

**THE
SCIENCE AND PHILOSOPHY
OF EUGENICS**

**A sure foundation upon which to build a
pure and happy home**

by

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**Dedicated to the Children of the Future,
in the inspiring hope that this work of love
may help to secure to them the opportunity
of their divine right to be well born.**

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PREFACE.

This book is written for every father and every mother that, having studied its teachings and learned for themselves the wonderful possibilities of conscious and intentional parenthood, they may give good and wholesome instruction to their children.

The parents who make the principles here outlined a part of their own conscious knowledge, and carefully think out the suggestions given, will develop in themselves the ability to give wise counsel most necessary to children and youth and so lead them into purity of thought and cleanliness of life.

“The mental and moral regeneration of mankind will come only when we have learned rightly to teach children the truth about conception, embryonic life, and birth into the world and the *purpose of it all*. Ignorance on the one hand and distorted ideals and perverted desires on the other have built up a seemingly all powerful tradition which under the pretense of modesty forbids both to children and adults the fundamental knowledge necessary to either purity or virtue.

“Natural law is divine law. All that is in fulfillment of natural law is righteous. All the processes of Nature are pure. Unrighteousness is an attempt to escape the law. Impurity is perversion of the processes of Nature.

“Sin is the perversion of power to selfish and improper purposes either willfully or through ignorance. Ignorance of the law excuses no one, for each has the power to know the law if he will.

“To every woman belongs the right to be a mother in an immaculate (pure) conception. She may forfeit her right, but she may some time and somewhere regain and exercise it if she will.”

Every father may beget a child in purity if he will, but he must first know himself and then use his creative power for the divine purpose only.

The regeneration, the salvation, the redemption of humanity will come through the parents who beget and create pure bodies for the souls of children.

The soul is not only immortal—it is eternal, and its progress is ever upward, and parents can help souls to gain “at-one-ment with the Supreme” by giving them well-built bodies, clean and pure throughout, and free from lust impressions when they come into earth life.

The physical life of the child begins at the instant of conception and the next nine months the period of its embryonic life may well be considered the most important, for the tendencies then impressed make in no small degree the pattern of the life which follows birth.

Let father and mother wisely co-operate with that Good Law which regulates all life to ultimate Good if unhindered by human protest or evasion.

New York, September, 1919.

PART I.

CHAPTER I.

Introduction.

For reasons which will develop as we proceed with the consideration of our subject we designate it as "THE SCIENCE AND PHILOSOPHY OF EUGENICS." The "SCIENCE" of Eugenics very naturally contents itself with a consideration of the physical aspects of generation and birth. Using domestic animals as the type because of convenience and opportunity of observation, students have become familiar with the more obvious processes of embryonic development and birth. Deductions made from these observations have been quite properly applied to man, but from their very nature they include only his animal or physical organism.

There is, however, a finer and more subtle nature in man, which, though more real, that is to say, more permanent, and truer to type than his physical organism, has escaped the scientific observer or been ignored by him. Studies in Biology, thoroughly and patiently

pursued, have given a very deep, intimate and accurate knowledge of the processes by which the life force produces the marvels of conception, embryonic growth and physical birth. They lead very directly to the deeper study of the cause and the why of life itself. The scientist pursues his investigations by the observation of results. He looks at the product that is come across in the ordinary or extraordinary experience of life and from that product and the observation of it, and a guess as to the forces that have been brought into play in its production, he forms certain conclusions. So the science of any department of human knowledge is, in reality, a sort of restricted view of that part of human knowledge. The scientific mind is apt to draw a line about itself and say that all that can be known on a given subject is the deductions that can be made from observing the phenomena that fall within this line.

Now the "philosophy" of the subject would give a different viewpoint, a broader horizon and an understanding of not only the results, and the forces that enter into the production of those results, but also a knowledge of the power and wisdom that uses the different forces to produce those results.

The scientific mind is apt to be satisfied with the consideration of force and matter. The

philosophic student will consider not only force and matter, but the Consciousness or Will that controls force in its action on matter.

To apply this more particularly to our subject, I venture to say that most that has been published upon the general topic of Eugenics has been a consideration of the outward appearance of things, the physical aspect, without going any deeper into the subject. It is said that Eugenics is the consideration of what kind of people should marry in order to produce healthful offspring. If that be all there is in Eugenics, we should visit our Agricultural Department, or talk with a well-informed breeder or farmer, and we would very soon acquire all that is to be known about the subject, for the breeders of animals have learned how to develop almost any characteristic or quality they wish in their stock, and have learned to direct the operations of Nature that control the breeding of animals. So, if man is nothing more than an animal, and we wish to study Eugenics, we should be perfectly satisfied to take the matter up as the ordinary scientific mind has so far taken it up—a mere mating of the opposite sexes to produce good physical offspring.

Eugenics means being well born. If we wish to know anything about being well born, we should first inform ourselves as to *what* is

being born, and if we are applying our study of Eugenics to humankind, the very first thing for us to know is "What is man?" Then we shall have to decide as to what are the forces that operate in the reproduction of the species, and next, whether they can be, and *if* they can be, *how* they may be controlled.

There is something more in the study of the reproduction of the human race than the merely physical appearance, than merely that which is seen on the outside in the product, and philosophically we look upon the human being as an animal plus, and must first find what is included in that plus. Then we shall find that if we are to study Eugenics as applied to the human race, we take an entirely different standpoint—base all our study on an entirely different foundation than if we were studying the eugenics of animals.

To speak more definitely, let us premise that man, being essentially a Thinker, who is using a physical body, a brain and a mind as the instruments for expressing himself, the Thinker is, in that, very different from all the rest of animal creation. If he is so very different, to study the reproduction of his race we must begin on a different basis than we would if we were seeking to reproduce the best physical type of a mere animal.

The next step would be to understand, if

possible, the purpose of the incarnation of this Thinker in a physical body, to use a brain and mind. Why? What is to be accomplished?

The next step would be to study the forces of production of this instrument which the Thinker is using. It is not difficult to see how different a proposition we have from the mere physical breeding of animals. It is not size and beauty and speed and endurance, or milk—those things that the breeder so anxiously seeks to accentuate and emphasize in his stock. It is, rather, the completing, the building up into a perfect symmetry, of a body and a brain and a mind which this Thinker can use for its purposes.

It is apparent now, that our study will be so important that we can well afford to address our best effort to it, because we propose, first, to gain a clear understanding of what is man; second, what is the purpose of life; third, the power or the forces that enter into it, and finally the wisdom and power to control and direct all those impulses of Nature that lead to the reproduction of the species. And over and above and through all shall be that enter into the reproduction of this animal one impelling motive, to reach and attain our own self-development as the type of the development of the race.

There can be nothing accomplished in the

way of Eugenics—the bearing of a better race of men—by legislative enactment, either restrictive or coercive, because the development of the race does not come about in that way. It must be a spontaneous growing up within the mind and heart of the race by way of its individuals, of a desire to seek to attain the highest possible level of humanity. Building better men and better women is not a thing to be accomplished by restrictive or directive measures. The solution of the problem as to the restriction of birth is not one to be brought about by the exercise of legislative power, but is to be reached by a high and pure motive on the part of individuals.

The fact is that humanity has given far more attention, spent greater sums of money, untold energy, the experience of thousands of years in seeking to develop a single quality in a domestic animal, and has never yet earnestly striven to know how to produce the kind of babies that would grow into the best kind of men and women. It has neglected the very fundamental principles as to race propagation, an understanding of which is necessary to produce the highest type of manhood and womanhood.

We will not, then, enter upon the investigation of Eugenics with any idea of eventually forming a society to influence legislation and bring about a regeneration of the race by the enactment of

law, but we shall hope to gain so clear a knowledge of ourselves, that each of us shall know how to produce the best type of offspring in order that there may be brot into the world the best kind of men and women, and those who are, themselves, no longer capable of reproduction on the physical plane, will have added untold power to the efforts of those who can, by the influence of their thought, by their knowledge, by lifting highest the ideal of the true manhood, the true womanhood and of the true improvement of the race.

I think by our consideration of man as something more than a mere animal, we should be convinced in our own minds that the bringing into the world of a nearly perfect physical body is not the highest ideal of motherhood or fatherhood. There must be something more than that, and we shall find what that something is, and shall add to our knowledge of Eugenics, of reproduction, that knowledge which resolves into one, all the various elements and forces, mysterious and wonderful as they are, which are bringing about the regeneration of the human race.

CHAPTER II.

The True Approach.

As the first step in our approach to the study of Eugenics, let us consider the operations of Nature in the process of reproduction of any species—and let me emphasize, that Nature, in all her operations, is absolutely pure and clean, and that every one of the live beings except the human being is perfectly innocent and pure and clean in all that respects the reproduction of its species. The plant, which is usually bi-sexual—that is, the organs of both sexes appear upon the same parent stalk, celebrates its reproductive period by adorning itself in a manner most beautiful and pleasing to the eye of the beholder. The flowering of the plant is the love symphony accompanying the act of reproduction. Where the plant is mono-sexual, having the flower upon one plant of one sex and those upon another plant of another sex, the actual fertilization is accomplished by the other agencies of Nature, as the wind, or bees, or flies or other insects, but the process is the same

in all cases—the metamorphosis of a leaf, changing it in form into a protecting house surrounding the organs of reproduction, and then developing therein those organs, as the pistils and anthers, the one being the shell or container of the ovum and the other the support of the fertilizing organ—the pollen from the falling upon the little tube that leads to the ovum, so that a moiety of Nature's vivifying agent, life, is carried down through this little tube to the receiving ovum and then begins its activity, surrounding itself with all that is necessary to sustain it at the time it begins to grow a new plant, so that the better part, in volume, of a seed, is that which is stored up to feed the springing plant. The reason we malt or sprout grains to render them more digestible and better food, is that certain chemical changes take place in this stored up food of the grain or nut at the time the life germ begins its activities. The starches, for instance, are changed into approximately grape sugar and become rich in nourishment and energy, so that they actually give the push to the new plant.

To consider the processes of reproduction in plant life is certainly most interesting and gives one no thought of uncleanness. One has no hesitancy about thinking over those wonderful processes, getting close to the very threshold of life, to the very temple of its

manifestation. Why should one have any more hesitancy in considering the processes, which are identically the same, by which the animals provide for the propagation of their kind? We have advanced one step only from the plant life in response to the life force, the process being analagous and almost identical, for as all plant life is propagated by the seed, so all animal life springs from the animal seed or egg, the ovum, and is fertilized in a manner exactly analagous to the fertilization that occurs in the flower of the plant. As the plant has its season of springing, of growth and flowering, which is the formation of the seed, so the animal is born, grows to maturity, and then has its season of efflorescence, corresponding exactly to the season of flowering of the plant. The term and period of that efflorescence varies according to the environment and particular development of the animal. We do not for a minute look upon the expression by the female animal of her desire for parenthood as unbecoming to the gentler and finer instincts with which we expect the female to be endowed, but rather as the comely and actual expression of those finer instincts and of her high prerogative as the means of the propagation of her species. Had humanity remained ever as true to its own purposes, we would hold the same attitude toward the female of the human kind as we do to the flower

of the plant when it bursts into bloom, or the bird that mates and nests in the spring-time, or the animal that seeks expression of its own high prerogative of the propagation of its species.

All the operations of Nature are pure and clean, and as such are holy. It remains for the mind of man, that which ought to be his means of expressing himself on a higher plane than the physical, to cast the aroma of suspicion, of uncleanness, upon any of the functions of Nature. The mind of man, that instrument by which he is able either to cleave the vault above to the very throne of God or to trace his own miry footsteps downward to the very depths of hell, is the seat of those desires which fasten him to the earth and clog him with those tendencies that take him down the hill rather than up the heights.

Let me anticipate one of our future inquiries, which will be of very great interest, by premising that there is no desire in the body itself, beyond the molecular desire for its own repair. Whatever desire expresses itself through the body is the desire of the mind. It is the mind that stimulates or incites the body to action. He who says, "I must yield to the desires of my body," deceives himself. He is simply excusing himself for yielding to inclinations which he has himself aroused in his own mind until he has an uncontrollable tendency to fol-

low in the path of habit, and the path of habit once marked out, runs further each time, and the passage over its road becomes easier and easier until it is almost impossible for one to change either his direction or his speed. Habit is a mental process expressing itself through the body, just as desire is a mental process expressing itself through the body, and the two together form so much of our life that from the very fact we are habituated to those expressions we constantly excuse ourselves by referring to "the desires of the body." They live only in the mind. Withdraw the mind—the body expresses no more desire. Even in the lower forms of animals, for instance the common barnyard fowl, if you remove the anterior lobes of the brain the bird will live as long as you force food and water down its throat—but it will express no desire for food—will not hunt for it, nor show that it wants it, because the little glimmering tendency, if you will, toward mind is gone. It is simply vegetating, but it will keep right on living as long as you supply that one need of the body for restoration and repair.

The desires that naturally and normally move the plant and the animal and the man are all pure and clean and right and holy. It is, then, highly important for each individual that he direct his desires toward their proper accomplishment. Here let me make one further

proposition, for a further examination, and that is, that the desire which is so directed and guided that it attains its proper fulfillment is **satisfied**, but the desire that seeks and is directed only toward the pleasing of some sense, is merely **gratified**. The gratification of desire breeds a thousandfold more desires—the satisfaction of a desire is its own fulfillment, so that the desire then springs up only in the usual and normal rhythm.

Nature, you remember, works by a rhythmical process. We swing around on the axis of the globe once in twenty-four hours, and we swing around the great orbit about the sun once in a year, and the moon herself, with her very eccentric movements, passes through the whole process of those movements every twenty-eight days, and you find, if you observe, that our natural and normal desires follow a certain rhythm, and forcing those desires out of the rhythm is abnormal and very sure to produce unsatisfactory results. Humanity as we find it today after the long process of its evolution, is not normal, either in its desires or in its rhythm, and while I said that the natural and normal desires are pure and clean, do not make the mistake of thinking that your inherent desires even are natural and normal, because each of us is physically the footing up not only of two columns, but

of so many columns, reaching far into the past, in which desires have been perverted, misdirected, abnormally developed—that each of us comes upon the scene of this life now with desires and motives so mixed that we realize within ourselves, as soon as we give it careful thought, that they are neither natural, normal, nor pure.

But behind the outward appearance, is ever the true reality, and within each; and that which is each, is invariably purity and truth as well as reality, and the Self, which is the Actor, is clean and pure, even though the instrument is so sullied and soiled. It is the Actor which we are to consider as the reality. It is the Actor which makes ourselves in our outward presentment, that makes our environment, makes our conditions, and if we are to study the reality and the force in any department of life, we must always start from that one basis of the Self as the Thinker.

Let us now proceed to our first inquiry, “What is Man?”

CHAPTER III.

The Identity—The Self.

The first important question that presents itself to the mind of the student of philosophy or of human nature, is not "Who am I?" but "What am I?" The child, as soon as he begins to express himself, uses the terms that really show inherent in himself the recognition of a profound psychological truth, and that is that his identity, his real Self, is not his physical body. He will begin to use such expressions as "my toe hurts me" or "my head aches," and speak of "my hand," "my foot." Those are the terms which he will use all of his life; and yet, as he grows older and begins to show the effect of the impress of other minds upon his thought processes, he may become confused as to his identity; so much so, that some of the leaders of scientific thought in the last century propounded the saying that man is simply an aggregation of molecules, and some were so radical as to say that man is a fortuitous or chance aggregation of molecules—that in the beginning of things,

molecules formed themselves merely by the action of force on matter as it happened to act, and as matter happened to be acted upon, and then certain molecules grouped themselves together and we had the beginning of an organ, from that, and the grouping of other molecules by similar chance associating themselves with the first group and other groups, we had a sort of aggregation of organs, and so it chanced, by the fortuitous action of force on matter, that animal form developed, and finally the human form, with all its wonderful complexities and very apparent adaptation to use. Mind, and all the processes of thinking were simply the results which chanced to arise from the coming together of chance-made molecules. There was no design or purpose in the universe, but all was an expression of force that chanced to act on matter.

After the theory of evolution had been worked out in extenso by the modern mind, following the lead of such thinking men as Wallace, Darwin, Spencer and Huxley, one who dared to suggest purpose in the universe, was mildly derided as not quite up to date and not sufficiently thoughtful to get beyond the influence of superstition. Yet I think that such a conception of the universe does not at all account for the facts of our own daily experience, nor does it comport with our own actual consciousness, with our own inner

knowledge and awareness. I am not my physical body, else I could not connect myself with my experience of yesterday, last month, last year or twenty years ago, because it is an established fact that every atom of physical matter in our bodies at the present time shall be wholly and entirely replaced by other atoms within a period of a few months, and in those portions of the body where changes occur less rapidly, an entire transformation and rebuilding shall have occurred in a period of a few years, so that none of us are now, at this moment, physically, what we were a few years ago in any part of our physical body. There has been an entire and absolute change.

I think it is clear to our minds, after a little thought, that I am not my mind; that the identity is not there. Think back a moment to a few months ago, and realize how many mental experiences you have had, how many items of knowledge you have acquired, how many new viewpoints into the realms outside yourself you have gained, and in how much you have changed your mind—for the prerogative to change one's mind is, I assure you, not confined to the gentler sex, and he who changes his mind most often is he who acquires the widest range of knowledge. Let me remark, in passing, that one should be as ready and as able to change one's own mind as to change his clothes to fit the changing

seasons. Mind knowledge is simply the adaptation to our real knowledge of what the mind takes in, and as we use the mind more we are able to take in more, so that one may go over a topic with which he has become familiar, and the second, or third, or tenth time of going over it, find a hidden fact or a new viewpoint, or a suggestive thought that had escaped him before. The mind is in one sense an instrument which we use. You say "my mind," just as you say "my brain" or "my body." The inherent idea that one is the possessor and user of a mind, carries with it, necessarily, the sure consciousness that mind does not comprise his identity. Then, if one is not body and is not mind, wherein lies his identity? Though the body has changed its constituent elements so many times from birth to your present age, with all the change in form, change in stature, change in appearance, change in lineament and features, growing from infancy to maturity—changed so fully and completely that there is no particle of matter in the body that was there before—but on the other hand, one has used and incorporated into the body and used as bone and muscle and sinew and nerve and brain, tons of matter, and worn it out for that purpose and discarded and replaced it with new matter incorporated into the tissues—yet through all, each one recognizes himself as

exactly the same observer of passing events now as looked out of eyes and heard through ears and observed passing events ten, twenty, forty, fifty years ago. Though one's environment has changed so completely in every respect, changed his surroundings, changed his friends, changed his associations, changed his tastes and habits, changed his likes and dislikes, changed his methods of thought, he still knows himself to be the same observer who noted events in those utterly different surroundings.

If one stands at the brink of the river and looks out across its waters and sees the flotsam and jetsam of the tide carried by, or the boats or the steamers plying their way down with the current or up against the tide, he is conscious of the motion upon the bosom of the waters by the fact that he is standing at a fixed point. If he, himself, were lying on his back in a small boat and looking up at the blue sky, without the ability to see anything on the bank, the gentle motion of the current might carry him along for miles and he not aware that the boat was moving. The mere fact of our knowledge of motion, of progress, of attainment, of experience, shows that there is somewhere within this constantly changing personality which is the body, brain and mind—the real experiencer, the fixed point the unchanging identity—the same observer

which, amidst all the changes, sees and observes and changes not. There must be within each a something that does not change, otherwise we would be unable to recognize change, just as there must be a fixed point from which to observe, or a relative fixity, else we would not be aware of motion. What is the fixed point? What is the real identity? That which in every human being enables him to say "I am I." I am. As Thinker, I observe, I see, I hear, I feel, I experience. I use my body; I use my mind; and that which uses mind and body is the Self. What am I? Not a mere chance aggregation of molecules, but a fixed center in consciousness. As to my physical being, a center in matter, constantly attracting matter, using it, discarding it, but remaining a center in matter. As to my life and expression of myself, a center in force, drawing to myself from all sources—the sun, the air, food, life itself, the force that I use, expressing through my body with all its organs what you sum up in one word as Life. A center IN consciousness, because I am not a part of consciousness, nor a part of God, nor a part of an individual, but a center in consciousness, capable of acting from that center, out and out to the infinite, and as a center in consciousness I am using that which I have patiently and carefully, aye, intentionally builded from the very beginning. I have had

help, but I, myself, have been the directing agent from early infancy, in building my body and my mind into just what I want it to be. If I have changed my mind and say I wish it were different, I have not wished it hard enough to make it different, or else it would be different. We start out with a plan and build toward it, and then, like an architect who has forgotten something, or a whimsical man who changes his mind often, we decide to build in a little different direction; and then have thought we would add another story; and then, after our house is partly builded, have concluded to dig a cellar under it. We take all sorts of whimsical notions and build accordingly, with the result that we have a nondescript, heterogenous mass, whereas we are capable of building in accord with the plan, and making our building a complete and perfect whole.

Now let us not understand that because the identity is the Self, the Thinker, we are to consider our personality as a separate and distinct something that is not related to the Thinker. The very closest relationship exists, but it is not the identity, the individuality. That which cannot be cleaved asunder, the Self, the one, is the Thinker, the I am I. Molded into fashion and shaped to his will is the body, and the personality through which the Self acquires experience, through which

the Self looks out into the great world beyond his center in matter and touches fingertips with the great force of the universe, which is just beyond his little center in force, and leads to the unknown depths of consciousness which are further than his little center in consciousness. So let us, for our first step, understand as fully as we may, that our identity is the Thinker, the Self, the center in consciousness, the spirit, the Christ within, the divine man—any one of those names that you wish to apply to it, so that you have the understanding that it is this center in consciousness expressing itself through the body and mind as its vehicle or instrument, and not confuse ourselves with the thought that we are in any sense merely our body or merely our mind, but that the Self is the user of the body and of the mind, the experiencer in life.

CHAPTER IV.

The Personality—Physical Body.

If you wished to study astronomy, you would first prepare yourself by becoming well-grounded in arithmetic. You would not be able to make much headway in measuring the infinite distances of the fixed stars from our solar system, if you were unable to handle the multiplication table. So we will not be able to understand the complicated conditions and the complexities of force, and the necessity of the higher intelligence in directing the finer forces that are involved in the practice of Eugenics unless we have the fundamentals of a knowledge of the Self and of the complex forces and instrumentalities that make up the personality. I desire that we get very clearly in our minds a well defined distinction, as a matter of knowledge, between the personal nature and the individual, a distinction that very few people make. If you will carefully review the previous chapter, you will find that

we look upon the Self as the unchangeable, fixed, eternal observer of all passing events, and of all changes, and the personality as the instrument through which the observer looks out and perceives, literally "takes through." It is a remarkably appropriate expression, for this Self, the Thinker, reaches out through the avenues of the five senses and takes through them experiences, using this personality as his vehicles, his instrument, not only for taking in, for receiving, but also for looking out, for expressing. Most people go through life identifying themselves with this instrument—thinking of themselves as the instrument, and frequently reach no higher concept of themselves than that which is looked upon by so-called religious teachers as the very acme of human intelligence and faith; that is, that the human being, with all his wonderful capacities, is merely a sort of puppet, with an unknown intelligence, from somewhere not known, pulling the strings and making him dance to what tune it will.

If our proposition as set forth in our last chapter is correct, and I leave it to each of you to prove it to your own satisfaction in your own consciousness, this Thinker, this Self, is not the creature of circumstance—he is of the very nature and identity of that Supreme, from which all proceeds and to which all shall return. He is of the very essence

which is the origin, the director and the summation of all creation, and as the Kosmos is the visible expression of the Supreme, so this universe of the personal nature is the visible expression of the I am I. Man is, himself, a reflection, an epitome, a vest-pocket edition of the Supreme Creator and the Kosmos, and in his actual identity man is in essence and reality divine, and it is in that sense that we are the children of God, fashioned in His likeness; not created in His image—because spirit is formless, intelligence is formless, love is formless, life is formless, but spirit, intelligence, love, life, all express themselves through the medium of form. So the Creator is formless, but expresses Himself through the visible worlds that He has spoken into existence for that purpose. The expression that, “in their likeness the gods created man,” is not an exact rendering even of the original wording, nor is it an exact expression of the deep truth it is intended to convey. In his actual identity man is in the likeness of the Supreme Spirit, in his operations in Nature he is like unto God—for as God fashioned the worlds for his expression, so man builds his own body through which to express himself. You have been building your own body from a very early stage in your existence, and you shall have to keep on building and rebuilding, repairing and

completing as long as you remain in visible existence.

The mind works best by means of form as a symbol. In fact, it is almost impossible for us to think of a formless something, just as it is impossible for us to think of space without limit. Your best effort will result only in your putting the limit farther away, but in your mind there is a limit, a boundary. Your effort to think of anything objective without form is just a blurring of lines so that they are not distinct, but still in your mind as form. That is because the mind is using the brain with which to function and because in its final analysis mind is substantial if not material.

Because of the necessity of the mind to use form, I thought best to illustrate the subjects before us by means of symbols, but let me premise by saying that throughout all historic ages and among all mystic students, and those who have delved deepest into the wonderful realm of Nature, the cube has been taken to symbolize the manifested universe—all that is created, all that has form, that which is made of matter. For convenience we take one side of the cube, a perfect square, and use that as a symbol of the created or manifested part of the human being; recognizing that humanity is the higher and the lower nature, differing from the animal world in that it is the union of the higher and lower. We represent the

lower part of man's nature by the square, as a convenient symbol to fix in our minds the relativity of the different parts of our nature.

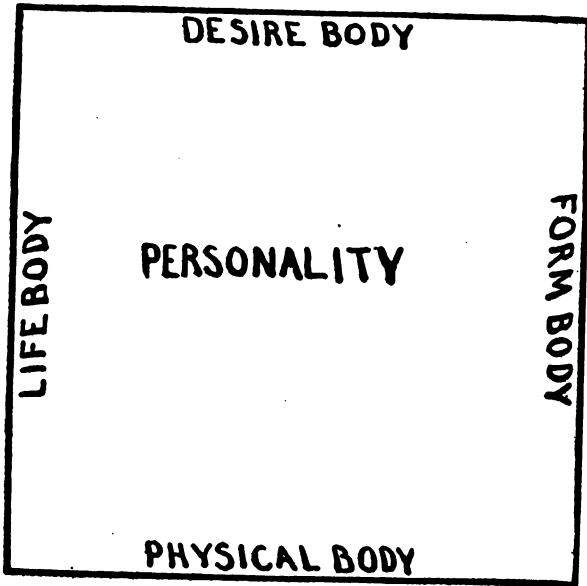


DIAGRAM 1.

I have had drawn here a square, and have written the word "bodies." Perhaps it would be a happier choice to have said "forms," but as we proceed with our examination and analysis of human nature I think you will see why I say "bodies."

The grossest part of humanity is the physical body, and I have written the word "physical" along the lower line of this square as the fundamental of his contact with the earth. It is said that we are of the earth earthy, but that applies only to the physical body, which is actually composed of minerals in a nearly fixed relation to each other, and so grouped and arranged, fashioned into organs, that each group is the vehicle of a force, and all the groups and the force are under a certain control. The physical body is a wonderful, complex mechanism, very beautifully adapted to the purpose for which it has been made, and humanity has been spending a great deal of time, effort, energy and experience for many millions of years in endeavoring to perfect the physical body as an instrument of self expression. The forces of life have been in operation for untold ages building various forms, and probably the best, most complete and perfect vital mechanism of all the ages is the human body as it is today. Time was when it was much larger than it is now, when men of brawn and stature were

far superior in the mere matter of weight and strength than humanity is at present, but never was the physical body so adaptable to the requirements of the intelligent Self or to the expression of the finer and better part of human nature as now. This body, you know, is not full-fashioned, completed and sent out into the world. A new-born physical body is imperfect and incomplete—goes on perfecting and completing itself for some time after it begins to lead a separate existence, and we find that we have an almost unending task in completing our bodies, and do not really get the job quite finished until we are done with them; but we can ever be getting it into better condition from the very beginning to the very end of our use of it if we wish. When I say "better condition," I mean bringing it into such perfection as will make it the better instrument for the fuller expression of ourselves—for the expression of one's Self on the higher plane, for at best the body is a vehicle for the Self, the Thinker. How often we find ourselves limited by our inability to reach out and understand things without going through the slow process of refining and forcing matter, by means of examination, through our physical brain. How many times you have wakened in the morning with a sense of having enjoyed some experience, touched some heights of knowledge and emotion quite be-

yond your ability to express, because this vehicle of the human body is all too gross. Those finer feelings escape as a ray of light escapes my hand if I seek to grasp it.

The body is not our master, though we often permit it to be so, and many people spend more time and effort grooming and caring for their bodies than they do for their minds, or than they do in striving to understand themselves. So we sometimes put the body up as our self and honor and worship it—live in it and make it a shrine—not in which we are to worship the Supreme, but worship the temple and the shrine itself, and then we say that these things are done because it is our nature, that we are born so. The body is born pretty nearly neutral. When the infant comes into the world he is not fixed in tendencies one way or the other, and therefore physical body has been symbolized as *Libra*, the balance—in exact counterpoise, and it is just about so when the child is born. Which way the body goes after birth depends upon the direction given it by the Self which occupies it, and whichever way our body swings in the balance from the time of our first coming into knowledge of the Self will depend upon the side on which we place the weight, and we do that actually, by our process of thinking. Do you know that a table, being upon a knife-edge balance and in exact counterpoise, with

a person lying upon it in exact balance, can be tilted either way, as he directs his thought either to his feet or to the top of his head, making an actual difference in the weight of either extremity of the body? Now it is not the weight of his thought, but it is the effect that his thought has upon the blood currents of his body, carrying a little more to one extremity or the other as he intently thinks upon it. That illustrates how the direction of the functions, the life, the activities, and the results of body life are changed and directed and changed again by our thinking. Here it is particularly true that as a man thinketh in his heart so he becomes. If he would be upright and manly and square-shouldered, he will think the strong forward thoughts, the uplifting thoughts, and maintain the courageous attitude of mind which leads him to stand squarely before all obstacles. The woman who would become beautiful in form and face, must first become beautiful in her interior attitude, not toward herself, but toward others. She will not find the key to beauty by gazing into a mirror, but by gazing deep into her own heart and finding exactly what her feelings are toward her fellow-creatures. She will not find the way to loving expression, an attractive womanhood, a beauty of character, by looking out into space or up into the skies to find a God who will make her good and

beautiful. She will find the solution to her problem by looking into her own heart and finding there the springing desire to be loving and kindly and helpful to her fellow-beings, and then begin to conform her actual body and expression to the ideal of the Self within, fitting the body life to the expression of the divine nature, for after all, it is not the outward lines of perfect symmetry of the physical body that we admire and love in humanity. It is the complete whole of the vehicle as an expression of the soul that we look for and see when we gaze intently into the eyes of our friend. The body may be, and we should try to make it a wonderfully developed instrument, but we must not identify the Self with the body, but always know that it has no desires in itself, but is ever in just equilibrium and serves the desires of the mind that controls it. We, ourselves, are actually responsible for the desires we impress upon our bodies and the gratifications of desire that we seek through our bodies, and then charge up to the body itself. But the charge will always lie against ourselves. We are the debtors, and as we will later find, we must pay in every particular.

The physical body has within itself so many structures and forms that it would be most interesting indeed to follow the differences and the likenesses,—from the bony skeleton

to the ligamentous structure, the muscle body, the blood body, the nerve body,—and see that all of these give a fair outline of the complete body, especially the last two. If we could separate every artery, vein and the little arterioles and capillaries connecting them, from every other part of the body, and just lift it out and stand it before us, we would have a representation of the complete body in each fine detail, even of the form and lineaments of the face, and the peculiarities of the hand. The same may be said of the nerve body, with all its great trunks and its small centers, and the little, fine filaments that are so thickly placed in the tiny pappillae of the skin that the point of a fine cambric needle cannot find entrance without touching one or more of these little extremities. All of these are held in place in the physical body by a membranous structure called the connective tissue. That structure is just a thin membrane which, if it were separated and held out, one could see the light through,—very delicate in structure, yet dense enough and strong enough to hold all the little molecules in place. If we could squeeze all the muscle pulp, all the structure of the circulatory system and everything else out of the body, and leave the connective tissue standing alone, we should then have a perfect reproduction, in form and characteristics, of the personality as it stood before us.

CHAPTER V.

The Personality—The Form Body.

By the form body we mean an inner and pattern body upon which the physical body is builded. I spoke of the connective tissue as the container of the muscles of the physical body. The form body is not connective tissue. I referred to that as a symbol, a physical likeness of the reality, which is in itself of much finer texture. The form body has been technically called the "astral body," as though it were composed of star dust, but let us not confuse ourselves by using the word "astral" as in a sense referring to matter which is foreign to earth. We have all the various states of matter known to science and some that have not yet been discovered by science. We are constantly making discoveries as to new conditions of matter,—of qualities of matter; as for instance, radio-activity and bodies which have radio-activity,—a quality of matter which was discovered within the memory of all of us,—always in existence but never known to

science or demonstrated to the physical sense until within recent years.

The form body is molecular in structure and very tenuous in density, like a vapor or cloud, and yet may become impenetrable to most forces and to physical instruments. It is that which, exuding from the physical body at the time the Self or Thinker withdraws therefrom, may be seen by very sensitive eyes, those who are clairvoyant, or those whose physical senses are keyed to a little higher pitch than ordinary, as a vaporous or cloud-like presentment of the physical form. What has been known in folklore as the ghost, or double, or wraith, is not a matter of pure fancy or of disordered imagination, but the actual reality, to most people invisible, though seen, as I have said, by those who are attuned to that rate of vibration, or by those who are clairvoyant; as actual and real an existence as is the gross physical body; as steam resulting from the heating of water and the driving of its particles asunder, is no less real than the block of ice from which the water came as it was melted, or the water from which the steam came as it was heated.

In leaving the physical body, the form body, or astral body, or ghost, as you may wish to call it, having heretofore held the molecules of the physical body together, releases its hold and oozes out as steam escapes, or as water

will run through the meshes of a basket, because it is of such fine quality, with its particles so much further apart, that it is no longer held, and so oozes out of the physical body and resumes or still holds the form of that body. It may ooze out and become visible and then return into the physical body, be re-absorbed into it, in which case the subject will be said to have been in a trance, or unconscious, and has "returned to consciousness." As the form body leaves the physical body, its last final attachment seems to be a little wisp of silvery vapor stretching from itself to the physical body, that seems to be tenuous enough to be extended to great distances and still not break, but once that silver thread is broken, there is no return to the physical body and no return of the subject to life or consciousness on the physical plane. There is a text in the Scriptures which refers expressly to that one thing,—“or ever the golden bowl be broken or the pitcher broken at the fountain, or the silver cord be loosed.”

The function of the form body in physical life is to hold the physical body in perfect form and contour. Suppose now, to aid us in differentiating as to the functions and aspects of the bodies, as differing from the mere matter of form, that we refer to it for a few minutes as the astral body, simply to avoid confusion as to the appearance. The astral body is more

immediately subject to our mind, emotions and will, than is the physical body. In fact, it is the finer tissue or substance which is affected by the will and through it the will finds its way to the material object. For instance, I may will a chair to come to me. It does not come. I will it through my arm and it comes. As the physical arm is the point of contact by which my will reaches the chair, so, on the other hand, the astral structure is the line along which the will travels to affect the physical body and the muscles of the arm.

The astral body is the actual seat of the sensations. If the activity and continuity of the astral body is in any part destroyed, in that part there will be no sensation. If by any drug the astral body is driven out of the physical body though not released from it, there will be a cessation of sensation as long as the astral body stays out.

The astral body is the seat of desire. That is, the mind formulates its desires in the astral body and they find their expression or the attempt at realization, by the operation of the astral body through the physical body. The astral body is the seat of memory. The idea that the convolutions of the brain or the cortex of the brain are sensitized plates upon which are recorded the experiences of life, that these records overlap each other, and that to reach them we must dig down into the

physical consciousness of the brain and display the record, is an entirely inadequate explanation of memory. In the first place the incidents of one's experiences for a few months are altogether too numerous for any brain surface ever possessed by any human being to be sufficiently large to receive and register the impressions necessary accurately to record the mental pictures.

In the next place, the structure of the physical brain is the most impermanent of all parts of the body. It is changed constantly, instantly and persistently. We wear out the brain structure very rapidly while we are thinking. You wear it out while you are reading and taking into your consciousness what I am writing, as I do in formulating and putting it down for your reading. However, all that is formulated into thought and all that we frame into words and perform in acts makes an impression in that quality of the atmosphere, of the substance in which we are moving and living which corresponds to the quality and substance which we have spoken of as the astral body. For convenience that is sometimes described as the astral light, and when one sees the pictures that have been drawn by the thoughts and acts of men and it quickens in him a memory of the long ago, he is said to see in the astral light; and in the astral light,—in the formal substance,—are en-

graved the pictures of all our deeds, all our thoughts, all that we have been and all that we are, and as we proceed along the journey of soul expression, we are recording every item of our progress and filing it away for future reference. We are inditing and turning the pages of the Book of Life and making its record with our own hands, and if ever a day of judgment comes, in which the books are opened and we are called forth to be judged, the Self, the Thinker, will but display to the personal nature, as it then is, the record that has been written by the Thinker in all the various forms it has used, through all its experiences; and what man shall deny the work of his own hand? So the judgment that is passed on human beings is not passed by someone beyond our ken or beyond ourselves, but the judgment of our own divine Self upon the deeds of our personal nature.

So far I have only spoken of the grosser or denser astral, but there are other gradations, from the astral which may be visible as a ghost or wraith, to that which is entirely and truly etheric. You all remember the hypothesis of the scientists that there is something in the Kosmos which carries all vibrations, and that that something penetrates and interpenetrates the molecules and atoms of the densest body. That something is ether. So we have within our own structure, grada-

tions of matter that are a part of our substantial selves, that run in varying grades of fineness even to the etheric body, but for the purposes in view, we will not follow those farther than the lowest astral. I should like to add this, that as this lower or coarser astral, which is the seat of desire and of the brain memory, distintegrates, its constituent particles remain upon that plane. They have been stamped, as it were, by the individual who used them, and in coming back into incarnation, the soul which has decided to inhabit a body about to be born, as it returns to the physical plane for birth, gathers up such of the distintegrated particles, spores, seed germs, of that astral as are still extant, and thus forms a continuous line of heredity of itself that is connecting its present and its about-to-be self with its past self, so that it will have some glimmerings of a past life, and if cultivated in our consciousness, we may develop the power to do that intentionally, and so come into life with a conscious memory of our previous states. It is most interesting to recall that the ancient Egyptians, who realized that the astral body did not distintegrate until the disintegration of the physical body had occurred, sought to perpetuate the astral in its entirety, and so embalmed the physical body, that when each came back into incarnation, he might have the complete astral body which he had had

before, and so have a perfect memory of his past life. That was their purpose in embalming the dead.

CHAPTER VI.

The Personality—The Life Body.

What is the life of man? What is that intangible something which may be driven out of its tenement, the physical body, by slow process of wasting disease, or instantaneously by an untoward accident to the physical structure? What is that which escapes the scalpel of the anatomist, the microscope of the biologist, the careful scrutiny and examination of the physicist; which is so impalpable that it is not responsive to any of our senses except through results, and yet is so real that everyone counts it as the most precious of his possessions? When we say a man has lost his life, just what do we mean? There is nothing in the entire world, or all the worlds that has not in it life. To speak of dead matter is as incorrect actually, as to speak of no vibration in light.

We may think of life as a universal force which expresses itself through matter. On the lowest plane of manifestation, the farthest removed from the sentient forms of expres-

sion, as in the stone, the mineral, the crystal, there is so little of the manifestation of the life force that we commonly speak of those things as dead matter, and yet in the stone there is the same intangible force holding every particle close to its neighbor, that expresses itself more fully in the plant because the plant is a better vehicle of expression, and expresses itself in the animal still more fully than in the plant. In every particle of man's body is life,—in every little molecule is a life which belongs to the molecule itself, for each molecule lives its own life. A group of molecules held together by some unseen force,—a directing intelligence,—forms an organ, and those organs expressing life, the force acting through them under an intelligent direction, perform certain functions and produce certain results. A whole group of organs makes up a human body, and a something intelligent, directive, controls the life force which is expressing itself through that group of organs.

It is as the power in the horses connected by their harness to the chariot which is all controlled and directed by the driver who stands in the chariot, and as long as the driver stands there controlling the movements of the horses by the reins in his hands, his purpose is accomplished and the whole mechanism,—horses, harness, wheels and axle, and body of the chariot, all work as one, and

achieve the definite result which is in the mind of the driver. Destroy the driver and just as much force is expressed through the terrified and running horses as before, but the definite orderly results are no longer obtained. The life of man is the gathering up and holding in leash by the archon, the ruler, the Thinker, of all the lines of force expressing itself as life through all the organs and each separate molecule making up the entire physical body. Let the driver leave his post, let the ruler step down from his throne, and ruin may result, but force is still displayed, for if the driver has left his post, or the reins are cut or the harness broken, each horse will run in his own direction according to his own separate will. If the ruler leaves his throne, and there is no longer the center to which all the lines of government converge, each group of subjects, and each individual subject acts according to his own wish. If the Thinker, the Self, the spiritual man, if you wish, departs from this mechanism, this vehicle, the body, he takes not with him the life force which has been expressing itself through the body, but he, the ruler, leaves and abandons his domain. Thenceforth every molecule in the body acts for itself, becomes the ruler of its own actions, lives out its own destiny, separates itself from its fellows, no longer works in harmony and co-operation with its neighbor and

so the parts of the body, separating each from the other, lead to the complete destruction of the body itself.

We have spoken, in our reference to the personal nature, of the bodies of man. The physical body is the actual material mechanism, the form body is that finer substance into which the physical or material is builded, and so we speak of that grouping together of force which expresses itself through all parts of the body as the life body. I would not have you understand that it is a material, physical, tangible something, but that it is just what I have indicated, the grouping together of the life force that expresses itself through all and each of the molecules of the physical body.

I have said that life is a universal force. It is modification of force which expresses itself, in a varying degree through everything material, from the densest mineral to the most tenuous substance, even though it be so fine as to pass beyond the range of our physical senses. Producing certain results that are tangible, we speak of such results as "life," but let us remember that life is the cause and not the result; it is that modification of force which produces such results as leads us to believe there is an actor moving of his own volition through this mechanism, and let us clearly distinguish between that actor and the means he uses, for his own expression through the mechanism

which we call the physical body. With this understanding we will be able to solve satisfactorily to our minds very many of the problems which life presents to us, not only in our physical experience, but in all the experiences of the Self. For instance, disease might be defined as a departure from the equilibrium of the force of life in the body,—a state of health as a condition in which the force of life is in exact equilibrium. Thus, an inflammation is a condition in which life is surging into the part, carrying with it all that goes with the increase of life activity, but not flowing through and out of the parts it does normally. A deadening of the tissue is a withholding of life force—not enough goes in—not enough is directed to the part. So we might illustrate and clear up problems in our minds as to our physical experiences by remembering that life is a force and that it is expressing itself through the body and is under the control of the Self as the ruler and director. We illustrate that every moment of our lives,—that is, the period in which we are using life by our physical activity, by our mental activity, which is no more nor less than the direction of the life force either through our physical body in action, or through our brain, the thinking muscle, in mental activity. All is a use, a direction of the life force.

There is, therefore, no death, because the life force is universal. What we have spoken of as death is simply the loosing of the grasp by which the Thinker held together the vehicles for the expression of the life force. Death, then, will cease to be dreaded or looked upon as a calamity, because it is not an extinguishing of one's Self; it is simply quitting an expression upon one plane or field and freeing ourselves from the restraints to expression on that plane. The life force finds as free and full expression in the air and in the ether, and more free than it does in the dense matter of the rock or the less dense physical matter of the plant. Cohesion, growth, thinking, are all processes accomplished by the direction of the life force.

Life in the stone or the mineral expresses itself only to the extent of holding the particles together. In the crystal it arranges and holds them in a set form. In the plant, which is much less dense, the activities of the plant life are carried on by the life force as particles are carried up and down through the plant. Its food for growth and restoration is deposited in the different parts of the plant through the building of the plant, the bringing to perfection of its blossom and then the starting of a little prison in which is sealed up a tiny center of life force until put in the proper condition where its own rate of vibration may begin

and the process then be carried on by the new plant which springs from that center in life. In the animal the life is more freely expressed. Its vehicle is no longer stationary; the animal moves about at its will, carries on the processes of life more fully and freely, breathes more rapidly, walks about, chooses. In the highest expression of animal life, the human being, the life force is used much more widely, much more freely, much more perfectly, because the vehicle is a better one for the expression of the life force, and, therefore, he is able to act more fully, with wider range of choice, and a higher intelligence, and so we have a freer expression of the life force. So by analog-- we would suppose that in an existence apart from the physical body, not restrained by its closeness of texture, the life force would express itself more freely, as in the higher planes, that is, planes just beyond the physical, and so on until we have reached the plane of the ether.

Life is an universal force, a cosmic force present throughout all the manifested universe; it is that of which the ancient writer said, "If I take the wings of the morning and fly to the uttermost parts of the earth, thou art there." It is the omnipresent force. There is no nook nor cranny and no concealed place in all the creation of the Supreme, where life is not. There can be no manifestation except it in-

clude the expression of the life force. But life is not a being. It is not an entity. I spoke of the life body as being that of our physical and substantial organism which expresses the force that gives the results of which we spoke as life, summing it all up as an activity. The Self, the Thinker, is the identity, and uses the force of life. When the Self ceases to use the force of life in the body as a whole, we say the man is dead,—his life has departed; and yet we have shown that in the body from which the Self has withdrawn, there is the expression of as much life force as there was before, but it is not coherent; it is not held together; it is the life of each molecule expressing itself, living its own life independent of its neighbors, not co-operating with them. Let us then, clearly understand that the life body of which we have been speaking is not a separate entity; is not a thing distinct from the life of any other part of the universe, except inasmuch as it is that of the life force which each is using in his own body, controlling, directing to his own purpose. We have not yet begun to understand how to use the life force. The marvels that lie before us, as to what we may accomplish by the use, the control, the direction of the life force, have been only partly touched by our fingertips, as it were, and yet that is a mode of expression of force, which is different from what we call

intelligence, from what we call love, or any of the other expressions of force that belong to us as a race, as a heritage in all that goes to make the human life.

CHAPTER VII.

The Personality—The Desire Body.

We come now to the fourth division of the analysis of the personal nature, the fourth line of our square, the upper line, and this is what we refer to as the "Body of Desire." The ancient Sanscrit term was Kama Rupa, "desire form," and it was said that the desire form is that which, when separated from the body, gives rise to the appearance of ghosts and wraiths, etc., because it was the personification or impersonation, perhaps, of the desires of the person.

Desire is the great propulsive force, the great impelling power in all the universe. Desire was the very beginning of all that has been created. An ancient writing starts thus: "The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities," and then goes on to speak of desire rising in the breast,—a desire for manifestation, for expression. Before anything was, before the creative power became manifested, there was the Supreme, the Source, and within that

Source was desire for self-expression. The moment desire was, there became the two and the three,—that which desired, the desire itself, and the thing which was desired,—the first trinity, and from that may be drawn all, or rather, to that may be traced all our conceptions of the trinity and all the strange and weird sayings that have gathered about that word.

Desire is the one thing that moves all the manifested universe insofar as life expresses itself. Desire has moved humanity in every step of its development. Desire is the very initial of evolution, of progress, and it is through desire that all is attained. Desire is the one God force, if you will, the one divine power by which man finds it possible to rise above his lower nature; by which he is stirred to make the effort to reach to a fuller expression of himself. It is desire that places beyond him the ideal, and yet, on the other hand, how fully we realize that to yield to our desires is to bring disaster and ruin to ourselves as we are, and to destroy the possibility of attainment! How can it be that this divine potential could work our ruin?

It is a duty, a necessity, that every intelligent being should control absolutely, and direct as absolutely all his desires, else they fatten upon his own weakness and strengthen themselves by his own strength, appropriate to themselves

his own intelligence and power, arrogate to themselves the right of the Thinker, crowd him from the throne, and rule in his stead. There is no middle course. Either man must rule and direct his desires or else his desires will ruin him. So potent does desire become, so manifold are its modes of expression, that it soon begins to identify its expression of itself with its vehicle of expression, until the powers of the man being fully usurped, desire rules and controls and deceives and deludes, and, beginning with the excuse that "The desires of my body and my mind were too strong for me and I could not overcome them," he ends by boasting that "My desires are all-powerful and I will gratify them because the cessation of desire is the end of all things."

This desire builds itself so strongly into the nature, appropriates so much of the finer parts of the organism, or rather of the material of which the organism is composed, to itself, that it builds up a body, an actual living thing, which becomes an entity in itself, a body of desire, and like the camel that first put his nose into the tent and asked for shelter for his face, ends by occupying the tent and crowding the owner out. It is the body of desire, the intense longing for a continued manifestation, which keeps the lower astral form about, to obtrude itself upon those who are still in life and draw from them the gratification of

its longings. If your eyes were attuned to a little higher pitch than they are now, you could step to the bar of the corner saloon and see the drunkard, with his shambling gait, come to the bar and take a drink of any intoxicant, and see standing by his side or crowding about him, actual forms, with a ghastly, insatiate longing expressed in every lineament, breathing into themselves the fumes of the liquor, and more satisfied with that than is the poor sot with his drink. Those same disembodied desires, still holding their form, are attendant upon the excessive expression of any desire on the physical plane to which those who are controlled by it give themselves in excess, whether it be gluttony, or drinking, or whatever it be. Desire may be either gratified or satisfied,—and let us here understand clearly one thing to which we may have frequently to refer in future;—the gratification of a desire is delivering over to it any object which only pleases the sense through which the desire is expressed. The satisfaction of a desire is the fulfillment of the urge of the law of Nature. The gratification is the misdirection of power, the misuse of that which enables us to use desire, and whenever a desire is merely gratified, it is but the fruitful, incubating seed from which spring a thousand new desires; but a desire satisfied is fulfilled, and only in the cyclic expression of Nature's

laws do the desires again come up for a fulfillment, but that is in the direct process of Nature and in accordance with her invariable law. To gratify a desire is that to which we so frequently devote ourselves, losing sight of the truth and the reality, that the desires that are natural are pure and holy and right and a means of advancement, and that the attainment is their satisfaction, and in their satisfaction is attainment.

This is the last of the group into which we analyzed the personal nature, and we have, as yet, described as belonging to this group, only those things which we have in common with all of Nature below man. Every animal has its physical body, its form body, its life body and its body of desire. This body of desire is the highest expression of the animal, and is, in its other aspect, the emotional nature, or the lower form of mind just coming into expression. Desire is one of the expressions of mind, and I think you will find that there is no expression of desire unless there be at least the rudiments of mind. But, you say, the plant desires the sunlight and so reaches out toward it. Yes, and there is the very beginning of the formative expression of mind. All these things have their beginnings, and perhaps mind begins to fashion for itself a vehicle of expression in the very lowest form of plant life, or even in the crystal, where the first

regular formation begins. Emotions and desire are characteristic of all life in the lower forms of manifestation, from the stones and the minerals, which only express themselves in what we call cohesion—the holding together of the particles of the rock forms, and in the next step above, by what the chemist calls affinity, where the little molecules will even move out of their apparently fixed positions to get closer to each other or to change their relative positions as tho they desired to come nearer to some and farther away from others, up to the fuller and finer expression in the animal, where it begins to exercise choice; but all that we have said about the personal nature so far, is that which is under the great universal urge, the expression of the universal consciousness of the Kosmos. Desire is thru all the mineral world, thru all plant life, thru all animal life, and all is the expression of God. All is the vehicle of Himself for His own expression, the building up of form in all its complexities, the means by which God expresses Himself thru this universal force of life, this everywhere-and-always-present force. You see how closely man is related on this side of his nature to all the world below him, both as a physical body and as an emotional and beginning-to-think being. All these things we use in common with all the plants, all the animals

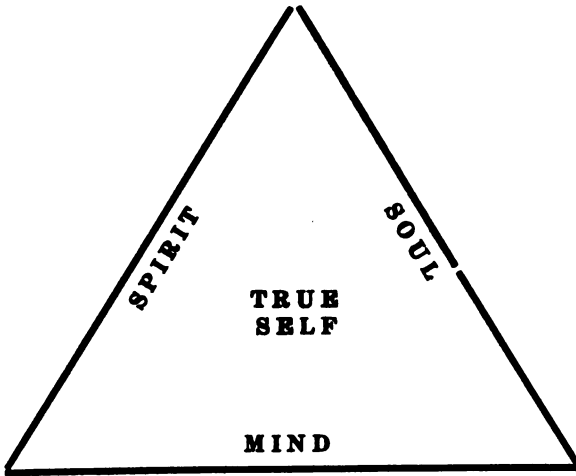


DIAGRAM 2.

and all of Nature's works, so that we have now reached in our study only the highest expression of animal life.

CHAPTER VIII.

The Self: Mind.

The equilateral triangle is the simplest perfect form that can be constructed with lines. A circle is not a simple form but is really an infinite number of straight lines touching each other at the ends. The triangle is the simplest possible form that can be made with lines and enclose space. It is therefore chosen and has been used by the mystics of all ages as a symbol of the divine nature. It is alike in all its parts; each angle is like to each other angle; each side is like to each other side. All its parts are corresponding and interchangeable. It is, therefore, not so much a three-sided figure, with each side a part of the figure, but rather a single figure with its three aspects, and looked at from any point, each aspect corresponds exactly with each other aspect. Thus it becomes a very practical symbol of that part of human nature which is referred to as the Self, or Thinker, or the identity. Heretofore in our discussions we have studied

only those qualities of human nature which are held in common with all animals, and to a less degree, but potentially, even with the plant life.

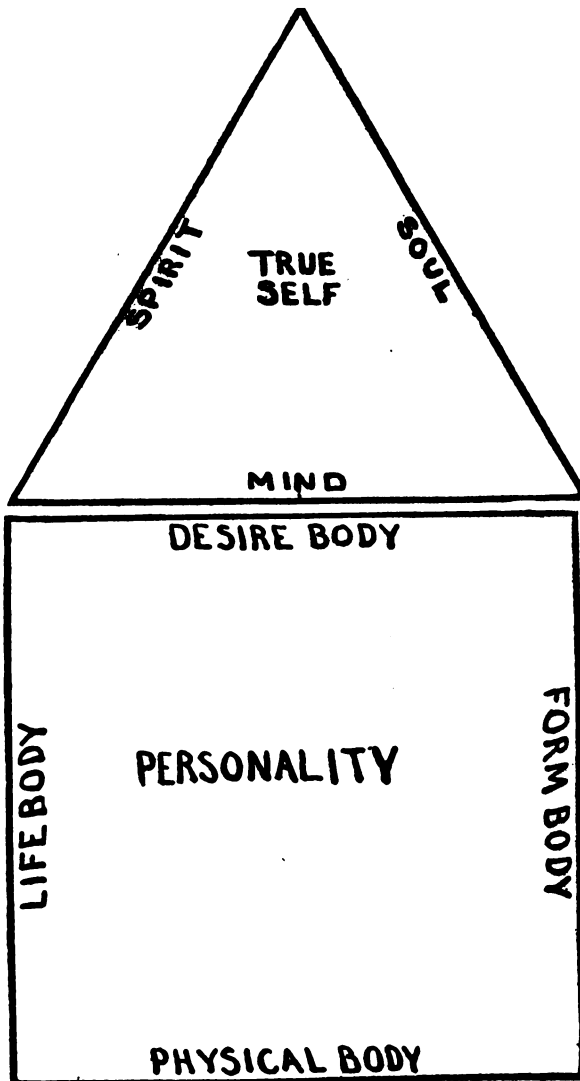


DIAGRAM 3.

We have, therefore, drawn the equilateral triangle above the square, as indicating that the divine nature or thinking principle is above in its relation to the personal nature.

Man is something more than a mere animal. He is more than an automaton. He is, in his personal nature, under the universal urge and acting from the universal consciousness, but in his own reality he acts from his own centre. He plans, contrives, thinks, reasons. The processes by which he expresses these higher functions are called mental processes, and the instrument which he uses we call mind. You say that animals have mind. I grant it, and more, that plants have, as we found in our last chapter, the potential or nascent mind; but the mind which we see reflected in plants and animals, is not of the same high quality as the mind in human beings. Therefore, for clearness of understanding, we speak of the lower mind, which in man corresponds to the thinking process, if we may so speak, of the animal, and also of the higher mind, which leads to a point impossible of attainment by the animal. You may remember in the first part of the book of Revelation, it is said that John, the seer, in the Isle of Patmos, "was in the spirit on the Lord's day" and heard a voice speak to him, and he says: "I turned to see the voice that spake * * * and saw * * *

one like unto the Son of Man * * * and out of his mouth went a two-edged sword * * *," a very imaginative but very beautiful and correct description of the reality of every human being. When we shall have attained to our full estate, have builded for ourselves the body of living light which shall have become the vehicle for the expression of our divine nature, the power of our mind will be symbolized by a sharp two-edged sword, that power by which the human being can cleave thru the realms of knowledge and matter down and down to the depths of the lowest hell, or if he will, cleave the ambient atmosphere of the higher knowledge and the spirit to the very throne of the Supreme.

Mind is the instrument which the Thinker uses, not only to acquire knowledge, but to express the Self. Mind is from one aspect the instrument and from another the thing expressed. We will, however, spend no time examining the proposition of the materialist that mind is the product of brain activity and that the brain secretes mind just as a gland secretes its active juice. The brain is merely a thinking muscle which the Thinker uses and by means of its activity he produces that and manufactures that out of the substance which is the reality underlying matter. The mind requires for its processes time and space and

form. Whenever you begin to think about a thing and form a mental concept, you use those elements, you give time to consideration, you place your object in space and you give it form. That is because the mind itself is substantial—I have not said material—and its processes are dependent upon the ability to mould and fashion substance and matter. Therefore you are unable to think unlimited space or formulate spirit, and yet you are able to realize in your consciousness, as the most wonderful reality, such ideals as love, honor, happiness, joy and many of those things that cannot be objectivized or visualized by form. So the mind actually, by the use of the Thinker, cleaves to the lowest in its dependence on form, and yet makes a highway to the spirit along which it travels on its way to realization. The mind is not only the great illusion, but it is also the great deceiver. The mind is that by which we seek out facts and yet at the same time, is that by which we delude ourselves in ways otherwise beyond our comprehension. To say that mind is divine, that mind is God and God is mind, is but to jumble our ideas and at once reduce divinity to an absurdity and exalt a created thing to the throne of the creator. Mind is an instrument, not a creator. Mind is the process of thinking, but not the Thinker. Mind is the

thing used, but it is not the user, except in its relation as between the higher and the lower. Suppose we say that above mind is the Thinker; that the Thinker uses mind. Mind in turn uses brain and brain uses body, and all are but the instruments of the one above and the ruler and user of the one below. The man himself stands in the centre of all this as the great one.

I have said that mind is illusion. To him who views mind as the ultimate, who has been persuaded by his own processes of thinking that there is naught beyond mind, that of itself is self delusion. He, however, who observes and knows mind as a process, will not be deceived thereby, but will use his mind for the attainment of knowledge. Mind is the great receiver that compares, sets things apart, analyzes, but behind that is a something which decides the relative values of the things compared. That is not a higher process of the mind; it is a higher function of the Thinker thru another organ of expression.

You will see by the diagram that I have named the three aspects of the triangle, Spirit, Soul and Mind, and have placed Mind as a contact with the highest expression of the personal nature. The fact is, that the emotional nature of the animals is the expression of the beginning or potentiality of mind. The

emotional expression must occur before the higher mental processes can be. That higher instrument thru which the Self discriminates is soul. The process of thinking belongs to the mind, while discrimination is an activity of the soul. Some in classifying, speak of the principle above the mind, which they call the higher intelligence, and refer to that as soul.

Let us consider that all which has life has within it the power of at least a beginning to approach the activity which we call mental, but that there can be no mental activity such as we recognize, without an organ for expression, and that organ is some sort of centre thru which mind operates. The bees and ants have no brains, but they have an intelligence which is almost uncanny. They will perform feats that to us seem above mentality. While we look upon them as simply fulfilling the purpose of their own life and evolution within carefully drawn lines, yet we see them using processes and expressing themselves in ways that are past our comprehension. Observe a few of the ordinary performances of the ants in their daily work, how one will seize upon some object to take home for food for the community—for they are organized along lines that are, perhaps, more rational and satisfactory, when measured by the standard of the good of the whole, than is human society and,

finding his task too great for himself, will run off, apparently in an aimless way, until something arrests him, when he immediately erects his body, throws his antennae up and makes a few movements in the air, then he drops down and goes back to his task. Soon you will observe another ant come along, and at the place where he crosses the line the other ant took, stops at once, raises himself and his antennae, drops down and follows the track to where the first is at his task, joins him and helps to carry the burden to the common home. Wireless telephony which works perfectly. Now shall we call that mind, intelligence, or shall we say that it is simply an automatic expression on the part of the ant? There is some organism within that tiny form that expresses mind to a degree of perfectness to which we have not yet attained in some of our higher efforts, but toward which we seem constantly reaching. We are not aware that the ant can reason, or that he has any ideas about psychology or metaphysics. Yet there is undoubtedly evidence of mind. So we will find evidences among all the animals and all insect life, but in man all that indicates mind seems to be under his own immediate direction, and he acts from himself as a centre, and has in the operations of his mind as absolutely free choice as the animal has of its habitat or feed-

ing ground; so in the higher planes, by mind man makes choice.

You will now be better able to understand what was meant when I said that desires originate in the mind; that it is not a desire of the body, but a desire of the mind; and remember that the mind runs to the thing whereunto it is sent. It is the instrument which you use and direct, which you develop, which you evolve, which you make for yourself, and yet an instrument which you can build up to such an extent that it may in turn become the user of your personality and you subservient to it. No sadder fate befalls human nature than to have the wonderful power of mentality, a great mind, and be so under the domination of that mind that it comes finally to believe that naught but mind exists, and thus self-deceived, man absolutely loses the realization of his own identity and his relation to the universe. Yet mind is the means by which we direct desire and accomplish attainment in our upward march, the great step by which we come into knowledge of God; in our downward looking the connecting link between ourselves as the divine being and the personal nature thru which, by means of experience, we are evolving our self-consciousness and placing ourselves upon the throne of God.

I may say that the higher mental activity apparent in domestic animals is not so much a development of the mind within themselves, as it is the reflection of the minds of the human beings with whom they are in contact. It is the impress of the mind of man that has transformed the bitter almond into the luscious peach. It is the impress of the mind of man that makes the horse and the dog and the cow the willing servants and ministers to mankind, and it is the reflection of the mind of man that brings to you the response from these animals.

CHAPTER IX.

The Self: The Soul.

We come now to the most important and perhaps the least understood of all the principles of human nature; the principle that has been talked about as a thing which we possess; that we have been taught from childhood to look upon as our most precious possession; which is so elusive that it requires our utmost care and more than our care, the sacrifice even of God himself to preserve and hold for us—the human soul. Let me premise any other discussion by saying that no human being HAS a soul. Each human being IS A LIVING SOUL. The soul is not a something that we carry around with us and barter for the world's pleasure or fling into the face of an angry God as a challenge to him, nor a something that we trade to evil for power that we may satisfy our craving for dominion or for enjoyment. It is none of these things. Even the theological text book upon which these wonderfully crude ideas are claimed to

be founded gives no such statement. "And the Lord God formed man from the dust of the earth, and he breathed into him the breath of life and MAN BECAME A LIVING SOUL." That is the very beginning of the teaching. There seems to have been some excuse for the misunderstanding as to the so-called salvation of the soul, from the teachings of the wise master of souls who said, "What shall it profit a man if he gain the whole world and lose his own soul?" But perhaps some light could be thrown upon that by the story of the Indian, who, wandering in the forest, lost the points of the compass and failed to find his wigwam. He said, "Indian lost. No, Indian not lost; wigwam lost." From our consideration of the personality and the actual man, we will at once see that if that dire tragedy should ever befall, it is not the imperishable soul that is lost, but the personality, which should have incorporated itself into the soul and become an indissoluble part of it.

We have before us the triangle, equal in all its parts; so perfect that it is entirely interchangeable; every angle equal to each other angle; every side equal to each other side and every part of it absolutely necessary to the completeness of a perfect figure. So is the individual. Man is not man without mind. Man is not man without that other aspect of

spirit which is soul. Man is not man without that other aspect of mind and soul which is spirit and "these three are one," says the sacred writer.

Souls are not created. One great teacher said, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but should have everlasting life." The soul is that beginning which the individual Self, the Thinker, the Spirit, makes at the very initial of its career in the effort to attain self-consciousness and the power of expression, and builds, age after age, out of the experiences of life into a perfect completeness as a vehicle for the expression of itself. That vehicle is soul; not created, not born into the world as bodies are born, but made by the persistent, enduring, insistent effort of the individual. Out of the experiences of life we extract the essence of their reality and they become incorporated into our Self—not as fully detailed experiences, but as the essence thereof. So each day in life has in it some experience which yields a reality which becomes a part of one's Self, the soul.

We have referred to the astral or form body as the seat of memory. So it is as to the memory of our daily and yearly life, of our physical and mental and emotional experiences.

But the memory of our long ago, through all the journey from the time when, as a ray of the divine essence, each began to live a life, is stored up in the soul, and the soul is the only vehicle for the full expression of the divine nature. When you and I started on the long journey of development, each began to build for himself the reality which is the soul, and that was the only begotten of the father, for thru all the changing vicissitudes of life, that soul is the conscious, living, expressive Self. The identity, the Spirit, never chooses another vehicle for its expression; the soul is the only begotten son whom the father, the divine Self, brought into existence as the expression of its self, and whatever may befall in the experiences of life, still the soul endures, exists, persists. Of it we may say as Tennyson of the brook, "men may come and men may go, but I go on forever"—body may come and body may go, but the soul goes on forever. Ever untouched, unentered, unassailed, is the soul; the heat drieth it not up nor the wind scattereth it away, and the purpose of our life, the reason for our incarnating in physical bodies is that through our connection with them and our use of them we may acquire those experiences which finally, with a master hand, we build into the soul itself. Each is thus a master builder, and the great

work of life is the building of the soul, and every man's work shall be tried as by fire, and whatsoever he builds, whether it be of straw, or wood, or precious stones, all shall be tried through the fire of experience, the assay of the Spirit, and only that will endure which is real enough and of such quality that it may become a part of the soul, for you are master builders and you only choose wisely who choose well the materials. The materials are daily experiences and you choose them. What would you think of a builder who will deliberately accept crumbling stone, broken brick, rotten wood, bent and rusty steel to incorporate into a building, the plans and specifications for which an architect has furnished him, according to which he has agreed to erect the structure? What, then, of yourself, if you choose to acquire those experiences in life which furnish worthless material out of which you construct nothing real and enduring—the mere light pleasures and follies or the sensuous gratification of taste and eye and ear without that quality which will lead to the development of the higher nature itself? We choose every day and every hour the experiences from which we are to extract the essence, and lay it, stone by stone, in the temple which we are completing—the “temple not made with hands, eternal in the heavens.”

The soul, you now see, is not a possession; it is one's Self; it is that accumulation of all the great memories of a great past, because the soul is immortal, and when I say "immortal," I mean it in the full sense of the word. If the soul is to endure through the unending ages of the future, it must be because it has endured through the endless eons of the past. In the primal day of creation, ere the morning stars sang together, and before the sons of God shouted for joy, there sprang from the bosom of the Eternal, a ray which was your Self, and immediately, through the love of that father, began to clothe itself with a vesture to become a vehicle, and that process it has been carrying on down through the untold and numberless ages until now it is you, your Self, a conscious, understanding, living reality.

The soul uses all of the nature of which we have spoken, as its instrument of expression. It expresses itself through the mind, the mind through the nervous system, the nervous system in the body, and so, indirectly, the soul is in control of all the personal nature. Now should the mind, in its own estimate of itself become fixed in the surety of its own opinion and say, "I am the real" and defy the voice of the soul, it may block and bar the expression of the soul through the personality, and

the personality will thus thrust itself away, close all the avenues, and as it were, separate itself for the time being from the soul, but not actually separated, because the soul and the personality are linked for the life of the personality. Though the mind, building up a great towering body of desire may run wild through the experiences of life and forbid the soul's expression, still it cannot disentangle itself from the interwoven lines of life and love that have from the first bound them together.

In every human being the soul is the Self, and if the soul be absent we have a something less than a human being. If the vehicle be so imperfect, so incomplete that the soul cannot express itself, we have also a something less than a human being, but from a varying cause. In the one case you would refer to it as a congenial idiot, in the other as a defective, but all, you see, owing to the primal fact that the soul, which is the real Self in life, was unable to find a way of expressing itself through that vehicle. If there be no soul there, there is simply the animal form, living as do all the animals under the urge of the universal consciousness, drawn from the universal life, with what reflection it may give of the universal mind, but if the soul be incarnate, we have the self-thinking, self-acting human be-

ing. The soul is the immediate vehicle for the expression of the Spirit, which is the actual and final, ultimate identity. The soul, then, coming downward in our order of arrangement, expresses itself through the mind, whose organ is the brain and nervous system. It is not, then, our purpose in life to make strenuous efforts to save our soul, but by strenuous efforts to make our personality a fit vehicle for the expression of the soul and not lose a life, with all its wonderful opportunities, and gain nothing of the real experiences which will tend to complete the soul.

The soul preserves its identity through all the changes and transformations of all time and of all ages. The soul ever was, from the beginning of manifestation, and ever will be, as far as the mind of man can conceive. It is ever the same soul but ever completing itself, ever becoming more and more the perfect garment of the spirit, the perfect instrument of the spirit, the perfect vehicle of the spirit, and as the ether of the Kosmos holds within itself the potentiality of all creation as an expression of the Supreme, so the soul holds within itself the potential of the full expression of the divine nature. All of your Self which finds expression in this life is your soul, all your incompleteness is the failure to be willing to co-operate with the soul in its expression. I

say, "with the soul," which means with your Self.

There comes a time, there come many times in the experience of every human being, when the mind and the desires having rebelled against the control of the soul, the personality knows the bitterness, the disappointment, the sorrow that comes from a failure to realize, and then being in the Garden of Gethsemane, it bows with contrition and begs that the cup of bitterness may pass. But as the eternal law must be fulfilled, the realization by the personality of its lost opportunity becomes overwhelming to it, until realizing the eternity of the soul which should be itself and with which it should unite itself, says in the end, "not my will but thine be done." Then the mind, the desires, the great passionate nature and the groping life submits itself to the soul and goes forth purified, to become the great emancipator of all who seek the higher way. Let us fully realize that we are not striving to save our souls, but that we are striving to live the life of the soul, and to build a temple which shall be eternal, a body which shall be one of living light and become the vehicle for the full expression of the divine nature, which is our life with and in the Supreme.

CHAPTER X.

The Self: The Spirit.

The mystery of mysteries that has engrossed the most earnest thought of men through all the ages is the Spirit, the divine nature. One of the most ancient writings, whose antiquity dates back at least 5,000 years and mayhap double that, says :

“Never the spirit was born ; the spirit shall cease to be never ;

Never was time it was not ; End and Beginning are dreams !

Birthless and deathless and changeless remaineth the spirit forever ;

Death hath not touched it all, dead though the house of it seems !”

That in human nature which is the unchanging reality we have spoken of as spirit.

Those who deny aught except that which appeals to the gross senses, say that spirit is a mere fancy, an unrealizable imagining of the mind. They have forgotten the very first principle of metaphysics, that mind cannot conceive that which has no reality. If you form a con-

cept in the mind, it is because somewhere in the boundless Kosmos of the Supreme there is its counterpart. If you can fashion in your mind a thought of God, it is because there is within yourself a God to answer. If you can conceive of spirit it is because your own reality is spirit. If you can conceive of omnipotence, it is because you have the potential within yourself of all power. If you can conceive of omniscience, it is because by the very power of your mind and consciousness you have the potential of all knowledge. It is because the human mind is incapable of asking a question to which it cannot find the answer, that we say the mind is potential for all knowledge, because whatever question is formed by the inquiring mind, if it pursue the search persistently, it will find and bring out from the unknown the full and complete answer. Why? Because that which urges the mind to inquire, and that which is building up the soul with its power of discrimination, is the Self, the divine reality, that which never was not and never shall cease to be; that which, through all the unending ages and changes remains the same, unchanged, the eternal observer of all changing and temporal things; that which uses the soul as its vehicle of expression, just as the soul uses the mind through which to express itself.

Motion can be known only by the passing of

things beyond a roughly fixed point. I said a roughly fixed point, because in all the Kosmos there is no fixed center. Time is the hurrying of events past the still observer, the Self, and that which stands upon the brink of this river of time and watches the hurrying moments, months, years, centuries, eternities, is not the puny man who looks out through physical eyes, nor yet the daring mind that questions the Supreme, nor even the only begotten son of the father, the soul itself; not these, but the eternal Thinker.

Before the dawn of time, when the Supreme itself, stirred by its own impulse, began to formulate for expression, there came from the one, the two, the wisher and the wished. Then immediately there came forth the ray, the will or consciousness, or spirit, call it as you will, which, dividing into untold millions of rays, informed with its own light, with its own actual essence, everything that was to become a human being, and that with mind and soul touched by this ray of the Supreme, became at once human.

They shall search in vain for the missing link to bridge the vast abyss between the Selfless animal and the Self-conscious human, for by that ray of the divine itself that which is now human went forward eons beyond all that had been. Aye, the very Angels of God might envy the human being, because he has within himself and in his own reality, that divine spark, that ray

from Him who is the source of all things. "In His own Image" and likeness "created He them." Not in physical form, not in mind power, not in emotional likes and dislikes, not in qualities, but in that the spiritual nature is of the father, that Source Supreme from which all proceeds is the father of our spirits, and in this thinking Self, in this real identity, we are the children of the Supreme. That it is which changes not, which is ever the same, the unmoved point, the fixed center of all evolution and development, that around which revolves all the possible experiences of life, remaining itself ever the same.

What then, you say, of development, of evolution; what is it? It is not the changing of that central point; it is the perfecting of the vehicle through which it expresses. Perhaps I might illustrate, though imperfectly, by referring to light, which is ever the same, whether it be the light of the tallow dip, or a candle, or a kerosene lamp, or a gas light, or an incandescent light, or the glorious sunlight. It is all light, and the difference is due, not to the rate of vibration, or to the essential quality of light, but to the variation in the vehicle, and the vehicle through which the light shines or is prevented from shining gives to you the sense of the quality of light. So is humanity; so are we. In all the untold ages of our own experience, each of us, the real Self, stands ever as the light, for "he was the light of the world, and the same is the light

that lighteth every man born into the world” The differences are not in the center of light; the differences are in the vehicle, and it is for each, by choosing his experiences, by using his own potential, to complete and perfect that vehicle through which he is to shine. One has a very poor light, indeed, no matter how good the burner, pure the oil, if the globe is smirched with lampblack and the accumulated dust of the weeks, and so if we permit our personal self to become daubed and soiled by unholy desires and smirched by the sediment of selfishness, we must not expect that the light of the spirit will shine through it. It is for us to keep each part of our lamp bright and clear and to perfect it by our own efforts, because we are dealing with living things, not with dead matter, and each day we make more perfect the vehicle through which the Self may shine; this changeless Self; this divine nature; this which is, in our inner consciousness, the reality of God Himself.

Here we may seem separate and distinct one from the other, but in our moments of meditation, when we realize the divine nature within and our kinship with the Supreme, there is borne in upon us with a certainty beyond cavil, that as God is the common father, so is all humanity one common brotherhood. The differences and the distinctions that lie between us are those which we have builded by our own acts and

our own choice, and that the true brotherhood the true expression of love, can come only from the spiritual side of our nature; from this real divine Self. Then, once we have brought our personal nature into that perfectness where it becomes the vehicle for the expression of the divine, we have become one with God. We have accomplished that for which the sages and saints of all ages have longed, at-one-ment with God, and that great at-one-ment is not atonement by others, but comes as the result of effort put forth each for himself. As we link ourselves up with the life of God by understanding our own interior nature and divinity, we also reach out our hand to all humanity and clasp them as brothers in just so far as they themselves realize each his own divine nature.

PART II.—CHAPTER XI.

The Embryonic Life.

The next step toward a clear understanding of Eugenics will be to apply the knowledge we have already gained as to the nature of man. If we have clearly in our minds the distinction between the personal man and the real identity, we can at once consider how we may arrange for the propagation of the species in such a way that the real man may be able to provide the future with a better vehicle than has been the average. In the last chapter we quoted from an ancient scripture, "Never the spirit was born * * * "and I want to impress upon your minds the undeniable truth that the spirit is not born. Do you think for a moment that when a child is begotten a spirit is created or a soul to be born. With animals the propagation of the species is handing down a vehicle for the expression of the universal consciousness. The great God expresses himself through all animal form. He is the breath of their life; His is the mind with which they know; He is the life that courses through their veins;

He is the desire that springs up in their living. God Himself, finds expression through all the infinite variety of created things, but in man God finds an expression in a different way, for man is not conscious only as the animals are, but conscious even as God is.

Now that of one's Self which we call the personal nature is also the expression of the universal consciousness, and is molded and fashioned in the same manner as is the body, brain, beginning of mind, desires and emotions of the animals. But man is all that and plus, because he is able to think and reason and plan and contrive and foresee from his own center, acting for himself. But that which is the real man is not begotten nor born. It is only the physical body, the vehicle, in all its wonderful complexity, in its marvelous adaptability, its surpassing mechanism, that is framed and fashioned by father-mother. To be a real vehicle for the thinking man, the body must have all its complete organs, and its life and its tendencies or beginnings of desire, and a direction of its emotions. All of these are given to the becoming personal nature by the co-operation of father-mother, but they do not create the soul nor do they give birth to the spirit. The responsibility of parenthood, then, is the responsibility of fashioning and completing to the birth degree, of a body, a vehicle, if you will a temple, for

the immortal soul to inhabit and use for the period we call human life.

It becomes of very great importance when we stop to think for a moment of the possibilities of our ability to invite the guest whom we will, and the high degree of the guest we may invite to come and dwell in the temple that we may build. Yet, with the ideas and the practices that have prevailed universally since the dawn of history, the begetting of children has been the most chance, accidental and haphazard of all the engagements of humanity. Not only have we evaded the responsibility of bearing children of good physical condition, but we have avoided the greater opportunity of giving the proper mental and emotional direction or trend to the easily molded personality whose vehicle is forming during the period of gestation. You can see at once how very important becomes the consideration of the methods by which children may be begotten; by which they may be developed up to the period of birth. It may be possible that the period of gestation is of greater importance than any five years succeeding birth, because of the direction given to the forming personality.

One is reminded of the old saying, "As the twig is bent the tree is inclined." Without borrowing from what we shall in the future say as to heredity, let me say here, that the most

important thing in heredity is the tendency that is imparted to the qualities of the personality during the period of gestation. From the primal impulse—the moment of the beginning of formation—to the moment of birth, there is a co-operative effort or rather a co-operative action, consciously or not, on the part of father-mother, which impresses itself on the embryo and gives the direction and tendency of its development. Suppose you look upon the embryo of any animal as a sensitized plate upon which every act and desire and emotion and experience of the enfolding mother, and particularly the emotions and experiences of the father acting through the emotional nature of the mother is constantly making the impression which will at some future time develop into a picture. All of the experiential life of the mother leaves on this sensitized plate, the embryo, its trace. The overlying plates or undeveloped pictures form in the animal the instincts which lead it to develop according to traits of its type, and in the human the same, but with the added impulse the pictures will develop in a higher degree, more perfectly as the tendency or direction of the higher quality of mind, of reason, of the higher emotions, or even the aspirations, and so that when the child is born, he is the developing picture of your experiences, of your thoughts, of your acts, of

your desires when you, father-mother, were the camera admitting the light and directing the focus towards the things and events which in your child come forth as pictures of yourself.

We could not understand Eugenics, the "well-borning" of our young without understanding ourselves, so we have taken this seemingly long journey, studying the fundamental qualities of our personal nature and finding the Self, that we may begin to understand not only the great responsibility of parenthood, but its marvelous opportunities and possibilities.

For a child to be well born, first, following the analogy of our picture of human nature, as we might call our diagram, it must have a well-formed, perfectly developed, healthful physical body. It must have been nourished by those surroundings of quiet and calm and hope and good cheer that make possible the development of a good and complete form body. It must have the nourishment, the environment, the care and the thought that give to the growing vehicle that great impulse of life which expresses itself finally in a strong living body, or, as we have said, a body of life. It must be surrounded with that calmness, that poise, and careful deliberation that constitute self-restraint, that will direct all its forms of expression ever upward from the physical plane to

the higher. Then we may expect the birth of a form endowed with the qualities which would make it a proper vehicle for the expression of a good, true, clean soul.

We speak of a new-born baby as having a pure life, as being innocent. If this sensitized plate that I have described to you is overlaid with many impressions of anger, impatience, envy, greed, passion, lust, discontent, do you think we could call it a clean, fine plate? Just so sure as the infant body is born into the world after having received repeatedly, through the emotional nature of the mother, by the emotional acts of the father, and by her own acts, layers, as it were, or pictures of discontent, worry, depression, dislike, anger, revenge and malice, greed and the lust for sense gratification, just so sure will be born a child who will easily take those roads, and more easily develop those traits than any other. Will you marvel, then, that children in tender years show a precocious knowledge of evil and vice, of weakness and wickedness? We should strive by understanding our own natures and the forces that we may utilize by intelligent application and direction, to be able to bring into the world children who shall have a tendency always toward the expression of the higher desires and the higher emotions and the highest qualities of our human nature, so that they

might more easily take the upward trend. It is possible for father-mother so intelligently to conduct themselves in their parenthood, that children may be born without baser tendencies.

The most wicked, insane, devilish thing that was ever done to the human mind, to poison it from the beginning, was the doctrine of total depravity—that all human nature is totally depraved and born to sin and prone to evil. If children are so born it is because their parents willed it. If they are born with pure tendencies, with an ability to appreciate high ideals, and a desire to live sweetly and purely, it is because parents wished it. You can bring into the world just such a vehicle as you choose and adjust it as you wish. You may build, in the infant body, a temple of just such material as you choose to gather, and you may decorate and paint its interior and exterior as you choose, and if it is an uncouth, slovenly hovel, thank yourself as the creator of it. If it is an ordinary, common, every-day house, take to yourself the honor of having so produced it, and if you bring forth a temple fit for the indwelling of the divine spirit, you are entitled to the credit of having made a great effort for the good of humanity, and have accomplished a greater thing than has ever been won by the efforts of all the heroes of all history, for humanity will never be at its best until it intelli-

gently and consciously propagates its own species for the purpose of their highest development, bringing bodies into the world as pure vehicles for the expression of the divine nature.

CHAPTER XII.

The "Well-Born" Must Be Well Begotten.

On entering upon the discussion of Eugenics itself, it seems hardly necessary to remind the reader, and yet from our training and conventions it is, that Nature in all her operations is pure and clean. The uncleanness or lack of sanctity that is supposed to surround the subject of the begetting and bearing of children is simply uncleanness in the minds that consider it. If anyone finds anything immodest in a discussion of any part of the human body, or any of its functions, let me assure you that the immodesty is in the mind of the complainant and not in Nature itself. It will be necessary for us, in order to acquire that knowledge which is requisite to afford a child the opportunity to be well-born, that we speak very plainly and very frankly, and so avoid any misunderstanding. The woeful results, evidenced by our great percentage of idiots, defectives and malformed, of the haphazard, careless and utterly "modest" begetting and bearing of offspring is enough to decide any reasonable per-

son that it is time to put aside all the foolishness and unreality and study the most important subject that can engross the mind of a well-wisher of his race, and study it thoroughly and understandingly.

Did it ever occur to you that an idiot animal is a thing unknown; that a mentally deficient animal is so rare that it is practically an unknown item, and that deformed animals are so very rare that it is almost certain that every such deformity, or rather every such instance, can be traced back to an actual interference with the normal processes of Nature? The reason that animals breed true and with such a large percentage of successful operations is because they heed the voice of Nature. As was hinted in our last chapter, the animal follows the instinct which is the race habit. Instinct and race habit among the animals and plants are the law of God and the law of Nature, and the law of Nature in respect to human beings is no less the law of God than it is in respect to animals.

Let me make this statement, that the first requisite for a child to be well born, is that it should be consciously and intentionally begotten. Among the animals there is no haphazard or chance begetting of offspring. The animals never seek to avoid bearing their kind. They follow the voice of Nature and thus obey the law of the Creator, which is the law of Na-

ture. They are similarly constructed, undergo similar experiences and are impelled by exactly the same motives in propagating their kind, as are the human beings. Yet they avoid the tragedies and disasters that overtake humanity, which are not the result of obedience to Nature's law, but the wicked and reprehensible effort to prostitute the divine power of creation to a mere gratification of the lower senses.

The allegorical story of the fall of man, which has so often been explained by the theologians as a fall into sin, was not a fall into begetting their kind, for the account says the Lord enjoined man to be fruitful and multiply on the face of the earth, just as He had already enjoined the plants and animals. There is not by any possibility any sin in the act of Nature which produces offspring. It is in itself pure and holy, a sacred rite, because it is the fashioning and forming within the sacred temple of life, of a new building which shall become in turn a temple for the indwelling of a divine spirit. But if the act which in the proper fulfillment of its purpose would produce offspring, is degraded and the divine power prostituted to the mere gratification of sense, the sin is great, for it has been written that "heaven and earth shall pass away, but not one jot nor one tittle shall pass from the law until all be fulfilled" and as long as the human

race perverts the great power of creation, making it a mere plaything of the senses, just so long will the penalty of an outraged law be visited upon humanity in weak, deformed, deficient children, instead of healthy, perfect, beautiful offspring.

It would seem hardly necessary to stop and consider the importance of an understanding in regard to the proper and improper use, or the use and perversion of the greatest physical power known to animal life. One would naturally suppose that if it is highly important,—so much so that colleges are founded and professorships endowed and public money spent to educate farmers in the propagation of hogs, cattle, horses and sheep,—that it would be secondary to a proper knowledge and understanding of the breeding of babies. Instead only two classes of people are instructed, and they imperfectly, in the first principles of the biology of the human race, and they are doctors and nurses; and women to whom is entrusted the most sacred function of acting in the place of the great Creator in formulating and fashioning and giving direction to the qualities and tendencies of the embryonic life, are forbidden to know what is not only their fundamental right but their necessity.

I have said that the first requisite for a child to be well born is that it should be intentional-

ly begotten. You will say there is no high intention on the part of the animal, yet the female, responding to the inner call of her nature, to the urge of the universal consciousness, and we may as well and truthfully say to the call of God, seeks to fulfill the purpose of her particular organization and become the mother of offspring, and so openly and hopefully seeks a mate. This is true, but a more important thing is also true, to which I cannot too impressively or too frequently refer, and that is, that from the moment the female animal has conceived and is enfolding the germ of life, the sacred precincts of the inner shrine are never invaded, nor is ever the out court of the temple. The father of her prospective progeny goes about his business and as far as the enciente female is concerned, he is a neuter, as is she herself. They have intelligently obeyed the call of Nature for the one purpose of producing offspring, and having complied with the requirements of the law of reproduction, they leave that law to work out its own fulfillment.

If the animal, obeying the order of the universal consciousness, begets offspring according to his will, in this case the will of God, the will of Nature, and that offspring is like unto, or perhaps an improvement upon the parentage as invariably, for ages and ages follows the type, why should not man, with his interi-

or and divine power of controlling the finer forces of Nature and consciously directing them, give as true an impulse, as far-reaching a direction as does the animal, which without personal intent or self-conscious action, propagates his kind? Father and mother who will bring their minds intently and reverently to the performances of the most sacred rite to which man and woman can address themselves, and in the presence of the great God, their Creator, the source of all life, fulfill the law of Nature by the begetting of their kind, will produce as a result, offspring that will be far better than themselves because they were not so begotten. The preparation of the mind, clearing it of lust and excessive desire, the recognizing of the great responsibility and the wonderful opportunity laid upon those who would fulfill the law and build a living temple in which may be entertained a guest whom they may invite, will so fit and prepare father and mother that the resultant offspring would be pure in body, with pure tendencies of mind, with high spiritual aspirations, because therein would dwell a soul seeking a pure temple. So much is dependent upon the initial impulse, upon the actual intention at the moment the life forces unite, that one cannot overestimate the results that would follow the conscientious and conscious direction of the life force.

Remember we are dealing not only with plastic matter, but with the finest force of Nature, with life itself and those accompanying expressions of life, the finer emotions and magnetic forces, all of which, welded into one with the fusion of the male-female principles, result in the bringing into being of a new life centre. Above all these is the divine power of control and direction potential in humanity as it is in nothing else outside of God Himself, and, of course, this is not outside of God Himself, for the force all is within Him. If the intentional purpose of conscious direction is the one important feature of the sacred rite, results will be far better without any of the so-called necessary hygienic and psychic and mental surroundings and training and concomitants than all of those best laid plans without the conscious, intentional begetting. So great is the power of this spirit of man in his ability to direct and control these finer forces, that at the instant of begetting there is imparted an impulse that will extend through the entire period of the life of the physical body, then begotten and it is far more potent than all the outside measures that may be taken thereafter. Let us bear this in mind as our first formula in our study of Eugenics, that a child to be well born must first be well begotten.

CHAPTER XIII.

Methods of Procreation.

Before we can proceed farther with the consideration of what is perhaps more properly called the philosophy of Eugenics, we shall have to bring up our scientific knowledge as to the anatomy and physiology of propagation, and to do so intelligently, we briefly review the methods of propagation of the species before man became a bi-sexual being. Just for a moment lay aside your preconceived ideas or thots as to the creation of man and take what we shall say to you as a careful statement, very briefly made, of the true history of the human race on this planet. There have been five great races of human beings. We do not refer to the separations that distinguish the Chinese from the American, or any geographical distinctions.

There have been five great epochs of the development of humanity on this planet. Each of these epochs have repeated themselves within their own circle of accomplishment no less than seven times. When each has completed the seven smaller circles which make up the one large circle, that race, as a race, passes out of existence and a succeeding race follows it. This succeeding race takes up its development and completes seven of the smaller circles

which make up its one great circle, and when it has so completed them, passes off the stage and another race follows. Now these races are not separated from each other distinctly, but one passes into the other; the change is imperceptible, just as you cannot distinguish where daylight ends and dark begins, tho you know the difference between daylight and darkness. The time of the passing of one great race into a succeeding great race may extend over a period of 250,000 years and the period of development and completion of a great race in its seven cycles of progress may extend over millions of years.

The first race was almost formless, because they were of such delicate matter that they were substantial rather than material, and were called shadow men. There was no male and female; there was no sex; there was no use for sex. They propagated their kind by thot; shall we say simply by creating it out of their imagination?—but by the power of their thot. The second was more nearly material, had visible form but of a cloudlike substance rather than a physical body as we would know a physical body, and they probably propagated their species by fission, as some of the lower forms of animal life do. The protoplasm simply divides itself and there are two. Some of the lower forms of worms be-

gin a sort of constriction of their outer envelope that grows more taut and as it tightens severs the two parts, and there are two complete worms. The second race propagated itself in that way. The third race, getting a still denser body, but not yet material, in our sense of the word material—more like steam, or the ghosts that we do not believe in but sometimes see—propagated their kind by a sort of exudation. They were called the “sweat-born.” A little nodule would appear as tho it were coming thru the skin and grow until by its own weight it was detached, and would continue to grow, having a form like its parentage, into the stature and size of the parent. The fourth race assumed grosser bodies of a gigantic size and was more fully human, as we understand it, than any that had preceded it. They had received their bodies, it is said, from the spirit of the earth, which coincides with the statement that the Lord God made man out of the dust of the ground, and when they had reached about the third or fourth circle in their seven of the one great circle, they decided that they would be more like the animal creation, which had already under the universal urge, formed for themselves physical bodies and were separated into sexes. So, between the third and fourth—or the later part of the third circle if their

development, human beings separated into the sexes. The first part of this fourth race had been malefemale; they had both the qualities and characteristics of the man and the woman—that is, the male and the female, in the one body. They were androgynous, which means man-woman.

The fourth account given in Genesis of the creation of man, says that the Lord God caused a great sleep to fall upon Adam, and took from him a rib and from the rib he made a woman. That very tersely rehearses the actual fact in the development of the fourth race. The form body, whenever it is exuded from the physical body, oozes out of the left side at the spleen, as the particular function of the spleen is not so much the taking care of the white corpuscles, as it is the forming of the astral or form body. The progeny must have an astral about which to build its physical vehicle, so the exudation by which the budding process of propagation should be realized would naturally occur on the left side at about the point of the first short rib. There would ooze out a protuberance which received the astral matter and later the physical matter out of which would be builded a body. The race having decided that henceforth it should be male and female, the form that was constructed by this budding process,

when mature enuf to be taken off and grow and develop independently, would be either a male or female form. Between the third and fourth month of embryonic life, the growing embryo makes its decision and becomes from that time on either a male or a female. Up to that time it is impossible to distinguish because no decision has been made as to which it will be; rehearsing exactly the experience of the great race of human beings; in its fourth circle of the great cycle of the human development, it became bi-sexual, and just before it reaches the fourth month of embryonic life, the foetus becomes either male or female.

Let us now take up the physiological process of the propagation of the species by sex method, and you will find here something more interesting than any novel and more fascinating than any tale of the imagination. The mere mechanical processes by which the physiological habits are worked out, are in themselves evidences, not of design alone but of skill and artistic excellence and wisdom that are marvelous. All plants and all animals are propagated by means of the egg. The seed of the plant is simply a modified egg, and all animals that are vertebrate propagate in the same way, by eggs. The placental animals make their eggs fruitful and develop them within the body of the mother, while the birds

and reptiles extrude the egg before it is hatched, as we say; that is before it comes into the ability to live independently. In the placental animals, with one exception, the egg is hatched, that is, matured into the full form of its future existence. The one exception is the marsupials. There are only three or four of them—one, I believe marine, and the others land animals. In those the egg is partly developed into a nascent form at least, and then extruded from the body of the mother and by her placed in a little pouch that covers the teats from which the young secure nourishment. Each fastened there and covered and protected by the little flap of her integument, goes on in its development until it is able to run about and care for itself, when the mother shuts it out of its temporary home. The curious thing about the marine marsupial, if you can call it such, is that it reaches what would correspond to the second or third month of the human embryo, when it is extruded from the body of the mother and seized by the male parent and placed in a pouch which he has, and cared for by him until the completion of the embryonic life, he thus actually sharing the labors of gestation.

Now as to the process of the development the ovum in the human being we call the ovaries, and like most of our organs, they are

placed one on each side. They are separate and distinct, apparently, from the other organs of the body. They have no direct connection with the womb. They are of an irregular roundish shape, and beneath the surface begins a little centre which as it assumes the form and likeness of a diminutive egg, works up toward the periphery of the ovary until it has come to the surface and is covered by only a very thin membrane.. If the female is moving along in the even tenor of life, with no exciting influences, as the ovum matures the little membrane bursts and the egg escapes from the confining ovary. Then what is called the fingered extremities of the tube that leads to the base of and into the womb, reaches over this organ, but not quite touching it, at the time little capsule escapes, puts one of its little hollow extremities down and receives the ovum, carries it up thru the tube and forces it into the womb. That always occurs at the menstrual period and quite a number of ova are extruded and pass off with the menstrual flow, and they are also produced, matured and pass off in some numbers for eight or ten days afterwards. During the period of the maturing of the ova the female is said to be fertile and conception is very easy to accomplish. From the period of ten to twelve days after, when the ova have ceased to come

up to the surface and to be passed over into the womb, the female is practically sterile, and up to a short time preceding the next menstrual period. The accompanying conditions that mark ovulation are in most animals an excitation that draws the female toward the male and is denominated in the common parlance, heat, and at that time the female animal, if she knows a male, conceives. The human has that period very regularly in a normal condition, corresponding exactly to the moon sign of the individual, and as the lunation completes itself in twenty-eight days, so the woman's period will complete itself in twenty-eight days, and if she is in a perfectly normal condition, she will be as regular as the phases of the moon. If women will study their relation to the moon's phases, and find their own rythm, it will be as easy to conceive and bear children of either sex as they wish, provided they are properly mated, as it is for the animals to bear offspring and not have an excess of either sex.

Animals do not usually need to have any repressional impress upon themselves in order to keep the balance of the sexes fairly equal, and in a state of nature they do so, but man, because of his higher intelligence, because he is a spiritual being, is able to think out and control all these functions in accordance with his own will. The only thing is for him first

to know, to become master of himself, and therefore master of the finer forces which he may direct and control, and then operating under the law, he may accomplish just such results as he wishes to produce. It will be as easy from the purely biological standpoint, to propagate a race of giants or fine musicians or great writers as it is to propagate a race of yeomen, but to do so we must understand the fine forces and know how to direct and control them from our own interior conscious. So you see, it comes back exactly to what we said before, a child to be well born must be well begotten, and to be well begotten the parents must beget intentionally and purposefully and with a high ideal, understanding the process as a divine rite for the expression of the higher nature, for are we not, in propagating, acting in God's stead?

As in all the long ages of the past man has been ever striving to reach a higher state of development, so we may assist the whole race in attaining to that high ideal by accomplishing intentionally and with wisdom, the purpose for which we originally separated into the sexes, and so be helpers of God, not only in finishing the world, but in perfecting the human race as the most perfect instrument for the expression of Himself.

CHAPTER XIV.

Cosmic History in Embryonic Life.

We are supposed to be now, somewhat familiar with the process of ovulation or the formation of the egg, which, when fertilized, becomes the embryonic life. It will be for us to trace a single ovum as the type for the process of the development of the embryo. We shall refrain from speaking of the fertilization of the ovum, because it is the fertile soil in which the germ of life comes into expression. We should more correctly say the vivifying of the ovum. You will remember that the ovum in rising from within the body of the ovary comes to the surface and is covered only by a thin membrane. This membrane, as the ovum matures, breaks, upon which the fimbriated or figured extremity of the Fallopian tube—that is, the hollow muscle through which the ovum passes on its way to the womb, seizes the egg just at the time it escapes from this enclosing membrane. Nervous conditions consequent upon the arousing of what we call the sexual passion will cause

the rupture of the delicate membrane and bring to the surface and into contact with the fingered extremity of this tube, a number of these ova. It is here well to pause and remark that Nature is lavish in the expenditure of all means for the reproduction of species, from the plant up to the highest animal. Every female of the human kind produces and completes, that is, matures, ova enuf if vivified and matured into embryonic life, to produce hundreds and hundreds of her kind. On the other hand the male principle is also as generously supplied with the centres of life, so that thousands of them are present at the formulation of each individual embryo. So it is thru all the vegetable and animal kingdoms—abundant means is provided to make sure of propagation of all species.

The ovum brot to the surface and the delicate restraining membrane ruptured under the muscular contraction of the ovary thru the nervous excitation of the coitus, is seized by the fingered extremity, and by it hurried quickly, by the contraction of the stretched muscles of this hollow tube, down in the cavity of the womb, and at the instant the ovam passes into the womb it is flooded by the life fluid containing the numberless little centres of life. In each ovum there is a little spot in the enclosing membrane which is not completely

an aperture, but closed, as it were, by a little gelatinous fluid and which is the open door thru which one of these little life centres (spermatozoa means the seed of life) passes into the ovum. The aperture immediately closes and there have been brot together the two principles necessary for the formation of a physical being, life or force, and matter or the ovum, under the directing power of consciousness or will; the three must always be present. On every plane of life the trinity is always present.

Then a wonderful thing occurs. Where heretofore the ovum had always been free and rolled down the wall of the womb and was extruded and passed away in the flood of the menstrual flow or the mucous exudation of the wall of the womb, or by the pressure of the uterine muscles forcing it out into the world and lost, now, having received the little point of life, it stops in its progress and attaches itself to the wall of the womb, is by the wall held and attached, or by a mutual and reciprocal action is held, and then this delicate membrane which surrounds the ovum fuses with the membrane which is the lining of the womb. At that spot the forming vesicles, the tiny capillaries of the mucous membrane of the womb "inosculate," touch and kiss the delicate little vessels that are just form-

ing in the membrane of the ovum and they become as one. The life currents begin to flow, imperceptibly at first, but finally so fully and completely that they become as one whole and not two distinct parts.

With the ovum attached in this wonderful way to the retaining wall where it is to go thru its process of development, let us see what happens within itself, or whatever marvels are here being performed. With a change each second, aye, even more rapidly, the history not only of its parentage, not only of the whole world, but also of the universe and of the great Kosmos thru which the Supreme expresses Himself, is being rehearsed in miniature in this little beginning of life. There first appears a tiny spot, which at its centre shows a gleam of color, red,, but even before color appears there is a little spot which becomes, by extending either way, a line eventually bisecting or nearly bisecting the ovum itself. From the centre, or near the center of the axis, where its first appearance began, now run out two arms, and we have that wonderful symbol, the cross of life, which is, by the way, the origin of all that religion has held in regard to the sacredness of the cross, because it is upon the cross of life, where the very form begins, that is crucified or fastened the spirit of life and the form developed and builded until the

divine indweller comes within and is so crucified upon the cross of matter.

Then with very rapid progress come the changes by which the bisecting and segmentation is hurried and accomplished until there are as many little cells or divisions of actual form in this little ovum, so small that it might easily escape the untrained eye, as there are to be actual cells in the completed adult body when it is fully grown. Can you conceive of the wonderful mathematical problem here presented, that this tiny ovum is split into as many parts as there are cells in the completed body of the adult? Then these cells begin rapidly to choose their neighbors and come in close association with some and draw away from others, grouping themselves about centres which eventually become the various organs. While this is in progress, the form of the whole simulates not only the peculiar form which humanity has assumed from the beginning of the organization of the body, but the forms of all types of animal life that have been known upon the earth, and with momentary changes, assimilating itself to these wonderfully varied forms, this becoming embryo rehearses the entire formal history of animal life on the globe.

It is not that man has descended from a simian or monkey ancestor, but it is that after

all the attempts of Nature to produce forms of wonderful variety and almost inconceivable adaptability, she finally produced the more complete form into which might come the individual ray of the divine and thus produced the human being. As soon as the growing embryo in its rehearsal of the varied forms of life comes to the human form, further evolution ceases. It crystallizes, as it were, in the human form and proceeds with its interior development.

To go back, at the time the ovum has gone thru the process of segmentation, until there are as many little bodies within it as there are to be cells in the adult, a peculiar process occurs. An indentation occurs upon each of the poles of the ovum, a folding within, itself, as tho the membrane were pushing down within from above and up from below, or from above clear thru, whatever the process may be, until the outside has folded within and this folding of the outside within becomes the *prima viae* or alimentary canal, extending clear thru the human body from the buccal cavity to the anal orifice. What was a part of the outside membrane becomes the interior or mucous lining of the entire inner tract, and what remained outside becomes the integument or skin covering the body. Then the cells, grouping themselves as before indicated, finish the various organs

and gathering themselves together under the banner of their leader, which is the nerve centre in control of the molecular forces of these little groups, complete their organization, each reporting to its head centre and they in turn reporting to the great centre, so that finally all the vegetative processes of growth and decay are placed under the immediate control of the great centre of life, found in the cerebellum, assisted by its great aide, the sympathetic nervous system, whose commander resides in the solar plexus, and all under the general direction of the intellectual processes residing in their centre in the cerebrum. These two great centres cerebellum and cerebrum are connected by a cavity across which flash the forces which make thought, and intellectual processes flow out of that cavity by use of the sublimated matter produced by the final activities of the finer organs of the reproductive system. Thru the development of this ovum we have not only rehearsed the history of the individual parentage and the human race, but of all the life development on our planet and in our universe, and have come directly under some of the strongest Kosmic forces and mightiest influences that can be conceived by the mind of man.

CHAPTER XV.

The Garden of Eden.

We now come to that stage of the development of embryonic life where the embryo becomes, by its material connection with the enfolding matrix, susceptible to a very wide range of influences. Planted in this Garden of Eden, the coming life is so enclosed and surrounded and yet so attached to the garden in which it is placed, that it has point of contact not only with its immediate physical surroundings, but also with the great universe outside itself. Its own little world is the ovum, its sphere in which it begins another of its series of development. We speak of it as the one, now, but you will remember that it is the conjunction of the passive or matter principle and the active or life principle under control of the spiritual will or consciousness of father-mother; that it is a trinity in development.

You remember this ovum is attached to the containing wall, but we wish now to direct

your attention to the method by which this growing embryo is itself attached to the wall enclosing it. We spoke of the spinal cord, that long nerve enclosed and protected by the surrounding bony, spinal column, and enlarging in the cerebellum at the base of the cranium; we said that in this center, the cerebellum, was included the direction of the vegetative functions of the physical body. It also is the channel of force and of substance from the lower creative center to the higher. We spoke of its coadjutant, the sympathetic nervous system, as having its headquarters in the solar plexus. The sympathetic nervous system is, in one sense, misnamed. It is more accurately the co-operating nervous system. It is that part of our nervous system which is more intimately connected with and the means of our expressing emotions—joy, sorrow, laughter, love, hate, fear. You have, no doubt, experienced a sudden start of fear or apprehension, and the instinct is at once to place the hand over the solar plexus, and you say you have a sinking feeling at the pit of the stomach. Really the sinking feeling is not a reflex but a direct contraction of that great system which centers in the solar plexus. That center, the solar plexus, lies immediately within, and radiates, roughly speaking from the umbilicus or navel,

which was at one time the point of entrance of the umbilical cord into the embryonic body: The other extremity of that cord was connected with the placenta, the expansion of which is attached to the inner wall of the womb.

The placenta is vascular, that is, it is largely made up of blood vessels, arteries and veins, and is so full of blood pumped into it by the heart and arteries of the circulatory system of the mother, that it is a reservoir from which the foetal heart, by its pumping action, draws the blood which it circulates through its own body for its nourishment and growth. Not only is this vital and close contact that which provides the physical nourishment, but this umbilical cord is four-folded and winding about itself. It is so constructed that it is a channel for conducting other forces than merely the blood which carries the vital force, so intimately connected with the ramifications of the solar plexus, the becoming seat of the emotions of the embryo, that you will at once see the enormous importance of this solar plexus and its connection with the umbilical cord.

Influences which affect the emotional nature of the mother immediately affect the growing embryo. This is the telegraph line along which the message is sent of every in-

fluence, every emotion of the mother, and more. The father imparted the life impulse—life is a universal force and is not a separated and segregated item simply because it is expressing through a different vehicle. Life is life and its vibrations may be slightly changed owing to the grossness or fineness of the vehicle, but is always responsive, as life, to any life vibration. Father is still a living being, is still a center in life, and is not cut off and separated from that to which he has contributed the life impulse, and any emotional state, especially an aggravated or exaggerated state of the male parent will find itself reflected in the growing embryo. It is almost as important that the father should preserve a calm and equable emotional state and contribute by his actual presence to the calmness and equability of the emotional state of the mother during the whole period of pregnancy, as it is the mother should attain to poise and maintain it. Not only is this growing embryo, through that actual physical contact with the outer shell of its own sphere, sensitive to influences reaching it direct through the conscious emotional state of the mother, but it is also open to and constantly receiving finer influences from without that other or larger sphere which is the body of the mother.

We are told that "The Lord God planted a garden to the eastward in Eden," that He

arranged for the watering of the garden by four rivers, that in the garden was planted every shrub and tree bearing fruit, and when man was placed in the garden the Lord caused to pass before him all the animals of the earth that he might name them. This is more than a fairy tale. It is an actual and very beautiful symbol of the embryonic life and experiences of the human race. In the garden, watered by the four rivers, the inhabitant of the garden, the human embryo, is in touch, through the primal source of the four rivers, with universal and Kosmic forces and influences. Later we will take these up in detail and see how the influences, passing through the twelve signs of the Zodiac, have an especial effect upon the developing embryo, and seem to provide for it a journey and a chart which it should follow in its later development after it has been expelled from the Garden of Eden and sent out into the world to live its own life. For the present, let us say that the influences which do affect the growing embryo and which come from regions extraneous to the life and experiences of the mother, reach it in a mysterious way through the umbilical cord, which is the combined four rivers that water the Garden of Eden. The magnetic influences, the vitalized influences, those influences, that we speak of as nervous influences, all pass through these channels that

are established lines of communication between this embryonic life and the great world outside of its own sphere.

You are doubtless aware that a strong emotional experience produces a profound effect upon your physical body, especially upon those finer and more delicate and responsive organisms that we call nerves and nerve centers. It is a fact that a strong expression of violent anger actually changes the chemical reaction of the secretions of the body, the imperceptible perspiration showing the powerful effect, not only upon the organisms as a physical body, but upon that delicate balance that must be maintained between the chemical constituents in a state of perfect health. It is easy enough for one to give way to the tendency to a violent temper and become so angry that he is sick, or to become so envious as to have a headache, or to become so downcast and morose as to have a severe attack of indigestion.

We have many expressions indicating these conditions and assign the condition to physical causes, as for instance, the morose one we call a hypochondriac, because he is under the influence of his liver, instead of controlling it, and so on, while the fact is that our emotional state, which is subject to our own will, has been allowed to escape from our control and has disturbed the delicate adjustment and

balance within the organ most susceptible, and produced disastrous results. A fit of anger burns up by the millions the delicate little molecules of the nerve filaments and nerve centers and the detritus and residue left there is an irritant poison to the nerve filaments, While the sewage system that would carry it away in a normal condition is choked up, and the damming process backs these things up until the organ itself is vitiated and our unpleasant condition and sickness follow. Now if that be true in regard to us who are living an independent life, with muscles hardened and inured to service, and nerves trained to the control of the will by long and many experiences, by how much more is this delicate, susceptible embryo influenced by every emotional condition, imprisoned as it is, surrounded, and all avenues of clarification of its condition shut up, so that it is in that passive, receptive state, by how much more, I say, is it susceptible to every emotional condition of its environment. When we understand that its environment is open to influences outside of the mother, aye, to the influences outside of the home and beyond the world, even to the Kosmic forces and influences, we can see how important becomes the question of controlling the environment and the emotional condition that is surrounding it. Now that is not done by a mere matter of will or by

preachment. It can only be attained by a long process of training in the mind and thought and heart, not of mother only, but of father also.

Not only must the child be well-begotten if it is to be well-born, but it must also be well-bred, and well-breeding is dependent upon the environment, the emotional surroundings, the tending and watering of this garden by the two who are most intimately concerned and whose garden and fruitage it is—father-mother—and neither can escape responsibility for the results that follow. The influence of one is as important as the other, and by combining and co-operating, remembering that on the side of purity, righteousness and holiness is all the powerful influence of the Kosmos and of the Supreme Source from whom all proceeds, it is possible for father-mother not to work alone, but in conjunction with the Most High, and so afford a good birth to a well-begotten and well-nourished embryo.

CHAPTER XVI.

The Holy of Holies.

While we are still upon the subject of the influences that affect the growing embryo, I want to speak to you very frankly and plainly in regard to one most important matter that has more to do with filling the world with sorrow, pain and suffering, and vice and wickedness, than any other one thing of which humanity may ever have been guilty. We have referred particularly to the susceptibility of the embryonic life to the influences that reach it through the nervous system of the mother. We have shown you how intimate is the connection between the life current of blood in the mother and that of the embryo in its growth. Now the connection between the nervous system of the mother and the forming nervous system of the embryo is just as intimate, and perhaps more close and fused into oneness than is the physical growth. You will remember how the solar plexus, which is called the great sympathetic system, is so intimately and directly linked up with the nervous system of the mother.

A whole system of treatment for certain

classes of nervous disease has been founded on teaching in regard to the waste of the sympathetic—that is, a waste of nerve force through excesses, wrong use or straining the sympathetic nervous system. We have all had experiences of our own in respect to excessive emotional conditions, too much laughter and joyousness, followed by a feeling of depression and a period of over-tiredness because the straining or drain upon the sympathetic nervous system has been excessive. A long continued grief will waste so much of nervous force that it may leave an indelible impress on the physical body, going even beyond its effect on the nervous system. Sudden transitions from joyousness to sadness, or from an excessive loving kindness to unrestrained feelings of hate, so draw upon this sympathetic nervous system that the whole molecular structure may be weakened and broken down, and we have what is popularly called a nervous prostration even in young people who should be types of balance and poise as to their nerves.

Nature has so ordered, to induce the female to hazard the pains and difficulties of motherhood, and has planted so strong a desire in every part of the mother nature, that it becomes, at the time of its full expression, an almost irresistible force, acting not only through the mental and emotional conditions, but through the nervous system as well. She has provided this

great desire—not only on the higher plane a desire for creation, for motherhood in its highest aspect—but also a desire on the mental and emotional planes for the exchange of magnetism, which we call feeling, as between the two opposite poles, positive and negative, male and female, and more than that, the intense desire for the actual process of propagation, for the act by which the germ of life is implanted within its divinely created receptacle. The male also is provided wisely by Nature not only with so keen a desire to become a creator, but also a great desire for the immediate process of propagation, and the power, by the very positiveness of his attitude, and being the positive element himself, to arouse to expression, to an almost uncontrollable state the desire of the female. If the purpose and end of this is propagation, it is a divine inspiration. If the purpose and end is merely the gratification of sensation, it is prostitution in its most seductive and delusive form.

Once the becoming mother has conceived, Nature provides that the inner temple be closed. You remember that in the old Jewish religion the Holy of Holies was approached by the high priest alone once a year; that he entered therein and uttered, unheard by mortal ear, the ineffable Name—a very beautiful symbol as it was of the divine right of man to propagate. Having pronounced the ineffable Name, he retired from the

Holy of Holies and left it to its sacred and inviolate sanctity until the year had passed. The intoning or pronouncing of the ineffable Name is procreation. Remember that sound is the creative thought of the universe. "And God SAID, 'Let there be light.'" He sounded forth His fiat first, then light appeared. So, when this act of propagation has been performed, this inner shrine of life is sacred, and even the outer court of the temple should never be invaded by the profane and unholy until the whole period shall have been accomplished and life brought forth into independent being. The reason for this unbreakable law is plain, and is this, that any sexual congress after the mother has conceived can be absolutely nothing except an expression of lust. There is no opportunity for creation. The true reason for the act has disappeared. There is no longer excuse for it, except that degrading prostitution, the using the high function of propagation for mere gratification. If it be lust and lust only, what may you expect of the repeated exposure of this sensitive plate, the growing embryo, to the lascivious picture that will, as surely as night follows day and day follows night, be brought into expression in the separate life of the child after it has been born into the world? The very act of congress then is simply making a lewd, lascivious, lustful mind. We talk of a child being born innocent, when father and mother have been

polluting the fountain of life time after time while the embryo was growing, and should be protected in its right to grow in purity.

The instinct of the mother is to keep herself inviolate and untouched from the moment she senses that she has conceived, and this instinct she possesses in common with all female animals, and it is respected and held sacred by all male animals except the human.

To bear a pure child requires more than a mere declaration of aspiration, more than a mere holding that these things are right and pure. It requires the self-restraint, the control and direction of our own powers of life and thought to bring into actual expression of our life the high ideals we cherish. He who recognizes his divine power as a creator will surely refrain from degrading and debasing that power to the most useless purpose, aye, more, a weakness that leaves its impress upon the growing embryo to such an extent that lustful desire increases in a geometrical ratio from generation to generation, and so the sins of the fathers are visited upon the children to the third and fourth generation, yes, to all the generations following, because of the willful perversion and degradation of the highest physical power of man.

We hear much of the problem of birth control. The problem of the control of the number of births is solved in a single sentence: If children are not begotten they will not be born, and

the only manly way, the only womanly way, the only human way to regulate the number of children in a family, is to regulate one's self and refrain from begetting them when they cannot be cared for, until finally we shall come to the pure and holy and rightful condition, and establish it as a principle for our lives and recognized by our laws, that there need be no sex contact between man and woman, except for the begetting of children. I beg of you to take no heed, except in righteous indignation to frown upon, spurn and throw out of your minds, and the minds of all you touch, the most pernicious, wicked, delusive and abominable teachings of those who have posed as martyrs for a great cause, who have circulated information as to any other means of regulating the birth of children in order to save women from suffering. Every one of the methods they advocate are destructive to the nervous system, destructive to the emotional nature, vitiating to the mind, and result only in the repulsive abhorrence of the woman for her husband, and of the man for the woman.

Some have gone so far even as to advocate that the embryonic life should be destroyed early to avoid the birth of a child because of the poverty of the parents, or the weakness or illness of the mother. They have reached the depths of degradation, because it is no less

a murder to destroy the embryonic life which has once begun, than it is to destroy the life which has already been driven out of the Garden of Eden into the great outside. Every incarnating soul has the right to a vehicle of expression, and having chosen the vehicle and its preparation having been begun, there is no looking back except with sin, linking arms with vice and devoting one's self to wickedness.

The ability to provide vehicles for incarnating souls is not simply and solely the physical power to generate a body, but as we have already seen, is something for greater. If you have builded well your house and it is orderly in its appointment and furniture, in its environment, with its adornments and embellishments as you would wish, and supplied with all those things that make for comfort, you may invite such guests as you will. If you have a fine array of musical instruments, a grand organ, you may invite those guests who will make sweet music and recompense you for all your effort and be a delight also unto themselves. So we, in building the temple for the soul, which it is our right and prerogative to build, may so build it—clean, pure and holy, cleansed by our own high ideals, brought to completion by the skill of our spirit in expression in our own life, every item gone into as a sacred rite of adoration to the Supreme,

or worship to the source of all life and light and love. So prepare the temple that we may invite to it a guest holier and greater than the angels of His presence.

The immaculate conception was not a birth resulting from a divine interference with the great laws of God, but it was a spotless conceiving between man and wife as God had arranged, left spotless and clean by their own thought and act until the child, nurtured in purity was born into a life of righteousness, and that is the possibility and the power that lies before every man and woman. Every woman has the right to be the mother of an immaculate conception. Every man has the privilege and the power to be the father in such a conception if he will. Every father-mother may so fulfill the divine natural law and bring pure children into the world.

CHAPTER XVII

Painless Birth.

The embryo being duly ensconced in its temple without fear of any intrusion, left to be sacred and inviolate, we have opportunity to look to its environment and attend to some of those outer things which, while very important, would be of little avail except for the inner and more important things that we have already considered. We now approach a part of Eugenics which is talked and written about a great deal, but by applying what we have already learned as to our own identity and characteristics, we may, perhaps be able to make a more direct application of benefit to the to-be life that we are seeking to nurture.

Let us remember that what affects the physical or mental emotional condition of the mother produces as profound an effect and perhaps deeper results, in proportion to the receptivity of the growing embryo, upon its development. Of course we would not expect emotional results to bear immediate wit-

ness in the embryonic life, because the organs that express the emotions are rudimentary until the third or fourth month of gestation, but the impress upon the growing organism is placed there as were the potential pictures upon the sensitized plate, and in the course of the growth of the embryo, those pictures will be developed by the action of the natural force.

The first important thing for our attention would be the hygienic conditions with which we should surround the mother, and we certainly will not need to spend very much time in discussing such things as exercise and good air and water, bathing, etc., except to say that the prospective mother should be just as normal, free, active and as natural as any other woman. There is absolutely no need, if she be normal in body and in her attitude toward her condition, of extreme care or any coddling that would tend to develop weakness. The same physical exercise, the same calm enjoyment in any pastimes which are fit for a woman to indulge in should be hers, with no limit beyond that which would naturally be placed against over-exercise. There are many traditions handed down by our good friends, the doctors, who are so orthodox that they are always saying things because some one else said them the year before or ages before, that will not bear analysis, and many of those orthodox sayings are applied to the enciente

woman. She must not do this or that because her condition renders her so entirely different from the ordinary, normal woman. Let us put all those things aside as not worth while and let our prospective mother not worry herself about the things she must refrain from, except those things which have a direct bearing upon her ability to nurture the growing embryo and bring it into the world without danger to herself and it and without pain, and those things that will badly affect the life and health and growth of the embryo.

We have long excused our own ignorance and selfishness for going right on with things that we knew intuitively were injurious, by saying that the hazard and pain of childbirth were brought on us by the sin of Adam and Eve and the curse which the Lord placed upon the woman at that time. That story has not even the virtue of being a good, respectable fairy story, it is so far from the actual facts. The beneficent Creator, the source of all life and light and love never cursed anything. It is as foreign to His nature and as unthinkable as any conception the mind could fashion. If there is any pain and hazard in bearing children, it is not God's curse, it is our own deliberate and willful violation or attempted violation of law, first and foremost among which violations was the subject of our last chapter,

and total continence during gestation will carry the prospective mother far toward a painless parturition. There must also be the calm attitude of mind which arises from her own recognition of the dignity, the importance, of the divine part she is now playing in this great drama of humanity, and the certainty that arises from her own knowledge that she, as the identity, the reality, is not to suffer from the due operation of law, or the performance of her own duty, but that she, as the thinking principle, as the divine nature, is in control of the situation and can bring about results normally, comfortably and happily, if she will.

In the beginning the prospective mother should address herself carefully to the matter of her own clothing, realizing that the body must be left perfectly free for all normal action. No corset or other constricting garment must be worn, on either body or limbs. She must take ordinary exercise, either about her ordinary duties, or such exercise as she may need to prescribe for herself to supply the lack of physical work.

Next, and of great importance is so to regulate the diet that she may secure the two results, a safe and practically painless delivery as far as she is concerned, and a proper development and easy birth into the world for her child. There will then be only a few gen-

eral rules which she may work out intelligently by a little careful research and thought upon her own part. Let her also keep herself as carefully as possible away from the doctors, because they are apt to want to enforce a lot of artificial rules and dogmas that she will be much better off without.

As to diet there are two things to accomplish on the part of the mother, a healthful, normal growth of muscle without a clogging of the body by undue accumulation of fat or by a sluggishness of activity that loads up the lymphatic system, but that also keeps the eliminative functions so active that there will be no danger of an over-strain on any of the organs, particularly the kidneys. This will be best accomplished by the avoidance of all meats and of almost all starch and by the use of whole grains to nourish the muscles, of legumes for their nitrogen, etc., and fruits in abundance, green vegetables, and root root vegetables that are not rich in starch. You will see at once that the diet which will furnish good muscle and lack of adipose for the mother, and which will tend to keep the eliminative organs active, will have a corresponding beneficial effect on the growing embryo, for it will develop a proper growth of muscle and a free action of organ, and will not accumulate so much fat that it will make the not eat oatmeal or any of the corn products

birth difficult. The prospective mother should except very sparingly, and potatoes, rice and other starchy foods should be used in most moderate quantities, if at all. With whole wheat or whole rye as the basis of her diet, and nuts that have been carefully cooked, or put through a process by which they are pre-digested, with the legumes and the free use of fruits, avoiding only such fruits as bananas, which are rich in starch, she will have a diet sumptuous in every way, and if used with fair judgment, will help to produce just the results desired.

We have said she should avoid the use of oatmeal, because it will tend to increase the rapidly developing bony structure, which should not be fully completed until some months after birth. As soon as the child is born into the world and requires nourishment, few mothers will find it necessary to resort to that most diabolical of all substitutions, a nursing bottle, if they will confine their diet to the whole grains, with a fair allowance of oatmeal that has been cooked from six to twelve hours. There will be milk enough to feed the baby and have it grow and complete its bony structure as well as its muscular growth—one of the best of all diets for the nursing mother. The avoidance of all starches before the birth is suggested for two reasons:

First, it taxes the liver and predisposes the mother to the evil results of the indigestion that follows, and tends also to an accumulation of an excess of adipose upon the infant that makes labor harder, and after the birth because of fermentation and resulting indigestion and constipation.

Diet for the Prospective Mother.

Eat the following foods, arranging three meals a day to suit convenience and taste.

All breads, biscuits, cakes, etc., to be made from entire wheat flour.

Use as shortening for breads, cakes, etc., butter, olive, cotton seed oil, or peanut oil.

Instead of Meats and Flesh Foods Use:

One meal a day only—Protose, (See Battle Creek Sanitarium Catalog).

Nut Loaf as follows: Shelled Nut Meats—

Pecans	English Walnuts
Brazil Nuts	Hazel Nuts
English Walnuts	Brazil Nuts
	American Black Walnuts
	American Butternuts
	English Walnuts

or similar combinations of three varieties.

Recipe for Nut Loaf or Croquettes.

1 cup nut meats.

1 cup Dry whole wheat bread or Educator crackers.

1 average boiled potato.

1 small onion.

Grind through meat chopper (fine) and mix thoroughly-seasoning to taste. Add one egg beaten up in a cup of milk. Mix well—shape into loaf and bake 20 minutes. Serve with drawn butter or tomato sauce. Also made into croquettes and cooked in oil or Biscola.

Cereals.

Whole wheat, cooked over night.

Wheatena—cooked two and a half to four hours.

Granose Biscuits, Granola, Kelloggs Toasted Wheat Biscuits.

Shredded Wheat Biscuits.

Vegetables.

Beans, (dry), Boston baked with olive oil; beans, string; peas, green or split pea soup; Lima beans, Kidney beans.

Potatoes, baked (once a week or less).

Carrots, Beets, Parsnips, Cabbage (raw only).

Spinach, Beet tops, Lettuce, Chard, Celery, Water Cress, Vegetable or Fruit Salads. Onion, raw or cooked and used in preparing other dishes should be used freely and frequently.

Fruits.

Apples, baked raw or cooked to taste. All native fresh fruits and berries in season and

without cream or milk.

Oranges, Grape Fruit, Pineapple, Grapes and Prunes sparingly.

Use little and preferably no sugar with fruits.

Drinks.

Hot water on rising, one-half to one pint. Make this a **daily habit**. Water, cracked cocoa bean well boiled, malted milk, tea sparingly. Jaffe or Cereal Coffee.

Use no "Laxative" nor "Physic." If bowels sluggish, eat onions or fruits, as apples, oranges, figs, dates, freely. An apple or orange (raw) on retiring. If bowels obstinately constipated, use hot, soapy enema—three to four quarts at one process, two or three times a week.

Eat No Flesh Meat, Fish, Fowl or Shell Fish. Eat no White flour products nor cornstarch. Eat potatoes sparingly, no lard or animal fats except butter. Drink no coffee and little tea—preferably none.

I have had occasion to know various instances where a prospective mother had very carefully and very sedulously followed the diet just outlined, with the result that when she called the doctor, it was merely as a precaution, and he was a practically useless ornament at the accouchment. Labor would last only for two or three hours and be practically painless, as is that of the animals in their na-

tural condition, so that we may, by careful attention to clothing, and a rational attention to diet, expect that our prospective mother will pass through the ordeal of parturition without any danger and with very little difficulty.

There is no reason in itself why parturition should be so painful and so dangerous, and it is not among those people who live in a more natural way and under more normal and primitive conditions than do the women of cultured society. The women of cultured society can conform to the natural conditions more easily and more readily than can her sisters of the field if they choose to do so, but the three items mentioned are absolutely necessary if the woman is to escape the throng of dangers with which our artificial civilization has surrounded her at this most interesting experience of her life. There are none of the incidents of pregnancy that lead to dangerous results but may be avoided by the careful measures suggested, except those of injury and accident or malformation, which, of course, are in a class entirely by themselves. The average woman can look forward to motherhood with complacency and without fear, if she will conform to the three items that have been suggested—absolute continence during the entire period of pregnancy, cloth-

ing that leaves her body entirely free but keeps it well protected, with the hygienic surroundings to which she is accustomed, and the careful diet that has been outlined.

Let us make one further suggestion, and that is in regard to the use of drinks of any kind. I think that nothing has ever been invented that is so quite up to the mark to satisfy thirst and keep the body in health, as good, pure water, and anything else is a delusion and a spoiling of water. Tea is a stimulant to the nervous system and irritant to the delicate mucous membrane of the digestive tract, while coffee is the harem drink. Perhaps cocoa might be admitted, but it tends to produce too much adipose, and the really normal, healthy woman who wants to have a healthy parturition, and a healthy child, will drink water and will find she needs nothing else, if she avoids the stimulating diets that have been put upon the index in what we have already said.

As to fruits, the citrous fruits are all desirable, but not in excess. One should not use many lemons, as used too freely they do not have a good effect on the digestive tract; use them sparingly. Grape fruit, oranges, and apples in abundance, both raw and baked, and I would not advise you to eat them more than four or five times a day.

By "starchy foods" I referred to white and sweet potatoes, rice, bananas, white bread, and those things which have an excess of starch. By all means avoid white bread, which is of as little value as food as potato, while the entire wheat provides all the necessary constituents of the body in just about the right proportion. A woman could go through an entire gestation and parturition on whole wheat bread and water. If you cannot get the whole wheat flour, buy the middlings that have been taken out, and put them back in the proportion of two parts of middlings to one part of white flour. Corn will be a splendid diet after the child is born, and to help the mother gain strength, but it is too starchy, and the oil in corn is too heating, too rich for use during pregnancy.

CHAPTER XVIII.

The Nurture of the Child.

I suppose that the feeding and nurture of a child already born should hardly be considered as a part of Eugenics, but it fits in here so naturally that I have thought it best to consider it for a few minutes before taking up the next most interesting feature of our general subject.

Men have often improved upon the ways of Nature. In many respects the inventive genius of mankind has proven itself not only allied to Nature, but able to develop Nature into a finer and freer expression of herself in many ways. But I am satisfied, after many years of observation and study, that no man has ever yet been able to improve upon Nature's method of nourishing an infant child. If the mother will be careful of her diet, remembering that everything that goes into her blood will find its reflex as surely in the nursing child as it did in the embryonic life, and much more to her discomfort because of

the ability of the infant to make protest, she will be able to furnish it such food as will bring about a proper growth with a healthful action of all the organs. The standard of health, of course, is for all organs to do their work well and pleurably. If there is no pleasure or pleasant sensation in the actions of the organs of our body, we may be sure that there is an unhealthful condition. Forces are not in balance, or else there has been a degradation of the organ itself.

A child should naturally sleep during the first two months of its life more than three-quarters of its time, and will require rather frequent nourishment, but not in very large quantity. Women who are troubled with crying, colicky babies invariably have themselves to thank. It is natural and normal for a child to be quiet and of a pleasant disposition, to sleep quietly and eat vigorously and not be awake much of the time. When he is under the strained and forced conditions of the ordinary home, especially where they are so abnormal that the child is fed with artificial food, we find him cross of disposition, with the habit of protesting and crying and giving evidence of his discomfort and disgust with the rough world into which he has been brought. But if the mother will begin with a calm, systematic method of training, the child

from the time it is two days old, she will find that it is wonderfully susceptible to training, and that she can save herself many hours of discomfort and add much to the general happiness of the household.

The child should, normally, for the first two months of its life, nurse every two hours between 6 a. m. and 6 p. m., and then at midnight, and that is all it needs, and if it is allowed, it will sleep much of the time between, especially at night. With a little patient training, and careful adherence to the rule established, in three or four days the mother will find that the child is not occupying much of her time, that it never cries, and that it is a very happy and pleasant addition to the home life. If she takes up the practice of being excited and nervous herself, of catering to every little whim of her own appetite—not hunger—and when the results speak plainly in the child's dissatisfaction, rush to it and grasping it out of its comfortable position, jostle and twist and shake it, she will find the little fellow is a decided addition to the discomfort of the family.

It is interesting and almost astounding to note the curious ideas adults have in regard to infants. If an adult is tired or in pain, we advise him to lie down and keep quiet. If a baby gives evidence of being in pain, we take

it up, turn it upside down, shake it and give it anything but comfort, and then, not satisfied with that, we poke a lot of nostrums and so-called medicines into its little stomach to add to the revolt already taking place. A child has no need of medicine. It has need of nourishment and water and sleep. I have had mothers raise their hands in horror when I suggested that the baby should have a drink. One baby a month old had never had a drink. If you remember that 80 per cent of the body, by weight, is water, you will know that water is very necessary to the little creature's comfort. Many a baby cries from thirst, and instead of giving water, good, plain, wholesome water, we give it catnip tea or some other nostrum equally abhorrent. If the child should by any means really need a purgative of any sort in the way of medicine, do not give it to the baby, give it to the mother and you will get the results you wish without so much discomfort to the little fellow, and probably the mother, if she has had to take unpleasant medicine, will resort to some other means of rectifying her own conditions so she will not need to take a drug.

A nursing mother should endeavor always to maintain equable frame of mind, as any emotion stress, such as anger, a great grief, or even fretting and worrying, produces chem-

ical changes in her milk which render it indigestible and really poisonous to the infant. If the little fellow is so unfortunate, and the mother is equally or more unfortunate, that he must be nourished by artificial means and raised in that most un-Christian way, on the bottle, let him have the plainest possible food, but do not think that that is cow's milk, which has usually been treated with preservaline and is unfit to go into the human stomach, because it is so well fortified against germs that it will stay sweet for six months.

A carefully prepared food may be made by cooking oatmeal for four or five hours, straining it and mixing it with a little fresh cream, if you can get it, if not, diluted with a little sugar of milk and boiled water, which is a better diet for a child than most of the so-called "patent" foods. As soon as the little fellow can possibly do so, which will be quite early in his experience, let him be fed from a spoon rather than from the bottle direct, and do not hurry to give the child soups or extracts of meat or other dead food. Let him have the well-cooked and thoroughly dissolved grains, the pulp of the citric and malic acid fruits, and plenty of water, and such exercise as he will naturally force you to give him.

PART III. CHAPTER XIX.

Kosmic Forces in Eugenics.

Let us now take up one of the most interesting aspects of Eugenics, which you may consider, if you will, as a theory, but which you will find by study and research, is connected very closely with the most ancient history of the race and with those inner forces of our nature which we have considered in our analysis of the human being.

Man, for all the historic time, even when history is recorded only in the ruins of temples which existed so long ago that we have no other written records, has studied very closely the stars of the heavens, and the changing relations of the sun and the earth and the planets and the stars. The ancient Egyptians had a peculiar teaching in regard to the heavenly bodies, and the Chaldeans, perhaps at a prior date, had a very deep knowledge of astronomy. Both people made an application of their knowledge of astronomy to the affairs and events of human life, so that there grew up a branch of the study of astronomy which

has in later time been known as astrology, a consideration of what the stars would foretell or prophecy as to the future that lay before any individual or any race.

You are all familiar with the Bible quotation, "the stars in their courses fought against Sisera." All of this theory is based upon the arrangement of the stars of the heavens, and the course of the universe, the sun and the planets, through its own orbit or procession, and the constantly changing and recurrent relation of the planets to each other. It was early observed that the fixed stars had a certain position and that some more movable bodies seemed to pass between the earth and those fixed stars, or else through certain constellations as they are called, which are exaggerations of stars. These fixed stars were arranged in certain groups and given names, and lines traced connecting the outlying stars so as to give them a form that is more or less fanciful. So was arranged the Zodiac into twelve groups, and names given to each of the groups. This may seem to you a very fanciful theory, that anything to do with the groups of stars that are so many millions of miles away from the earth—any force from them could in any way influence either the growing plants on the earth or the animals or human beings. I do not suppose that the direct influence is so great upon the plants and animals, but do you not

remember that in our study of man we found his sevenfold nature was such that he was possessed of faculties and powers that would enable him at once to transfer his center of thought to the most outlying part of the Kosmos. You may take your telescope and in a moment, center your thought on a nebular wisp so far in space it seems not more than cloud, which yet is a vast system of whirling worlds, far larger than our own. Such is the body of man and such are the faculties of the human soul.

Each of the twelve figures of the Zodias are a group of stars that in themselves are characteristic, distinct and individual. It is said that in each of these groups a certain class or quality of force is focussed and passes to whatever part of the manifested universe is in the line of that force, so that through each figure of the Zodiac a particular force is expressed. This has been the common acceptance in religions the world over and for all time. For instance, in ancient Egypt, which developed its religion at the time when, as the astrologers say, the sun was in Taurus, they had for their principal objects as a symbol of the divine power, the bull Apis—not as an object of worship, but as a symbol—because the sun was in Taurus, the bull, and Taurus is the symbol of the spiritual force. Later by some 2,250 years,

the sun being in Aries, the principal object which symbolized to the human mind its idea of religious divineness, was Aries, the ram. Hence, the ram of Abraham, and also later reference to "the Lamb of God." The next, under Pisces, the fish, when came, as had before under each of the preceding epochs, a great teacher. This one is called by the mystics the fish avatar, who designated as his assistants twelve fishermen, and many of whose works of wonder were connected with fish. The next epoch would be when the sun entered Aquarius, and the religious teaching for the next period would be particularly and clearly connected with water, which is the emblem of the soul.

This long digression has been to show how in their religious thought men have distinctly admitted the force and effect of the influences of the Zodiac upon the intellectual life at least, and also upon the emotional development of the race.

CHAPTER XX.

The Zodiac.

The Zodiac is an arrangement of certain constellations in a regular sequence to represent a symbolism of particular forces which are supposed to emanate from groups of the heavenly bodies. It was known to the ancient people, and is common alike to China, Egypt and the ancient Chaldean races, who had it direct from Atlantis. The Egyptian Zodiac had ten figures, until the modern history of Egypt—compared to its ancient history—when two other figures were added.

We have here a diagram of the Zodiac, arranging the symbolic figures in a circle, and we have separated the figures into two hemispheres, running the equator from Cancer to Capricornus. The division into hemispheres is for convenience in considering the relative symbology of the Zodiac. Above the Equator are five figures which are entirely in the plane which we will consider as the ever unmanifested, the spiritual plane, the plane of the absolute, where naught is conditioned, where there is no matter, no material differentiation. In the plane below the equator are five figures which are wholly in the plane of manifestation. At either terminus of the equator is a figure which is directly at the point of junction, where at Cancer the unmanifested begins to become the manifested, and where at Capricornus, the manifested ceases to be and merges into the unmanifested.

Let us remember that in our studies of human nature we found the highest principle in man is at one in essence and identity with the Supreme Source from which all proceeds. That Supreme Source is ever present in all that is manifested or created. God is as much in the cloud or the grain of dust as he is in the highest ideal of the poet or the grandest work of the musician; is as much present in the lowliest form of life as in the sweeping grandeur

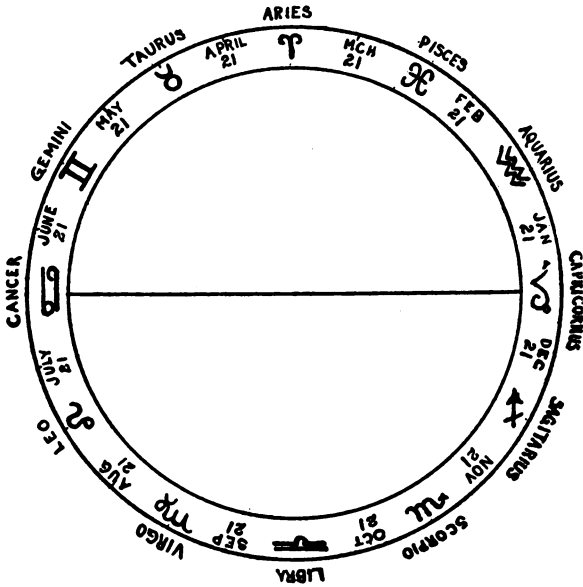


DIAGRAM 4.

of the great constellations. That Supreme Source from whom all proceeds, never withdraws itself or its influence or its power from that which has its source in it. In it not only do we live and move and have our being, but all that is, exists because of its word.

You recall that in our studies of life we found that life is a Kosmic force present in everything; there is naught in which life is not; life ever is, and is the omnipresent expression of Him who is its source. To us the Supreme is the source of all light and life and love and that power which, speaking through His manifested creations, expresses Him is love, whether it holds only the particles of matter together or draws them together in the formal expression of a living being, or makes possible the expression, through man, of His highest ideals. All is love. All is the expression of that Supreme Source. It is not beyond our thought then to see Him as the center of intelligence, the center of consciousness, and all His creation is for the expression of Himself. We are thus in touch with all the Kosmos, and every part of it, as stupendous as it is in its incomprehensible magnificence, is a special vehicle of expression of Himself, and thru our relation to the different parts of this wondrous creation we receive direct from Him the influence of Himself.

The figures of the Zodiac are not mere fanciful representations. Each is a special symbol of a particular expression of force, or if you will, is an expression of a particular idea. We begin our consideration of these figures with the central figure at the top of the circle, Aries, and we proceed from right to left because it is in that direction that the forward procession of evolution takes place. At the same time we must understand and not lose sight of the fact that the sun in its passage through these different constellations, or, rather, between us and these constellations, has a retrograde motion in reference to time. So that in every 2,100 or 2,200 years, it loses time enough to be, in what we call the precession of the equinoxes, one degree or sign farther to the right. It is that to which I have referred in speaking of the religion of the ancient Egyptians; when in Taurus they chose the bull, when in Aries, the ram, and later, when in Pisces, the fish became the symbol. In that retrograde motion the sun has just recently entered Aquarius, and we are now at the beginning of the Aquarian age.

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Aries, the ram, is the symbol of the highest expression of the spiritual consciousness. We will think of it as spirit not in expression. Next to the left is Taurus, which is mentioned

by the theologians as the first Logos, the beginning to prepare for expression, and we will think of that as spiritual force,—not yet in expression, but a moving within spirit itself. Next to the left is Gemini, the twins, and that is duality, the ability to know I and thou. We have now the two. At the point where the equatorial line divides the ever unmanifested from the manifested plane in the descent to matter, is Cancer, the Crab. That figure is chosen because it travels sideways. He may go up or he may go down and is symbolic of the human mind because before there could be the vehicle for expression there must be the thing to express,—the nascent or beginning mind. Mind, you remember, has the peculiar quality, as we found when we discussed it in particular, of being the instrument by which we reach to the very throne of God or descent to the very depths of hell.

Going down the area from the mind, we come to Leo, which is the life force in expression corresponding to Taurus as the spiritual force. We have here the beginning in manifestation, the life force. But mind and life force require a vehicle for expression, and so our next figure is Virgo, which is form. Now, having the nascent mind, the life force and form, we next have Libra, the physical body, always in just balance, neither good nor bad, which is referred

to in the Book of Revelation as "neither hot nor cold." You may remember the seer goes on to say, "and because thou art neither hot nor cold I will spew thee out of my mouth." That is, when the man shall have attained to spirituality, plus experience, he will rid himself of the physical body because he will be all positive in expression and not require a something that is neither one thing nor the other. Libra is the lowest point in the hemisphere and directly opposite to Aries, as physical matter is the direct antithesis of spirit. However, the descent into matter is for the purpose of acquiring experience and to build up the soul, as we found when we considered the soul, so that next to Libra, which is neutral, is Scorpio, which is desire. A scorpion has a sting in its tail, and the sting of the scorpion is death, yet at the very beginning of our aspiration toward spiritual life from out of the depths of matter, we have placed desire. Why? Because desire is the very motive power of our aspiration. It is desire that leads us to God. It is desire that leads us to attain to wisdom. It is desire that impels to seek at-one-ment with the Supreme, but should we turn the desire back to our personal nature, it becomes the sting of death; it is the reversal of the force which would lead us to Himself, that leads us back to the loss and the death and the darkness of

physical life; of material existence without aspiration.

Next beyond desire comes the beginning of the fulfillment of desire, and we have there Sagittarius, the Archer, shooting his arrows up into heaven, as we begin consciously to send our aspiration up toward the spiritual. I suppose you all wonder why, at the other end of the equator, is the goat, Capricornus. He is the symbol of the result of mental activity. Mental activity which has attained and become constructive is intellectual. Intellect is far more than the nascent mind. As we began to use matter we formed a mind. As we come through the experiences and back toward the spiritual, we have developed an intellect. Having developed an intellect which is the vehicle for the expression of the soul, we go on to the next, which is Aquarius, and as water is the universal solvent on the material plane, so the soul is the solvent of all our experiences, the medium through which we extract all that is real in the experiences of life, and that extraction, that essence, is builded into our very inner nature, so that through each round of experience we acquire a something essential that builds our soul into a perfectness as a vehicle for the expression of our spiritual Self.

Pisces, the Fish, whose native element is water, and the fish a living being in water, directing itself and its own movements as it

will, carries with it a meaning which is profound. The Fish in its location in the Zodiac is the symbol of the will, and it is the will that is developed by human experience, yet, as you see, lies close to spirit, so that we have been able to transform our personal will into the will of our essential nature, and our will has become the divine will.

Now, having completed the round of the entire Zodiac, we have again reached Aries, and thus the souls that have passed through the experiences of life after life, starting now under one influence and now under another, have completed round after round until they have started from each figure, and completed each round, and repeated this as often as is necessary, until they who have builded for themselves a soul complete, a body perfect, a body of living light as a perfect vehicle for the expression of the divine nature, are "they who have come up out of the great shut-in-ness and have washed their robes and have made them white in the spiritual life-giving influences of Aries, the Lamb."

We will take up the figures as they refer to Eugenics, by showing the influences that prevail under each of the signs, and that is the basis of all astrological predictions or astrological analyses. It is supposed that one born under one sign is so responsive to certain influences that it is easier for him to live a life

according to the influences of that sign than according to any other, but we will find that the figures are inter-related, so that one born under Aries is particularly susceptible, not only to the influences that reach this world through that constellation, but also to the influences that reach it through two other constellations. In other words, we are still closely related to the trinity, to the triangle, and in our higher natures are thus responsive at one and the same time to influences reaching us through three angles of the triangle. Remember that, from our own knowledge of our identity as a spiritual Thinker, with the power of choice at every moment, there is no unconquerable force, but that our own indomitable will may overcome all circumstances and compel the forces of life to serve us instead of allowing them to enslave us. He who is born with certain influences predominant is not hampered, but is rather fitted more easily to accomplish those things which were not prevalent and predominant in his nativity. So we will find that there is much of value for us in the study of the Zodiac as related to Eugenics.



DIAGRAM 5.

CHAPTER XXI.

The Zodiac—The Lamb.

We have found the triangle possibly the most interesting and complete of all the symbols we have discussed. It seems to meet us at some point in almost every deep subject we seek to consider. When we talk of the Zodiac as the representation of the various constellations through which our universe, the sun and its planets, seem to pass, in the course of time we come to a point where a fuller understanding can be obtained if we divide it, as it naturally divides itself, into four equilateral triangles. That is, we divide the circle in which we have placed these figures representing the constellations, into four equilateral triangles, the chief point starting from each one of the four first signs running from Aries to our left. The four triangles take in all the figures and the area of the circle. We are not to understand that these constellations as they are in space form in themselves a perfect circle. They do not, but we draw them in a circle as the best mathematical representation, and we find our

triangle fitting in, just as it does in all our mystic symbols, as the most complete figure and symbol.

Starting from Aries, we have a triangle running from Aries to Leo, to Sagitarius, and back to Aries. If we recall the qualities of influence, the timbre of the power that reaches us from Aries, remembering that Aries is spirit, we will find a very striking supplement of that force in the other two symbols. Aries being the spirit, stands as the symbol of the Supreme Source from which all that is proceeds and to which all must return. The method of its proceeding into manifestation must be by some specialized expression of force. That specialized expression of force is life, and you will remember that in writing of Leo we referred to it as the expression of the life force on the physical plane, and of course we refer to the sign as one of those below the equator and therefore in manifestation. The lion is the symbol of life. The traditionary place of the lion among the animals is as king of the beasts, and life is that expression of force which is the royal lion, the first of the great powers with which we may come in contact, or which is more prominent in our experience and most important of anything known to us.

We found life a universal force, and more, a Kosmic force; that life is present everywhere, in every substance, in every molecule. Ac-

According to the latest scientific hypothesis as to the ultimate centre in matter, the ion, you will find that life is itself the earliest force to which the scientist has given the name electron or ion. So as the Spirit sends forth its emanation into this great Kosmos, which, as we have already found, is a great living being, God Himself, the vehicle for the expression of the Supreme, that force, seeking expression, passing below the equator and coming into the manifested plane, finds expression as life.

We have already found that man is a centre in consciousness, or, if you prefer, a spiritual entity, and that he, on the other side of his being as it were, is a physical vehicle, and on the third aspect of his being is a centre in force. Now, if he has this spirit, symbolized in the expression of Aries, and this life, symbolized in the expression of Leo, he must have as a resultant what has been accomplished under this triad by his coming into manifestation or expression, and that resultant would be Sagittarius. In other words, conforming to our studies in Eugenics, we would say that the child born when the sun is in Aries should have ever present in his life experience, in his innermost thought, the clear consciousness of himself as a spiritual being, and that he should have a good, strong life force through which to express, through which to acquire experience. He should in all the vicissitudes of life be more

apt to be hopeful and have high aspirations, because the line of experiences falling to his lot should not be those more discouraging ones that might come to one born where the force of some other sign was predominant in his experience.

We must remember, however, that as a man has a physical heart he has also other organs, and though he has a five-lobed brain for the expression of his thoughts and his life force, yet he is not all brain, and so on. Therefore the child born under Aries, who has so particularly the opportunity to respond to the vital and helpful forces of Nature, has also the experience that he has had at other times under all of the signs of the Zodiac, and he may in this life simply be striving to dissolve some of the mistakes and errors, or the weaknesses or hardness of nature that he may have developed under experiences not so clearly spiritual as will come to him under this sign. So we must not expect that the child born under Aries, though having all the sweet influences of life and hope, will be an angelic and perfect being, but he will be one who, if properly guided and helped into expression, will more easily develop along the line of a clean, good life than if he had been born under influences that bind him closely to earth, for instance, Libra, the direct antithesis of Aries in the diagram. For as Aries is the very pinnacle of our ideal, spirit, so Libra

is the very depth and lowest point of our life experience, and inwardly we are conscious that our spiritual nature is supreme, is above all else. In all languages and in all attempts to express ourselves, we always speak of the gods above, and of devils in the hell below, even though we realize that there is no up and down in space. We speak of us as away from the earth's centre and down as towards the earth's center, but in respect to the Kosmos those relative positions change constantly as we whirl through space.

We spoke of certain influences being stronger at certain periods of the year, as when we reach the winter solstice. The traditions and legends of thousands of years have always told us that then the son of God is born. The oldest tradition had the story that the god went downward and downward until he came to his death; was buried there; died one day, was buried the next day, and then on the third day came back to life. This was a tradition much older than the Christian, was founded on the solar experiences and was called the Solar Myth, because the god was simply the Sun, the source of all our life and light and heat as far as the physical side of our being is concerned. In the course of time, as the days shorten toward the winter solstice, there comes a day when the sun seems to have gone as far to the south as possible and to stand there a day, and

then slowly to come back, and the days lengthen until they come to the longest day at the summer solstice in June. The actual astrological fact observed by the old Atlantians, known well to the Egyptians, perfectly familiar to the Chaldeans, and also known to the farther East, was the origin of the Solar Myth and the legend of the death and rebirth of the god. Therefore, when the legend of the Messiah, the one to come to the Jews, took its rise, it was very natural that in later years, as soon as an organization was made to give to the world his teachings, they adopted the Solar Myth and adapted the ceremonies and practices that had been in vogue in the nearer eastern countries and sacred for many centuries, and located their Christmas at the winter solstice. The Christmas Day should now be on the 20th of December, instead of the 25th; located in that way, as are all the festivals of the church.

Now when we are approaching Aries, we are nearer to the Sun. The nearer we come to the Sun the stronger becomes the magnetic life, light and heat forces of the Sun. Our nearest point to the Sun is the 20th of December. You wonder why I said the strongest forces of light and heat are given off by the Sun or reach us then. It is then he starts his journey to the north, so that the days become longer and have more consecutive hours of sunshine, and he is gaining all the time, each day

a little more, while the accumulation of the rays given off by the Sun are evidenced in the surface of the earth up to the very heat of summer. The maximum is reached in June as to the Sun, but the maximum is reached in the responsiveness of the earth in August. But it is not only the heat and magnetism of the Sun, but also the life force that is given off at this time; together with this we get a strengthening of our ability, our desire to express ourselves in aspiration, to seek to come nearer in our own consciousness to the spiritual source. It is far easier for us to mediate, to seek to commune with the Supreme, to seek to express loving kindness and unselfishness to our fellowmen at the winter solstice than at any other time of the year, and it is not solely because it is habit. It is a habit because it is easier then, because we receive more readily the spiritual influences and more readily respond to them. That is all illustrative of the reason why he is a fortunate child who is born under Aries. He has the triple power of good spirit, good life and good hope.

CHAPTER XXII.

The Influences of the "Signs" of the Zodiac.

We now take up the second triangle, beginning with Taurus, then to Virgo, to Capricornus and back to Taurus. The theologians used to tell us about God and spoke of his Son as the first Logos. "Logos" is the Greek for "word" and is closely connected with the text in Genesis, which was taken from the old Chaldean records of the origin of things, where it says that the gods said, "Let there be light" and there was light, or as they sometimes phrase it, God spoke the worlds into existence. The sign Taurus corresponds to the theologic idea of the first Logos. It is the first step from the entire homogeneity or oneness of spirit. It has not yet become differentiated, because all above the equator in this diagram is the ever unmanifested, the unconditioned, the absolute, which in its moving toward or preparing for manifestation is represented by the sign Taurus, as expressing force, the force of the spirit. The connections of this sign are along the vertical line to Virgo, form. Of course it is necessary that force should have a

vehicle for expression, or else we, who are hemmed into the physical body, and look out only through the avenues of the five senses, would be unable to know that force exists. There must be a vehicle for its manifestation; that vehicle must necessarily have form, so form is closely and directly connected with spiritual force.

On the other hand, passing through the lower half of the arc of manifestation, at the point of juncture with the unmanifested, we have Capricornus, which is the higher mind or intellect. That we may not misunderstand the term "mind," let us remember that it is a difference only in quality that distinguishes the lower mind from the higher mind or intellect. The lower mind concerns itself with the things of matter, life, the sensations and emotions, and is possessed in some degree by the animals, while the higher mind leads to the highest spiritual conception, the very highest expression of spiritual ideals. The mind, however, in all the ranges that we know it, is limited by form and space. We cannot think of anything without form; we cannot think of unlimited space. Involuntarily, your mind sets somewhere a limit. You may place it out and out, but if you try to realize boundless space, you are most apt to think of a sphere or circle, and either of them has form. In your mathematical figure you speak of a line extending in one direction and another from a common point ever approaching each other, and yet the

place of approach is so distant that they seem to be ever departing from each other—what the geometricians call the parabola, but it is form and limitation. I only refer to it to make clear to us the fundamental that our minds use form and limitation in whatever we think, so that our highest possible conception cannot be beyond intellect, which is just on the point of passing out of the plane of manifestation into the higher plane that is purely spiritual. This triangle, then, symbolizes the spiritual force coming into manifestation and attaining intellect, and the child born under the sign Taurus, if other things are favorable in the beginning of his career, should have a magnificent physique and a splendid intellect, more than mere mind.

We next come to Gemini, the two parallel lines sometimes called the Twins. This is duality, the dual principle. Before we can become aware of the Self—not the personality but the principle—one must be in a position to recognize one's Self, immediately there are two, or at least two aspects of the one beholding the other. That is the hypothesis of the metaphysicians of the last century, who would tell us that a day dream, when one is sitting idly, is one hemisphere of the brain entertaining the other, and a dream in the night is where one has withdrawn and left the two hemispheres of the brain to entertain each other during one's absence. The difficulty with that so-called explanation is that

the two hemispheres of the brain serve differing purposes and the centers in one hemisphere are rarely as developed in most individuals as they are in the other hemisphere. For instance, in right handed people, and they predominate, the active speech center is in the left hemisphere of the brain, but if you chance to find a left-handed person, a careful test would prove that the speech center active in his brain is in the right hemisphere, because the nerves given off cross each other. That only illustrates the principle of duality—not separateness, but two instead of only one, and before there could be a diversity, or a number and a variety, and the infinite variety that now exists, there must be the point of departure, the principle of duality, and that is represented by this sign of Gemini in the Zodiac.

You will note the triangle in this instance in Gemini, Libra, which is earth and Aquarius, which is water. It is a little curious, is it not, that the principle of duality should express itself in the two extreme points as earth and water, which are direct opposites in our manifestation of the world? The principle of duality does not by any means indicate that he who receives the influences of Gemini will be given to what we call double-dealing, or be two-faced; but it does mean that he has the innate ability to differentiate, which will lead him to understand

the difference between earth and water, between heaven and hell, between day and night, and will appreciate what is sometimes spoken of as the "pairs of opposites" by use of which we compare, and from comparison draw conclusions. These pairs of opposites are so fundamental in our intellectual activities, in all our mental processes, that some have said that without the pairs of opposites there could be absolutely no mind development.

Thus to have passed through the influences of Gemini will be all-important as to our mind development, and other things being favorable, the child born under Gemini will be particularly adaptive, because he will be able to compare and to view himself from the opposite position. He ought easily to be able to see the viewpoint of another, and to put himself in the other's place, a quality which is so difficult for some people ever to attain, and yet one which is so necessary if we would deal fairly with our fellow-men. The sign at the other angle of the triangle, Aquarius, while it is the antithesis of earth, is also, as we have seen, the sign of the universal solvent in manifested Nature, water, and of that universal solvent of human experience, the soul, so that the child born under Gemini, while he will have a strong tendency toward materialism, be very practical and materialistic in all his mental actions, is yet always in touch with the soul, and all the tendencies to

the fuller expression of the material side of his nature, will be tempered and modified by the activity of his soul.

We come now to Cancer, which lies at the crossing of the Rubicon, the point of departure, where the spiritual nature takes its plunge into the abyss of matter, the beginning of expression in matter; that is, the limitation of the spiritual consciousness to expression through a vehicle. Remember that we are in the body, enclosed in matter, and have shut ourselves up to the imperfect and limited expression that we can make through a coarse, material brain as the instrument which the mind uses. In comparison with other instruments the brain is fine, just as the body is a wonderful machine, but the mind knowledge that we can express on this plane in our words, in our actions, in our facial expression is so imperfect a delineation of the ideal we want to express, we realize that what we want to say is crowded down and comes out into expression incomplete and imperfect, when we desired to express something full and complete and high, and here at Cancer is the beginning of the limiting of our spiritual knowledge. It comes out limited, driven down into such small compass, encased in such hard covering that we really lose spiritual wisdom and find it difficult to attain to spiritual knowledge. But Cancer is connected with Scorpio and Scorpio is desire, and desire is the motive power of the universe

that sprang up in the bosom of the Unmanifested and led to God expressing Himself in creation. Desire, also, points directly upward to Pisces at the other angle of the triangle, which is the spiritual will, and so he who is born under Cancer is connected not only with desire, which is the motive power, but the spiritual will, which shall direct the motive power into its complete and higher expression.

We have now considered the four triangles, and they cover the entire area of the outer circle. The qualities of force or influences that reach this world through those four figures of the Zodiac, also affect everything that is intelligent on this world in the two other ways that I have described in each, as well as the principle which is at the head of the triangle. But influences also reach us through all the other signs of the Zodiac, and while these are so powerful, they are more powerful on the unmanifested plane, though as we are in the manifested plane, those who are born under the signs that are below the equator and in the manifested plane, will, perhaps, have more strongly marked those characteristics belonging to those signs coming into expression than those who are born under the signs of the unmanifested plane. In other words, the personality will be stronger, more potent, more decided in than those who are born under the signs above the equator, and to offset this and give the balance which Nature always pro-

duces, the compensation for which Nature always makes provision, you will note that the triangles below the equator are either connected with one very powerful sign above the equator, or with two not so powerful. Let us take, for instance, Leo, life, and we find the direct line to Aries, spirit, and on the other hand the line straight across the circle to Sagitarius, hope, aspiration. So the child born under Leo, if given fair opportunity along other lines and unrestricted by the guiding influences of his parentage, would excel, because he would come into life under most auspicious circumstances; life full and abundant would be his; he would be one of splendid health and with an ever abounding hope that expresses itself in strong aspiration, because it reaches directly up to Aries, spirit.

We shall not endeavor to give any so-called readings of these different signs, but as we have done, we will continue to lay a foundation upon which you may work out for yourselves as complete a reading as you may wish.

CHAPTER XXIII.

Influence of the "Signs" of the Zodiac— Continued.

Virgo, as a symbol, has absolutely nothing to do with sex, but the name Virgo and its place here as a symbol is chosen for the reason that the human form is considered as the very acme of the evolution of form, the most complete and perfect, and the only form that could really be used as a vehicle for the expression of the spiritual Self. Naturally, by the propulsive force of Nature, as well as the conclusion of his reasoning power, man would decide that the finest, most beautiful and perfect type of the human form would be the female, so Virgo was chosen as the type of form. All the processes of evolution that are considered by modern science are for the evolution of form. We of course understand that there is an evolution of the soul which is far beyond the perfection of form, and so we consider these symbols in their connection with the symbols above the equator as having particularly to do with the development of the inner nature.

Virgo is connected with Capricornus and Taurus, and you have the ability to distinguish and outline form, connected closely with the higher intellect, and on the other hand, the spiritual force at the very beginning of manifestation. The child born under Virgo, other things being equal, and unrestricted but allowed to come into a free development and expression of himself, and aided by his instructors or his environment into that free expression, would be particularly successful in almost any line of art which had to do with form; an eye of exactness, an appreciation of curves and lines that would be utterly unseen and impossible of development, perhaps, in a child born under Libra, or even passed over by a child born under Cancer. Coupled with that is the higher intellect, with that spiritual insight that makes the great master, who sees behind the form of things the eternal spiritual realities and finds the expression of the divine in all that appeals to man as beautiful, linking up closely this wonderful, varied and beautiful material world with the spiritual source from which it proceeds and the spiritual center to which it will in the end return. The child born under Virgo ought to be a master of art, in sculpture or painting, or an architect, or any of those callings which require an accuracy of eye and an understanding of the meaning of form.

When we come to the next triangle and the next sign, Libra, the balance, the influences that

the earth throws about one born under this sign are, after all, but the reflex of the influences that are reaching the earth from Gemini and Aquarius. He who is born under Libra, if he will, can more easily develop his life toward the soul, Aquarius, than in any other direction. He has to help him in that, the strong influences of Gemini which implants ever in his inmost consciousness the certainty that this physical world is not all that is; that there is always the opposite, because he has well developed in him the principle of duality. He knows well that though in physical life and surrounded by material things, and intensely practical, yet all the time there is the other, the antithesis, the complete differentiation that is expressed in the soul.

Let us now take up the next triad, which we have already discussed from the other point of view, beginning with Cancer, but let us consider it from Scorpio as the center. That is—what will be the main trend of the influences that will be dominant in the child born under the sign Scorpio? The scorpion is referred to in literature as the insect whose sting is deadly, and more representative of death than of life, and yet this sign in the Zodiac is placed just beyond the lowest point of our experience with matter. It is as though the soul had plunged into this abyss of matter and gone down to the very depths and then turned to seek to rise to the surface. But Scorpio is symbolic of desire, and

now we see how it may be an uplifting sign, even though the tail of the scorpion contains the sting that causes death. Desire is the very motive power of spirit itself that propels to manifestation. Desire is the power inherent in the universe that causes the evolution of form. It was desire that moved in the bosom of the Great Mother, who had slumbered for countless ages, and in its awakening brought about the tendency toward manifestation, out of which came all the created worlds and this stupendous Kosmos.

It is desire that is behind every movement of our own personal life. It is desire that holds the particles of the world together and carries it whirling through space. It is desire that causes the plant to send its little rootlets down into the darkness and its little plumule up into the sunlight and to gather from both sources the nourishment and food that will build the body that expresses the life force. Desire, then, is behind all progress and it is from desire that progress springs. It is desire that directs and leads to fulfillment and the utmost attainment, but as we have crossed the line and passed one step upward from the physical body, from the gross density of matter, should we turn our desire back and retrace our steps, we would be losing ground. Instead of advancing we would not only be retarding our progress, but taking up a backward movement

and that direction would be toward death. That is the cessation of the advance which belongs to life, symbolized by Lot's wife, who turned to look back at the burning cities and was turned to a pillar of salt. That is, she crystalized and was unable to progress. So if we turn our desires back to that from which we have come, our progress ceases; we crystalize, there is no advance. Remember that a crystal is a very much lower form of organization than even a plant. We find that desire is connected in the direct vertical line on the diagram with Pisces, the spiritual will, and the spiritual will is lifting desire, drawing it upward, transforming it into aspiration, and our desire directed toward our highest ideal, toward our spiritual source, transforms itself into aspiration and we seek the attainment of union with the divine.

At the other point of the triangle we have Cancer, the nascent mind, which is the very instrument we are to use in working this transformation. Remember that from the personal standpoint our desires spring into being from the mind. There is no such thing as a desire of the body. It is the desire of the mind; the mind directs the body, controls it, and the body will obediently follow the direction of the mind. Would you control your lower tendencies by means of the spiritual will which is inherent within yourself? Develop in your mind the desires for the higher things and those lower

things will wither and die for lack of food on which to grow. The child born under Scorpio will have the strong propulsive power of desire and if unrestricted by repressing influences, will have the power of the spiritual will; will be a person of high ideals, of a sensitive keenness in seeking to attain those ideals, and a mental equipment that fits right into the seeking of higher things; usually well adapted to the mystic studies into the inner meanings of things.

The next triangle, with the point beginning in Sagitarius, is the triangle including Aries and Leo. We discussed the other two signs and need say but little more in regard to Sagitarius and this triangle than that perhaps the word best expressing Sagitarius is hope. He is the up-shooting archer, sending his arrows into the sky. The child born here should have the vital force of unconquerable hope and the spiritual discernment to become a leader in things spiritual, in the deeper thought and the deeper feelings of human nature; should be more what the ancient Egyptian teachers were than the priest of modern times. In ancient Egypt the priest was not confined to the ministerial duties of religion, but was the teacher and expounder of philosophy, of science, as well as of the religious teaching. You can see that the qualities included in these three signs would give the child born under Sagitarius a better opportunity to develop those qualities which we ordinarily impute to a great

religious teacher. He would have an equipment which he could more easily develop along those lines.

We come now to Capricornus. In the material sense the goat is the object of scorn and derision for the reason that we moderns do not look deeply into the meanings of things. The goat is one of the most useful of all animals, and his peculiar adaptability and his comprehensive qualities are probably the reason he was chosen for the symbol of the higher intellect, able to scale all the obstacles of ignorance and feed upon the fruit of the tree of knowledge without any special coddling or comforts.

higher intellect, with Taurus at one other point of the triangle and Virgo at another, goes as far as the human mind can reach. We are, as we have already found, subject to the limitations of form, and attain our greatest achievements mentally through the use of spiritual force. The knowledge of the intellect is the highest. We not only compare, but we reason and array a large number of facts and out of the whole draw conclusions, a process that is something more complex than mere mental action. The influence of Capricornus will be toward the development of high intellectual powers. It would be easy to cultivate a prodigious memory, that would act more from sight than hearing. A Capricornus child could remember everything he had ever seen. He might not remember every-

thing he had ever heard. If it were written down he would be sure to remember, that is, always provided he is developed along the lines of least resistance.

Next comes Aquarius, the formless, impermanent, mobile, constantly changing liquid. The waves of the sea are the symbol of changeability. The placid lake will give a perfect reflection of the body that looks down into it, but the least little disturbance of its surface, and the beautiful image is broken up into all forms of grotesqueness. Just so the personal nature of the Aquarian is capable of the perfect image of that which looks into it, and also capable of reflecting broken, jangling, distorted and curiously inconsequent pictures. It is connected with Gemini, and with the balance, so that looking into the dual side of things and into the earth itself with the soul view (this is the first of the symbols above the line), we should have a child who would be apt well and carefully to judge and at the same time to look on with the eye of criticism as much as with the eye of a beneficent kindness. While the personal nature might appear to be changeable, you shall find the underlying placidity of the deep ocean instead of the shallow pool, and this child shall be able to develop those all-round qualities which should make him adaptable to any calling in life involving handicraft or judgment. Perhaps

adaptability would be the better word to describe this one's life.

We now come to Pisces, the fish. We referred to that once as the sign of the fish avatar. In the assignment of the parts of the human body this refers to the feet, and it would be hard for us to draw any fundamental conclusions from that fact, but if you have seen the figure of the man in the circle of the Zodiac, you would see how it happens that the feet are at Pisces. The head is at Aries, and he is bent backward upon himself so that the feet come at the sign of the fish. This is the spiritual will that shall dominate and control the forming mind and desire. One born here would be able to develop those qualities which would give him a peculiar leadership and adaptability for the teaching of children, because they come fresh from the realm of the will and are undiscouraged by the experiences of life and the repression of teachers who do not understand themselves nor children, a growing, inquiring, active mind, with an abounding desire and a will to overcome difficulties and to lead others into an expression of themselves. Those would be the best qualities of the child born under Pisces.

We have closed our sketch of the varied forces that lead us through the differing signs of the Zodiac, and the diagram will help you study the balance of forces that are fundamental in the person born under the sign at the apex

of the triangle. You may have thought from the description or reading that anyone born under any one of these signs has the opportunity of becoming very nearly a perfect human being. So they have. Everyone of us has the opportunity, and every one of us must at some time or other be born under each one of these signs and in all of the varying aspects of those signs. In other words, we must be so born that we will receive fully and completely all of the varying influences that may reach us from the varying sources through all of the vehicles of expression and concentrate them in ourselves until we become the center, living and real, from which we in turn radiate and send forth those soul influences. It is our privilege and purpose, impelled by the Almighty Himself, through our higher nature, to develop until we become the full expression of what is now our highest ideal of God, because we are of Him, and become Him.

We are now ready to take up a delineation of the Zodiac as to its practical application in the field of Eugenics, and our next diagram will consider the relation of the time of conception to the time of birth, and we will see whether or not it is possible to bring children into the world by acting under and with the law, instead of by chance and accident.

CHAPTER XXIV.

Wise Begetting.

I quote from a little book, which should be familiar to all, a translation of part of the great Indian epic, the Mahabharata. This book is called *The Lord's Song, or Song Celestial*, and is a book of devotion and profound philosophy.

"The elements, the conscious life, the mind,
The unseen vital force, the nine strange gates
Of the body, and the five domains of sense ;
Desire, dislike, pleasure and pain, and thought
Deep-woven, and persistency of being ;
These all are wrought on matter by the soul !"

I do not know that we could put in so few words any clearer or more complete statement of the potential of each human being, and this is especially pertinent at this particular point in our study of Eugenics. If it is so certainly possible for the soul to so impress matter, to work upon it such wonderful results, what are the limits of the possibilities of father-mother who consciously and intentionally set about the building of a body for the indwelling of a divine spirit? With that wonderful possibility before

us we degrade our power to the most inconsequent and frivolous and even debasing uses, or if not that, we simply approach the matter of procreation as a necessary incident to our physical living and let its results come by mere chance without our design or intention. It is not thus that the soul works, and yet so far away have we journeyed from the real purpose of life, the real shrine of the spirit, that one who suggests that the souls of man and woman should enter earnestly into the matter of procreation, is apt to be considered a little less than a lunatic and certainly a visionary dreamer in the minds of men. Yet in our daily experiences with ourselves, as we begin to study our own reality, we find day by day, week by week, month by month, and year by year, this great truth impressed upon us more profoundly, more deeply than ever by the very succession of our experiences, that it is the soul, the spirit of man that rules and marks out his destiny. Let us then, from our own interior experiences see what we can accomplish by the use of the power of discrimination, which is the power of the higher mind, and find whether or not it is possible for us vastly to improve the human race by improving the mechanism and vehicle through which each soul must manifest itself.

We have looked carefully into the forces and influences that act upon us through the various signs of the Zodiac, that is, at various epochs



DIAGRAM 6.

in our journey with the earth about the sun, and how those influences are differing in quality as well as in quantity as we occupy different locations in space. To what purpose should that be, except that we may make use of it definitely for the purpose of bettering the condition into which we are inviting an immortal soul? So we have prepared the diagram that is before you here, which some students designate as the "square of the Zodiac," to distinguish it from the triangle which we have been studying.

Beginning with Aries, because we are familiar with that as the initial point, if we pass from the right to the left and count round for the number of signs to fulfill the 280 days of gestation for the female of the race, we will find that the count brings us to Capricornus, or, as is indicated in this first square, following the direction of the arrow and taking the short cut, we go from Aries directly to Capricornus. We find the arrow starts at Aries and its head at Capricornus. So each one of these squares indicates the position of the sign in which, if conception occurs, it will bring a birth under the sign where the head of the arrow lies. A conception in Aries brings a birth in Capricornus; a conception in Taurus brings a birth in Aquarius; conception in Gemini brings birth under Pisces. So you have here a diagram that you may follow more or less closely and designate for yourself, with fair accuracy, under which sign your child

shall come out into visible life. By beginning his invisible life at the time indicated, the visible life will begin 280 days later, or where the arrow points as the sign under which he will be born.

Do not for a moment think that if a child is conceived under Cancer, so that it is born under Aries, it is to be a very pure and spiritually minded child. The influences are there, the forces of the universe are operating rightly, but it is so that the human being, each and every one of us, have it within our power so to direct those forces that we modify the results. With a child conceived under Cancer, parents following the lustful and pernicious and degrading practices of ordinary married life, will have an incestual child born under Aries, because the growing body cannot escape the degrading and debasing influences of those practices. Not only the impress of the spirit for higher things is wrought on matter by the soul, but the tendencies degrading to the lowest levels are wrought on matter by the lower mind, which may reach, as we have already seen, to the very depths of hell. But if one will consciously and intentionally and intelligently co-operate with Nature, use the finer forces, take advantage of the location in space and the proper operation of such forces as they have chosen to co-operate with, and then constantly impress the growing embryo, as well as their own physical body and their own mind

with the higher aspirations, with the power of their own spirit, with the expression of their own soul, the result will follow as inevitably as when the husbandman prunes and cares for the tree in order that he may reap the harvest of golden fruit in its proper time.

Another most important item in this matter of outlining and planning for the happy birth of a child is that we should, as intelligent human beings, aware of our own awful responsibility, as well as our tremendous potentiality for good, approach the begetting of a child as we would approach the Holy of Holies in rendering adoration to the Supreme, for here we act in God's stead as creators. Upon us and not upon Him rests the responsibility for the result of our creation, for it is given us to create or withhold. Having created, we direct this way or that, and at the instant of the impact of our spiritual will and divine power with the molding of matter, impart that tendency which will either furnish the opportunity for one joyously to climb toward union with the spiritual soul of the world, or else so hamper, clog, burden and hinder this becoming soul that it shall struggle in the quagmire of physical life without even the ability to lift its feet up to the solid rock, let alone to lift its head above the woodland undergrowth into the sunlight and the realization of its own divine birthright. Verily, we have sold our birthright for a mess of pottage and soon is the

little portion of poor food gone, when, had we realized it, we should have had our birthright and our food for ourselves, and have been conscious and intelligent and willing helpers in the great work of completing the world and liberating and perfecting the human race.

To my own mind nothing is more important for us to consider than, having gone through all our studies as to what we are, the purpose of life, the powers inherent within ourselves, deliberately to plan and understand how we may carry out a proper realization and the consummation of our knowledge by furnishing the right vehicle for the incarnation of a soul that realizes its own purity, its own strength; and in which it can achieve its high aspirations. How can you expect that a soul which has attained to a realization of the power and purity of righteousness, of the joy of holiness, should be willing to come back to earth and reincarnate in a body surcharged and impregnated with lust and lasciviousness? It is possible for every father-mother to give to the becoming soul a heritage of purity. It is possible, further, for every father-mother to invite into their family pure souls with high aspirations, and attainment, and furnish each with the vehicle and opportunity to help on the work,—of being saviours of the race. In no other way will the human race reach that which we call salvation, that is, the liberation

from its lower tendencies and the overcoming of the obstacles that lie in the way of its advancement.

Purity of life, righteousness and the attainment of wisdom lie just beyond and within easy reach of the race of children who are wisely begotten and born pure, and each one of us, whether we become father or mother or no, can from our own conscious knowledge, now that we have seen the vision and know the truth, instill these thoughts and this wisdom, this knowledge of the purity of life, and this expression of the Christ, and this which is love and naught else, into the minds and hearts of all whom we touch; so do our work and radiate from ourselves as a centre that which shall inspire new aspirations and longing for purity in the lives of every one we know. That is the true work of one who would forward the true teaching in regard to Eugenics and help attain the true future of humanity, remembering that the great ideal is to attain a life of righteousness through love.

To clear up any confusion in your minds, let me say that there is only a seeming contradiction in the statements that to obtain necessary experience we must be born under all signs and that being enlightened we may all be born under any one sign. In the course of reincarnation we shall eventually have been born under all the signs. I would not give any

preference to any one sign, for a child born under Libra, which we conceive to be the lowest, would have eventually a better opportunity, with a father and mother who will carefully follow the suggestions we have outlined than a child born under Aries in the unregardful, haphazard way that almost all children are conceived today.

The advantage of knowing how to proceed to have a child born under a certain sign would be, that you could follow your own instinct or intuition in choosing the sign under which you would like to have your child born; that is, choosing the set of influences that you feel you could most heartily co-operate with in developing the child. I can conceive that a mother born under Aries might wish a child born under Libra, from the very antithesis of their qualities and the mother instinct urging her, feeling that she could be of more help to a child born there than anywhere else, just as it is often the case that in choosing mates, men and women choose directly opposite temperaments that one may neutralize and at the same time help another. It does not follow, either, that they would necessarily be more harmonious if born in the same sign.

I should think that a woman in Aries and a man in Libra would, under normal conditions, not be very congenial to each other, for their tastes and ideas would be so at variance

that each would be striving all the time to convince the other, which is the poorest condition in all the world. There would probably be greater harmony in the same triangle; that is, there would be more congenial points in their temperament, though there would be nothing at variance in any of the signs above the equator, and the contiguous signs would not be antagonistic. For instance, between Leo and Virgo there would not be antagonism but intense rivalry and emulation. One is intense life and the other is an intense appreciation of form, lines, shadows, etc., that gives the artistic temperament, but life is generous enough to take in all those things. If a mother does not understand these inner forces and their operation, an Aries mother would be at variance all the time with her Libra child; they would not be comrades. You will find that a great many of the underlying antagonisms that show up between mother and child are forces playing through each that are so diverse at least, that they do not produce harmony, but back of all that is the fact that the child is not wanted, and knows it.

CHAPTER XXV.

Waste of Power.

What is called the great sympathetic nervous system is a sort of counterpart of the so-called regular nervous system. The larger trunk nerves and aggregations of nerves that are sometimes called centres are, for their own safety and the security of transmission of force and will, encased in the bony structures of the body, as in the skull and spinal column. But another and equally important part of our nervous system is located along the anterior part of the body, and is there intimately connected with the larger and more important trunk system that we call the spinal cord. We shall not undertake to discuss the nervous system in the technical matter of motor nerves and sensory nerves and inhibition, excitation and reflex action, as those are manifestations of a certain force that works its way along the nerves as a conductor, and we are not, for our purpose, specially concerned in the anatomical structure of the nervous system.

It is said that the large nerve centre at the

base of the skull, the medulla oblongata, and the extension of that down through the spinal cord, has charge and direct control of the vegetative functions of the body; that is, they take care of the waste and repair and growth of the physical body. But along with the little filaments of the nerve and the ganglia and plexi of the sympathetic system that seem to have control of these matters, are also accompanying filaments which carry sensation and direction, or the will, and give it expression. Just why this should be called the sympathetic nervous system is, in one sense, a little puzzling, but if we note that its activities have much to do with our emotional states and with any other of the expressions of our activities, we will see the meaning of the sympathetic system. The development of this nervous system and its activities are commensurate with our ability to express the various emotions which are rudimentary in the lower animals and find their fullest expression in man himself.

Much of our health, physically and mentally, and as respects our inner or form body, is dependent upon the condition of the sympathetic nervous system, and much more is dependent upon the use which we make of the sympathetic nervous system. It is by the action of this set of nerves and the control of the ganglia and plexi of this system that we either direct and control or are ruled by our

emotions. Most people are subject to their emotions, to their emotional state, and the frequent expression is "I just could not help it," whether it is laughing too much or crying too much, or getting excessively remorseful. To tell such an one that his emotions are absolutely under his own control is to arouse his indignation. "I told you that I could not help it. He made me angry." Let me tell you that no person in this world was ever MADE angry. They always seize up on some little incident and make it the excuse for the expression of an excessive emotion. It is their own doing. It originates in themselves and the incident is merely an excuse to yield to an extreme expression.

I have said that much of our mental health depends upon our relation to our sympathetic system and our use of it, and much of our mental activities, our mental efficiency and of our will to control is dependent upon whether we are masters of our sympathetic nervous system, or whether we allow our emotions to control us through that system. If we fall into the habit of allowing our emotions to control us, our sympathetic nervous system sets up housekeeping for itself and becomes mistress of the house, and whatever whims and notions it seeks to express it will express through us. Another instance of the driver

abdicated his place and allowing the horses to take the chariot where they wish.

Much of our unhappiness, of our morbid views of life, of our disappointments and our sadness, and all of our remorse, is due to our improper use of, and our failure to endeavor to control the action of, our sympathetic nervous system. This failure results invariably in a waste of that force which, if properly conserved would aid us more than any other one thing to acquire and preserve that poise and balance and calmness which is so necessary to our well-being. If we would think well and solve problems we must be calm. If we would be efficient in our activities, we must have an inner calmness. If we would attain that poise and calm, we must learn to control all our emotions and be master of them. We do that by interesting ourselves and learning to be masters of certain situations. We do that, secondly, by stopping the waste of our sympathetic nervous system, or rather the waste of our sympathetic nerve force.

Let us for a moment consider the avenues of waste. You will have gone forward already in your thought and see that excessive emotion is one of the great wastes of nerve force. Laughter and joyousness are the expression of a well-balanced, active, real life of our nervous system and are especially conducive to good health and good thinking. But if one goes into

a fit of laughter, and laughs excessively, until one has crossed the boundary and it gets beyond control and one cannot stop laughing, we have hysteria or some other hard named condition. There follows an extreme waste of nerve power. Crying, the shedding of tears, the using of the voice as an expression of sorrow soon ceases to be a relief for pent up feelings, and is simply an opening of the gate and allowing nerve force to flow out excessively, and leaves one, as we say, with a fit of the blues, abnormally depressed. But perhaps one of the more fruitful sources of our waste, if I may use such an anachronism, is remorse and regret. They have no place in human life and human growth. They wither the soul, they rob it of life, and they do it through the enervating and destroying and reducing of the sympathetic nervous system.

If you have done wrong, repent, but that does not carry with it any thought of remorse. Size the situation up calmly, see just how you have done wrong and just how much you have injured anyone, yourself included, and then, with a calm, intellectual attitude really repent; that is, change your mind, change your thinking about it. Do not stand there and face backward and then try to walk backward. Repenting is turning and trying to move forward in the right direction. If you have regret and remorse you are looking backward and trying

to walk backward in the wrong direction. Of course you will blunder and stumble and fall. Leave regret and remorse entirely out of the plan of your experience. They waste the nerve force and if unrestrained, waste it irreparably.

We come now to another and more important waste of nerve force, and this is intimately connected with the study of Eugenics. The great sympathetic nervous system is very closely connected by large plexi and ganglia with that part of the nervous system which controls and directs the reproductive organs. The creative faculty in man is, as we have already seen, his divine power, but when we speak of the creative faculty as his divine power, we mean the creative power which he has through the organs above, in the upper triangle. Peculiarly, the very form and shape, even, of the interior important organs of the brain that are most intimately connected with thinking, with what we call ideation, are the counterparts in structure and relation of the reproductive organs in the lower triangle. With that thought in mind, let us say, briefly, that every organ and every set of nerves and every one of the nerve centres has a three or four-fold use, and probably, if we would study it deeply, a seven-fold use. It would be easy enough for you to think it out; for instance, a five-fold use of the reproductive organs, but let us refer now to one particular use of the

reproductive organs in relation to our thinking.

Some glandular structures of the body take out of the blood certain fine qualities and further sublimate and refine them, and after refining send this fine substance along the line of the nervous system, (this material having been largely gathered up by the organs under the direct control of the great nervous system), and pour it into the organs under control of the great sacral plexus. Thence it is carried by the nervous system itself through the channels in the spinal cord, clear up to and through the medulla oblongata, and stored in that part of the brain which we call the cerebellum. Whenever you begin to think, you draw upon that fine, sublimated substance, and immediately carry it across the chambers in the brain (those chambers in life are filled only with ether) and the anterior portion of the brain seizes upon this sublimated substance and from it fashions a thought and sends it out into the world. You see at once that that same substance, as it is gathered up by the reproductive organs in both male and female, may be used for creative purposes either on the lower or physical plane in the forming and building of the embryonic body, or it may be carried up into the higher creative organs and used by them in creation on that plane.

We are creatures of habit. If we form the habit of using the most finely sublimated sub-

stance that we can produce in the physical body for the construction of thought and mental activity and intellectual attainment, we will use our substance in that way habitually. If we form the habit of using and drawing largely upon the storehouse of that substance for gratification on the physical plane, and then degrade and debase and prostitute the use for physical pleasure, gratification of sensation, we are robbing ourselves and destroying our ability to create on the higher plane and forming a habit that ties us hand and foot and wastes nerve force far in excess of the waste that may occur in any other way. Worry and pain and work and regret and remorse can, none of them, waste so much nerve force as this degradation of the nerve power to mere sense gratification. That is a waste of the nerve force that is destructive; that is irreparable.

Of how much use will all this be to us? Just this: if we really understand and know, we may begin to form our habits of creating on the higher plane, and find that the joy and happiness of creating on the intellectual plane, and so fitting us to understand and know the inner spiritual plane, far transcends anything that can ever be experienced on the physical plane. A habit can not be overcome by just placing it before us and combating it, yet it may be overcome by forming another habit

that shall drive the first out of existence. If we understand the great, divine power that each of us possesses the great potential of being able to help God finish the world, being able to help God finish human nature, and bring it up to the state of the divine, form a habit of so thinking, of so endeavoring, and all the other habits that have bound and held us will be dwarfed and starved into nothingness.

More always is accomplished by the gentle, persistent methods of love, than the methods of antagonism, and as an Eugenic matter, as well as a hygienic matter, as well as a means for our own happiness, let us understand that love is the greatest power in the world, that love expresses itself through our whole nature and is itself the expression of our higher nature. Let us not degrade the highest conception of mind and heart to a mere gratification of sense on the physical plane. That is not love. That is merely the affection that exists even between the animals, but man and woman, the human, may love as God loves when He causes His sun to shine upon the just and the unjust, and His rain to fall upon the good and the bad. Our love can grow to be so comprehensive that we seek always to be a benediction in life to any one and to all and we can come into that state and condition, if we will carefully guard against the waste of our sympathetic nervous force and learn

how to control and direct it for creation on the higher plane and the expression of our higher nature.

CHAPTER XXVI.

Purity.

Innocence is a condition of spotless sinlessness; virtue is the power of overcoming weaknesses and temptations; purity is something very difficult to define. The ordinary lexicon definition would fall far short of the real meaning of the word or of expressing the underlying idea, and as a consequence we have become very confused as to our ideas of what we mean by purity. Purity is not innocence. Innocence would be that state of existence where temptation has never been experienced. One who has realized temptation, may, by virtue, the power of overcoming, regain a state of purity. That would not be innocence, because innocence would be that which has never been tempted. Let us understand purity to be a knowledge of the purpose of life and a perfect devotion to all our powers to the attainment of that purpose, or as one ancient writer has put it, the state in which one "directs all the senses to the attainment of their appropriate objects." If we think over

the profound meanings in these attempted definitions of purity, we will see how important it is that each should strive to attain with his interior experiences, in his own consciousness, unto purity. That would mean a knowing the purpose of life, the purpose of all effort, and the devotion of all effort to the attainment of that purpose; therefore, a proper direction of all desire, a proper restraint and expression of the emotions, and an inflexible control of one's thoughts. "Blessed are the pure in heart for they shall see God," means exactly this, that those who think purely shall see their own divine nature.

The studies which we have undertaken in this book, you will remember, have all been founded on underlying principles that we all recognize to be within ourselves. They have referred invariably to powers which each may develop and which each may attain, and an understanding of how to use and direct all our forces. While the central topic has been restricted to Eugenics, or being well-born, it has necessarily included the greatest range of the possibilities that are latent or wrongly developed in each human being, because when one addresses himself seriously and earnestly to the ascertainment of why he should seek to propagate his kind to the very highest power, he at once begins to study the possibilities of his own development, the potential of his own

nature, and incident to the devotion of his powers to a purity of life in one respect comes the development of all parts of his nature and the impressing upon his entire personality of an aspiration to a higher life, in place of a desire for the gratification of his senses, so that he has prepared the way along which he may travel to a broader life, a higher viewpoint and a fuller realization. We have sought constantly to impress upon our readers the importance of this one single study, because of its great bearing upon the future of the race. Especially pertinent at this time is such an endeavor, because we are in the midst of a great crisis in the history of the human race, wherein such enormous forces are expending themselves that the remnant left from the great destruction will either be powerless for its own development, or shorn of the weight of the incubus that has held it down, and being so freed, will rise to greater heights than any part of the human race has ever before reached. The direction of the future of our race is not in the hands of those who are most active in solving the present problem. Their energy and power will be expended in bringing about that solution, but after the world war has been fought out, peace attained, and the world again settles down to its every-day life, the direction of the desire, the effort, the endeavor of the minds of those who still live, shall be accom-

plished, not by those who led the war and brought it to a close, but by those who attained to the calm, quiet self-control which gave them the power to send out currents of thought and influences that steadied the emotions of the whole race. A group of earnest students may never know the profound influence which their quiet devotion to the finding out of how to reach a state of calm and quiet themselves, a fixedness of purpose to live highly, a devotion to purity and righteousness, has steadied and influenced and will influence the development of the human race. The bringing into their lives of a definite purpose that is high, a purpose to attain purity, to express it in their lives and so to live that each shall realize within his own consciousness, and that others may see that they have attained to righteousness through love, through a devotion to the interests of others, to an unselfishness which leads them to strive to do things because they are right without thinking about what results may accrue to themselves; all of these are high ideals but at the same time intensely practical in the effect upon the thought, and therefore, upon the conduct of every man, woman and child with whom any come in touch, and also those they in turn may touch, and so on to an endless extent.

One most important thing to which we wish to refer is this, that the tendency of modern

life has been slowly to crowd out of our social organization the life of the home. Men and women tend to club life, to organization life, and some of the finest and most efficient of our religious activities, and kindred fraternal and community organizations, are setting the home life aside under the—we almost said pretence—but under the thought that they are providing a substitute for the home. Yet we are so constituted that as long as human nature is human nature, the home is the unit of our social structure. The reason the home is disappearing can be found in the antithesis of our studies. The home is the unit of the social structure because it must always consist, as we so often have found in our little touches on symbology, of the triangle, the three-sided figure. It must be like all the legendary incarnations of deity,—Egypt had its Osiris, Isis and Horus,—Christianity had its Joseph, Mary and Jesus, while theology has its Father, Son and Holy Spirit. So the home, to be a home, to be a unit, must be father, mother and son, or father, mother and child. Whenever humanity will come back to its primitive and truer idea of social organization and of the purposes of social life, and understand that living is for the discipline and experience of the soul, and therefore every soul must have the opportunity of life; that children are teachers to parents, and that it is possible for parents

to invite a great soul into their household who may lead them to undiscovered heights, then the home will come back and it will again be the unit and again become the greatest power for the uplift of the race.

I believe you will quite agree with me that the life we have outlined in our studies as the proper and true relation of the sexes; of men and women, will produce, if lived only in part, an almost unbelievable improvement in social conditions. The high ideals will lead men to greater efforts, but efforts not for themselves, not to curtail and bind, but to free and enlarge the range of effort and the opportunities of each, because it is closely related to a fundamental, which is, that every one in the social organization has an equal right—mark the words carefully,—an equal right to an opportunity for his own self development. By no means the right of an equal self development, because we are not equal. The famous Declaration of Independence says that all men are free and equal. To be truly and rightly understood it should be that all men should come into life free, and that our social structure should guarantee the equal right of opportunity to all. I assure you that no possible steps can be taken in the great future by the greatest statesman or the most wonderful genius, that will bring about such results unless they are taken along the line of Eugenics and the phil-

osophy of Eugenics as we have worked it out here, when everyone shall understand the responsibility that rests on his and her shoulders, as well as understand the great opportunities that lie immediately before and the great results that will follow to the race if it could only have three generations of children born pure and with the equal right of an opportunity to develop.

CHAPTER XXVII.

Heredity.

We now come to a subject so closely related to Eugenics that I think it well to give it very careful attention, especially if we are able to make an application of our conclusions to the actual practice of Eugenics. The question of heredity has vexed and puzzled the superficial thinkers of all ages. The tendency has been to magnify the importance of the theory of heredity along physical lines, and to attempt to solve its problems by the observation of results alone. Very complicated theories have been advanced and some very wonderful explanations drawn from the observation of Nature on her outer side, as for instance, the theories of Weisman, Mendel, and other noted savants in their endeavor to account, from a material basis, for the fact that the offspring will resemble the parentage. The chick will be like its parents, even though it be raised by foster parents. The young of the Felidae will always show the cat-like propensities in every one of the various subdivisions of that rather large family. The bovine

can be developed into very startling variations of bovine characteristics, as, for instance, the mammoth Shorthorn and Durham, weighing 1,500 to 2,000 pounds, as compared with the diminutive Jersey, of 400, but which is of greater value to the family where there are children; differences in temperament and outward appearance, but always within the line of the bovine family.

In seeking to account for the possibility of procreation always producing results that are like the parentage, the theory was advanced that the actual cell which was the beginning of the physical form, imparted by one parent and received by the other, retained its distinctive qualities, and by a system of proliferation made other cells that were so like it that the result had to be the same as the parent who imparted the cell that proliferated. If that theory were correct and we had to account for heredity along material lines, we would have one of three things: either the father would impart the cell which would in itself produce the offspring, in which case the offspring must be an exact reduplication of the father, or else the mother might supply the cell which would multiply itself, in which event the result would be the exact reduplication of the mother, or else a combination of the cell of the father and the cell of the mother in just equal proportion coalescing and modifying the result, would produce

an offspring which would be an exact combination of the father and the mother in every instance. It so happens that we never have any one of those results. There never was a child exactly like its father or exactly like its mother, or exactly a composite of father and mother. You have never seen one; you never will. There is always a decided variant and that variant follows no physical rule.

Even in the animal, where we have not the higher qualities to interfere with the working out of the law, we find that offspring is never, in any instance, the exact duplicate of parentage, nor is it the exact composite of parentage. This would be true even in those animals that produce a numerous offspring at one birth, no one of the whole litter of puppies or kittens being exactly like either parent, nor will any one be the exact composite of both parents. If this is true in the lower animals, we would expect and do find that it is true in a very marked degree in respect to humanity, where we have to take into consideration the higher qualities and the will. But, you say, there is also a physical similarity. Certainly; you expect it. The initial impulse being imparted by one parent, the nurturing and building up of the vehicle by the other parent under the combined influence of the thought and emotional life and ideals and desires and constant association, we should expect certain results to be indelibly impressed upon

the growing embryo, both physically and in the qualities and characteristics that the physical form would exhibit.

Then, you say, if physical characteristics are bequeathed or result from the combination of the characteristics of the parents, what will be produced by the emotional and mental characteristics of the parents? Here we find exactly the same thing obtains as in respect to the physical condition. You shall find no child in any family that shall express exactly the same mental power or the same intellectual ability or the same mind characteristics in the same balance that either parent does; in fact, the variant in regard to the mind qualities is wider from the type, considering the parentage as the type, than is the physical variant. The child will, in the course of normal development, at somewhere between twelve and twenty years of age, apparently outstrip the parentage in some mental characteristics and show a decided advance in some line over the mental equipment of the parent. Perhaps the parent will not admit it, but the child is absolutely sure of it. But it will be true that in some line of mental development the child will early show a superiority over the mental equipment of either parent in that particular line. A mathematician of excellence, wedded to an intellectual wife of fair attainments, intensely interested in his professional work, may raise a family of children every one of whom shall have

to struggle with the multiplication table, and it shall be a subject of comment if any one of them equals the father in mathematics. The same is also true of languages, music, art, or any of the finer faculties of the mind.

When we come to consider what we call the moral nature, we are confronted with the old folk-lore saying, "for wickedness and badness take the minister's son and the deacon's daughter," for the actual moral standards of the parent do not always pass on to the child. That is, the child is not always equipped with such a delicate conscience that he cannot depart on either hand from the strict line observed by his parents. Then when we see this wide divergence, we talk of physical defectives and mental defects and moral perverts, when the only difference is a variation and not always for the worse, but usually, and always in the summing up of the average of cases, decidedly for the better. If worse, it is because of the tendency imparted by the parents at conception and during gestation.

Then we come to the subject of diseases, and we follow the lead of our superficial thinkers. We annoy, fret and worry ourselves with the conviction that if one has a disease that is deep-seated and becomes chronic, the disease itself is handed down to the child and by the child to its children to the third and fourth generation. Sometimes this happens. Sometimes a badly diseased parentage propagates a

child that escapes the taint of disease and then, a generation or two later, another parentage in that line propagates a child that has the disease, and then we say that Nature has skipped, and heredity has passed over one or two and struck its victim farther down the line. We finally conclude that the good qualities of Nature are not apt to be handed down by heredity and all her defects and failures are sure to be handed down intact.

Where does the truth exactly lie? Can we find it? It was in no spirit of egotism that we spoke of the superficial thinkers of all ages being vexed by this question of heredity. Not at all, for we have taken part in those same superficial investigations and superficial worries and gone back into the subject, not only in this life but in other lives. So whatever strictures we may cast upon thinkers and investigators, we cast upon ourselves, for at one time or another we have been of them. But most scientific investigation along the lines adopted by the orthodox scientist is superficial. It deals only with the outside appearance of things, and we have found from our brief studies together that form is most impermanent, the least to be depended upon, and the outward appearance of things deceives us and is the greatest of all illusions.

Once we said that we believed what we could see, but not now, for we have learned that the

sense of sight upon which we have depended so much is the most easily deceived of all our senses, and we have constantly to check it up with our power of discrimination. What is true of the sense of sight is true of all the others, so that if we trace any subject or any theory simply by the observation we can make with our senses, we will only approach it superficially, we are not getting into the subject itself. I do not need to remind you that you can know and understand many things without ever seeing a trace of them, or hearing a sound of them, or having any sensation in regard to them, because the most real thing, that which is ours inevitably and from which we cannot be separated, is our own consciousness, which is not dependent upon any of our senses.

It is true that something in man, whether you call it spirit or soul or self, is the director and controller of the forces which operate through his physical body and the director is the superior power in that body. What happens to the body is what the director wills or permits or invites, because the will of the real man is identical with the will of that supreme intelligence which is in control of all the forces of the Kosmos. The only point for a man to find for his happiness and well-being physically, mentally and in his inner experience, is what governs the expression of those interior forces, and follow along the line of least resist-

ance. That, by the way, is a clue to the solving of our problem of heredity. We may pass to offspring what we will. If we devote ourselves merely to the contemplation of physical matter and physical force, without knowing how to direct the force or mold the matter, without caring to exert ourselves, we shall pass on to the offspring just whatever forces appeal to it and we permit to play upon it. If we leave the gates open for the entrance of inimical forces, they will enter. If we close those gates and by will and intelligence direct the higher forces, or direct the forces of our own physical body to their higher expression, the inimical forces will naturally be put out and we can pass along to offspring good mind, good life force, a good form body and all those things we sum up in the one word good health. Now that does not mean that if one saturates himself with diseased conditions and builds up a poorly constructed body out of material that is the discard of other bodies, and without thought or plan or design, that he shall be able, by just wishing it, to have healthful and clean offspring.

The law is inevitable, unbreakable, fulfills itself, and in the matter of heredity the law is more particularly active in its own fulfillment than perhaps in any other domain of Nature, but let us not lose sight of the fact that physical heredity is a small circle and necessarily

fulfills itself quickly. The round of the complete reorganization of a physical body and complete rebuilding of it cannot be more than five or six years at the outside, and the builder is the Self. If he so desires, he can build it according to the plans and specifications handed down to him by the great architect, which is the experience of humanity. If he does not wish to make that effort, he may go along in the slipshod, careless way of throwing together whatever discarded material may be at hand and building it in the most haphazard manner, and get just the results that naturally would follow from such disregard of the common law. But whatever is handed by parentage to offspring on physical lines can be no more than a combination of father-mother, resulting in a tendency that is an adaptability of body and nervous system and nascent mind to develop along certain lines. The dweller comes into that body, takes it, and if he will, follows along, drifting with the tide down the easy way of tendency, or if he will, seizes it and becomes master and drives the chariot himself. Then the law of physical heredity goes to the winds, and the soul, as master of the situation, fulfills the law, which is, after all, the law and line of heredity.

The true heredity lies in the soul, which is its own heir to its own past, and works out its

own self-chosen destiny, using for this purpose the bodies which it chooses at each earth stage of its immortal journey.

CHAPTER XXVIII.

The True Heredity.

We may very profitably inquire whether there is really any law governing the transmission of traits and characteristics beyond the general traits and characteristics of the race to which the individual under consideration belongs. In other words, is there a law that takes charge of the minor characteristics of the offspring? We should expect always that within the great lines the animal characteristics will be transmitted. We would not expect a crossing of species or transmission of diverse species, but can we find a law the observance of which will invariably transmit just the characteristics of parentage. No such law has ever yet been discovered, for as soon as we gather together a large group of instances, some one will produce a variant so entirely diverse from the rule that our law falls to the ground. For instance, where the parents on both sides have good physique, abounding health, good intellect well developed, a family will be produced, one of whom

may be defective mentally. The law as usually held, that the parentage will transmit prominent characteristics to the offspring, will fail in that instance. Yet we expect, as a rule, that children will be more or less like their parents, and if we see a very wide divergence, we remark upon it as a peculiarity, though if we look closely, even in the somewhat limited area of each personal experience, we shall find among our acquaintances that there are more instances where children vary widely in looks, in bodily characteristics, in mental habits and emotional peculiarities from their parents, than there are who follow what we call the rule and are strictly like their parents. The diversities are in larger percentage than the similarities. Why, then, should we place so much stress upon and always stand in awe of heredity? There must be something in what we have held to be the law that is so far-reaching or we would not so fully believe in it.

The transmission of traits and characteristics may be accomplished, and if it is, it would be by the strong impress on the embryo through the mental and soul activity of the mother. If embryonic life goes on without any special intention or attention on the part of the mother, the resultant will not be a striking exemplification of the law nor a striking variation from it, and the exceptions will prevail in a large degree and in a wonderful multiplicity of direc-

tions. Still there is the possibility of bequeathing a large percentage of traits and characteristics to the offspring, tho we must always remember that in his essential identity man is individual; that each individual is to live his own life and he is to be an individual; he is going to be different; his personality will be different in many respects, not only from his parentage, but from his environment, and all we can bequeath will be the impress we make upon the exterior which the soul is to don and wear.

We may choose the color and the fabric and cut the cloth, but when the wearer assumes the garment, after a little it becomes distinctively characteristic of the wearer, and what is so strictly true of the material out of which we manufacture the garments we wear, is a thousandfold more strictly true of this delicate and easily molded plastic matter out of which the garment of the soul is woven. Father-mother may bequeath to the child a well-marked tendency; that is, a body builded in such way that it may be more easily used in one direction than in any other, and then, by inattention and indifference may invite as a tenant for that carelessly builded body a weak and careless soul. On the other hand they may build carefully, intentionally and wisely, a body that shall be fit for a highly developed soul, and then, by their attitude of purity, of high

thinking, of great ideals, of broadmindedness and unselfishness they invite a tenant who shall have all the characteristics of their ideals, and find it not only used but convenient, willing to pursue the higher ideals in consonance with their own thinking and living. That is because there is an actual and true law of heredity that is invariable, that fulfills itself.

We have all heard the old theological dogma of predestination and foreordination: "For whom he did foreknow, he also did predestinate * * * Moreover, whom he did predestinate, them he also called: * * *" So they used to say that what is to be will be, and the world, the flesh and the devil cannot prevent it; that is, if one is chosen and elected he is predestined to heaven; if not, he is foreordained to punishment; almost as strong as the Oriental doctrine of fatalism. We have been told from childhood that we were conceived in sin and brot forth in iniquity, that we were totally depraved, that there was absolutely no good in human nature; that men became so bad that the good God had to send His son to be offered up as a sacrifice, because humanity was not worthy to be a sacrifice for itself. I refer to those as startling and impressive instances of truth perverted; of a good thing gone so far astray that you cannot recognize it in the clothes it is wearing.

There is a predestination, a foreordaining in

each of our lives and experiences, but he who predestines and he who foreordains what the future is to be is not some autocratic and irresponsible power somewhere outside of the universe before whom we should quail in subservient adoration or fear, but is the own true individual reality that is one's Self, and that Self is not only a ray of the divine, the Supreme, but its reflection in our personal nature. So your Self is the immortal, undying Thinker, planning and foreordaining what you are to be, and you become that. You predestinate your own future and mark it out yourself, and then follow that line. If the personality wilfully pursues another course, it does so to its own final undoing, and ultimately, through another personality, the Self resumes the soul development which it ordained.

The true law of heredity is the life and experience of the soul. What you were in the past marks out definitely what you must be in your present, and what you are now planning and intensely desiring and working toward is the limitation of what you shall be in your future. The heredity that is yours, the condition and circumstances and future that you inherit, is the future that you have planned and made and shall work out for yourself.

We may, as fathers and mothers, within the line of physical law and development, give to

the children of our lives and souls and bodies, a well-marked, pure tendency if we will, and an impetus to grow, and then impress upon it all the time of the embryonic period, and afterwards in its early infantile life, the ideals and high aspirations and hopes, without words and with words, so that we afford an opportunity that shall be wonderful in its breadth and perfectness for a soul to come and work out the destiny it has mapped for itself. In that way we deal with heredity in its true sense. Let us not forget that heredity along physical lines is only a **tendency** to which we may give greater or less emphasis. To illustrate, let me remind you that almost any disease—let me say every disease that is looked upon as a hereditary taint—is a diseased condition bequeathed by parentage and has its origin in the perversion and degradation of the sexual power. In other words, those diseases that are really handed down from parentage to offspring are the so-called venereal diseases, which belong to the perversion of the procreative power, so that those who live the sex-pure life, the really creative life, will never be in any danger of communicating anything degrading or injurious or debasing to their children.

The equipment that you give your children is not a mental equipment at all. You give them the brain; they build for themselves the mind,

and the kind of mind the child may have shall depend upon the kind of tenant you invite. As the true line of heredity is along the line of soul development, if you wish to invite a heavenly guest, a developing soul, or one who needs just the kind of development you are able to give, you will act from the soul plane, thinking of yourself as the soul, as the result of all the ages of your efforts and as the potential co-worker with God and saviour of the race. Then it shall be in the very divine nature of things that you draw into your family a soul pledged, consecrated, anointed to the high ideals of the race, to the uplift of the race to an unselfish devotion to the good of humanity.

You can see at once that you would not invite such a guest unless you first made those ideals your own, because you would be ill at ease in entertaining a soul like that as your child; as you would, in humble circumstances, to invite to your home a prince of the realm. But if your own life is furnished and equipped, if your own ideals are high and true, if your own interior experience is pure and your own purpose in life unselfish, then you know just how to issue your invitation to your heavenly guest, you know just how to make that guest feel at home, and you know just how to aid that soul in its development, never controlling but always directing. It was said of that heavenly prince who brought the

great teaching to his people, who left his throne and princely power that he might know humanity's sorrow, that when he attained, he came back and taught her who was once his queen the way, not urging, but "her little feet were gently led" along The Way. So we shall be able, by living our own inner ideals, and working in accord with this great law of heredity, which is the law of the soul, gently to lead into the higher development, which is their fuller expression, those whom a good law and a wise providence, which is our own inner nature, have bequeathed to us in our journey and in the attainment of the purpose of life to which we have consecrated ourselves.
