what he calls the thought of his brain, but the universal thought. He is made up of the condensed ether that once lay in repose in the sky before anything took shape; the thought out of which the supreme being developed, so that, in such regard, he is made of the likeness of that being; but only in the process of his origin. We have seen the matter in which the universal ether, or thought, awoke and rolled itself together into orbs that occupied the sky; how one of these orbs, the earth, a rock-bound mass, loosened its stony and mineral crust to make soil, after it had been condensed from ether, through gas, into solid matter; how this solid released the elements that compose the human body and feed it; and how that body rose from the elemental state into the shape of man.

If you take a bone from the human frame and dissolve it into gas, and distend this gas into atoms, you will find that there is absolutely nothing to it but thought; every cell is condensed

thought. A drop of blood is the same; it came from the atomic ether and, if returned to it, would be nothing but the original thought. All the organs are likewise made.

If you take the germ or seed of man and examine it under the microscope you will find nothing there that you can study; but in that tiny particle is contained, what? Try to think what. Is contained every bone in the body of man; every drop of blood; every organ; the arms, legs, head and flesh, including the wonderfully woven skin. How do we know? Because that germ, if nurtured, will produce all these things. Here is a giant apple tree; sixty years old. Once it was a sapling; before that it was a seed; but in the germ of that seed lay the whole future development of the giant apple tree. The germ was very thin; yet it carried in itself the future greatness. When the germ is analyzed, if we could look deeply into its atomic beginning, we would find nothing but thought; in the union of atoms, the thought was sustained; but nowhere in that union was there the promise of the coming tree. It was thought, purpose, plan, all wrapped up in the small germ.

How many intricate parts are there in the human body? The brain alone is a wonderful organ. The alimentary canal is so carefully constructed that if any part of it come into being out of adjustment, the child could not live; so no mistakes are made; but the accuracy of the making of that marvelous piece of the human body was assigned to the microscopic first germ that started things. The kidneys are so remarkably made that no genius in the world could equal them, nor provide a method of disposing by selection and separation of the defects of the blood; yet the kidneys and their linings and the laws of their activity were all contained in the tiny germ that began life. This is necessarily so.

In your mind carry back the process of unfolding matter; of resolving the kidneys, or the skin with its thousands of engines, or the hair with its trunks and roots, or the nervous system, or the blood, or any other part back to their gaseous state, and still further back to their atomic ether in which they were merely thought lying in its bed of repose in the sky, and you will know what man is. Man is the condensed thought of the universe, just a bit taken from the mass, a grain of sand in the ocean's shore. But so is a tree, or a vine, or a flower, or a blade of grass.

TWELFTH QUESTION:—"IS MAN SPIRITUAL?"

This question can be answered by any thoughtful mind without help. If man came from the realm of original thought, and is a part of it, as can be easily proved, why should he not be spiritual in the sense that thought dwelling in the atomic ether is spiritual? The answer is this: Man came from the rock-bound crust of this earth. Once that crust was gas, and before that it was atomic ether or thought in its first and simplest state. By union of atoms into molecules and of these into particles, thought became the rock crust of this earth, and probably of millions of other worlds. We use the terms crust to include all that is contained in rock, as the minerals, gold, iron, silver, lead, and others, as well as the stone itself.

If a stone is spiritual, man is likewise the same, for he came, not direct from the atomic ether, but through the agency of solid rock. This rock was reduced to sand, as we have stated, the rains that surrounded the earth for millions of years, doing this work; once in the form of sand, the change into soil followed readily. In the soil the elements that make protoplasm began to give birth to vegetable and animal existence which of necessity preceded the coming of man. But he came as one step in the process of evolving the hard rock crust of the earth into man-making material. All this might have occurred in a brief period, but in a universe where there is nothing to do but turn creation over and over again into and through cycles endlessly, each requiring many billions of years, it is hardly likely that a few million of years in melting the rock into human clay would be regarded as delaying things.

So it seems that if man came from the rock crust, as he did in fact, he would not be spiritual, as he did not come direct from the atomic ether which is the original first form of creation. But there is another side to the matter. The rock crust came direct from that ether, and was nothing but thought in a sound slumber for millions of years until it should wake up in the soil, the protoplasm and the body of man. So if the latter were to be dissolved back to the original thought, it would be by a direct process into gas, then into atomic ether, and not through rock. The rock was merely the method of transportation, and the base on which human life could dwell.

If man were only a fragment of thought, he need not be born

out of the rock crust; he could have floated in space, just as some people believe he will float after he dies in the body. His flesh, bones, nerves and brain and all he is came from the earth, and back to earth all these parts go. They actually become a part of the soil that enters into other lives and no doubt that same matter has appeared in hundreds of different men and women; a primitive John Smith having been scattered to the four winds of heaven, and re-appeared in Zulus, Patagonians, Mexicans, Egyptians, Hindus, Chinamen and even Russians.

The human body therefore does not mean anything in its identity; and in this respect coincides with the supreme being who is not an individual, but universal thought possessing omnipotence, omniscience and omnipresence. That being never existed for a moment in material form. Man does possess a material form, which soon melts away and resolves itself into the soil again from which it arose. If the supreme being is merely a far extended universal thought condition, man is the opposite; for he possesses the condition of being an individual, while it is impossible for a supreme being to exist as an individual. Some claim that this being is merely a power, a law, a process, which is absurd, as we shall prove. Such a being possesses unlimited power, and thought does this; possesses unlimited knowledge, and thought does this, for thought is knowledge itself existing as purpose, and possesses unlimited presence, being everything everywhere; omnipresence is in every nook and corner of the earth and the sky, and in every cranny of man's body, mind and heart. The distance across the realm of the sky cannot be counted in billions of miles, as the term is small; yet across that vast area thought lives and dwells, and in the millions of worlds afar, it lives and dwells, even in the remotest hiding places; and so does the supreme being. Every civilized religion ascribes this power of omnipresence to the great ruler. Such a being could not exist as an individual, but only as thought.

If man was created in the likeness of the Creator for that purpose only, his individuality is then only physical and ceases when he dies. But this would destroy the purpose that thought had when man was conceived. It was to make him an individual that the atomic ether which was the original thought, came together and made the world, out of the material of which man could be given life.

Thought does nothing uselessly. Having planned to produce an individual as the offspring of universal thought, and having decided that the universality of thought was capable of being utilized to set forth beings who could take on the shape and characteristics of individuals, the orbs of the sky were made, and their material was ordained to give birth to man as the first individual in creation. He came out of the vast sea of thought; and his body was employed to establish him as an individual; and as such he must remain through all eternity if he rises out of his body; otherwise the material from which he was made will claim him back again, and there he will end.

THIRTEENTH QUESTION:—"TO WHAT EXTENT IS MAN AN INDIVIDUAL?"

Fate and destiny depend on the fact of man's being the first individual created out of thought. He is on this orb. He has no present known superior. He is at the head of life here. This means a great deal. The earth was built at no small cost of time, labor and intricate architecture. It is a stupendous world, despite the fact that astronomers love to tell us how little it is. But it is great beyond all dreams; and man is the top rung in the ladder of life. He is given this grand planet to rule and to master its mysteries and acquire its gifts. He is small enough and the world is large enough to make this rulership seem ridiculous. But the gigantic, rolling, revolving, massive orb swinging through space is man's plaything. So he cannot be looked upon as unimportant.

The supreme being is not an individual. Man is, and it is decreed that as an individual he shall become the most important being in all the universe next to the Creator. If this were not true, then the existence of this world and of man would be useless and meaningless and the supreme being has never wrought anything useless and meaningless.

As he established here as the first individual ever brought forth, the question arises to what extent is he an individual? Not in body only as that dies and returns to the soil which came out of the rock crust. While the body is composed solely of thought, the fact that it became an individual shows that it possesses something more than the physical part. If you look at the first protoplasmic form of man, you will note that the primal cell contains a brain dot, which is very distinct; so do all cells

out of which life comes; but as other life leads on to human life, the development of the brain dot is a part of the purpose of furnishing to the first created individual a brain, and a mind.

All creation was preceded by thought and nothing else; hence it is not difficult to contemplate eternity of the long past. Thought is power; it is purpose; it is capable of everything. Its thinnest state is the atomic ether; to know which is to think of a cubic foot of gas of the rarest kind being stretched out so thin that one cubic foot fills all the Atlantic Ocean. This is certainly attenuated. If you were to come into contact with a cubic foot of thin gas the impact would not be noticeable; and if this cubic foot were made to fill, by stretching, the whole Atlantic Ocean, the thinness would be beyond human comprehension. On this basis, the present world when in the atomic state of nothing but thought would occupy billions of cubic miles of the sky. Hence we can account for the limitless expanse of space.

Yet out of this attenuated thinness, came the orbs of the sky by condensation. In this manner only could great masses be transported across the sky. In this manner only could an eternal past exist without any beginning. In this manner only could creation of forms and shapes and substances begin. What we call solid and weight rock can be resolved back to its primal state and so be restored wholly to atomic ether of incomprehensible thinness. Any molecule of the most solid matter is regarded by all leading scientists as being composed of atoms which are as far apart, relatively, as the stars of the great sky. Human minds interpret weight, solidity and substance by the human senses; yet the heaviest mass of matter is resolvable into atomic ether, which is nothing but thought. Not until we grasp the fact that there is nothing but thought in the universe, whether in matter, or in spirit form, will we know what life is and what fate stands aloof for us all.

Therefore every part and particle of the human body is thought; every molecule was once atomic ether, and may again be resolved into thought in its primal state. If this were all, then with death man would cease to exist as an individual. But as man is the first individual created, whether on this orb or on others, he is much more than a physical body. Why do we know that he is the first individual created? Because the

only change from the primal state of universal thought into substance appeared in the making of orbs; the stars being given the duty to furnish heat and light as well as power in many ways to their attendant worlds; and the latter having in charge the development of life of every kind. These steps are as easy to follow as is the reading of words a foot high across a small room:

First, the primal thought in repose as atomic ether, with an eternity of past existence, having no beginning.

Second, the union of the atoms into suns; or condensation of the ether.

Third, the union of atoms into the attendant worlds.

Fourth, the rising out of the material of the attendant worlds of all kinds of life.

Finally, the appearance of man as the head of world life.

There is not the slightest doubt of the method and process of creation.

We know positively that thought is in everything, that it is omnipresent, that it is omniscient, that it is omnipotent.

We know positively that thought preceded all substance or matter.

We know positively that thought alone could construct worlds, and all the myriad things that are contained in worlds; all life and all the gifts that wait on life.

We know positively that man is made of the soil of the world that was constructed by thought.

We know positively that man is the head of the world, being superior to all life therein, and given the charge over it.

We know positively that man is the first individual that was ever created, not estimating the lower forms as individuals for reasons to be stated.

Above all we know positively that the human body is only the temple provided for the abode of man.

FOURTEENTH QUESTION:—"WHAT IS MIND?"

For convenience of terms we will regard matter as substance of the kind that can be classed as elements in chemical construction. Thus all the earth and all its life is matter. Now all matter is thought, being one division of it. But all thought is not matter. In the germ of man we find a dot, and this dot shows the first step in the building of a brain. Thought is purpose.

The plan was laid billions of years ago to produce out of thought the earth and to create man as the head of this globe. Man alone, to be superior to the tree, must have what he himself is, a head. He alone is the head of the world, the material master. By this we mean that of all the life set upon this ball in the sky as far as it is visible and a part of the world itself, man alone is the head; and he must of necessity be given a head. The lower forms of life that have heads are animals, and therefore are akin to man as members of the same kingdom, and possess imitation attributes, because in the struggle to make man, the idea that was the central force of the plan ran amuck. It is because of this wild expenditure of animal creation that, in the earlier periods, the earth was peopled with gigantic and fearfully made beasts and reptiles.

Man is the head of the earth, and therefore has the only head that is capable of mastering all things about him. In his head are brains, and these are supposed to contain the mind. But the final analysis of man shows that his mind is not in this head alone; but that the head contains what later on will be known as the MENTAL CORE. The mind is far above the MENTAL CORE; it dwells in man's whole body, but is intensified in the brain. Here is the important distinction.

As the body consists of many parts, and as each part is made of molecules all of which can be resolved mentally into their original atomic ether or universal and eternal thought, and as matter is nothing but thought, so man is a form and shape of thought given individual existence. He is the attempt of the supreme being to produce a personality apart from the mass of thought, a companion, a separate unit in life. But thought builded the body to be a temple to contain a separated mass of thought as the dweller within the temple; so that not only is the body the first individual, but its tenant is the first separated thought-life, or unit of created life; and this is in fact the MIND.

We now have four facts before us:

1. The human body is nothing but thought.
2. It is a temple made for its tenant, the MIND.
3. The brain is the temple of the MENTAL CORE, which is not the mind.
4. As the human body is the first created individual in the

universe, so its tenant, the MIND, is the first separate unit taken out of the great universal thought, which is the supreme being and creator.

The human body is unstable and evanescent, full of uncertainties and frailties, designed to hurry it out of the way, to make room for its successors.

The life of the MENTAL CORE is co-existent with the body, and so perishes at death.

As the highest form of lower life, of the animal kingdom, contains no mind, and no brain power higher than the mental core, which dies with the body, there is nothing to survive in any created being lesser than man.

As nothing in the vegetable kingdom possesses either mind or mental core, there is nothing to survive.

The great distinction now faces us between the MENTAL CORE in man and the MIND in man; the former perishing with the body, and the latter taking one of two courses:

1. Either going back to the general mass of universal thought, or:
2. Remaining a separate being, surviving death, and so taking on immortality.

WHICH SHALL IT BE?

FIFTEENTH QUESTION:—"WHAT IS THE MENTAL CORE?"

In order to create man as an individual, it was necessary for thought to unite its atoms, and build the world; to give shape to the world by making for it a crust of rock; to prepare for the coming of man the rock by melting it into soil, and using this soil for the development of man's body; and to give him a temple in which to dwell, otherwise there would have been no individual. It was to get free from the mass condition of thought that a separate personality was desired. So man was the first created being.

Thought is purpose.

Any of the atoms of which it is composed is charged to the full with purpose; it is dynamic, it is all-wise, it is all-potent. When countless atoms come together and produce step by step the whole process of the creation of man, the dynamic force predominates. What seems smooth to the master power, is rough and uncouth to man's view.

This roughness is shown in the extraction from the solid rock crust of this earth of the body of man as a temple for his mind. The real man, the mind, is never rough and uncouth; but his body is quite opposite from his mind in every respect. You cannot take man out of the crust of the earth without being rough in the making. The rains that fell for millions of years on the rock surface were wild storms, the like of which no human eye has beheld, for they must of necessity be wild and fierce to break the crust of rock into sand. In that sand, mellowed by the tides and the rolling billows, came the protozoa, or first life, necessarily in the water; it lived, increased and died in countless billions, and humus soil was made, ready for land vegetation when the bottom of the seas were heaved up and became dry land.

Along the shores when the sun's rays first began to peep through the breaking clouds, crept reptiles and amphibious life, capable of self-sustenance on land or in the water. They were the forerunners of man. Why made so ugly and horrible in shape and nature? Because they came out of the fearful struggle to exist at all. Each such animal possessed a mental core, the promise of the mind of man, which was to follow when he came. It might have been better to have gently brought man into being, but thought acted by the only steps of development that lay logically in its path. The method was rough, frightful, horrible as viewed by our eyes. Ages upon ages had to come and go before the reptiles of the shores toned down in their fierceness to the character of physical man.

The mental core was the guide of each and every specimen of the animal kingdom. It was the distinction between the plant and the animal. Wherever there is a mental core there is a member of the animal kingdom. The plant was produced as the food and fuel and building of man, to be ready for his arrival. The animal kingdom, with its ugly life, was the thought power running amuck in the attempt to condense itself into a mental core. Its first fruits were the results of an excess of power having no check, and obeying the blind impulse to reach its end by the most direct methods possible.

Between the appearance of the first created mental core and that possessed by man, millions of years must go by. But the quality improved steadily. Imagine the mental core in the protozoa, or even the advanced clam as compared with that of the

fine horse and highly cultured dog. In the chimpanzee, the gorilla, and the nearer human monkeys, the mental core is more in the line of man's intelligence, but is not as refined as that of the nobler animals; the latter owing something to their contact with their human masters.

As the body of an animal is made up of the collected masses of atomic thought created to be the dwelling place of the mental core, so the latter is the made collection of thought atoms selected because of their thought powers only. The mental core is all thought-force, and wholly lacking in physical structure or substance, but the controlling ruler of the body of substance. It is the master of matter, but not composed of matter. It is born with the physical body and dies with it. Untold billions of animals of terrible shapes and savage nature have come and gone before there was the slightest hint of the approach of man; and not until this fierce animal life had toned down and gentler forms had come on earth, did man step forth from his creative hiding place.

The MENTAL CORE is the connecting link between the primal eternal repose of thought and the MIND of man. All three are forms of thought. This connecting link was compelled to pass through the savage ages of reptiles and hideous beasts before the toning down was sufficient to receive man. All the while the mental core had been improving until it reached its limit in the human species.

When that limit was reached what should have been expected?

Man in his gentleness, and refined nature, civilized and noble in character? He might have come then, but thought has been stepping up all the time, and has never given a great leap, never has skipped rungs on the ladder of progress, but has taken each stage in its connection and relation to each other stage. Therefore we had a right to expect in the coming of man, a being not much better than the beasts and reptiles. But the mental core was likewise advancing, and making its separate progress.

SIXTEENTH QUESTION:—"WHY WAS ORIGINAL MAN A SAVAGE?"

No scientific or well-educated person believes that a single progenitor preceded the present races on earth. It is contrary to all the known facts and laws bearing on the subject. No white man was ever the starting ancestor of the negroes; and no negro

ever began the white race. Nor did an Indian become the father of either a negro or a white man. The same is true of all the races. If time could not be regarded, all the animal life on earth came spontaneously in such stages as the earth was ready to receive. The animal kingdom was over-crowded with a wealth of variety and of numbers. These could not have been the result of any single ancestor; nor could humanity have developed from one man. In the ape world which some people believe to be the forerunners of our races, there was abundance of variety and there were numbers uncounted; and from these there could have sprung the many races of mankind.

We know that man lives on the earth and that there are races very different from each other. We know that there is no evidence of his existence in races prior to about six to ten thousand years ago; behind which time, so very close to our era, there is total darkness of knowledge except in the very few and widely scattered bones that have been dug up. In completing the skeletons from the parts found, the result has shown without doubt the existence of what is known as prehistoric man. Now he must have lived one hundred thousand years ago; nothing is known or surmised back of that time; and there is a clear leap from the distance of one hundred thousand years down to probably six thousand years ago. In those two epochs man in the lowest savage form lived on earth; and man in the newly made form came undoubtedly through wholly new and separate influences. It is not probable that prehistoric man was the progenitor of the man of six or ten thousand years ago. The other evidences between the two epochs are vague and unsatisfactory.

If there had been men on earth from the era of prehistoric man down to the present time, there would have been an endless succession of proofs; for these things write themselves on the earth's pages. Two most marvelous facts stand forth:

1. The traces of prehistoric man are so slight as to indicate that only a few scattered inhabitants lived in that era, a small number in each of the few localities where their bones were found in very meager form. The conclusion is that an attempt was made by the processes at work to bring a race on earth, and it was so hopelessly worthless that it was abandoned.

2. Beginning close to our era, not more than ten thousand years ago, and probably nearer to six thousand years ago, man-

kind came suddenly on the earth, not in meager numbers, but in floods of population; and in variety of race. This was spontaneous.

Had it not been spontaneous, it would have been impossible to conceal the presence of a vast number of people during a lapse of a hundred thousand years. It looks as if the processes at work, having taken a new start when the earth was more ready for the race, brought forth mankind just as a swarm of beings might be given life from an apparent absence of connecting ancestry. This is easily possible in a world where miracles are enacted by the thousands every year when nature breaks out in buds and blossoms in the springtime.

There has been a great following of believers in the Darwin theory of man's descent from the monkeys; but assuming that to be true, the descent occurred when prehistoric man came into existence and disappeared with that man; for he left this earth for good a long time ago, and in an era far remote from the time when the present races came. There is not one particle of connection between prehistoric man and the men of today. He came, found the earth not to his liking, and did what any race may easily do, left it absolutely and forever. When the early Britons were persecuted by the Romans they refused to bear children, or raise them. If every inhabitant now on this earth were to adopt that rule, there would be no next generation. This planet would be empty of humanity. We do not know by what means prehistoric man ended his career. At best there never were more than enough of him to start a small village or fill a theatre. After his departure, there came a long blank period of nothingness as far as humanity was concerned; and then came the vast population that now overruns the globe. The monkey may have passed his lineage on to prehistoric men; although it is probable that he did not. But both he and that rough man are exonerated from the responsibility of fathering the multitudes that suddenly burst forth about six to ten thousand years ago.

All kinds of history bear evidence of the presence of humanity in this later period. They were civilized, some of them, a thousand or two thousand years before they knew what paper and pen were; even papyrus and sticks had not occurred to them; nor did they see the necessity of recording what they could receive and transmit through their memory by word of mouth.

They wrote in other ways; in tablets, in stone, in monuments, in dwelling places, in excavations, in embedded utensils; and these speak for themselves, none indicating an age older than six to ten thousand years despite the claims of religions of twelve thousand years of antiquity. Such claims have no proof other than the belief in them, which proves nothing.

People who think only in shallow waters, hesitate to believe that so wonderful a creation as man may be given life by some power, and yet that must use up vast ages and elaborate processes in order to make him; and is helpless to bring mankind spontaneously on earth. The fact is that the power that could make this world could do anything. The good book relates the creation of man as taking place about six thousand years ago; and science as now known is more favorable to that period than to the long drawn out era of geology as far as man is concerned. In any event it is remarkable that man did not live more than six to ten thousand years ago in his present condition; and the fact that another remote age witnessed a few scattered prehistoric men, indicates that there was a spattering of mankind before the earth was ready.

But the fact remains that today we are confronted with five leading races, brown, yellow, red, black and white; and by about twenty thousand sub-races that are offshoots from these.

Whence they came or by what process is wholly immaterial except that they came in the rough. This cannot be doubted. The brown races are in the rough still; and they are wholly barbarous; a seemingly unnecessary condition; for what is gained by putting such people in this beautiful world? The Indians are still savage where they remain unchanged by mixture of marriage; the half-breeds are none too civilized. There were mongols, or yellow people, as early as any race, and in their first state they were savage, but less so than the brown people. The blacks of Africa were in the rough also, having some of the power of lessening their savage character.

The fact that some men are white in skin does not lessen their tendency to a savage nature. Nero and Commodus reflected the people they ruled, and any people more cruel and brutal than the ancient Romans could hardly be found. Greece herself and her neighbors were savage, brutal and cruel, and only in a lucid age

did they rise to a condition of civilization from which they lapsed when the dark ages closed in on them.

Every educated Hebrew believes there was a flood, and that it was caused by the great and universal wickedness of the millions of Hebrews who populated the earth; only eight persons being fit to survive. If this account is based on fact, and we have no reason to doubt it, then the race that stood foremost in human history, the only people pretending to civilization, was unfit to remain here; and had these eight gone with them another blank era would have followed like that which trailed after the departure of the handful of prehistoric men. Bear in mind that this people stood at the head of humanity at that time; it was the best that could be produced. If Adam and Eve were a highly decent couple, their descendants deteriorated sadly.

And nowhere else were there people who were savage.

The favored part of the earth's inhabitants was surrounded by a dark circle of extreme savagery.

Why was this?

When you read of the horrors of those cruel and barbarous peoples that swarmed over the earth, you wonder why man, made in the image of his maker, could be so frightful in his nature. And this condition prevailed over all the earth. Not one ray of light or hopeful improvement could be found. Men's hearts were the blackest of the black. They were cruel, torturing, beastly, savage, hellish in all phases of life; not a sign of peace or gentleness lighted up their existence.

Prehistoric man was worse, if there could have been anything worse. He and the earth did not harmonize; hence he left it. The early generations of all the present races undoubtedly were savage, but some of them less so than primitive man of a hundred years before. In these struggles to people the earth, thought is seen making the effort to evolve individual life from the rock bound orb. As all the first forms of animal life were rough and horrible, so human life comes in the same mood; the transition from rock to man and mind is too great; the leap too high; and the result is crude humanity; which means savages and brutes. There is no evidence of a gentle and finely made man at the start, as there is none of the better animals. But the earth has all the while been toning down, and humanity has been trying to tone down in harmony with this tendency of the earth. The

steps are two only: First, man in the rough, a savage; second, man refined by the inward influences of his coming mind.

THE MORE PLEASING WAY:—It would perhaps have been better if the earth had been in fact a paradise from the beginning, just as we have come to believe that the Garden of Eden was, although this conclusion is only a surmise. The two unfortunate occupants certainly had a hard time. From every standpoint of fairness it was unjust to put them there without experience and subject them to temptations that could not be resisted. Their end was a foregone fact before they were created. So the idea of a paradise must be figurative.

But why could not the earth, all of it, not a small portion, be made wholly pleasant and inviting for humanity? Why need it have the cold of winter and the broiling heat of summer? An even and equable temperature could have been as easily established as the extremes of the seasons. The necessity for food and clothing or shelter and comforts could have been avoided. The bitter fight to keep alive, and to surmount the dangers that threaten on every hand, might easily have been left out. A delightful planet, with every luxury and every form of happiness awaiting the advent of man could have been provided. The power that created the earth was able to achieve anything. In fact it required less power to make man and the earth perfect from the beginning than it did to make the earth itself or the sun or the solar system, or the starry heavens.

Why needed man to be savage? Why could not the world have been peopled by men and women who were gentle, refined, of sweet disposition, and kindly hearts, instead of endowing them with blood-thirsty natures bent on slaying and torturing their enemies; and, for lack of enemies, of offering up their fair maidens in living sacrifices to beastly and savage gods, and engaging generally in every fiendish practice that animal ingenuity could devise?

SEVENTEENTH QUESTION:—"WHAT IS MAN'S PLACE IN THE UNIVERSE?"

In the start we have shown that he is the first individual form ever created, assuming that all animal life is but the overflow of an excessive outburst of creative activity. Man stands forth as the first individual. This is an honor, a distinction of unusual value.

Man is all thought. Every part and particle of his body is thought. He came from the great fund of universal thought, and is a part of it. In his body all the parts that came out of the ether are capable of being dissolved and of returning again to that state of existence; but as that would mean a return and reversal of the plan of creation, it has been made impossible. Man will never again be made into mere thought ether. But this fact does not change the other fact that his body and being are nothing but thought.

His body is merely the rough-made temple of the life within.

As man is the head of the life on earth, he requires a head, and every head whether of man or animal requires a **MENTAL CORE**, or it could not exist as a head. This combination of the temple and the mental core represent just that much of man as is contained in an animal, and no more. But as man is the first created individual, and also the head of life on this earth, it inevitably follows that he must take rank higher than the highest animal, for the latter is his slave. To be higher he must be more than a temple and a mental core.

As he began his career on earth as a savage, and as he has in some instances advanced far onward and upward out of the savage state, it necessarily follows that he has that within him that is capable of climbing far up and out of the animal status.

This last proposition being true, as it clearly is, then a further fact is evident: that within man that is capable of raising him up and out of his animal status is the more powerful thought acting to control him. Being all thought, and having grades of power in thought, it is necessarily true that man is self-created. This is true because there is no power higher and greater than the thought that is in him. This seems a great assumption, but analysis will show clearly its reality.

Man created himself.

He is a section of universal thought, which is omnipotent; therefore he possesses just his share of that omnipotence. This does not mean that he can do what he likes outside of himself, for he is still in the process of formation. It is just as though a gigantic section of thought in the sky set itself apart to create the earth, and from its crust to develop man, all the while the thought working in the crust and in man to make him this separate individual; being all the time himself in fact, imposing

on himself the task of extricating his newly made life from the general chaos that attended the birth of a being out of the rock bound crust.

He created himself in this sense; not as a lord and master apart, but as having inherently the automatic power to build himself.

He is now extricating himself from the chaos attending the extraction of himself out of the crust of the earth.

This process of extricating is going on, and has been going on ever since, about six thousand years ago, he came on earth in a flood of humanity, as a veritable savage.

There is not the slightest doubt that an omnipotent and omnipresent creator must exist in the form of thought. You may not understand just what is meant by the universal thought. As it is thought in fact, we chose to use that term. But it is not the kind of thought that comes into the human brain. It is purpose. But it must plan, and when purpose plans, it combines the intention to achieve certain ends, and the methods of procedure. It is the will to do, and the ability to execute; this then is what we mean by universal thought. Its substance consisted of atoms so far apart and in an ethereal state so attenuated, that matter could not be born until those atoms came together; then there was purpose attending a plan, and execution which set in motion the purpose according to the plan.

The supreme being could not exist as an individual, as space could not contain one that would require so gigantic a frame; so he existed in omniscience, omnipotence and omnipresence; and these three attributes are thought; if you wish to call them by any other term it is the same; names change but facts do not. Man was a section of this thought. In his body are the purpose, the plan, and the power to execute. Time is required. Already thousands of years have passed since he came on earth a savage, and in this time he, as a self-creator, has been extricating himself from the entanglements attending his emergence from the rock bound crust of the earth.

All these things being true, man then is a co-creator with the supreme being or power that rules the universe.

It is acknowledged that he is the first individual ever created, whether he or some other power created him. He lives, he is here, and he came by some process, just as the earth and sun did.

They are all either insolvable mysteries, or else they are part of the thought that rules all the universe. As it is proved that they are made of nothing but thought, and are resolvable into thought, the latter conclusion is inevitable.

Therefore it stands as verified that man is his own creator, and as such and to that extent only, he is a co-creator with the supreme power.

It is an old saying that God does nothing for man that he can do for himself. The lower forms of life are sustained and were sustained long before man came on the earth, by the supreme power. Man is not. Left to themselves every species in the animal and vegetable kingdom, in the total absence of man, would survive and thrive. Man, if he refused to take an interest in himself, to strive and struggle for existence, would fail and perish. If human parents did not care for their young, all the peoples of the earth would die out with this generation, and only animals would go on living and prospering. He must plant and sow; animals do not. He must reap and harvest; animals do not. He must weave his clothing; animals are clothed by the power that made them. He must cook his food; no animal knows how to cook.

Man, therefore, is a self-creator and to that extent a co-creator with the supreme being; and he is also a self-sustainer. From the soil out of which his body came, he must extract his living.

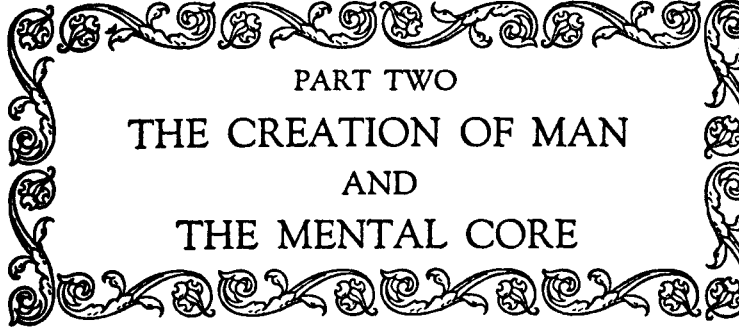
But as he is at this stage in the process of extricating himself out of the chaos that attended his creation, he is having a hard struggle to maintain his position in the universe, as he faces the fate of being resolved to earth, but not to the original thought state, in case he cannot shake off the savage crudeness that clung to him as he came out of the mold dripping with barbarism.

Thus far in our study we have learned that man is not less than threefold in his make-up:

1. His body is the temple designed to house himself.
2. Being the head of life on earth, he of necessity is endowed with a head. As the head, like the engine that controls the movements of the train, cannot be of service without an engineer, man is given a MENTAL CORE.
3. As the MENTAL CORE in the temple of the body is no higher than the lower forms known as animal life, man is given what no other species on this planet possesses, a MIND.

Thus he is at least threefold: Temple, MENTAL CORE, and MIND.

When the mental core predominates, the mind subsides, and he is the savage. When the mind predominates, the mental core subsides, and he is civilized. It is this latter sovereignty that is extricating him from the chaos of his creation out of the rock bound crust of the earth.



PART TWO
THE CREATION OF MAN
AND
THE MENTAL CORE



It is by constantly reviewing the facts of chief importance as they accumulate that we fix them in the minds of our students. Thus far we have reached the following results:

1. In the externity of the past, the universe consisted only of thought. This was extended throughout space, and lay in repose in the sky.
2. When it awoke, its nature, purpose, exerted itself into activity.
3. Thought activity consisted of the method known as combination; being composed of atoms, these joined each other in an endless variety of shapes and energies, bringing at length into existence all the worlds of the sky. One of these worlds was the earth.
4. The earth is merely the combined atoms of thought, each atom still being charged with thought, whether held in suppression or released in action. All matter is thought, but not all thought is matter.
5. When thought was merely atomic ether it had no individual life; and the creation of worlds seems to have been planned with the sole object of creating individuals and of finding places for them to dwell and develop.
6. Man came out of the soil of the earth, and therefore is made solely of thought.
7. Man was the first and only individual created whether here or on other orbs. As the whole starry system follows one general plan of transferring thought-ether into orbs and individuals

to live upon them, no other conclusion is possible than that other worlds are peopled by individuals as this earth is.

8. Man is the head of all life on this earth. He is therefore the highest result of the making of the world; and the world, like others, is the highest result in the awakening of thought into activity.

9. Man being the head of life on this planet is given a head, and every animal form is given a head or its equivalent. The chief engineer of this head is the MENTAL CORE, made at a time when MIND was not ready to be created, in the steps of progress from solid rock to individual life.

10. The MENTAL CORE is present, in some grade of value, in every species of the animal kingdom. In man it is at its highest grade. But it does not denote civilization; it is merely the engineer of animal existence, and is allied in every respect to the animals below man. It is a blind power, following instincts and never reason, designed to carry the race through the interim between the soil from which man sprung and the civilized being. It saved the race from annihilation.

11. When the time was ripe the MIND appeared; the body was made the temple to house the MIND; the mental core being also the connecting link between the temple and the higher tenant, the mind.

12. Man today is just coming into his inheritance; his MIND is being created; it is still disputing the right of occupancy with the MENTAL CORE. When the latter is in power, man is an animal; the mind alone makes him a civilized being. Today is the battle period. The decision awaits the result of the conflict.

13. The man designed by the creator has not yet been fully developed. As long as the MENTAL CORE holds sway, even in the least part, man cannot come into his full inheritance. When he reaches the wholly complete MIND state, he will then be classed in his true rank, as a co-creator; for the purpose dwells in his body which is but a portion set apart of the great universal thought, the supreme being.

14. The MENTAL CORE, having served its purpose to carry the race across the chasm from its earth-crust beginning to the coming of the MIND, is now an incubus, a danger, an enemy.

INSANITY



HERE are two kinds of general insanity:

1. The irresponsible kind, judged by human laws.
2. The responsible kind, judged by human laws.

Any act that does injury to another if committed by one who is irresponsible, is excused. But the same act done by one who is responsible, is punished.

All animals are insane; all forms of life below man are insane.

Life below man consists of the body and the mental core; therefore any body ruled by the mental core is insane.

The spider climbs upon the dress of a beautiful child and, reaching its hand, stings it. The child dies. The murder was committed by one that was irresponsible. We kill the spider if we find him. A tiger gets free from the menagerie runs wild in the town, and kills a man. He is insane, and of irresponsible class.

Thousands and possibly millions of human beings have been slain by wild beasts, or venomous life. If men in the same mental condition had committed murders, they would have been excused on the ground of irresponsibility.

The degree or grade of insanity is determined by the advancement of the MENTAL CORE.

There was a time when all animals of the kinds now known as domestic, as the horse, dog, cow, sheep, goat, cat and rabbit, were all wild. The dogs that today are finely bred, came from a race that was no tamer than the wolf; and the better condition is due to the advance made by the dog through gentler associations. Put him back again in a state of nature where he must fight for his existence, and he would be an unsafe companion for a child or even a man. His progenitor, the wolf, is seemingly untamable; but when caught in its early infancy and carefully nurtured it becomes less fierce.

Traveling through Russia on sleds we are followed and at-

tacked by ravenous wolves; if they slay a human being for food, they are regarded as excusable, for it is their nature. We kill them to reduce the danger, not to train them. But if our pet dogs, when hungry, were to tear children to pieces and devour them, we would hold them responsible; yet the same law instigates both the wolves and the starving dogs. We kill the former and punish the latter. There is no hope for the former even when subdued and fed, but the latter may retain their standing as fit companions for civilization. Both classes are insane; the wolf is always so; the pet dog is made so by hunger.

It is a question how far the MENTAL CORE itself is tamed; for it is capable in many instances of being made gentle.

Lions kill for various reasons; some for food, others for self defense, and others because it is their nature. No one thinks for a moment of holding a lion responsible for the death of his keeper, or of a bystander at the menagerie; and if the animal is of money value, instead of slaying him because of the murder, he is retained but kept under closer guard. The same murder committed by a man would be followed by legal proceedings; if the man were as irresponsible as the lion, he would be kept under closer guard also; but if he were proved to be sane as the law calls responsible insanity, he would be executed or imprisoned in punishment.

In every case of murder, the MENTAL CORE controls the animal or man that does the deed.

There are dogs so finely bred that no fear exists of their going insane; they are regarded as fully normal. It is safe to trust children with them. But every tame and gentle dog possesses no greater intelligence than the MENTAL CORE itself; its rank and status determine the tameness and gentleness of the dog. Here are twelve such animals, all splendid fellows, and they are playing in a group of children who find them the best and safest of companions. Suddenly a mad dog comes along, nips at every one of the twelve gentle animals, and goes on his way unnoticed. This thing actually happened. The dogs were daily playmates of the group of children; when in the course of time rabies developed in all twelve, they knew no friends, but in their madness they bit the children. Several died the most horrible of all deaths, and the others escaped only by the most pitiable fight for their lives. The stray dog that came along was not to blame;

he was irresponsible; and like the savage wolf or the blood-thirsty lion he had to be killed. The twelve dogs that he bit were not to blame; but they also were killed, as the MENTAL CORE had passed that dividing line where legal irresponsibility began. The children ceased to be normal human beings; they raved in convulsive torture until death relieved their sufferings.

The height of the state of responsibility in the lower forms of life, is reached in the tamest of the domestic animals. In them the MENTAL CORE is advanced as far as it can go. The opposite extreme is found in the most savage of all animal life; there the MENTAL CORE is the least advanced and is closest to the first forms of life on earth.

Geology unfolds the character of the first animal life on this planet. Never in a single instance is there a trace of a living thing that is not savage and barbarous beyond all the knowledge of this era. Thus the first development out of the rock crust of the earth was, both in man and beast, horrible and fiendish. This means that a low state of the MENTAL CORE is horrible and fiendish. It is so today in beasts and is so today in man.

The simplest and gentlest nature among the domestic animals is found in the cow; she stands to be milked and makes friends with her owner; but even she is not exempt from her savagery if once her MENTAL CORE rises. Her eyes become bloodshot, her nostrils dilate, she bows her head until her horns are on a line with his vitals, and she plunges madly at him; at the man who has fed her and cared for her from birth perhaps. While it is true that the cow rarely goes mad, the bull is too often the slayer of human beings. To be mad as a bull or mad as a hornet, are expressions that mean that the bull and the hornet are both insane. They have been normal for the time previous to their wild delirium; but now they are killed, for they cannot be trusted again in the future.

There was once a time when all cows were wild, and all bulls wilder.

But the horse is so noble and intelligent an animal that it must stand as a living example of quiet gentleness; unless he gets frightened, and the more nervous he is the more easily he loses his head. A piece of paper along the roadside alarms him; he takes the bits in his teeth and gives one lurch forward, dragging behind him in the mad race the carriage containing a

mother, her daughter and two small children. Down the road he dashes, heeding no word of mouth or pull of the reins; people stand aghast as he speeds by; some narrowly escape being run down. The carriage wavers, sways from side to side of the road and one of the children is thrown out by the violence of the lurch, and its brains are dashed out against a tree. The mother is too horrified to take notice, and still struggles to gain control of the fine animal. Then there is a sharp turn in the road; three children around the bend, not knowing the impending danger, are run down and killed, and still the mad horse plunges ahead until he meets a hay wagon and smashes the carriage to fragments against its side, causing the death of the other child and the daughter. Then the mother, saved from the slaughter, too excited to faint, standing before the horse that has done all this murder, looks in his eyes to see what madness possessed him.

This case is a true one; but the history of the horse is attended by escapades of the same kind so numerous that they attract little attention. Fright is one of the attributes of the MENTAL CORE; and the ease with which the horse, the noblest and tamest of all domestic animals, may show his insanity, is remarkable. Any day any horse, startled by most any unexpected thing, may run away; he may not always or often kill, but the fact stands out clearly that he is insane then and insane in the lucid intervals, for he is always ready to be startled and frightened. In his old age he may become vicious, and viciousness is always an attribute of the MENTAL CORE. Dogs that are gentle when in their youth and prime, may become ugly when old; we have known of several cases of old dogs attacking children under these circumstances.

The cat is nearer to the wild animal than the dog. But if a cat is fed with the wrong food when young, she may have fits, in which she shows a variety of symptoms of madness. She runs about, tears at the soil if she is outdoors, or at the carpet if indoors; howls frantically, is wild-eyed and hideous, and is anything but a desirable companion. A cat that has grown up without having gone mad in her youth, may yet become ugly and vicious in her old age; snarling, scratching and snapping like the tiger from which she is sprung.

Blind instinct is identical with the MENTAL CORE when the body; not until the MIND itself comes into

power does the species in which it is manifested become a mental core, before his mind awoke, was the child of ignorance, being was led by instinct. Today the savage races can tell more about the weather ahead, or the kind of winter we are to have, than the most learned medical almanac, or the weather bureau of the government. Animals follow their natural instinct in almost every step of their lives. But this is only the MENTAL CORE, and that is why life is endowed with it.

Judged by human laws the lion that kills the child is held irresponsible. By the same laws the dog that is merely disobedient and attacks a child that is irritating him, is held partly responsible. The horse that runs away and kills a carriage load of people is held not responsible; punishment would be without avail; he is retained in service and held in stronger check in the future. We doubt if his brain would understand why he was punished for his murders. The dog that, unprovoked, attacks a child and hurts it, is held responsible. Provocation is his excuse. Here we see the same distinction that prevails in human conduct; the man who attacks in self defense may be wholly excused; when provoked he may be partly excused; when not provoked he is not excused unless he is mad. Man follows the same drift in all respects.

We have referred to human laws as making two classes of offenders:

1. Those who are irresponsible.
2. Those who are held by law to be responsible.

We shall show by conclusive proofs that the second class is just as irresponsible as the first class. We shall show that the man who deliberately plans the murder of his victim is wholly irresponsible. We shall show that every offense, now regarded by law as punishable, no matter how small or how great, is an act of irresponsibility.

It all resolves itself to the MENTAL CORE. When the MENTAL CORE rules man, he has no control whatever over his acts; and the only remedy is that which will be shown later on in this work.

We do not have to go far back into the past generations to find that the entire human race was insane and has been insane

from the beginning; and the farther back we go, the more insane humanity was, with here and there an exception.

An alienist is a doctor who makes a specialty of treating insanity.

In America there are many thousands of alienists; they would not be numerous if their patients were not numerous.

Every year the alienists meet in a national conclave and pass resolutions, one of which is that every man, woman and child is insane. They say one case differs from another only in degree; that it is only a question of degrees, but that no living being is wholly sane.

The ablest authors of works on this theme make the same claim.

In a famous trial where seven leading alienists testified that the defendant was insane, and nine said he was not, the latter were cross-examined and asked if it was not true that every person was insane. They all replied in the affirmative, qualifying their statement with the assertion that there were two kinds of insanity: one where the patient was helpless and the other where he could control himself if he set about doing so. One expert said, "Any man or woman who chooses to let control be cast aside could become helplessly insane." An alienist who is at the head of his profession said, "I make two classes of people in this regard: The helpless insane, and the responsible insane." He used terms that belong to the legal side of matters and not to science.

In order however to conform to the usage of terms as understood by the people, we adopt the classification, and state that for this work we shall recognize the following divisions:

All humanity is divided into two classes:

First:—THE HELPLESS INSANE.

Second:—THE RESPONSIBLE INSANE.

But we reserve the right to prove later in these pages that every person who is controlled by the MENTAL CORE is irresponsible; and this exempts all human beings from responsibility of every kind. Then will arise the question, what are we driving at? The answer is we are intending to make evident in positive terms by positive proof the

GOAL OF CREATION.

The helpless insane are those men and women in all ages who have been held under guard either at home or in asylums or other

places to prevent them from doing injury to others. This class has in recent years been increasing so fast that there are not now enough asylums to contain them.

Some are violent madmen; others clever criminals; others deluded persons of erratic imagination. This side of helpless insanity are many persons who are eccentric. One-tenth of the population belong to this class as we shall see. They are peculiar; and from their number come the candidates for the asylums in years ahead. From the eccentric people come the suicides, the sudden murderers, the cases of brain storm.

An impulse seizes them and they are in a frenzy. We see them every day in all places.

How far back do you have to go to find all the so-called civilized world believers in witchcraft? Not one exception existed. They were sure that certain women, and occasionally certain men were witches. They burned them at the stake; or pressed them to death with stones piled on boards; hung them; or drowned them. It was easy to find proof of witchcraft, easy to show that the suspected woman was guilty, easy to convict her, and easy to find the people willing to take her life.

There was a time when every man, woman and child believed in ghosts, fairies and spirit manifestations; and today a large part of the world believes in the power of the dead to communicate with the living. Even men who have lived normal lives and been accredited with high rank in science, have in their declining years taken up with spiritualism. Most aged people spend the last years on earth in their dotage, which is another name for mild imbecility.

The child is not trusted to exercise his judgment until after he is twenty-one years old. The law generously makes one class to include the minor, the married woman and person non compos mentis. This is one group only, not three. The law does not say that there is the minor, the married woman and the person non compos mentis, or idiot; but it says that no member of the following class (singular number) is qualified to make a contract, to wit: The minor, the married woman and the person non compos mentis, or idiot. In recent years the married woman has been given a higher mental standing in law, but the minor is still in the same unappreciated class as the idiot. If he is twenty years old and eleven months, his men-

tal powers are under a cloud and his contract is not binding.

Old age witnesses the setting sun of the mind. The brilliant intellect that shone in the combats of life, now dribbles and falls as the feebleness of fading memory sets in. Once he spoke to thousands who hung upon the wisdom of his words; now he stares in blank nothingness at his visitors. The giant mind of the last century was described by his biographer as the grandest wreck in history. It is said that an average of ninety-eight persons in every hundred become weak-minded and incapable of managing their affairs in extreme old age, and some as early as sixty.

Every community has its half-witted folks; many of them born in that condition; few ever rising above it; and these are in the grade between the eccentric class and the irresponsible class.

But it is the class that remains, those that are called responsible in law and sane among themselves, that claims our attention in this work.

Two thousand years ago they had no representation whatever; all mankind were in that condition that today the law would hold as irresponsible. They were hopelessly insane. Even as close to our era as five hundred years ago the belief was universal that trial by fire and by combat was a reliable method of determining the guilt of a person charged with crime. The person who stood in the place of the defendant of today, must do some horrible thing or attempt some almost impossible task, in order to be set free as innocent. He might fight a duel with his accuser, or someone chosen to represent the latter; if he won, he was not guilty. He might be compelled to walk or run over hot plowshares; if he escaped alive he was innocent. He might carry red hot irons in his bare hands a certain distance in order to win the case.

The English nation prides itself on standing near the top of civilization, and being the mother of the intelligence that took life after the passing of the dark ages; but there was a long epoch in her history when the most astounding methods of trial were in vogue and believed in by everybody; not by a select few idiots but by the whole nation. Imagine being charged with crime and being put under water with a stone tied to your legs for the purpose of testing your ability to free yourself. If you

were fortunate enough to emerge alive, you were guilty; and if you were drowned you were innocent. Death alone proved your purity of soul. This meant that a person charged with an offense was doomed from the moment the charge was made; he died in any event; and the only satisfaction he had was the knowledge that his name would be vindicated. He won his case by staying under water, like the man who had no relatives or friends and who insured his life for the purpose of beating the insurance company by dying, as he thought.

These universal beliefs, coupled with the most atrocious practices and an almost endless array of other beliefs, in every generation from the present as far back as the records go, show that the entire population of the world is insane. Greece is credited with a civilization some two thousand years ago; at which time she was worshipping gods of every grade from the Zeus of high Olympus down to the little images that could be carried in a quart measure. Without exception all her people believed in the system, which was elaborate and beautiful but pagan and grotesque. Rome sat on her seven hills and ruled a world of her own; but the real nature of the people may be seen in what has been found in Pompeii. It cannot be claimed that the buried city was more wicked and more mad than her greater rival. The mob that Marc Antony addressed was an earlier promise of the modern jury; it was swayed by Brutus and was ready to devour all his enemies and all the friends of the dead Cæsar; then it was swayed by Antony and led on in a savage attack against Brutus and all the enemies of Cæsar. The drama was founded on the facts. It is not difficult to sweep a crowd off its feet either in this age or any other. In any one of a thousand sections of the United States, let a woman who has been made angry by some man, openly charge him with attempted assault, and instantly the populace will rise up and, with inflamed passion, seek the man's life. Mobs cannot be held in check except by a fear superior to their madness. They destroy the innocent more often than the guilty.

The so-called cool heads who do not seek to wreak vengeance indiscriminately on the hapless choice for the sacrifice, pride themselves on the fact that they did not act like fiends; but at the next political convention when the name of the leading candidate is announced another kind of madness seizes them, and

lasts for an hour by the clock; they cheer themselves red in the face; they shout until their vocal cords are paralyzed; they gesticulate like wild men; they jump about as though the old Mexican orgies of human slaughter were again being enacted; they toss their hats, some of them good ones, in the air; they tear off each other's coats; they throw their vests as far as this kind of a missile will take wing; they writhe and squirm and dance like savages; their eyes bulge, nostrils expand, tongues loll; and nothing short of exhaustion brings them to their senses.

Climbing higher in the scale, we are told that the most level headed men alive are financiers; so we take a look at the stock exchange in any large city where the cream of civilization and brains may be found. A member of a tourists party from the South Sea Islands was given a glimpse of these level headed men one day, and said it was the wildest drunk dance, as he termed it, he ever saw; nothing at home could equal it. Yet he came from the islands where the inhabitants eat missionaries. An alienist of world-wide fame said of the stock exchange: "Not one man there is sane."

The snake dance of the American savages and the snake dance of the colleges have nothing on each other for mad silliness. The college yell, analyzed, is a mixture of childish prattle, frenzied explosion, and overwrought hysterics. The pranks and mad rushes, battles, destructive excursions and mob methods developed by college students, are excused as excesses of animal spirits; so are the physical stunts that occur in padded cell in well-known institutions. There is no mental distinction between the mob that shrieks for vengeance against the life of an innocent victim whom they have not time to give a fair trial, and the hoodlum antics of the college body let loose on a community. The degree of insanity is precisely the same.

Any mob is insane; any man or woman found in it is insane. They proceed according to the laws of insanity. Every display of passion is insanity; every unreasoning act is of the same stripe.

The highest state of civilization is found in America; yet the people are divided into two classes politically: one for the administration, and the other against it. It makes no difference what party is in power; the defeated party is always out of

power. The press of the country is divided into two groups, those that are for the administration, and those that are against it. Every church is divided into two groups, those that are for the administration and those that are against it. Every social club is divided into two groups, those that are for the administration and those that are against it. Every store full of employees, every shop crowd of workers, every street gang, every slum quarter is divided into two groups, those that are for the administration and those that are against it.

Some years ago, prior to the great war, we traveled in Europe, and had in our party a business man who had won great success in the merchant world; we became fast friends until on the final day of the voyage back home he asked if we were of his political party. We said we were independent; this idea so fired his poor fish brain that he became our enemy then and there. There are millions of such insane men in every land. Nothing short of rank insanity could prompt a man, otherwise seemingly sensible, to cast a friendship aside for such vaporings as party creeds.

National insanity is never so clearly proved as in politics.

One party sets up a platform of promises to the dear people who drink them all in, blindly swallowing what they are told. Those promises are the party creed; they are believed in loyally by the masses who vote for the promisors; but that is the last the promisees ever witness of the creeds' fruition.

Yet with unfulfilled pledges the people go on wrangling about the party and the things it stands for; not for a moment realizing that it stands solely for the demagogues who put rings in the noses of the voters and led them gently to the polls. Shakespeare's idea of the people is summed up in the words of one of his characters: "What fools these mortals be!" And the truth of his claim is seen in the political division of everybody and everything into two classes, those for the administration and those against it.

A sane mind cannot tell a lie.

We are not now discussing the class of insanity that under the law is regarded as helpless and irresponsible; we have promised that this study shall apply only to those people who are seemingly sane, but whose nature is swayed by the MENTAL CORE; those who, the alienists declare, are insane, with the only

question remaining as to the degree of their insanity. This class includes every person not in asylums.

The biggest liars in existence are the lower forms of life; by trickery and strategy, they deceive their prey and lure them on. "That cub is not asleep, he is pretending; he knows the length of the chain that holds him; if you advance within its length, one spring will bring his teeth into your body." His sleep was a lie; he was wide awake, but not even a fine slit between the eyelids disclosed the fact. It was all a lie, and a cruel one at that.

The worst human liars alive are people in asylums, or those who belong there; the irresponsible insane. In fact every alienist knows that, when a condition of mental breakdown is approaching, deception, trickery and falsehood show themselves in excess. The woman who slew her child by throwing him overboard, gave seventeen different versions of the affair, in every instance denying the major fact. Idiots and imbeciles have periods of all lies; and, if they suspect a reward, they may tell the truth; some do at times.

Among business men and among gabbling women, if you can trace their after lives, you will find that those who lie most frequently, are the ones who furnish their quota for the asylums. No person of absolutely true mind, no man or woman who never spoke falsely, ever suffered a mental breakdown, nor was ever placed in an asylum. This fact is known as perfectly well established by experts. "Truth begets sanity; untruth begets insanity," is the motto in the office of a leading alienist.

The reason is plain: Truth is straight; falsehood is crooked. A well-ordered mind is straight; a disordered mind is crooked. Put a train of cars on a straight track, with rails an even distance apart, and it will make the journey safely; put the same train on a crooked track with rails in a senseless disarrangement, and the train will be wrecked. In the making of a perfect being, nothing crooked ever enters. A lie is as monstrous as the blow of a dagger in the heart. To such a being a lie would not be understood; it would seem so wretched a state of the mental operations that it would be difficult to comprehend that it could be possible. It is like writing on a zigzag line, with crazy letters; just the kind of writing that is sent out from the asylums when permitted at all. From the time when thought awoke from its eternal sleep in the sky down to the birth of life on this earth,

never a crooked operation took place, never a lie was told in the process of development of the worlds, never an act of deception occurred to mislead or mar the work. All was straight, honest and truthful.

Man, the head of the animals here, was endowed with the mental core as the means of retaining his foothold on this planet, and it required of him the adoption of everything beastly, false and ignoble in order to survive. Hence among other attributes, he is a universal liar, the most culpable ever conceived, with hardly a redeeming excuse for his degradation in this regard. Truth is sanity, falsehood is insanity; the liar is insane because he is crooked. And the entire human race is crowded with liars, confirming the declaration of the national councils of alienists that every person alive is insane, and it is only a question of degree between one and the other.

Take again the political groups; any auditor who believes the harangues that are given before elections by candidates for office and their stool-pigeons is certainly not in his right mind. The purpose of every campaign speech is to deceive the voters. Lies are carefully created with the intention of inflaming the minds of the hearers against the other party; and it is a fact that not one statement in a hundred has any semblance of truth; the other ninety-nine being false and deliberately so. The tens of thousands of campaign orators are liars, every one of them; and the millions of open-mouthed listeners are weak-minded defectives. When the election has taken place and the law makers and officials are in their places, then begins the long era of dust-throwing, invented to blind the voters. If a Senator comes from a wild State he retains the confidence of his constituents by a continuous bombardment of the interests of far distant States whose people he has taught his followers to suspect and hate. In the Senate such demagogues are allowed their sway by what is called Senatorial courtesy, which means the right of one Senator to talk as long as he pleases against other States or their citizens, so that in exchange other Senators may do the same thing against some far distant State. If you will read the printed speeches of these self-styled statesmen, and trace their assertions to the bone, you will find them as empty of the truth as some cupboards are of contents in these times.

The best proof of the prevailing insanity of this body, except-

ing only the few really great men in it, is furnished by the published statement made by the Hon. Davis W. Elkins, in a magazine article by himself published in May, 1920, in which he says:

"The administrations of the government is a business proposition.

"It follows that the United States Senate is also a business proposition. But such is far from being the case.

"The methods in use are archaic. Tradition has become a fetish, custom and obsession."

Obsession is a form of insanity.

Senator Elkins goes on to say:

"Modern business methods aim to expedite. The Senate's rules operate to delay, retard, frustrate, to give unwonted power and authority, and opportunity for harassment and mischief to minorities; to interfere with and hamper the machinery of government.

"Debate is overdone in the Senate. The sky is the limit on plain and fancy speechmaking.

"A distinguished Senator spoke for eighteen hours. Another Senator spoke for seventeen hours, and it is now considered a minor feat of senatorial oratory to speak for sixteen hours in one speech. A very able Senator spoke for the greater portion of three days on one question. And this in face of the fact that there is not one of these unlimited speeches that could not have been condensed within two hours to its own great profit in coherency.

"A Senator of high repute, in the course of his speech against time, picked up a copy of the Washington Post, and beginning at the first column read to the Senate every line and every word of the whole paper including ADVERTISEMENTS.

"The Senate is always behind time in registering public sentiment.

"TALK and DELAY,—speeches and postponement—TALK, TALK.

"Few if any of the speeches in my time of membership have ever changed a single vote.

"Not a handful of Senators is in the chamber to hear the speeches.

"Outside of those who are fond of making the speeches few persons ever read them.

"What an astonishing waste of the people's time and the people's money!"

We have quoted the exact words of the distinguished Senator.

When a body of men claiming to represent the greatest and gravest interests of the greatest nation on earth, is compelled to submit to a speech in which a noble Senator reads every word of a daily paper, including all the ADVERTISEMENTS, and is totally HELPLESS and paralyzed with no power to stop this insane action, then the Senate itself, and the American people who allow it to exist, must be regarded as insane. This TALKING machine is the fruit of the national life.

We have seen that the truth is a straight thing.

A lie is a crooked thing.

The truth begets sanity; lies beget insanity. The crooked liar makes others crooked.

The most expert alienists make the open statement that every human being is insane; and that it is only a question of degree between one and another.

If lying, as has been shown, is insanity, who is sane?

Deception is an acted lie. The man who woos a woman, smothers her beneath a load of deception; he tells her fairy stories about himself, and his financial standing. On the other side, she deceives him. She pretends to qualities that she does not possess. By carefully guarding her faults, she makes him believe she is a wonder. Neatness of dress, color of face, brightness of conversation and ingenuousness of manner are all put on. He is neat, carefully dressed, and pleasing in disposition until the knot is tied, and the honeymoon is spent. Then comes the disillusion. Both wish heartily that the knot could be untied; and a growing and large percentage untie it; while others live apart; and a few endure what they cannot cure. The divorces that are recorded are but a small proportion of the separations; many go from home and do not care to be legally free; many wives are deserted and left with children to support and bring up. A large number live together as a blind for unfaithfulness, each going his or her way at will. The truth before marriage would have prevented these wrongs.

Honorable lawyers never or rarely try to mislead the courts; they know better. But the same honorable lawyers, trying cases before juries, feel justified in winning them by what they call

strategy; this term being employed to ease their honorable consciences. We have watched many hundreds of cases in court, and have never yet seen a case tried on the principle that each lawyer is an officer of the court desiring to have justice prevail, and being willing to help the opposite side when that side is in the right. It is a profession of deception among the honorable attorneys, and of sheer lying among the shysters.

Take any newspaper and select the leading advertisements for perusal; note the fair statements and promises, and then visit the stores for their verification. Below the high class of advertisers there are many grades, and there are all grades of falsehood, trickery, window baiting and fraud. A gang of tailors advertise any suit in the store for a certain price; you go there and find it only a bait. In New York City the Tribune for a long period devoted a large space to exposing the lies of advertisers; but the task was as gigantic as pushing the Atlantic Ocean back to its bed. One of the greatest advertising agencies said, in a private interview, that misstatements in advertisements reacted on the firms making them, and that straightforward facts would be better; adding that the practice of misleading the public was indulged by the most respectable merchants as well as others. This agency refused many opportunities of profit from promoters of mining schemes and other frauds.

The so-called scientific and historical pages of the Sunday papers are filled with inventions without basis in truth. Nearly all the wonderful things and experiences there related have been born in disordered brains. No scientist will even discuss them; their absurdity is too bald. Yet the people by millions think they are learning something worth knowing when they read these vaporings. The idea that they are desirable originated in persons of insane minds. Foreign news comes across the water in a few lines and is padded and bloated in this country into vast accounts of big things. The editor in chief of a big daily resigned because of the false news that the paper habitually published. The press is honeycombed with every kind of falsehood; in news, in social events, in scandal, and in their advertisements; reflecting the universal insanity of their owners and assistants, and the feeble-mindedness of the people at large. "Give the people the truth," said an editor, "and they would ridicule the press." Which sustains the assertion of the national council of

alienists that no man or woman is wholly sane; the only question being one of degree.

Barnum said the American people loved to be humbugged.

You cannot humbug a sane person.

But you can humbug the people from the lowest rank up to the highest. If it is not a gold brick scheme, or card game, it may be stock in a mine, or shares in an oil well. The success of one company in a hundred feeds the coffers of the other ninety-nine that never began honestly. There are one million beggars in the United States, kept alive and prosperous because the people are gullible. The letter writing beggars evince enough ingenuity to set them up in professional life, either as novelists, inventors or ad-writers. Some of them have given up their begging and are furnishing plays for the moving picture theatres.

Over half a million people are engaged in the theatrical business in one way or another; and about thirty million people patronize the theatre, including the silent drama. The claims made in the advertisements are never true. One play is the greatest drama of the season; another is the greatest of the year; still another is the greatest in many years; while another is the greatest ever written, forgetting that Shakespeare also wrote some. A show carrying eight girls over fifty, and seven men under fifty, is billed as the most magnificent, the most stupendous, the most dazzling triumph of the age, combining as it does beauty of the most ravishing kind and talent never prior to this era set before any people. The girls over fifty, with short dresses, padded limbs, stuffed corsets and simple laughter that bubbles all over the stage, rarely ever accept after-theatre invitations, as they are needed at home to look after their grandchildren. The scenery that was painted at a cost of sixty thousand dollars, was discovered in an old storage house and could be reproduced today for seventy-five dollars.

The unabridged dictionary would explode with dynamic force if it were compelled to generate terms more excessive than those used in advertising some theatrical shows, and all circuses. It would be well for any person interested in superlative expressions to collect and frame all the leading adjectives that are employed to make the traveling circuses known to the boys and girls who patronize them attended by their parents as escorts. A factory once upon a time made use of these terms in advertis-

ing soap, and succeeded in selling a cake to a tramp. We were once at Atlantic City and listened to the auctioneer delivering the following harangue: "Now ladies and gentlemen, as the climax of the evening I am about to offer the most gorgeous and most costly oriental rug ever made. In confidence I will say to you that this rug was made for the Emperor of Japan; it required one hundred years to make it, and several generations worked upon it. There is nothing cheaper in its texture than silk, but many of the threads are of silver; and I am told by the most reliable of my advisers that other threads are of gold. One man wanted to buy the rug to melt down for its gold and he would have made thousands of dollars in the gold alone. Now this rug must be sold tonight, and I hope someone will start the bid low enough to let many of you moneyed men and women in. Who will bid five thousand dollars just to start it? I am waiting. Remember that it must be sold tonight to the lowest bidder. Now what am I offered?"—The feeble answer came from a far corner, "Seventy-five cents," and the rug was withdrawn.

A chain of grocery stores, using large space in the papers, among other falsehoods, advertised raisin bread, "shot full with delicious raisins." We bought a loaf at each of the several stores in one city, and found in the most crowded loaf, eight raisins, in another six, and in the least crowded, only two. A single slice, if shot full, would have contained more than all the above combined. The police took notice, and the advertisement was changed to read "baked with raisins," and then disappeared. This is but one example of millions of untrue claims made in business.

The whole world of readers love novels, which are falsehoods, and dislike history, which should be true. The novels that reflect the truth are dull; the small boy is ravenously hungry for the blood and thunder sort, and the more distorted the falsehood is made the more thrills he experiences. Practically all the boys and girls that grow up, either continue their dime novel cravings or get satisfaction in reading the yellow press with its impudent intrusion into private homes and its endless display of lies. To the mind of the reader, scandal is a delicate morsel that is the more enjoyed the more it is spiced and flavored. These scandal sheets had their origin in an insane profession

of publishers, and they thrive because the people want them; which proves the statement made by the national council of alienists that no man or woman is perfectly sane; all are insane; it is only a question of degree. The people undoubtedly want scandal, lies and blood and thunder literature, or the world would not be so full of such hideous things.

The alienists were right.

When they included every person, no matter how civilized, as more or less insane, they knew the race. Against their opinion is the belief of many nice men and women that there are quite a number of sane minds left.

Just as the lower forms of life, the animals, possess only a MENTAL CORE, and lack a developed mind, so the lack of civilization in the human race is evidence of insanity, for that is insane which is controlled by the MENTAL CORE.

We live in an age in which civilization lacks development, although we call ourselves civilized; and it is probable that the cave man regarded himself as a high form of his species.

As proof that insanity reaches its baneful influence far and wide and that our legal tribunals, which stand as bulwarks of our government, are almost without exception insane, we take the familiar case of the present day; one that is typical. A gang of bandits had robbed homes and stores, warehouses and cars to the extent of more than one hundred thousand dollars in the value of their loot; always with revolvers ready to put to the heads of their victims, and willing to shoot to kill on being resisted. After months of terror, after months of police effort involving strategy and skilful planning, with tremendous obstacles to be overcome, these bandits and would-be murderers were captured, and brought before the judge who fixed the bail at six hundred dollars, which was put up in cash. When the trial was called, the bandits, of course, had disappeared; and, no doubt, were terrorizing other cities. What was six hundred dollars compared to a hundred thousand?

The release of these would-be murderers on an amount of bail that would not fit the smallest misdemeanor, was not an act of stupidity on the part of the magistrate; it was out-and-out insanity.

A policeman who kills a bandit who is ready to kill citizens

for money, is held for trial; no sillier and more insane folly was ever committed. An armed bandit who is ready to kill, deserves death on sight.

Humanity will never emerge from its dregs of mental degradation until it recognizes the principle which is founded on the law of God and of Nature, that the bandit who is armed and ready to kill, is an outlaw and deserves death, not after he slays, but before he has a chance to commit murder. Not until humanity forfeits the life of every bandit who goes about armed, will sanity begin to dawn in this phase of civilization.

They say not everybody is mentally diseased.

It is not a disease; it is the MENTAL CORE in control.

Take the finest mind you have ever known and place a glass or two of whiskey within reach of the intellectual being, and note the result of drinking it. The mental core simply becomes more in evidence after the liquor has inflamed it. One of the brightest minded women we have ever met was of the firm belief that no insanity lurked in her system; by some mistake she was given whiskey and became just drunk enough to be demonstrative; but not enough to remain passive. She danced over some chairs onto the table, shouted like a campaign orator, shrieked like a student at a ball game, and threw the kitten out of the window, before she could be calmed. The lesson taught is that there lies under the openness of civilization, within the finest mental organization, universal insanity, and all that is needed to bring it into action is an exciting cause. If every man and woman were to be made drunk by liquor, some requiring less than others, and in their drunkenness were to be irresponsible, then they would belong to the class of insane that are in the asylum, with the difference that cessation of drunkenness subdues for the time being the mental core. But any one of a dozen or more causes may set the mental core in control again.

Very profane men when by themselves give free vent to their awful language; when in the presence of their families, most of them suppress the vice. One man, a deacon of high standing, was stricken with fever and in his delirium uttered endless chains of profanity to the surprise of his family and the friends about him, as well as the doctor, to say nothing of the minister. Take the mind that is supposed to be perfectly sane and subject it to the delirium of fever, and the mental core will rule at will.

Self-slaughter has followed typhoid fever in so many instances that nurses are kept close by the patients to protect them from themselves. The man made drunk may, in his delirium, become a more unmanageable demon than the inmate of the padded cell; he is pursued by snakes and reptiles, by rolling serpents coiled into wheels, by dragons of frightful mien, and all kinds of fearful things until he falls into total helplessness in his frenzy. When sober, when the mental core does not control him, he is polite, gentlemanly and kind-hearted. But the fact that is everywhere patent is the universal insanity of the whole world, waiting only to be excited into action by some adequate cause.

It cannot be denied that

1. Any man or woman living may be deranged by the delirium of fever.
2. Any man or woman living may be deranged by drugs or liquor.

This includes the whole race.

Insanity is not a disease.

It is a step onward and upward out of the horrible beginnings of the races of earth, charged to the full with the earth crust from which their bodies were made, carrying with them all the horrors and slime of their birth, kin to reptiles and venomous beings, and saturated with the passions necessarily inherent in their lives. If you ask why the human family had such a terrible and frightful origin, you must answer the question. Why were reptiles, dragon-like beasts and hideous creatures everywhere preceding the coming of man on this globe? In our opinion the solution is found in the superabundance of vitality, of excessive life, in the transition from the soil to the bodies of flesh.

When the soil was transferred into vegetation, the first step in this transition was taken.

When vegetation was transferred into the lower forms of the animal kingdom, the second step was taken.

When man emerged above the forms beneath him, the third step was taken.

In that third step he was like the animals, struggling with them for a foothold on this planet, and having no guide but the MENTAL CORE.

Degraded and abject in every faculty, he possessed the mental core in its most hideous grade; like many a drunken man or anarchist of our age.

In the course of time he arose above the animals, and instead of fighting with them for existence he fought against them to reduce their menace. In this stage of development his MENTAL CORE rose to a better grade. Ages came and went and he aspired to mental supremacy in place of physical prowess; in the fulfilment of which the mental core improved.

Light came forth from the darkness two thousand years ago, flickered for a while and went out; but after the lapse of centuries, the light shone again, and civilization dawned in earnest; the MENTAL CORE had developed a still higher grade.

When the mental core reached a certain grade, what is called MIND was born.

Insanity today is everywhere prevalent, but not in full control of humanity; for it recedes before MIND.

Insanity, as we have said, is not a disease; it is only a step upward from the past; when it reaches the supreme state of control known as the MIND, it remains behind or aside.

As there was a time when all humanity were submerged in the dregs of the lowest insanity, or savage state known as the bottom grade of the MENTAL CORE; and as each age has witnessed the rising of the race out of that state to something better in an upward grade of improvement; and as in this age we find the conflict between the MENTAL CORE and the MIND more evenly waged, it is a safe conclusion that progress has always been taking place, and that the race is ever on the upward path.

This fact, coupled with the other fact that the human body is composed of nothing except the thought-ether that once lay in eternal repose in the universe; and that the MENTAL CORE is but a power within that mass of thought with the MIND as the final goal of the whole creation; leads on to one great fact presenting itself for consideration, which is this:

MAN IS HIS OWN CREATOR.

His body and whatever life it contains can be traced back to the earth crust from which it was made; the earth and all it contains can be traced back to the state of the universe preceding

the formation of worlds out of atomic-ether; and, as thought can be found in everything of every nature, and is known to consist only of atomic-ether, it is clearly proved that man, being a part of the whole thought-ether, which alone has all power and all knowledge, is therefore charged with the duty of creating himself and his whole future with its fate and destiny; just as the seed of the apple tree is charged with the duty of creating the tree and its fruit. It stands proved that

MAN IS HIS OWN CREATOR.

This does not in any way conflict with any known laws of science, or any claims of religion.

It is easy to conceive a supreme being as possessing all-power, all-knowledge, and all-presence.

But it is impossible to conceive a supreme being as an individual, for he could not reside in any home large enough to contain him and at the same time give him omnipresence. His home must be as wide and as deep as the whole universe. He must be everywhere; and his power and knowledge must attend him; hence thought alone, which is purpose and the power of creative execution, is the only supreme being possible. And as such a being answers every claim of every religion, and sustains every belief, it is the only solution of the problems that have divided human minds from the first era of worship.

As ONE being, omnipotent thought presents the singleness of a God.

As parts of itself, it presents divisions of that being; the Son begotten of the Virgin, or other delegated power or being; not one of which conflicts with holy writings. The belief in the latter has changed with the progress of knowledge. It was a long time before any church would accept the fact that the earth is round; to have done so a few centuries ago would have been branded as heresy punishable with death.

The trend of science has been attended by a developed disbelief in everything taught in early life; colleges, seminaries and the higher forms of training have made infidels of millions of men and women.

In analyzing the causes of this wrecking of everything held once as most cherished, we find two great stumbling blocks:

1. It is impossible for a supreme being to possess omnipresence and at the same time to remain an individual. The absurdity of the belief in an individual rears its head so high that thinking people choose rather to become atheists than to accept the doctrine. And if you are to educate all the world, or civilize them, as you say, and to teach them that there is a supreme being who is an individual, who can be looked upon and worshipped in person, you will in the course of a few generations make all the world atheists. You may squirm in horror at this claim; but look already on what you have done and are doing. Look at the empty churches; count the number that have gone out of business; consult the drift of human intelligence and see where your foolish claims are leading the world.

2. If man was created by a power other than himself, and this earth made for his abode, as it undoubtedly was, no thinking person can be induced to believe that an all powerful being could make anything so weak, faulty, frail and defective as man, and a world so full of dangers and horrors as this globe. Educated people will not believe it, and that is all there is of the discussion. Books may be written in explanation and extenuation of the impossible, but as long as education is going on, you will make atheists in growing numbers unless you teach the truth.

Physicians find the stumbling block of their early religious beliefs in what they see of humanity under the effects of an anaesthetic; nothing remains but the body, they claim; a slight overdose and that would also cease to exist; so where is the soul they ask. If it were alive it would manifest itself, they claim; so they become infidels. They forget that the body is merely a temple, and that the consciousness that they have put to sleep is only the mental core, which is the head of the body, its engineer, and it of course would fall and fail with the body.

Take a look at the facts in another form:

Thought is universal, filling the sky, and possessing therefore the power of omnipresence, which meets the objection of the first class of disbelievers who reject the theory of a single individual supreme ruler.

As thought is only ether, which consists only of atoms, as any one atom is capable of powers unlimited, and as these fill the

sky and all the worlds therein, it must follow that thought is not only omnipresent but also omnipotent.

And as thought is only purpose, and as purpose knows what it seeks and how it shall execute its plans, each atom being charged with purpose, it must follow that thought is omniscient. It knows everything because it is everything.

The great purpose of universal thought is to divide itself into individuals. Worlds have been made out of thought; and the most remarkable fact is that man is the head of all life on this globe. Get away from that fact if you can. Here is the globe; there in the sky are millions of other globes; over all this orb man stands the ruling head; and it is fair to assume that every inhabitable orb in the sky has its man race as the head of all life thereon. There is no escape from this conclusion.

Sublime beyond all conception is the prospect of all-powerful, all-knowing and all-present thought creating out of itself many lives, each of them an individual being; but no one as great as the combined power of all thought.

Still more sublime is the prospect that there are other worlds far more brilliant and glorious than this earth, in which case there should be individuals dwelling on them of grander forms, perhaps wonderful men and women.

But the sublimest prospect of all is the evolving out of universal thought, in some far off realm, perhaps the central court of the heavens, of a Supreme Individual made to be the Head of all the universe; created by self development just as man on earth has created himself, and being given the rank of Greatest in the sky, as man holds the rank of greatest on the earth.

Every individual being is less than the thought out of which he was evolved or developed. The supreme being, therefore, must be and has always been universal thought. This fact cannot be denied; nor can the claim be made that some far off ruler who may be an individual of dazzling glory, is anything more than a part of the thought out of which he came; just as man is a part of the same thought; showing the possibility of man being created in the image of the ruler of the skies. The more we follow the true facts, the nearer we come to the religions of civilization.

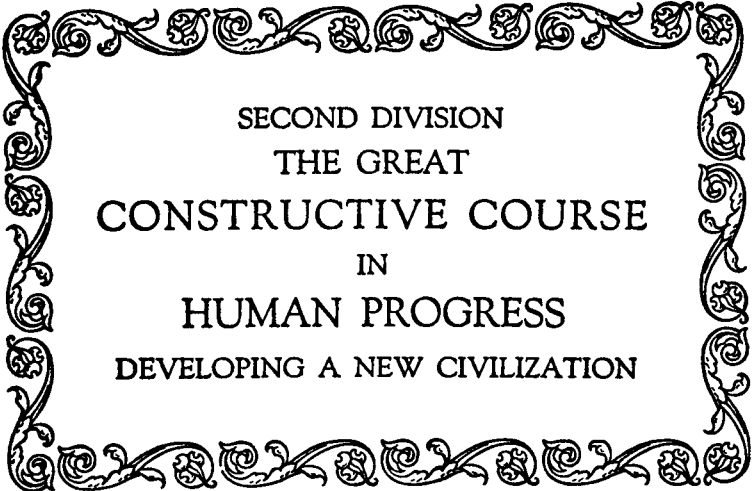
Nor is it inadvisable to make the term God and the term supreme universal thought synonymous. When that is done, all

conflicts end, and the most rabid intellect, no matter what college or seminary has graduated him or her, need turn to atheism for mental satisfaction.

The atheist forgets that there is an earth, and that it got here somehow; that there is humanity on it and that it got here from some source; and that with these two facts confronting him he has something real to combat, not the inward mirror of his own conceit.

If man is frail and defective in a thousand ways, remember that it is easily proved that

MAN IS HIS OWN CREATOR.



SECOND DIVISION
THE GREAT
CONSTRUCTIVE COURSE
IN
HUMAN PROGRESS
DEVELOPING A NEW CIVILIZATION

IT is easy to tear down.
It is not as easy to build.
It is easy to find fault with everything.
It is not as easy to provide the remedy.
Every step in this course of instruction is attended by a method of construction that is a complete substitute for the thing that is destroyed and a remedy for the condition that is found wanting.

Where we pull down, we rebuild. Where we remove a part of the structure of present day civilization, we put in its place something perfect.

In order to do this effectively we shall close every phase of this course with what will be called CONSTRUCTIVE CIVILIZATION.

Behind us are the facts. They are facts of the highest value in life. They should be studied until they are mastered, in order that the necessity for the new civilization may be realized and acted upon.

We have said that the MENTAL CORE is a step forward from out the degradation of man's beginning, and part way onward to his better condition. We now put in concrete form the attributes of the Mental Core which are as follows:

THE MENTAL CORE CONSISTS OF TWENTY DEPARTMENTS:

- | | | |
|-------------------|-------------------|-------------------|
| 1. Brutality. | 8. Obstinacy. | 15. Curiosity. |
| 2. Stomach Lust. | 9. Excitability. | 16. Gambling. |
| 3. Sex Lust. | 10. Vanity. | 17. Selfishness. |
| 4. Bestial Greed. | 11. Stupidity. | 18. Demagogism. |
| 5. Superstition. | 12. Idleness. | 19. Irritability. |
| 6. Crime. | 13. Insane Foods. | 20. Indifference. |
| 7. Dishonesty. | 14. Brain Twists. | |

Each Department of the MENTAL CORE is a form of insanity.

When the MENTAL CORE is in control of a person is any one or more of its Departments, the result is that the person is insane.

To permit the MENTAL CORE to control you is to turn your face backward towards the horrible and hideous beginning from which you are sprung.

All humanity today is facing its past.

Civilization is the attempt to turn the back on the past and face in the opposite direction.

Some people believe in a physical hell, something real and not mental or theoretical, or even symbolic. We have only to face the past to know that hell is real. It still abides with us, as may be seen from the following inventory:

Life may be destroyed by physical causes such as fire, water, falling, being struck down, freezing, starvation, thirst, poison, sunstroke, asphyxiation, accident on land or sea, and other influences. If you fall overboard and do not drown sharks may devour you. In many lands wild animals pursue to slay. In some countries wolves are waiting for your flesh. Reptiles attack, and venomous stings cost many a life. Certain spiders kill. There are civilized lands so far north that if the fire should go out during the night, the whole family would perish. Icebergs send ships to the bottom as in the case of the Titanic. Lightning reaps its toll every year. The electric current that drives the car or lights the dwelling fells its victims with a speed beyond their comprehension. Wood alcohol reduces the population, as do other poisonous drinks; and many foods are sources of danger, while active drugs and minerals do their deadly work. One-fifth of the whole world is ruined by various drugs such as cocaine, opium and heroin. The people who become

victims of vicious habits are reckoned in the millions. Drunkenness has caused countless murders, wrecked lives, created untold misery and debauched homes.

There are seven times more helplessly insane men and women and idiot children than can be housed at the public expense.

The criminal awaits you at every turn. No person is safe anywhere in the land of the highest education and intelligence; police protection is not sufficient to cope with the growing evil. The black hand, the red hand and the bloody hand are raised against you when you think yourself the safest. The spirit of war is in the world. Every device to injure, to maim, to cripple, to torture, to ruin your body and mind are invented by the war-devils, understudies of his Satanic Majesty, for the mere purpose of winning a battle, not knowing that victory means less advantage to the conquerors than to the conquered.

Disease, suffering, pain and premature death walk side by side with every human being. Many maladies are filled with torture and agony. The most cruel deaths that an evil genius could devise await the fair young child, or one in youth, or in older years; no one is secure. Hidden causes are at work undermining the health and hastening the end. There are more diseases by name today than there are blessings in life. Doctors, surgeons, hospitals, instruments and cuttings are becoming common.

Until recently all humanity, even the gentlest, were savages, and their chief sport was torture and pain inflicted on every class of opponent. The rack has stretched many a body out of shape; the wheel has broken many a bone; the fagot sent many a spirit to the skies by burning the body alive; there have been hundreds of inventions produced for squeezing the last ounce of agony out of the human frame, often in the name of religion, peace on earth and good will to men. There are Turks alive who would kill, if they dared, every Christian on earth. There are barbarous peoples who know no mercy towards their fellow beings. Seventy percent of the entire population of the world is blood-thirsty and barbarous. And the lists are hardly begun.

These few hints of the things on this planet that suggest a hell may convince the student that a worse status could not be found in any other world or other existence, if one had the means of knowing.

Now we speak chiefly of today.

As time turns backward, each century discloses a far more horrible condition; a more terrible hell on earth. This is the PAST.

Every department of the MENTAL CORE that rises in man or woman, turns the face towards the PAST. Every time the mental core is kept out of control, the face turns towards the new civilization.

Only the weakest minded people proclaim that this is a beautiful world, with countless blessings and untold opportunities for happiness. The moments of genuine happiness are few and brief; and the people know it. Grief, suffering, pain, agony and mental torture have been the fate of nearly all humanity; and it is only by dulling the senses that these can be borne. The trouble is the face is turned to the past. The mental core is in control.

THE CONSTRUCTIVE COURSE IN HUMAN PROGRESS

How shall we turn the face to the future?

How shall we inaugurate the new civilization?

One by one the departments of the MENTAL CORE will be analyzed and the remedy applied.

1. *First Mental Core Influence*:—"BRUTALITY."

What we would like to believe and what we are compelled to accept as proved facts are two different things. Prehistoric man was crude to the last extreme. His claws, his tusks, his shape of head, and the weapons used, all confirm the belief that he tore his flesh-food into shreds with his hands and teeth; that he fought for a hold on earth against the beasts as equal battle-enemies; and that he lived only for appetite after securing his share of sustenance. With him it was only a struggle to survive.

Long before history began to be written, and even before man passed his traditions along from generation to generation by word of mouth, there were left sufficient evidences of the kind of humanity that occupied all quarters of the globe. The American Indian was as savage; his reign in the countless tribes extended from the farthest north to the farthest south. The reason why a man is a savage is because he is brutal. Coarseness and ugliness

of temper as we know them today are only foothills of brutality. The greater brute lived where now civilization is striving for a beginning, and lives in all the other lands. You have only to cross the border south of our republic to meet it in its fulness, or to visit such a country as Turkey or other similar lands to understand its nature as toned down by modern influences. The massacres of the Armenians were but feeble examples of the greater spirit. The turmoil that prevailed in Cuba before the war there, and the steady progress towards extermination of its peoples, are but another example. The evidence is conclusive that every nation indulged in barbaric acts, some more numerous and more cruel than others; but that all were guilty to a greater or less extent, if the charges alleged in the recent conflicts can be believed.

The methods of punishment of criminals are graded with the progress of civilization; the more the mental core controls, the more horrible the penalties. Even today, and at this hour, there are countless thousands being tortured by means so fiendish that one would hardly think a being created out of the great past could inherit such a nature. Of the fourteen hundred million people on the globe, fully thirteen hundred million of them are barbaric now; and all of them were barbaric not many centuries ago. Nor can our own country claim to possess the millions that are supposed to be civilized; for it needs only the instigation of a mob gathering to bring to the top the mental core that knows no other creed than brutality. If you close the churches and dismiss the police, you will be at the mercy of the most brutal beings right here in the United States. They would tear all jewels from the ears of women; break into homes ruthlessly at night driving the inmates into paroxysms of fright; hold up any man, woman or child and rob them of money and even of clothing; smash the windows of stores; wreck trains for plunder; put the muzzle of a gun at the heart of any person who desired to use the public places for the purposes for which they were made; burn the feet of helpless old men and old women to extort disclosures of the hiding places of money; and terrorize those of the people who did not join their ranks. These crimes would not be of an occasional nature, but would be so numerous as to overwhelm the most civilized people on earth.

In these same United States there are millions who would

slay in cold blood all others, if they could have free rein. But these, you say, are the anarchists, who are acknowledged to know no law but that of brutality. Yet the facts are that this same influence of the mental core is very nearly universal among the supposed gentler classes who do not preach murder. You have only to witness our best citizens making up a mob bent upon lynching some person charged with a crime, and not stopping or caring for proof of his guilt. The mental core has got possession of the crowd, and our best citizens are there in frenzied passion, refusing to listen to the appeals of reason. There are all kinds of mobs that do violence, some to men, and others to property. Every year millions of dollars worth of property are destroyed by mob violence; and this kind of brutality is endorsed and even encouraged by several million people, most of whom would assist in the actual misdeeds, if they dared to uncover themselves.

Every person connected with such violence is insane.

No sane person ever committed or encouraged an act of violence.

It is the brutality of the mental core, based on the savage nature still active in humanity.

For nearly two thousand years dating from the tenth century before our era, crucifixion was the favorite amusement of the masses. They had the right by custom to snatch up any victim they chose to light upon and nail him to a tree or cross; always alive; and they stood about in delighted rapture watching the sufferings that passed over his frame, especially as the dread thirst for water to cool the burning fever brought on the greatest agony. Every throb of pain, every paroxysm of torture added to the joy of the people who looked on unpityingly. In all the thousands who assembled on the holiday to witness such a death, among all those men and women, not one had the least sympathy for the wretch, and not one had any idea of the reason why he was made to suffer. It was sport; the mental core, the same devil that Christ cast out, was in control. The Romans on one campaign crucified two hundred thousand of their own people; most of them being nailed with heads down to add to the horror and enjoyment; and we talk of Roman civilization. The same people fed women and girls to wild beasts made hungry by days of starving. The insane Nero was no more demented than our

modern mobs and agitated masses who wreck property, kill their competitors and spread terror far and wide; nor the brigands who would send to death every person who rides on the trains if the tracks were not guarded.

The spirit of brutality lives and cowers before the law when it beholds its iron hand; but if that hand were to be paralyzed, the brutal spirit would run wild in its orgies. The colleges where young men are being shown the pathway to civilization represent the highest intelligence among the young men who attend them; but once release all control over their conduct, and hazing would be universal; not indulged in by a few, but adopted as keen sport by the many. The older students are stronger as a rule than the freshmen; hence the latter are always the victims. From the history of this sport in the past it is learned that the young men are actually tortured by some of the most cruel deeds conceivable. The Spanish Inquisition in its palmy days of brutality never surpassed the inventions for injuring human beings that have been developed by the genius of collegians. When the college authorities, finding their institutions losing patronage, began to suppress this evil, it toned down largely to mental torture and silly stunts, until it is nearly extinct today, we are glad to state; but the point we make is that the spirit of brutality is still there and only dormant; everybody knows that if the restraining power were relaxed, this brutality would break out in every college in the land. It is insanity, because it is the mental core in control. It is the natural and logical heritage of the first savages.

Some historian attempted to write a list of all the many methods in vogue among the Indians for torturing their fellow beings; but the list grew too long and too horrible to be completed. Hunting for food gave the savages a small degree of pleasure, the war dance gave more, but the writhing victim of their cruelty afforded the real joy that made life worth living. Every savage nation in the world from the beginning of the human race has indulged in such pleasures; in fact they and human sacrifices of their enemies when obtainable, and of their maidens when there was a shortage of captives, have afforded the chief amusement of the barbarians. To them the agony of suffering is a splendid joy. They crave it. Just as the whole Spanish nation craves the bloody killing of bulls first made mad then helpless in public exhibitions witnessed on Sunday after-

noons and at other times by enormous audiences. The Spaniards live from one bull fight and slaughter to the next one. The interval is wasted time. Their beautiful women are hysterical with the raptures of gladness, as they see the horse gored by the sharp horns of the bull; for before he is slain the public must see him gore a few old horses who had outlived their usefulness by many years in dray service. Some of the most enjoyable photographs in the private homes of these beautiful ladies picture the act of the bull ripping the bowels out of some hack horse. It is all insanity, a national institution of insane people, just as all brutality must be.

The man who beats his wife is insane. The wife who does physical harm to her husband is insane. Many a brutal man is wedded to a woman who is not of his grade of brutality; the evidence in divorce cases where legal separation is sought because of cruel and abusive treatment tells the story of many a household ruled by an insane husband, coarse, brutal, savage, and sometimes fiendish. A man kicks a dog, beats a horse, ill treats a child, is rough in language and in treatment to his wife, and goes among his fellow mortals in meekness until some mob draws him into its vortex, and then he is himself again, insane. The fact is, and we might as well face it, that the spirit of brutality is everywhere ready to break out, and sex knows but little difference when the cause is large enough. "A woman wronged may become a fiend incarnate," is a well-known saying. Kipling teaches that the female of the species is deadlier than the male. Among those classes where woman does man's work, she is just as brutal as her husband, as has been seen in mob violence. In England the smashing of windows, the destruction of property and the injury to lives done by female fanatics in the cause of suffrage, proved beyond all doubt that the old savagery of prehistoric man still lived on earth. The woman who does these things is insane; as is the prisoner who starves herself in order to pose as a martyr. All alienists knew those women were not only insane but that their brutality was of the fiendish kind. On the other hand, having permitted the mental core to rule them, they showed during the great war that they were able to control the mental core; for these same women, in times of national stress, turned about, dropped their insane misconduct and assisted by their loyalty to help the government in

its needs. This proves that the mental core can be conquered, and that is the drift of this study and training.

THE FIRST CONSTRUCTIVE COURSE

In the case last cited it was shown that people, actually insane, were able to overcome their evil nature under the stress of a high motive.

Brutality is probably the earliest trait of primitive humanity; and lingers with us in all its hideousness. By reversing its nature we develop the following constructive influences which will completely overcome it:

1. Watch and study brutality in others so that you may recognize it in yourself.

2. Never permit the feelings of hatred, revenge or malice to enter your mind or take root in your conduct. The desire for revenge is so deeply fixed in the human heart that only heroic watchfulness will eradicate it.

3. Do not forget that looks, voice and even silence may be brutal; and avoid such uses of them.

4. Do not abuse in any way any animal. Gentleness and firmness will win the day with them.

5. Study all the ways of acquiring gentleness of heart and feelings under the most trying circumstances. When man began to decrease his brutal habits and to acquire gentle ones, he was called a gentleman to distinguish him from the other kind of man; but the term means nothing now unless the man is gentle in fact.

6. Never join a mob no matter what the instigation; but try to hold it in check. Never join a body of people who seek to do violence of any kind. Keep away and keep others away when you can from all meetings of a character intended to inflame the passions. From such meetings there is only one step to blood and red anarchy, the most brutal state of primitive man when nothing but savagery prevailed on earth.

All the facts are with you. The principles are perfect. A great organized movement may sweep the world and end all the wrongs of today. Let these words inspire you.

2. *Second Mental Core Influence*:—"STOMACH LUST."

When primitive man came on earth he had to be fed in order to survive. The mental core which took shape as instinct then, gave him so enormous an appetite that he ate continuously, and kept his alimentary canal in full operation during all hours of the day with regular night shifts; if the habits of modern savages are to aid us in reaching the truth.

The result is that not only in man but in all life the stomach holds the greatest appeal. On the stage the trainer of domestic animals puts each one through its part, and rewards every well done effort with a morsel that pleases the stomach. In the process of training animals the quickest results are obtained by feeding them at every stage. The man who feeds a dog will secure his affection, even if he beats him more than he feeds him; the dog will forgive ill treatment for the sake of sustenance.

It is claimed by men who have devoted their lives to the subject that primitive man acquired his brutality and many of his other vices through his constant struggle to find food. He had to fight many a battle with beasts and often with his own species; and there were times when man himself was killed to feed his fellow beings. He must live and survive. The race depended on his stomach; for if starvation exterminated him the world would be empty of humanity. Self-preservation has always been the first law of nature; and the stomach was the key that solved the problem. No wonder then that man was brutal and vicious. He had nothing to induce him to be otherwise.

This earth was made for man; the purpose of creation was to place him here and to keep him here. He was given an alimentary canal and a mental core like all other animals with which to devise ways and means for putting food and self-sustenance in that canal. So pronounced was the necessity that it overshadowed all else and has continued to do so unto this day. The mischief was done when the necessity arose; he must feed himself or die and his race end. This alimentary canal is largely the cause of the other vices, or some of the worst of them at least.

An animal or child is not many minutes old when it begins to hunt for its food. Instinct which is the mental core's guiding influence, directs the sucking action of the lips towards the nipple. The mouth is born with this sucking action, and never fully loses it. In infancy when food is not entering the cavity

in the face, the thumb occupies it, or the toe if the babe is supple, as most of them are. In later life it is the chew of tobacco, the chewing gum, candy, beer, wine or liquor; something is demanded to satisfy the mental core.

The national council of alienists say that no man or woman is sane; that all are insane and that it is only a question of degree.

Proof of this fact is found in many things but not more surely than in the use of the poison cancerous-producing weed, tobacco. The habits are so firmly rooted and so universally adopted that what we may say here will be denied with vigor and the denial will be backed up by the statement that the vast majority of the people use tobacco in one form or another. Of course they do; that is what we claim. And the alienists say that insanity is even more prevalent than the tobacco habit; one is unanimous, the other is seen in the vast majority.

Most gentlemen, so-called, smoke tobacco; either the cigar, the pipe or the cigarette. Fathers, brothers, sons are included in the list. The very fact that the number is large and includes nearly all our best people only confirms the opinion of the alienists that no man or woman is sane.

The practice is merely due to the stomach and alimentary canal craving which begins in the palate of the mouth. It is inherited from the bestial appetite of primal man, which was the most pronounced characteristic of that first type of the human family. Tobacco contains no food element, but on the contrary is a direct poison capable of producing cancer and in fact the cause of smoker's throat cancer so well known to the medical profession. It is called an antiseptic because it kills bacteria; but bacteria are the sole support of every form of life, and why kill them? Atrophy and schlerosis follow such slaughter. Smokers are the first to catch cold, or the influenza, or pneumonia. The smoke vitiates the air and prevents the making of pure red blood in the lungs of every person who is compelled to inhale it, no matter in how small quantities. The smoker, therefore, inflicts his vice on the innocent with the guilty.

When you see a man smoking a cigarette you will find one who lacks the vitality of mind and body that a full-blooded manly fellow possesses. When you see a woman smoking a cigarette you see a brazen face and a coarse physical female, not necessarily horsey, but bold-minded, defiant and cheap in moral char-

acter. In a certain assembly of women, there was but one who smoked cigarettes; she was seen straddling the stair rail, singing in the halls, and dancing the skirt dance to a few men, while she made her evolutions with dress at times thrown over her head. If you follow into private life every woman who smokes, you will discover the unchaste, the flippant, the slang talker, the profane female; she holds no respect or affection from anyone; her life is empty, a mere blank; she is useless to herself and to everyone else. Comment behind her back is of the blackest kind; while in her display of vice she glories in her brazen independence, and pretends to pity her decent sisters. At night she falls asleep with curses in her heart at the world and profanity on her lips in the place of prayers.

No sane woman smokes.

Instigated by the craving that was born in the brutal period of the human race, the mouth and alimentary canal, responding to the appeal of the stomach, have made the majority of our best people slaves to alcohol. When a far away race of savages and cannibals is discovered, and whiskey is given to them, they take to it as a fish takes to water. No introduction is necessary. In fact, for thousands of years all tribes have had their own fire water. The American Indians were first bought, then broken by the use of liquor. Without exception they all absorbed it. Among the white race only a certain majority are addicted to this appetite; among savages the thirst is unanimous, showing that it fits into the savage character, and also that the white character is savage because of the love of it.

The very desire for alcohol is absolute proof of the insanity of the person craving it. The thirst is so strong that men and women will sacrifice everything else to get the liquor; women will give up virtue easily when they can get the poison in no other way. Fidelity to marriage vows, faithfulness to family and friends, self-respect and the good opinion of their neighbors, all are thrown to the winds for this craving. Men steal, rob, kill for it. In these times when the opportunities for obtaining it are beset with more or less difficulty, they pay as high as fifteen dollars a quart. The utter lack of reason is seen in these facts; it is insanity in its potent form. But once they have the liquor, they proceed to develop a greater degree of insanity. What sane mind would wreck home, love and happiness for the

demands made by the stomach of primal man? "He was the best of husbands when he was sober," said the wife; "but when under the influence of drink he would beat me, whip the children, break the dishes and furniture and drive us all from the house." It is useless to recount the crimes and fiendish acts done by men when drunk; acts that are excused by advocates of the saloon by specious reasoning emanating from minds equally insane. No sound mind would manufacture liquor. No sound mind would deal in it.

There is one country in Europe whose people drink nothing but alcoholic beverages, and their inhabitants hold the world's record for murders and various crimes. It is a case of universal national insanity; just as in Spain, Portugal and many countries of the Western Hemisphere, whole nations are insane followers of the sport of the bull fight, a custom that is repellant to any sane mind. For long ages the devil had been accounted the cleverest and most ingenious inventor of methods of circumventing right and decency; but in these times he is outranked by the fiendish devices and strategy whereby men secure liquor. Some make it out of many things, raisins, toilet water, varnish, hair dressing, wood alcohol and whatever else they may find. In the privacy of many homes, stills are set in defiance of the law with the prospect of imprisonment of the criminal when discovered. Druggists are making a poisonous drink that they sell for whiskey. Not long ago the Christmas season was celebrated by the deaths of more than one hundred users of a wood alcohol concoction; and many more were blinded by it. It is probably the design of nature to rid the earth of these drunkards, for it and they are better off in that fate than for them to float about in pretense of living, useless to themselves and a curse to the world. How much better it would be for civilization if all alcoholics were rounded up and given the drinks they crave!

Gluttony is another phase of the lust of the stomach.

Look at the millions of overgrown women with waists or girths larger than their chests, and the millions of men in the same condition, and you will wonder why these people are allowed to put away inside their bodies so much more food than they require. Eight million women are over-big with excess eating; if you see them at the table you will learn that they eat three times what they need; two-thirds of their food is wasted; and to add

The Goal of Creation

to the offense they are sluggish and lazy just in proportion as they are gluttons. We refer to women because they are more guilty than men; but there are plenty of over-fed males. To put more food in the stomach than the body needs is insanity; and if you will look at the pictures of primal man in his beastly brutality and appetite, you will find him flat chested and carrying forward a big pouch in the place of a normal stomach.

THE SECOND CONSTRUCTIVE COURSE:

Owing to the universal habit of using tobacco and overeating, this course will prove the most difficult to adopt. But it is claimed that the human race of today is hopelessly barbaric and wholly incapable of rising into a real civilization. Yet we think it worth trying, and so offer the following remedies for the evils:

1. Never smoke a cigar, pipe or cigarette.
2. Never chew tobacco.
3. Never chew gum.
4. Never put in the mouth anything not needed by the body as food or drink.
5. Never eat more than is required to keep you in normal weight and condition. If over-stout, reduce your diet.
6. Never allow the mental core to control you through the cravings of the alimentary canal.

You will find that men are slaves to their habits, and will deem it an infringement on their personal liberty if asked to drop their vices. They have never learned that personal liberty is the synonym of insanity, for the reason that what is one man's liberty ceases where another's begins; and a general right to do as everybody pleases is anarchy, the fruit of savagery.

But on the other hand the time will come when the vices of tobacco, of drunkenness and of gluttony will cease on earth. A new civilization is sure to come, but if you wish to see its approach in your lifetime you must turn your face away from the barbaric past, and look to the rising sun of sanity.

Influence:—"SEX LUST."

It has been coming up
The first man, or primal man, was as low
as it was possible to make him, and no depths were too deep
for his nature.

That such a man could have been made by a power not within himself is impossible.

He was extracted from the soil of the earth crust, was fed from that soil, and when he died his body went back to the same earth crust.

Being on earth with the purpose of establishing life here, it was necessary that he should survive. His ancestors of a hundred thousand years before, a small handful of them, were unable to survive. They came, fought the wild beasts, were conquered, and perished; while a thousand centuries must elapse before the next attempt was made. Even then man had to fight the beasts and reptiles and the dangers all about him in order to retain his hold. In order to survive he must do two things of chief importance, and many others of secondary importance; but the two most essential things were these:

1. He must eat to live.
 2. He must propagate to people the earth.
- It mattered but little whether he clothed and sheltered himself or not. Being born in a warm climate he could omit both. It was only when he migrated to the colder climes that he required covering for his body and protection for his family.

These most necessary things, eating and propagating, were so fastened upon his nature that he has never been able to throw stomach leads him to. Now the excess of the propagating habit has made him the victim of a nature that makes civilization impossible until it is completely overcome. What is called love is the sex lust, the craving for the propagating act, but in modern times with the willingness to omit actual propagation. In these respects the mental core makes man and woman the most degraded of all animal life. Most animals obey the periodic demand; humanity knows no cessation except through exhaustion or disease. We have seen fences made so strong that cattle would not attempt to break through except under great stress; and yet a bull, seeking the cow, walks or plunges through easily

at such a time when, otherwise, he would desist. In the tropics the elephant is tractable and obeys his driver except in the period of sex lust, and then he runs amuck as the saying is. No one can control him. If a female is harbored in a stable in a town or village he walks through the whole place, tearing buildings down and trampling them under his feet. His path is one of desolation until he reaches his goal, and nothing can check him short of a greater strength than he possesses. For this same reason, to the shame of civilization, those districts in cities where sailors land from long voyages are provided by police consent with bawdy houses to protect the decent part of the population from the sex lust of these men.

This lust begins with puberty in both sexes. At the same time the fever known as love takes its rise, and runs through life co-existent with the power of propagating. Let this be omitted or defective, and the fever of love is not known. Let it become excessive, and the lover is the libertine and the sweetheart the prostitute. It is said that ninety-five percent of men and eighty percent of women are excessively endowed with sex lust. This being the case you can readily see that humanity cannot rise to a high state of civilization, for this lust is the heritage of savagery and combats at every turn all attempts to reach decency. No matter how strenuously you insist that you belong to the five percent of pure men or the twenty percent of pure women, the facts are patent to your own mind and the discussion belongs with your inner self, not with us. Deceit and pretence may avail before the public but not to your own self. You know where you belong and what your nature has been.

The only point that interests the student of these lessons is the fact that a true civilization cannot come on earth until the sex lust is reduced to the uses for which it was given man, namely to perpetuate the race. It is not fair to say that such lust should be restricted to the one purpose of parentage for such a limitation could not be effected; but it can be controlled in place of its controlling men and women. As long as the mental core influence in this department retains its savage nature so long will all other interests in life be subjected to it, and humanity will remain uncivilized. You cannot call men sane, which is another term for being civilized, if they are led by this lust.

If as claimed by the police there are between three hundred thousand and four hundred thousand lewd women earning or obtaining their living in bad houses in one city, it must not be supposed that all of them had been first led astray by bad men. The truth is that one wicked woman may lead a dozen innocent girls into wrong doing where one man might lead only one or two. In that city most of the girls are either trapped, tricked, or bribed into their first misstep; after which most of them go on in desperation or because of the liking for it. A third of a million women securing their living by vice in one city, round out the other experiences where women not in the business, but in the mood for occasional unfaithfulness, add to the numbers; and, on top of these, are the wives who have secret lovers; women not really given to prostitution, but to secret amours. Not more than twenty percent are virtuous. In France it is claimed that, before the war, and for the past century, a girl who had not been unchaste was the exception of one in a hundred. A French writer openly published this statement in a book that was accepted without protest. Prior to two thousand years ago among the favored peoples of the world, one hundred percent of those physically fit were slaves of this lust. In many foreign countries today the women are veiled and hidden, and most of them kept out of the sight of men to reduce the temptation. In other countries the laws permit promiscuous relations without marriage. Birds mate and live in pairs. All other forms of life are promiscuous among tame animals; for which reason the doctrine is preached that the same relations are natural and should be tolerated in the human family. In order to carry on such a plan, home ties must be abandoned, with the result that the children would go back to the condition of primitive man, which was bestial and savage; for without the influence of the home and the mother's love and influence there is no possible hope for a better civilization, or even one of the grade we now have.

The woman of today is a wanton in her methods.

A wanton is a licentious person of the female gender.

Woman, failing to impress the opposite sex by her real merits, seeks to win him by an appeal to his sex lust. To this end she:

1. Wears dresses so low in the neck that the bosoms are visible nearly to the nipples.

2. Wears her skirts so high that her legs are visible to the knee.

3. Studies all the wanton movements of modern dances, and allows him to hold her in a licentious embrace.

Man's lust is aroused by these methods; if he cannot have the woman who tempts him, he will seek one whose companionship is for sale. Such a woman is a wanton, and as she is controlled by her mental core, is insane. Instead of winning him, she drives him to bad women and to venereal disease, and he goes through life damaged goods. The same rule for the conduct of man and woman is that in vogue in a respectable home. If you are a husband and have a wife for whom you care, would you permit some lecherous fellow to call upon her in your home and take her in his arms in the manner that is allowed in the ball room? Would you allow even your best friend to embrace her in your parlor as is done in the dance? Abolish the custom of opposite sexes dancing with each other, arrange for men to dance with men, and women with women, and how long would it take to close every dance hall in the land, and drive the frivolity out of existence? Women have confessed that their chief enjoyment of the dance is the sexual excitement aroused in them by men not their husbands; and they also have stated that these men take advantage of the close proximity to conduct themselves in a manner that would be a gross insult under any other circumstances.

The cure for the evils of sex lust is at the mother's knee, during the hours of childhood when the mind is plastic and its earliest impressions are indelible. With the mental core in control there is no other conclusion than that the alienists were right when they said that every person was insane, and it was only a question of degree between one and the other. Brutality may be conquered much more easily than either the stomach or the sex lust influences. Most people who have some remnant of gentleness in their natures love to pose as well bred, and this spirit aids in lessening the spirit of brutality. But the fixed cravings of the stomach especially in the use of tobacco, are stronger than the desire of men and women to rise to a better condition; and the sex force is so ingrained and imbedded that it will be almost impossible to conquer it. This throws us back to the claim that the time is not ripe for the introduction of something worth while in this world. Yet we shall see.

THE THIRD CONSTRUCTIVE COURSE

This will prove even a more difficult course to adopt than the two that precede it. The most that can be done is to remove the chief causes of evil in both sexes; and these we believe to be as follows:

1. Never allow yourself to be alone with one of the opposite sex where temptation and indulgence are possible; even if engaged to be married.

2. Stop before the first advance or rebuff it; then the last advance can never occur.

3. Do not engage in flirting or seeking to arouse improperly the attention of one of the opposite sex.

4. The woman who smokes a cigarette is like the bawdy house with the red light in the window; she announces her profession in that manner, even if she is a wife and is reputed to be decent. Avoid her.

5. Make a campaign against every house of ill fame and every inmate of it, and expose the men who are its patrons, for this exposure and public knowledge of who they are will soon make it unpopular with them. The police department of a great city said that the surest way of closing up the bad houses was to publish the picture of every man who patronized them and as often as he went, with his name and address when known. It is easy to take him into custody long enough to make the picture. His wife may see it in the morning papers. His friends will know who he is.

6. Keep away from the dance. Discourage it everywhere. Do not allow your wife or daughter to take up with this vice. No sane person ever danced the modern movements.

4. *Fourth Mental Core Influence*:—"BESTIAL GREED."

If you will follow the Mental Core Influences as they are introduced you will understand the development of a primitive man. He came on the earth a stranger to its conditions, surrounded by the most frightful enemies that could be produced in the operations of nature, reptiles, hideous forms now extinct, grotesque and deadly beasts, and dangerous and ravenous crea-

tures that were struggling for their food even at the expense of his own flesh and blood. He was compelled to hide from them, often in caves, in order to keep alive. He had no opportunity for cultivating whatever good qualities might be dormant in him. Of necessity he became BRUTAL. A better man would have become brutal. As he had to keep alive his stomach ruled all his moments when he was not fighting his enemies, the beasts. The male alone could not perpetuate the species; there were females in the human family as in all other kinds of life. Instinct guided him, and this is the Mental Core; it made him restless under the impulse of his sexual lust; there was no other method. A half way effort would not have succeeded.

These three influences controlled him thus far:

1. Brutality.
2. Stomach.
3. Sex lust.

The fourth influence of necessity was Bestial Greed.

This trait alone enabled him to secure his living against all other creatures, when he was opposed, as he must have been frequently. There was never an overabundance of food, and what there was may have been hard to obtain. Grains, if any, were in very small quantities; and wheat is said to be the first of them. But he did not at the start know how to use wheat; he may have chewed it in the raw state, in which case he would have required hours for a meal large enough to give him strength. Fruits, mostly in the form of berries, may have been at hand; but many lives were sacrificed before the safe and the poisonous kinds were known, one from the other; just as today the world is trying to separate the mushrooms from the toadstools. He killed birds and caught fish when he was where they were to be found; and he no doubt slew wild animals; his claws and tusks indicating that he tore their flesh to shreds in the place of using knives and other weapons.

He either came on the earth in great numbers from the start, spontaneously, as is believed by the leading scientists in opposition to the theory of evolution; or else he multiplied rapidly. From the fact that he migrated in four great tides, several centuries apart, it is to be inferred that the race became so numerous that the people were crowded together; and they would naturally have kept together for self protection against animal

enemies. With food scarce and great numbers to be fed, in the absence of any Chesterfield, each man and woman adopted the motto, "Everyone for self." If meat had been secured by hunting, and there was not enough to feed ten percent of the people, a wild scramble would have ensued. Knowing the danger of losing the meat, the hunters would soon learn the policy of hiding it and thus removing it as the bone of contention, and probable murder. Here in primitive man, savage and wild, were founded the two great institutions that rule the world today:

1. Getting all you can.
2. Hoarding.

We have shown why these traits are as old as the race; and why they were necessarily parts of the character of primitive man. Like their companions in origin, brutality, stomach lust, sex lust, bestial greed and hoarding grew into the blood of men and women and never have been driven out. In them the mental core rises high and rears its ugly head over all that is worth having in life. Primitive man got what he could in any way he could; and modern greed gets what it can in any way it can. In the early era man killed man as freely as he ate his food, and with no fear of punishment. Today men kill men for greed, and nine out of ten of them are safe. Countless crimes are committed in the name of this evil trait. But it is not to the criminal side that we are to give attention.

Bestial greed infects the masses of the people who are not classed as criminals. At least they are all out of jail.

A man who secures enough to live on as long as he lives, needs no more and the excess beyond that accumulation is greed. He goes on with his struggle to obtain more, and still adds to what he has, until at length he is merely saturated with bestial greed. There is nothing more to him. In his advanced years he gives freely to charity to ease his conscience; but if the world were right no charities would be asking for help, for there should be none. A charity is a danger mark of a deficient civilization. Bestial greed is the mental core in control, and that is insanity. No sane man ever went on adding unnecessarily to his stores. Imagine primitive man, after laying by all the food he could eat before it would spoil, still piling it up, layer on layer, to no purpose except to satisfy his greed. And that is exactly what a man is doing today who is adding to his savings more than he

can ever use. This is one of the great causes of unrest in the world. Anarchy is fanned into life by the contemplation of colossal fortunes; and the man who holds such a fortune is insane. Misers have always been regarded as insane enough to incarcerate.

The rule of civilization, of honesty, of sanity, is that when a man has enough, he should relinquish his struggle for more. Carnegie wanted to die poor, by which he meant not enormously rich. Every person has a right to enough; no person has a right to more than enough. If a man can honestly spend ten thousand or even twenty thousand dollars a year, he has a right to the capital that shall yield that income; but by honestly spending it we mean in a sensible and necessary manner. He has a right to his home, his comforts, his servants and whatever will make his life happy; but he has no right to the expenditure of enormous sums to feed his vanity, or his useless idleness, or the peacock wishes of his family. If he has an excess he should be made to give it to the government in cumulative taxes on his capital, and on his unneeded income. In this way the burden of taxation on the humbler classes would be lessened if not altogether lifted. The principle is a very simple one: What a man requires for his happiness, comfort, ease and ordinary luxuries, he should have; and he should be allowed to save up capital enough to sustain that condition. Ten thousand dollars a year for the head of a family, and five thousand dollars a year for each member, is ample for all sensible systems of expenditure. The piling up of a fortune monstrously larger than would be required to sustain these incomes, is straight greed, bestial greed; it is just as insane an act as that of the man who, having a whole beef, a whole hog, and fifty fowl stored away for the winter, added ten times these things merely because he could get them. It is sheer insanity.

Men known in financial history as great speculators and manipulators of stocks and bonds, have wrecked railroads and corporations in order to add unneeded wealth to their already plethoric store; such men were criminals in the sight of heaven, and insane in fact; having nothing worth living for in their hearts or character, and exhibiting nothing but the same bestial greed that was shown by primitive man in his most savage state. They lived insane and they died insane. The mental core is the

head of the body only, and its bestial greed was only a bodily trait; and in dying these men returned to the soil from whence they sprung. We have shown that when a man dies under the control of his mental core, nothing of himself survives; earth to earth and ashes to ashes is the text at his funeral. If he shall gain the whole world and lose his own soul, what does he gain? And that is the fate of every person who dies in the control of the mental core. That is the fate of every financier. It is easier for the camel to pass through the eye of a needle than for the man of bestial greed to live after his body dies.

Yet this form of insanity like a fever burns its way to the heart. Here is one man, and there are thousands like him, who is adding to his gains daily; he watches the market, bolts his meals, denies himself to his family, grasps feverishly at the tape moment after moment, issues his orders, buys, sells, profits, loses a little, gains much more, and keeps on increasing his unneeded wealth until finally they find him in a chair dead. His overstrained heart had stopped. The autopsy showed that it had been diseased for all the years he had kept up his wild battle for useless wealth. Does anyone think that he was sane? And there are countless men of his stripe running out their lives in this same kind of a struggle. Wall Street is full of such insane men. The stock markets contain them by the hundreds, wild-eyed, demented in mind and soul, chasing the god wealth after they have all they need and much more. One man who made three hundred thousand dollars in a single day, said that it was his all clear, and added, "I will do with it what you advise."—"Put it in a safe investment free from speculation, and use the income to live on; then buy a country estate and go to work."—This was thirty years ago; he did as he was advised; and, although seventy years old now, he looks about forty while he feels about thirty; and he said recently, "Since I recovered from my financial insanity more than two hundred of my friends, all younger than myself, have passed away." Can anything be madder than the mad chase after wealth when you have already more than you need?

The most insane part of it is that men teach themselves to become unscrupulous and disregarding of the rights of others. If a man by toil of hands or brains earns his home and a comfortable amount of money which he wishes to lay aside in some

safe investment, it should be made easy for him to do this without worry or loss; nothing is more wholesome for the national life than that as many citizens as possible shall invest in railroads and in all the utilities; for once the great masses among the earning class are part owners in such properties, the whole atmosphere of feeling is changed. Industrial unrest follows class divisions in which the bestial greed of the upper classes stamps out and throttles the little wealth of those who had a better right to protection. Railroads and all forms of utilities are the most hazardous of all properties for investment for the reason that financiers, so-called, have it in their power to ruin the small investor; and they do it at every turn, and are doing it now. The soundest basis of national success and peace among the classes is in the ownership of all utilities, not by the government, but by the people themselves who are really the government. Instead of placing the title in the hands of the nation, place it in the hands of millions of men and women who can buy a share now and then, and who can be protected in their holdings. This is the ownership by the people, and the glorious part of it is that it is all earned; nothing is given, stolen or manipulated. Opposed to this plan, is the anarchistic idea of government ownership; which will, in fact, become necessary unless the grip of mad lust, of bestial greed, can be loosened.

It is right that the Reds should be deported; but another section of the world should be purchased by the United States, and to that section every man who has wrecked, or aided in wrecking corporations for his own unneeded increase of ill-gotten wealth, and who has caused untold misery and suffering among the lesser investors, driving them from homes they struggled to earn and sending some of them to untimely graves merely to feed fat his own bestial greed—such a man should be deported and made to end his days reading the history of his devilish enterprises. You have in this land today many thousands of families subsisting on the blood money extracted by their fathers and grandfathers in the unholy and unequal fight for life, liberty and the pursuit of happiness. You will never have these constitutional rights until you make it impossible for wealth to ruin the smaller owners of property; and, instead of crying for national ownership of the railroads and utilities, you can secure the same result in a better way by keeping all large capital out of these

corporations and placing them in the hands, not as they have earned rights, of millions of the people who in reality make up the nation. Then there will be national ownership in fact, of the wholesome kind, substantial, lasting and peaceful. And the same natural law applies to all properties from which the necessities of life are taken for the use of the people.

Anarchists make easy converts to their cause among the classes of people who suffer from these wrongs. Take away the evil itself, and you will the more readily disarm the enemies of government.

In the great World War hundreds of thousands of the best men of this country crossed the ocean and stood along the battle front ready to make the supreme sacrifice for their country, their homes and their loved ones. As long as the tongue can speak, or the pen write, these men should be remembered in words of praise for the sublime spirit which lived in their breasts. Repayment is impossible. Nothing that we can do, nothing that ages to come can bestow on their offspring in honor or reward, can equal the noble willingness of those heroic men to offer up their lives for us. Let us not forget our debt to them.

While these true men awaited the shock of battle, and others on this side were ready to follow when the command was given, while heroes died on the field and others suffered in hospitals, this land they sought to save was honeycombed in every city, town and village by another army: by men black in soul and yellow in blood, organized in all sections of the country for the sole purpose of robbing the government, robbing the public and fattening their carcasses by the most despicable species of crime ever committed against a people.

This was the army of profiteers.

They caught their cue from the middlemen. These men named the price to be charged, so there was but slight difference between them in one part of the land and the other. By methods of communication these middlemen made known what the public could be forced to pay; they added to the amount paid the producers half what the retailer was to charge; and so these two classes divided the stolen money. There was hardly a day that the retailers did not know what they should charge for their goods. It was a secret but wide-spread con-

spiracy of robbery. Since the war ended the same profiteers have gone on with the same crimes. The threats of the government, the spasmodic boycotting by housekeepers, the exposures by the papers, and the sufferings of the public, all have failed to move them. The middlemen, hiding behind the stores, and almost out of the eye of observation, have nagged the dealers on, telling them they must not yield a penny; bleed the people without ceasing.

The result has been that we have become a nation of insane greed libertines; the spirit of lust has become epidemic. All souls have been tainted. Men hitherto known as honest have fallen into this crime, and wallow in it, knowing they will be branded as long as they live as no longer honest; all will be looked upon with suspicion. There are thousands of church deacons and elders, of god-worshippers, of holy men as they were once thought to be, now mired in this, the deepest sin of all ages; for these supposed upright men have sent countless of their fellow beings to untimely graves by the slow process of starvation through underfeeding. Murders are stamped on their souls and they are deacons and elders and holy men in their churches; yet murderers in the sight of their Creator. Can any man be sane who will sell himself, his reputation and his soul for such gain and at such fearful cost to others?

The universality of the terrible fever of greed lust among those who became profiteers, is the remarkable thing about it; but is explained by the fact that the middlemen nagged on the retailers, until the latter were beyond the need of urging and kept on their hellish career by virtue of the momentum already started.

A farmer and his brother came to a city during the war with some egg plants; no store would pay more than five cents each for them. After the farmer had sold them all at that price to one dealer, his brother stood by and saw them all sold in less than an hour for thirty cents each. The retailer claimed that he had paid twenty-eight cents for them. Thus church men, elders, deacons and holy ones, learned to lie in addition to cheat in order to rob the public. This fact is but one example of the spirit of profiteering in vogue that had gripped men with an insane grasp.

A truck raiser brought ten barrels of new potatoes to one store

in a city, and could get only a normal price for them; a member of his family saw them all sold at a profit of 600 percent in two hours. Twenty percent gross profit is abundant for all purposes in these times. What devil put in the heart of that dealer to commit what was robbery of the worst kind, for it encroached on the lives of others who must be deprived of some necessities in order to pay the profiteer?

The prices at which boots and shoes are now sold represent a profit of 600 to 700 percent over the prices paid to cattle raisers; sheer criminal insanity.

In the absence of liquor the people are turning to fruits, and none are more wholesome than the peach and the grape. Their use is highly beneficial. Vines that can be raised for one-tenth of a cent each, and that before the war sold for six or eight cents each, are now held at seventy-five cents apiece, and some catalogues list them at one dollar; nothing more wicked was ever devised than this hold-up. A nursery that has for many years raised peach trees for large houses who retail them to the public, was glad to receive four cents for each young tree, and the selling house charged twenty to thirty cents. During and since the war the latter has claimed that prices have so far advanced that they cannot sell these trees for less than seventy-five cents each. But the nurserymen who raise them have obtained an advance of only ten cents, which compared with the selling price shows the retailer to be both a liar and a robber.

This is the spirit that pervades everything and everybody.

Profits that are dreamed of only by insane minds are tucked on every big and little thing that is sold.

Meat markets could thrive and prosper on a gross profit of twenty percent; yet will accept nothing less than one hundred percent; they have a lot to say about the overhead expenses, a term invented to blind the buyer's sense of perspective. Their greed lust has resulted in one kind of good to the people; many persons have stopped eating meat and find their kidneys much the better for it. In any store where goods cost the retailer five percent more, he adds fifty percent at once: this is his rule of business. And the lies they must tell are quite in keeping with the character of the dealings; everything and everybody is saturated with fraud. A friend of ours, a good

and holy deacon in a well-known church, had a grocery store; for a while his conscience smote him; but when he saw all his other friends robbing the public, he was caught in the epidemic and did his best to keep up with them, which was his worst. People soon sized him up, and he was no longer trusted in anything. At length he found that he could not attend his church, so he slipped out after a while. His soul had turned black as his blood had become yellow; all the while a million of the finest men in America stood along the battle front ready to lay down their lives for their country and for the insane, snaky, villainous profiteer who never raised a finger to protect the land that had been dishonored in giving him birth.

May the richest blessings of heaven rest always upon the noble men who made up our army abroad and at home!

May curses now, curses forever, curses by day, and curses by night follow and hound, harass and torment every profiteer! May heaven deny him all mercy, earth brand him as a thief and a liar, and dishonor mark his untimely grave!

We deport the Reds. There are islands at our disposal in the Pacific Ocean where land is plenty, the climate good, and the prospects fine. To these islands send profiteers. There will be no crowding. After a few thousand have been started on the way, the whole damnable business will collapse; for no greater coward exists than the now brazen cheater of the public. Send them there to stay, not on vacations. Deportation is the remedy. To be sure they cannot spend what they have stolen, but they can think the matter over. A committee of the United States Senate met a committee of the labor unions in the discussion of the high costs of living, and asked the head of the committee to suggest a remedy for profiteering; and the answer was, "the firing squad: line them up and the squad will do the rest." This reply represented the universal feeling of abhorrence and hatred now manifested for every retailer in the land, and also for the larger stores. The department establishments that make a pretence of giving bargains, make a profit of two hundred percent on an average, when ten percent gross would yield a good income; and they lay by every year millions of dollars that should have been given to the public in lower prices. Their millions go only to effeminate sons and horsey daughters who waste them; just as the lords of Europe

gambled away the great incomes they bled from tenants on idle estates. These abuses are real abuses and rankle in the minds of the people on whose backs are carried the weight and burdens of national existence.

You cannot continue wrongs against a great people in perpetuity. The time comes sooner or later when they turn. But the lever of the turn is always bloodshed and anarchy. The time to meet these dangers is in advance.

Severe punishment and ostracism for the profiteers and for the classes that bring ruin upon those who have honestly earned their right to support and to comforts, would do more than any other thing to set aright the underground of ill feeling and hatred now prevailing everywhere.

All professions are tainted with bestial greed, especially those of the doctors, dentists and surgeons. Every physician is becoming, if he succeeds at all, a moneyed man, by which is meant that he is piling up wealth faster than an honest man should. They seek a practice that brings in from fifty to a hundred dollars a day, where twenty dollars in any city should be ample. In addition to this they divide fees with surgeons and are thus tempted to recommend operations where none are needed. By this double crime they rob the public and lose their self respect. The custom of dentists to charge according to the wealth or poverty of their patients would be a good one if they in fact reduced at both ends; but they charge a person in humble circumstances more than enough, and then play the hold-up game with people of wealth. With wolfish eyes and savage hunger hanging from their jaws they seek by inquiry and round-about methods to learn what the new patient is worth in property. Then after the work is done the bill is exorbitant. Doctors and surgeons are, deep down in their hearts, willing for a rich patient to die, for then they may put in a bill of any amount against the estate; what might be worth fifty dollars in services, is five thousand dollars; and if the claim is contested, the doctor or surgeon has nothing whatever to do but to summon any other doctor or surgeon to the trial and ask him what such services were worth, and the reply is always the same, "The charge of five thousand dollars is very reasonable." This crime of false testimony is common.

Such doctors are insane.

Such surgeons are insane.

Such dentists are insane.

In every case it is bestial greed; the lust of hoarding; the fever of grabbing and grasping. One doctor made over two hundred thousand dollars by overcharging and had eighteen law-suits to collect his greedy claims; and died poor, having lost all his fortune in gambling. Was he sane? What about the families whom he robbed, the estates he filched from by perjury?

The best thing that can happen in this country is the making of a directory of financiers who wreck corporations to feather their foul nests with the blood money taken from the lesser investors; and in the same directory, place the names of every profiteer known as such in the days of the war and in recent times; insert a picture of every one of them; and add their full address. It would teach a mighty lesson for future honesty, and would also stop at once the high cost of living. It would ostracize in every department of life every one of these scoundrels. They would be marked men; Aaron Burrs while they lived; and followed by curses and hatred after their bodies had gone back, soul and all, to the dirt from which they were extracted. We shall never cease to honor the men who stood ready to make the supreme sacrifice for this country; we shall never cease to despise the profiteers who robbed the people of this same country to feed the festering and cancerous greed that mopped up in its swirl every vestige of decency and honesty that nature had bestowed on them at birth.

THE FOURTH CONSTRUCTIVE COURSE

The following are so plainly the common sense laws of life that they need no explanation. In the effort to civilize humanity we must look to the basic principles of existence.

1. The producers are diminishing constantly in numbers; it is important that they be encouraged and others also be encouraged to accomplish as much as possible in the line of production, which means to take from the soil, from nature, and from the products of nature, as much as can be taken, up to the point where there is enough for everybody in the land.

2. The producer is the real strength of the nation. Those

whose labor turns his products into necessary things, are co-workers with him. The mere consumer is only an incubus. It is a basic law of life that the producer should receive his full reward, and his co-worker the same. It is the duty of the nation as a whole to see that this basic law is obeyed, or right can never rule the land.

3. While the producer should receive his full reward, there should never be allowed in the sale of his products more than twenty percent, or one-fifth, gross profit between him and the consumer or ultimate buyer; including middlemen if any. This limitation is so necessary to save the people from disaster and from the dangers of an anarchistic revolution because of the prohibitive prices prevailing, that every sensible man and woman should take steps at once to organize distributing companies to put the rule into practice. Or compel your candidate for the legislature or for Congress to make a binding promise to this effect. A group of men and women can effect this speedily.

4. Steps should be taken to adequately punish the profiteer. We have suggested such steps as would make life a burden to him. The directory of profiteers with the subsequent ostracism everywhere would be effective; and deportation to the Philippines would round out his career in harmony with his offenses. But something should be done to wake him up; now he is dreaming that he can defy the American people and not be reached.

5. All public utilities should be re-capitalized and the shares put on sale at a guaranteed minimum profit, so that the majority of the stock should be held by investors of lowly station; men who earn what they get. All properties that produce the necessities of life, such as coal mines and oil wells, should be included and made public utilities with roads and other holdings; and these should be owned, not by the national government, but by the national people; that is, by the millions who earn and save and seek investment opportunities. Then will follow industrial peace and safety to the people in times of stress. The greatest railroad in the world is the Pennsylvania; and it began years ago this plan of bringing into its company many thousands of shareholders from the middle and even from the lowlier classes; and it is the only really safe investment in this country among railroads.

6. Greed in every form should be studiously fought out of the

blood. It came down from the long past, and is merely one of the earlier savage traits that poisoned life for countless generations. Fall in line with the true things of the world; when you have enough, stop grasping for more; whatever you get obtain slowly and honestly; and never reap where you do not sow. That is theft. Do not steal. To overcharge for goods or for labor is theft; and to take what you have no right to have is stealing. The man who wastes time for which he is paid is a thief; do not steal. Demanding an exorbitant wage is bestial greed; and is insanity. Be fair. Not all the profiteers are in stores and corporations. Before you turn the light on your neighbor, turn it on yourself.

5. *Fifth Mental Core Influence*.—"SUPERSTITION."

Fear is supposed to be a larger word, but superstition contains all that is implied in fear.

Still looking back on the advent of man on this earth, we find that his first experiences are alive in the race of today. Surrounded as he was by enemies of every kind, and struggling to keep alive while evading the murderous attacks of those enemies, he doubtless knew what fear was in its most intense form. He came to this planet either by evolution, or spontaneously; in either case he was a stranger, and all life about him presented conditions that compelled him to shudder as he beheld them. Darkness closed in on him at night, and eyes that peered from the jungle or the forest or around the side of his cave dwelling, alarmed him. He had no light and knew nothing of fire. All was dense blackness; and the long nights brought no relief from the sullen clouds that closed over his attempted slumber. He was glad when morning came; its sun was most welcome, for with its aid he could see what was about him, and where his steps led him. No wonder he was weighted down by fear; no wonder he accepted signs as tokens of impending events, chiefly of dangers.

There has never been an age nor a tribe or nation that has not known fear and that has not built its mental operations and largely its conduct on superstition. The laws of nature were wholly hidden. The thunder made millions shake and tremble and seek shelter. The lightning almost paralyzed them. An earthquake once experienced was always looked for. A comet

flying in the sky portended dire happenings for which all the world made special preparations. An eclipse was terrifying; to see the moon obscured brought paroxysms of dread; and when the sun hid its face the worst must be close at hand. A shooting star had its meaning according to the beliefs prevailing. The northern lights threatened the end of everything. Unexplained phenomena must of necessity have disturbed the minds of those who had no means of ascertaining the facts. Science had not been born.

Strange noises, frightful moanings of the wind, the distant rumble of the sea when a storm was rising, the shrieking of supposed spirits in the gale, the laughter of the devil in the forests, the hooting of the owl, the sad tones of the ring dove or similar bird, all made life a fearful thing to endure. Then came sickness and its suffering; age with its haggard aspect, and death with its mystery; all adding to the fear of the race and to the necessity of some form of explanation. Nothing was more natural or logical than the evolution of a gang of soothsayers, priests and false gods to bring relief to the overwrought souls; for they must have relief. If you wish a recipe for setting up a pagan or savage religion, there it is: take first an ignorant people; second, fear breeding superstition; third, the mystery of phenomena and of life and death. Mix these well together and hand them to someone who dislikes to earn his living by toil, but who is smart enough to prey upon the superstition of his fellow beings as a means of livelihood, and he will do the rest. As he professes to represent a power that is hidden, but that must of necessity be greater than himself, he tells of spirits and of gods in the sky that rule mankind and bring good or evil on earth. Then as he does not like to ask for reward, as he thinks they may entertain suspicion against his honesty, he declares in the most solemn manner, tragic to say the least, that the people must make sacrifices to the gods. Animals which when roasted or barbecued are delicious eating are always demanded by the gods; and they are roasted or slain under circumstances permitting the gods to have the name of getting them, while the crafty priests secure the substantial results. In the primitive days wealth consisted of animals, not money. Here you have the whole basic structure of religion.

Savage fear and superstition were so strong that the people

would believe most anything. Out of their first practices of worship and sacrifice came a system of gods; and as no one liked the hidden things, as they had had too much of them from the beginning, it was necessary to make gods to be seen with the naked eye. Why they were made with such hideous faces and contorted forms no one knows; it was as easy to make them beautiful as ugly; but the Chinese today still worship the most hideous images when the things of beauty are as readily produced. The hidden God was not only unpopular, but actually feared, and then disbelieved in; so the chosen children of Israel discarded the Creator that Moses preached and fell down before golden calves and all sorts of gods; requiring the commandment saying that they should not fall down before any graven image. Other commandments told them not to steal, or commit adultery, or lie, or kill, or abuse the Sabbath, and so on, showing clearly that the things forbidden were to their liking, including the worship of graven images.

No other proof of insanity is required than that a nation will pray to images. There the state rests its case. No defense is offered.

Imagine if you will the people of your native land in this America worshipping and repeating mummery to images. You say at once they are insane. Among savage peoples there has been no telling about the one God; so we excuse them on the ground of ignorance. But what can be said in behalf of the chosen people who had more evidence in their day of the one God than we have in this era, and yet who discarded the evidence, refused to recognize the Supreme Ruler, and set up graven images every time Moses' back was turned? There must have been a constant rebound to the original man in those chosen people. The superstition was there, and it is always superstition that craves visible proof of a ruling power. They thought that these images were gods and possessed unlimited potency to relieve them of their doubts and horrors. Just as sane was the practice of burying the favorite horse with the Indian, so that on his arrival at the happy hunting grounds he would have him ready for mounting and use, intending at once to start something in the food line. And many other things were buried also with the Indian. Had his survivors taken the trouble to open the grave they would have found the horse in a state of

decay and all the weapons and implements tarnished; yet they may have believed these weapons and implements had spirits which took flight with the Indian, or else were patterns to be copied in the factory corner of the happy hunting grounds. It is all silly. Sanity generally is several notches higher up the scale than such beliefs.

Superstition has made of every nation, every tribe, every people, the most abject and the most inane fools that could have come out of the mysterious past. Not only volumes but whole libraries could be written of the things they have done and practices they have set up, and the religions they have created out of the diseased imaginings of their fear-burdened minds. When you begin the study of a people, you do not go far before you find yourself neck deep in their myths and folk lore, ending in their elaborate pagan god worship, their animal sacrifices, their human sacrifices, and their wild orgies of blood and death all in the name of a religion in which they believed so thoroughly that to suggest a doubt would be to throw them into a vortex of wrath. Poor fools! Insanity is a mild term for their condition.

Yet the race today, even in our most civilized lands, is bowing down before the gods of fear and superstition, not as savage in degree, but in the spirit of the primitive practices. Any person who had known one alive and had seen that life extinguished after the unsuccessful career in this world, would come to regard existence as useless and a mockery unless something followed after death. What followed was the supposed life within the body; departing when the latter died. The part that did not perish must live on; and in that case it must be a spirit, as no physical body could get away without being discovered. The word spirit is employed conveniently to indicate any kind of life that is not physical or material. When the spirit appears to one of the senses, especially to the eye and touch, or to either, and rarely to the ear, it is known as a ghost in common parlance. We have five senses, smell, taste, touch, sight and hearing; a ghost has only the last three, having no use for the sense of smell or taste, as these two are guardians of the stomach, and no ghost is equipped with that organ.

A ghost is filmy; it can walk through anything, and anything can pass right through it without changing the spirit or the thing itself. It does not have to knock at the door or ring the bell, or

require that the latch be lifted or the lock turned; in fact, it is more apt to enter through a solid wall than to bother about the doorway. Sometimes it announces its approach by noises of grotesque or alarming character; but the general rule is to come right in and be present when the victim of the hallucination looks up. All the barbarous nations believe in ghosts; not one exception could be found in the whole population; and anyone who might prefer not to believe in them would either be put to death or otherwise mistreated; and a white man of such disbelief would be looked upon in pity if the natives did not dare to go further.

In the most civilized nations there was a time when every man, woman and child believed in ghosts. We are not now referring to savages, but to ourselves and our ancestors; nor do we have to go back many generations to find the most advanced minds clinging to this belief. Shakespeare portrayed all kinds of people in his plays, and did not forget the ghosts or the witches. He makes Hamlet's ghost talk sensibly, and this is the only record of a coherent speech ever being uttered from the spirit world. It was once the custom for families to seek to make friends with the spirits and appease them when they became familiar enough to interfere with domestic affairs; an extra plate at the table and some food being provided for their appetite under the mistaken idea that ghosts had a sense of smell and of taste, and a stomach when you can look right through them and see that they have nothing of the sort. But history tells the same story of feeding these visitors from another world, or attempting to feed them. An empty plate would have been an insult, and as they never did eat actual food, it must have been purloined by some small members of the family in the absence of a priest who never allowed any good food offered in sacrifice to spoil.

Out of the belief in ghosts grew the belief in witches, and there never was a good witch; while some ghosts were really good. From witches the next step was the belief in devils, not one but many, and these evil things were said to live in people. Casting out of devils was practiced several thousand years ago, and they were more numerous then. The witch of more modern times was charged with sending devils into folks, and in order to get the devils out again, the witches had to be hung, or burned alive, or

pressed to death, or otherwise destroyed. Then every human being that had been bewitched was freed of the inmate. Even cats, dogs, and cattle got devils inside of them. Three hundred years ago, if the witch had a grudge against a neighbor, all she had to do was to send a devil into the cow, one devil each into the pigs, one each into the sheep, a small one in the cat, and a proper sized one in the dog; all these animals behaving something scandalous, as the records go. If a cat had eaten too much raw meat and had her usual fit, the people at once began to hunt for the witch; from that moment her fate was sealed.

There was a time when every person in the most civilized lands believed implicitly in witches; today this belief is confined to the savage peoples. This would imply that, when a whole nation entertains the belief, it must be a wholly insane nation.

There was also a time when every person among an entire civilized nation believed in ghosts; today all savage peoples believe in them; but the ghost has not by any means gone to rest in our times as the witch has; for it is a fact that ninety-five percent of all the most civilized people are firm in their belief in ghosts, although half of them deny it. This brave man says he is not afraid of meeting any ghost; if he did, he would face him without flinching; but when you ask him to enter alone at midnight a haunted house, he declines. He is afraid of catching cold. Few bold men like to pass through a dark graveyard in the dead hours of the night. Some women declare they do not believe in ghosts; but let the loose limb of a tree knock gently but firmly against the window on the outer side while a nervous female is within the house reading some dreadful story, she will turn ghastly pale and retreat to some other room. More than one family has moved out of a house that was haunted by this kind of knocking on the window pane. Many a landlord has laid ghosts low by trimming his trees. So the awful moaning and suffering expressed in the tones of the wind winding around house corners and through crevices in the buildings, have driven whole families to despair and to mediums who tell them the departed souls of murdered men have returned to haunt the places where they met their terrible fate. It may sound like a joke but it is a fact that more than one man or woman has been awakened on a moonlight night by the sight of a mysterious hand at the foot of the bed, beckoning to them to come away to

a distant graveyard or some other dismal spot; and only the good aim of one man disclosed the cause of this fearful visitation when he fired at the hand and shot one of his toes off. A stiff sleeve will move and the edge of it come suddenly against the arm, whereupon the victim declares that a spirit has touched her.

The point we make is that every mysterious happening is construed not on the theory of a physical action, but always as being due to the spirits. Then there are operations of the subconscious mind that are interpreted as evidence of spirit presence or activities. A wife dies in a distant town, and her husband sees her passing through the room where he sits; although he knows she is a thousand miles away. So he telegraphs for information of her condition and is told that she died at seven minutes past five, the exact time when he saw her. Nothing will shake his belief in the theory that her ghost came to him as it was leaving her body. But the subconscious faculty may be made so sensitive that it will respond to any strong influence no matter how far away. The wife, knowing of her approaching death, probably had a desire so keen to see her husband that she brought this intense activity into play, and thus reached him just at the moment of passing away. There are thousands of such cases well authenticated. But they prove nothing beyond the zone of this life.

We have made probably as many investigations as any body of scientists in this line, and have learned of thousands of cases where someone knew of someone else who had seen a ghost; but the genuine instances where direct testimony has been available have been easily explained on the ground of ordinary telepathic transmission. The other cases that could not be so explained have been out of reach; always the hearsay of third parties; and such evidence as a court of law would require has never been obtainable. For these reasons they are discredited.

Alienists say that every person is insane; and that it is only a question of degree between one and the other. In proof of this fact is the drift of great minds toward the ghost hunt. Very recently a large number of prominent men have been converted to spiritualism or spiritism; great editors, great writers, great scientists and some very obdurate individuals have succumbed; they think they talk with their dead; they think they have

photographs of their dead; they think they have received letters from their dead; and they have an endless train of proofs, as they believe, of the life beyond the grave. Surely the alienists were right when they said that insanity did not let anyone escape; all classes were included in its grasp. If you will watch the career of a man or woman who has come into this belief in full sincerity, you will find a tainted mind, and a near candidate for the asylum; and we are not dealing in this study in that helpless class of people. We are analyzing only the minds of the men and women who have succeeded in keeping out of institutions; for when they go far enough to be housed in an asylum, there is nothing further to discuss.

We have seen that the recipe for starting a pagan religion consists of the fear of death, the mystery of death, all unexplained phenomena in nature, a priest who tells his side of the story, a system of sacrificing eatable animals within reach of the priest, and a flock of gods to kneel before and worship. Less than a century ago all the watery-eyed and hair-brained men and women that could be reached were led to set up a religion equally insane. Then another religion followed which was likewise insane. And there are today no less than a score of insane religions in this country, including in their followers nearly half of the population. To top off with, the hindu creeds which take front rank just outside of an insane asylum, are being taught to society people with money, as the solace for a life of orgies. They worship three leading gods, and a large number of lesser gods, together with serpents, trees and things generally, seen and imagined; and they have a very elaborate system of lives to pass through, and all sorts of spirits to support; all totally without fact or proof, but merely the insane creations of disordered minds. Two hundred million people who have never reached even the foothills of civilization are sending their religious beliefs to this country; and thousands are being converted. The next craze will be the introduction of cannibalism as an esthetic culture, and the borrowing of missionaries, under an amendment to the Federal Constitution, to round out their dinner menus.

Do you know that if the chief religions of the highly civilized lands were to keep on crumbling as they are today, and were then to disappear, and a fellow started the old Greek pagan deity business, or the Roman theology, with Jupiter and all his

other gods, in this free country, it would not require a serious effort or a long campaign to have us back to the image worshipping religions of two thousand years ago. The old Greek philosophers were the most learned and the most intellectual men that ever lived; and if the worship of pagan gods was good enough for them, it certainly should be good enough for this age and people. At least that would be the argument, and the services would be far more interesting than those of today. It was not a fantasy, but an actual belief among the lofty minded Greeks that their chief god had his home on Olympus, which was any one of a number of mountains; that he hurled the thunderbolt, and controlled all storms and operations of nature; and was in person not far away from the land of Greece. The god system of that people was really beautiful as well as complex and elaborate and well worth studying.

No matter what the religion is that a person accepts, it has been proved in thousands of cases that too severe a devotion to it leads to the kind of insanity that required confinement in an asylum. If you doubt this statement, take the time to go through any asylum, and learn the history of the cases. When religious belief reaches the stage known as ecstasy, the patient is ready for the institution. In revivals, especially among ignorant classes, men and women have thrown themselves violently on the floor and writhed in agony, from which condition none ever arises wholly sound in mind. Then on the other hand a fixed belief that knows no explanation or analysis into the laws of nature, and will listen to no voice of reason, nor permit an opponent to differ with such belief, is bigotry; the most insane status of the human mind; it is blind brain dementia. It is always hopeless. A wooden post is more approachable. And this form of insanity slew countless thousands of innocent opponents prior to the time when a real man discovered that the world was round, when to think it anything but flat was heresy in the minds of these bigots. Not only did they slay, but they burned alive, tortured, threw in filthy dungeons and racked and broke on the wheel their countless thousands of honest believers in things different from the crazy brained notions of the bigots who happened to be at the head of the church.

Surely insanity was prevalent in the world.

At the last supper of Our Lord, thirteen sat at the table; since

then millions in every age among the highest forms of civilization have been superstitious about the number thirteen. Christ was crucified on Friday, and since then millions of our best minds have been superstitious about Friday. Added to these superstitious beliefs are about six hundred other fears that haunt, some one class of people, and others another class. Every man and woman has his or her pet superstition. They deny it if you ask them, yet if you are close enough to their daily habits you will know the truth. Of course no perfectly sane person believes in superstition or is superstitious. It is directly opposed to sanity. Fear is another trait that denotes a mind not sane; it is one thing to be cautious and to take steps in advance to avert mishaps; this is the sanest thing a person can do; but the fear of something about to happen, of some calamity not in sight, and only remotely probable, and the melancholy that attends a doubting mind, are signs of the mental core in its original state; for fear was then excusable. Dangers from beasts, from reptiles and from human enemies actually surrounded a family; closing in around them like a wall of jungle growth with a black and impenetrable background filled full of hidden menaces. No wonder they wanted some deity to whom to pray for help. No wonder they lived in fear, ate in fear, went to their slumbers in fear, and came to their death beds in fear. This was the outstanding character of the mental core of primitive man, and the same attribute exists today.

Fear is the progenitor of superstition, of most religion, and of the belief in witches, ghosts, spirits of the dead, and mystic affairs. It drives men and women to consult fortune tellers and to sit at the tables of mediums; to seek solace in palmistry, astrology and mind reading. You see the whole trend of the human race is to insanity.

The operations of the sane mind are straightforward, in direct lines, unfettered, clear as crystal, uncompromisingly honest, and without bend or twist. Exactly opposite to these traits are the operations of the mental core with its barbaric religions, its fear, its superstition, its beliefs in ghosts, its one time universal belief in witches, and all those black and twisted ideas that have come down to this age through the savagery of the past.

THE FIFTH CONSTRUCTIVE COURSE

The most that can be done to cure the strong hold of the mental core in human affairs under this influence, is to advise a line of conduct intended to gradually lessen this powerful grip on the people.

1. As fear is the progenitor of the whole train of evils in this group, it should be eliminated by substituting in its place the study of all possible and of all probable dangers, mistakes and failures that are in process of happening; for we never fear the past unless it enters into the future. This evil trait always looks forward. All sorts of dangers are possible; what are they? Find out; then ascertain what ones are probable. If they can be averted at all, it is easier to meet them by advanced preparation than by curative methods. When you have done your best, that is all there is to be done. Mistakes are feared; but the mind is stronger to handle them before they occur than afterwards; failure depends much on the will power, and on the real efforts to combat it. In war Heaven is said to be on the side of the heaviest battalions. Whether this is true or not, make your efforts as heavy as you can, and do your best. Stop fearing anything and everything, and begin looking the future in the face today, not when it is too late to mend the lack of early caution. The old simile still is a good one; if the barn door is unlocked, and you are in the house on a dark winter night, you will fear that the horse may get out or be stolen. Had you locked the barn door in the early evening, the loss would not be probable nor the fear justifiable. It is advance action that counts.

2. Superstition is hard to drive out of your nature. But try. No perfectly sane person is ever superstitious.

3. The belief in ghosts, or apparitions, or supernatural happenings, is evidence of insanity. Try to conquer it.

4. The belief that the dead communicate with the living either directly, or through others, or that they are within range of this globe, is evidence of insanity, born of the lowest savage mental condition and brought down as a heritage through the dark ages of superstition, witchcraft and spiritism. Such a belief is lower than the paganism of Rome and Greece, the idol worship of barbarous peoples or the fetish worship of India. If you are not

able to shake off this belief, you are not sane enough to control your mind. For the fate of the dead, you are referred to other parts of this study.

5. The only sane religion is that of Christianity; straight, simple, easy to understand and to accept, and direct from the heart of God to the heart of man. Any other religion is insane. We say this not because we have any fault to find with any other religion, but because it is self-evidently a crazy patchwork of pagan, superstitious, hodge podge nonsense, originating in false promises and ending in mental derangement. Our advice is to think out for yourself the best course to pursue and not permit the arguments of others to influence you.

6. Make up your mind that every unexplainable mystery can be fully cleared up when all knowledge is attainable. What you do not now understand, and what seems evidence of things supernatural, can surely be solved by natural laws. So can everything. In time there will be nothing hidden. The tapping of ghostly fingers at your window is caused by the branch of a tree swinging in the wind. The moaning of lost spirits at your door, is due to the wind moving through crannies and crevices, or around corners. The touch of a ghostly hand upon your arm is caused by the pressure of your clothing shifting its position. The spectral form that sits on the edge of your bed, is due to a bit of underdone potato left undigested in your stomach. The ghostly hand that waves its fingers from beyond the edge of the bed clothes at the foot of your bed, is your foot and its five toes, magnified by the horrors of fear. The sheet was not long enough to be pulled up over your neck without leaving your feet bare. The cold and icy hand that was laid on your forehead when you were most asleep, was due to a thin draft of cold air from a leaky window. The awful spirit warning in the night air was the hoot of an owl. The dread-producing laughter that bore all the tones of a hollow-chested ghost proved to be the sudden gusts of wind against a hollow tree. When you are nervous and exhausted you see things; but remember when you were in the delirium of typhoid you saw many more things and never ascribed them to spirits or supernatural phenomena. So clear your mind of all these fears, and of all insane beliefs.

6. *Sixth Mental Core Influence*:—"CRIME."

Every medical expert who is familiar with the real condition of the criminal knows that he is insane. Most doctors believe that he is insane enough to lock up for life, not as a criminal, but as a helpless victim of his own evil nature.

An individual whose mind is perfectly sane knows no inclination to commit crime. The sane mind is straight, never crooked. A lie is a twisted action of the mind; a crime is a still more twisted action; and what is twisted cannot for a moment be regarded as sane.

Crime is due to one of three inclinations:

1. Either to the helplessness of the person guilty; he is the hardened or incurable criminal. No reform, no parole, no moral influence can ever make him different; and all police experts and alienists know this fact. If he serves his time, he comes out just as helpless and will serve another term if caught; and so on all through life. It is a wrong to him to let him come out.

2. Or to the drift of inexperience directed by some instigation that comes as a novel attraction. This is the start made by boys and young men who read bad books or see bad plays or hear bad men tell what they have done.

3. Or to the temptation to relieve distress and necessity.

All the hardened criminals begin in the second class; but not all who begin in the second class become hardened criminals. Those who may be reformed are those who are not helplessly insane; and all criminals of the hardened class are in fact as insane as the inmates of asylums. For them there is no hope, and the sooner the public believes this fact and takes advantage of it the better it will be for the world. But those that are capable of being reformed are simply insane in the degree that a miser or a believer in witchcraft is insane. It is because the mental core can be controlled in most cases that these lessons are being written. We have no cure for an inmate of an asylum, nor for a hardened criminal. Our work is with those that have not crossed the line into helplessness. In a civilized country, ninety percent of the population should be able to control the mental core.

There are therefore two classes of evil doers in this line of crime:

1. The responsible criminals.
2. The irresponsible criminals.

This second class is divided by law into two other classes:

a. Criminals who are hardened but not responsible because of a degree of insanity known as medical, by which is meant that they belong in an asylum.

b. Criminals who are hardened but not insane enough to enter an asylum.

In great cases the experts are divided into two classes: First, those who testify for the government to aid in proving that the defendant was sane and therefore guilty; second, those that testify for the defense that the culprit was insane and therefore not guilty; with the purpose in view of saving him from punishment, placing him in an asylum for a while, and eventually setting him free. The fight is to determine whether the degree of irresponsibility is great enough to save the man from the penalty provided by law for his offense.

In our classification every hardened criminal is insane enough to be locked up for life in an asylum. As there is no help for them, we do not deal further with their cases at this point. The responsible criminals are our study now and they are those who are controlled by the mental core and so commit crime. As they may be influenced to control the mental core it is worth while to show the method of doing so. There are two pathways ahead of them:

First Pathway: They may be influenced to control the mental core and thus cease their criminal career.

Second Pathway: They may be so far controlled by the mental core that they will become hardened criminals and then hopelessly insane, although amenable to the law.

Let us look at the influences that start them; then at the greater influences that harden them:

The mental core is descended from primitive man, the first and worst savage, and it brings down into the lives of every man and woman in this age the same savage tendencies, but in most cases in civilization so far mollified that they remain dormant through life; and it is this control of the criminal mental core that determines the location of the line between savagery and civilization. Where the ancient control of the mental core is lost or subdued, there we begin to find civilization taking life. Today the world is divided into the civilized peoples, the savage peoples, and those that are semi-savage, with many degrees of

this compromise condition. And the whole story of one or another is told in the control exercised by the mental core. A people who were able to wholly control it would be ideal in every respect.

Primitive man was bestial, was brutal, was a slave to sex lust, was a slave to greed, was a slave to his stomach; and to secure the power to make the most of his terrible desires, he never stopped at crime; he would kill for a trifle, just as the American Indian would kill for a drink of whiskey. He would steal, as he did not know the difference between honesty and dishonesty. Might made right, and possession was the whole law. The universal character of the best people on earth can be seen from the list of crimes they are told not to commit as set forth in the Ten Commandments. The chosen people would not have been told not to steal unless they or some of them were thieves; they would not have been told not to bear false witness unless they were liars; they would not have been told not to commit adultery unless they were faithless to their marriage vows; they would not have been told not to kill unless they were murderers; and so on. And in a world where there were a thousand million people, these were the best, the cream of them all; and they did not make a good showing if these Commandments reflected the real facts.

What primitive man was, humanity is today; but in lesser degree in those lands where civilization was developed. In the beginning every crime that could be committed was common; and no attempt made to check it; hence it became universal. The same mental core rises to the top notch in many lives today, and hence we find the insane criminals; then the hopelessly hardened criminals; and then those that are not held guiltless in the law, and finally the curable class. The latter may become incurable, as has been stated, if the influences are vicious enough.

In the beginning primitive man, the lowest of savages, loved the sight of blood, and of agony, and of suffering, and of torture. The killing of a fellow being was a source of joy. For this reason there never was a savage people, or even one-half barbarous that did not indulge in human slaughter, generally in the name of religion. The Indians usually depended on the enemies they captured to furnish this delicious pleasure. But in lands where enemies were wary and did not care to be captured and

skinned alive, the people then saved up fair daughters for the killing. History tells of the raised platform high enough to be witnessed by many thousands so that nothing should be missed; of the fair maiden led to the platform in plain view of the multitudes; of the priest with the sharp knife; of the quick action of cutting out the heart of the living girl so that, before she fainted, she could see it as it was held up before her dying gaze.

Yet someone might argue that the whole people that did this thing was sane but ignorant. We do not care by what name their mental status is called; whatever you think it is, we adopt the suggestion and apply the name insanity for convenience; as by so doing we shall not disagree.

In Spain, as we have noted, the love of spilled blood, of gushing blood, of gored entrails falling out, of the death wound, is so deeply imbedded in the character of the people that, whatever name you call it by, we adopt the meaning and term it insanity. Many other lands are equally insane in this love for horror. The Indians caught their enemy, and did not kill him outright; to have done this would have been weak and feminine; they wanted to see him suffer; they invented many ways of prolonging his suffering; he was no more guilty than they were, and there was no more reason for making him die by slow processes of suffering than of doing the same thing to all their own people. In fact it would have been as well if every Indian had been compelled to receive his own medicine and so have ended the centuries of horror. But they boasted, some of the fact that one of the enemy did not die for half a day; another was hours longer in his agony; another a full day; and so on; and they gathered about him, gazing stolidly at the lone figure with the few fagots burning, and added to, as the sun went down. This was insanity. You may call it something else; but that something is our meaning and yours also, with different words to express it. It was the mental core of primitive man in control.

The fact that is most easily proved in crime is that like begets like.

The knowledge of crime begets crime.

England for a century hung every thief; had she not done so, she would not have survived, for theft, attended always by the willingness to slay, had become so common that no one was safe either indoors or out; just as our nation is now drifting into an

era of universal theft with the readiness to kill for the dollar. England saved herself by hanging her thieves; but she made the mistake of hanging them in public places and leaving them there for days as a lesson to future thieves. The result was that this sight of hung men awakened the savage lust of the mental core in many thousands and turned them into thieves; thousands who would not have been influenced to evil had they not seen the criminals on the scaffolds. On the same principle, every time a newspaper publishes the story of an execution, many new criminals are made. On the same principle every time a play or a film picture shows a shooting or homicide in any form, many of the audiences take home with them the influence of what they have seen, and are turned into criminals. Why is it that some books and shows awaken in small boys the spirit of murder? The mental core is there and has been excited into activity.

Public execution, public accounts of them, and pictures displaying them, all tend to excite this mental core in those who are closer to primitive man than their neighbors. Rome in one campaign crucified two hundred thousand of her enemies, and left them hanging to trees for many hundreds of miles along the roadways. A generation afterwards their bones still hung there. And several generations of criminals developed that in time overran the same Rome and destroyed it, people, city, nation and all. In the two thousand years prior to that era, the people indulged in crucifixion as a means of public holiday entertainment. A funny man, a monologist, a clever acrobat, a juggler, a comic opera star, would have been as tame in those centuries as cambric tea in Kentucky; the people wanted the death, the slow methods of dying, the agony of the victim with nails in hands and feet, and all the mental joy such sights afforded; and no other means of pleasing them could be devised. And the sight of blood and suffering bred in them the criminal instinct to the most intense degree, because the mental core was fed and pleased. You may not think it true, but it is a fact that the images of the Savior on the cross, and the pictures of the same scene, designed to impress on the minds of the people the death for them and its full solemnity, breed in the minds of countless thousands who behold them the thirst for blood, because they excite into control the mental core of primitive man. In Italy the murders per capita are the greatest in number in

the whole world; and that country has countless millions of such images and pictures. Why show the cruel death of Christ? Do you know that a picture or an image showing Him in power, and in the sublime story of love, would have made nations of nobler men and women, of sweeter character, of far more blessed lives? It would do the world unlimited good if every image and picture of the crucifixion were destroyed, and something gentle substituted. We do not believe one iota of good has ever been achieved by the mistaken policy in vogue. Just as the sight of men hanging from trees and crosses excited the criminal instincts of men in past ages, so today and always these images and pictures serve in the same way to excite the same instincts, even in lesser degree in most cases.

The story of crime begets crime. The sight of crime begets crime.

Under the influence of the savagery of war, the few years following any great war are marked by crime waves; but prior to the recent war the number of thefts, burglaries and murders had been on the increase for the following reasons:

1. Every kind of exciting cause was running amuck in the land; newspapers, cheap novels, film theatres and the general knowledge of the frequency of the crimes, all served to excite into control the mental core.
2. The majority of the criminals were never apprehended; and others knew of this inability to capture them.
3. The punishment was wholly inadequate; so weak and effeminate that it was absurd. Most of the judges were women by nature, and tea drinkers by habit, with backbones brittle and thin, and mental stature of the Tom Thumb dimension.

The time is close at hand when this land will be where England came near being, cowered and throttled by hordes of criminals so numerous and so bloodthirsty that no life will be safe. To check this, the first steps to be taken are to suppress the exciting causes; then the criminals should be captured, if it is necessary to turn the whole community into a man hunt and drag the culprit forth. If there were people enough enlisted in the work of finding him, he could not escape.

But when caught, he should not be again turned loose on the public. This insane method of dealing with criminals, of fining them, of letting them out on bail, or releasing them from prison

after a term of confinement, is one of the proofs that the alienists are right when they unanimously declare that no person is sane. Why should a criminal be let loose to continue his work? He does not reform. Of the last one hundred murders committed in one State, ninety-six were done by convicts who had served their terms and been set free. They went right to work again at their trade, crime.

The first thing to do with a criminal is to sterilize him, making it impossible for him to become the parent of other criminals, for crime runs in the blood.

The next thing is to deport him to Africa.

Arrangements can be made with France for that purpose; she has for generations sent her criminals there, and the few that had the power to reform have done so and come back. It is a great country, and there are all sorts of climates and temperatures to suit the varying tastes of criminals. Our prisons and penitentiaries are full to overflowing; some are housing two hundred percent of their capacity, by doubling up.

The thief or burglar or highwayman who carries any kind of a weapon or uses his own strength to kill his victim, is a murderer; even if he does not kill. The Bible says that whoso looketh upon a woman with adultery in his heart, has already committed adultery. So the criminal who is ready and willing to kill is a murderer. The time will come when that class of criminal will be executed; why not now? Why wait until the killing has been done before acting? If you prevent the murder you save human life that is innocent, and lose only the guilty wretch. The nation is engaged in propagating hordes of murderers by its policy of inaction; it will have to wake up some day; why not now? Declare by law every thief, every burglar, every highwayman an OUTLAW, without the pale of the law, losing instantly all rights as a citizen, and devoid of protection against the attacks of those he would rob and kill. This is the first step. When captured, if he has had the means to slay in case the victim of his greed did not obey his command, such means indicate a readiness to take life; and in the spirit of the law he is a murderer. Show him no mercy in the name of safety for the innocent. Make his offense by law a capital crime and put him out of the way. Why stuff to suffocation the penitentiaries with these vermin who sought your life? You are weak-kneed,

soft-hearted, hair-brained. Wait till the next thief points a revolver in your face, and intends to kill you as he slew the wife of your neighbor because she would not throw up her hands quick enough to suit his demands. How long will you license these murderers to go about shooting whom they please, and threatening to shoot whenever the notion strikes them, thrusting in your face the revolver that carries death if you do not play the baby act and hold up your hands while your pockets are being rifled? Murders are multiplying fast, and only the beginning is here.

Death for the thief who would kill, whether he kills or not.

Sterilization and deportation to Africa for all other thieves.

These are steps in the dawn of civilization.

To ignore them is insanity.

Why?

Because people who have homes and families have a natural and should have a legal right to enjoy the use of the home in safety, without being shot down at the door after dark, or shot to death in bed, or having criminals infest the premises and make it impossible to move about in the evening; or to go out and return without facing the muzzle of a gun; or being black-jacked until the bones of the skull are crushed in; or roasted alive by burglars who rob, bind their victims and then fire the house. Certainly a peaceful man is entitled to live peacefully and not in alarm and danger from thugs. One criminal operating in a community can endanger the lives and make miserable the existence of a hundred families. Is it sanity to permit him to do so? It is not safe to go out on the streets in any city after dark; even at five in the afternoon in winter, the felons are waiting to assault and to rob, with the intention of shooting to death if you make the least resistance.

Is it sanity to permit him to remain alive?

THE SIXTH CONSTRUCTIVE COURSE

This is the most horrible and the most painful of all the departments of study in this work. But drastic steps are needed and at once, and we are doing our duty in telling you that the following remedies are the only ones that will lessen this evil that is threatening to engulf the lives and safety of our people.

...of what grade, should by law be de-
starts upon a career of theft. He should have no rights under
any law. He is the most dangerous of all criminals for he can
do the greatest harm; what he steals being of lesser importance
compared with his readiness to slay. If not dealt with in the
severest manner possible, his example of crime is sure to attract
many others to follow; thus adding murderers to murder or to
the readiness to commit murder, which should be regarded as
the same.

3. Every thief who is armed or able to kill by his brute
strength, and is prepared to do so, should be made to suffer
death by law; for if he escapes he may bring death to many
innocent people; and the execution of one guilty culprit is more
sane than his escape and the death of several others at his
hands.

4. All thieves not executed should be sterilized. The crime is
in the blood, and should not be passed on to another generation.

5. All thieves not executed, after being sterilized, should be
deported to Africa.

6. When the crime of theft has been committed or attempted,
the whole populace should at once drop everything else and
engage in a man hunt for the criminal. By this means the
shameful record of so-called civilized America of ninety-two
percent of thieves not being apprehended, will be effaced, and in
its place the record will show one hundred percent of thieves
captured and disposed of. To effect this policy and all the other
needed methods of ending the era of crime, you should organize
your neighbors and see to it that your lawmakers agree when
running for office to make laws of the kind required.

7. *Seventh Mental Core Influence*:—"DISHONESTY."
Not until humanity realizes that the sane mind is straight,
and free from strategy, subterfuge, deception and the consequent
train of twists and crooked turns, will civilization be possible.
Inventions do not make a civilized people. Comforts and luxu-
ries do not: for the most barbaric splendor enslaved the masses
to wait on the rich, while many of the wonderful inventions and

...of Creation
products of skill blazed the way of savagery. Fine clothes do
not, nor the wearing of gems and jewels; no savage has ever
been without them. In fact personal adornment and paint have
been the marks of the lowest status of a race, and the painted
women of today are numerous enough to give them rank of this
kind and to involve the whole race as abettors. Palaces, fine
buildings, temple of worship and the crowded cities bring no
proof of civilization of themselves. So we must look elsewhere
for it.

It is always interesting to follow the struggles of primitive
man to retain his foothold on this planet. He had a hard time
of it. Had he been created by a care-taking power, looking to
his soft and easy time, he might have come on in luxury and so
lived and died. But as his inward thought was the power that
lifted him up out of the earth and with the soil as his only
composition, from which his body and all his faculties, including
his mind, must come, the first families must have been as close
to dirt as they could be made and live as individuals. We know
positively that man is made of the earth itself. So there the
story must begin. Thus far we have seen him in his early status
as follows:

1. He was brutal; he had nothing else to build upon.
2. His stomach controlled him, for it fed his body.
3. His sex lust was over-active in order to keep his race alive
4. Bestial greed, of which the profiteer of today is the heir,
after the great trouble it had in getting here.
5. Superstition followed quickly, as his mind began to work.
was the only agency of his mind whereby he secured the food
for his stomach.
6. Crime was the combination of what preceded, and its legiti-
mate fruits; and we have crime today in all its gory ghastliness
now on the rapid increase and threatening to engulf us.
It is impossible to steal and not lie or deceive. All crimes
breed lies as their legitimate by-product.
Our oldest families were one hundred percent brutal. Some
of our newest inhabitants have this percentage.
Our first families were subject to one hundred percent
stomach control.
They were one hundred percent sexual.
They possessed one hundred percent of bestial greed: and

more clothing and with more deception, our profiteers might easily step into their ranks without much change of nature.

They were one hundred percent superstitious.

They were one hundred percent criminal.

With so great a start in savagery, it is no wonder they were one hundred percent dishonest. They never told the truth, never acted in good faith, never laid aside their trickery and strategy, and were as stealthy as the wolf, the cat or the serpent seeking its prey. Today, with more words and greater smoothness of method, our financiers are the direct lineal descendants of these original thieves. One bank president in the city of Washington boasted that he could trace his ancestry back four thousand years, and it must be the fact that it extends that far back in order to connect with the early conditions that made modern financiering possible. It seems a hard thing to say, but it is true that nine out of every ten bank presidents are not only dishonest, but are thieves, with their evil deeds confined chiefly to their banking and financing operations. Most of them are honest in their accounts; it is rare that any of them actually committed a crime for which they could be convicted under the law. But in these things they are shrewd as they know that honesty is the best policy. The man who would rob a widow of her entire property to feed his bestial greed and do it within the law is only waiting the opportunity of robbing in other ways if he could be sure of immunity. It comes down to the mere question of policy.

There are many securities left by estates that are of the doubtful character, like city railway stocks, mines and oil companies; trust banks make a business of handling estates as executors and their officers are instructed to work off these doubtful securities on widows who have no way of learning the truth; and thousands of these women have been deprived of their income by the bestial greed of the banks and their dishonest officials whose percentages depend on sales made. One case in point shows the manner in which this primitive insanity saturates the souls of men who stand high in the estimation of other bank officials: A woman owned a house that cost her eighty thousand dollars; in addition to this property she had other property worth two hundred thousand dollars. Not wishing to sacrifice too much on the house she applied to a bank president who was a friend, and

he negotiated the following deal: He was to allow her the full eighty thousand dollars for her house in exchange for an apartment house that was mortgaged for three hundred thousand dollars, and that had an equity value of another hundred thousand, as the bank president said. He assured her that she was making a profit of twenty thousand dollars besides obtaining the full price for her house. She believed him because he had been her friend and adviser. The mortgage note had to be assumed by her. The mortgage was foreclosed, and the apartment brought at sale one hundred thousand dollars. As she had made herself liable for the whole mortgage, she was compelled to pay the other two hundred thousand dollars out of her other property, with the result that she lost the eighty thousand dollar house, also her other fortune of two hundred thousand dollars, and the apartment; leaving her penniless. The mortgage was a padded one, in which the bank president connived, meaning that it was made three times larger than it would have been in an honest loan, and this was done to invite a sale at a fictitious value.

This kind of business is going on all the time, and many a bank president is adding unneeded riches out of the suffering and ruin of others who are robbed of the little they have. We personally know of another case, equally cold blooded, that was stopped in time by our own active advice, where a bank president stood ready to strip a friend of all he had in the world by a similar deal. He was worth financially a million or two, and had no need of more money; but the bestial greed made him dishonest, and he could not emerge from his insanity.

But there are other schemes, clever and tricky, whereby men who stand high in the estimation of their fellow bank presidents, carry on their rascally proceedings to feather their own nests and wring all the money they can out of men and women of small holdings; not caring how much wretchedness they bring upon the innocent so long as they, the bank presidents, can stand in the lobby of some great hotel and pick their teeth with gold toothpicks. The city of Washington is no worse than any other city; if you are ever there and become familiar with the people who know, name most of the bank presidents who have lived there in the past twenty years, and ascertain how they stand in the estimation of the business men and of the public generally. The opinions of the rabble have no value, and never had; but

there are men and women who have come in contact with the bank presidents and who know what they are in character as well as reputation. We know one or two that we believe are as honest as the average men; we know another who is now settled and has got over his unsavory deals, and who is a very nice citizen. Immoral young men make the strongest advocates for morality when they are too old to keep going strong. It is not because bank presidents are more in the open that they are mistrusted, but because they are willing to make such deals as we have described in the foregoing page that they are reputed rascals, and in fact infamous thieves. This class may be found almost exclusively in the large cities. In smaller cities and towns they are, as a rule, strictly honest. One of the most reliable men we have ever met is a bank president of whose integrity there is not the slightest doubt; but he is at the head of a country bank.

Nearly all the lesser officials and employees of banks are honest; they are selected on that account. Not more than one in a thousand falls. But the dishonesty that is criminal and that which is universal are different. It is not criminal to paint your face, but it is dishonest. A woman clerk in a bank might never be tempted to take its funds, because she may be of a very fine character; but she would not deem it deception to line her lashes and brows, tint her cheeks, and put a cherry shade on her lips; nor would her bonding company consider it any of their business; but it is a work of strategy, and all strategy is dishonest. In football, what in common parlance might be known as bluff, is called a feint, as in pugilism. Sometimes it started with the purpose of misleading the enemy, and something else is executed. The prize fighter makes the feint of striking a blow with his left fist, but actually strikes with his right. This is called strategy and is regarded as part of the sport; but it is dishonest. It is not criminal, nor would it affect a person's standing in a Sunday School. Movements in a football game are often feints, starting with a rush in one direction to call off the enemy, while the intended movement is in another direction. These deceptive tricks may be necessary to the game, as they are in war, but they do not make an honest mind or heart.

If you have a farm or other property for sale, and expect to

receive ten thousand dollars for it, you ask fifteen thousand dollars; this being done to meet the usual expectancy of the prospect of a drop in the asking price. Go to any real estate dealer and offer your property to him to sell for you, and he will note down the price you want, and will inquire your asking price and your rock bottom selling price. Before you leave him you will have given him three prices for that one property. If you pay the marked price for goods, especially clothing, in some stores, the merchant will have an attack of heart failure. He has his firm, unalterable price, and is a one-price dealer; but rather than have you disappointed and leave his store without buying, he will drop about one-third off the tagged sum. You think you have secured a bargain, and he knows you have not. He got all if not more than he expected. This method of selling goods was almost a universal custom years ago; but is gradually dwindling down to certain centers.

But the greatest as well as the humblest retailers still cling to the barbaric practice of taking a cent or more off the round sum in order to appeal to the eye. A ten dollar garment is offered for \$9.98. A two dollar one for \$1.98. A fifty cent article for 49 cents. Even a suit that is in the \$75 class is offered for \$74.98. Why they never put the change at 97 cents we do not know. In a five-and-ten-cent store, nothing is over ten cents, according to the sign on the front of the building. A pair of gloves is for sale for ten cents each glove. A pair of stockings is for sale at ten cents each stocking. If nothing is for sale at more than ten cents, why not sell one glove or one stocking? Many a person is short one glove or one stocking. But they will do nothing of the sort, despite their advertising. A fancy box is offered, ten cents for the box and ten cents for the cover.

The old custom of putting the small potatoes and fruit at the bottom of the basket and the best and largest on top is not criminal, but is not honest, in the sense that the feint in a game is legitimate but not honest. You can keep within the law and yet develop a twisted mind.

Not one of these things would the divine teacher of men have done; and why should followers of His precepts do them? Can you imagine Him asking one price and expecting to get another; or marking a ten dollar garment down to \$9.98; or making a

pretence of striking in one place and actually delivering the blow in another; or putting the best potatoes on top; or baiting trade by window displays; or offering any and everything in a store for ten cents and asking ten cents each for stockings or gloves; or bringing stale eggs into the market under the guise of fresh ones; or any other of the subterfuges now in vogue to draw trade? The mind that is straight, that has no twists, that never requires strategy or pretences, is sane. Every distorted mind is insane; and every mind is distorted that is crooked.

The bears and bulls of the stock exchanges are all dishonest, and all have twisted moral natures. Such exchanges are necessary and should be encouraged. Demagogues delight in attacking what they call Wall Street, when the vicious evils they should attack are part of the stock exchange in every great city. The market for the selling of stock and for the buying of stock is a help to holders of securities; without such a market it would be very difficult to either buy or sell shares and bonds. The evil character of the business is in the common practice of speculating by forcing the prices up or down for gains which are usually made by dealings in margins, or buying and selling what you do not buy and sell. This practice is one hundred per cent dishonest. It has not one redeeming feature and is fraught with every kind of evil. The only honest transaction is that which buys for investment and holding, not for a rise in price; or selling what you wish to turn into money. When the time comes that every buyer or seller who does not comply with these rules is eliminated from the stock exchange, then sanity will come in at the door. The attempt to squeeze some holder of stocks into a loss is no more honest than the business of the highwayman, or the train wrecker. The highwayman gets your money, so does the speculator who bears or bulls the market. The train wrecker robs those whom he kills, but the speculator robs and breaks the hearts of the living, many of whom die in want and misery and prematurely. That any human being can seek to make a living by such methods is surely proof of a twisted mind, and every twisted mind is insane.

The so-called civilized world is infested by scoundrels, rascals and men and women who cheat their fellow beings in order to secure their living. The mails are loaded daily with fraudulent communication many of which the post office department is

tracking and exposing. Traps are laid to catch the unwary who have money that can be filched from them by unfair means. Not only stores but various agencies are engaged in dishonest business. A man who took the word of a real estate agent and bought property without investigating it would be regarded as not right in his mind. Lots in Lakeland may be there, but under the lake, and are best sold three thousand miles away. Lawyers in the West for many years made a living out of pretended clouds on the titles of farms, and compelled the owners to pay large sums to clear the titles. To effect this fraud the lawyers brought false suits in the names of pretended litigants, and so frightened the owners that they gladly paid for release and relief from the suits. When this method of getting a living failed, they invented something else, but always with the purpose of robbing those who had a little money to spare.

In the West the farmers were so frequently made the victims of scheming rascals that special laws had to be passed to protect them. One method was to make an unusually liberal offer to the farmer who had nothing to do but to sign a request for information, which request stated clearly that he was not to be bound in any way to pay anything. The signature was obtained to a promissory note by a sleight-of-hand trick. This note was sold to some bank; the bank, posing as an innocent buyer, compelled the farmer to pay the note. Laws that could make such a note valueless in the hands of any party could save the victim. No bank has a moral right to buy a note from a stranger; and this readiness to do so showed that they were dishonest as well as the sharpers who sold them the notes.

The varieties of dishonesty that can be discussed are endless. Some are crimes under the law, and others are wrongs without punishment by the courts. All, however, are the products of the twisted minds of this age, and no twisted mind is sane.

A lie is not a fact; that is, it does not tell a fact. It utters something that is false. To say it rains when the sun shines, is not a crime; but it is a lie. The mind that utters it is not straight; it is twisted; and if a man were to tell you such a lie you would at once pronounce him insane. Suppose a boy were to say to you that the girl at his side was a dog, would you for a moment think the boy sane? The habit of lying begins with the first necessity in youth and continues until the last

necessity in old age. It is not a question whether the lie does harm or not; some do good, as where a life may be saved by a false statement to a desperate fiend; the only thing at stake is the twist of the mind. What is not so is an unreality; and to say it is so when it is not, is to substitute an unreality for a fact; and this is not sanity.

THE SEVENTH CONSTRUCTIVE COURSE

The remedy at hand is of far reaching influence if properly adopted.

1. Never under any circumstances speak a falsehood unless it may be justified to save life or property from a fiend or criminal; or to ward off some disastrous situation. The occasions are rare, and may never arise, when it may be necessary to do these things. Of course a person would be far more insane to permit injury at the hands of some demon or felon when a lie might provide escape, than if we were to stand on the moral ground that all lies are unjustifiable. The principle is clear; the truth is evidence of a straight mind; speak it as a habit. Avoid all kinds of misstatements.

2. Never act a lie. There are all kinds of ways of deceiving without use of voice or pen. Even strategy, so much adored in games, should not be employed. The more you untwist the mind the sooner it will take on sanity.

3. Be careful to avoid all business transactions that are not fair to others. Act all the truth. Establish a reputation for honorable dealing whether in business or in private life. There are thousands of ways in which you can do this. The respect in which you are held will repay you.

4. Do not steal. Of course you will not take by force or threats anything of value from another. One of the Ten Commandments says, Thou shalt not steal; that would have been an insult to the Hebrews if they did not steal, and the only way to save its being an insult was to be guilty of theft. If a man tells you not to scratch his piano with ten penny nails, you can be sure that you have done this very thing or he would not have requested you not to do it. The stealing that you may do is of the business kind, or in financiering, or in the stock market, or in unfair dealings and trades. If you take advan-

tage of a man in a horse trade, it is stealing. If you are a bank president and advise a person to invest in stocks that are not sound, that is stealing. If you try to squeeze some stock buyer or seller in the exchange, that is an attempt to steal.

5. Endeavor to have passed a law that will drive all bears and bulls and speculators out of stock exchanges; legalizing only transactions that are purchases for investment, or sales for returns of value. Such a law would do much to avert panics and business unrest. One of the quickest ways of inviting a panic is to have a set of bears drive the value out of stocks for their personal greed; with the result that collateral securities held to sustain loans by banks must be dumped on the market to thus further depress it. And for no other end than to feed the bestial greed of brokers and financiers. Then comes the general disturbance of the whole business of the country.

6. Endeavor to have passed a law deporting all persons who have been guilty of dishonest acts that have done material injury to others. A few real deportations will end every class of crime it touches.

8. *Eighth Mental Influence*:—"OBSTINACY."

You might think by this time that primitive man had enough evil traits to eternally handicap him. He was eternally handicapped, and never knew a really happy moment. You could not expect anything else to come from dirt; and you know man was made of the soil of the earth. What makes the beautiful rose with its delightful fragrance? Dirt, soil, manure and water. But the first rose was much closer to nature and had very little to recommend it; just a briar with ugly thorns and single petals. Primitive man was the first and direct product of the dirt of the ground, no matter how he got on his feet. Even today not one particle of his body, brain, heart and all comes from any other source than dirt. Thus we have a right to expect that he would be an undesirable citizen.

Obstinacy is a very decided mental core trait.

The mental core was the guiding engineer of the early man. It was at first all instinct, then a mixture of instinct and impulse, made necessary by the vicissitudes of his existence.

Obstinacy is the lowest savage state of the mind. The monkey that grabs a paw full of cocoanut meat through a hole in the

shell of the cocoon, and holds to the meat, is caught because he is obstinate. The hole is large enough to admit his empty paw; when filled with meat, he cannot extract it; and the shell is chained to a tree. So obstinacy costs the monkey his freedom if not his life. There is no beast so wild that he is not obstinate. The less intelligence he possesses, the more he displays this trait. The reason of it is that he must retain a grip when he secures it, for often his food and safety will depend on doing so. In a fight to the finish with a beast that seeks to slay him, he gets a *hold* and his life hinges on the obstinate retention of his advantage. He knows that law from necessity. A hunter tells of seeing a fellow hunter in the embrace of a lion in Africa; he held the animal with his arms about his throat, standing at his side to avoid the claws of the beast. As long as he was able to retain his grip around the great neck, so long he could escape death. When that grip failed, then all was over. Possessing the strength of a giant, he maintained his hold until his friend came up and dispatched the beast. But it was a case of necessary obstinacy. Among the first families of earth, such incidents in one form or another were not only common, but altogether too frequent.

You have looked into the face of a chimpanzee. Imagine you are looking in the face of a man who is closely allied to the chimpanzee, but who is not so much chimpanzee as he is man, and not too much of the latter. You will then be looking into the face of primitive man; the first of the human species. Now would you expect such a fellow to be liberal minded, open to argument, ready to compromise differences, fair in his antagonisms with his friends or enemies, and reasonable in his stand on public and private questions?

No.

That chimpanzee-man, the first of our ancestors, had a mind of one track, and was a mono-idea man; only one idea having room in his brain, and that a fixture until it had worn itself out. If he was bent on going across a stream, he would do nothing else until he had crossed the stream. No matter what stood in his way, it must be broken or crushed, so that he could cross the stream. This setness of purpose was natural; altogether too natural. He was incapable of side-tracking one idea for another. In an argument with his neighbor he would make his view clear and strong; and his neighbor would make his view

clear and strong; then if they were of equal prowess, they would both growl and part, each wending his way home growling. If one was very much weaker than the other, he slipped off by himself sniffing the air. If they were but slightly apart in power, they fought, each for his view, until one was whipped, when he whined his way back home, still clinging to his view. Obstinacy was so imbedded in the character of the savage men that it could not yield if they desired it. They had not the gift of mind to see anything else.

That trait, having been ingrafted into all humanity, has not yet had time to work itself out. Men and women, and even children in some cases, are so obstinate that it is more than insanity, it is disease. But it is an insane disease. Once in a while you will see a child who cannot be corrected. Friendly advice is useless; warnings, even if most gentle, are of no avail. Early retiring, shutting up in a room in disgrace, and finally a whipping may be resorted to unsuccessfully. Then bribery follows; the things the child likes most are offered; but still he goes on in his defiance of the authority of others, and is deaf to what is most beneficial to himself. Many girls and boys have been beaten by brutal parents who have made up their minds to break the child's stubbornness. If the child is not killed in this way, he grows up uncontrolled. His fate may lead him into constant antagonisms with his fellow beings, his being hated and ostracized, his familiarity with the interior of prisons at intervals; or, on the other hand, he may be a good speaker, in which case he will turn demagogue, for no obstinate mind ever becomes the guide of statesmanship; and, with push, some discretion in his first contact with the public, and many threats, he may rise high enough to be elected a Senator from some State that has no better favorite son, and so his pig-headedness will be displayed for a term of years, always in the tricky claim that it is in the name of the down-trodden people, but really to keep himself hoisted before the public by a notoriety that is not fame, seeking to delay every kind of legislation, tying up the business of the nation in his gross selfishness and insane obstinacy, until finally the incubus dies, as he is never supplanted during life, and his name is remembered for a brief while in shame.

The mental core of obstinacy is excited into action at times;

but as civilization touches the better part of man, this core remains dormant for long periods. Then something rises to bring it up again. It may be an affront received from the President, followed by the sharp erection of this core and resulting in a fixed determination to retaliate. Many a man who has been tractable most of his life may become unmoved in some senseless attitude when rubbed the wrong way as they say. The trend of the mind in old age is towards a hardening of its powers of flexibility accompanying the hardening of the brain tissue. Senility grows into marked mental feebleness, with loss of memory, and stubborn purpose. There are old persons who, when once they get certain ideas in their heads, think of them, talk of them and seek to bring them into their grasp to the sidetracking of a dozen more important matters. One woman who is eighty, wants to go to town, as she calls the city twenty miles away. She asks her son to take her; she asks his wife to take her; she asks her grandson to take her; she asks a neighbor to take her; she talks of her desire to the milkman, then to the butcher, then to the grocer's boy; and so on, with a fixed purpose of getting to town. This is the setness of the mind as the mental core becomes more prominent in old age.

Every feudist is clearly insane. The affront, or offense, due to the fact that human nature is not perfect, occurs between friends, and though it may be slight at first, it grows with the flame of the imagination until the mole hill is a mountain; and silly, but never so regarded. Party of the first part, being deeply aggrieved because the party of the second part in a mountain dance took as a partner a woman who had agreed to give him the dance, although that fact was not known to the culprit, waited in ambush and killed him. Then the friends of the dead man found it necessary to retaliate; so, after a while, they killed the party of the first part. His friends in the course of time killed the friends of the other party, and were themselves killed by remaining relatives; then the sons as fast as they reached an understanding age were made to swear eternal vengeance on those who were guilty of the murder of their parents; and the sons of the friends of both groups whose parents had gone down in the feud, swore similar vengeance; and their friends and friends' sons did likewise until the population had grown thin. Many such feuds have been in progress during the past century, and many still are go-

ing along, some in the first generation, some in the second and a goodly number in the third. It is all obstinacy, the brand of primitive man, the kind that cannot reason, cannot forgive, cannot understand that human imperfections are part of the heritage of earth, the Cain and the brute in men; and it is insanity.

Many rough men who are beasts in their methods of living and doing things are wholly slaves to an idea, once it enters their heads. Nothing can make the slightest impression on them. The obsession is as strong and fixed as any in hopeless insanity. They go through a long life in this setness. They carry grievances to the grave. Misunderstandings that might be explained cannot be, because they will not permit a word to be said. They never forgive, never even listen, never budge the breadth of a hair, and they live and die in this feeling.

Relatives in much larger proportion than others, take offense at very small slights and then put up a barrier of refusal to overlook them. Many a brother has done some trivial thing which he himself cannot recall, but which some other brother has misinterpreted, and the first that is known of it is the sullen refusal of the other to see or recognize the brother. There are thousands of instances where innocent people have humiliated themselves before obstinate people in the hope to avert trouble and enmity; but the more they humbled themselves the more the obstinate wretches held aloof, until the uselessness of it all became apparent. Then they went their way and years after the grave closed over them. A man told us recently that his brother had just died after twelve years of silence between them. They grew up as boys together and launched out into life together, both winning success. One day the elder brother met his younger brother and crossed the street to avoid speaking to him. Then came the twelve years of silence between them; and no matter how hard the younger one tried to ascertain the cause of the estrangement, he never learned until after the funeral. A letter signed by the deceased vouchsafed the solution. The elder brother owed a note that was due on the day of the break between them twelve years before; he had written to the other to help him with a small loan which would save the note from being dishonored. No response ever came to that request. In the desk of the elder brother they found, after his decease, the letter of request wedged in between the back of the drawer and the

wall of the desk. The brother believed that he had mailed it, and died not knowing to the contrary. You say the man must have been crazy; so say we. So are all obstinate people.

A woman who talked more than her husband liked to bear, was told by him to shut up; she did shut up for thirty years and never spoke a word to him or anyone until he lay on his deathbed. You say she was crazy; so say we; all obstinate people are crazy.

Males and females before they are engaged, while yet the effort is being made to come to an understanding, do not often show this trait; but soon after they are plighted to each other for life, something occurs that angers the girl and she shows a decided spirit of obstinacy; or it may be the young man. After they are married, when there is the very first criticism of her cooking, the toast having been burnt in the morning, she refuses his good-day kiss, and he slams the door as he makes his exit. She packs her things, or some of them, and goes home to mother; leaving a brief note to this effect. He goes after her if he is not obstinate; in which case she refuses to see him; then he gets obstinate and never calls for her again. The climax depends on a number of conditions; if she can get along without him, she will do so; and it is the same with him, if he can get along without her he will do so. A certain percentage of marriages are broken up soon after the honeymoon by these fits; many more are fractured later on, and still more when the couples have lived together long enough to find out that they have nothing in common. But the type of obstinate wife is well known, and she stays put mentally when she sets herself in her mule tracks. Some women are capable of repelling every kind of advance from husbands who have committed no wrong worse than contradicting them; and such women will live their own lives out by themselves, still staying set to the end of time. Other women are willing to stay set as long as their husbands refuse to make overtures for reconciliation.

A type of obstinacy that bears all the earmarks of bestial brutality, is that displayed by the father whose daughter marries against his wishes. "If you marry that man, you will go from my home never to return. I will cut you off with a nickel. I shall never want to look on your face again." She marries the man; he is not worthy of her, and goes from bad to worse and finally dies. The daughter, struggling to care for her children,

is poor; her father is rich; she droops in her despair, after sending a letter to her father asking his forgiveness, which letter is returned to her unopened. Soon after he received word from her physician stating that she is dying and wants him to come to her. He growls and refuses to go to her. She dies. He will not attend the funeral. By some chance the brief procession passes his mansion, and he is told whose body is being borne to the grave. He draws the shade and shuts himself in the house wishing to be left alone. His wife had died the year before of a broken heart because her husband had disowned his and her daughter. The father now old and gray is alone as he wished to be. The story of his obstinacy has gone abroad, and he has no friends. His daughter's child, a son, has grown up and has learned the story. He becomes richer than his grandfather, and lives to see the day when the old man, broken in spirit and in fortune, comes to him for a home. Before him are two courses, one revenge, and the other forgiveness. Which did he take?

A very proud and wealthy man, standing high socially and in the financial world, had a very beautiful daughter who was eighteen years of age when she was betrayed by a man whose name she refused to give. She told the story to her mother who in turn repeated it to the father. One cold winter's night when the snow was falling, he thrust her from his home and told her never to come back, never to write, and to go her way as he was through with her; she could not be a daughter to him after her disgrace. For thirty years he lived in the same city with her, and every Christmas he received from her a letter asking his forgiveness and the privilege of coming back to his home. For thirty years his obstinacy ruled his life. In that long period his wife had died, and all his other children had died, and his only kin was this daughter. The man who had betrayed her had married her soon after she had been thrust from home, and he had become the head of one of the most prosperous business houses in the city. The father at last was dying and sent for his daughter to come to him. She had two courses open to her; one to yield to the old man's wish, the other to remain consistent with his estrangement of her.

It constantly happens that two or more persons cannot agree on some matter; and they wrangle about it until one or the other relaxes his obstinacy; or they compromise. But many persons

capitulate against their better judgment in order to keep peace. The strong willed man is generally wrong, for an obstinate mind cannot be right. It seems unfair that a peace-loving person should yield to error in order to avoid enmities.

The remarkable truth about it is this:

Where two minds are perfectly sane, a difference of opinion is impossible; differences of judgment are impossible; there will always be agreement and harmony.

On the face of things this seems absurd. What, you say, will two persons of opposite temperament and of opposite viewpoints agree on the same subject? Will there be no variation of opinion, no different exercise of judgment? For instance, one man may be a firm believer in advertising in the papers, while his partner may insist on advertising by circular letters; if the former adheres to his position, and the latter to his, how can there be an agreement? The answer is plain: if one kind of advertising is better than the other, both men will at once recognize the fact. A sane mind is a clear mind; it is absolutely clear; so clear in fact that it makes no mistakes. To prove this fact this book has been written. A mind that is proof against all forms of obstinacy, is sane in that department; and another mind that is proof against all forms of obstinacy is sane in the same department; imagine two such minds coming together. Where could there be conflict if neither was to set itself for or against a certain proposition? If A proposed one thing and B listened to it with no desire to combat the thing, B would either agree because his judgment told him it was right, or he would present his view, which if different would be listened to by A who would have no desire to combat it. Both views would stand unchallenged. If the minds were sane in this department the fact that both views were agreeable to both parties would at once lead to a clear analysis of them, with the result that no mistake would be made in arriving at a decision. The men who have won most success in the world are those who keep their minds open and who seek to adopt the views of others. Agreement with them becomes an entering wedge for mutual analysis, which brings the clear mental decision. This rule never fails where men and women are sane.

No person who is capable of setting his or her mind in a fixed position is sane. The proofs are over-abundant.

THE EIGHTH CONSTRUCTIVE COURSE

If we can remove from the character of the race the mental core influence known as obstinacy, we shall have achieved one of the greatest steps toward a new civilization that is possible.

1. Decide here and now that you will meet every person with an open mind, and with the desire and effort to agree on all matters; thus making it the easier to bring both minds to the stage where analysis of the matter can be had and the decision may be reached through the clearness of mental action.

2. Put yourself in the place of the other party. Imagine that you have been appointed as his attorney. See things as he sees them. Then try to discover how you would act if you were he.

3. Remember that human nature is weak. After you have completed this book to the end, and have learned the greatest of all human truths, try to apply it to the weakness of humanity, the errors, mistakes, wrongs and crimes they commit; and then you will see that there is no wrong so fearful but that, if sincerely repented of, you are required to forgive it; and if not repented of, remember that all punishment is intended to protect the world from future wrong doing, and not to seek revenge on the evildoer. If your brother has offended you, let him explain. If he does not want to explain now, leave the latch-string out so that he may do so later. If actual wrong has been done you by the malice premeditated of another, and that person ever had any friendly feeling for you or you for him, do not shut your mind against all further intercourse, but dispel the tendency to obstinacy and hardness, and seek an open way for a better understanding.

4. If you and another differ on some important matter, and you know you are right and he wrong, instead of setting your mind in a fixed position thereby shutting off all discussion, leave your mind open; let him know that you want to see things his way, that you are trying to see them that way, and that you will keep on trying to do so. Do not seek to convert him to your view; but keep him informed that you are thinking only of letting him convert you to his view. This will prevent friction, and in time

cause his mind to relax so far that sanity will be approached, if not actually reached.

5. In most discussions there are some matters that are doubtful and some that are unimportant; and these may be conceded by way of compromise. It has been said that without compromise it would be impossible to reach agreements and achieve harmony in human life.

6. The most wonderful of all laws in human intercourse is the one that says that when two minds are perfectly sane in this department, obstinacy is impossible and so disagreement is impossible. Sanity makes the mind perfectly clear; and being clear the right decision is always had without effort. We want you to spend years in testing this law; it will pay you. Its meaning is if the world became civilized there would never be a dispute of any kind; no factions would exist; no quarrels take place, no fights of persons or groups or nations, and no wars; for the basis of every great conflict is obstinacy of one or both sides. Every court of justice or otherwise would close, for litigants are people who cannot agree out of court, and there would be no disagreement anywhere. Try to test this law. It is the best mental practice you could indulge in.

9. *Ninth Mental Core Influence*:—"EXCITABILITY."

There are two classes of insane people in the world:

1. Those who are not susceptible to influences.
2. Those who are susceptible to influences.

The former are incurable and hopeless.

The latter are curable.

The former include people in asylums or who should be there; and also the criminally defective.

The latter include all the world except those who belong to the former class. They are all insane, but are susceptible to influences. They alone are the subject of this study.

We have seen that the mental core was installed by creative thought for the purpose of acting as chief engineer of the human body during its years of struggle to maintain a foothold on this earth. Coming out of the earth, and being made of dirt, it was necessarily brutal; it lived by the instinct of its stomach and in sex lust; it knew as its laws of success nothing higher than bestial greed like the profiteers of today; being surrounded by the dense

darkness at night and by jungle and forest conditions, it was superstitious and was always fighting its way out of troubles by endless crimes; and this method of existence made it dishonest and obstinate. These traits were necessary to the very life of the mental core. No wonder what nerves a man possessed in that past era were torn and shredded by excitement. He was the most excitable creature in the world. The remnants of this excitement may be seen today in the national character of nations such as the French and Italian.

When a person becomes excited, the mental core of the ape and of primitive men is in control. Sometimes this excitement fully dethrones reason and the person then passes into the class that is not susceptible to influence. We are dealing only with the class of insane people who still remain susceptible to influences. Take the familiar case of the wife who wishes her way, with her husband, and who sheds tears in order to win it; if he pays no attention to her tears, she may resort to a fit of amateur hysterics; in order to make these seem real she must let herself go, as the saying is; that is, she must act like a woman who is really hysterical; she laughs, she cries, she falls down and gets up, and carries on, moaning, sobbing, sometimes screaming if no one is near enough to hear her except her husband; all a show of excitement. But this kind of rehearsal soon makes her really hysterical.

In a religious revival the members of the church become excited and shout at first, then give way to sharper emotions with the purpose in view of involving the prospective converts in the melee. Soon the leaven works, and the converts shout also, and many of them jump about until they fall exhausted on the floor. There are songs that are agencies for the excited minds of fanatics; at first they are sung moderately, then fervently, and finally with shouts and screams. The universally danced steps and movements of the Indians were intended to gradually work the savages up to the pitch of excitement where nothing could stop them. For a while the leg motions were tiring; but as the nerves were fired by excitement a new power possessed the bodies and the dance continued for days without weariness. It is said that an Indian, imbued with the fervor of the war dance lost all control over himself and had but one bent in view, the slaying of his enemy. The Moslems fight best when they become excited by the songs and shouts of battle and the

inspired belief of passing at once into heaven by the process of killing.

You can see that the whole business is insanity.

Few nations not fully Caucasian are free from extreme excitability when something occurs to set them off. All the Western Hemisphere south of the Texas line is subject to this tinder box conflagration; and, even in our own nation, the farther south you go, the more excitable the people are by nature. Excitability does not consist in open action at all times; the most dangerous form is the suppressed kind, with an outward calm. In Texas if you call a man a liar, it is suicide; the man may not evince any disturbed mental balance; but he will get you nevertheless. In the North if you call a man a liar, he will proceed to deny the allegation, but he never for a moment thinks of shooting you. In Texas, if you insult a man's sister and he knows it, he may not fly into a passion like a son of Sunny Italy; he may be unusually quiet; but he will get you. In the North if you insult a man's sister, and he knows it, he will slap you on the wrist, or refuse to invite you to his next party, but will never think of shooting you. In one State calling a man a liar is capital punishment; in another State the same offense may result in your being called a liar also. In one State to make an insulting remark to a woman with a brother, as if you said, "Hullo, girlie," is punishable by death; in another State it is punishable by temporary ostracism. Still farther North, say in Canada, the insult may result in a frown; and in the frozen midnight zone, it would be regarded as a joke. Thus we see as we go South the mental core rises more quickly and more prominently.

Many a time have we seen a foreigner dance, walk the floor in agony, exclaim to the deity uninterruptedly, gesticulate like a windmill gone loose from a broken axle, and chatter in wild dismay, because of some unimportant occurrence like the failure of the letter carrier to bring him some mail, or the slowness of a debtor to send a remittance, or the loss of a button off his vest, or a broken suspender, or the loss of a penny through a hole in his pocket, and so on. For excitability in its highest form, look at a crowd of foreigners storming a bank that has a run on it, or a mob of women shopping on bargain day, or a mass of New Yorkers responding to the bell to dinner on the first day out of a boat where places are not assigned.

The first evidence of the mental core's supremacy through excitement is in the disposition to worry, to build great mountains out of little mole hills, to fuss and stew and let go all control of the feelings. If you can get a man excited you can generally out-general him, because excitement sets aside his reason. A pugilist who becomes excited is on the losing side, no matter what prowess he possesses. Some men in this profession lose their heads easily; their opponents know it, and nag them on to a condition where they cannot measure distance or speed, or safely guard themselves. A smile often agitates one; but when it develops into a grin it arouses anger; for this reason some pugilists smile and grin at their opponents, and if this does not bring results, they pass some remark such as, "Your sweetheart is in the front row, don't let her see how pale you are." The design is to excite the man to whom this is said, and so reduce his self control. In crucial baseball games, the catcher makes every effort to excite the batsmen of the other club as they come to the plate in front of him. Some things in the personal history of the men are learned in advance, and this unexpected exposure of them disconcerts the batters. One of the greatest sluggers in the big leagues was at the bat on his home grounds, and a long hit would win the game. The day before he had been in a quarrel with his tailor over a bill which was too large, and a lawsuit was threatened. The catcher of the opposing club heard of this, and said in a quiet undertone as the man came to the plate, "Don't worry over that tailor's bill; he said he would not sue you until after the series is over. I can fix it up for you, as his lawyer is my cousin." Of course these statements were false, but the batter did not stop to analyze them; his mind flew rapidly over to the quarrel, and things danced in the air before him as the ball flew by three times without interruption. He was excited to the highest degree.

Most people in the presence of strangers or outside friends control their excitement if able to do so; but when alone, or in their homes, they make very little effort to subdue their excitement; then we see them as they are. The old scheme of bringing the lover to visit his sweetheart, and even to board for a while in her family, is a good one, for it reveals his faults as well as hers. Familiarity breeds contempt. The more familiar the relationship becomes, the more the frailties of character stand

forth. The fact that the dapper young man is able to appear calm and self-contained under stress of circumstances when he is making his first impression on the girl he adores, proves that he is capable of being reformed through proper influences; and the fact that, after they are married he lets trivial matters excite him into fits of extreme nervousness, shows that he gives way too readily to the influence of the mental core. Many a person laughs too boisterously, or exclaims too vehemently, or displays his excitable nature on too slight a provocation. He worries over impending dangers that never happen; he is depressed by bad news or failure, and any movement of the nerves from gay to grave is excitability.

It is changeability.

The person who is the same day in and day out, under all circumstances who is not moved to tears or excess of joy, who worries at nothing, but on the other hand carefully prepares for all exigencies, is free from this mental core influence.

How many people do you know who are the same always?

How many do you know who have their ups and downs?

This man is pleasant today; tomorrow he is in the dumps. This woman is cheerful and hopeful now; when you see her again, she is just the opposite. One man who had employed a housekeeper, said, "I have known her for thirty years; and my wife bears me out in the statement that, in all that time, I have never seen any mood, or changeable traits in her disposition. Without being effusive she has met us daily with a pleasant countenance and a cheerful word. She is even in her disposition; always the same." Against this experience is the common fact that most employees are like the wind, blowing from different directions different days; now warm, now chilly, now bright, now glum, now with a word of hopefulness and then with despondency marked in their tones, when the mental operations are in a state of excitement.

THE NINTH CONSTRUCTIVE COURSE.

It is because excitement easily dethrones the reason and leads to irresponsible insanity that it should be curbed in its first appearance. But even where it does not lead so far, it unfits a man or woman to take the position in the world that might

otherwise be taken if one were calm and self-controlled at all times.

1. The first step is to study yourself when alone. What a man is in his secret conferences with himself, he is sure to appear to a keen observer of character. Do not think that you can let yourself go into paroxysms of excitement when shut up alone in your room beyond the reach of the hearing of others, or when out in the fields, or forests or by the brooks where no eye can witness your moods. Be to yourself just what you should be in the presence of a person of whom you hold the highest regard. This is private control. Never fly into any wild talk, or action, or exhibition of giving way to your moods or feelings.

2. Among your friends, and in the bosom of your family where most men pay no attention to their conduct, study to acquire the utmost calmness and quietude of manner, of voice and of action. This training at home prepares you for the greater world.

3. Never in the presence of your business associates or in social affairs, allow anything to ruffle you. Develop a resisting power to all forms of influence that might ordinarily excite you.

4. Invite causes freely and test yourself against them. Instead of running away from the things that have been exciting you in the past, walk right up to them with a determination to be tempted; for temptation when resisted makes you grow stronger with every encounter. The weakest men and women are those who are without fault because they are without temptation.

5. Cultivate the disposition that is the same always. Do not let your family wonder each morning what kind of a mood you are to be in for the day. Let them know you as the same under all circumstances. Do not be jolly one day, morose the next, enthusiastic the next and dull the next. Be pleasantly serious at all times; in earnest in whatever you undertake; and filled with self-power because of even self-control always and everywhere.

6. When other people about you are excitable, seek to calm them, not by shouting or vigorous demonstrations, but by a quiet calmness that is most magnetic and convincing.

10. *Tenth Mental Core Influence*:—"VANITY."

All savages are vain.

Their head gear, and the ornaments they wear in the noses and ears, and the markings they imprint indelibly into their skins, as well as their gaudy dress and display, show that they are vain to the extent of one hundred percent. The peacock may have set them the example, but it has long since been out-distanced in the race. Birds of the male sex are especially vain. They are proud of their songs and proud of their plumage. Even roosters get themselves up gaily at times where there is competition in their love affairs. Both birds and roosters look in still bodies of water, as in pools and brooks, to behold their glory of comb and feather. Then they go forth on their triumphant pilgrimages. In the woods where one female is wooed by a number of male birds, it will always be noticed that every one of the males is dressed up in fine array; they have some method of making themselves bright and attractive. And the remarkable fact is that the female bird will select, not the best positioned male bird, but the handsomest; showing that she is as vain as her lords and masters. She flies to the one she loves best; the choice is not to the swift nor the strongest unless there is a battle of extermination; in which case she will take the survivor as a matter of course, like the old maid who refused to let the man go who had hidden under her bed, as it was her last chance. Birds are human in this respect.

In the first generations of primitive man might made right; and brides were won with a bludgeon and removed from their parents' homes by the hair of the head; often knocked into unconsciousness in place of moral suasion. This was a necessity. In the next generations women began to secure their rights, which consisted at that time of the practice of selection by battle; instead of using too much violence on the heads of the brides-elect, the males fought each other. The handsomest woman, speaking relatively, was in demand by a number of males; as only one was supposed to secure her, the fortunate or unfortunate one was determined by a general scrimmage among the rivals. Might again made right, but it was might among men and not over women; merely about women. The third stage in our development came when choice was the arbiter of the marriage question. Here the males agreed on the most

beautiful woman, speaking again relatively; and then they proceeded to be chosen by her. This was progress, and woman was fast securing her rights. To be inspected by a dozen males, and to be accorded the privilege of choosing the one that she loved best, or thought she could learn to love best, was indeed suffrage of a high order.

All this procedure meant the ruin of the two sexes from the standpoint of vanity. The woman was not the only female available; she was the most attractive because she made herself so; and, being the most likable of her sex, she stood out as the foremost female of the community. Perhaps out of fifty she was number one; when she had been married off, number two became number one; and so on until number fifty had reached the status of number one, like the game of one o' cat.

But whoever was number one, she had all the males making up to her. In order to be number one in her sex she was compelled to adorn her body. The practice of concealing the face prevailed among all savage peoples; and nature furnished the cause. Today women are returning to the same savage methods; they conceal their faces by paint on the cheeks, paint on their lips, paint on the lashes, paint on the brows, paint on the temples, paint on the chin, paint on the ears, paint on the neck, and paint on all that remains visible above the chest; like the thrifty farmer who had so much hay that he stored all he could outdoors and the rest he put in his barn. The female of today having painted herself out as far as the intelligent zone of her body is concerned, is adopting the savage methods of her primitive ancestors with regard to the rest of her framework. All savage women, having hidden their faces, show their bosoms, their backs, their ankles, their calves and their legs. This anciently insane custom is very nearly universal today.

But to revert to our first insane females, we find that they adorned themselves with everything possible to win the attention rather than the admiration of the males; the same as our insane women do in this era. They appealed to the sex lust of men just as our women do now; exposure of the parts of the body that excite the desire for women. This is the one great power that women wield over men. In the ball room, in social gatherings, and in street apparel, there is the female exposure, with features hidden behind paint instead of veils.

When the time came in the development of the savage that permitted the female to choose her husband from among her many suitors, the man found it necessary to make himself attractive. So he adopted all the gaudy paraphernalia that would appeal to the weaker sex; she loved display and jewelry; he had the means of making display and he wore jewels. He made himself up for the rivalry that ensued; and it is more than probable that the handsomest savage was accepted. The young man today knows that he cannot win his lass unless he takes a bath and changes his clothes and as much of his manners as he is able to alter.

All this is a part of the mental core of vanity. If it were habitual and if it would continue all through life the effect would be worth while. But as vanity is a part of the incitement to the lust of sex, it spends its force when the lust is gratified. The gentlemanly appearing young man with clean collar and cuffs, with neatly fitting clothes that do not as yet require mending or brushing, with smoothly shaven face, and a washed complexion, coupled with a code of manners, while original, which are better than the gutter kind, wins his bride; and a month after he is the same old self, untidy, unshaven, dirty of countenance and garbed in soiled clothes, uncouth, unattractive and unwholesome, making a mockery of the former efforts to secure a pittance of admiration from the unhappy female who is his victim; except for the fact that she is also untidy, slovenly looking and bad smelling like her great ancestors who never knew any other odor. The thinnest veneer of civilization is vanity.

No sane woman will paint her face.

From that era of savagery and insanity where all females wore only the girdle about their loins down to the day when all decent women covered their bodies from the neck to the feet, there was a steady upward rise out of the beast life towards civilization.

As we shall later on see what is meant by insane foods, so now we can analyze what is meant by insane dressing. Both lack the soundness of mind necessary to a state of civilization. It must be remembered that fine apparel never makes a person either a gentleman or a lady; for we are not, even when in our gaudiest attire, half as gorgeously apparelled as those peoples who stand admittedly as the most insane of savages.

Vanity in women is fed by the spirit of bestial greed in men.

The most vain of all female practices is the constant changing of styles and of attire. This vanity is kept in motion by men of the greediest character; for men make the styles, and see to it that they change; the whole scheme being to compel the purchase of new clothes every year and sometimes every six months. Aiding and abetting in this change of styles are the dressmakers, the storekeepers, the manufacturers, and every incidental trade involved in the structure of the most insane and pernicious system ever foisted on a world that has been trying to climb the ladder of civilization. The combination is too much for the race to combat. Look at it:

1. The men back of these many interests are employed by them.
2. Bestial greed invites the constant changing of styles in order to feed fat the mills and their owners where the goods are manufactured.
3. The owners of the mills, if styles did not change constantly, would be compelled to sell out their business and to go upon farms where they could become producers instead of leeches on the world.
4. Millions of storekeepers, middlemen, and employees, also makers of clothes, and other branches make their yearly wealth by the constant changes of styles; in the absence of which, these millions of people would be compelled to go out upon farms and become producers instead of parasites on the human race.
5. Newspapers, magazines and printers get rich in the business of making public announcement of the changes of styles. Thus the combination is so gigantic that the race seems hopelessly unable to combat it.

The solution is with the wearers of the changing styles.

No sane woman will permit herself to be forced to discard a dress or coat that is yet fit to wear, just because the style has been changed on her by the bestial greed of mills and storekeepers.

No sane woman will endeavor to attract attention in a hotel, or in any place, by wearing three different gowns the same day, or twenty-one the same week or ninety in the same month; yet there are women so low down in the scale of intelligence that they deem themselves disgraced if they fail to do these silly things. Such females are clearly insane.

It is mere vanity, and all vanity is the mental core of savagery controlling humanity. If it were not vanity, these women would wear the same change of gowns in their own homes when not a living soul could see them; yet there they would lounge about in a bath robe or wrapper, or anything that catered to their laziness. It is before others that they make peacocks of themselves; and they are so far weakened in mind as to accept the term peacock alley as it is now generally applied to the promenade hall of a hotel that is made for the purpose of allowing them to exhibit their vanity. Not as long as women are made in the image of the peacock in mind and attire can the race claim to have reached even the threshold of civilization.

The head wear is likewise in the hands of men of bestial greed; and these men, acting as agents of the great mills and of the trade in general, compel a woman to change her hat every year or oftener. The most common of women are able to fix a date on any hat that is out of style. The insane greed of the men who are primarily responsible is bent on training women to feel it a disgrace to be seen on the streets anywhere in a hat a year old in style. And the females who bow to this greed and buy new hats before their old ones are worn, are equally insane; nothing but pride which is vanity impels them to spend money on useless things. Not until the time shall come when intelligence rises superior to bestial greed will the race be started on the road to civilization.

What is the penalty?

From a material standpoint the world is losing its producers; for there are millions of able bodied men engaged in the work of making new styles; these millions could be released for the farms and for producing the world's supplies. The mills are in the center of population; no center of population contains producers; the producers, answering the call of the cities and centers with the higher wages, are leaving the land and becoming consumers, with the result that production has fallen off so seriously that, even where people are able to buy food, they are not obtaining it in its wholesome form. Package and canned foods are not natural; the only natural foods are those that come from the land in the most direct manner and with the least drugging and chemical doctoring; yet the consumers in the cities and centers are trying to live on drugged and chemically

doctored and prepared foods, with the result that vitality is at low ebb, and the power of resistance to disease is growing weaker every year.

This reversal of the law of life is due to the fact that producers are leaving the land and crowding the cities and centers where they are becoming consumers, and production is falling off most seriously. As a simple example, we bought potatoes from a large number of stores in a great city, and found not one in a fit condition to eat; they were either partly frozen, or blighted, or waxy, or shriveled, and contained practically no food value; and were sold at a price four times the cost at the farms. The consumers were compelled to eat them, or go without; and their faces and skin showed the effects of similar unfit diet in other departments.

The vanity of women and the bestial greed of men, which compels and supports the labor of millions of people who belong on the land as producers, are responsible for this food condition.

But the beginning only has been seen.

The drift of the population away from the land to the cities and the centers is on the increase; and the impulse is the insane vanity of humanity fed by the bestial greed of those who stimulate that vanity.

This silly change of styles was tried on men, and some fools who pride themselves on their good social form, nipped at the bait; with the result that every pair of trousers had some different year mark in the making, and every hat, coat, vest, collar, tie even, was supposed to have a style date. Here was bestial greed of the makers and sellers, feeding the vanity of the men. The great war checked that flood of insanity.

Shoes are in the same class.

There are about a hundred new styles coming into the market every year for women, as females are easy targets for bestial greed. Then the vanity of the females themselves employs the thin, tall, high heels, a custom as inane as the wearing of rings in the noses of savage women, or the tattooing of the cheeks, arms and backs of men. Talking with a thousand women of the leading style class, and hearing from many others, we find that the high heel, which is now made as high as can be tolerated and not pitch the woman entirely off her feet, is purely a matter of looks. "Why we would look like frights with our feet on the ground, or

near the ground. Then the high narrow heels take so much of the feet out of view that only our toes are visible, and they are such a small part of our feet that we seem to be that much daintier." And so on with the same drivel.

The alienists in national conclave made the positive statement that every human being is insane; and it is only a question of degree between one and the other.

The alienists were right.

No sane woman would lift her heels high in the air, walk on stilts at the corners of her legs, subject all the vital and generative organs to a fiercely unnatural strain, and go plogging, plogging, plogging along the street, thumping the stumps of her heels on the inoffensive walk, in one of the silliest practices ever invented to feed her vanity. As long as styles change year by year, and as long as such methods of clothing the body and the feet remain in vogue, so long will the race be submerged under the influence of the mental core of vanity.

The character of the garments made for the bodies and the heads of women, is so inane that it would be laughable were it not for the fact that no thoughtful person ever wishes to laugh in the face of the insane.

Watch this year the shapes of women's dresses and coats; watch them next year, and every year; and then make up your verdict on the question of human sanity; the question of the kind of minds that could conceive such creations, and the kind of minds that could adopt them as clothes. These things speak for themselves. Once they were inverted cones, with the spread as wide as human insanity could make them; another year they were bird cages enclosing the female legs. Then these shrank until the bustle came into use, which was the bird cage lifted up to the height of the dress; then from the wide skirts the narrow ones followed until all accomplices made the battle royal to ascertain how little cloth could be used, and how much of the leg shape of the female could be exhibited; no line was missed if it could be shown. The pictures of the styles of the last few centuries, and especially of the last two generations, are complete evidence of this prevailing insanity. Today the mental core is struggling with the only question of tightness; raising the skirt to the knees and closing it in for the sole purpose of compelling men to witness the struggle of women to walk under the utmost

difficulties. An insane exhibitor in a side show of a circus conceived the idea of making some hens dance on a hot tin floor under which gas flames were burning; and the hens gave a most comical display of fancy steps out of which the women of today have developed the modern dance and the hobble walk on the street.

Any person who can come to any other conclusion, after beholding these savage customs, than that the alienists were right, is incapable of managing his own mental house. Vanity is one of the earliest traits of the character of the savage, and its mental core still rises out of the gorge of barbarism to lure the race on to the silly customs of the age; not one of which appeals to a forward civilization, but all of which denote the dip back into the state of primitive insanity.

THE TENTH CONSTRUCTIVE COURSE

Not all the vanity is with the female sex. Many men, if not most men, are vain; and nearly all women possess this mental core in prominence. The varieties and instances are so numerous that it would only take time and space uselessly to enumerate them. The remedy is to avoid every kind of vanity.

1. The first thing to do is to become observant of other people. You can best see yourself in others in this vice. Make a list of all the cases that come to your attention, and the character of the offence, whether it is in conduct or in dress or other things. Keep the list for occasional reference and contemplation.

2. The most flagrant wrong committed against civilization through this mental core influence is the changing styles. They are given birth in the bestial greed of manufacturers and store-keepers who combine secretly to stimulate the work of the gang that decree new styles every year. All wrongs are righted by the application of the greatest of all laws; and the most logical at the same time; which says that when the right is perfectly apparent and the wrong is fully exposed, the only course to pursue is to compel right and wrong to exchange places. Now it is perfectly apparent that the decree of fashion that requires the abandonment of a dress, a coat or a hat for no other purpose

than to make room for another of different style, is a wrong against the purse of the public, and against the producing force of the nation; it taxes people more than does the government, and it invites out of the producing class millions of workers who engage in the making of millions of unnecessary articles of clothing. This is the double wrong. The right is in retaining any dress, coat or hat as long as it is new in appearance and useful in fact. If it serves its purpose, is not shabby or worn, it should be kept in use. In America with a female population of fifty-five millions, over half of whom are old enough to follow the styles, there are probably twenty millions who do follow them; who are vain enough to wish to be in style, and to look stylish; to lay aside fresh goods every year so their neighbors may see them clad in the latest designs; and these twenty million women, wearing on an average of three to six new garments, and possibly eight, including hats, every year, would, if they retained their articles of clothing until they were losing their newness, lessen by one hundred to two hundred million articles every year, the manufacture of that number, the dealing in them, and the vast amount of incidental work attending the making and handling of them; thus releasing millions of workers for the productive class. If you were to see a woman throw into the garbage can a fresh steak, a fresh loaf of bread, and a dish of fresh vegetables, all in perfect condition, and with no flaw or fault in them, you would at once say that woman was insane. So what do you say of the woman who throws into the garbage can of clothing her new apparel which she discards because the styles have changed?

3. The Sultan of Turkey at his dinners, took from each turkey the small part that is found on each side of the backbone, called the "oyster," because it is about the size of that bivalve. It is exceedingly tender. This mere mite was all he desired; but he had a fine appetite and called for about forty turkeys to supply enough of these tiny bits to make a meal for him. The rest of the turkey he ordered destroyed. Thus forty of these birds were wasted to feed his appetite. The woman who wears a different gown at each meal, or on each occasion, and would rather commit suicide than wear less than ninety different gowns a month, is just as insane as the Sultan. It is the mental core of vanity; for, if no other persons were to know what she wore, she would

fall into the most slovenly habits, both of character and of dress. You should draw a line and label it common sense; and on this side of the line you should live; never crossing it to the zone of insane vanity.

4. On the question of high heels which produce a serious strain on the organs and on the generative parts of women, leading in time to ulcers and possibly to more serious complications, you should consult a number of expert physicians; not those who cater dishonestly to fashionable females, but the safer class of advisers who can be reached through communications in the papers.

5. Diamonds are soaring in price, and so are all jewels of high rank. This woman spent several fortunes adorning her neck and body. Billions of dollars are wasted in this form of vanity. In New York City alone the estimated cost of the pearls, the rubies, the emeralds, the diamonds and other gems, is twelve billion dollars. Some families possess several million dollars worth of these adornments. Just think of the vast sum of twelve billion dollars in one city alone, multiplied by the other billions in the rest of this land, all put at interest, and the interest devoted to evening up the unevenness of life, making glad those who are unfortunate, and helping all others who need help; what an immense revolution of peace and plenty it would make! And these vast fortunes go to far away lands where these jewels are produced from the earth. The money is extracted from the nation just as a good tooth is extracted from the jaw of a man who needs all the teeth nature gave him. These billions rest in idleness on the necks and bodies of women who feed only their own vanity by the custom; and vanity is an insane desire to show off to others. The peacock cared only to be seen by himself. The Bible says, "All is vanity." The most barbarous people of earth are filled with vanity. And it is insanity. In the name of this sin all kinds of silly senseless things are done; and, among humanity, solely for the display of brilliance among the people who gaze on the trinkets, some in envy, and others in amazement, are these things worn. If their genuineness could not be tested, most women would prefer imitations; if no one but their husbands were to see them, most any substitute would do; if the American Indians were the wearers, glass beads, worth five cents a pound, would suffice. This is the scale of vanity.

11. Eleventh Mental Core Influence:—"STUPIDITY."

There are two general kinds of stupidity; one tells us that everything that is not right is stupid; the other deals only with the Mental Core as it was developed in primitive man and as it has persisted in making itself manifest ever since, a specific trait of activities that are based on the lack of logical processes in thought. Man's brain came after he did, and thought came before, for it always existed. The thought that rules the universe is perfect; its imperfections appear as they seek to come up out of the soil of the earth, for man is made of dirt, and his brain and mind are still dirt.

To shake off this dirt is the goal of creation.

It clings and will cling to human life for a long time, or just as long as man is unable to separate the dirt from the thought that is developing within him. Nothing is dirtier and nastier than the crude black brown sugar that comes from the dirt of the cane field; and nothing can be whiter and more inviting than the same sugar when refined into granules like the snow of the winter's storm. The whiteness and purity did not come into the sugar; they were there; the dirt came out of it. So with the perfect thought that made man and entered into his being. There was no way for it to come into his life except as he himself came into life; and the formula is this:

Take a bushel of dirt from the crust of this earth.

Mix with that dirt a peck of manure from all sorts of animal life.

Leaven the compound with sun-heat and chemical-heat.

Select the seed of man.

Set that seed growing and absorbing the dirt and the manure and the heat, driven by the impulse of purpose springing from the great ocean of universal thought.

Draw out of universal thought a collection of impulses and locate them anywhere in the mass, under the control of a brain, each impulse being charged with the duty of fighting the battle of existence so that man may not perish from the earth.

When he has secured a safe foothold on this globe, then begin to reduce and finally to eliminate all those primitive impulses, just as the dirt is taken out of the sugar.

When the last of these dirt-impulses shall be driven under cover, then the sugar shall be refined and white; then man shall

have reached civilization; then the goal of creation shall have been attained.

There are twenty mental core influences.

Ten of these have been eliminated, in suggestion at least; and ten more remain before the dirt shall have been driven out and the refined product shall follow by the law of elimination.

We have tried to introduce these mental core influences in the order in which they probably appeared in human life; so that STUPIDITY, which is the eleventh, did not come along until man tried to do something in the world besides eating, sleeping, and reproducing. You would not call any Indian stupid; not any South Sea Islander; nor any savage; they are so far under the level of stupidity that they are simple savage. If we expected them to do things logically, and they failed, then we would be justified in calling them stupid.

For the sake of a technical definition let us call stupidity a lack of a logical process of thought and action, due of course to the presence of dirt in the human mind and heart.

There is a difference between sex lust and a senseless marriage, for instance. The former mental core influence reaches out after the female, regardless of marriage; it is active before marriage, and generally if not always disregards the marriage vows in its reaching out after other females than the lawful wife. Many men who are totally incapacitated physically for a life of desire, as when they are old, make absurd marriages; and this gives rise to the adage that there is no fool like an old fool. Thousands of aged men have married women, some much younger than themselves, who have had no sex relations with them because of sterility. Yet the marriages have been silly and stupid. If an old man is wealthy and has a prospect of short duration in this world, there are many women of almost any age who would gladly earn the money by a marriage. The men are simply stupid; the women are financiers. In the same spirit old women accept young husbands. Less than half a mile from here there lives a man who married into a farm by wedding a woman seventy-four years of age; by patient waiting he acquired the farm and lost a wife. The woman was stupid, because a man who would marry under the circumstances is a rascal, and will do as he did, hurry and worry her out of the world.

Perhaps in finance, the great bankers are the best balanced

men in the world, as far as judgment is concerned; and the leading politicians are the shrewdest; but let a fine looking adventurer manipulate them in the right way, and they will come quickly under the control of their mental core and display a brand of stupidity that would cause the original savage to rub his eyes in dismay at the competition. Here is a banker who is worth millions; when in the early fifties he is tied to a wild cat adventuress. How did she secure him? Here is another banker who is worth more millions; a young thing fished him into matrimony, and his life has been a cat and dog one, finally ending in divorce. The cases are numerous when they are collected together. Many of the statesmen and political leaders have fallen into traps so lucidly clear that they were compelled to go after them; always the attractive women excite into active control their mental core of stupidity.

But for every marriage that is made by the adventuress and the man of wealth, ten thousand are made by persons normally fitted by age and condition to wed, but totally unfitted by disposition and temperament. Of every fifty marriages, forty-nine are ill-advised and unsuccessful, because ill-assorted. The claim that the birds mate before they build their nest has led too many people into disaster. No bird would think of making a nest until a mate was found; as there would be no need of the nest; and the nest is generally the result of instinct on the part of the female bird after she finds herself pregnant. So birds wait even until there is prospect of a family. This rule could not apply to humanity. In many marriages the children never come, but the home survives. A pair of birds that did not produce eggs would not fool any longer in the matter; each would seek a natural divorce and mate up with others; as Napoleon did with Josephine. When a young man has all he can do to pay his board bill and clothe himself, and acts on the belief that two can live as cheaply as one, he is stupid. His former expenses were only his board and clothes, and the cost of courtship, meaning candy and the theatre; after marriage he must either pay for board and clothes for two, and perhaps the expenses for three and four and five, and so on; or else he must pay rent for his family, and food for them, and clothes all round, and doctors, medicines, nurses, light, heat, laundry, amusements, vacations, dentists, and various diversions, with loss of time and wages for

sickness, and the possibility of losing his position and the attendant wages; and a hundred other contingencies. The result of such a marriage is worry, fretted nerves, and distraction.

Here is a man in the thirties who belongs to a club or two and a lodge or two, and has gangs that have made merry with him, to say nothing of countless nights spent in card games. He could come and go as he pleased; no one had the right to ask him where he went, and he was not compelled to invent explanations for his late hours. He marries a painted doll with sallow skin when the paint is off, and a sallow breath when it is not over-charged with onions; she has him home nights for the first month; in the second phase, he tells her that he has a business call for him one night, and so lies his way out of the house; a thing he never had to do before. The third phase finds him lying four to eight times a month; later on the falsehoods have thickened, and the wife has come to nag him in every way known to a naturally nagging wife. He seeks the aid of his friends for inventions whereby he may carry on the deceit; but the wife has grown so sour that she is repulsive. Her work carries her into the hours of the night while his carousals are in full blast. He comes home after midnight, a thing he had done countless times before marriage and no one asked him for an accounting. The man was stupid to marry anyone. The woman was stupid to take the man. It is never difficult to ascertain the night habits of the lover; let him remain the lover for life; let him have to himself all the nights he wishes. Such marriages are bitterly repented.

Here is a girl, now a woman in the middle twenties, having an ambition to spur her on in life, free as the wind, glad as the bird that sings to the southern zephyrs, with an income just large enough to supply all her wants, going and coming at will, enjoying her friends and her routine existence, fully independent and glorying in it; and along comes a calf-lover, one who sickens with love, and loses his appetite because of it, and in an unguarded moment he secures her promise of marriage, which she makes good. In the first year she is tied down with a child; in the third year comes the next child; in the fifth year the third enters the family; in the seventh year, the fourth is there. She has had no respite; no vacations, no moments of life to herself, nothing but eternal slaving to work and care for the children.

The income that was hers before marriage is used to help pay the current expenses; the husband drags along at the end of a rope that is about his neck, throttling every impulse to extricate himself from the wreckage about him, discouraged, gloomy and empty of all love. It is work, toil, slavery, discontent, hatred of the home, drudgery at every turn, and hopelessness. Such a marriage is being entered into every minute of the day somewhere. It is ill-advised, and stupid to the last degree.

The man of means who is able to support a home and who, after securing one and a wife to reign in it, neglects it is stupid. If he could not give it his first supreme attention, he should not have contracted the marriage. The woman who has a good home and a good husband, and who gads about joining clubs, doing slum work, fitting to card parties, and having a series of endless good times away from her husband's influence, is stupid.

The business man who cultivates no good graces in his manner and conduct whereby he may please his customers, is stupid. The man who neglects to acquire a knowledge of spelling, grammar and rhetoric, is stupid; for these elementary things are only the first steps to the higher mental powers. The same may be said of any woman. The basic forms of education should be perfectly mastered. The office boy who neglects the opportunities for learning, is stupid, and will always fill the menial positions. Every person who avoids the cultivation of the best manners, is stupid; for the boor is a fool, even if he is a millionaire; and no man or woman is too humble to be improved by the finer strain of conduct. Thus the basic steps of education, and the improvement of mind and manner turn the unsuccessful young men and young women into attractive and useful beings, and qualify them for the nobler conditions of life. And any person is stupid who chooses the hostler's stall when the palace doors invite him.

Every failure in this world will bear the legendary mark, "STUPIDITY," tagged to its halter.

One accident in every thousand is due to nature over which man has no control; the other 999 are preventable; yet they occur to make up the thousand. The fact that they occur is due to man's stupidity, for it is a self-evident truth that what can be prevented and happens is ascribable to a stupid brain. If it could have been prevented, why did it happen? If 999

accidents, many of them fatal, could have been averted, why did they occur? Carelessness is said to be the cause; but that is stupidity. No person ever need be careless; nor will they be, when the brain and the faculties connect perfectly.

The people of this free country are said to govern themselves; but they are compelled to do it through those whom they elect to office. When their lives and property are held in the care of elected officials, and the latter are not capable men, the people who put them in their positions are stupid. We see accounts in the papers of an endless list of accidents, many of them fatalities, resulting from the stupid use of the automobile; and the people complain bitterly because they are not prevented, and the reckless drivers punished. But protection and punishment depend on the men whom the people have chosen; and if they have made poor choices, then the people are themselves stupid. To suffer under bad laws, and under the non-enforcement of good laws, is the height of stupidity.

The law court itself is the child of the most stupid mental processes ever known to a pretended civilization. We refer to the law as it is administered. Law is necessary to freedom and safety; but it should be a sensible law, sensibly administered.

The absence of law is lawlessness.

The greatest exponent of lawlessness is personal liberty.

Personal liberty originated with the race, and therefore is as old as humanity itself; its first advocates being the man of the stone age.

Under the regime of personal liberty every man could do exactly as he pleased until he ran against some other man who tried to do as he pleased; in which case might made right. The strongest arm, the quickest hand, the sharpest eye, the keenest cunning solved every dispute; and so personal liberty thrived and flourished in all its beauty and glory. Today it throbs in the breasts of the sons of the gambling dens and drunken sots, and the patrons of prostitutes.

The first thing that a court of law seeks to protect is this right of personal liberty. Every decision rings with this desire of saving the right to do as one pleases. Take for instance the reckless driver of the automobile. He rushes through the streets, laughing at those he narrowly misses, and cursing the helpless child he kills. He is arrested and let go free on bail; the first

stupid act in the drama of murder. In his trial he is hemmed about by the care of the court to see that his personal liberty to kill is not too much encroached upon. And the verdict is accidental death; which, being translated, says that the child had no right on the surface of the planet which the demon driver was bound to respect. Brutality is the beast in the hearts of the defiant drivers of cars. Stupidity is the mental core influence that binds down the whole public. In any city you can count by the thousands the cars that are rushing at breakneck speed through the thoroughfares, often faster than the trains on the steam railroads which run on track beds fenced in from the public; but the open streets are given over to these demons, and the public stand aghast and helpless watching them break the law, too stupid to check them. In an age of civilization, the first driver who broke the law in the speeding of his car would be handed over to the jailor to cool off; and the next fool that broke the speed limit would follow until daylight dawned on these disciples of personal liberty. The fine is so utterly stupid that no sensible public would for a moment permit it.

We live in the most stupid age of our history.

Crime is increasing much faster than it can be met and overcome. It is basking in the sunlight of personal liberty. In any city at high noon with thousands of people thronging the streets, bandits draw up in an automobile, pull their guns on the populace, smash a store window of plate glass, rob at will, return to the car and drive off, while a policeman, a block away, is unable to reach them on account of the great crowd. This is an everyday experience. The true law of the land gives every citizen a right to shoot to kill any law breaker of the desperate type; that is, any bandit who intends to kill if resisted. Yet if one of these bandits, after slaying several citizens, is shot by a man who acts in self defence, the stupid law, administered by stupid officials, arrests the citizen, and actually tries him in court. And we talk of civilization as if we possessed it.

If you read reports of the procedure in the courts and have in your make-up any evidence of a dawning civilization, you will blush with shame to note to what depths of stupidity the methods of trial-courts descend; the quibbling of lawyers, their cross-examinations, their objections, the hair-splitting decisions of the judges, the protracted delays at every step, and the man-

ner of appeal to the juries; all display a general insane nature. The laws of evidence are the most stupid concoctions ever emanating from the human brain. A case that a capable business man would dispose of justly in thirty minutes, drags for four months in the trial courts. A millionaire sued a paper for damages on the charge of libel; the case was on trial for months; the supposed wisdom of the attorneys was nothing more nor less than the dribble of weak minds; had the case come before any clear-headed man of affairs, he would have decided it in less than half a day. In another case the question of the sanity of the testator was on trial seven months; a first class business man who watched it during that time said that it could have been decided in five hours. One witness was under cross-examination for eight days; and the questions asked by the astute lawyer amounted to the quality of the can of soup that was watered one hundred percent, and this compound was watered one hundred percent, and so on for eight days of liquidation, the soup being thinned every five minutes during that time. At the end of the eight days there was as much soup in the water as there was sense in the cross-examination; yet judge, jury, witnesses and auditors all took the affair seriously, and were solemnly appreciative of the great talents of the lawyer.

If you wish to understand what stupidity in the courts amounts to, read the opening chapters and preface in Dickens' story of Bleak House. The gross injustice and the grosser insanity of courts, of attorneys, and of the public, can be seen portrayed in full truth in that account. Under the pretence that weighty matters require weighty consideration, most cases are dragged along in the courts until more often than otherwise it is impossible to secure justice.

When some day your mind is keen enough to analyze the decisions that are recorded in reports of cases taken up on appeal, you will find no better mental training than the hunt for real sense and real justice in the decisions rendered. Many a time vast fortunes have been diverted from their true goals by the careless use of the words, *the, and, or, but,* and the like; the intent is perfectly clear, but technical hair-splitting is the only relaxation the court enjoys. Here is an example of high bred stupidity: A man signed a paper in which he agreed to sell certain property, not real estate. This paper was delivered in

the presence of the property; on appeal to test the question of the passing of the title, the noble court ruled that no title passed because the man agreed to sell, instead of saying that he sold. The wise judges decided that an agreement to sell was not a sale; although both parties understood it to be a sale. This is one of more than a million decisions of the highest courts in the land, showing that the alienists were right when they said no person was sane; some were nearer so than others; it was merely a question of degree.

There is a legal saw which says that it is better for ninety-nine guilty men to escape than for one innocent man to be punished. In the effort to sustain this belief more injustice than justice has been enacted. When a murderer is set free, he and all who are inspired by his career become outlaws and a source of danger to the public. If ninety-nine men charged with crime are on trial and are set free, although guilty, there are ninety-nine new dangers of murder and felony launched on the innocent public, following which act there may be a score of deaths; the result being that setting this number of guilty men adrift does in fact bring death to a score of people who are fully innocent. The police records show that of every hundred convicts who are released from prison, ninety-eight become greater sources of danger to the public than they were before; and thirty percent become actual murderers. Why, then, are the ninety-eight set free to mingle with the public? Of every hundred felons who are set free from prison, thirty will sooner or later kill their fellow beings, and their victims will all be innocent.

It is one of the easiest tasks in medical jurisprudence to determine whether or not a felon is an incurable criminal. If he is such, then he is entitled to the same protection from harming himself or others as the inmates of asylums. Why should he be set free to kill, and rob and attack, and maim innocent men and women? Why should peaceable citizens pay the death penalty because a judge has given a brief term to a felon, and a stupid law has set him free to mingle with the public?

Any criminal of any class who kills or who is intending to kill if resisted is a murderer, and should be executed as an act of mercy to himself, and of justice to the public. All other criminals should be deported to Africa. If there is any power in the influence of penalties that shall fall with unerring certainty

on wrong-doers, the deportation of a few of the lesser criminals together with the profiteers, will soon reap a harvest of reform among offenders in advance of their detection. Then you will not be taking the lives of the ninety-nine guilty men in order to permit the one innocent defendant to go free; and you will not be giving freedom to the ninety-nine guilty ones rather than convict the one who is innocent.

Enough has been said to explain why the dawning intelligence of the people ridicules the courts and the methods they employ in civil and criminal cases. Not one case in a hundred is tried on its real merits without senseless quibbling, hair-splitting technicalities and insane talk, dragging its wearying length along for days where hours should suffice. This is stupidity royal.

But we find stupidity everywhere because we find insanity universal.

The city laborers are workers on things produced; we distinguish, or should, between the laborers who produce and those who work on the things produced. The cotton that is woven into cloth is produced; the making of it into cloth is not production, but manufacture. The wool is obtained by the real producers; its after history is that of mill labor, but not productive toil. The same is true of silk; to obtain this material, the work of the growers of the silk worms and the trees on which they feed is that of producers; others are makers of the things into which silk enters. To be true the cotton, the wool and the silk would be useless without the after toil of the weavers and makers of garments; but there was a time when there were looms in every home, and both branches of the toil were united. The men who raise grain, such as corn, wheat, rye, oats and the like, are producers; they bring the needed things into existence; to get them is most important, for without them the after workers would have nothing to do in that line. But the mills that grind them are of secondary, although vital, importance.

You may crowd the cities and make full use of all the products brought into existence by the real men of the world, those who make things come into being; but you cannot crowd the cities and produce anything from nothing into something. Therefore the greatest men and women that have ever lived or that will ever live are those who bring something out of nothing—the producers. Of course we admit that weaving cotton, wool

and silk are vital industries, but they can be woven in the crowded cities. The problem today is to get the cotton, wool and silk in the first place. Of course we admit that the men who grind the grains are vitally essential to the life of the people; but the problem today is to get the grains to grind. The milling process can be performed in the crowded cities; but the grains cannot be raised there. Once we secure the grains in abundance, all else is easy; but a million men waiting to weave or to grind, would have nothing to do if all the producers were to move to the cities, which seems to be the migrating tendency of today.

To distinguish between the laborers who produce, and those who work on the things produced, is to place labor where it belongs: on the highest pedestal of public appreciation. Yet the public eyes are blinded today to the real facts.

The men who produce have always been underpaid, and the men who crowd the cities and work on the things produced have been overpaid. When civilization shall spread her wings, she will equalize this injustice. People drift into the cities and centers, cease to assist production, find the latter inadequate, and by their crowding, force up the price of everything, demand increased wages which in turn send prices again up, and maintain this vicious circle while the real producers, the men and women who stay on the land, are targets for these exorbitant methods without sharing properly in the growth of values.

To this stupid mal-adjustment of life, is added the grosser stupidity of the workers who crowd the cities; their unjust demands; their violent hold-ups; and their arbitrary attacks on the rights of others; all in the name of the just remuneration to meet the expenses of living, when their own desertion of the land is the cause of the whole nightmare. A sane mind employing no other tool than a pencil could quickly figure up the following solution of this problem: Take more millions of people in the cities than there are millions left in the country to feed them; take the production of the country as less than the requirements of the cities; take the steady rush of producers from the country to the cities in ever-increasing numbers; take the ever-decreasing remuneration of the producers and the ever-increasing remuneration of the consumers; add these all together, and you will have the result: a degree of stupidity amount-

ing to gross insanity, showing that the alienists were right.

Unrest, complaint and whining in the cities against the high cost of everything is but the escape exhaust of illogical methods. A man who drives sharp spikes in the seat of a chair and sits down on them, and will not get up to remove the spikes, is filled with a dangerous unrest. All the wrong conditions of life without a single exception are due to his stupidity, and he adds to this mental core influence a long, unending wail against everything but the true cause. It is a part of this phase of existence to seek the reason where it does not abide. You will never find a grumbling, discontented man locating the origin of the evils that his own mental weakness bring into antagonism to him. He blames everything and everybody but himself. Here is the golden rule of the mental core:

Every wrong in the world, every evil, every mal-adjustment of life, is due solely and always to man's stupidity.

The stock exchanges are created ostensibly, but not actually, for the purpose of trading in shares and bonds; and when so used are a benefit, and even a necessity, otherwise it would be difficult for people to sell or buy these investments. But as actually used, the stock exchanges are clearing houses for gambling. One trader in a thousand is wise enough to buy at low prices and hold for a rise when he sells at a profit; and this one man in a thousand grows substantially rich, without fear of losses or panics. Of the other 999 traders, all but nine on an average contribute to the wealth of the one man, because they merely gamble on chances. In other avenues of stock operations, about three million men and women, most of whom have struggled for years to accumulate savings, invest them in such certainties as oil wells and mines in advance of a realization of their proclaimed worth, for as soon as they are really a value men with capital will absorb them all. The poor investors, instead of studying the situation long enough to ascertain the facts, let their years of savings go; and in the course of time, all is lost. Here is a young business man who intends to marry a sweet girl as soon as he is assured of a fixed income sufficient to pay for doctors and nurses; the first year he saved up a hundred dollars; then his profits were twenty dollars a week over all expenses in and out of business; and soon after they were fifty dollars a week. The girl and the doctors and nurses waited.

At length he had five thousand dollars in bonds; and one day he received a circular, then another day two circulars, then still later, several circulars; all telling him of sure profits in mines and oil wells, coupled with the challenge to his cupidity in the form of the assertion that no man ever made a great fortune who did not risk something; so he risked the five thousand dollars. No dividends ever came; for a while excuses were given him; but in the usual course of events silence reigned complete. The doctors and nurses waited until his mental core of stupidity had shrunk far enough for him to start on the road of winning another five thousand dollar fund.

This school teacher is ill-paid; she needs a hundred dollars a year to lay by against old age and loss of employment; her wages are raised to this extent; after ten years she has one thousand dollars or more saved. This amount is sufficient to invest in a sure-thing company that sends out circulars gilded with promises of wealth, and bearing pictures of a woman like herself in a beautiful home ordering servants about, and snubbing her neighbors. Her savings of ten years are sent into the abyss never again to appear; and in after years of poverty she recalls with what bitter self-denial she managed to lay by that amount. Hundreds of thousands of school teachers are victims of investment frauds; and the sad part of the whole history is that some friends of the teachers are selected as selling and lying agents who receive a commission for bringing ruin and despair upon those whose confidence they invited. The only absolutely safe investments are those that pay a low rate of interest; and of these, the bonds of the United States are free from risk if they are registered and deposited in a bank safe deposit box.

To be able to retain the principal without interest is better than having neither interest nor principal.

But to retain the principal and a modest rate of interest is far better than losing both.

Friends' judgment may be faulty.

Brokers always have certain stocks that they wish to get rid of, and their advice is not impartial.

Bankers have what is called an axe to grind in advising the purchase of stocks or bonds.

Therefore until you are sure of your ground, put your money where it will be safe beyond doubt; which is in Government

bonds, registered, and placed in bank safety deposit boxes.

Five million men and women today are laying aside some of their income; and ninety percent of them will die poor. There is a leak somewhere between the mental acumen that created the little wealth and the looseness of logic that permits it to sift itself through the gauze of stupidity.

THE ELEVENTH CONSTRUCTIVE COURSE

The golden axiom of life is this:

Every wrong, every evil, every failure, every faulty condition in the world is due solely to human stupidity.

It is a large contract to construct a course of training that will go far to lessen this mental core influence. It all depends on what you have the power to adopt, and the willingness to adopt. Let us see what can be done. That is, let us see what you can do.

1. Buy a book of record, and in it enter every instance of stupidity you observe in others; for you cannot see yourself except in what others are guilty of. From what you read and learn in any way, find instances of this trait until you are satisfied that it is the basis of every mal-adjustment of existence. If you do this, you will begin to think inwardly, and that is part of the victory.

2. As most marriages are stupid, untimely and ill-advised, avoid falling into one if you are free. No matter if you are engaged; it is better to break a promise to an unfit thing than to kill the marriage afterwards. If you are married, stand up to the better requirements with the firm resolution to save the wreck that may be impending. Any man who will turn his thoughts, his attention, his zeal, his efforts at success, his patient helpfulness to the marriage in which he is now bound, can raise it to the highest levels. There are a thousand little things that he can do to cheer on his wife, to make himself as likable as he did when he courted her, and to make his home a haven of generous kindness instead of a den of selfish interests. He can be helpful at all times. He can give her all the evenings at home that she wishes. He can be neat and clean in words, in manners and in his dress. The slouch who lounges in half clad disarray, just because no one will see him but his wife, is a boor, and is one of the reasons why the woman should not have

married him. There are a hundred different lines of interesting matters that he can bring to her life, if he will study her; and if she is not worth the effort, make her worth it. On the other hand the wife can do her part; beginning with the boor that sticks out all over him, and refining him through her own sense of loveliness and fineness of nature. Diamonds, rubies and pearls are worn because they suggest cleanliness and beauty. So a wife in her vocabulary, in her methods, in her character, in her personal attractiveness, may suggest all and more than we look for in the jewels. A plain talk together, coupled with a plea of *nolo contendere*, will not prove humiliating; it will be inspiring. Read this lesson to your mate, and say that you wish to adopt its teachings. Ask for mutual co-operation, and whether you are religious or not, make it the hourly silent prayer of your heart to win the goal of a blessed marriage by sinking your unappreciated personality, and creating a new character. It is worth while.

3. Nature is the uncontrolled cause of one accident in every thousand; the other 999 are due to human stupidity. Surely the thousands of children who are slain yearly in the 999 accidents, or some of them, had a right to live; they were too young to reason logically. Stupid officials, stupid citizens and stupid judges who inflict only fines for the reckless driving of automobiles, are responsible for the greater class of fatalities and injuries from accidents. Every driver who is guilty of the first, least breach of the law should taste prison fare; the fine only makes him ridicule the law and the people. Under the system of imposing fines, the slaughter increases; if every offender were given a jail sentence, the slaughter would cease altogether. If forty thousand lives are snuffed out in America yearly by avoidable accidents, is it worth while to bring this evil to an end? But humanity is stupid, and stupidity is insanity.

4. Crime is on the increase. In fact criminals are becoming so numerous that no man or woman has any opportunity to enjoy the liberty of living; one is in constant danger. These conditions will become steadily worse until every man and woman is armed and is skilled in shooting. The stupidity of every class of the public shares the blame. In the first place, let all hopeless criminals be set apart for life, and all others who commit any crime or attempt to do so, should be deported

to Africa. The light sentences, the custom of paroling, the fining of criminals, the taking of bonds in cases where robbery and life are involved, is insane stupidity. Boys, young men, and grown up men of all ages are entering the ranks of thieves, and always with guns to kill when resisted. Their numbers grow fast today. In addition to the methods suggested, let every thief, or would-be thief be declared an outlaw, forfeiting all rights of life and liberty; and, until this era of crime shall abate, let every man and woman be given free rein to shoot to kill, and be trained in the art by sanction of the law. Above all, when any crime has been committed or attempted, make it compulsory on the whole public to do as was done in former times, turn out en masse, each and all of them, and comb the district until the criminal is apprehended. There should never be a chance for him to escape. The reason is this: the thief intends to kill if he is resisted; this is his schooling; he compels you to hold up your hands; and if you are slow, he kills you. No matter if the booty is not worth a dollar, he is there to be obeyed or to slay. Such a spirit is murder; such a fiend has no rights as a citizen. He is an outlaw by nature. If not run down, or better still if not slain in his boots, he is likely to kill a dozen people later on. Murders at the hands of thieves now are estimated as ninety-four percent of all the homicides. You can see why he should be mastered in the early part of his career; and nothing but stupidity stands in the way of his extermination in a short time after the public start on the road to sanity.

5. Law is necessary; for the universe is made orderly by law. The first principle of a high civilization is order, and that is law. In our national life we have what is called the common law, inherited from the customs, practices and decisions of an earlier century, and enlarged by the broader conditions that followed. One of the axioms of that inheritance is that common law is common sense. This is nearly true. But in order to know what is meant by the common law, courts, called courts of justice in lieu of any other name, have been established; and in them for many generations have been enacted the most amazing examples of human stupidity that the race has ever vomited out of its stomach. Quibbles, technicalities, hair-splitting decisions and rulings, cross-examinations that expose honesty to

ridicule, following the letter instead of the intent, and countless other methods, are all supremely stupid. The farce of jury trials may be seen in the gross miscarriage of justice in nine cases out of every ten. Still more stupid is the election of judges, which brings more dishonest men to the bench than upright ones. The law's delays have undermined all public confidence in the courts.

The constructive course consists in abandoning stupid methods and taking in their places the following:

1. No judges should be elected; they should be appointed by a judicial commission; and be removable by unanimous vote of the commission.

2. All jury trials should be abolished; every case should be heard by a commission of experts versed in the law and capable of sifting evidence to reach the facts.

3. Lawyers for the trials should be appointed by the judicial commission as each case arises, and should be paid by the defeated party in civil cases, and by the State in criminal trials; the fees to be determined by the trial judges, and to be based on the character of the efforts made in the case.

4. Public lawyers should be appointed by the commission, and paid salaries by the State; and every person should have the right to consult such lawyers by paying a very moderate fee, which should be turned into the State treasury. Such lawyers should prepare all cases for the courts, and no private lawyers should be allowed either to prepare or to try any cause. Thus there would be office lawyers and court lawyers.

5. The law's delays should be brought to an end.

6. All unfair methods of conducting trials and dealing with witnesses should come to an end.

7. All frivolous objections and appeals should be prohibited.

Some day a civilized people will adopt all these changes in the character and methods of administering the law, for they are right and logically correct; while the prevailing methods are stupid and are ridiculed by all thinking people.

8. The final suggestion in this Constructive Course relates to the protection of industrious men and women who desire to place their savings in investments that are safe. It is a low state of civilization that permits such people to live carefully and economically, denying themselves many of the comforts of life in order to lay by a sum sufficient to provide a humble income

when age shall have taken from them their earning capacity; and then have the little horde of half a lifetime wrested from them by the bestial greed of dishonest men who have sold them worthless stock. Not a few thousand men and women, but many millions in the total time these practices have been going on, have lost all their savings by wickedly devised trickery whereby they were induced to part with their money. If thrift is to be encouraged, if self-denial and abstinence from luxuries and ease are commendable, then the people who earn the right to protection against the helplessness of age, should be given that protection by a civilized nation.

12. *Twelfth Mental Core Influence*:—"IDLENESS."

Every normal human being has been provided with two hands and two feet; two arms and two legs; a head and a brain; five senses; and many faculties. Thus we have what may be called *prima facie* evidence of the intention of nature to suggest to man the idea of making himself busy, and possibly useful.

Physiologists know that the brain is fed and strengthened by the activity of the hands and feet; that every one of the ten digits of the hands stimulates its portion of the brain, and develops its part of the mind. Until these digits begin to act, the mind is almost an unknown quantity. Each finger has a representative part of the brain as its pupil and offspring, during the developing years of youth. Did you ever stop to think that a child who never sees the hands of others at work, does not learn to act for himself; that he is imitative in almost his whole development, and that imitation is carried on by his hands and not as a rule by any other part of his body? Left alone he will discover some forms of activity for himself, but they are limited; and his brain remains in what is called the smooth surface as long as he is denied human association; resulting, if not given such associations, in idiocy.

Mind growth and mind strength are dependent in their first stage of progress out of the blankness of their origin, on what they see and what others do in their presence. It is action that builds the new brain into the state of possessing its mind.

There are two kinds of activity:

1. Cerebral.
2. Cerebellum.

The first is directed by the thinking brain; the second by the automatic brain. Action becomes automatic when it has been repeated times enough to require no attention from the thinking brain. As a familiar example, the shifting of the gear in driving an automobile must be done for weeks and months by the thinking brain; this is cerebral action. But after it has been performed correctly many hundreds of times, the cerebellum takes it wholly from the thinking brain and performs it automatically. Every person who has learned to use a typewriter, knows how tedious and often how vexing it is to think out each push of the fingers to find and strike the correct letters; and how easy it becomes when a letter does not require the thought of the brain, but is struck automatically by the direction of the cerebellum. The same is true in learning to play the piano. Try, if you are a novice, to find as many keys on the instrument as are written on the lesson page; try to locate the keys; and try to hit them properly. Even with your eyes wide open, this is difficult; later on you will play complex pieces in the dark. While learning you are using your cerebrum; after you are an expert you are using your cerebellum, or non-thinking brain.

You can see what we are approaching. The thinking brain is the mind; the non-thinking brain is the body.

When your activities have reached that stage where you are not required to think as you act, you have ceased to progress mentally, but may become very expert physically or even emotionally. As a child you came into the world with a blank brain and no mind; the latter developed as rapidly as you were given opportunities for watching the activities of others and of imitating such of them as came within your province. If you had been side-tracked into a line of activities that your non-thinking brain could attend to, you would have grown stale and stunted in your progress. It is nature's compensation that children are not put to automatic activities; but engage continually in things that have newness to them, whereby their thinking brain goes on developing. This is the lesson for us to learn.

If at least one new thing is not brought into the life of a person each day, the mind grows stale and unwholesome. The

wives of farmers become weak in mind and many of them have been removed to asylums because of this automatic existence; especially if they have only their housework to do. Relief comes in the garden and in outside matters, but only slightly. The same is true of any monotonous life, of either sex. It is the one new activity each day that brings help; but it need not require a different activity for every day in the year, as the same one may be used many times, if not on consecutive days.

As a partial offset to the danger of mental staleness, is the fact many forms of automatic work have variations that call on the thinking brain to share in their execution. This keeps the mind healthful. But the new idea, and the new activity each day, will accomplish results that are far more valuable in the ceaseless growth of the mind.

Against this method of steady improvement of the functions of the thinking brain, is the omission of all kinds of activity, whether cerebral or cerebellum. Such denial harks back to the early history of the race when nothing was of interest to the people except their instinctive occupations such as have been described in the preceding lessons of this part of the present study. When no tax is made on the thinking brain, nor on the non-thinking brain, the result is IDLENESS.

Idleness is one form of insanity.

The reason is seen whether we look forward or backward in our analysis. As idleness will make the babe an idiot, so insanity gives birth to its own progeny.

Almost without exception every great man has been active with his hands. We learn this fact from biography where the men have lived in earlier times than our own; but when men of success have been contemporaries it is not difficult to ascertain the truth. Robert Louis Stevenson had a passion for trimming hedges and for road building in which latter work he took an active part himself. He would trim hedges by the hour, and work in the gardens with hoe and rake; and, when not engaged in these things, he had men with him constructing roadways. Gladstone cut down a large tree every day for many years; and took long walks with a heavy stick which he swung freely as he progressed along the highways. The game of golf affords action for many men of sedentary habits and refreshes them

wonderfully both in mind and body; for which reason it will not fall into disuse. Driving and riding, while not taxing the body, give abundant exercise for the hands; in fact the hands have all they can do when horses are spirited. The man who drives his own automobile, knows how persistently he must use his hands at the wheel; and if he looks after his car, he is still further favored. All great men have had a passion for gardening, for the use of hoe, rake and shovel; and as far as we can learn the facts, there does not seem to have been any exception to this rule. They are fond of cultivating the ground, of trimming trees, mowing lawns, and giving shape to hedges. It was said of a group of well-known big men, men who were at the top of their professions or avocations, that a hedge had a peculiar fascination for them, and they never liked to leave one unfinished.

The point we are making is that activity, whether of the hands only, or of the whole body, is conducive to the development of great mental powers, providing the inner force exists on which to base such power.

A lazy man or woman is an outlaw of nature.

A person may be rich and lazy; and we expect to find these two conditions combined in the same person. But wealth, while it is sought in order that one need not slave, is an enemy of mind and body if it takes away the desire for activity of some kind. The best sort of activity is that which produces value from the earth; for the only real king is the producer; and this fact may possibly account for the almost universal passion of great men for gardening. They do not seek to plow or handle teams and implements, in which activity they do nothing but walk over the ground; they want the hand tool, the hoe for instance, which they can guide by intricate movements of the fingers and hands in its manipulation of the soil; and it is claimed that the hoe is capable of sixty different motions all requiring guidance. To keep up this kind of activity for hours is sure to bring benefits to both mind and body. Golf has its limits; hoeing and raking are almost limitless in their variety of motion. The idle rich arouse in themselves this passion for gardening.

During the war in some parts of the country, if not all, the law was enforced compelling every able man under sixty to

work; and the fact that he was a millionaire did not excuse him. We would extend the age limit to ninety or a hundred so that the man was able to work, and we would make it a law at all times, war or no war. It is a blessing to the man and to the country.

There are several classes of idlers:

1. There are the idle rich.
2. There are the idle poor, kept poor by their laziness.
3. There are the beggars.
4. There are the vagabonds.

There are but two classes of genuine laborers:

1. Those who are producers.
2. Those who manufacture the products that are produced by the first class.

The idle rich should be compelled to join one or the other of these classes.

The idle poor live mostly on their relatives; they too should be compelled to join one or the other of the two classes.

The beggars are professional thieves and blackmailers. To exhibit a face made purposely wan and sad, or a crippled condition, often created for the purposes of this profession, is blackmail; it threatens you with self-reproach and self-condemnation if you do not pay money; and the money you pay is obtained by this species of theft. Italy was at her worst level when she was overrun with professional beggars; the theory being that if they could extract millions of dollars every year from foreigners, that amount of wealth was added to the nation; but when the state learned that foreigners were not coming so freely into Italy, nor remaining so long, nor spending so much in the proper channels of trade, then beggary was reduced, and in some parts almost brought to an end. The easiest way to get rich is to sit at a street corner and ask for alms; in a great city one beggar on an average takes home twenty dollars a day, and the consequent bank account soon grows so big that its income will support the beggar for life in ease at home. When these facts become public, an army of able-bodied men and women embark every year in this profession. It is alluring to say the least. But it takes out of the working classes a great number of people who might be useful instead of playing the parts of leeches and parasites in the world.

There is a difference between a poor person and a beggar.

A hard working poor man or woman deserves ten thousand times the reward that the beggar merits. A lazy poor man deserves nothing but the chance to be compelled to work.

A poor man or woman who tries to do the best and fails, should not be left to suffer; they rarely beg, and this is a noteworthy sign.

The beggar pretends to be poor and unfortunate; they look wretched enough and that is why they secure alms; but they are mere parasites and leeches. If you give to the poor, give to those who are trying to do the best they can; not to those who are trying to do nothing but pose and beg. The beggar is not the legitimate poor even if he is poor in fact. Every cent you pass over to him is taken from the channel where it might do a real good. There should be laws forbidding the professional beggar from plying his trade.

A vagabond is a traveling beggar combined with a threat and menace to those he drops in upon; a mixture of the thief and highwayman on the one hand and the fraudulent street corner mendicant on the other. He is known as a tramp in America. He calls on women when he knows they are at home and the man and dog are absent; he demands food and clothing; he sleeps in barns over night, and takes his morning farewell by lighting his pipe near the hay; he sometimes kills when he deems it safe to do so. He steals rides on freight trains, and breaks open the cars which he robs at will. He passes on from zone to zone, dirty, filthy, ragged, unshaven, profane, nasty and a mockery at humanity. In an age of liberty and in a land of freedom no man or woman should be subjected to any form of peril from any source; yet tramps murder freely when they think they can safely do so.

No sane person is a professional tramp or beggar. Nor will any person who thinks logically, feed or harbor a tramp or vagabond. Laws should be enacted making it an offence to do so, and providing means to take the tramp in custody for deportation to Africa. A few such deportations would be noised abroad in this land by that mysterious underground railway known only to the profession, and very soon thereafter every vagabond would be converted to a career of useful toil.

TWELFTH CONSTRUCTIVE COURSE

Some of the insane conditions described in the earlier courses present difficulties that are almost insurmountable; but here we have one that is easy to meet if a sufficient number of earnest people shall combine to meet it.

1. In the first place decide to make yourself active physically every day. Walking is good, and the recent army practice of swinging the arms and hands was a fine thing; but the only real activity is that which gives the hands, with the rest of the body, something to do. Try to introduce such work as is useful and also variable enough to keep the thinking brain employed. In the season for it, work many hours daily in the garden, for that is what is known as royal exercise. The mind, if alert, is sure to be greatly benefitted, as well as the body in all its organic life.

2. Try to make idleness on the part of the wealthy classes ignoble. They are marked for the malignant hatred of the world, and the sooner they become useful citizens, the better it will be for them and the world.

3. Laziness should not be tolerated in any rank of life. There are ways of combatting it, and these should be thought out and set in motion.

4. Professional begging is one of the most insane phases of idleness. It should be ended by laws that are enforced.

5. Vagabondage, or the tramp nuisance and danger, should be punished by deportation to Africa.

6. The poor should be helped when they merit help. But it is doing them wrong to class them with beggars and vagabonds.

13. *Thirteenth Mental Core Influence*:—"INSANE FOODS."

No greater evidence of the universal insanity of humanity need be furnished than the use of foods whereby the body and its health are supposed to be maintained.

If you met a thousand persons in a hall who had come to listen to a lecture on civilization, and you asked each and every person present to add up the figures 1, 2 and 3, and every one of them wrote as the amount the figure 7, you would ask for an explanation. If the latter were not forthcoming, and the

replies still were unchanged, you would regard yourself as dreaming, or the people in the hall as insane. When you were assured that you were awake, then the latter opinion would prevail. Had one person made the reply that 1, 2 and 3 were equal to a total of 7, you might have excused him on the ground that he was careless or ignorant; had one in ten made the mistake, it could have been charged to some shortcoming rather than to insanity. But when every man and woman in that average audience made the same mistake, then you were forced to the conclusion stated.

Let us carry this mental failure into the greatest problem of life, which is the soundness and health of the body. The following facts have been ascertained and are known as verified facts:

1. The skin if fed the food that makes skin is capable of lasting for nine hundred years, as indicated by its nature and structure and what is known of its durability.

2. The bones may endure for four thousand years, if fed with the food that makes bones.

3. The heart may endure not less than three hundred years if fed with the food that builds up its structure; and probably longer.

4. The liver may endure four hundred years at least if fed with the food that makes its structure.

5. The stomach may endure three hundred years if fed with the food that makes the stomach; and some scientists claim that it may endure forever under such conditions.

6. The kidneys may endure not less than two hundred years if fed with the kind of food they require.

7. The lungs may endure fifteen hundred years if given the kind of food that makes lungs.

As each organ responds to the fiat of self-creating as shown in the book of Complete Life Building, when it is given exactly the food it requires, the claim is being made today that it should endure without limit of time. The only question that interests us is the problem of adding 1, 2 and 3 together and securing the result as 6 instead of 7. Translated, this means that each organ has a long life when fed the kind of food that makes its own self; and this is making 1, 2 and 3 equal 6.

The kinds of food needed are those alone that the body re-

quires to sustain life and to renew itself perfectly; and they are these:

There are fourteen things thus needed: the Great Four being those that build protoplasm: *Oxygen, Hydrogen, Nitrogen and Carbon*. The remaining ten are: *Iron, Sulphur, Phosphorus, Potassium, Magnesium, Fluorine, Chlorine, Calcium, Sodium and Silicon*.

When you take into the body the fourteen elements in something like the proportion needed and in the combinations created by nature in her food cells, and in no other way, then you will be furnishing to each and every organ and part of the body exactly the kinds of food required; and you will be adding 1, 2 and 3 together in such a way that the result will equal 6. But given a body that demands certain things and does not get them, but gets something else instead, you will be making 1, 2 and 3 yield 7, and the whole world will be accounted insane, just as your audience was so considered.

Take another example: A man who buys goods of you orders silks, wools and cottons, and you send him leaves from the street, cornstalks and newspapers; what will that man think of you? Your body is every day ordering the fourteen elements, and you are shipping a line of goods that compels it to adjudge you insane.

One more example: Your fine horse needs every day, water, salt, hay, clover and grains; and you give it lobster, fried oysters, cranberries, coffee and tea. What becomes of the fine horse?

Your body sends in an order for the fourteen elements in the proper combinations and organized in life-cells, ready for assimilation; but how do you fill the order:

Tea contains not one of the fourteen elements, which makes it a drag and drug in the system; but on the contrary it contains a poison which must be fought out of the body by an extra amount of the proper foods.

Coffee contains nothing the body can use; in addition to this incumbrance it contains, when boiled a minute too long, a decided poison.

Drugs, medicines, pills, alcohol and all forms of stimulants, contain nothing that the body needs; but on the contrary are all poisons, and require additional food of the proper kind to fight them out of the system.

Fruits when not ripe or mellow with the food cells developed thoroughly, are foreign to the demands of the body, and also are poisons; even apples being so classed until very mellow from natural ripening, not from cooking.

Cocanut contains no food value of any kind at any time.

Cocoa and chocolate, so much exploited as good food, contains very little that the body needs, and much that hurts it.

Rinds of lemons, oranges and other fruits are wholly devoid of food elements, and are a decided poison; yet bakers, confectioners and soda fountains make use of them extensively.

Tomatoes, the greatest food enemy of the body, because the most used enemy, are wholly devoid of food elements; besides which they contain oxalic acid, a serious poison. Yet they are canned by the billions every year, and are offered as real food. In the time of shortage the Government encouraged their use, to the great injury of the public health.

Bran, the chief characteristic in graham bread, is wholly indigestible, and destroys the mucous membrane of the stomach and intestines. In order to reduce the danger, it should be cooked hard for three hours, or all night slowly in a fireless cooker. This applies to oat meal, wheat and other grains having hulls on.

Pieplant has no food value and is a poison.

Cranberries are wholly devoid of food elements and are a poison.

Dried currants are not currants in fact, and have no food value; nor has citron.

Clams, lobsters, crabs and terrapin are mere scavengers of the sea, and contain poisonous sewerage. Raw oysters have a slight food value, but only very slight.

Gooseberries, native currants, strawberries and raspberries have no food value. Blackberries and dewberries when fully mellow are valuable, so are ripe cherries.

Sweet potatoes and yams possess slight food value, but not ten percent of a white potato.

Old potatoes, white, that have sprouted, are waxy and lack food value to a large extent. From the time the white potato is fully ripe until it becomes waxy it is a food of the highest value if baked; and of the lowest value if fried, especially if thin fried and crisp. Nothing crisp has food value; piecrust

and pastry of all kinds have lost the food elements in the combinations needed by the body.

Peppers, pickles, vinegar, spices, cinnamon and condiments are all lacking in food elements. Ginger, black pepper, red pepper and salt are useful except that an excessive amount of black pepper should be avoided.

Cucumbers, as well as chowchow, catsup, table sauces, radishes and things made of green tomatoes as well as ripe ones, and all vinegar compounds are not only lacking in food elements but are injurious.

Crisp foods, or things fried or cooked crisp, change the food elements so that they are wholly lacking. Many crisp breakfast foods are of this dangerous character.

Preservatives that are used in everything canned, in milk, in meats that are fresh, and in nearly everything that is put up in packages, are all poisons without exception. Some of them do not kill outright, but lower the vitality and reduce the power of resistance to a point where health and life gradually fail; then along comes the influenza, or the grippe, or pneumonia, and the end is at hand.

Saccharin is a white granulated or crystalline product of coal tar, 300 times sweeter than sugar. As it costs much less in proportion, it becomes a source of great profit to use it, especially in times when sugar is high in price. It is of course a poison, not of the active kind, but the sort that destroys tissue, and causes paralysis. Its use is becoming general. Soda water syrups, and all kinds of fruit syrups, as well as many other things that require sweetening are adulterated with this dangerous non-food substance.

Coal tar does not contain any one of the fourteen food elements required by the body. You would not expect to find food in coal tar. Nor do you expect a sane person to obtain the sum of 1, 2 and 3 as 7. For this reason everything that enters the stomach that is not food, that does not contain one or more of the fourteen elements, is foreign to it, and therefore cannot build up a healthful body.

A man gave orders to builders to construct a palace out of marble and onyx and gold; and the architects made the plans accordingly. The builders in place of the marble used blocks of adobe; instead of the onyx they brought blocks of peat; and

instead of gold they brought gilded plaster. When the palace was complete it was not what was ordered. But the builders said that adobe, peat and plaster made a building such as was desired; but the owner was not convinced. Nature gives the most emphatic orders that fourteen elements in their proper combinations and all of them organized in life-cells, shall constitute the human body; and man, assuming the function of builder, substitutes other elements that are foreign to the body, and most of which are enemies and poisons, in place of the well-known specifications of nature.

Now the builders of the palace, having used adobe, peat and plaster in place of marble, onyx and gold, are examined as to their mental condition, and are pronounced insane.

On exactly the same principle the human race in its nearest approach to civilization today builds a body of material not needed or usable, and what is the result? Ask the medical examiners of our best types of men in the recent war. Sound bodies were very rare indeed.

A body made of the required elements is clean.

It is sweet and pure in its material, and fine in its composition.

Although man came from the dirt of the earth, nature's great refinery and distillery purified the offal and made it fit for a perfect body. But man, the builder, uses dross for gold, and the temple is weak and unclean.

THIRTEENTH CONSTRUCTIVE COURSE

The use of the material that the body requires builds a perfect body, and prevents all abnormal conditions, cravings and habits. For these reasons it is not an act of sanity to try to build with material foreign to it, and poisonous in addition.

1. The sane man or woman will avoid all non-food material.
2. It is easy to ascertain, as in the book of Life Building, what foods are builders of a perfect body, and these should be listed and secured.
3. Having found the right kinds of foods, care should be taken to prepare and cook them so as to retain the food value in its proper combinations. As an example, although you procure the food necessary, it is possible to destroy the proper combinations by false cooking; as in the case of white potatoes; when baked

they are fully valuable as food, when boiled they are nearly so, when fried lightly and cut thick, they are partly so, but when fried crisp the combination is wholly destroyed. Flour in the same way may be ruined as in hot biscuit, or in pastry; the food value being lessened in the former instance and wholly destroyed in the latter.

4. Not only the fourteen elements must be employed as food, and in the proper combinations, but they must have been organized in nature. As an example, iron when in a mineral state is very hurtful, although it colors the blood to a redder hue; but in fruit, such as red-fleshed peaches and red grapes, it is organized in nature as it exists in life-cells, and so is ready to build its share of the body.

5. Sudden changes in one's habits of eating are difficult to adopt, and our advice is to gradually alter your methods; knowing what you should eat, and eliminate more and more each month those things that are not food. As they cost much more than real food and hurt the body besides, it is a great step in your life when you get rid of them.

6. Try to convert at least one person a month to the proper selection of food by reading from these pages. The more help you receive from others the more progress you will make with yourself.

14. *Fourteenth Mental Core Influence*:—"BRAIN TWISTS."
A sane mind is never twisted.

A mind is twisted when it runs counter to a straight line of thought or action; when its operations are contorted or misshapen; or when it sees life through contorting glasses.

In an asylum for the helpless insane a visitor drew pictures on a large sheet of paper pinned to the wall; after he had gone, several of the inmates began to draw pictures, and here originated our great comic profession as now practiced in nearly every newspaper. The visitor did his work in a straightforward manner, free from contortions; the inmates did nothing that was free from contortions; everything was twisted; faces, bodies, expressions, and descriptive language; in fact, there appeared the whole equipment of the comic sheet, or the comic page of the paper.

Connected with the same institution was a truck garden where the inmates were allowed to raise vegetables. Believing that

more plants can grow in a crooked line or furrow than in one that is straight, they proceeded to twist the whole garden into all sorts of contortions; and when the plants were up and thriving, the effect on the mind of the insane was harmonious; and here originated the art of the futurists.

The inmates were fond of their own music, and organized a band of several instruments; if any player was in accord he was corrected; and not until they were able to make a babel of incongruous sounds in a mix-up of lively proportions, did the general effect please them; and here originated the jazz band music, as well as the first jazz band itself.

A dancing master of great skill came to teach them to dance; his work was straight and normal. In his absences the inmates improvised dances in which the feet did all sorts of contortions, the legs twisted themselves into absurd shapes, the hips suffered convulsions and the torso had spasms; and here originated the modern dances, freaks of minds insane and obsessed with the silliest of all conceits. As the inmates of the asylum for the insane were pleased with themselves, so the people who are responsible for the comic pictures of today, for the futurist mania, for the jazz music and for the freak dance, are immensely pleased with themselves. In this pleasure the entire public becomes an active partner, for they make it possible for these brains to be born, thrive and grow fat.

But this is only a beginning.

Taking the word insanity to mean what we signify, no one supposes that the savage mind was ever sane. One of the sources of delirious joy among the savages of today if left to themselves, and among all races that preceded them from what we know of their history, is the contorted face of a victim who is being tortured. When the fire is lighted among the fagots at the feet of the victim, the savages, one and all, men, women and children, gather around the stake and look for the first signs of suffering that shall creep in the features. If stolidity of soul can retain calmness under horrible agony, the face will remain normal for some time; but eventually the contortions enter, and the audience is made glad. It is said of such races that they never laugh except as devils; that is, they do not show joy in the face through laughter until some hellish contortion arouses them to this feeling.

Did you ever stop to think that we never laugh at anything straight?

Do you know that we laugh only when there is a twist of some kind to please the brain?

A man is walking along an icy sidewalk and falls. If he has hurt himself, our first inclination to laugh passes into a show of respect for the injured, through training and not through natural instincts. A comic situation is created out of a laughable incident by expecting one thing and having a different result; as where a man is approaching a pretty girl and is lifting his hat at the moment when his feet are entering upon a patch of glary ice on a walk that slopes sharply. The normal result is that he will retain his footing and pass safely; at which no one laughs. The approach of the man to the patch of ice is awaited with the sure expectancy that he will fall, and we hold our breath until the crisis is over. If he escapes a fall, we are inwardly or naturally disappointed. But if he expects to pass safely and instead has a bad fall, the pretty girl will laugh quietly if he does not see her do so; and the beholders will laugh less quietly. But if, in addition to the fall, his hat slams sharply on the sidewalk by his side and he swears a word or two, then the laughter is infectious, in which he joins when he realizes the whole combination.

If nothing twisted happens, the laugh never comes.

Glee, joy and happy mirth are never the same as laughter of the kind that is based on mishaps. In a list of one thousand comic plays in the moving picture theaters, where the public laughed themselves hoarse, it was shown that in 863 of these plays much of the laughter was created by the following incidents: Man falls backward in a tub of water, and audience is immensely pleased; man trips and falls in a horse trough, and audience is convulsed with laughter; man is made the target of a wet dish rag, and audience shouts with laughter; man is struck in face by soapy mop, and audience is perfectly entertained; man while being shaved has his mouth, eyes and nose filled with lather, and audience is exultant; man running down street falls over a cart of bananas and other fruit, spilling same over the ground, and audience is getting its money's worth; man carrying a ladder hits a crowd across their heads and levels them to the ground, and on hearing their shrieks swings around in the

opposite direction and levels another mass of pedestrians to the earth, and the audience never saw anything funnier; and so on without limit.

People laugh and the universal public mind harmonizes with anything that is twisted. They laugh if a man drops a brick on the toe of another, but not if he carries it safely to its place. They laugh if he sits down on a tack, but not if he sits upon the smooth seat of a chair. They laugh if he tries to pick up a purse on the first day of April, but not if he picks it up and it contains money. They laugh at the sound of a paper bag bursting near the head of an old lady, but not if the bag is cut open in a quiet and noiseless way. They laugh when a deaf old codger puts his ear trumpet up to the wall to hear what he supposes to be a neighbor calling to him and gets a quart of milk from the milkman, which the latter pours into the mouth of the ear trumpet thinking it is a pail, but there is no laughter if the milk is poured properly into the pail. Boys left to their natural inclinations, unrestrained by public opinion on exhibition for its own sake, will laugh themselves red in the face when they tie a can to the tail of a dog, and the canine runs frightened through the town; but they do not laugh at all if the dog picks up the pail and goes on an honest errand with it. Boys and even men have put a cat and a bunch of fire-crackers in a barrel, set the crackers burning and exploding, and fastened the cover on the barrel. Only the efforts of the society for the prevention of cruelty to animals put a stop to this kind of hilarious joy. The fact that such a society exists proves the necessity for its existing.

A colored waiter with big thumbs was passing a platter of chocolate eclairs, the shape, size and color of which bore a close resemblance of the enormous thumb of the colored gentleman; and in order to support the heavy platter in one hand, he had placed his thumb in between some of the eclairs. A near-sighted guest, using a fork, impaled the thumb thinking it was an eclair. The incident was so humorous that all the guests burst into a roar of laughter, which was excusable seeing the bent of the human mind. There is the twist; the thumb was not an eclair. Had the near-sighted guest put the fork in an eclair, or lifted it out by the aid of the fork under it, or by a spoon, or in any normal manner, not a smile, nor a ripple of laughter would have followed, for action that is straight is never funny. We laugh

at twisted conditions only. A man climbing the roof of his house slips and the seat of his trousers is caught by a nail on the shingles, so that he cannot get up or down, but remains suspended in full view of the neighbors. When their convulsive laughter has subsided, they proceed to help him out of his difficulty. Another man on a moonlight night, goes to the front door to let his wife in after the theatre, as he sees her coming down the street with a group of friends. She stops to say good night several times to one of her dearest acquaintances and the husband steps outside the door to glance up the street, when the door blows to and locks itself, at the same time catching his night shirt by the flap and holding him tight in full view of the approaching people. He has no key, neither has she; he is securely pinned in his position, and cannot run around the house and hide. In telling this incident, the people who beheld it always laughed until the tears came into their eyes. But if he had not been held by a closed door, and had admitted his wife in the ordinary way, no one would have laughed. In fact, if we laugh at anything that is serious and straight, there is a suspicion that we are not right in the upper story.

Mark Twain and a temperance lecturer were booked by the same agency to appear at two towns fifty miles apart. By a twist of entries Twain was made to appear at the place where the prohibitionists were expecting the temperance lecturer. It was in the early days of the humorist when his face was not well known and recognized. Twain began his address with the remarks: "The first lecture I ever attempted to give on this subject was announced to come off at a small town. The night was stormy, and there was only one man in the audience, a drummer. I came forward on the platform and said to him, 'As you are the only person present I ask you which you prefer, to hear my lecture or come out with me and have a few drinks at my expense,' and he said he would have the drinks."—In the town where Twain was expected, the anti-prohibitionists were gathered in force, and the temperance lecturer, long of face and sedate of manner, arose and started his address as follows, the audience believing it was the humorist: "Ladies and gentlemen: I understand that you are all prohibitionists." This was greeted with laughter. He was surprised.—"I am the enemy of the saloon, and my battle cry is, down with liquor. How

many of you join me in this battle cry, down with liquor?"—After the renewed laughter had subsided, they shouted, "Down with liquor if you have it," or words to that effect. He was surprised, but went on, "How many of you have thrown out all the wine, beer and liquor in your homes? Just raise your hands." Not a hand went up. "How many of you still have something of the kind on hand?" and every hand was raised. He turned to the chairman and said, "What does this mean?" The chairman now suspected the truth, and soon learned that a real prohibitionist had been sent in the place of Twain, and so told the audience. The latter, now worked up to a high sense of enjoyment, asked that the man go on and deliver his lecture, which he did with some good results. The point is that when the real prohibitionists listened to the humorist, they were at first shocked, then amused by the twist, and told it for years after with laughter; while the people who were on the lookout for fun, and got prohibition, believed at the time it was an intended twist, showing that they were prepared for the contortion in the usual methods of procuring fun.

Had both events taken place as they should have done, there would have been nothing to laugh at in the occurrences themselves, until the humorist introduced some of the twists that made him a humorist. He perpetrated an almost endless number of jokes, and funny situations, but not one of them was a portrayal of a straight transaction; every one was a twist. Hence the fun.

A play on the sound or meaning of a word is a mental twist; and it has been held by those who have studied human imbecility that the more inclined and the more gifted a person is in the art of pun making, the nearer such person is to a berth in an asylum. Silly people often resort to no other avenue of joking than the making of puns. This kind of divergence from straight meanings is one of the commonest forms of mental twists. The language is capable of this kind of contortion. It contains thousands of words that may be shunted out of their true meaning. A man gets his living by his pen; a pig gets his living by his pen; this is the use of the same word with two wholly different meanings; it is a mental twist. A perfectly sane mind, and one that is perfectly honest is incapable of mental twists of any sort. So small a word as "on" is not exempt from liability to serve in this

brain weakness. Josh Billings said: "The subject of my lecture this evening is milk; I have seen many good things on milk, but the best thing I ever saw on milk is the cream." The first reference was to literature on milk; the second was to the physical surface of the milk itself. College students shut up their chief punster in a room on athletic day because he had sworn off making puns; and they refused to let him out unless he made a pun. At length he surrendered by saying, "Well, then, o-pun the door." This was hailed with joyous acclaim as the best effort of his college life.

A comic opera is a joke around which, before and aft, is built some music and some action, with no plot. Perhaps one of the most successful comic operas ever constructed on this formula, was the one which contained twenty minutes of dialogue between the two particeps criminis on the pun that referred to a bird in a cage, the name of the bird being Enza. One comedian spent one-third of an hour telling the other comedian that this bird, Enza, was shut up in a cage, and he opened the cage and out flew Enza. Then he was asked what the bird did when he wanted to come back into the cage. The door was again opened. Audiences composed of men and women accredited as sound in mind and judgment, were convulsed by the twist made of the word. Mental contortions come also in the meanings as well as in the sounds of words. A class was asked what man in all history had the greatest memory; and a bright boy said, "George Washington."—The surprised teacher asked him how that was, and the boy added, "Because more monuments are erected to his memory than to any other man." Another contorted meaning is seen in the familiar reference: "Who was Washington?" with the schoolboy's reply: "First in war, first in peace, and last in the American League."

If you take one or more daily papers you will find in the course of a year thousands of attempts to be funny by this kind of mental twist.

Slang is the effervescence of an insane mind.

It is a mental contortion of which a perfectly sane mind is incapable.

As baseball is the source of more newly made phrases than any other channel next to the Bowery in New York, it will suffice to look at some of these twists that dismayed an English-

man who had made up his mind to learn the game. Perhaps the most frequently used slang word in this pastime is *bean*, or maybe it is *fan*. The latter is one of the audience. Only a player has a *bean*. If he gets hit on his bean by a pitched ball, he is said to be *beaned*. The pitcher delivers what is called the *bean* ball because its destiny or objective is the batsman's *bean*. The pitcher if he is left handed is a *portsider*, because he pitches from his *port* side. His arm is his *fin*. The runner who steals second base when all the bases are full is guilty of a *bone* play. He is a *bonehead* when he does not show normal acumen. His *bone* is his *bean*; and often it is *polished ivory*. Second base is the *keystone* sack. Third base is the *hot corner*. The runner *purloins* a base when he succeeds in advancing by fast running. A player who is left handed, notably a pitcher, is a *south-paw* because his left hand is generally on the south side of him; so that his port side is also his south side; most all fielders except the catcher face westerly to avoid the sun shining in the eyes of the batters in afternoons. The umpire's *lamps* are dim, when he cannot see the play to suit the player whom he calls out. He *lamps* when he looks. A home run hit is a *circuit* blow. If a player talks too much to the umpire he is ordered to the *baths*. When the arbiter says, "To the *shower* for you," the meaning is clear. Too much argument is *chewing the rag*. New uniforms are *glad rags*. A pitcher who is withdrawn by the manager is *given the hook*. If a ball is caught near the ground it is a *shoestring* catch. If a ball is delivered with speed it has *something* on it. If it is treated with moisture, it is *salivated*. If it has some added material it is *doped*. The prognostication of the outcome of the game, or a series, or the season, is called *doping*; so that *dope* means material substance, or a drug, or a wise prediction, which is as often otherwise. A ball goes *through* a player when it does not touch him. A runner is caught *napping* when he is slow to get back to base against a thrown ball; sometimes he is said to be *asleep*. He *dies* when he cannot get to the base in time. Many a player has *died* at second. Some of the slang has reached three stages of use, as when the word *bean* meant only the head of the batter; and later on it developed into the word *beaning*, meaning the attempt to hit the batter on the head or bean, and finally when it applied to the ball itself, as being the *bean* ball. No player who *dies*

on a base loses his life; when he actually passes over to the other world he *croaks*. The ball is the *pill*. If a batter strikes out he *fans*, or makes a hole in the air, or smites the atmosphere. If he hits safely to the short outfield, it is a *Texas Leaguer*. Here only is one department of human activity. No wonder the Englishman did not grasp the whole vocabulary of the game as speedily as he thought he should.

Many of the so-called popular songs are loaded to the muzzle with slang terms, which pass unchallenged in this age because there is no use in butting against a universal mental twist. But if you want to know of what material the human mind is composed, collect your own list of slang words in song and speech; and then ask yourself if the alienists were not right when they declared that every person without exception was insane.

We look to the colleges for the highest evidence of normal mental conditions, and what do we find? Their songs are signboards of their mental status in those periods when they give themselves up to their abandon, or instinctive naturalness. Any list of college songs represents the whole scope of mental twists among these super-intellectual men.

It may be argued in their favor that students require these escape valves to relieve the heavy mental work which they encounter; but an examination of this work shows that the strain on the brain is very much less than the average tasks arising in business every day. An analysis of the comparative mental strain prevailing in colleges and that prevailing in the common schools of lower grades, taking into consideration the difference in the ages of the pupils, shows that the latter endure much harder brain effort than do those at the universities. In fact, there is nothing in present day college studies that should be regarded as at all difficult. No excuse, therefore, can be offered for the silly rubbish that is sung with so much appreciation of the humor and grotesque character of the nonsense that flows through the brains of these grave and reverend students.

The college yells tell the same story.

There is another kind of mental twist that has always been employed to give emphasis to remarks. It is the selection of words of tragedy, or of horror, to make an idea seem big. "It was awful nice of you to send me the flowers." Nice is a word that means very good; awful has a meaning quite apart from it.

That which inspires awe is something grand and perhaps terrifying. But when he tells her that she is "a terribly sweet girl," he gives the same twist to his mind. "You are dreadfully naughty," she says; and he replies, "I'm mighty glad to be here tonight." Her father tells his wife that the young man is a "devilish fine fellow, and he likes him to beat the band." Just look at these words that are used in the effort to say pleasing and refined things: Awful, terrible, dreadful, mighty, devilish! To be mighty is to be as near omnipotent as it is possible for a human being to become; yet people are mighty sweet, mighty pretty, mighty fine; or awful good, awful funny, or awful happy.

The overflow of insanity of today shows itself in the freak dances, and in fact in all modern dances; and in the jazz music, following the rag time music of a generation ago; all emanating from crazy brains.

The greatest profession of the age is that of making comic pictures, such as are found in the dailies and in the Sunday editions.

The dean of this profession is now, and always has been, in the asylum for the hopelessly insane.

His accessories are scattered all over the land.

The school for teaching how to create comic pictures is a very simple one, and only a single lesson is necessary. It is this: Whatever thing you are to draw, be it material form, or human life, make it so grotesque that every natural line is lost. For every ray of intelligence that might have been found in the real thing, substitute the most imbecile expression that could emanate from a diseased and disordered brain; and the result is ready for the press.

There are two sides to this profession; the first is the side of the so-called artists themselves; the other is the side of the public that supports them. It is a trite saying that the press gives to the public only what they want. Assuming this to be true, the only conclusion possible is that the public are just as insane as the artists.

Catching up a group of papers that contain these comic pictures we find the following wholly by accident of choice; we have not made a special selection:

1. A series of pictures in which all the characters are distorted

to excess, and the conversation runs
leave you, mommer; gr-gr-gr-gr.—How dare you spend ten
cents on yourself? What's the matter, are you crazy?—Help,
police, murder!—Why the beast must be crazy!—Haw, haw,
I've got her going and mommer goes next.—This comic series
was supposed to entertain, to please and to amuse. Does it?

2. A series of pictures with characters distorted beyond all human resemblance, and conversation including the following:
"Yuh doan wantur furgit where he wuz. They's usual a flock of em here. Lookit em. Gosh! that makes me terribul sad to see them cats. I kin hardly wait till I git my dog fur nex week."—
The humor, if it exists, consists in the intention of setting a dog on some friendless stray cats. This was intended to entertain the public.

3. The next series taken up by chance contained a woman weighing about three hundred pounds, a husband a little taller than her knees, with a mouth as wide as the distance from the tip of one ear to the tip of another; and a visitor with a chin resting on his chest, a straight line for a mouth fully twelve inches long, a nose nine inches long, and eyes like a Chinese dragon god. Some of the conversation is as follows: "Oh, dear me, how queer!—Keep it up, we've got her.—Alla gazzam, alla gazzam, alla gazzam! I'm going to shop at the ten-cent store.—Water, quick!"

4. The Captain and the Kids.—These speak for themselves.

5. The Shenannigan Kids.—These also speak for themselves.

6. Doings of the Fineheimer Twins.—Let any student of insanity examine any of these series and render his own judgment, based on our definition of insanity; to wit, a divergence from a straight line of mental perception or action.

7. Another series contains a man as broad as his height, a proportion that never existed; and a woman weighing about four hundred pounds; with a husband weighing about fifty. All the features are likewise distorted and grotesque. The conversation includes the following: "Holy smoke! Somebody spilled the beans. Bah! I know who snitched it. Um! Ta tee de um tee dee.—There, take that, you big stiff!"—Just for a moment think of the means of education offered the rising generation by such a vocabulary as that which contains the words, "Holy smoke, snitched, big stiff," etc., and all in the name of light amusement

and entertainment. It has the same relation to entertainment that the hog pen has to the dining room. A beautiful lady was invited to a banquet table where sweet fragrance and fine roses would allure her appetite to its best endeavors; and when she sat down to eat, the banquet table was placed in a slough of rotten muck, and the fragrance came from un-decayed fertilizer and compost. The press endorsed these surroundings as fitting the refinements of civilization, and so the beautiful lady enjoyed herself because the press endorsed the offerings and the offal.

8. A series of pictures in which the husband's mouth is a wide slit across his chin, and his other features are below the lowest art of the insane patients who are locked up, while the wife's face is a round ball with a long nose the shape of a banana, is heralded as one of the brightest before the public today. The action includes pulling a chair from under a teacher who is a gray-haired old man; then in pulling down from the mantel a vase worth ten thousand dollars which smashes into 780 pieces on the teacher's head; and finally in carrying a sixteen-quart pail of corned beef and cabbage to a delirious patient in the hospital. This art undoubtedly tickled the artist immensely as he conceived it on retiring one night, and fell asleep admiring his genius, and he looked for unusual congratulations from the art editor who received it as one of his best contributions to the fun loving public. The trick of pulling a chair from under a human being began to grow hoary with age six thousand years before Adam was dismissed from the Garden of Eden; and pulling down a vase, or other fragile ornaments on the head of someone who happens to be off his guard, displays the blackguard in the perpetrator of the refinement; and the essence of fun is therefore lacking.

9. According to the mental twist of civilization a boob is an insane person, and a nut is his brother, likewise insane. This happy combination of new words is found in the pictures which feature a young man named Boob McNutt. The artist is the only honestly frank creator of insane comics before the public, for he names his hero a boob and a nut. This places his work on the high pedestal of classic truth. He does not pretend that there is any sanity associated with the work or the characters he enjoys depicting. More than this, he does not seek to amuse the public, or even to entertain them; his work is merely an

escape valve of his genius. To use his own language, "Well, children, his head is good for something after all. We can use it for a nut-cracker." "Three hundred and seventy-eight more glasses, girls, and his head will be under water."—a safe weighing two tons fell on his head, and he remarked, "I think something just tickled me on the head."—The fun is contained in the use of the word tickled, q. v.—"The man who raises the curtain was bitten by his pet blue fish and I want you to take his place."—"When the dancing mouse hears the music of the phonograph he will fox trot off the platform and land on the electric button that will shoot off the rocket and send you out of the window."—"If it takes six men twelve days to carry a load of coal up a hill half a mile long, what does it cost to cook a veal cutlet on a gas stove if it is raining outside?"—No wonder the competitive artists in confinement are envious. We are taking the results of this art at their face value.—"I pronounce you, Ambrose Marblehead and Dotty Velvet, man and wife."—The play is still on words meaning insanity, as the marblehead and dotty people are so regarded by the Bowery population.—"This pepper will make the hippopotamus sneeze and pull the trigger."—"The income tax took most of Shank's hard-earned boodle, he looked at the figures and went off his noodle.—'I'm a fish ball.'"—Here still we have the synonym of insanity prevailing in the term, "went off his noodle." It is intended to amuse, entertain and lighten the burdens of the public. Does it? Another fun-producing picture is built on the climax which says, "A Terrible Hamm makes a big hit. The applause can be heard ten miles away," with the disclosure that the applause is hired; the basis for the comic idea being in the name and in the long distance of the applause and the ancient practice of hiring men to applaud. The remaining question is, does this combination entertain?

10. A pair that is always fighting and abusing each other comes up by chance. The man is about two feet tall with a head eighteen inches in diameter in all directions, and his wife is similarly distorted. A third party says, "Why don't you ship off to Reno and get a divorce?"—"Maybe I will, no man could put up with the sour old cat I married."—This is genuinely entertaining, the artist thinks.—A sign says, "Let Hudson Jimmie insure your life. Two miles to anywhere."—"Oh, there you are.

I thought you were dead. Well, you won't have to pretend dead when I get through with you."—"Look, honey-bunch, I just found a galloping horse chestnut."—By the same artist another series deals with a scene on a sleeping car, in which the following choice language is served the public: "Help, kidnappers!"—"What thuh—"—"How dare you steal a helpless female?"—"For the love of June Roses!"

Every low down slang phrase, every word used in cursing as far as they dare to print them, every vulgar idea, every filthy scene that can be conjured up, every dirty situation, every mad trick, every grotesque shape, every crazy feature, every horrible form of mouth, every savage display of revenge and assault, every indecent exposure that can be given publicity without penalty, and all sorts of idiotic gibberish as talk intended to seem smart and bright; and all this insane sewerage and garbage without one single ray of fun or comedy. These pictures have for many years fattened the brains, the moral character and the educational inspiration of the generation just arrived at manhood and womanhood.

FOURTEENTH CONSTRUCTIVE COURSE.

The monkey blood that has been inherited by the human race is not one of the powers that make for civilization; but on the contrary it looks backward in its every phase. It brings about the mental twist that unseats the gift of sense and sound reason. The work before us is to offer a course that shall construct something civilized in its place.

1. Buy a blank book. In this book enter everything that you come across that seems to be a mental twist, as set forth in this course. Refer to your records from time to time and enlarge upon them.

2. Resolve to have nothing to do with twisted music, such as the slang songs, coarse and grotesque songs, cheap-talk songs, jazz music and all forms of gutter music; as well as all burlesque shows and comic operas.

3. Avoid for all time all slang talk, all low vocabulary conversation, all dirty stories, all filthy ideas, all silly puns, all twists of word-meanings or thoughts, and everything that shows the insane tendency.

4. When you give way to laughter find out what it responds to; if to your monkey ancestry, check it. The rule is an easy one to follow. If you laugh at something that is twisted, or gone wrong, or a mishap, or other departure from a straight occurrence, it is a response to your monkey inheritance. Overcome the tendency; it is barbarous as well as a legacy from the chimpanzee.

5. Discard not only all silly pictures from your house, but avoid taking the papers that print them. Of course you will have some trouble in the latter course, but there are a few newspapers that stand for sanity, and you may find them in time. If not, practice self-denial for the sake of something worth striving after.

6. Be straight. Straight in mind, in thought, in action. Learn to laugh at the things that go right, not wrong. Cultivate the laughter of happiness, such as the two-year-old child evinces. If it were to see a man fall on the ice, it would cry; you would laugh. If it were to behold a fountain of richly colored spray falling amid a bed of roses, it would laugh; you would look soberly at it and give no heed to the scene of beauty. The child comes direct from the hand of God and its mental action is straight; you are self-trained in your maturer years, and your brain is twisted, and everything that is twisted is to your mind comedy and humor.

Everything that is straight is sanity.

Every form of mental twist is insanity.

15. *Fifteen Mental Core Influence*:—"CURIOSITY."
It has been claimed for some time that curiosity killed a cat. But the origin of the remark or the incident attending the fatal encounter has never been made clear.

If a cat was actually killed by curiosity it indicates that this trait of the mental core is animal at least; and as the mental core itself is the remnant or residuum of the early animal or beast condition of man, there is a likelihood that the cat followed its impulse and sought to know too much with the result that all its nine lives were ended then and there.

When our primitive ancestor, the brute man, had secured a

...for curiosity, which is merely the mental effort to know
...habit was necessary, for
...knowing

There is a vast army of scientists and learned people who believe that we are descended or ascended from the monkey. Observers of the monkey agree that of all the created things in the animal kingdom the monkey has developed the largest bump of curiosity. He is the most interested in the affairs of others. In communities of people, this mental core influence is large or small in proportion as the population is great or sparse. At the four corners of the farming countries nothing can transpire that every man, woman and child does not know in a few hours. If Mrs. Smith has a postal card from a distant town, after the post office force has read it, and the carrier has read it, and the boy who brings it in the house has read it, the addressee reads it, and hears from her neighbors all about it before she can tell them a word. If her husband has bought a bath tub, it is known before the tub arrives; and on its being installed a special dinner is served. If he takes a bath, the fact is soon known, and the hour of first contact, the time indulged in, the amount of water used, the name of the soap and how it was secured, and the final moment of exit from the tub are not only known, but discussed at the grocery, at the home gatherings, at the firesides and at the sewing circle.

No known data have been furnished to tell us what number in the increasing population of a village or town causes a lessening of personal and private interest in the affairs of others. Some say when there are a few hundred, once in a while somebody's business is let alone to be taken care of by somebody without the aid of the entire population. But this has been denied. In a town of one thousand people it has been shown that nothing escapes the general knowledge. We know of a town of fourteen hundred where about one incident in fifty escapes a small minority.

All the mean elements of human character are pent up in the discussions of other folks' affairs. No one who is unfortunate desires to see someone else succeed. No one who is fortunate

...competitor. This is envy on the one hand and covetousness on the other. The Commandments say that we shall not covet. It would not have forbidden this fault if it did not exist. From a religious standpoint it is a sin. From a public standpoint it is barbarism. Jealousy is born of envy, and is a kin to it, when one person covets what another has won. But there is a still more insane form of jealousy the color of which is said to be green, and the sufferer green-eyed, that is due to the suspicion that a husband or wife, or an affianced person, is being influenced away to the companionship of another party, as when a wife has a lover sub rosa, or a husband spends his nights visiting another woman, or a sweetheart is being drawn to another lover.

It is universally admitted that a jealous man or woman is insane.

Suspicious attach not only to the conduct of persons in love and marriage, but also to their conduct in other matters. If a man who is earning a small salary is appearing to spend more than he earns, the suspicion is one of the means of protecting his employer from theft, if it gets that far. It is supposed to be justified. Jealousy is more often nothing but the fruit of unfounded or unjustified suspicion. And suspicion when unfounded is only the fruit of curiosity.

Scandal has done more to bring unhappiness to the homes and lives of people than any other form of torture of a mental nature. It is born of curiosity, and the desire to express an opinion concerning the conduct and motives of others; a prying into their affairs and laying bare all the inner purposes of their existence. If a strange man calls upon the woman opposite, the neighbor will never fail to know it in a few minutes. Through the shutters she will peer until he has gone; and then she will don hat and coat and spread the news all over the town. The next afternoon at about the same time he calls again, when he is sure the husband is away, and the neighbor notes and comments upon the fact. The third afternoon he calls once more, when the husband is sure to be away, and this time the neighbor has invited the minister's wife and her washerwoman to be witnesses. As the guilty woman is a church member, the deacons hold a meeting that evening and plan their campaign. The husband must be notified, but in what way is to be determined

after all the facts and means are gone over. On the fourth afternoon the man again calls, and the husband has been given anonymous information of what he might behold if he only took the trouble. It is summer. He drops around about the time the stranger calls, and soon the neighbors, concealed behind the shutters in the opposite house, are exulting in the prospect of something exciting happening. It does happen; for the husband and the stranger each come out on the piazza, and take chairs, light their cigars, and proceed to enjoy a smoke together. The wife, having knowledge of the surreptitious gathering of observers in the house opposite, has had a large sign painted which she now raises in full view and which reads: "HE IS MY BROTHER." The witnesses make use of the back door and a hole in the back yard fence to emerge from the scene, only to await another opportunity for giving scope and vent to their mental core.

You can see to what depths of meanness this trait will plunge a person.

In many towns and cities even, there are back porches, and on these porches the women of the houses, the good wives, those who are charged with home duties, and who have work to do, gather and lean over the low banisters discussing the affairs of their neighbors, not for a few minutes, but for hours, even unto the last moment before preparing their meals; for the topic under discussion, the scandal, holds them by a charm they cannot break. In villages and towns, old men, middle-aged men and young men are as bad gossipers as the women, although this vice is peculiarly feminine. Men gather by night in stores, and by day the loafers are there in force, exposing every bit of personal history of the whole town. It so happened that in a recent case a man who held a visitor's position in many of the shops and stores in a nearby town, was well to do; and his remarks about another man brought on him a lawsuit, the result of which was a verdict for several thousand dollars. This stimulant to letting other peoples' affairs alone brought silence to the whole community. Thus the love of money and the desire to keep it are strong inducements to decency.

It all originates in curiosity, or the eager wish to know what is going on, why it is going on, and what the meaning of it is.

Many a mental twist, a lie, a crafty distortion of the mind attends the scandal meetings. The woman who never speaks an ill word against her neighbor, always disclaims any intention of gossiping by beginning her talk as follows: "I never say a word against anybody as you all know." "Of course not," with open mouths and bated breath. "And when they say that Mrs. Jones was seen yesterday going into the woods alone just before dusk, probably to meet a man, I just said I did not believe it. There! I gave them a piece of my mind. The idea! If Mrs. Jones wanted to go into the woods alone, it was all right. She may have gone for herbs. The fact that a man was seen going in soon after had nothing to do with it. He probably never saw she was there. I do hate these gossiping folks." In her mental twist she has told the whole scandal, namely that Mrs. Jones went into the woods alone, and soon after a man went there alone. Had she completed the story as it existed in her mind, she might have been liable for damages in a suit at law. As she saw the whole story it was a case of secret meeting. Had she remained long enough to secure the rest of the affair she would have ascertained that the man who, at dusk, entered the woods was the woman's husband and they both emerged with an armful of branches to be used for decorations.

Curiosity feeds the serial stories of the world; the desire to know what is to happen.

All scandal mongers are insane.

All gossipers are insane.

All jealous people are insane.

Much of the misery, unhappiness and crime of life have been due to these mental core influences.

FIFTEENTH CONSTRUCTIVE COURSE

The following advice is well worth adopting.

1. If any person is clearly conducting himself in a manner that warrants suspicion, that and not curiosity should prompt you to carry proper information to the party who is entitled to the same; and there your duty ends and your curiosity should never be gratified in any way.

2. As curiosity affects private life only, it should never be al-

lowed to come into your relations with others. Prying is a low mental operation. Avoid it altogether.

3. Never remain silent when another person is indulging in scandal; but explain the danger of lawsuits, and the error of judging others.

4. If there is a reason to believe that a person is guilty of misconduct and no harm is likely to ensue to you or another, the better way is to give the person the benefit of the doubt as long as you can.

5. If there are women who are chattering, gabbing, gossiping females of the contemptible type who make themselves stand out as insane and irresponsible, avoid them, and see that others avoid them. Ostracism is the best punishment. Like scolds of old who were incurably insane, they need the ducking stool, and the substitute for this is open condemnation. In one town in the West they were suppressed by publicly posted lists containing their names and occupations. They cannot be really overcome except by strenuous methods.

6. Cultivate the habit of looking on the good side of everybody and everything. If they possess fine traits, discuss those quietly and not affectedly. Scandal never speaks well of anyone; it is always malicious, never fair and never kindly. For this reason it is a savage trait. But gentleness of opinion and criticism, praise and encouragement are signs of a better human status on earth.

16. *Sixteenth Mental Core Influence*:—"GAMBLING."

Many insane people are just insane.

Some are natural born fools.

Of all the insane fools the most abject, detestable and worthless in character, the jewel of life, are those who gamble. If their character were to be measured by a standard running from zero up to one hundred, they would stand at zero at all time, and through all eternity.

So abjectly insane are they that they are willing to stake money and other value on the turn of a card, or the freak performance of chance.

This mental disease is in the blood.

Where it originated or in what manner it is difficult to tell; but as far back as we have knowledge of the insane propensities of the race, we find that trait predominating. From the savage

love of it, and all the savage methods of employing it, there cannot be the slightest doubt that it was practiced by the man of the stone age, the brute, the beast-human, as soon as he saw that chance played some part, as he thought, in the course of human events.

Now, as a matter of fact, there is no such thing as chance. If a pack of cards is cut and the ace of diamonds is displayed, it may seem to have been chance, but it was ignorance only; for if the ace of diamonds was the seventeenth card and the pack was lifted apart at that card, none other than the ace of diamonds could possibly have been displayed; but the one who cut was ignorant of where it lay, or what card lay at that part of the pack. Chance is always lack of knowledge.

The national assembly of alienists said that all persons were insane; that no woman or man exists who is not insane; that it is only a question of degree.

There are two leading classes of insane people:

1. Those who are irresponsible under the criminal law.
2. Those who are responsible under the criminal law.

The born criminal, the burglar, thief and murderer, is hopelessly insane, yet is held responsible under the criminal law.

The gambler is held responsible under the criminal law when he conducts his gambling as a business; but when he indulges in it in his home he is excused under the principle of personal liberty. By the same rule the murderer should be held responsible under the criminal law when he conducts killing as a business; but when he indulges in it in private life he should be excused under the principle of personal liberty.

That gambling is not only a form of insanity but also a crime is established by the laws everywhere which punish it when conducted as a business. That which is penalized by statute is the same thing that is permitted in private homes, in clubs, in Sunday social gatherings, on trains, and in various ways and places. It is a crime in fact, and allowing it to exist in the name of personal liberty does not take from it the nature of being a crime. All games of chance, all lotteries, all raffling are crimes in fact; just as forgery is a crime in fact. A son may forge his father's name because of personal liberty, but the crime exists nevertheless. Arson is a crime; a man may burn his son's home in the name of personal liberty, but arson is still

a crime. Adultery is a crime; but a club of refined gentlemen may commit adultery in the precincts of their domain in the name of personal liberty, but this laxity does not eradicate the fact that adultery is a crime. Theft is a crime, yet a daughter may steal all the money her mother has in the house in the name of personal liberty, although the crime essence is not removed.

When a party of ladies and gentlemen, or a party all of one sex, sit down to a game of cards to play for a prize or for money, the nature of the crime is there in full force, no matter how it may be covered over by sentiment or cries of "Bosh!" The substratum of insanity is the absolute unwillingness to see anything but one's own desires.

It has been said that if every bit of gambling were to be driven out of the blood of humanity, it would come back again by virtue of the power that is in it; an irresistible force driving madly on to the eager greed for the game. The habitues of Monte Carlo all bear facial evidences of the mental core influence; all are marked with the hopeless mania; all are stained by the touch of the insane impulse; not one has the slightest hope of escape. Poverty is averted only by the revolver. And new thousands drift every year to this Mecca of natural born fools. It is useless to expend pity on them, or to offer sympathy for them or their families; they cannot be saved from themselves, and that verdict is final, for there is no high court of appeal.

Young men in this fair country have been drawn by others or by some of their women friends into playing games of chance; the hidden passion has been fanned into flame, and they join the ranks of the hopeless fools. To secure money to throw away in losses, they will borrow at first, and then will pawn their clothes; finally they will steal from their employers; and in desperate cases will enter upon a career of professional crime in order to obtain money. All this in the name of personal liberty, or the right to commit personal crime whenever and wherever it may be done out of the public view. Personal liberty gives a fool the license to do as he pleases with himself and with whatever else and whomever else he selects, even to robbing his mother, or violating his brother's wife; and gambling is in line with this same spirit.

For the privilege of exercising the personal liberty right of gambling a man who is otherwise a man will lie to his wife, will lie to his friends, will lie about his doings, will sneak out of his home when he ought to be able to walk out manfully, will create subterfuge, will adopt false movements to cover up his tracks, will play the coward when he is otherwise brave, will bluff and bully, and make himself the type of craven cur that is wholly devoid of sense and honor. The man has fled out of him. The chivalrous gentleman has become a cad. His respect for himself has gone. He sacrifices all for the insane lust of the game of chance.

One of the most shameful traits of English character was the universal prevalence of the crime of gambling among the nobility. All those in that class who possessed the money with which to gamble, with very few exceptions, obtained it from rentals coming from the poorer classes, tenants on estates. These rentals were kept as high as possible, even to extracting the last drop of blood money from them. They denied themselves many comforts, they went with scant clothing, they ate the simplest and often the least nourishing food, they lacked the means of buying medicines or employing doctors, they were unable to educate their children, they worked from sunrise to after sundown in gloomy, somber, gray moods, wondering if there was no turning to the long lane; ALL for the purpose of enabling the idle rich, the idle nobility, their idle masters, to sit all night long, week nights and Sundays as well, GAMBLING; and when this class of personal liberty noblemen and noble women fell short of money, they cursed those who had suffered that they might feed their insane impulse, and they demanded that they pay a higher rent. And the humble homes in which these humble people lived were out of repair, were leaking rain and snow, and let in the chilling winds, neglected because the money all went to GAMBLING. Sons whose lives were wholly worthless were gamblers. Dukes, earls, barons, knights, all gambled; from feeble middle age to imbecile senility; all gambled. The bleary-eyes, the shaking limbs, the palsied hands, the lolling tongues, the haw-haw voices, the flabby bodies, all harmonized with the spirit of insanity that filled their lives; all gambled.

In every man and woman, in every boy and girl, this mental

core exists; and it requires but slight inducement to arouse it to activity. Woe to that man and to that woman who adds one more to this army of the insane! Woe to the society ladies, and the society girls who lure young men into this lust in the belief that it is amusement and pleasure. We have seen some of the brightest and most ambitious young men led into gambling through the game of bridge, which is first, last and always a gambling game; we have seen them go to their doom, some embezzlers, a few suicides, three murderers, all for love of this crime, for money to stake, for the means of hiding their shame, for rest from the fever of life, because society first lured them into the vice.

Every gambler is insane.

Every game of chance is a game of insanity.

SIXTEENTH CONSTRUCTIVE COURSE

1. Make up your mind that there is no such thing as chance; that it is only ignorance. Everything happens by the law of cause and effect.
2. Play only games of skill.
3. Never make a bet or wager.
4. Learn that what is called personal liberty is merely the license to commit crime at will so long as it does not crowd too much your neighbor, or the public.
5. Assist in establishing laws that shall make all forms of gambling whether in private or in public a crime that should be punished as such.
6. Avoid all society that includes gambling in its system of entertaining.

17. *Seventeenth Mental Core Influence*.—"SELFISHNESS."
Brain experts define selfishness as mental shortage.

While at first it seems akin to bestial greed, the latter is a reaching out after an undue share of the general division of values, while selfishness is a shutting in of what is obtained. Thus bestial greed as of the small store keeper, seeks a large profit in every small sale; it takes from others what belongs in part to others, and draws in more than honesty or honor would

allow. Selfishness holds on to what greed has secured. It may be the act of the miser in money matters or in general conduct.

The profiteer is the natural outlaw, and his crime has been to feed his lust of gold; easy comes, easy goes may apply to him; he may spend only on himself, and that is selfishness. He may hoard as a miser, and that is selfishness. So if he spends on himself or hoards, he is selfish. He may not have obtained his wealth by bestial greed, but may be grossly selfish. He clothes himself lavishly. He feeds himself to excess. He enjoys by himself all the pleasures that can be secured. If he does not marry it is because he does not want the trouble of raising a family, and having his exclusive care of himself encroached upon. If he marries, it is to obtain home comforts and attentions when he is at home, and the privilege of going and coming as he pleases. It is useless to make a list of the many instances in which this mental core influence manifests itself. What are called comforts and conveniences are too often designed to gratify this evil trait. Invention and improvement wait upon it.

Men and women were made primarily in an age of attempted civilization to work, to move their bodies and all parts of them, for many hours each day. This is the great first law of life and of health. To deny it, is to invite disease and above all things, unhappiness. The idle rich are the most miserable class in the world. Poverty does not take away all cheer, for the poor man and the poor woman, when not ill, can work; and the privilege of working is a blessing. The idle rich will not work, and they grow stale; stale in mind, in body, in organic existence, in blood. All is stagnant. The stimulants they crave will not bring them the life that comes from work. To accept the personal services of others is not laziness, it is selfishness. Comforts that lessen the tax on an idle person's muscles, are selfishness. The man who takes an elevator for one, two or even three flights of stairs, is selfish, for he is favoring his body so that it shall not make a needed exertion in behalf of its health.

One of the supposed signs of civilization is the installation of every kind of appliance for convenience, for comfort and for luxury; but in barbaric times, savages and semi-savages were as inventive as we are, lacking only the knowledge of new forces and new uses of old ones. Silks, embroideries, laces, woven gold, rich garments, conveyances, carriers, attendants, chariots, arts,

philosophy and the drama, marked the height of power and opulence in ancient Greece and Rome, both pagan nations. Before their times, the Orient flourished in luxurious ease which always preceded the doom and fall of a people. Barbaric splendor is a term well known to historians.

Let us get at the basic principles of life.

The best thing humanity can engage in is ascertaining what is most desirable to be done to bring the standard of existence up to its highest plane.

If this standard does not meet with your approval, we cannot help it. We did not make it. It is the handiwork of omnipotent and omniscient power of which you are a part, and everyone is a part. The only questions for you to decide are two:

1. Do you wish to know what this standard is?
2. Can you so far overcome your selfishness as to adapt yourself to its requirements; or do you feel satisfied with things as they are?

Every human being was made to WORK.

The claim that brain work is work enough, that the clerk, the bookkeeper, the salesman, the professional man is doing work enough, does not satisfy nature or the Creator. Muscles may do brain work, but not a very large amount of it. The whole body is a mass of muscles; and the man who uses those of the fingers, or the hands, or the arms, is not satisfying the demands of nature or the Creator. The fact is that every muscle, large and small, in the whole body, from feet to head, should WORK. This alone is work. It must be done on the feet. What are the legs and feet made for if they have nothing to do but carry you to the dining room and to bed?

The first basic principle of life therefore is WORK for every muscle of the body.

Exercise is only a makeshift. It is not work. It merely substitutes motion for toil; and motion alone, as where the automobile, or the engine in the factory, runs constantly or at times, and does nothing but run, with no results of its power, accomplishes nothing useful.

People who have money enough to support them in idleness do not like to work; they are selfish. They consult their own likes, not the laws of existence nor the principles of civilization. As long as man has arms, legs, hands and feet, so long will be the

demand on him to work with them all, and to turn out results that count value.

The next basic principle is that every human being was made to produce.

This does not mean to produce the next generation; nature takes care of that. As long as puberty breeds love, so long will the two sexes find each other, and escape from propagation is the most improbable thing in the world.

To produce is to bring something up out of the soil with which to make the human body and to protect it. Just think what this soil is. Just look back in your mind to that era when man had not yet appeared on the planet. It was a bald rock, part of which had been ground into sand, which in turn had been mellowed into loam, and now life was welcome. The first man did not arrive from a distant place. He lay in the mass of muck and clay and soil that overspread the warm parts of the earth. His body, heart, brain, mind and all were there, and the creative power saw them in the muck and clay and soil; and the sun gave it heat and light and electric energy, and it slowly, step by step, rose up until it stood erect and faced its creator, and saw the sun smiling back upon it, and it was man. Turning to look down he, now no longer it, gazed upon the source of his origin and he saw more than the earth at his feet. He knew.

Man was produced.

The Creator was the first producer the greatest that ever was or ever can be.

A producer is one who can look upon the muck, the clay and the soil and see in it something that is to have life, and can direct the coming of that life, can take something out of the earth, out of the crust of this orb, and look upon that something and say it is good. God took man out of the dirt; man can take the gifts of God out of the dirt. This is production.

It is the second basic principle of existence, the motive force which shall make a new civilization possible when all men and women shall have become producers.

There is no other way.

The one mental core influence that stands in the path of this exercise of creative power is selfishness.

Look upon the two scenes:

First, the scene we have just depicted.

Second, the men and women who huddle in the cities with all their foulness, all their cramped conditions, all their emptiness of life, all their uninviting prospects, just to cater to their selfish love of being placed where there is the least work to do and the least inconvenience in getting about. All city dwellers are one hundred percent selfish. They have only one prime reason for living outside the pale of nature, and that is their desire to be where there are others close at hand; not for protection, for country life is seven hundred percent safer than city life, both from criminals and from ill health and accident. Selfishness seeks what is called companionship, yet in the country every person knows every person, and in the city you have never yet met your next door neighbors. In an apartment house where two hundred families live, only six know any of the other one hundred and ninety-four; so neighborly interest and companionship will not furnish the real logic. To go to the theatres, or to the movies, may be a reason, but that is the grossest of selfish excuses. The theatres of all kinds pall in time; and in the country there may be so much going on to attract and build up sociability that one's time is really crowded with engagements. Then the wages in the city attract, so it is supposed. But they are all spent at the end of every twelve months, while the country yields a large share of the living and leaves a surplus in money at the end of every year.

In the city, even when not smoky, the air is closely held and dank, or dusty and dirty, and the light comes in at one end of the room; in the country, there are four sides to the houses, brightness from windows on every one of the four sides, fresh air, pure light, clean breathing and wholesome stimulant to the lungs and heart, all of which is lacking in the city.

In the latter place, if you wish to go out doors, you must walk on the hard pavements, dodge vehicles, cross the streets with anxious fear, and get nowhere. In the country, you have all outdoors, lawns, trees, gardens, brooks, groves, lanes and a hundred attractions. It is claimed that winters in the city are filled with attractions, and in the country they are unbearably dull; so we spent one winter, or five months rather, in one of the leading cities, and our time was filled in the following manner: In the mornings we arose, not very early, as there was nothing to do until the papers came; then we read them for a while; after that

we went to breakfast, sluggish from lack of outdoor air and vigorous exercise; after breakfast, having nothing to do, we read the papers, ending with the advertisements. The noon meal came after a dreary waiting, but there was nothing to do in the afternoon, so we sat around and looked at each other. The evening meal came, and the papers, which gave us occupation until bedtime. A visitor might call, or we might call on some friend to kill time; or go out and stand in line for an hour to buy the privilege of standing up in a movie theatre; and once or twice a week we might attend the regular theatre although the attractions were really bores. Social gatherings might be available, or might not. A man of wealth told us that he had a beautiful home and a fine wife; they were over fifty; both had had all the entertaining they cared for, as it was wearying; both had had all the theatres they cared for except now and then something worth seeing came to the city; so they resolved to spend the evenings by themselves, just the dear wife and her dear husband, alone, cosy, shut up in their little den where comforts were abundant and luxury inviting; and after the evening meal they went there, she to her great chair, he to his great chair; and to be companionable they always sat facing each other. He smoked only long enough to fill the unventilated room with tobacco fumes; she coughed merely to inform him that his smoking was companionable; then he read the paper and looked over her way where she sat knitting; he had finished his cigar and his paper, and he placed his hand over his capacious mouth not to suppress but to cover up a yawn; she looked up and smiled as she missed a stitch, and yawned before she had time to cover it; then he looked at the ceiling for ten minutes during which period he yawned twenty times, and she yawned only nineteen times; until the evening, wearing itself away, they both said that, perhaps, it was bed time, and so they retired. Day in and day out, evening in and evening out for weeks, months and years this form of life, of companionship, of good hearty fellowship prevailed; and thus they will go on forever until the time comes when they shall say goodbye to earth, to their luxurious home, to the city that allured them to the deadness of the tomb while yet they might have lived.

Having exhausted the pleasures of city life we spent five months in the country; not in that part of the country where

the city can be visited when one wishes, but far away from railroads where the stage conveyed us over the mountains into the valley beyond. Surely here must be solitude profound. Surely in this remote, probably forgotten expanse of the earth's crust, the people must go about half dead, half dazed by being segregated from the busy world, half alive to the fact that there are crowded centers of existence far, far away somewhere, but exactly where no one dared to guess. So we took a small library of books with which to beguile our dull and dreary days. Our destination for the next five months was at the end of everything, in a farmhouse a long way distant from the next abode. Our sleeping room was pleasant enough and looked out on a fine stretch of landscape, and opening into it was a sitting room, plain, but clean and comfortable. The bed was so easy and gentle in its methods that we fell into a delicious sleep the moment we dropped into it; although the first night we dreamed of hearing street cars banging, whanging and slamming over the tracks with flat wheels and loose-jointed sides. But oh, the horror of the impending five months of solitary confinement, not in a building, but in a secluded end of the world!

The first morning we arose the sun greeted us with smiles, and roses actually bloomed and swayed in the soft winds about our window. It was not yet ice-bound weather, just the finishing touches of October lingering to inform us that there had been a summer and a glorious fall. The trees were deep in gold and purple, red and orange coloring; and, banked against the northern sky, a vast mass of foliage walled the side of the valley with a sheet of fire and flame, so vivid were its offerings of the sun-born hues. Instead of staying indoors to read the morning papers as in the city, we went out and came back late to breakfast but not with stale stomachs. The noise of a running and rather musical brook proved too great a temptation. Then it was fun to assist in feeding the poultry, and trying to bribe the turkeys, ducks and geese. After breakfast, instead of reading the papers and scanning the advertisements, we were hustled to a raising; a house was being put up by the aid of two dozen farmers that came from no apparent source, but were there and hard at work; and it was fun to watch and at length to assist in this pleasing country custom. It took several days to finish the rougher work

of the raising. A husking bee burst upon us in all its glory hardly before we knew what it was like; but the information that came to us first hand was satisfactory, and we accepted the opportunity of being present. Horses took us and others there. It was an evening of hilarious fun; of sweet cider, of pop corn, of home-made candy, of big apples whose delicious flavor and mellowness had never been equaled, of games in which pretty girls were involved, and of some husking of corn. One young man showed a list of the husking bees already announced for the fall and winter. A husking bee need never follow the season. All that is necessary is some corn, a big barn, and plenty of young and old folks of both sexes. If we had been disposed to accept all the invitations to this one form of pleasure for the months ahead, going far and wide as people do who live in remote country places, we could have filled out the months with ease, and so destroyed that fearful monotony that droops over bucolic existence.

But the dancing party in the school house was booked for the following Monday night, and all the folks were going. We knew how to dance, but so did everybody. We arrived at nine in the evening, and got home at five the next morning. With husking bees galore ahead, we found that there were dances already arranged for every week until spring; first in one place, then in another; just think of it, one in every week. Following this first grand ball, came a surprise party over at Sally Mann's house, five miles off. We missed nothing until events and functions crowded each other so fast that there was lack of time. Several surprise parties came and went. But the singing school was not to be neglected; there were three of them every week; one taught beginners how to begin to sing; another taught singers how to rise to dizzy heights in song; and the final school was not a school at all, but a great choral society with ambitions reaching as far forward as the "Messiah," and similar goals. They were all interesting and instructive.

The outdoor activities were numerous and endless during the day time, and we were always welcomed if we desired to help. The approach of Thanksgiving produced a degree of excitement hard to describe. Much of the interest was indoors, where we had learned to pop corn, make candy, and qualify for the molasses pulls which we learned were quite frequent. It would

Following Thanksgiving, and, later on, Christmas, with its evergreen tree taken from the forest nearby, and the holly berries and mistletoe, the wreaths and banking of cedar and pine and spruce, which made the house so beautiful that we regretted exceedingly to see these adornments removed. Outdoor life and indoor activity were aroused to their highest pitch by these inspiring holidays which spoke with a new meaning in the country, and had none of their littleness and narrow artificiality that prevails in the city.

The work in the forests securing firewood is most fascinating, with the dinners that were really fine repasts, and the glowing bonfires that warmed the men; the felling of trees, the reducing them to cord length, the sledding of them to the homes, the sawing them to stove size, the splitting and piling of the different kinds and grades for different uses, all proved interesting and really instructive. Then to obtain spending money, the farmers cut railroad ties and hauled them to a distant shipping point on sledges, and in return brought back good dollars, one farmer paying off a large mortgage on his farm in this manner. Snow-fun was abundant and varied. It involved work by day when walks and roads must be cleared, and it yielded pleasure from the many ways it can be used in play and exercise; but the best use of a snow storm is in a straw ride in a great pung. These were as frequent as the crowded winter permitted. Skating was always to be had by clearing the snow off the ponds. As spring approached the prospect of maple-sugaring became uppermost in the minds of the people, and great preparations were made for the event. In the clearings the big kettles boiled over the hot fires, and the syrup thickened into sugar which was molded in pans. Even the girls and women could not keep away from these ceremonies. It is surprising in the country how many of the inhabitants go to church; and in the city how few attend, compared with the total population. In some districts far away from the centers of civilization, ninety percent are found in the pews; in the cities less than two percent. The reason why the country people like to go to church is because they have conscientious scruples against breaking Sunday by such secular activities as molasses pulls, maple carameling, corn popping, candy making, dancing, surprise parties, husking bees,

straw rides, house raising, singing schools, choral societies, coasting, snow-balling, skating and the numerous other pleasures that fit into the secular period.

When the five months were ended, and we found that we had not had time even to unpack our small library of books which we had brought to beguile the dreary and dull days, we wended our way back to the city and its dust and dirt, its foul air and dark rooms, and there contemplated the problem of selfishness.

There are none of the real pleasures of existence to be found in any city. If the modern country methods lack the old-fashioned pleasures and attractions, it is due to selfishness, for all that is required is to revive the old spirit and give it full scope.

No man or woman can give the reason for living in the city without showing in that reason the mental core of selfishness. It is not because of greater refinement, for the best refinement this American Continent ever knew prevailed in the Colonial days when cities were far away and all the fine classes dwelt in country mansions. It is not for education, for of every hundred great men and great women who have risen to the highest fame in this land, ninety-eight have been educated in the country. Every one of the intellectual giants of history came out of the country and its influences. No city-raised and city-taught men have ever reached the pinnacle attained by Shakespeare and Webster, or by Washington and Lincoln, all products of the influences that today are despised as bucolic.

But our work now brings us back to the two basic principles of life which are WORK and PRODUCTION. You may be able to work in the city, but production there is impossible. You are made from the muck, the clay and the soil, and God is the producer. The gift of production is conferred on you with instructions to take out of the muck, the clay and the soil whatever is useful to your life and to the lives of others. To do this you belong in the country, for the muck and the clay and the soil in the city are in the streets and rise in the air, unrefined, to challenge your health and comfort.

As it can be proved that every reason that holds you to the city is wholly selfish, and as it is a well-established fact that civilization cannot thrive in the city, and in fact steadily recedes, the test of your unselfishness is in these two basic laws of existence:

1. WORK with your whole body.
2. PRODUCE from the soil the gifts the Creator has placed there for you.

If you are still selfish you will advance all kinds of excuses and objections to this change in your conduct. You may say that if everyone produces, who will work out the products into useful articles? The answer is as of old; let the producer spend part of his time in both lines of work.

The ultimate goal of civilization is the abandoning of the cities, and the setting up of countless villages everywhere, small centers where the products may be rendered useful by the skill of workers.

There is no reason in civilization for the existence of big business, of big mills, of big factories, of great centers, of tremendous shipping activities, of vast enterprises. Men wear their hearts out in the rush to do great things in tall buildings and giant manufactories; but there has never been one iota of happiness in that kind of rush; with empty hearts these great workers die and pass away, knowing nothing of life. The solution can never be found in great centers; but only in the widely operated system of intensive production, scattered over the whole land, with small village centers as the brain cells of the throbbing nation. People try to travel faster than ever before; to send a letter from one city to another in a few minutes less time, they employ the air service. To rush across the ocean at a saving of a day, boats are built of enormous size and power. In fact nothing is at stake. Rush is only a fever of barbaric impulse, having nothing worth getting at the end of the journey.

It is all bound up in the mental core of selfishness, and selfishness is insanity.

SEVENTEENTH CONSTRUCTIVE COURSE

We know that you are so deeply imbedded in the bonds of this form of insanity that you cannot be induced to change your methods; but you can teach your children, and the rising generation, the following truths:

1. Avoid every form of selfishness. This does not mean that

you are to waste your goods in reckless charity. The best charity is that which helps others to help themselves.

2. The human body should every day be given work to do in all its muscles, including the arms, hands, legs and feet; and the work should be useful, and not mere exercise.

3. The work that is done should, as far as possible, be devoted to producing value from the soil, either directly as in the garden, or indirectly as with wool, leather and other things.

4. As the producing period of each year is limited, indoor gardens should be secured where it is possible; and the products of the open season may be worked into useful things in the closed season. This combination is the ideal one for the highest happiness in life.

5. As wholesome pleasures and events that afford cheer and happiness are to be found solely in country life, some form of such life should be made available by the ingenuity of people who shed their cloak of selfishness for a more generous existence.

6. If conditions in the country drift into dullness and monotony, it is due to the selfishness of the people there; and they should be shown the way to bring new and inspiring attractions into their routine work, and their round of duties. Instead of building great ships and sky-scraping structures, one percent of the same energy put into the alteration of country life would revolutionize mankind.

18. *Eighteenth Mental Core Influence*:—"DEMAGOGISM."

Our first mental core influences were closest to primitive man, or the first brute; our later ones are closer to modern times.

A demagogue is a United States Senator or a member of a State Legislature; originally he was any person elected to a law-making body who was allowed to speak as much as he pleased, when he pleased, and for the purpose of attracting attention to himself, instead of representing the people who caused his election to his position.

Members of Congress, since the rules excluded them from these privileges, have all become statesmen; no longer the demagogue exhales his vitriol in that classic hall. The result is that the general public hold Congressmen in the highest respect, while the Senate is not so regarded.

As nearly all politicians who are not dumb, aim to become law-makers, it is not customary to include the usual type seen stirring up trouble among the people, as demagogues. It is too prominent a rank to take in the curb talker, the soap-box orator, or the corner store gabber; they are merely agitators. To be a real demagogue, it is necessary to know how to talk well, as the first basis. Generally the ability to speak must be large enough to belong to the people in mass, not to a small group. You can say the same thing to ten people and be ranked only as an agitator, that you might say in the Senate and be classed as a demagogue.

Having been blessed with the gift of talk, the next essential is the ability to make the people believe what you say. It is not at all important that the statement is true or false; if it is true and the people do not believe it, you fail in the second essential. If it is false and the people do not believe it to be true, you likewise fail. They must accept it as you state it, and that is a factor in demagogism that cannot be overlooked or treated lightly.

The third essential is to discard the truth in toto, which means the whole truth; to tell everything but the truth. Part of the fact is misleading and the people must not be misled; they must be lied to.

Then there must be a high color to the statement; something to win instant approval. If you are a United States Senator and wish to become a candidate for the Presidency, you must create a coloring of your statements that will stir people deeply. For instance: "Shall a nation of foreigners dictate to us? Shall we bend the knee in humility when they command? Shall we make our servile attitude still more abject by humbly crawling before these foreigners? No, sir; as long as one red drop of blood flows in my veins I shall oppose such a shameful surrender of my Americanism in the presence of the crowned heads of effete Europe." You see that sounds good. For more of this kind, consult the Record. You may believe we are not giving it fairly. Of course we do not pretend to state the exact words, but we do furnish the style and the spirit of the harangues. Here is another well colored extract: "Shall our boys be herded into ships and driven far across the world to give up their lives in defence of a people for whom we do not care and never did care?

Shall our fair-haired youth be subjected to the orders of a foreign military power and forced to fight for something that he does not understand and that he does not want to understand, for the selfish greed of others who have never seen our land and cannot love our institutions? Shall his bones lie bleaching on the rocks of a barren shore after he has shed his blood for an institution that he never heard of even unto his dying breath? No, a thousand times no, I would rather cut off my right hand than write such a doom for him. And as long as I am an American I shall oppose this wilful abuse of our military power."

The words do not mean much, but the phrase "as long as I am an American" always catches the public mind and wins unstinted applause. Any demagogue knows how to fire the hearts of his hearers. He knows that he has only to tell them he stands for American liberty, and for the independence of our people, to set the echoes ringing through the land.

We have said that the demagogue is either a Senator or else a State law-maker. He is also a man on the way to one of these positions. While he does vast harm in his office, he does almost as much harm when on the way there; only the people have learned not to believe all he says in political campaigns. They feel inclined to trust him in his law-making capacity.

The harm done by the demagogue is in the fact that he appeals to nothing but the mental core of the public; he seeks to keep alive the influences that stand in the way of civilization. Therein he offsets much of the good that you and other decent men and women might accomplish. His phrases are clap-trap high-sounding expressions of loyalty to the people and to the nation. If someone suggests that the king of Dorcum had bought a corner lot in South America, he shouts for the nation to hear: "I am for the Monroe doctrine, first, last and forever; and before I will permit the King of Dorcum to retain that corner lot he will have to walk over my dead body; and I want it understood right here and now, and I do not care who knows it, I am an American, I was born an American and I shall die, thank God! an American!" Applause from the Golden Gate of California to the rock-bound coast of Maine, or vice versa. Ninety-nine percent of the business done by law-makers in the Senate and in State legislatures, is nothing but the making of speeches by demagogues who pose for the great public, and who expect

hand-clapping to echo and re-echo throughout the land; and they hope incidentally that someone will nominate them for the Presidency: having no other claim than their bombastic speeches. Read the official reports of these speeches and note their character, their emptiness, their high-sounding language, their supposed loyalty to the people, and their deep-hued Americanism.

One State legislature passed a rule to investigate the right of some anarchists to seats in the law-making body. Instantly, in the Senate and out of it, wherever a demagogue was lurking, a cry went up that duly elected citizens had been deprived of their American rights. No attention was paid by the demagogues to the fact that the rule was merely one of preliminary investigation, and did not in fact at that stage determine the right to be seated; but here was the much-loved opportunity; so, first in the Senate, and then elsewhere, the loud-mouthed orators declaimed: "We stand today face to face with the most outrageous and most atrocious of all high-handed proceedings, the denial to free Americans of their right to represent the people whose trust and confidence placed them in office. What are we coming to when the people cannot decide for themselves? If they are refused representation, where can they obtain a hearing? If they cannot win by ballots, shall they resort to bullets?" All this because of a harmless and conservative method taken to investigate the charges that these men had been guilty of treachery to the government, and were plotting for its overthrow by bloody revolution. Jointly with the demagogues all the newspapers that get much of their political influence by the methods of demagogues, raised up their voices in howls, and emitted an endless chain of falsehoods merely to stir the people to the belief that their rights were being trampled in the dust. Wherever the spirit of the demagogue exists it combats the new impulses of a higher civilization.

There is much need of laws in every State to suppress the coming into the world of children of the insane, of imbeciles, of incurable criminals, and of those tainted with venereal blood; but the moment a bill is introduced for that purpose, a dozen demagogues rise in the name of personal liberty and denounce it; their only purpose being to appeal by clap-trap to the shallow sentiment of the public who think but little en masse.

There is also great need of national and State laws requiring

the deportation of thieves and other criminals, and especially of profiteers as a means of self defence in this era of rapidly increasing wrongs; but if such a bill is introduced in Congress, especially in the Senate, every demagogue will shout a rabid opposition to it, and invent falsehoods to sustain their views. They are ingenious, or they would not be there.

As long as the demagogue is allowed to run at large, and the spirit of the demagogue rules the press, so long will the fight for a better civilization be hopeless. Just as the supposed comic pictures are called entertaining and believed by the press and the public to be entertaining, although in fact they are the lowest emanations of minds diseased, so demagogism is regarded by press and public as an actual agency of support for the rights of the world; while, in fact, it is always built on lies and is devised by trickery to win the following it draws to itself.

Since it is true that the demagogue lies to the people, throws dust in their eyes, misleads them in their desire to reach the right path of duty, and stands in the way of the performance of the public business, as he did for a vast amount of time in the Senate while the country was suffering for statesmanship, he must be set down as a dangerous enemy. If your worst foe were to approach you with the statement, "I am an American," although in fact he were an arch traitor, the high-sounding phrase would allure you to yield him applause and to follow his lead. Arch traitors everywhere abound in this land, in office and out, standing high in public esteem, shouting the equivalent of "I am an American, I will shed the last drop of my red blood, I am for the Monroe doctrine, first, last and always, no foreigner shall take my boy to die for his greed, etc., etc.," all done to blind the people, and to give them opportunity to assist in undermining the government.

The demagogue is the product of partisanship.

When he secures the office for which he lied to his constituents, he does not give first attention to his oath or to the business of the public, but sets about the work of seeking re-election, among other methods adopting that of the demagogue in public harangues.

He is one of the evils that party rule brings in every country where everybody has a right to do as he pleases. Freedom was intended to free the masses from harsh and unfair autocratic

government which deprived them of the right to enjoy the blessings of existence. In the hands of demagogues they are offered the right to enjoy the evils of existence. The blessings are sneered at. The evils are given them in the name of personal liberty. This means the right to steal, to cheat, to gamble, to become drunkards, to libel, to carry on bawdy houses, and all the long train of orgies; and if you will study the class that demagogues appeal to you will find them in this category. More than this they receive their votes and support for office from the same class. The election of a judge to a high office on the Supreme Bench of a State was found to have been secured by the votes that were influenced by gamblers, saloons, thieves, slugs and houses of ill fame. The judge knew the sources of his success. The same devotees of personal liberty have always held the balance of power in the nation's elections; and to them all demagogues make their direct appeal. "I am an American, and will shed my last drop of red blood for America," shouts the loud-mouthed demagogue. "Great stuff," says the gambler and thug. This is American politics.

Under the circumstances, knowing the facts, or being too blind to seek the truth, any man who votes for a party nominee for no other reason than that he belongs to the party, is insane.

He is his own enemy.

He debauches his own home in the name of party politics.

He holds back the advancing impulse of civilization.

The cure is self-evident.

EIGHTEENTH CONSTRUCTIVE COURSE

1. Train your mind to absolutely disbelieve anything said in public or private by any man holding office. Try to be bright enough to sift the catch phrases that are made to stir great emotional feelings of loyalty in your breast. Charges made against the opposing party, or its administration are, in most cases unfounded, or based upon a small fragment of truth. The men and papers that make such charges never seek to build where they tear down.

2. Train your mind to disbelieve all partisan papers. They are controlled by demagogues, and lie as freely as the latter. If

you accept their statements as true, then we live in a land that would be unfit for the first race of brutes.

3. To effect proper laws and their proper enforcement, the best modern plan, and the one that has always met with success, is the organization of honesty clubs, including voters only, who shall demand in advance in writing a promise from a candidate that he will advocate certain things when he is elected. By this means he is bound to do as he promises, and does so. Try this everywhere as far as you have influence.

4. The time must eventually come when political parties shall be abolished, and politicians and demagogues got rid of. There are many substitutes for these methods of election. Partisanship breeds dishonest officials, and dishonest papers; both should seek to make the country better instead of worse. Therefore they should be relegated to obscurity.

5. There should be but one term of office for any person, no matter in what capacity. The claim that time gives experience is of no value, for newcomers in office are the cleanest sweepers of the accumulated dirt. To be permitted to become a candidate for a second term subjects the country to the machinations, the trickery, the deception, the neglect of duties and the general demoralization consequent upon the effort to be again nominated and elected. If a new judge is able to take up the business of the court without having held the position before, as all newly elected judges do with the utmost satisfaction, then there is nothing in the argument that a second term is required because of his experience in his first term. Elected judges are not of the same standard of efficiency as those appointed; but in any case one term of six years is enough for a judge of a trial court to sit; while the highest courts of appeals should hold office for life or during good behavior. No law-maker, no Governor, no President should hold office for more than one term. The establishing of these changes will result in the development of statesmen where now we have such exhibitions as are the regular methods of the Senate.

6. No person should step from one office to another. The best principle in a free country is this: when a person has served a term of office no matter how small or how great, no other public office should be open to him. He should retire for all time to private life. He is needed in other avenues, and this nation is

not intended for permanent incumbents in office. A change would benefit everybody. Terms should be long enough to enable officials to accomplish the work their ambitions prompts them to undertake. Military training is valuable for every young man, and lasts about two years. Public official service should be regarded in the same light, with the term extended for six years; then the demands of private life should be heeded.

19. *Nineteenth Mental Core Influence*:—"IRRITABILITY."

This fault is not the same as excitability. The latter is a flying off from the poise of mind or body, while the former is often wholly free from excitability. Some men and women, but more often men, are very deliberate in their irritability; some cool and collected, yet ugly and coarse, rough and profane.

An excitable person often goes so far as to lose control of himself, and even to become barely conscious of what he does. Laughter may be the escape valve, or excessive joy, or a hilarious mirth, all clearly excitable, but possessing none of the trait of irritability. We have seen a person, on receiving news of having inherited a great fortune, run about shaking hands with everybody, giving away dollars freely to the boys on the street, telling all those whom he met of his good luck, and so far overcome with joy as to be placed under the care of a physician until he was brought home. We once saw a very dignified and staid business man, suddenly elected to the office of State Senator, rush into the houses of his constituents, or some of them at least, kiss all the inmates, and chuckle with excessive joy as he repeated the news. People in theatres, after the mental strain is over following an intense situation, have been known to grow greatly excited with relief.

These are not instances of irritability.

The most common of all escape valves is in ejaculations. This form of speech lacks meaning. If you exclaim, "Oh, goodness gracious!" it means nothing. You might as well have said, "Oh fudge!" But there are times when ejaculations interpret, not irritability, but surprise or denial. Your best friend tells you he thinks you are the nicest girl he ever met, and you very properly say, "Oh, fudge!" This is a soft denial of a claim that you do not wish to deny. If your minister learns to play golf, he leaves his parrot at home. His first misplay peeves him, and

he says aloud, "Gracious goodness!" His next misplay peeves him to excess and he enlarges on the ejaculations and cries "Goodness gracious!" His third misplay irritates him and he shouts, "O thunder!" The caddy says "Oh, sir!" And the reverend gentleman replies, "I think a storm is brewing," as he waves his stick toward the western sky. "It is very likely we shall have thunder." Another misplay causes more irritation, and he says nothing but looks daggers at the Justice of the United States Supreme Court who helps him out by the remark, "That is the most profane silence I ever witnessed." Good golf players are never excited, but the very best among the good ones acquire a choice brand of profanity that cannot be excelled on the ball field when players discuss delicate situations with umpires.

Some of the coarsest language ever uttered takes a prominent part in the ball field arguments; players that might in private life be regarded as gentlemen, are so irritated by failure of their efforts, and decisions against them, that they empty out what is in them. Many a sick man in his delirium pours forth a past history of profanity and irritability that lifts the veil from his private life. Every sensitive person is irritable; and it has been the opinion of alienists for some time that, next to incurable criminals, the most irresponsible crazy person is the one who is sensitive. A hint that is intended as nothing but a helpful suggestion, produces the irritable nature. Old people see furtive motives in every remark made and in every act done that affects them; and so far gone are their minds that it is impossible to open one's mouth without giving offence. Any word may be misconstrued. We have an old man in our employ whom we retain as an object of study. If we say to him, "Go over to the next garden and fix that up," he will say, "Don't I give satisfaction here?" If we say to him, "It is cold and rainy, and you better not work outdoors until the weather is fit," he will reply, "I guess you don't want me to work at all." A young man who was not a carpenter but could saw off boards fairly well and drive nails, found that we had employed a regular carpenter to do a piece of work that only a carpenter of experience could do; thereupon the young man sent us a formal note in which he said that he was a gentleman, that he had been insulted by the employment of the carpenter, that he was well educated, and so on. We explained the situation, and the same young man replied in

a formal note that it would be "all right if it did not occur again." A mason working on a small job in the country, which was being prepared in advance so that the other workmen could follow after, was asked by the farmer's wife how soon he, the mason, would be through with his part of the work. "I am through now," he said, snatching up his tools and going away. He assumed that she was finding fault with his slowness when she asked him how soon he would be through; although her only object was to be able to notify some carpenters at what time to come for their part of the work. By his leaving in the midst of his work he compelled her to go to town many miles away to seek another mason and to lose much time in getting the work started. The mason may be called a fool, but he is a type of an enormous number of men who are insane because they are swayed by their mental core of irritability.

The habit of profanity is much more prevalent than one would suppose.

At first the terms of ejaculations are gentle and harmless, but become more terrible as the habit grows. As the Commandments say that people shall not take the name of God in vain, it recognizes a custom that must have been very common at the time thousands of years ago when hosts of Israelites, after their sufferings and escape, repaid their good fortune by cursing. They aimed their shafts of irritability against the deity. No one seems satisfied to aim them against a lesser power. Why the deity should be selected, is not hard to understand, for irritation seeks the greatest escape valve, and that is the calling on the deity to hear or to damn. Foreigners make use of this name in mild form at times, as in the French and Italian exclamations, "Mon dieu," and "Mio dio." From the French "Oh, dieu," came the English "O dear." In the same manner in our language the word "Gosh" is a relief word of the deity; and the middle-ground exclamation, "Gol darn it," or the other one "Gosh darn it," is an apology for the heavy oath. "Dang it" and "hang it" are likewise lesser forms of the idea of damn it; just as the deacon who is helping his wife make preserves and who burns his hand, says, "Jam the jam thing to jell!"

The English speaking nations are cursing, damning, profane peoples, from the small boys up to the ancient grandfathers. Women indulge to a great extent in this habit. But it is safe to

say that ninety percent or more of the men, and thirty percent of the boys under twelve are profane.

Many employers are ugly in disposition. They may or may not curse, but they make life very unpleasant for those who work for them. In an era where workers are more independent, they need not suffer this abuse. One of the chief sources of trouble with employers of domestic help was the quick temper and irritability of the former when something went wrong with the latter. No one is perfect and mistakes will happen, but there should be self control in dealing with the class who must do menial work. Misery is self-invited by the habit of giving way to irritability.

One class and a large one at that, of the inmates of asylums began their mental fall with this mental core influence. The first sign of a coming breakdown of the mind is excessive sensitiveness and irritability. If you let this trail get the better of you, the result may be that you will pass from the class of the responsible insane to that of the irresponsible insane. It is therefore a very important thing to do to watch your nature, to check your profanity, to omit all forms of ejaculations, and to avoid all anger, rage, passion and temper. It may not be true that these will make you hopelessly insane, but many of the latter class have begun their journeys to the asylums by giving way to this fault.

Every irritable person is insane.

Every sensitive person is insane.

NINETEENTH CONSTRUCTIVE COURSE

1. Begin to control yourself by omitting all forms of ejaculations. If you are at times profane, even when others are not present, bring the evil habit to an end. Some day you may be ill and in delirium you will talk just as you talk to yourself.

2. If you are sensitive, no matter whether slightly so or greatly so, cure yourself of that habit. It means misery for you and often complete loss of self-respect, and the respect of your friends. You will be ridiculed by others, and your influence will be destroyed in every avenue.

3. Ugliness of manner towards those over whom you have control, is the mark of a coward. Cultivate a pleasing person-

ality. Be the same at all times, gentle, kind and considerate.

4. Study the things that irritate you. Meet them calmly and without anger or temper. Test your power to repel them by inviting them to do their worst, and show them that you are master of yourself and of them.

5. As ill health and indigestion cause this mental core to become more readily prominent, try to secure good health and wholesome foods.

6. If you have a duty to perform or work to do, or something worth while to accomplish, carry it right through in a straightforward manner, and do not let the ill nature of another, or any unpleasant incident, any criticism or failure swerve you from the course you have mapped out. If what you have undertaken was worth starting, finish it. A large percentage of people give up easily and drop important tasks because of some irritating remark, some adverse criticism or some bit of failure. Be one of those who complete what they start. The test of this suggestion will come when you ask your friends to join with you in the pledges of these courses. One here or one there will make some sneering remark, and so throw cold water over your plans. You will be irritated and lose your courage.

20. *Twentieth Mental Core Influence*:—"INDIFFERENCE."

This is the last of the evils that stand in the way of a new civilization. All twenty of them are in the blood, and are inherited from the savage races that preceded us.

It has been shown that man is the co-creator of himself and of much of the life about him; and indifference is the disposition to take no part in such creation or in protecting its results. The reason of this attitude is found in the fact that man's body and brain were made of the dirt of the earth and have not as yet risen out of their lower degree. But the time is at hand when they should emerge from their dirt estate.

The nearer to the base status of human life we come the more we see of this dirt nature in man. It cannot be denied that his body and brain are of the earth; for there is no other possible origin for them. They are built by the food that gives growth to the body, and by nothing else; and all this food is derived from the earth. Man is, therefore, still a creature of dirt, and that status clings to him most persistently.

His first impulse was to protect himself and supply his immediate needs. Something to eat was his chief desire. The wild beast, driven by hunger to hunting down his prey, gives no heed to his forthcoming meals after his appetite has been satisfied. He lies down and sleeps until hunger again urges him forth to hunt for food. Man is closely allied to the wild beast in this respect. He has acquired too much of the habit of giving attention only to his immediate needs, and letting the future take care of itself with the result that he is constantly handicapped by the lack of preparation for the events ahead of him. The government has incurred immense indebtedness in the recent war, and the present generation say, "Let the next generation pay for it, or at least begin to reduce it. What care we for them?" Imbecile parents are bringing forth another generation of imbeciles, and this generation say, "What care we. Let those that come after us meet the question." But those that are to follow will pass it on to others. All the while the burden of supporting the imbecile population is becoming greater. This generation is wholly indifferent.

One thing that is known to a certainty is this: A large percentage of criminals are incurable. They are irresponsible in fact, but held responsible under the law for the protection of the public. They are bringing into the world a new generation of incurable criminals, and this fact is easily proved. This generation will pass them on to the next, and the next of those that are to follow. Here is an example of indifference.

The wild beasts were more clever. They killed off the imbeciles and the criminals, they ended the lives of all their hopeless insane; and so progressed in strength, while humanity retrogresses in every generation. Three hundred years ago our ancestors were sturdier, healthier, more powerful in mind and body, and of a vastly higher moral standard than we are today. There were not many imbeciles then, nor many incurable criminals. Nor were there many whose blood was tainted with venereal poison, damaged goods, they are called today. Ninety percent of the men have this taint in some degree, and a majority of them are not fit to marry and become parents; yet no restraint is put upon their indiscriminate propagation. The result is that every new generation contains a greater number of defectives in pro-

portion to the whole population; and this increase is not a slight one; it is a serious menace to the world.

There are millions of frail people who are totally unfit to bring children into existence; yet who are allowed to propagate at will. Some are sickly, some are epileptic, some are consumptives, some are nervous wrecks, some are wretchedly weak in every respect, yet they go on propagating while the rest of the race take upon themselves the burden of caring for the offspring. If you have a number of fine horses and one that is very poor and emaciated, and filled with disease, you will not breed from the latter when the perfect animals are available. In making a new and higher standard in stock raising, you select perfect specimens. This is sanity. In human breeding you make no selection whatever. The attempt to teach mating according to the laws of eugenics was futile because it began at the wrong end. It was like sponging up water from a bursted main, twelve feet in diameter, using a sponge smaller than the hand. No impression can be made in that way.

The only sane course to pursue is to stop the propagating of the unfit.

In breeding fine animals you mate the best ones to be sure, and that is eugenics; but you do not permit the worst ones to carry on a competition at the same time; they must not breed at all. In human eugenics for every couple that is mated properly, a hundred thousand are mated improperly. The thing to do is to apply the animal methods; that is, stop unfit parentage, and let eugenics alone; that will take care of itself. Just as soon as unfit mating is ended the race will take an upward turn.

All persons who are imbeciles or hopelessly insane or weak-minded should be sterilized.

All incurable criminals should be sterilized.

All men who are rendered unfit for marriage by reason of venereal poison should be sterilized.

All weaklings should be sterilized.

Taking as the basis of the rule the exact conditions prevailing in the breeding of fine animals, and applying those conditions to breeding in the human family, we have only to sterilize the persons who, if animals, would be deprived of the power of propagating. It is true that animals are kept from mating

by the control of man; but there are not prisons enough to contain the millions that require this treatment. Once the generation of the unfit shall be sterilized, there will be an end almost immediately of the great burden that is throttling all hopes of a better civilization.

Now why will not the government undertake this work of saving the race?

There are several reasons:

1. In the first place, this generation say, "The worst that can happen to us has happened; so we will let the next generation meet the problem. What do we care for posterity? They never did anything for us."

2. In the second place the work will have to be made lawful by legislative action; and the moment a bill for its enforcement is introduced a horde of demagogues will arise and shout for personal liberty. They will shout so loud that their roars will drown out the feeble courage of the men who know they are right but dare not fight for their convictions.

3. In the third place the general public will permit the demagogues to sway the opinion of the masses, and a settled indifference will follow.

There is no official in the government who cares a rap about the matter. If he can toast his feet undisturbed, he asks only to be let alone in all other respects, until the time comes for his re-election. The government officials and the demagogues, being the loudest shouters for personal liberty, are likely to maintain control of the public mind in this and other matters until a great wave of general opinion has been aroused among the people and something necessary shall be done.

The day of the drunkard, brutal, beastly, befouled with the lust of liquor, is passing because public opinion had endured long enough the vice with its endless train of horrors, and indifference was cast aside long enough to curb the monster. Crowding heavily upon this evil, are the consequences of unfit parentage, filling the world full to the brim with the insane, the criminals, the venereals, and the vermin of the race, all of whom have to be housed, cared for and supported by heavy taxation against those who are not responsible for their existence. It will not be long before the submerged tenth will become the submerged fifth, and then the submerged half of the race.

The taint of contact and relationship with this degraded humanity is seen and known by physicians everywhere. The physical unfitness of ninety percent of the best men of the land was proved in the medical examinations following the draft. Selections were made not according to the standard of requirements, but by the rule of taking what was to be had rather than reject so many that the draft would have failed. Since the war ended, the government and the States have entered upon health campaigns to restore the race; but that is like seeking to control Niagara after it has poured its waters away, instead of going up stream and taking it before the waters become unmanageable. The only proper first step to be undertaken is that of sterilization of the unfit to prevent the menace of their parentage.

TWENTIETH CONSTRUCTIVE COURSE

1. Organize associations of voters of both sexes for the purpose of compelling the making of a legislation that shall cause the sterilization of all persons who are unfit to become parents.
2. Head off the demagogues who intend to oppose everything that is done in the name of a better civilization, and prepare your law-makers for the conflict against such demagogues; for after they are overcome, the result is easily attained.
3. Consider the needs of the next generation just as though you had children growing up who must suffer from the increase of human vermin. Do not make up your mind to let them take care of their own problem, as this means that they will pass it along to others. It is cowardly not to do something for posterity. To be sure it has not done anything for us, but it is more blessed to give than to receive. Look ahead; the statesman looks ahead; the demagogue looks only in the glass and shouts for himself, at himself and by himself.
4. Do not be afraid to suggest laws for the deportation of curable criminals, profiteers, and inmates and patrons of bawdy houses. The great nations of Europe, tiring of killing their undesirable classes, and feeling the weight of their presence in the land, began many generations ago to transport them; and so great a country as Australia is one of the results of this procedure. The deported men found time to think over their evil ways and to abandon them. So if you wish to do good

to the worst classes in our midst, pass laws deporting them.

5. Having sterilized the unfit, and deported the undesirable, then give attention to the health of mind and body of those that remain. The old claim that it is never wise to borrow trouble in advance has sent millions to untimely graves. The engine that is not looked after before it breaks down, may cause a wreck that shall cost scores of lives.

6. In multitudes of ways you can cast aside your indifference and take up the thread of interest in all things that serve to improve you and the race. No person is mentally sound who is indifferent in any matter where attention in advance or at any time will effect good.