

DEMOCRACY
IS
SELF-GOVERNMENT

*A Guide for Right Living
in the New Age*

By
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DEMOCRACY IS SELF-GOVERNMENT

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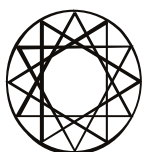
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DEDICATION

Dedicated with Love to the Conscious Self in every human body; and, with the hope that in becoming individually self-governed the people will establish Democracy as Self-Government in the United States of America.

The accomplishment of this hope will prevent the almost certain destruction of this civilization.

“Offices, it is true, are showered, like the rains of Heaven, upon the just and the unjust. The Roman Augurs that used to laugh in each other’s faces at the simplicity of the vulgar, were also tickled with their own guile; but no Augur is needed to lead the people astray. They readily deceive themselves. Let a Republic begin as it may, it will not be out of its minority before imbecility will be promoted to high places; and shallow pretence, getting itself puffed into notice, will invade all the sanctuaries. The most unscrupulous partisanship will prevail, even in respect to judicial trusts; and the most unjust appointments constantly be made, although every improper promotion not merely confers one undeserved favor, but may make a hundred honest cheeks smart with injustice.”

Albert Pike, *Morals and Dogma*



The above shows a human head thrown back with sufficient sculptured breath issuing from the mouth to support the figure shown on reverse side of this sheet. The head could not be in any other position for the breath to take the form of the upright figure, commonly called "The Flying Mercury." Research does not reveal what the sculptor, Giovanni da Bologna, meant by this masterpiece of his art. Clearly, the meaning is: **THE SPOKEN WORD.**



THE FLYING MERCURY

THE SPOKEN WORD

This figure of Hermes is sometimes called the Flying Mercury. It is a symbol of the beauty and of the power of The Word. The Word is the immortal conscious self, the Doer in the body.

Out of the mouth, breath is formed into the spoken word. The spoken word leaps forth as the expression of thought.

Thought is the messenger of the gods, the gods of men. The gods of men are the parts of Triune Selves, the immortals, that are not in men. A part of an immortal Triune Self breathes itself into a mortal and makes that mortal, man. That part of each immortal Triune Self, which is in the man, articulates the breath into sound, as speech, the carrier of thought, the spoken word.

The spoken word is the messenger of the Doer in the body, and to other Doers in men. The spoken word has power to darken, to fascinate, to deceive; it can

enlighten, ennoble, or disgrace; it has power to put to sleep, to cause to dream, and to awaken. The spoken word has power to raise Doers from the dead.

That part of the Triune Self which is in man has power to awaken from the dream called life, into which it has thought and spoken itself, and in which it is. It will be raised, it will raise itself, and will be at home with the immortals. It will then be a Triune Self complete in The Realm of Permanence.

FOREWORD

Thinking creates thoughts and thoughts exteriorize as the acts, objects and events which have made and changed the world in which we live, to be what it is.

Tongues and hands were the tools that built up every civilization that ever existed.

Tongues and hands were the tools which tore down and destroyed every civilization that was ever created.

Tongues and hands are the tools that are now building up the civilization that is rising. And this civilization will likewise be destroyed unless the thinking and the thoughts which *guide* the tongues and hands will be for democracy as self-government.

Webster's dictionary says that self-government is "Self-control; government by joint action of the people constituting a civil body; also state of being so governed; *democracy*."

This work elaborates.

The Author.

December 1, 1951.

PART I

CONCERNING DEMOCRACY

In the great prehistoric civilizations and in the minor civilizations of historic times, the attempts to formulate and establish a real democracy have always failed, and therefore have resulted in the downfall of all civilizations, the loss of all cultures through long continued national and internal wars, and the degradation of the remaining human beings to stragglers and struggling savages. And now again, in the coursing of the ages, a new and a great civilization is rising, and democracy is once again on trial. It can succeed. Democracy can be made the permanent government of mankind on the earth. It depends largely on the people of the United States of America to institute a Real Democracy in the United States.

Do not let this latest opportunity for democracy now in the making be destroyed. Make it really a government of all the people by the will of the people and in the interest of all of the people. Then as a permanent civilization it shall not pass from the earth. Then it will be the opportunity for the conscious Doers in all human bodies to know themselves as immortals:—by their victory over death, and by the establishing of their bodies in strength and beauty in everlasting youth. This declaration is of Destiny, of Freedom.

Democracy results from the essential facts that the conscious Doers in all human bodies are immortal; that they are the same in origin, purpose and destiny; and, that a Real Democracy, as the self-government of the people by the people and for the people, will be the only form of government under which the Doers can have the same opportunity to be conscious that they are immortal, to understand their origin, to accomplish their purpose, and so fulfil their destiny.

At this crucial period for civilization new powers of force have been revealed and, if used solely for destructive purposes, they could sound the parting knell for life on earth as we know it.

And yet, there is time to stem the approaching avalanche of evil; and there is a task, a duty, for each individual to perform. Each one can begin to govern himself, his passions, vices, appetites, and behavior, morally and physically. He can start by being *honest* with himself.

The purpose of this book is to point the way. Self-government starts with the individual. The public leaders reflect the attitude of individuals. Disclosures of corruption in high places have been generally condoned by individuals. But, when each person refuses to condone acts of corruption and is rigidly certain of his own incorruptibility in like circumstances, then will his thinking be reflected outwardly in the form of honest public officials. Thus, there is a task and a duty which all can begin at once for the achievement of true democracy.

One may begin with the realization that he is not the body and not the senses; he is the tenant in the body. The term used to express this is the Doer. Man is actually a trinity, herein called the Triune Self, and designated as the Knower, Thinker, and Doer. Only the Doer part is in the body, and of this part just a portion which is, actually, desire-and-feeling. Desire predominates in males and feeling in females.

The “breath-form” here defines what has been commonly called the “soul” and the “subconscious mind.” It is not a mind, and it is not conscious of anything. It is an automaton. It is the most highly developed unit in the body on the nature side and, in fact, governs the body according to the “orders” received from the four senses or from *you*, the tenant. In the case of most persons the senses are conveying the orders. An obvious example of this is the use of television and radio impressing the breath-form via the optic and auric nerves, the senses of sight and hearing. The success of commercial advertising, knowingly or unknowingly, rests on this factor. Additional evidence is furnished by the instruction methods employed by the U. S. Army during the late World War. Records were played to sleeping soldiers and, as a result, many learned the Chinese Language more fluently in three months than was ordinarily the case in three years. The seat of the breath-form is in the front part of the pituitary gland. In an article appearing on the editorial page of the New York *Herald Tribune*, December 25, 1951, medical men designated the pituitary body as the *master gland* of the entire anatomy. This work goes further.

With the realization suggested above, the individual can stop his senses from making all of his decisions. He can subject to his judgment the impressions reaching him via the senses. And, furthermore, he, as the tenant, the Doer in the body, can put his own orders, or impressions, on the breath-form by simply willing them, or by voicing them.

This work explains many subtle things not ordinarily known by people raised in a world where materialism has been dominant. Heretofore, an individual has felt rather helpless, and that his efforts would count for naught against the seemingly overwhelming evil conditions. Such is not the case. This book shows the individual’s task and duty. He can begin at once to govern himself, and thus will he do his part in achieving true democracy for all.

The following pages will acquaint the reader with some of his past experiences in order that he may comprehend his present status as a human being.

KNOWLEDGE, JUSTICE AND THE PURSUIT OF HAPPINESS

If law and justice rule the world, and if each one born in the United States of America, or everyone who becomes a citizen, is free and equal under the law, how is it possible for all Americans, or any two, to be entitled to equal rights and opportunity of life and liberty in the pursuit of happiness, when each one's destiny is so necessarily influenced by his birth and by his station in life?

By an examination and understanding of these terms or phrases, it will become apparent that whatever one's destiny may be, the United States of America, as compared with many other countries, has fewer disadvantages and offers greater opportunities for one to work with or against his destiny in the pursuit of happiness.

Law

Law is a prescription for performance, made by the thoughts and acts of its maker or makers, to which those who subscribe are bound.

When one thinks what he desires to be, or to do, or to have, or, when several think what they desire to have, or to do, or to be, he or they are unaware that what they are mentally formulating and prescribing is the law by which, in the near or distant future, he or they are actually bound to perform as the acts or the conditions in which they will then be.

Of course most people do not know that they are bound by the law of their own thinking, else they would not think the thoughts they usually do think. Nevertheless, by the law of their thinking all things that are done in the world are done by the prescription of their thoughts, and all the unexpected and unforeseen happenings and conditions are brought about by the officers of justice in the world of the unseen.

Justice

Justice is the action of knowledge in relation to the subject in question. That is, it is the giving and receiving of what is right and just exactly according to what one has prescribed for himself by his thoughts and acts.

People do not see how justice is executed, because they cannot see and do not understand how they think and what are their thoughts; they do not see or understand how they are inseparably related to their thoughts and how the thoughts operate over long periods; and they forget the thoughts they have created and for which they are responsible. Therefore they do not see that justice administered is just, that it is the unerring result of their own thoughts which they have created,—and from which they must learn the art of what to do, and what not to do.

Destiny

Destiny is the irrevocable decree or the prescription filled: the thing prescribed,—such as the body and family into which one comes, the station one is in, or any other fact of life.

People have indefinite notions about destiny. They fancy that it comes in a mysterious way, and hap-hazard, by chance; or that it is caused by any other means than by themselves. Destiny is mysterious; people do not know how individual and universal laws are made. They do not know and often refuse to believe that man makes the laws by which he lives, and that if law did not prevail in the life of man, as well as in the universe, there could be no order in nature; that there could be no recurrence in time, and that the world could not exist as it does for an hour. Each one's life and the conditions in which he lives are the present immense sum of his long-past thoughts and acts, which by all law, are his duties. They are not to be considered as "good" or "bad"; they are his problems, to be solved by him for his own improvement. He may do with them as he pleases. But whatever he thinks and does, that is making his destiny in the inevitable time to come.

To Be Free

To be free is to be unattached. People sometimes believe they are free because they are not slaves, or are not imprisoned. But often they are as firmly bound by their desires to the objects of the senses as any slave or prisoner held fast by his shackles of steel. One is attached to things by his desires. The desires are attached by one's thinking. By thinking, and only by thinking, the desires can let go of the objects to which they are attached, and so be free. Then one can have the object and can use it the better because he is no longer attached and bound to it.

Freedom

Freedom is unattachment; unattachment of oneself to the state, condition, or fact of being, in which or of which, one is conscious.

People who learn little believe that money or possessions or a great position will give them freedom, or remove the necessity for work. But these people are kept from freedom by not having these things, and by the getting of them. This is because they desire them, and their attached desires make them prisoners to their thoughts of the things. One may have freedom with or without such things, because freedom is the mental attitude and state of one who will not be attached in thought to any subject of the senses. One who has freedom performs every action or duty because it is his duty, and without any desire for reward or fear of consequences. Then, and then only, he can enjoy the things he has or uses.

Liberty

Liberty is immunity from slavery, and the right of one to do as he pleases so long as he does not interfere with another's equal right and choice.

People who believe that liberty gives them the right to say and to do what they please, regardless of the rights of others, can be trusted with liberty no more than a wild madman can be allowed among those who are well behaved, or a drunken pickpocket let loose among the sober and industrious. Liberty is a social state, in which each one will respect and will give the same consideration to the rights of others as he expects for his own.

Equal Rights

To be equal cannot mean to be exactly the same, because no two human beings are or can be the same or equal in body, in character, or in intellect.

People who are too insistent on their own equal rights are usually those who want more than their rights, and to have what they want they would deprive others of their rights. Such people are overgrown children or barbarians and are not deserving of equal rights among the civilized until they will have due consideration for the rights of others.

Equality

Equality and equal rights in freedom are: each one has the right to think, to feel, to do, and to be as he wills, without force, pressure or restraint.

One cannot usurp the rights of another without invalidating his own rights. Each citizen so acting preserves the equal rights and freedom for all citizens. Equality of people is a misnomer and a fable without sense or reason. The thought of equality of persons is as absurd or ridiculous as it would be to speak of stationary time, or absence of difference, or of one identity of all. Birth and breeding, habits, customs, education, speech, sensibilities, behavior, and inherent qualities make equality impossible among human beings. It would be as wrong for the cultured to claim equality and to have companionship with the ignorant, as it would be for the boisterous and ill-bred to feel equality with those of good manners and to insist on being welcomed by them. Class is self-determined, not by birth or favor, but by thinking and acting. Each class which respects its own, will respect any other class. The impossible "equality" which causes envy or dislike, will not be desired by any class.

Opportunity

Opportunity is an act or an object or an event which is related to the needs or designs of oneself or of another person, and which is dependent upon a conjunction of time and place and condition.

Opportunity is always present everywhere, but it does not mean the same to all persons. Man makes or uses opportunity; opportunity cannot make or use the man. Those who complain that they have not equal opportunity with others, disqualify and blind themselves so that they cannot see or make use of opportunities that are passing. Opportunities of various kinds are present always. The one who makes use of opportunities offered by time, condition and events, in relation to the needs and wants

of people, wastes no time in complaint. He discovers what people need or what they want; then he supplies it. He finds opportunity.

Happiness

Happiness is an ideal state or dream toward which one may strive but which he never can attain. This is because man does not know what happiness is, and because man's desires never can be entirely satisfied. The dream of happiness is not the same for all. That which might make one person happy would make another suffer; what to one would be pleasure to another might be pain. People want happiness. They are not sure just what happiness is, but they want it and they pursue it. They pursue it through money, romance, fame, power, marriage, and attractions without end. But if they learn from their experiences with these they will find that happiness eludes the pursuer. It can never be discovered in anything that the world can give. It can never be captured by pursuit. It is not found. It comes when one is ready for it and it comes to the heart that is honest and filled with good will toward all mankind.

Therefore it is that as law and justice must rule the world for it to continue to exist, and, as destiny is determined for all by one's own thoughts and acts, it is compatible with law and justice that each person born in or who becomes a citizen of the United States of America can be free; that he can or should have under its laws equal rights with others; and, that one depending on his own abilities has his liberty and is free to use opportunity in the pursuit of happiness.

The United States of America can make no man free, law abiding and just, nor can it determine his destiny and give him happiness. But the country and its resources offer every citizen the opportunity to be as free, law abiding and just as he will be, and the laws to which he subscribes guarantee him right and liberty in his pursuit of happiness. The country cannot make the man; the man must make himself what he wills to be. But no country offers ever continuing opportunities greater than those which the United States of America offers to every responsible one who will keep the laws and will make himself as great as it is in his power to be. And the degree of greatness is to be measured not by birth or wealth or party or class, but by self-control, by one's government of oneself, and one's efforts toward the election of the most competent of the people to be the governors of the people in the interest of all of the people, as one people. In this way one can become really great, in the establishing of true self-government, a real Democracy in the United States. Greatness is in being self-governed. One who truly is self-governed can serve the people well. The greater the service to all of the people, the greater the man.

Each human body is the destiny, but only the physical destiny, of the conscious Doer in that body. The Doer does not remember its former thoughts and acts which were its prescription for the making of the body it is now in, and which is its own physical inheritance, its law, its duty, and its opportunity—the opportunity for performance.

In the United States there is no birth so lowly that the Doer who comes into that body may not raise it to the highest station in the land. The body is mortal; the Doer is immortal. Is the Doer in that body so attached to the body that it is ruled by

the body? Then, though the body be of high estate, the Doer is its slave. If the Doer is sufficiently unattached that it performs all the laws of the body as duties to care for it and protect it and keep it in health, but not to be swerved by the body from its own chosen purpose in life—then the Doer is unattached and, therefore, free. Every immortal Doer in every mortal body has the right to choose whether it will attach itself to the body and be ruled by the bodily wants, or be unattached to the body and be free; free to determine its life-purpose, regardless of the circumstances of the body's birth or station in life; and free to engage in the pursuit of happiness.

Law and justice do rule the world. If it were not so there would be no circulation in nature. Masses of matter could not be dissolved into units, the infinitesimals and atoms and molecules could not combine into definite structure; the earth, sun, moon and stars could not move in their courses and be continually held in their relation to each other in their bodily and spatial immensities. It is against sense and reason, and worse than madness, to fancy that law and justice might not rule the world. If it were possible that law and justice might be stopped for one minute, the result would be universal chaos and death.

Universal justice rules the world by law in consonance with knowledge. With knowledge there is certainty; with knowledge there is no room for doubt.

Temporal justice rules for man, with the evidences of his senses as the law, and to accord with expediency. With expediency there is always doubt; there is no room for certainty. Man limits his knowledge and his thinking to the evidences of his senses; his senses are inaccurate, and they change; therefore it is unavoidable that the laws which he makes must be inadequate, and that concerning justice he is always in doubt.

What man calls law and justice concerning his life and conduct is out of order with eternal law and justice. Therefore he does not understand the laws by which he lives and the justice which is meted out to him in every event of his life. He often believes that life is a lottery; that chance or favoritism prevails; that there is no justice, unless it be that might is right. Yet, for all of that, there is eternal law. In every happening of human life inviolable justice rules.

Man can, if he so wills, become conscious of universal law and justice. For good or ill, man makes the laws for his own future destiny by his own thoughts and acts, even as by his past thoughts and acts he has spun his own web of destiny on which he works day by day. And, by his thoughts and acts, though he knows it not, man helps to determine the laws of the land in which he lives.

There is a station in every human body through which the Doer in the human can begin to learn of eternal law, the law of rightness—if the Doer so wills. The station is in the human heart. From there the voice of conscience speaks. Conscience is the Doer's own standard of right; it is the Doer's immediate sum of knowledge on any moral subject or question. A multitude of preferences and prejudices, all of the senses, constantly swarm into the heart. But when the Doer distinguishes these from the voice of conscience and heeds that voice the sensual invaders are kept out. The Doer then begins to learn the law of rightness. Conscience warns him of what is wrong. Learning the law of rightness opens the way for the Doer to appeal to its

reason. Reason is the counselor, the judge and the administrator of justice in everything concerning the Doer in the human. Justice is the action of knowledge in relation to the subject in question. That is, justice is the relation of the Doer to its duty; this relation is the law which the Doer has decreed for itself; it has created this relation by its own thoughts and acts; and it must fulfil this relation; it must willingly live according to this self-made law, if it is to be in accord with universal law.

AMERICA FOR DEMOCRACY

Man and woman do not live apart; necessity draws them together, and they have a family. Families do not live apart; necessity causes them to get together for their common interests, and there is a community.

The human is constituted to be a reasoning and thinking and creative power in an animal body. From necessity this reasoning and thinking and creative power is caused to care for the body, to create the tools for producing food, and to invent the means for acquiring possessions and comforts and other sense-satisfactions of life; and, further, to provide the ways and means for intellectual occupations. And so the introduction to civilization.

Before the development of a civilization the human problem is to have the food, clothing, shelter, and conditions necessary to life. Throughout a civilization the human problem is: Shall reason rule the body, or shall the body control reason?

Human reason cannot deny the fact of the body, nor can the body deny the fact of reason. Human reason cannot do things without the body; and the body cannot satisfy its bodily appetites and craving and needs without reason. If human reason rules the body at the expense of the body, the result is the breakdown of the body and the failure of reason. If the body rules reason there is the breakdown of reason and the body becomes a brute-beast.

As with a human, so with a democracy and a civilization. When the body is the master and reason accordingly is made to serve greed and the base impulses and passions of the body, then the people become brute-beasts. Individuals war among themselves, and the people war against other peoples in a world of war. Morals and laws are ignored and are forgotten. Then the fall of civilization begins. Terror and madness and slaughter continue until the remnants of what were civilized human beings are reduced to savages seeking to rule or to destroy one another. Eventually the forces of nature are loosed: storms devastate; the earth shakes; onrushing waters cover sinking continents; fair and fertile lands that were once the pride of prosperous nations suddenly or gradually disappear and become ocean-beds; and in the same cataclysms other ocean-beds are raised above the waters to be prepared for the beginnings of the next civilization. In the distant past, floors of the ocean rose above the waters and

connected separated lands. There were sinkings and risings and rollings until the land settled to be what is the continent called America.

The peoples of Europe and Asia have been torn and distracted and harassed by greed and enmities and wars. The atmospheres are charged with traditions. The ancient gods and ghosts are kept alive by the thoughts of the peoples. The gods and ghosts seethe and throng, and trouble the atmospheres in which the people breathe. The ghosts will not let the people forget their petty quarrels, which they will not settle. The dynastic and racial ghosts urge the people to fight, over and over and over, their battles in the lust for power. In such lands Democracy could not be given a fair trial.

Of all the surface of the earth the new land of America offered the fairest opportunity for a new home for new families, and for the birth of a new people in an atmosphere of freedom, and under a new government.

Through long suffering and many hardships; after some inglorious acts, repeated mistakes, through carnage and sore travail, a new people, under a new form of government, was born—the new democracy, the United States of America.

The spirit of the land is freedom. Freedom is in the air, and the people breathe in the atmosphere of freedom: freedom from the conflicting traditions of the older countries; freedom of thought, freedom of speech, and freedom of opportunity to do and to be. The first step of the infant democracy was freedom. But the freedom of the air which the people breathed and felt was freedom of the air and of the land; it was a freedom from the restraints that had been put upon them in the old countries from which they came. But the new freedom which they felt was not a freedom from their own greed and brutalities. Rather, it gave them opportunities to do and to be the best or the worst that was in them. And that is just what they did and what they were.

Then came growth and expansion, followed by the years of struggle to determine whether the states should remain united, or whether the people and the states would be divided. Civilization trembled in the balance as the people were then determining their destiny. The majority willed not to divide; and the second step in the growth of democracy was taken through blood and anguish by the preservation of the people and the states in union.

Now the time is coming, in fact it is here, when the people must determine whether they will have a democracy in name only, or whether they will take the third step by becoming a real and actual democracy.

A comparatively small number will stand willing and ready for the taking of the third step toward having a democracy. But the step cannot be taken for the people by only a few of the people; it must be taken by a majority of the people as a people. And the greater number of the people have not shown that they understand or have thought about what a real Democracy is.

Humanity is the name of the one large family composed of the immortal Doers in human bodies. It is divided into branches which spread over all parts of the earth. But a human is everywhere recognized and distinguished from other beings, by the human form, by the power of thought and speech, and by similar characteristics.

Though they are of one family, human beings have hunted each other with more ferocity and cruelty than has been shown by the beasts of the jungle. Predacious animals hunt other animals, though only as food. But men hunt other men to rob them of their possessions and to enslave them. The slaves did not become slaves because of virtue, but because they were weaker than those who enslaved them. If, by whatever means, the slaves became strong enough, they would enslave their masters. Those who had felt the lash in their turn wielded it upon their former rulers.

So it has been. It was the custom for the strong to consider the weak to be slaves: chattels. Human law has been made by might, and the law of might; and the law of might has as a matter of course been accepted as right.

But slowly, very slowly, through the centuries, conscience in the individual has been given voice by individuals. Gradually, very gradually and by degrees, there has been developed through communities and through a people a public conscience. Weak at first, but gaining in strength and sounding with increasing clearness, conscience speaks.

Before the public conscience had voice there were prisons, but there were no hospitals or asylums or schools for the people. With the growth of the public conscience there has been a steady increase in foundations for research and institutions of all kinds devoted to the advancement of the public welfare. Furthermore, amid the strife and bickerings of party and class, a national conscience with justice is heard. And though most of the nations of the world are now at war and preparing for war, there is clearly heard the voice of an international conscience with justice. While the voice of conscience with justice can be heard there is hope and promise for the world. And the hope, the real hope for the freedom of the people of the world, is in true democracy, Self-government.

MURDER AND WAR

Murder is the killing of one who has not attempted to kill. The putting to death of one who murders or attempts to murder is not murder; it is the preventing of other possible killings by that murderer.

War made by one people on another people is tribal or national murder, and the people who provoke war are to be condemned as murderers.

Grievances of whatever kind are to be settled by negotiations or arbitrations under judges agreed upon; grievances never can be settled by murder.

Murder by a people or a nation is an unpardonable crime against civilization, proportionately worse than murder by an individual. Murder by war is the killing by one people of some of another people by the calculations of the organized wholesale

murderers who kill some of the other people in order to plunder and rule those others and rob them of their possessions.

Murder by the individual is a crime against the law and safety and order of the local community; the motive of the murderer may or may not be to steal. Murder by a people is against the law and safety and order of the community of nations; its motive, however diagnosed, is usually plunder. Aggressive warfare strikes at the vitals and principles of civilization. Therefore, to preserve civilization it is the duty of every civilized nation to be prepared to deal with and suppress any people or faction making war, similarly as the laws of a city deal with any individual who attempts to murder or to burglarize and steal. When a nation resorts to war and becomes an outlaw to civilization, it should be suppressed by force. It loses its national rights and should be condemned as a criminal people or nation, put under a ban and be deprived of its means of force until by its behavior it shows that it may be trusted with national rights among civilized nations.

For the safety of world-civilization there should be democracy of nations: just as there now can be a democracy in the United States.

As mankind is said to have grown out of the state of savagery into a state of civilization as nations, likewise, so-called civilized nations are just emerging from savagery among nations into the state of peace among nations. In the state of savagery the stronger savage could take the head or the scalp of a brother savage and hold it up to view, and be envied and feared and admired by other savages and acclaimed as a great warrior or hero. The greater the slaughter of his victims, the greater the warrior-hero and leader he became.

Murder and savagery have been the practice of the nations of the earth. The blessings and benefits of centuries of agriculture and manufacture, of research, literature, invention, science and discovery and the accumulation of wealth are now being used by the nations for the murder and destruction of each other. Continuance of this will end in the destruction of civilization. Necessity demands that war and bloodshed must stop and give way to peace. Man cannot be ruled by madness and murder; man can be ruled only with peace and reason.

Among the nations the United States is known to be one whose people do not desire to conquer and dominate other peoples. Therefore, let it be agreed that the United States of America be the nation among nations to establish the real democracy of its own people so that the excellence of its own government will be so apparent that the peoples of other nations will from necessity adopt democracy as the best form of government, and to the end that there may be a democracy of the nations.

Before the United States can ask for democracy of all nations, it must itself be a democracy, Self-government.

THE DICTATOR AND THE PEOPLE

All forms of government of human beings have been tried on this earth, except—a real democracy.

A people allow themselves to be governed by a ruler or rulers such as monarchs, aristocrats, plutocrats, until it is thought expedient to “let the people rule,” knowing from the past that what are called the people may not or would not govern. Then they have a democracy, in name only.

The difference between other forms of government and a real democracy is that the rulers in other governments rule the people and are themselves ruled by external self-interest or brute force; whereas, to have a real democracy, the voters who elect representatives from among themselves to govern must themselves be self-governed by the conscious power of rightness and reason from within. Then only will voters know enough to select and elect representatives who are qualified with the knowledge of justice, to govern in the interest of all the people. So in the course of civilization attempts are made to let the people rule. But the majority of the people, though eager for their own “rights,” have always refused to consider or allow rights to others, and have refused to take responsibilities which would entitle them to rights. The people have wanted rights and advantages without responsibilities. Their self-interest blinds them to rights for others and renders them easy victims to impostors. During the try-outs of democracy astute and power-loving pretenders have beguiled the people by promising them what they could not give or would not do. A demagogue would appear. Sensing his opportunity in time of crisis the would-be dictator attracts the lawless and indiscriminating among the masses. They are the fertile field in which the disturber sows his seeds of discontent, bitterness and hatred. They give attention and applause to the shouting demagogue. He works himself into a fury. He shakes his head and his fist and makes the air tremble with his sympathies for the poor long suffering and abused people. He condones and explains their passions. He rages in righteous indignation at the cruel injustices which their brutal and hard-hearted employers and masters in government have inflicted on them. He paints alluring word-pictures and describes what he will do for them when he delivers them from the misery and bondage they are in.

If he should tell them what he is willing to do until they put him in power, he might say: “My Friends! Neighbors! and Fellow Countrymen! For your own sake and for the sake of our beloved country, I pledge myself to give you what you want. (I will mingle with you and fondle your pets and kiss your babies.) I am your Friend! And I will do everything to benefit you and to be a blessing to you; and all you have to do to receive these benefits is to elect me and so give me the authority and the power to get them for you.”

But if he were also to tell what he intends to do, he would say: “But when I have authority and power over you, my will shall be your law. I will then compel you to do and force you to be what I will that you must do and be.”

Of course the people do not understand what their noble benefactor and self-appointed liberator thinks; they hear only what he says. Has he not pledged himself to relieve them from doing and to do for them what they should know that they ought to do for themselves! They elect him. And so it goes—in the mockery of democracy, a make-believe democracy.

Their protector and deliverer becomes their dictator. He demoralizes and reduces them to be beggars of his bounty, or else he imprisons or kills them. Another dictator rises. Dictator overcomes or succeeds dictator, until dictators and people return to savagery or oblivion.

THE BALLOT—A SYMBOL

Democracy as it is practiced is not for all the people; it is, therefore, not real democracy. It is practiced as the game or the battle of politicians between the “Ins” and the “Outs.” And the people are the prey of the battlers and they are the audience who pay for the game and who grumble and cheer and chatter. The players battle for offices for personal and party power and plunder; and they exploit all the people. That cannot be called democracy. At best it is government by artifice and expediency; it is a make-believe, a mockery of Democracy. Governments of peoples are emerging from the childhood of savagery. Characteristic “politics” accompany the birth of democracy, as an after-birth follows childbirth.

The success or failure of democracy does not depend on dishonest politicians. Politicians are only what the people make them or allow them to be. The success or failure of democracy, as civilization, depends primarily on the people. If the people do not understand this and take it to heart, democracy will not grow out of its savage state. Under other forms of government the people gradually lose their right to think, feel, speak, and do what they will or believe to be right.

No power can make a man be what the man will not make himself to be. No power can make democracy for the people. If the people are to have a democracy, the government must be made a democracy by the people themselves.

Democracy is government by the people, in which the sovereign power is held and exercised by the people, through those whom the people choose from among themselves to have as their representatives. And those of the people chosen to govern are invested solely with the power given them to speak for the people and to govern by the will and the power of the people, through their people’s vote by ballot.

The ballot is not merely a printed sheet of paper on which the voter makes his marks, and which he drops into a box. The ballot is a precious symbol: a symbol of what is destined ultimately to be the highest civilization of man; a symbol to be valued above birth or possessions or rank or party or class. It is a symbol of the ultimate test in civilization of the voter’s power; and of his courage, his honor, and his honesty; and of his responsibility, his right, and his freedom. It is a symbol given by

the people as a sacred trust reposed in each member of the people, the symbol by which each one of the people is pledged to use the right and power vested in him by his vote, the might and power to preserve, under law and justice, equal rights and freedom for each and for the integrity of all the people as one people.

What will it profit a man to sell or to bargain away his ballot and thus to lose the power and value of his vote, to fail in courage, to lose his sense of honor, to be dishonest to himself, to forfeit his responsibility, and to lose his freedom, and, by so doing, to betray the sacred trust reposed in him as one of the people to preserve the integrity of all the people by voting according to his own judgment, without fear and without bribe or price?

The ballot is an instrument too sacred to the integrity of government by the people to be entrusted to those who are opposed to democracy, or to the incompetent. The incompetent are as children, to be cared for and protected, but not allowed to be factors in determining government until such time as they may be qualified and have the right to vote.

The right to vote is not to be determined by birth or wealth or favor. The right to vote is proven by honesty and truthfulness in words and acts, as evidenced in daily life; and by understanding and responsibility, as shown by one's familiarity with and interest in the public welfare, and by the keeping of his contracts.

THE GOVERNMENT OF THE WORLD

A True, a Real Democracy never can be established on this earth until the Doers in human bodies understand *what* they are, as distinct from the man-bodies and the woman-bodies in which they are. When the Doers do understand, they will be in agreement that true Democracy is the strongest, the most practical, and the most perfect government that can be created in the interest of, and for, the welfare of each one of the people. Then the people as one people can be and will be self-governed.

What the dreamers of Utopias have failed to conceive, but about which they have tried to write, will be found in true democracy. Why? One of the reasons is that other governments of peoples are outside the people and are against the people; whereas true democratic government is within the people and is for the people. The chief reason that there are dreamers of ideal forms of government is that each Doer now in a human body was originally conscious of itself as the Doer-part of its immortal Triune Self. Then it lived with its inseparable Triune Self in the perfect government of Triune Selves by which all the worlds are governed, before it exiled itself to this human world, in which it periodically lives in the body of a man or of a woman. These statements will seem strange; will seem to be of another Utopian

dream. Nevertheless they are true statements about the real government by which the worlds are ruled; the government of which men and women are destined to become conscious after they will have learned to govern themselves under a real democracy.

One depends on the word of another as authority. But you need not depend on the word of another for the truth of these statements. Truth is the Conscious Light within: this Light which, while you are thinking, shows things as they are. There is enough of truth in you to know the truths here stated (if you will forget what you think you know of experience), by thinking of these truths. The truth of this is inherent in the Doer in each human body. As one thinks of these truths they are obviously true; they are so; the world could not be governed otherwise.

In every Doer there is a forgotten memory of that perfect government. At times the Doer tries to imagine and to picture to itself the order of government of which it was once conscious. But it cannot do that because it is now enmeshed in a different kind of body: a fleshly human body. It thinks according to the senses of the body; it speaks of itself as the physical body; it is not conscious of itself as itself; it is not conscious of its relation to its Triune Self. Therefore it does not conceive of the perfect order of The Government of the world and it is not conscious of how the world is governed. The governors of the world are the Triune Selves whose Doers are consciously immortal, and hence are in conscious union and relation with their Thinkers and Knowers: Triune Selves who are in the Realm of Permanence and who have perfect physical bodies which do not die.

The idea or principle of democracy is based on the perfect self-government of each Triune Self and of their government of the world. When any Doer now in a human body understands that it is a Doer and perceives what its relation to the Thinker-and-Knower of its Triune Self is, it will in time regenerate and resurrect its imperfect human body into a perfect and immortal physical body. Then it will be in perfect union with its Triune Self. Then it will qualify to take its place and perform its duties as one of the governors in the perfect government of the world. In the meantime, it can, if it will, work toward that inevitable destiny by trying to establish a true democracy on earth in this realm of impermanence or time.

The Thinker of each Triune Self is the judge and administrator of law and justice to its own Doer in each human body, in accordance with what that Doer has thought and done, and in relation to other Doers in their human bodies.

Everything that happens to the Doers in their bodies, and every occurrence in their relation to each other, is brought about by the Thinkers of the Triune Selves of those Doers decreed as the just consequences of what the Doers have previously thought and done. What happens to the Doer in its body and what it does to others or others do to it, is the just judgment of its own Thinker and is in agreement with the Thinkers of the Doers in the other human bodies. There can be no disagreement between the Thinkers concerning what they cause to happen or allow to happen to their respective Doers in human bodies because all Thinkers judge and administer justice by virtue of the knowledge which is their Knowers'. Each Knower knows every thought and every act of its Doer. No Doer in a human body can think or do anything without the knowledge of its Knower, because the Doer and Thinker and Knower are the three parts of one Triune Self. The Doer in the body is not conscious

of this fact because it is the Doer-part and not the Knower-part of the Triune Self, and because while it is immersed in its body it limits itself to thinking and feeling through the senses of the body and about the objects of the senses. It seldom or never tries to think of anything that is not of the body-senses.

Knowledge, inexhaustible and immeasurable and imperishable, is common to the Knowers of each Triune Self. And the knowledge of all the Knowers is available to the Knower of each Triune Self. There is always agreement in the use of knowledge because where there is real knowledge there cannot be disagreement. The knowledge of the Triune Self is not dependent on the senses, though it embraces all that has ever taken place in all the worlds concerning everything from the smallest unit of nature to the great Triune Self of the Worlds through the entirety of time in the Eternal, without beginning and without end. And that knowledge is at once available in the minutest detail, and as one perfectly related and complete whole.

There can be no disagreement between the Doers who are in conscious union with their Thinkers and Knowers, and who are in perfect physical bodies which do not die, because they act in accord with the knowledge of their Knowers. But there is unavoidable disagreement among Doers in human bodies, who are not conscious of their Thinkers and Knowers, and who do not know the difference between themselves and their bodies. They generally consider themselves to be the bodies they are in. They live within time and are without access to the real and permanent knowledge that is of their Knowers. What they generally call *knowledge* is that which they are aware of through the senses. At best, their knowledge is the accumulated and systematized sum of the facts of nature, observed as natural laws or experienced by them through the senses of their bodies. The senses are imperfect and the bodies die. The most sincere and devoted among the learned and accomplished Doers who have lived for science in the interest of mankind, are limited in their knowledge to the memory of what they have observed or have experienced through their senses during the lives of their bodies. Memory is of four kinds, as sight, sound, tastes and smells. Each of the senses, as an instrument, records the sights or sounds or tastes or smells in its body, and is the same in kind as the like senses in each of the other bodies; but each is different as to accuracy and degree of development from similar senses in every other body. Likewise, each Doer is a Doer but is different from each of the other Doers in their bodies. The observations and sights and sounds and tastes and smells of each Doer will be different from the observations and sights and sounds and tastes and smells of any given subject or object from every other Doer in its human body. Therefore the accumulated observations and experiences cannot be accurate or permanent; they are human, transient, and subject to change. That which changes is not knowledge.

Knowledge is not nature; it is beyond nature; it does not change; it is permanent; yet, it knows all things that do change, and knows the changes and the series of changes that go on in nature units in their growth through the states of pre-chemistry, and in their chemical combinations which produce the phenomena of nature. That knowledge is beyond the present grasp or comprehension of all sciences of the senses. Such is part of the knowledge of the Knower of every Triune Self. It is the knowledge by which the world is governed. If it were not so, there would be no law, no order or sequence, in the definite combinations and changes of the chemical elements, of the composition of seeds according to definite types, of the growth of

plants, of the birth and organic development of animals. None of the sciences of the senses can know the laws by which these processes are governed, because they know nothing, practically nothing, as to what the senses are, nor of the conscious Doer in the body and its relation to its Thinker and its Knower as the Triune Self.

And yet, there is a continuous performance of all these commonplace mysteries which are conducted by time: time, which is the change of units or of masses of units in their relation to each other, under The Government of the world. The unseen government of the world is constituted of the Knower and Thinker and Doer of each Triune Self complete, and all are in perfect and immortal physical bodies in the unseen Realm of Permanence. The knowledge of each is at the service of all, and the knowledge of all is at the service of each Triune Self. Each Triune Self is of individual distinction, but there cannot be disagreement in government because perfect knowledge precludes any possibility of doubt. Therefore the unseen government of the world is a real, a perfect democracy.

The idea of the perfect government is inherent in the Doer in every human body. It has manifested in spasmodic efforts at democracy. But each such attempt has failed because the ambition and vanity and selfishness and brutality of man under control of the senses have blinded him to right and justice and urged the strong to subdue the weak. And the strong have ruled the weak. Tradition of rule by might and bloodshed prevailed against rightness and the humanity in man, and there has not been the opportunity for any real democracy. Never before has there been the opportunity that is now offered in the United States of America to have a real democracy.

Democracy offers to a people the best possible government for the interest of all the people. It will eventually be the government of mankind, because it will be the nearest approach in government to the permanent and perfect government by The Government of the worlds, and because in a real democracy, some of the Doers in the people may become conscious of the Thinkers and Knowers of whom they are integral parts. But when great numbers of the people seek their own interests at the expense of others of the people, and when great numbers of the people fail to select the most competent and trustworthy of their number to govern them, irrespective of party or prejudice, and they allow themselves to be hoodwinked, wheedled or bribed to elect the self-seeking politicians, then that so-called democracy is the government which is most easily disrupted and changed into a despotism. And it matters not whether the despotism is benevolent or self-seeking, it is the worst form of government for the people, because no one human is wise enough and strong enough to govern in the interest of all the people. However wise and benevolent the despot may be, he, as a human, will have some defects and weaknesses. He will be surrounded by adroit flatterers, smooth-tongued tricksters, and impostors and humbugs of every kind. They will study him and discover his weaknesses and beguile him in every way possible; they will drive away honest men and seek offices and opportunities to plunder the people.

On the other hand, the would-be despot who desires and pursues power and pleasure is not self-governed; therefore he is incompetent and unfit to govern; he will promise the greatest number of people anything to get their votes. Then he will try by every means to offer them security and relieve them of responsibility and make them

dependent on him. When he has taken the power from them, his whims become their law; they are made to do his bidding and they lose all sense of security and whatever freedom they formerly had. Under any kind of despotism, the people will be racked and wrecked and ruined. A nation thus reduced to impotence can easily be conquered by a stronger people, and its existence is ended.

The so-called democracies of history have always been overthrown, and though they offered the people the greatest opportunities, the people have been so blindly selfish, or so careless and indifferent about whom they had to administer their government, as to have allowed themselves to have been cowed, to have been made craven and enslaved. That is why there never has been a real democracy on earth.

CAPITAL AND LABOR

These two words, capital and labor, have increasingly agitated and bewildered the head-laborers and the hand-laborers until they have disturbed governments and are dangerously unsettling the social structure of human life. The two words are often made to stigmatize and to drive human beings into opposing groups; to anger them and to set them against each other as enemies. The two words breed hatred and bitterness; they stir up strife and would cause each group to use any means in its power to disrupt and subdue the other.

That is not democracy. That leads to the downfall of democracy. The people do not want that to happen.

When “Capital” and “Labor” really understand the facts as they are, by thinking and by each putting itself in the other’s place and then feeling the situation as it is, they will not continue to hoodwink and delude themselves. Instead of being enemies, they will, from necessity, and naturally, become co-workers for the common good of human life.

Human beings cannot be independent of each other. To have a family and a civilization, human beings must depend on each other. Capital cannot do without Labor any more than Labor can do without Capital. The social structure has been built up by and depends on Capital and Labor. The two must learn to work together in harmony for their own common good. But then each must be what it is and do its own work; it should not try to be the other, nor to do the work of the other. One is as necessary in its own place and doing its own work as the other is in its place and doing its work. These are simple truths, facts which everyone should understand. The understanding of the facts will prevent strife. Therefore it will be well to inquire about capital and labor and to see how they are related.

What is capital? Capital is the harmonious working of the four essentials by which all things that can be conceived can be produced. The four essentials are: head-capital, hand-capital, time-capital, and intelligence-capital.

What is labor? Labor is muscular or mental toil, effort, work to be performed for any given purpose by any worker.

What is a capitalist? A capitalist is any worker who uses his time-capital and intelligence-capital as a head-capitalist or as a hand-capitalist, according to his capacity and ability.

What is a head-capitalist? A head-capitalist is a worker who provides and organizes the means and material for the work which a hand-capitalist engages himself and agrees to perform for certain compensation.

What is a hand-capitalist? A hand-capitalist is a worker who engages himself and for certain compensation agrees to perform the work for which he is engaged by a head-capitalist.

What is time-capital? Time-capital is that essential to all kinds of work and which all workers have alike; no one worker having more or less than any other worker, to do with as he sees fit and chooses.

What is intelligence-capital? Intelligence-capital is that essential to every kind of organized work which each worker has in some degree, but of which no two workers have in the same degree; each worker having it in more or less degree than others, and varying in degree according to the work in which that worker is engaged.

With this understanding, no one can fail to see that capital means and is head, the head or chief part of a body, such as of one's own body, or the head of a body of workers. As a generalization, capital is whatever is necessary for the accomplishment of organized work. In an industrial or business sense, capital means value, property or wealth of any kind.

Concerning work: One kind of work is done by the head, head or brain work; the other kind of work is done by the hands, hand or brawn work. So there are two kinds of workers, head or brain workers and hand or brawn workers. Each worker must use his head and his hands in whatever he does as work, but the head worker uses his brain in a greater degree than his hands, and the hand worker generally uses his brawn in a greater degree than his head. The head plans for and directs the hands, and the hands do what the head plans or directs, in whatever work is done, as an individual or as an organization.

Concerning the time essential: Time-capital is equally distributed among all human beings. One person has no more and no less time-capital than any other one. Time is just as much at the service of any one worker as it is at the service of any other worker. And each one may or may not use his time-capital, as he pleases. Each worker may be just as much of a time-capitalist as any other worker. Time is a means of making or of developing and accumulating all other kinds of capital. It asks nothing of anyone and it lets everyone do with it as that one wills. Time is so universally free

that it is not considered to be capital, and it is wasted most by those who least know the uses and value of capital.

Concerning the intelligence essential: Intelligence-capital is that in every worker which the worker must use while thinking. Intelligence shows any worker what he can do with his head and his hands, his brain and his brawn. And the worker shows, by the way he manages his work, the degree of intelligence that that worker has and uses in his work. Intelligence shows the head worker how to plan his work, how to get the material and the means for accomplishing the work planned. Intelligence, like time, allows the worker to use it as that one wills; but, unlike time, intelligence guides him in the use of his time in the accomplishing of his work and the attainment of his purpose, be that purpose for good or for ill. Intelligence shows the hand worker how best to plan his time in the doing of his work, how to skill himself in the use of his hands in the performance of his work, whether the work be the digging of a ditch, the ploughing of a furrow, the making of delicate instruments, the use of pen or brush, the cutting of precious stones, the playing of musical instruments, or the sculpturing of marble. The continued use of his intelligence will increase the value of the head worker and of the hand worker in his capacity and ability to think in organizing his head-capital and his hand-capital and his time-capital for the best and the greatest production of the work in which that worker is engaged.

Thus it is clear that the four essentials of capital and labor are possessed by each individual worker; that by each worker possessing the four essentials he capitalizes himself or engages himself to be capitalized as a head-capitalist or as a hand-capitalist; that by his combination and management of his head-capital and hand-capital and time-capital and intelligence-capital, the value of each worker is rated according to the work that he does. It is therefore reasonable and just that in every organized business, each worker should receive compensation based on the rating of the value of the work he does in whatever department of that business in which he is engaged.

Capital that cannot be used is worthless; it produces nothing; in time it ceases to be capital. Wrong use makes waste of capital. The right use of brain and brawn and time, when properly organized and directed by intelligence, will result in wealth, in any accomplishment desired. Time is the essential in accomplishment when used by brain and brawn. Little is accomplished with much time when brawn directs brain. Much is accomplished in little time when brain with intelligence directs brawn. And the essence of time is in accomplishment.

Capital as the working head or brain capital, should provide the ways and the means for the working of hand or brawn capital. That is, the body of men called "Capital" or "Capitalists" provides the place and conditions for work, and the plan or system by which the work is done, and for the disposition of the products of the work.

Concerning the compensation or profits resulting from the work of Capital and of Labor, if Capital does not give due consideration to the interests of Labor, and if Labor will not give due consideration to the interests of Capital, there will be no agreement. There will be waste of Capital and waste of Labor, and both will suffer loss. Let there be clear understanding that each is complementary and necessary to the other; that each will take an interest in and work, for the other's interest. Then, instead

of conflict there will be agreement, and better work will be accomplished. Then Capital and Labor will each get its just share of profit from the work done and will take pleasure in the work. This is no airy day-dream. One will be willfully blind if he will not see and profit from these facts. These will be the solid work-a-day facts of business life—as soon as Capital and Labor will, by thinking, remove the blinders of stupid selfishness from their eyes. This will be the common good sense and practical and business-like way for the working together of Capital and Labor—to create a real commonwealth, the wealth of Capital and the wealth of Labor.

But in the consideration of capital, where does money come in, what part does it play, as capital? Money as coined metal or printed paper is only one of the innumerable products which are manufactured or grown, such as wire, wigs, or waistcoats, or as cattle, corn or cotton. But money cannot truly be considered to be capital, as is brain and brawn and time and intelligence. These are the essentials as capital. They are not grown or manufactured products. Capital and Labor have allowed money to play the abnormal, false and unfair part of capital. Money is allowed to be the medium of exchange, as buttons or cloth or corn might be allowed to be. Brain and brawn and time and intelligence are the actual capital that create the actual products which are generalized by the term wealth. Wealth is usually estimated in terms of money, although money is only one of the numerous constituents or contributions to wealth, such as houses and lands and pots and pans. It is well to allow money to remain as the medium of exchange, the go-between in buying and selling, but it is not well to have it so conspicuously prominent in the mental vision that all other kinds of wealth must by it be measured in diminishing values. Wealth is not Capital or Labor; it is one of the resultant products of Capital and Labor. While money continues to be the medium of exchange in trade, it should be divided by Capital and Labor in due proportion to their invested interests, and for their common good.

All honest work is honorable if it serves a useful purpose. But, there are necessarily different kinds of work. The world would indeed be a dreary place if all the people were alike and thought and felt alike and did the same kind of work alike. Some workers can do many kinds of work. Others are limited as to the certain kinds of work they can do. And the tools must be different for the different kinds of work. A pen cannot do the work of a pick, nor can a pick do the work of a pen. Likewise there is a difference in the use of the tools. Shakespeare could not have used a pick with the skill of an experienced ditch digger. Nor could the ditch digger have written a line of Shakespeare with Shakespeare's pen. It would have been harder for Phidias to have quarried the marble for the pediment of the Parthenon than it was for anyone of the quarrymen. But no quarryman could have chiselled out of the marble quarried one of the heads of the horses—and with the strength and feeling put into it by Phidias.

It is quite as important for every employer as it is for everyone employed, quite as important for everyone who is rich as for everyone who is poor and for all kinds of politicians, to give careful consideration to the simple truths, while there is still time to change what is called democracy into a Real Democracy. Else the time will come when the seething and rising tides of feeling and desire and the maddened winds of thought cannot be abated. When once they begin to destroy and to sweep away what there is of civilization, they leave only vestiges and desolation in its stead.

MONEY, OR THE IDOLATRY OF THE DOLLAR

If I only had money! Money!! Money!!! Countless people have made this outcry and appeal with fervid and intense yearning, and they have gone beyond their immediate desires to the contemplation of what they would have and do, and would be, with money—Almighty Money.

And what in fact is money! Money in this modern age is any coin or paper or other instrument marked as the given sum to be negotiated or used as the medium of exchange in payment for value received, or received as payment for value given. And possessions or wealth of whatever kind are valued and estimated in terms of money.

Cold matter-of-fact money as a product of industry does not seem to be anything to get excited about. But see the Bulls and the Bears at the rising or falling of the stock market! Or let it be known where gold may be had for the taking. Then, otherwise kind and good natured people are likely to tear each other to pieces, in order to get possession of it.

Why do people feel and act that way about money? People feel and act that way because during the gradual development of industry and business, they have been steadily growing into the belief that success and the good things of life are to be estimated in terms of money; that without money they amount to nothing, and can do nothing; and that with money they can have what they want, and may do as they please. This belief has affected people with money-madness, and has blinded them to the better things in life. To such money-mad people, money is the Almighty, the Money God.

The money God is not of recent origin. He is not a mere figure of speech; he is a psychic entity, created by the thought of man in ancient times. Through the ages he has lost or gained in power in proportion to his estimation by the people, and the homage paid him by his priests and vassals. In modern times the money God has been increasingly inflated by the feeling and desire and thinking of the money lovers and money worshippers, and he is now near the limit of inflation. There is a common bond of fellowship among the worshippers of the money God. It is a jealous and revengeful God. It demands precedence over all other gods, and favors those most who worship it with all their feeling and their desire and their thinking.

Those whose purpose in life has been the amassing of money have learned, if they have learned nothing more, that money has been the means of providing them with much of what they thought they wanted, but that at the same time it has prevented them from the thorough appreciation of even the things they have acquired; that their money could not do for them what they believed it would; that their devotion to the getting of money disqualified them from having the pleasures and the graces which even the needy could enjoy; that the duties entailed by the accumulations of money make it an exciting and relentless master; and that when one does discover himself to be its slave, it is then too late to extricate himself from its clutches. Of course, it will be difficult for one who has not thought enough about it to

understand the facts; and, the money-chasers will not believe it. But it may be well to consider the following truisms concerning money.

More money than one can reasonably use for all his needs and his immediate benefactions is an encumbrance, a liability; its increase and maturing care may become an overwhelming burden.

Money with all its purchasing power cannot buy love, or friendship, or conscience, or happiness. All those who seek money for itself are poor in character. Money is without morals. Money has no conscience.

The making of money at the expense of suffering and poverty or corruption of others, is at the same time making a mental hell for one's future.

A man can make money, but money cannot make a man. Money is a test of character, but it cannot make character; it cannot add to or take anything from character.

The great power that money has, is given to it by man; money has no power of its own. Money has no value other than the value given it by those who use it or traffic in it. Gold has not the intrinsic value of iron.

A loaf of bread and a jug of water are worth more than a million dollars to a man starving on a desert.

Money can be made a blessing or a curse—by the way it is used.

People will believe almost anything and do almost anything for money.

Some people are money-magicians; they get money from other people by telling them how to get money.

Those to whom money comes easily seldom know how to value it. Those who best know how to value money are those who have learned how to make it, not by speculation or gambling but by thinking and by hard work.

Money makes money for those who know how to use it, but it often brings ruin and disgrace to the idle rich.

An understanding of such truisms will help one to give an approximately just value to money.

The money worshipper in his materialism has tried to make money the Almighty. His efforts have lowered the standards and lessened the trustworthiness of business men. In modern business a man's word is not "just as good as his bond," and therefore both are often doubted.

Money is no longer kept under a stone in the cellar, or between boards in the attic, or buried in an iron pot in the garden under a stone wall, for safe-keeping. Money as coin or paper is not kept. It is "invested" in stocks or bonds or buildings or

in a business, where it increases and grows to sums too large to be counted and kept in the cellar or in the attic or in an iron pot. But however large the sum amassed, one can never be sure of it; a panic or a war might reduce the value to be no more than can be hidden in a hole in the wall of a cellar.

It would be foolhardy to try to belittle the value of money or to lose sight of the innumerable good purposes for which money can be used. But money has been made to so occupy the thought of the people that almost everything must be valued in terms of money. Nearly everybody is ridden and driven by the money God. He is riding them and driving them to desperation. He has driven people to distraction, and he will drive them to destruction if he is not overthrown, demoted to the position of honorable servant and so put in his proper place.

As reservoirs are kept for the storage and distribution of water, so money centers or banks are established as repositories for money, and for the issuance of money in any form and for whatever consideration. The money centers are settings or temples of the throne, but the actual throne is in the hearts and brains of those who have created the money God, and in the hearts and brains of those who support him by their worship. He is there enthroned, while his priests and the operators of the money symbols of exchange pay him homage, and his suppliants through the world appeal to him and are willing to obey the commands of his priests.

The simple way of deposing the money God and of the gradual disposal of his priests and princes is for the people to understand clearly that money is only coin or paper; that it is childish and ridiculous to try to make of money a psychic or a mental god of metal or of paper; that at best, money is only a useful servant, which never should be made a master. Now this seems simple enough, but when the truth of it really is understood and felt, the money God will have lost his throne.

But what of the money brokers, operators and manipulators? Where do they fit in? They do not fit in. That is the trouble. In trying to fit in, money crowds business and government out of place, and causes disorder. The money manipulator or money man should not suffer from a change of occupation; he is usually a resourceful man of ability, and will find a more useful and honorable position, perhaps in government. It is not right that money should be made to be a business. Business should use money in the doing of its business (a business of money, or money business) but no business need or should allow money to rule or operate its business. What is the difference? The difference is the difference between character and money. Money has become the basis and the weakness of business.

Character should be the basis and the strength of business. Business can never be sound and trustworthy if it is based on money instead of on character. Money is the menace of the business world. When business is based on character instead of on money there will be confidence throughout the business world, because character is founded on honesty and truthfulness. Character is stronger and more trustworthy than any bank. As business transactions depend largely on credit, credit should depend on character as responsibility, not on money.

There is a simple way of doing business without the disorders between government and business, which are brought about by the money manipulators, the

priests of the money God. The right business relation between government and the people is that the government should be the guaranty of the people and that the people should be the guarantors of the government. Concerning money, this can be done by the private individual or the business man, whose character is based on honesty and truthfulness and the keeping of his contracts, which means responsibility. Such men will be known to the government or will be vouched for by others who are known. Each such individual will deposit his money with the government and the acceptance of his money and his holding of a passbook will be a government guaranty of credit. Money transactions would then be carried on through a department of the government. The financial condition of the individual or of a business would be on record with the government. Even a would-be dishonest man would not dare to be dishonest. One who failed in his pledges or gave false statements of accounts would certainly be discovered and punished, would not be trusted by any business concern, and there would be no money houses from which to borrow. But with character and ability and a clean record, plus responsibility, he could borrow from the government for any legitimate business.

What would be the advantage of turning the government into a bank, and for business to carry on its financial operations through the government, instead of through the regular banking institutions, as at present? There would be many advantages, and the government would not become a bank. One department of government would be the money department, and it would have offices wherever needed. Crime of nearly every kind turns around money and is based on money, and large criminal operations are carried on with money. Respectable and responsible banking houses do not lend money directly to criminals. But go-betweens can borrow money on collateral to finance criminal operations of great magnitude. Without banks such criminal operations would have to stop. The go-betweens could not borrow from the money department of government for illegitimate business. Then there would be fewer precarious business ventures, and bankruptcies would steadily decrease. At present, money and banks separate business from government. With these out of the way, business and the government would be drawn together and would have a common interest. With a money department, money would be put in its proper place; there would be confidence in business, and government and business would be reconciled. Money would gradually lose the power now given to it and people would become less fearful of the future by having the proper reliance and confidence in themselves. Among the many advantages of having business carry on its financial operations through a money department of the government is, that all depositors and business would become interested in and conscious of their responsibility for the integrity of government, just as they now are for the conduct of their own business. Now, instead of understanding that it is responsible for the sanctity and strength of government, business strives to get special advantage from government. Each such attempt is to defeat democracy; it weakens and tends to demoralize government by the people.

Looking back from that future, when people will see things and conditions more truly as they are, the politics of today will seem incredible. Then it will be seen that the men of today, as men, were really good at heart; but that the same men, as party politicians, acted more like wolves and foxes than they did like normal human beings. In the present political situation—while each political party is using every conceivable means and device to discredit the others and to get the favor of the people

in order to get their votes and to get possession of the government—it would be madness to institute a money department of government. That would perhaps be the worst mistake that could be added to the many continuing mistakes of government. Then the money hounds and money geniuses and money Napoleons would besiege that money department. No! Nothing of the sort can be attempted until statesmen and clear sighted business men see the advantages of it and the necessity for it. The advantages will be seen by thinking over the problem of money and its legitimate uses and of putting money in its proper place.

Eventually there will be an institution, such as a money department of government, when the people determine to have a real democracy. This can be brought about by the self-government of the individual. As each one becomes self-governed, there will be the self-government of the people, by the people for all the people. But this is a dream! Yes, it is a dream; but as a dream it is a fact. And every addition to the making of civilization what it is had to be a dream-fact before it could become the concrete fact which it is. Steam engine, telegraph, telephone, electricity, aeroplane, radio, were all dreams not so long ago; each such dream was discredited, maligned, and opposed; but now they are practical facts. So also, the dream of the right use of money in its relation to business and the government can and will in time become a fact. And character must and will be valued above money.

A Real Democracy must become a fact in the United States if civilization is to continue.

PART II

NATURE

How was the world created? What is nature? From where did nature come? How were the earth, moon, sun and stars placed where they are? Is there a purpose in nature? If so, what is the purpose and how is nature kept going?

The world was not created. The world and the matter of the world changes, but the world, together with the matter of which the world is composed, was not created; it always was and it always will continue to be.

Nature is a machine composed of the totality of unintelligent units, units which are conscious as their functions only. A unit is an indivisible and irreducible one; it can go on, but not back. Every unit has its place and performs a function in relation to other units throughout the entirety of the nature machine.

The changing earth, moon, sun, stars and all other bodies in universal space are parts of the nature machine. They did not just happen, nor were they put there by the order of a big somebody. They change, in cycles, ages, periods, but are co-existent with time, of which there is no beginning, and they are operated by intelligent Triune Selves, the like of which in the course of development it is man's destiny to become.

All that which man can see, or of which he is conscious, is but a small section of nature. That which he can see or sense is a projection on the great screen of nature from the two small model types: the man-machine and the woman-machine. And the hundreds of millions of Doers who operate these human-machines, by so doing, do simultaneously keep in operation the machinery of the great nature machine of change, from the falling of a leaf to the shining of the sun.

THE PURPOSE THROUGH NATURE

There is a purpose, a progressive purpose, throughout the entire nature machine. The purpose is that all units composing the nature machine are to advance in progressively higher degrees in being conscious, from the least to the most advanced, from the time they enter into the nature machine until they leave the machine. The units of nature come from super-nature, homogeneous substance. The purpose in nature is to build an immortal physical body as a permanent university, for the constant and uninterrupted progress of nature units.

All units of which the nature machine is composed are unintelligent, but conscious. They are conscious as their functions only, because their functions are laws of nature. If the units were conscious of themselves as units, or were conscious of other things, they could not or would not continue to perform their own functions; they would attend to other things, and would attempt to perform functions other than their own. Then, if that were possible, there would be no laws of nature.

All units are apprenticed to the nature machine, to be conscious as, and to attend to, their own particular functions only, so that when each is perfected in the practice of its own functions as which it is conscious, it will progress in being conscious as the next higher degree of function in the machine. Therefore there are always constant and dependable laws of nature. When the unit is perfectly practiced in being conscious as its own function, successively through each part of all the departments of nature, and has reached to the limit of progress in and as nature, it is taken out of the nature machine. It then is in an intermediary state and eventually continues to progress beyond nature as an intelligent unit, a Triune Self. Then it becomes the duty of that intelligent unit, the Triune Self, to help the units in the nature machine, which it is then qualified to serve and to guide in their progress through nature and as nature.

The progress of units is not limited to a favored few. Progress is for each and every unit, without favor or exception. The progress is carried on for the unit through all degrees of its apprenticeship through nature and until it is able to take charge of itself and carry on its own progress by its own choice and will.

In this changing world you, the Doer part of your Triune Self, are able to choose what you will do, and you decide what you will not do. No other can then decide or choose for you. When you, the Doer of the Triune Self, choose to do your own duty, you work with the law and progress; when you choose not to do what you know to be your duty, you work against the law.

Thus the Doer in man has brought about its own suffering and causes others to suffer. You, the Doer, can and in time will end your suffering by learning what you are, and of your relation to your Triune Self of which you are a part. Then you will eventually free yourself from the bondage to nature into which you put yourself. You will then take up your duty as the free agent of your Triune Self, to operate and to guide the worlds of the universal nature machine. And when you have performed your duty as a Triune Self you will continue your progress to higher degrees in being conscious—which is beyond the present every-day human understanding.

In the meanwhile you can choose to do your present duty because it is your duty, without fear of punishment and without hope of praise. Thus each one of us will become self-responsible. And here are some of the matters to be given consideration by those who desire to be voting citizens in the establishing of a Real Democracy, self-government.

THE ENIGMA: MAN

Intelligence manifests itself in law and order throughout universal nature by the regular succession of day and night and of the seasons of the year. Creatures of the earth, of the water, and the air obey their instinctive promptings, each according to its kind. Order prevails everywhere—except in man. Among existing things, man is the enigma. Every creature can be depended on to act according to its nature, except man. It cannot be said with certainty what man will do or will not do. No limit can be set to his rise to heights of the sublime, and no beast can sink to depths of the depravities of man. He is kind and compassionate; he is also cruel and merciless. He is loving and considerate of others; yet he hates and is rapacious. Man is a friend and an enemy, to himself and to his neighbor. Denying himself the comforts, he will devote his energies to relieving the ills and troubles of others, yet no theological devil can compare with the fiendishness of man.

Laboring in crude beginnings through pain and privation from generation to generation and from age to age with unceasing effort, man builds up a great civilization—and then destroys it. Working through periods of dark forgetfulness he slowly emerges and again raises up another civilization—which, likewise, he blots out. And as often as he creates he destroys. Why? Because he will not unriddle the riddle and make known to himself the enigma which he is. He draws from the unfathomed depths and the undiscovered heights of his inner Self to rebuild the earth and to vault the sky, but he falls back defeated at any attempt to enter the realm of his inner Self; it is easier for him to pull down mountains and build up cities. These things he can see and handle. But he cannot think his way to his conscious Self, as he can think how to build a road through a jungle or to tunnel through a mountain or to span a river.

To know about himself, and to get acquainted with himself, he must think. He does not see any progress when he tries to think what he really is. Then time is terrible and he fears to look through the fortress of his illusions until he is alone with his timeless Self.

He lingers in his illusions and he forgets himself. He continues to draw from his unknown Self the images from which he builds, the blessings and the plagues which he spreads abroad; and he continues to create the illusions which seem so real and with which he surrounds himself. Rather than face the dread task and solve the enigma, man tries to flee, escape from himself into world activities, and he makes it his business to create and to destroy.

CONCERNING EDUCATION

Schooling of the individual is excellent, not to be dispensed with; but schooling is not education. Schooling, scholarship, or what is commonly called education, is the training of the conscious Doer in the body in the usages and cultural habits of thoughts, and familiarity with conventional amenities and the refinements of speech.

Education, as the word suggests, is to educe or elicit, to draw, or lead out what is latent in the one to be educated.

Schooling is almost always a handicap and a hindrance—if it begins before education. Why? Because the instruction received in schooling is taken in by the senses as impressions and developed into memories; memories of sights, sounds, tastes and smells, together with the instructions concerning the meanings of the impressions. The memory-impressions restrain the intelligent Doer; they check its originality and self-reliance. It is better for the child that its teacher be an educator, rather than an instructor or drillmaster. Constant instruction compels the Doer to rely upon and consult textbooks instead of first consulting or calling upon its own inherent knowledge on any subject; the pre-knowledge which is its inner self. Schooling almost always disqualifies the individual Doer from its possibilities for education.

Education should apply to the embodied Doer that is conscious of a Self, of identity. The body is not a Self; it is not an identity; it is not conscious as a body; it is not conscious of any of the constituents of which it as a body is composed; the body is constantly changing. Yet, through all the changes of the body there is a conscious individual Doer in it and pervading it; a Doer which identifies or lends identity to the body—from early childhood to the death of the body. The body may be exercised and trained but it cannot be educated, because it is not an individual and it cannot be intelligent. The life of the human body is divided into periods or ages. The first age is babyhood. From the time of birth the baby is to be trained in the use of the senses: trained to smell, to hear, to taste and to see. The training should be done systematically; but it usually goes on in a haphazard way because the nurse or mother does not know what the senses are, nor how to train them. The infant is only a helpless little animal, without the natural impulses and instincts to protect itself. But as it is to become human it must be cared for and protected, until such time as it can look out for itself. It is introduced to objects and is trained to repeat their names, as a parrot repeats. During the baby-age it can repeat words and sentences, but it cannot ask intelligent questions, nor understand what it is told, because as yet the conscious Doer has not entered that infant animal body.

Babyhood ends when the Doer takes up its residence in the body. Then childhood begins; the little being is a human. Proof that the Doer is in the child is given by the intelligent questions it asks, and by its understanding the answers—if the answers are competent. Sometime after the Doer has experienced its first shock at finding itself in this strange world, when the body is about from two to five years old, the child will in all probability ask its mother the questions: Who am I? Where am I? Where did I come from? How did I get here? No parrot or other animal can think of or

ask one of these questions. It is necessary for one to be intelligent to ask such questions. And, for one to ask such questions, that one must have been conscious of itself before it entered into and took up residence in the child-body.

Education of the Doer in that body should begin when any one of these questions is asked, and the mother should be prepared for the occasion. Her mental attitude should be that she speaks to an invisible one from another realm, who is related to her and who has come to take up its abode with her.

Of course the mother of that child-body cannot tell the intelligent Doer in it about itself because she does not know what that something is which is conscious of identity in her own body. A mother thinks she must, and she does, deceive the Doer in her child by telling it what is not true. But the Doer knows that what she says is not so. No man or woman who has passed through the partition of forgetfulness by which kind fortune removes those impressions, can realize the lost and homesick feeling that causes many a Doer to ask, "What am I?" and "Where am I?" Nor can one feel the disappointment of the Doer in that child when it is given the usual falsehoods as answers to its questions. The Doer knows that it is not the body. And it knows the answers to be untruths,—answers which cause it to suspect and distrust the mother, or the one who gave such answers. Knowing that what it is told is not so, the Doer in the child stops questioning. And for a long time it suffers the sadness of its situation.

When the mother is questioned by the Doer in her child about itself, she can in her own way answer in some such words as these: "O, my dear! I am so glad you are here. Father and I have been waiting for you, and we are glad that you have come, and that you are going to be with us." This will give welcome to the Doer, and will make it conscious that the mother of the body it is in understands that it is not the strange body in which it is conscious of itself, and it will trust and have confidence in the mother. Then, depending on its reply and further questioning, she can say to the Doer, in her own way: "You have come from a different world; and in order for you to come into this world, Father and I had to get a body of this world for you, so that you can live in it. It took a long time for the body to grow, and a long time to train it to see and hear and to speak, but at last it was ready for you. You have come, and we are glad. I will tell you about the body you are in, and how to use it, because you have come here to learn about the world, and to do many things in the world, and you will need your body so that with it you can do things in the world. We gave your body a name, but unless you tell me by what name I shall call you I will have to speak to you by the name of your body. Perhaps you have forgotten who you are, but when you remember you can tell me. Now you can tell me something about yourself. Tell me if you can remember, who you are? Where did you come from? When did you first find yourself here?" Between questions sufficient time should be allowed so that the Doer may think and be able to answer, if it can; and the questions should be varied and repeated.

And the mother may continue, "We are going to be great friends. I will tell you about the things you see in the world, and you will try and tell me about yourself, and about where you came from, and about how you got here, won't you?"

These statements can be made and the questions asked whenever the time and the occasion permit. But speaking to it in this way will put the Doer at its ease and let

it feel that the mother is a friend who understands the condition it is in, and it is likely to confide in her.

The education of the conscious Doer in the body is made possible by opening, and keeping open, the way between it and the other parts of itself not in the body. Then it will be quite possible for it to draw from its Thinker and Knower some of that vast knowledge which in the Doer is potential only. That Doer in any human who can establish communication with its Thinker and Knower, especially from childhood, will open to the world the source of knowledge great beyond the most exalted dreams of humans.

Most important for all people is the understanding and practice of morality: to know and do what is right and just. If the Doer can remain conscious of itself and of its Thinker and Knower, it will not be persuaded to do what is wrong. The Doer uses the body-mind, the feeling-mind, and the desire-mind. The body-mind should be held in abeyance until the Doer learns to use the other two. If it is made to use the body-mind in early childhood, before the other two are exercised, the body-mind will dominate and hinder the use of the feeling-mind and desire-mind, except in so far as they can be made to serve as auxiliaries to the body-mind. The body-mind is for the service of the body and the senses and the objects of the senses. It is not possible for the body-mind to think there is anything other than the body and the objects of nature. Therefore, when once the body-mind dominates the feeling-mind and the desire-mind, it is well nigh impossible for the Doer in the body to think of its feeling or of its desire as being different from the body. That is why it is important that the Doer be helped to think with its feeling-mind and the desire-mind before the body-mind is exercised.

If the Doer is in the body of a boy it will think with its desire-mind; if it occupies a girl-body, it will think with the feeling-mind. The distinguishing difference between the thinking of the Doer in a man-body and that of the Doer in a woman-body is this: the Doer in a man-body thinks according to the sex of the body which, in structure and function, is desire; and the Doer in a woman-body thinks according to the sex of the body which, in structure and function, is feeling. And because the body-mind is invariably given control of the other two minds, the Doer in the man and the Doer in the woman is each compelled by the body-mind to think in terms of the sex of the body in which it is. The understanding of these facts will become the basis of a real psychology.

The Doer in the child can be told that it should first inquire of itself for the information it seeks before asking others: that it should itself try to understand, and to verify what it is told.

The subject of the thinking determines with which of the three minds the Doer is thinking. When the Doer in the child gives evidence to the mother or guardian that it understands that it is not the body, and that it can consider itself as the feeling-and-desire of an identity in the body, then its schooling can begin.

Schooling, at present called education, is, at best the practice of memorization. And it would seem that the purpose of teachers is to crowd into the minds of the scholar the greatest quantity of facts in the shortest possible time. There is little effort to make the subjects interesting. But there is the repeated statement: Remember!

Remember! This makes of an individual an automatic memory operator. That is, one who receives and retains the impressions of what it is shown or told by the instructors, and who can act on or reproduce the impressions of what was seen or heard. The scholar gets his diploma for reproducing what he has seen and heard. He has been charged to remember so many statements about the numerous subjects which he is supposed to understand, that there is barely time to remember the statements. There is no time for true understanding. At graduation exercises the certificate of scholarship is awarded to those of a class whose memories give the required answer. Their education, therefore, must begin after school—by experience, and the understanding that comes from self-examination.

But when the Doer in the body understands that it is the Doer and is not the body, which it makes do the things that are done, and when it knows by communing with itself it has solved problems that are not solved in the books, then that one will benefit from schooling because it will understand as well as remember what it studies.

The Doers in the really great men of the world who have been of benefit to mankind by their discovery of laws and the enunciation of principles, did not find the laws or principles in books, but in themselves. Then the laws or principles were entered in the books.

YOU ARE NOT ALONE

You do not know yourself, nor does any other one know you. Yet, in a strange throng, a wilderness, or on a mountain top where no living creature is, you need not feel alone. Your own Thinker and Knower are present; they are your very Self; you cannot be separated from them; even though as their Doer you are enmeshed in a fleshly body, where you are hidden from yourself and are confused by the senses.

Your Knower is the Knower of all knowledge through the worlds; your Thinker is the Thinker of that knowledge in its relation to you and to all others in the world; you are the Doer of your Thinker and Knower. You and your Thinker and Knower are not three separate ones, but three parts of an indivisible and immortal Triune Self. The duty of the Knower is to know for and to know as—the Triune Self. Your Knower and Thinker know and think as the Triune Self, in The Eternal. You also are in The Eternal, but you are not conscious as the Doer of the Triune Self and what you do is not done as or for the Triune Self because you are wrapped up in a body which is subject to time, and you are controlled by the senses, which are the measurers and makers of the illusions of time. You can know and think because you are part of the Knower and Thinker, who do know and think as the Triune Self. But you are not conscious of The Eternal, nor of your Thinker and Knower nor of your relation to the Triune Self. This is due to the fact that you are harnessed into the senses, and by the senses are driven to live, and to think of time and of the objects of the senses, as measured by the senses. You have been trained to think in terms of the

senses and have identified yourself as of the senses and have made yourself dependent on the senses for knowledge and even guidance.

You have felt dependent, and lonely, and alone; and you have yearned for some one on whom you could depend, and in whom you could trust. You cannot depend on any object or thing of the senses; they will change. You cannot trust the senses; they will deceive you. You can trust only that which is the Thinker and Knower of your Triune Self. You, the Doer, are not sensation; you are the incorporeal feeling-and-desire hidden in the nerves and blood of the body in which you live; and, as feeling-and-desire, you, the Doer, operate and run the bodily machine under the guidance of sight and hearing and are attracted or repelled by taste and smell. The more you think of the senses or of the objects of sense, the less you will be conscious of your Thinker and Knower as the Triune Self in The Eternal. You cannot be conscious of The Eternal while you are conscious of time.

But, though you are eclipsed in the body and obscured by the senses, you are conscious, and you can think. Therefore, you may think of your Thinker as your guardian and judge who will protect you from all harm, in so far as you have allowed yourself to be protected. You can tell your guardian and judge the secrets of your heart, of your ambitions and aspirations, of your hopes and fears. You can open your heart freely; you need not try to hide anything; you cannot hide anything. Everything you have thought or done is known, because your judge is part of your unknown Triune Self who knows your every thought and act. You may deceive your feeling-and-desire, as your senses deceive you, but you cannot deceive your guardian and judge, because the senses have no power over him. You cannot deceive your judge any more than you can believe that you are not conscious. He knows you now. You may communicate with him when you will. You can quietly say to yourself, or think: "My Judge and my Knower! Give me thy Light, and the Light of thy Knower! Let me be always conscious of thee, that I may do all my duty and be consciously one with thee." Call on him especially in time of trouble, and when in danger. He will protect you and guide you. He will not forsake you. If you really trust him you need have no fear.

WHAT IS THE SOUL?

Just what the soul is, actually, nobody has known. The hereditary teaching is that the soul is immortal; and also, that the soul that sins shall die. It would seem that one of these teachings must be untrue, because the soul that is immortal cannot really die.

The teaching has been that man is composed of body, soul, and spirit. Another teaching is that the duty of man is to "save" his own soul. That is apparently inconsistent and absurd, because man is thus made to be distinct from and responsible for soul, and soul is made to be dependent on man. Does man make the soul, or does soul make the man?

Without that indefinite something which is alleged to be soul, man would be an inarticulate and ignorant brute, or else a fool. It would seem that if soul is immortal, and conscious, it should be the responsible one and “save” the man; if the soul is not immortal and is worth saving, it should “save” itself. But if it is not conscious, it is not responsible, and therefore it cannot save itself.

On the other hand, it might appear that if man is made to be the intelligent one, soul is made to be an indefinite, helpless, and irresponsible ghost or shadow—a care, a burden, a handicap, imposed on man. Yet, in every human body there is that which, in every sense, is superior to anything that soul was ever supposed to be.

Soul is an illusive, indeterminate, and ambiguous term having numerous insinuations. But nobody knows just what the word means. Therefore, that word will not be used here, to mean that conscious something in the human which speaks of itself as “I.” *Doer* is the word used here to mean the distinctly conscious and immortal one which enters the little animal body a few years after birth and makes the animal human.

The Doer is the intelligent one in the body which operates the bodily mechanism and makes the body do things; it brings about changes in the world. And when its sojourn in the body is at an end, the Doer leaves the body with the last outbreathing. Then the body is dead.

Soul may be used to mean anything in general, but nothing in particular. The word *Doer* is here given definite meaning. Here Doer means the desire-feeling in the man-body, and the feeling-desire in the woman-body, with the power to think and to speak which humanizes the animal body. Desire and feeling are the inseparable active and passive sides of the Doer-in-the-body. Desire uses the blood as its field of operation. Feeling occupies the voluntary nervous system. Wherever in the living human the blood and nerves are, there is desire-and-feeling—the Doer.

Feeling is not sensation. Sensations are the impressions which are made on the feeling in the human body, by events or objects of nature. Feeling does not touch or contact; it feels the touch or the contact made on it by the nature units; the nature units are called impressions. Nature units, the very smallest of particles of matter, radiate from all objects. Through the senses of sight, hearing, taste and smell, these nature units enter the body and impress feeling in the body as sensations of pleasure or pain, and the moods of joy or sorrow. Desire in the blood reacts as mild or violent emotions of power to the pleasant or disagreeable impressions received by feeling. Thus, by impacts from nature, desire-and-feeling, the Doer, is made to respond to nature, and be the blind servant of nature, although it is distinct from nature.

Feeling has been misrepresented by the ancients to the modern world, as a fifth sense. The misrepresentation of feeling as a fifth sense, or as any sense, has been an imposture, a moral wrong, because it causes the feeling of the conscious Doer-in-the-body to link itself as a fifth link to the senses of sight, hearing, taste and smell, all of which belong to nature, and which, therefore, are not conscious that they are such senses.

Feeling is that conscious thing in the body which feels, and which feels the impressions made on it by the senses of sight, hearing, taste and smell. Without feeling there are not nor can there be the sensations of sight, hearing, taste and smell. This is proven by the fact that when feeling retires from the nervous system into deep sleep, or when feeling is kept out of the nervous system by anaesthetics, there is no sight, no hearing, no taste, no smell.

Each of the four senses has its special nerve to connect it with the voluntary nervous system, in which feeling is. If feeling were a sense it would have a special organ of sense, and a special nerve for feeling. On the contrary, feeling distributes itself throughout the voluntary nervous system, so that the reports coming in from nature through the involuntary nervous system can transmit the material impressions that are made on feeling, which therefore are sensations, and so that desire with feeling may respond by words or bodily acts to the nature impressions.

Hereditary teaching has been one of the causes which have deceived and led the feeling of the conscious Doer and operator in the body to be identified with the body and the body-senses. These are evidences that feeling is not a sense. Feeling is *that which feels*; it feels the identity of itself, yet has let itself become the slave of the physical body, and so of nature.

But what of the mysterious “soul,” about which so much has been thought and said and written and read for about two thousand years? A few strokes of the pen cannot do away with the term soul which has stirred civilization to its depths and caused changes in all departments of human life.

Yet there is a definite thing for which the indefinite word “soul” stands. Without that thing there could be no human body, no relation between the conscious Doer and nature through the human body; there could be no progress in nature and no redemption by the Doer of itself and of that thing and of the human body from periodical deaths.

WHAT THE SOUL IS, AND ABOUT DEMOCRACY

What is the origin of the word *soul*, and what is “the soul” of man? What does the soul do during the life of man? Does the soul continue after the death of the body? If it does, what becomes of it? Can the soul cease to be; if so, how does it cease to be; if it cannot cease to be, what is the final destiny of the soul, and how is its destiny accomplished?

The origins of the word soul are too remote; the arguments about the word, or of the thing the word stands for, are endless; the history and destiny of the soul, which reaches into the past and concerns the present and the future, are too vast to be even attempted. Only the essentials which concern the fundamentals of democracy, can here be offered in the briefest possible manner.

The breath-form of the body is the life and the soul of man. The form part of the breath-form is the soul of the human body. The breath part of the breath-form is the life of the soul and of the physical body. The breath is the active side, and the form is the passive side of the breath-form. The form part of the breath-form is the design or model according to which the physical body is built during prenatal development and until birth. The breath part of the breath-form is the builder of the body after birth.

With the first gasp for breath, the breath part of the breath-form enters the lungs and heart of the new-born infant, makes connections with its form part in the heart, establishes the individual breath in the circulation of the blood by closing the septum between the auricles of the heart, and takes possession of the body for the entire period of life.

The breath is the life or spirit; the indestructible principle of form is the soul; and the structural matter is the body. These three,—body, form, and breath,—thus constitute, and are, what has been spoken of and called the “body, soul and spirit” of man.

From the moment the individual breath takes possession of the body, it operates the digestive system, the circulatory system, and the respiratory system; and, later, the generative system of the body, as the body develops. The breath, as the life of the body, causes digestion and circulation and respiration, and the generative power in the body. These four processes are carried on stage by stage through the organic structure of those systems.

The foods taken into the body as solids, liquids, airs, and lights, are materials used by the breath in building out the entire structure of the body, which is built strictly according to the specifications scribed on the form (the soul) of the breath-form. The form (the soul), or passive side of the breath-form, bears the specifications of how the structure is to be fashioned; but the breath (the life), as the active side of the breath-form, animates the form, and animates the structure which it builds into a living physical structure.

The breath is of four kinds: the physical breath, the form-breath, the life-breath, and the light-breath. And each kind of breath is for the building of a body of its kind. Each kind of breath has or is of four subsidiary breaths. So: the physical-solid, the physical-liquid, the physical-airy, and the physical-radiant breaths; the form-solid, the form-liquid, the form-airy, and the form-radiant breaths; the life-solid, the life-liquid, the life-airy, and the life-radiant breaths; and the light-solid, the light-liquid, the light-airy, and the light-radiant breaths.

The form (the soul) of the breath-form bears within it the scribing of four bodies, of each of which it is the form which the breath (the life) of the breath-form will build successively: the physical body, the form-body, the life-body, the light-body. And each of the four kinds of bodies is to be built by the four subsidiaries of the kind of its breath.

But during the human life, not even the four subsidiaries of the physical breath are breathed. Therefore it is impossible to have and maintain a human physical body in youth and health. (Full details of this subject are given in “Thinking and Destiny”).

During the life of the physical body there is an approximate metabolism, or balance, in the constant building up of tissue from the foods taken in, and the constant destruction or elimination of the waste matter from the body. This is done by the breath (the life) of the breath-form through the generative and respiratory and circulatory and digestive systems.

The breath is the builder, the breath is the destroyer, the breath is the eliminator; and the breath is the metabolizer or balancer between building and destroying, in the maintenance of a living body. If the balance could be maintained, the body would continue to live. But the balance is not maintained; therefore the body dies.

The body dies because only a small amount of the solid-physical, a smaller portion of liquid-physical, a lesser quantity of the airy-physical, and the least quantity of the radiant physical breaths are breathed into the body. The entire physical structure cannot therefore be completed.

The waste obstructs and prevents constant metabolism; the breath-form leaves the body in the last outbreathing, and metabolism stops. Without the breath-form, the “living soul” (the “life and soul”), the body ceases to be an organized living body. Then the physical body is dead. Thus can be seen something of what the breath-form (the living soul) does during the life of the body.

The desire-and-feeling—that is, the conscious Doer—which, through the breath-form, has operated the physical structure, leaves with the breath-form. After the physical structure has been screened off and severed, the breath-form goes with the Doer through the after-death states. At the end of the after-death period, the four senses and the compositor units which composed the transitory nature units into the structure of the physical body, are dissociated and return to nature.

The form (the soul) of the breath-form is an indestructible unit; it cannot cease to be; it is reduced to a mere speck or point, and remains with or near the Doer until it must again manifest. At the proper time it is enlivened by the breath; then through the blending of the breaths of a man and a woman it enters the body of the woman and causes conception; it is the form according to which the new embryonic physical body is built, or woven, or moulded.

At birth, the breath (the life) enters the infant in the first intake of air, makes its connection with the form (the soul), and takes possession of the body by its breath; and by growth and development it prepares the infant body for the incoming of the Doer.

When the senses of the body are trained to see and hear and taste and smell, then the conscious Doer, as feeling-and-desire, again enters through the breath and takes residence in the voluntary nerves and the blood of the new body. This tells

something of what the breath-form (the soul) does after the death of the physical body.

In the physical body, or after the death of the physical body, the shape or outline of the breath-form is of matter too fine to be seen by any instrument or invention of man. Neither can it be seen clairvoyantly; though by thinking it may be mentally perceived and understood, and even felt as a form in the body. It continues to “live” and to “die” until the four physical breaths of the physical body build a physical body of health, and until the four form-breaths build the form into a permanent form; then it will not die; then the permanent form will regenerate and immortalize the physical body. The final destiny of the breath-form, or “living soul” of the physical body, is: to be re-established in its perfect form, of which it is the undying unit-principle, in the perfect physical body in which it once was, and so be saved from deaths. This indicates what the destiny of the breath-form (the living soul) is to be.

The physical body cannot save itself; the breath-form (the soul) cannot save itself from death. It is the duty of the conscious Doer in every human body to save the breath-form from death and to re-establish it in an everlasting physical body; because the Doer changed and reduced it, from the perfect state in which it once was, to the states of change and its periodical states of life and death.

It is the inevitable destiny of the Doer to save the breath-form (the living soul) by the regeneration of the physical body, and thereby to bring about the resurrection of the breath-form to immortal life; because no other power than the Doer could have changed and reduced the breath-form to the states through which it passes; and, likewise, no other than the same Doer can restore its breath-form to the state of perfection in which it was.

The Doer in any human body may continue to dream on through life; and through death and back again to life, and so postpone the work. But its duty must be done—must be done by it, and by no other. Thus it is pointed out how and why the destiny of the breath-form is to be fulfilled.

But what has the individual “soul” and its destiny to do with the fundamentals of democracy? Let us see.

When one has satisfied the demands of his reason that the unchanging conscious “I” cannot die; when he understands that what has been formerly called “the soul” is in fact the form by which his physical body was built, and by which it is maintained through life, and persists through death to be the same form from which another physical body will be built for his “I” to again re-exist in the world; when he learns that the breath is the life of the form (soul), and is the builder and maintainer of the body according to the model (the form), then the only government in which the work may be undertaken is a true democracy, self-government, a civilization that will uninterruptedly endure.

That is why it is important for you to understand what you, as the conscious “I,” and the “soul,” have to do with the fundamentals of democracy. Therefore, this brief sketch has been given of what the “soul” is and does during life in the body and after the death of the body; how it “dies” and is re-animated; and how it prepares

another physical body for you; how you, the Doer, and the breath-form re-exist in body after body, until you choose to raise and restore your breath-form (soul) in a perfect body, in which you, the Doer, will govern. Then eternal law will be vindicated on earth and justice will be satisfied.

Never will there be a democracy that can endure, until there is a reasonably accurate understanding: (1) that the conscious one's identity, unchanging through the changing human body, can never die; (2) of what that thing is which has been called "the soul"; (3) of the relation between the conscious one's identity and "the soul"; and, (4) of the purpose of their existence in the human physical body.

Fundamentals of democracy are: rightness as law, and reason as justice with freedom to express one's opinion; the right to choose what one will do or will not do; independence with responsibility; and, one's practice of self-control and self-government.

When the thoughts and acts of a people are concerned with these fundamentals, there is a democracy, because those whom the individuals elect to government are representatives of their own self-government as individuals. But, when the people's representatives who are elected to government express their feelings and desires without regard to self-control, insist on their own independence without responsibility for their words and acts, deprive others of their rights by coercing them to do what they are told to do, and change the meaning of law and justice to be the accomplishing of what *they* will, then, whatever else the polity or form of that civil government may be, it is not democracy.

As there are 48 states, independent but organized into one union and government as the United States, so each human body is a permanent union of sovereign cells and organs and systems organized for common internal and external action as one government. The feelings and desires of the conscious Doer inhabiting each human body are comparable to the people inhabiting a country: they, the feelings and desires, determine the kind of government they will have in that human body.

The breath-form of each human body is the living soul; but it is only an automaton which occupies the nervous system in the body. It responds to nature; and by nature is made to perform all the involuntary functions of the body; and, by the conscious feelings and desires of the Doer acting from the voluntary nervous system and the blood, it is made to perform all the voluntary acts of the body, such as speaking, walking, and all other muscular acts. The breath-form readily responds to and obeys nature impulses; but it must be instructed by thinking, and disciplined in the practice of all voluntary acts, so that it may become as though skilled in the trades and arts and sciences. It becomes practiced in its technique by the thinking of the feelings and desires. The repeated thinking of the feelings and desires are inscribed as statutes on the form (the soul) of the body,—statutes which are the laws of the human's habits of thoughts and bodily acts. The habits of thoughts and acts may be annulled, and new laws may be enacted by their thinking when the feelings and desires change their purpose or the subjects. Then the new thinking is inscribed on the form (the soul) of the body, as the habits of thoughts and acts of the human.

To change the form of one's bodily government from an autocracy, or despotism, or confusions in government to democracy, requires heroic measures. It requires heroes and heroines to be self-controlled and self-governed men and women; and self-control and self-government make heroes and heroines of individuals. There are men and women in the United States who will become such heroes and heroines as soon as they realize that by being self-controlled and self-governed they will take the surest way (without any political parties) of inaugurating a true democracy. That is, by demanding the nomination of honest and truthful characters, and by electing to government men or women of independence with responsibility.

Intelligence, coupled with their destiny, allowed a few great men to provide for the American people the Constitution of the United States,—the greatest blessing ever bestowed on a people who desire freedom. The Constitution puts the supreme power of government in the hands of the people. As much as that has never been done for any people; more than that can never be done, for any people. The Constitution does not, and cannot, give the people health or wealth or happiness; but it gives them the right and the opportunity to have or to get these things for themselves.

The Constitution gives to each citizen a clear right to be, to will, to do, or to have, anything which he or she is able to be, to will, to do, or to have; but it cannot give anyone ability or independence; he himself must do what he should do to make himself independent; to grow out of the child-state of dependence—to develop self-reliance by doing for himself what he knows he should do to make him responsible. There cannot be independence without responsibility.

If the individuals of the people are not vitally interested in having and in holding the power of self-government which is entrusted to them by the Constitution, then both the power and the Constitution will be taken away from them, by whatever means. Then, instead of the government being by the people and dependent on the people, the people will be made subject to the government and dependent on the government.

In the United States we have become so accustomed to liberty that we do not appreciate it; it may be that we will not appreciate our liberty until we lose it. Then it will be too late to regain it without a revolution. But a people who will surrender their liberty, through negligence or for whatever consideration, are not likely to regain it by revolution. Revolution or loss of liberty can be prevented by practicing self-government and by electing to office only those who are reasonably self-governed and are therefore independent of parties, and are responsible.

No one man, no few men, can save the people and the country. If the people are to be saved they must save their liberty and the country for themselves. Men who are great and who are imbued with their responsibility of leadership are desired and are necessary in establishing true democracy. But the obvious fact is that however great a few men may be as champions of the people's rights, they cannot succeed unless democracy as self-government is earnestly desired by the people and unless the people are determined to do what is necessary for them to do with themselves as individuals to inaugurate and maintain a true democracy.

If the people will allow corruption in party politics to continue; if the people will allow the buying or the trading of votes by astute party politicians, and if at the end of an election the people will tolerate the claim of the incoming party that “To the victors belong the spoils,” then the people will continue to be “the spoils,” and later they will lose the liberty they have.

Then the government is changed, and democracy and civilization will have been a failure.

No! People can never have a democracy made for them by a few men; not even by a benevolent paternalism, for that would surely end in the government’s downfall. The people must make the democracy, by each individual making a democracy of himself and his body, and of herself and her body. Every man or woman, without realizing the fact, is an individual government, in his own or in her own body. If the government of an individual is a democracy, well and good. If it is not a democracy, that individual can change his or her government to be a democracy.

The individual body is the country. The feelings and desires in the body are as the citizens in the country: the individual women and the individual men. Those individuals whose feelings and desires are so coordinated, controlled and self-governed that they feel and desire and work for the individual welfare of themselves and their bodies, and the welfare of those with whom they are concerned, are so many individual democracies.

Those individuals whose feelings and desires are grouped into many “parties,” each “party” trying to overcome the others to secure its own interest, or if one’s desire tries to dominate and wreck and ruin others to attain its own aims, then those individuals are not democracies. They are other forms of government, or are ungoverned and disordered bodies, self-doomed to wreck and to ruin.

To have a true democracy in the United States of America, people can refuse to give power to party politicians. They can let it be known that they will vote only for those men whose interest will be in working for all the people as one people, and for men who are independent and responsible. If the people refuse to be hoodwinked by parties and party politicians; if the people ask and demand that government posts be given to those only who are independent and responsible, such men and women will be forthcoming. And they will serve the people when the people really want independence with responsibility. But the people should make it definitely known that they will have no other government than true democracy, self-government—without balk or quibble or compromise.

CREATION OF THOUGHTS AND CREATION BY THOUGHTS

A thought is not a mere light and fleeting fancy; a thought is a thing, a being of power. A thought is the conception of a subject or object of nature and its gestation and birth by the thinking of the feeling and desire of the Doer in man through the heart and brain of man. A thought thus born through the brain of man cannot be seen, nor can it become manifest except through the brain and body of man. No act or object or event on earth is a thought, but every act and every object and every event is the exteriorization of a thought which at some time has been conceived and gestated and born through the heart and brain of man. So all buildings, furniture, tools, machines, bridges, governments, and civilizations come into existence as the exteriorizations of thoughts which have been conceived in the heart and born through the brain and built with the hands by the thinking of the feeling-and-desire of the Doers in the human bodies they inhabit.

All things in the make-up of a civilization are maintained and continue as long as the Doers in human beings continue to maintain the thoughts by their thinking, and to exteriorize them by their acts. But in the course of time there are new generations of bodies, and the Doers re-existing in those bodies may be of a different order of thinking. They may create other orders of thoughts. Then the old order of thinking and thought must be accepted by the Doers re-existing in the bodies of the new generations. Else the re-existing Doers will by their thinking create new orders of thought. The new and the old orders of thoughts may battle. The weaker of the two will be dominated by and give place to the stronger, which may be the cause of the continuance or the break-up of both orders of thoughts and of the civilization. Thus come and go the races of men and their civilizations, created by the Doers in man, who know not that they are the creators of the human bodies in which they re-exist and think, and that by their thinking they create and destroy their bodies and their civilizations.

The Doer in every human has had a past in human bodies inconceivably longer than the most ancient gods of the mythologies. The Doer will learn that the knowledge and power and greatness of which he conceived and credited the gods of mythologies, in reality come from the Thinker and the Knower of his own Triune Self, of which he as the Doer is an integral and the self-exiled part.

That will be when a real Democracy as self-government is established on this earth.

RESPONSIBILITY

If man does not believe there was an original creation from which he has descended, will he not lose his sense of responsibility, feel free to do as he pleases, and be a menace to society? No! Man is coming of age. By coming of age, each must decide for himself.

In the long development of the present civilization, man has been in and has been kept in the state of childhood. In this age of this civilization man is growing out of the age of childhood. It is therefore important and necessary for man to know that he is entering the age of manhood, and that he is responsible for all that he thinks and for all that he does; that it is not right or just for him to depend on anyone or to let others do for him what he can do and should do for himself.

Man can never be made law abiding and responsible by fear of the law of which he has had no part in the making, and for which he therefore feels he is not responsible. When man is shown that he helps to make the law by which he lives and is governed; that he is responsible for all that he thinks and does; when he sees, when he feels and understands that his destiny in life is made by his own thoughts and acts and that his destiny is administered to him according to the same law of justice which is meted out to all men, then it will be self-evident to man that he cannot do to another what he would not want others to do to him, without himself in turn suffering for what he has made the other suffer.

A child believes what it is told. But as it becomes a man he will reason and will understand, else he must remain a child all the days of his life. As the stories told a child fade away with the oncoming years, so his childish belief disappears in the presence of his reason.

To be responsible, a man must outgrow his childhood. He grows out of childhood by thinking. By thinking from a background of experience man can become responsible.

Man needs protection from himself no less than he needs protection from his enemies. The enemies that man should fear most are his own feelings and desires which are not self-governed. No gods or men can protect man from his own desires, which he can and should govern and direct.

When man is conscious that he need fear no one more than he should fear himself, he will become responsible to himself. Self-responsibility makes man fearless, and no self-responsible man need fear him.

Man is responsible for civilization. And if civilization is to continue, man must become self-responsible. To become self-responsible, man must know more about himself. To know more about himself, man must think. Thinking is the way to self-knowledge. There is no other way.

There is a thinking of the body and there is a thinking of oneself. The kind of mind used in thinking is determined by the subject of the thinking. In thinking of the body, the body-mind is used. To think of your self, the feeling-mind must be used. Thinking with the body-mind leads away from your self; leads through the senses and down and out into nature. Your body-mind cannot think of your self; it can think only through the senses, of the objects of the senses, and the senses lead and guide it in the thinking. By a training and discipline of the body-mind to think, the science of the senses can be developed and acquired; the science by which the farthest reaches and recesses into nature can be explored. But the science of the senses can never reveal or make known to man the self-conscious Self to itself in the man.

Until you get self-knowledge, your body-mind will continue to keep a screen of nature around you, the thinking Doer: will hold your attention in your body on your body and the objects of nature. Thinking with your body-mind thus hides you, the Doer, from your self; and your body-senses keep you, the thinking Doer in the body, in ignorance of your self.

Man has, within, the beginning of self-knowledge, like as a point. The point of self-knowledge is: that he is conscious. When you think "I am conscious," you are at the beginning of the way to self-knowledge. Then you know that you are conscious. Knowledge that one is conscious is its own proof; there is no room for doubt. The body-mind could not make feeling conscious that it is conscious. The body-mind uses the light of the senses not to make feeling conscious of itself but conscious of the objects of nature.

The feeling-mind is used by feeling to think of itself as being conscious, and it uses the Conscious Light within to think.

By thinking of being conscious, the Conscious Light in the thinking of the feeling-mind stills the body-mind, while feeling attains the knowledge that it is conscious. Then, in that brief moment, the body-mind being stilled, the senses cannot impose objects of nature to distract and prevent feeling from knowing that it knows. That point of knowledge is the beginning of your knowledge of yourself: the self-knowledge of the immortal Doer in the body.

In order that the feeling of the Doer might know itself as it is, without the body, feeling must strip away from itself the senses of the body by which it is distracted and is hidden from itself. The body-mind may be stilled and the senses of the body stripped away by thinking with the feeling-mind only.

The knowledge of feeling that it is conscious that it is conscious, is the first step on the way to self-knowledge. By thinking with the feeling-mind only, other steps may be taken. To take the other steps in thinking to attain self-knowledge, the Doer must train its feeling-mind to think and it must train its desire-mind to show its desires how to govern themselves. How long it will take to do this will be determined by itself and the will of the Doer to do it. It can be done.

Man feels and inherently knows that he is not responsible if he has nothing more to depend on than the changing senses of his body. There are conceptions of attributes which come from the Triune Self of the Doer who conceives them. The

Doer in each human is an inseparable part of such a Triune Self. That is why man can conceive that there is an all-knowing and all-powerful and ever-present One to whom he may appeal and on whom he can depend.

Every human is the outermost and imperfect physical expression of the Doer of such a Triune Self. No two humans are of the same Triune Self. For every human on earth there is his Triune Self in the Eternal. There are more Triune Selves in the Eternal than there are human beings on earth. Each Triune Self is a Knower, a Thinker and a Doer. Identity as I-ness with full and complete knowledge of all things is an attribute of the Knower of the Triune Self who may be at all times present everywhere and who knows everything to be known throughout the worlds.

Rightness and reason, or law and justice, with unlimited and unbounded power are attributes of the Thinker of the Triune Self who uses power with justice concerning its Doer and in adjusting the destiny which that Doer has made for itself and its body and in its relation to other human beings.

The Doer is to be the representative and agent in this changing world of the Triune Self in the Eternal when it has effected the union of its feeling-and-desire and has transformed and resurrected its present imperfect physical body into a perfect and everlasting body.

That is the destiny of the Doer now in each human on earth. That which is now the human will then be greater than anyone known to history. Then there will be no trace of such human weakness in the Doer as to admit the possibility to threaten, or to boast of power, because there is much for it to do; and it is then great in love.

THE WHEEL OF FORTUNE

The wheel of fortune turns for all: the lowly and the great. The body is the wheel. The Doer in it makes its fortune, and turns its wheel, by what it thinks and what it does. By what it thinks and does, it moves its body from station to station; and in one life it may often change its fortune and play many parts. By what it thinks and does the Doer writes the play and designs the Wheel for its fortune when it re-exists in another human body.

Earth is the stage on which the Doer plays its parts. It becomes so engrossed in the play that it believes itself to be the parts and knows not that it is the writer of the play and the player of the parts.

No one need to so exalt himself that he looks on the lowly with disdain, for even if he were the greatest potentate among princes, circumstances may reduce him to the state of vagabond. If circumstance should let a stricken wretch raise himself

from poverty to power, reason should restrain his hand, lest he be returned again to misery and to suffer pain.

As surely as there is sunshine and shadow, every Doer periodically exists in a man-body or in a woman-body, in affluence or in poverty, in honor or in shame. All Doers experience the ordinary and the extremes of human life; not to punish or reward, not to raise up or cast down, not to glorify or to demean, but, for them to learn.

These situations are to give the Doer experiences in the dream of life, in order that each one will feel with humanity in common human kinship; that, whether their situations are high or low, there will be the common bond of human kind, alike through all. The Doer playing the part of servitude can have pity for the Doer whose part is the unlordly lord; the Doer as a lord may feel sorrow for the one who acts the part of unwilling servant. But where there is understanding between the employer and the one who serves, between the ruler and the ruled, then in each there is kindness toward the other.

One who objects to being called *servant* suffers from false pride. All human beings are servants. He who serves unwillingly is indeed a poor servant, and he serves without honor. A poor servant makes a hard master. The highest honor in any office is to serve well in that office. The office of President of the United States offers to the holder of that office the opportunity to be the American people's greatest servant; not their lord and master; and not merely for a party or a few of the people, but for all the people and irrespective of party or class.

Conscious kinship between Doers in human bodies will beautify the world, strengthen the people and establish solidarity among human beings. The bodies are the masks in which the Doers play their parts. All Doers are immortal, but they wear out the bodies and the bodies die. How can the immortal Doer be old, even though the immortal one wears a faded shroud!

Kinship does not mean that one in lowly station can or should sit beside another of high estate and converse at ease. He cannot, even though he would. Nor does it mean that the learned must palaver with the listless. He cannot, even if he were to try. To have the common kin-ness or kinship between Doers in human bodies means that each Doer will have enough honor in itself, and enough respect for the body it is in, that it will not allow itself to so forget itself and the part it plays that it will be absurd.

How ridiculous it would be for the lowly and the great to walk arm in arm and confabulate with familiar interest! Which would then feel most embarrassed or make the other feel least at ease? If each Doer knew itself as Doer and the part it played, there would be no need for the play of parts, and the play would cease. No: the conscious kin-ness need not disrupt or disturb human relations.

The Doer will hold and keep the body in its orbit until, by thinking and performing its duties, it will change the orbit of its bodies in its relation to the orbits of the bodies of other Doers. Then the Doer will understand that the body it is in is its wheel of fortune, and that it is the turner of its wheel. Then there can be a

consolidation of interests and responsibilities of the people of the nation—and of the world. Then there will be Real Democracy, self-government, in the world.

FOUR CLASSES OF PERSONS

Persons group themselves in four classes or orders, no matter what form of government they may have. But the government giving the most opportunity, and under which they can most easily be distinguished, is a Democracy. The four classes are not to be rated by any ordinary or prescribed rules, such as the caste system of the Hindus; or by rank or position, or by birth, wealth, belief, or politics. Unwittingly, individuals group themselves into the four orders, by the quality and class of their individual thinking.

The one born into a class or order keeps himself in that order, or takes himself into the next order, by thinking. If one's thinking is controlled by the circumstances or conditions in which he is, then he remains in the order in which he is born or in which he is compelled by circumstances to be. On the other hand, if his thinking is of a different order, his thinking puts him in the order to which he does belong—irrespective of his birth or station in the world.

The four classes or orders are: the laborers or body-men, the traders or desire-men, the thinkers or thinking-men; and, the knowers or knowledge-men. Each order partakes somewhat of the other three orders. This does not mean that the four orders are of four kinds of physical bodies; it means that whatever thinking is done, is done by the desire-and-feeling of Doers in the man-bodies and woman-bodies in which the Doers are; and that the kind of thinking that is done by the desire-and-feeling of the Doer in any human body keeps the Doer in the class in which it is, or takes it and its body out of where it is and places it in another order. No power can take a man out of his own order and put him into a different order. The change of order to which anyone belongs is not made from outside; the change is made from the inside of that one. Each one's own thinking has put him in the order in which he is. Each one's own thinking keeps him in the order into which he has put himself; and each one will put himself in one of the other orders, if he changes the kind of thinking that he does to the thinking that makes that other order. The present destiny of each one is what in the past he himself has made it by his thinking.

In every country of the world the large majority of the people are body-men, the body-laborers. A comparatively small number are the traders, the desire-men. A much smaller number are the thinkers, the thinking men. And the knowers, the knowledge-men, are few. Each individual is made up of the four orders, but in every case one of the four rules the other three. Therefore, each human is a body-man, a desire-man, a thinking-man and a knowledge-man. This is because he has a body machine to operate and work with, and he desires a great deal, and he thinks a little, and he knows less than he thinks. But the subjects about which he does think make

him a body-man, or a trader, or a thought-man, or a knowledge-man. So there are four orders of human beings: the body-men, the traders, the thinkers, and the knowers; and, one's own thinking puts that one into the order in which he belongs. The law is: You are as you have thought and felt: think and feel as you want to be; you will be as you think and feel.

If one's thinking is concerned chiefly with bodily appetites and the pleasures of the body, with its comforts and amusements, then his body controls his thinking; and no matter what his education and position in life may be, his body-thinking puts him into and he belongs to the order of the body-men.

If one's thinking is to satisfy his desires to get, to gain, to possess, to profit in buying, selling, money-lending, then barter and gain control his thinking; he thinks and works for gain; he values gain above comfort and other things; and, if he is born or brought up in one of the other three classes or orders, his thinking will take him out of that class and put him in the order of traders.

If one desires and thinks for the reputation and renown of his name as an explorer or discoverer or benefactor, or for distinction in the professions or arts, then his thinking is given to these subjects; he values the subject of his thinking and values a name above comforts and gain; and his thinking distinguishes and puts him in the order of the thinkers.

If one desires knowledge above all things, and especially for what he can do with it, he is not satisfied with comfort and gain and reputation and appearances; he thinks about the origins and causes and destiny of things, and about what and who he is and how he came to be. He will not be satisfied with the theories and unsatisfactory explanations of others. He wins and thinks to get knowledge so that he may make that knowledge known and of service to others. He values knowledge above bodily wants, possessions and ambitions, or glory or renown, or the pleasure of the power to think. His thinking puts him in the order of the knowers.

These four orders of man exist under every government. But the individual is limited in a monarchy or aristocracy, and is handicapped and restrained in an oligarchy or a despotism. Only in a real democracy can he have full opportunity to be what he makes himself to be. Though there have been numerous attempts at democracies, there has never been a real democracy on earth among human beings, because, instead of exercising their rights of freedom and opportunity of honest thought and freedom of speech, the people have always allowed themselves to be flattered and deceived, or bought and sold.

In the great prehistoric civilizations, as in the lesser civilizations within historic times, whenever the changing cycles of the ages and the seasons developed a democracy, the social standards were changed; but the people never have made use of the opportunity to govern themselves, as one people. They have invariably used opportunity to acquire comfort, wealth, or power; and to indulge themselves, as individuals or as parties, or groups, in what they considered to be to their self-interests or for the pleasures of life. Instead of making themselves responsible citizens individually, and electing the best and most competent men as their governors, the

people have surrendered their rights as a people by allowing the demagogues to deceive and bribe them with promises or the purchase of their votes.

Instead of each of the citizens looking to the interests of all the people, the greater number of the citizens have neglected the public welfare: they have taken whatever personal advantages they could get for themselves or their party and allowed the offices of government to be taken over by political tricksters. The demagogues have degraded and disgraced such honorable terms as politics, politician, statesman, to be synonyms of reproach, fraud, plunder, thievery, personal spite, or power.

Politicians play the parts of foxes and wolves who are divided into packs. Then they fight with each other for the guardianship of their flocks of the citizen-sheep who vote them into power. Then, with their cunning and rapacity, the fox-politicians and wolf-politicians play the citizen-sheep against each other in the game of special interests as “Capital” against “Labor,” and “Labor” against “Capital.” The game is to see which side can succeed in giving the least and getting the most, and the fox-politicians and wolf-politicians take tribute from both sides.

The game continues until Capital drives Labor to the state of slavery or to revolution; or, until Labor destroys Capital and also brings about the general destruction of government and of civilization. The fox-politicians and wolf-politicians are guilty; but the really responsible and guilty ones are the citizens, “Capital” and “Labor,” who are themselves often foxes and wolves dissembling as sheep. Capital lets the politicians know how it expects to give the least to Labor and get the most, for the money contributed for Labor’s votes. And Labor tells the politicians how it wants to control or get the most from, and give the least to, Capital, in exchange for the quantity of votes Labor gives.

The party politicians fight each other for the control of Capital and Labor. Capital and Labor fight, each for control of the other. Thus the striving of each party and each side to secure its own interest, regardless of the other’s, can only result in the loss of the interests of all. That has in a way been about what has happened to the democracies of the past, by whatever terms the parties or sides were known. And that is just about what threatens to happen to what is at present called democracy.

A real Democracy will be a government made up of the ablest and most competent of the people elected by the votes of the people to administrate, legislate, and judge, and to be the statesmen and officers for the welfare and interest of all the people, just as though all were members of one large family. In a worthy family no two members are equal or the same in age and ability or inclination, nor are they the same in fitness of health and capacity for equal duties in life. No member should despise or consider any other member inferior in the sense of being ashamed of or for that other. They are as they are. Each has a definite relation to each of the other members, and all are united by definite ties of relationship as one family. The able and strong should help the deficient or weak, and these in turn should try to become efficient and strong. Each working in his own way for the good of the others will be working for the improvement of himself and of the family. So also a real democracy will be a government elected and empowered by the people to govern the people for the interest and welfare of all the people as one people.

CHARACTER

Honesty and truthfulness are the distinctive marks of good character. All departures from honesty and truthfulness in thought and act lead to varying degrees of wrong doing and falsehood which are distinctive marks of not-good character. Honesty and truthfulness are the fundamental principles of character in the human world. Character developed on these principles is stronger than adamant and finer than gold. Then character will stand all tests and trials; it will be the same in prosperity as in adversity; it will be posed in joy or in sorrow, and it will be dependable under every circumstance and condition through the vicissitudes of life. But character with incentives other than honesty and truthfulness is always uncertain, variable, and unreliable.

Characters are shown and known by their distinguishing characteristics, as dispositions, temperaments, traits, inclinations, tendencies, attitudes, customs, habits, which indicate the kind of character one is. It is often said that the distinguishing characteristics of a character will always be the distinctive marks of that individual character. That cannot be true, else good character would always remain good; bad character would be bad. Then good characters could not become bad, nor could bad become good characters. If that were true, the not-very bad could not become worse, and there would be no possibility of their becoming better. It is true that the disposition or inclination tends to continue as the distinctive marks of the character. But the character in every human has the power to change its disposition and tendencies and habits for ill or for good, as and when it wills. Character is not made by habits; habits are formed and changed by character. It requires little effort to degrade and lower one's character, as compared with the effort to cultivate and refine and strengthen it.

Character as the feeling-and-desire of the Doer in the human is expressed by what is said and by what is done, as right or as wrong. Excellence of character results from thinking and acting in accord with rightness and reason. Any thought or act opposed to rightness and reason, to law and justice, is wrong. Thinking for wrong obscures the right and increases the wrong. Right thinking changes and eradicates the wrong and manifests the right. Because of law and justice in the worlds and because honesty and truthfulness as principles are inherent in the Doer, rightness and reason will eventually overcome crookedness and injustice of character in the human. Character chooses to right the wrongs by right thinking and right action or to obscure the right and so let the wrongs manifest and multiply. Always character chooses as it thinks, and thinks as it chooses. The seeds of every virtue and vice, pleasure and pain, disease and cure, originate and are rooted in character in the human. By thinking and acting, character chooses what it wills to manifest.

Without distinctive character, what the human is would become a meaningless mass of matter. Man as a machine cannot make the character; character as the Doer makes the man-machine. Character qualifies and distinguishes every object that is made. And every object made bears the distinctive marks of the feeling-and-desire of the one who originated or who made it. Characteristics of a character are breathed through the tone of every word spoken, by glance of the eye, expression of the face,

poise of head, movement of hand, stride, carriage of body and especially by the bodily atmosphere kept alive and circulated by these characteristics.

Every character, as the feeling-and-desire of the Doer in the human, was originally distinguished by its honesty and truthfulness. But, because of its experiences with other characters in the world, it changed its characteristics to be like others that it dealt with, until the different characters are as they are today. That original experience is repeated by the feeling-and-desire of every Doer, each time that it comes into the world. Sometime after the Doer comes into the human body it is to live in, it asks the mother of the body to tell it who and what and where it is, and where it came from and how it got here. The good mother does not know that the one who asks the question is not *her* child. She has forgotten that she at one time asked her mother the same questions that the Doer in her child is asking her. She does not know that she shocks the Doer when she tells it that it is her child; that the doctor or the stork brought it to her; that its name is the name which she has given the body which is her child. The Doer knows that the statements are untrue, and it is shocked. Later on, it notices that people are dishonest with each other and with it. When the Doer truthfully and trustingly tells what it has done, that it should not have done, the body it is in is often scolded and sometimes slapped or spanked. So, from experience, it gradually learns to be dishonest and untruthful, in great or little things.

A character changes or refuses to change its characteristics, as to what it chooses or allows itself to be. This it can determine at any time in any life; and it remains the character it is or changes to the characteristics it chooses to have by thinking and feeling as and what it wants to be. And it can have honesty and truthfulness as its distinctive marks by determining to have and to be them. This is so because honesty and truthfulness are of the principles of Rightness and Reason, Law and Justice, by which this world and other bodies in space are governed, and to which the conscious Doer in every human body should be attuned, so that each one may be responsible, a law within himself, and thus be a law-abiding citizen of the land in which he dwells.

How can the Doer in the human be so attuned to Rightness and Reason that one may think and act with law and with justice?

Let there be clear understanding: rightness and reason are the Thinker, and identity and knowledge the Knower, of the immortal Triune Self of which it, as the Doer in the body, is an integral part.

To be so attuned, the Doer must attune itself. The rightness is the eternal law through all the world. In the human it is conscience. And conscience speaks as the sum of knowledge of rightness in relation to any moral subject. When conscience speaks, that is the law, rightness, to which feeling of the Doer should respond and with which it should readily function if it would attune itself to rightness and have its character distinguished by honesty. This the feeling can and will do if it determines to listen to and be guided by conscience, as the self-evident sum of its inner knowledge of rightness, in relation to any moral subject or question. The feeling of the Doer in the human seldom, if ever, pays attention to its conscience. Instead of questioning and listening to conscience, feeling gives its attention to the impressions from the objects of nature coming through the senses, and which impressions feeling feels as

sensations. Responding to the sensation, feeling is directed and led by the senses to objects of the sensation and to follow where they lead; and the senses furnish experience, nothing more than experience. And the sum of all experience is expediency. Expediency is the teacher of trickery and treachery. Therefore, with expediency as its law feeling is led into devious ways and is eventually unable to extricate itself from the entanglements into which it gets.

Well then, what is Justice? Abstractly, and as a generalization, Justice is the equitable administration of the law of Rightness throughout the worlds. To the Doer in the human, Justice is the action of knowledge in relation to the subject, in compliance with the law of Rightness. To this, desire should respond, and must do so, if it is to attune itself to Reason and be distinguished by truthfulness. But if the desire of the Doer in the human refuses to listen to Reason, it then repudiates the law of Rightness, by which feeling might possibly be impressed. Instead of choosing to have the advice of Reason, desire impatiently urges to execute the dictates of the senses which feeling follows, and without always heeding expediency concerning what it should or should not do. Without Reason, desire makes its might its laws of right; and, making opportunity, it takes for granted that Justice is for it to get what it wants. It will wreck or ruin to get what it wants. Then the character of the Doer in the human treats law and order with contempt, and is a foe to truthfulness.

Force is its own authority of the objects of nature through the senses of nature. Force is transitory; it cannot be trusted.

Character has its authority in law and Justice in the permanence of knowledge, where there is no doubt.

Character must be self-governed, so that it may act justly and be not deceived, else the objects of the senses through the senses will continue to degrade and enslave character.

The Doer may for a long time rule and be ruled by force from without, instead of governing itself by moral power from within. But it cannot always do that. The Doer must learn and it will learn that as it conquers by force, so will it be in turn crushed by force. The Doer has continually refused to learn that eternal Law and Justice rule the world; that it should not continue to destroy the bodies in which it lives, and be repeatedly swept off the face of the earth; that it must learn to rule itself by the moral power of right and reason from within, and be in accord with the righteous management of the world.

The time now is, or will in future be, when the Doer will no longer work the destruction of its bodies. The Doer in the human will be conscious that it is the feeling and conscious power in the body; it will understand that it is the self-exiled Doer of the Thinker and Knower of its own immortal Triune Self. The Doer will be conscious that it is in its own interest, and in the interest of all Doers in human bodies, to be self-governed by Rightness and Reason from within. Then it will see and understand that by self-government it has everything to gain, and nothing to lose. Understanding this, mankind will consciously grow into the seeing and hearing and tasting and smelling of a new earth. And there will be a greater mankind as each is self-governed and makes of the earth a garden, in which there will be understanding and love, because

each Doer will be conscious of its own Thinker and Knower and will walk with power and in peace.

That future state will be brought into the present by the development of self-governed characters. Self-government is its own guaranty of the power and trustworthiness of character. Character and government are to be and will be consummated by self-government.

FEELING-AND-DESIRE

The Two Aspects of the Immortal Doer in the Human Body

What are feeling-and-desire, as the two aspects of the Doer in the body, if they are not of the physical body; and how are they to be distinguished from each other and related as the Doer in the body?

Feeling is that in the body which feels, and which is conscious of or as feeling; it is not sensation. Without feeling there is no sensation in the body. Feeling is not a sense; but while feeling is in the body, the body has sense, and there is sensation through the body. In deep sleep feeling does not contact the body; then feeling is not conscious of the body, nor is it conscious of sensation in the body. When feeling is in the body it operates the body in and through the voluntary nervous system.

Sensation is the result of contact of feeling with the body. When a hand in a glove grasps a hot or a cold object, it is not the glove or the hand but the feeling in the nerves of the hand that feels the hot or cold object. Likewise, when the body is affected by heat or cold, it is not the body but the feeling in the nerves that feels the sensation of heat or cold. The body is not conscious any more than the glove is conscious. There would be no sensation in the body without feeling. Wherever the feeling in the body is, there is sensation; without feeling, there is no sensation.

The body is visible and divisible. The feeling of the Doer in the body is invisible and indivisible.

Desire in the body is that which is conscious of or as desire. Without desire, feeling would be conscious but would feel little sensation, and would be unresponsive to sense impressions. Desire operates in the body through the blood. Desire is the conscious power in the body. It acts and reacts to feeling, and *with* feeling, in all that is felt and said and done. Desire in the blood and feeling in the nerves run side by side through the body. Desire and feeling are inseparable, but they appear to be separated, as the blood-stream is from nerves, chiefly because they are unbalanced and are not in union. So desire dominates feeling or feeling dominates desire. Feeling and desire are,

therefore, to be distinguished as the two inseparably conscious sides or aspects or opposites of the individual Doer in every human body.

Desire is to feeling as electricity is to magnetism, and feeling is to desire as magnetism is to electricity, when they are considered separately; but they cannot be separated. Desire of the Doer in a man-body is keyed to the function of a man-body, and in the man it dominates its feeling; the feeling of a Doer in a woman-body is keyed to the function of the woman-body, and in the woman it dominates its desire. Desire and feeling in their respective man-bodies and woman-bodies act and react as electricity and magnetism do in nature. Desire and feeling in the man-body or in the woman-body are related; and they act, each in its own body, as do the poles of a magnet.

How do desire and feeling see and hear and taste and smell, if they live in the blood and the voluntary nerves of the body and are not the senses?

Desire and feeling do not see, hear, taste or smell. These senses and their organs belong to nature. The senses are individual ambassadors from their respective elements of nature: they act as reporters to the feeling of the Doer in the body, of the sights, sounds, tastes and smells of the objects of nature. And as ambassadors of nature they are to engage feeling and desire in the service of nature. Feeling has four functions which are related and are cooperative. The four functions are perceptiveness, conceptiveness, formativeness and projectiveness. These functions of feeling, in conjunction with the action of desire, bring about or project through the body the phenomena of nature and the works of man, by the creation of thoughts, and by the exteriorizations of the thoughts as the physical acts, objects and events of life.

All objects of nature radiate particles which can be transmitted by the senses to feeling, as sights, sounds, tastes and smells. Feeling responds as perceptiveness to any one or all of these impressions transmitted from the objects of nature by the senses. Feeling magnetically communicates the impression to desire. Then the impression is a perception. If feeling-and-desire are indifferent or opposed, the perception is disregarded. When the perception is desired and with the electrical action of desire in thinking on the perception, the conceptiveness of feeling causes the perception to become the conception of a thought, in the heart. The thought conceived begins its gestation in the heart; by the formativeness of feeling, its development into form continues in the cerebellum; and is elaborated in the cerebrum by thinking. Then, by the projectiveness of feeling and the action of desire, the thought issues from the brain at the point of juncture between the eyebrows over the bridge of the nose. Then there finally occurs the exteriorization or the embodying of the thought by spoken or written word, or by drawings or models, or by printed plans and specifications. Thus, by concerted human effort, have come into existence the tools and roads and institutions; the houses and furniture and clothes and utensils; the food and productions of art and science and literature, and all else that makes and supports the civilization of the human world. All of this has been done and is still being done by the thinking of the thoughts by the unseen Doer, the desire-and-feeling in the human. But the Doer in the human body does not know that it does this, nor does it know of its ancestry and heritage.

Thus the Doer, as desire-feeling in a man-body, and as feeling-desire in a woman-body, exists, as it were, apart from the Thinker-and-Knower of its Triune Self. And though the Doer is an integral part of its immortal Thinker-and-Knower, it does not know itself as such because it is overwhelmed by the senses; and it does not know how to distinguish itself as itself: that is, as the Doer in the body, the operator of its body machine.

The reason that the Doer cannot at present distinguish itself from the body which it operates, is that it cannot think with its feeling-mind and desire-mind except under control of the body-mind. The body-mind thinks with the senses and through the senses, and it cannot think of any subject or thing that is not a part of nature. The Doer does not belong to nature; it is progressed beyond nature, though it exists in a human body. Therefore the Doer in its thinking is under the spell of the senses; and it is hypnotized by the sense-mind, the body-mind, into believing that it is the body. However, if the Doer in the body will continue to think of its feeling and its desire as being distinct from the senses and the sensations which it feels, and which it desires or dislikes, by so doing it will gradually exercise and train its feeling-mind and desire-mind to think independently, and it will eventually understand itself to be feeling-and-desire; that is, the Doer. Then in time it may be able to think quite independently of the body-mind and the senses. Just as soon as it does that it cannot doubt: it will know itself as feeling-and-desire. When the desire-feeling in the body of a man, or the feeling-desire in the body of a woman, knows itself as the Doer, then it will be able to consciously communicate with its Thinker-and-Knower.

Desire-and-feeling of the Doer in the present condition of the human, controlled almost if not entirely by the senses, and not in communication with its Thinker-and-Knower, cannot know right and justice. It is led into confusion and misunderstanding by the senses. Therefore it is that even with good intentions, the human is easily deceived. Under the lure of the lash and drive of bodily impulses and passions, man commits acts of madness.

In the present condition of the Doer, unaware of its great ancestry, unaware of its immortality, unaware of the fact that it is lost in human darkness,—its feeling-and-desire goaded and crazed by bodily impulses and led into devious ways by the senses—how can it know what it should do to fit itself to come into and to take the responsibility of its inheritance?

The conscious Doer in the body should take command of itself and be self-governed in the performance of its duties. Its natural duties are to its body and family and position in life, and to the country of its birth or adoption. Its duty to itself is to understand itself *as* itself in the wilderness of its body and the world. If the conscious Doer in the body is true to itself in its self-government, it will not fail in its performance of all other duties. The Doer cannot free itself from the control of the senses except by the performance of its duty as an obligation. The right performance of any duty is to do that duty solely and only because it is one's duty or obligation, and for no other reason.

The senses cannot be dispensed with; they are invaluable in all that concerns physical things and mechanics; but they are not to be concerned with any moral subject.

The authority in all moral questions is conscience. It speaks with authority, as the sum of one's inner knowledge on any moral question. When conscience speaks, that is the law by which one acts, with reason, to be self-governed. Conscience cannot be confused with the innumerable promptings of the senses. When feeling turns from the senses to listen to conscience, the body-mind is momentarily switched off while conscience speaks. It speaks as the law; but it will not argue. If one will not heed, it is silent; and the body-mind and senses take control. To the degree that one listens to conscience and acts with reason, to that degree he becomes self-governed.

BALANCING FEELING-AND-DESIRE

The human, man or woman, is an unbalanced being, physically and psychically. The man dominates the undeveloped woman in him, and he inherently depends on a woman to balance him. The woman dominates the undeveloped man in her, and she naturally depends on a man to balance her. But no woman can balance a man nor can any man balance a woman, because the undeveloped side in one never can be balanced from the outside, and can never be balanced by the dominating side of another. The only possible way for a man or woman to be balanced is for the undeveloped woman-side of the man to be developed equally with the man-side, and for the undeveloped man-side of the woman to be developed so that it is equal with the woman-side. When that is done the two sides will not continue as sides, nor will the result be a double-sexed being because sides or sexes will disappear as such by becoming a complete and balanced one, physically and psychically.

The present incomplete half-and-half man or half-and-half woman, now doomed to disappointment in the mirage-ideal of its suppressed side by being attached to the dominating side of an external one, will then have ceased to search for its self-mate in the illusions of reflections; because each will have found its own self-mate in the complete reality of itself. Then the Doer—feeling-and-desire—will be satisfied, balanced, in union with itself, and happy. Those who accomplish this great work will thereby be conscious of—and will enter into—a new and everlasting world: a world of beauty and power beyond description.

They will know and sense everything in the physical world as it actually appears to be and as it actually is. They will take their places among the immortals in the Realm of Permanence, not as new arrivals, but as though they were always there; because the Knower-and-Thinker of the Doer in every human is there now, and waits the return of its self-exiled Doer in its self-resurrected and immortal physical body as the Doer of its Thinker-and-Knower—the Triune Self.

IMMORTAL AND HUMAN BODIES

The immortal Doer now in or out of a human body did not always have to come into a body which was born, and which must therefore die. Formerly—beyond and out of the reach of time—every Doer now in a human body lived in a physical body of strength and beauty: a body which did not die because it was composed of balanced units of matter of the Realm of Permanence—that unseen world which holds and keeps in balance this changing human world. The immortal body in which the Doer then lived was not a male or a female body; nor was it a double-sexed body; but although it was not a sexual body, that body was the combined perfection of the two sides of the Doer: the two aspects which are the cause of the sexes of the man and of the woman bodies.

The man-body and the woman-body are now separate. Each of the two is incomplete. Each depends on the other for completion, and seeks completion with the other. But, even when united, the bodies are not complete, because the man-body has in it the undeveloped organs of the woman-body, and the woman-body has in it the undeveloped organs of the man-body; and each such organ is an unbalanced part of its correspondent.

Each human body is born in pain; it ages; and it dies. So it is with all man-bodies and woman-bodies. The re-existing Doers in human bodies are the responsible causes of the birth and death of the bodies in which they re-exist. To overcome death, to live in a perfect physical body of strength and beauty in immortal youth, a body such as that in which the present Doer formerly lived, the present imperfect and dependent human body must be regenerated and restored to its original state, so that each body is in itself complete and perfect.

The Doer now in a human body was and still is the Doer of an indivisible and eternal Triune Self: Knower, Thinker, and Doer. The Knower and Thinker of the Triune Self are of the Ones of knowledge and law: those whose Doers preserve order and administer justice in the world, and in the destinies of human beings. The Doer, through its desire-aspect, had to do with the desire that is now in the man-body; and through its feeling-aspect, with the feeling which now is in the woman-body.

The Doers now in human bodies did not in their original bodies let the senses of the body beguile them into thinking with their body-minds of themselves as their bodies. By thinking of the bodies as being themselves, the perfect body of the Doer which was at that time without sex was, by continued thinking, gradually changed into a man-body and a woman-body. Then the desire of the Doer in the man-body and the feeling of the Doer in the woman-body had union of bodies instead of union of desire and feeling. The Doer thus changed and forfeited its immortal body. And it exiled itself and ceased to be conscious of its inseparability from its Triune Self in the Eternal; and it came into, and began its existences in, this changing world of human beings.

No Doer can ever get satisfaction with another Doer, or in the union of their bodies. No Doer in a man-body or in a woman-body can be satisfied until its own

desire-and-feeling are equally in balanced union with its own perfect physical body. The desire-side of a Doer makes the man-body; the feeling-side of the Doer makes the woman-body.

The reason why man and woman attract each other is this. The dominant desire-side of the Doer in the man seeks its own inhibited feeling-side in the dominant feeling-side of the Doer expressed in the woman; and the dominant feeling-side of the Doer in the woman seeks its own inhibited desire-side in the dominant desire of the Doer expressed in the man. When the desire of one Doer in a man-body and the feeling of another Doer in a woman-body act and react on each other spasmodically in the most perfect physical marriage of human bodies—it is impossible for them to experience the perfect and permanent joy which each Doer will have when its own desire and feeling will be equally balanced and are in permanent union in its own complete and perfect physical body.

The reasons are: desire-and-feeling are inseparable parts of each other in a man-body and therefore never can be united with the inseparable feeling-and-desire of another Doer in the body of a woman; the marriage of two bodies can never be the union of desire-and-feeling; the feeling-and-desire can have union only when they are equal and balanced in a complete and perfect physical body. Therefore the joy of two Doers in the marriage of their two physical bodies is sexual and temporary and must end in exhaustion and eventual death of the bodies; but when the desire-and-feeling of any one Doer are equalized and balanced in its own perfect physical body, there is the permanent happiness of that Doer in complete and everlasting love.

But the Doer cannot die when its human physical body dies, because it still is an inseparable part of the otherwise perfect and immortal Thinker and Knower, as the Triune Self. During each physical life, and after the death of that physical body, the Doer does not know itself as what it is. It does not know itself as the Doer of its Triune Self because, by its thinking of itself as the man-body or woman-body, it at that time hypnotized and deceived itself and put itself into bondage to nature through the four senses of seeing and hearing and tasting and smelling. No one can now undeceive it or take it out of its hypnotic condition. Each Doer hypnotized itself, and therefore no one but itself can take itself, out of its present hypnotic state. The most that can be done by any one Doer in a body for another Doer in another body is to tell the other Doer that it is in a hypnotic dream, and tell it what it is and how to wake itself from the hypnotic spell into which it put itself.

From its immemorial Triune Self, portion after portion of each Doer comes again and again into another and another human body for the purpose of making progress toward this, its inevitable destiny. But when enmeshed in the flesh, the Doer is overwhelmed by the appetites and the senses and the sex of the body, and so it is made to dream and to forget who and what it is. And, unmindful of itself, it forgets its mission in the body.

The Doer can be again conscious as itself, while in a man-body or a woman-body, by thinking. It may take a long time to find itself and distinguish itself from the body in which it is. But by thinking of itself as feeling, only, until it is conscious of itself as feeling, without the body or the body senses, it can know itself as feeling and know that it is not the body. Then by thinking of itself as desire until it finds itself as

the desire of the Doer independently of the body, it knows itself as desire, and the body and the body senses are known to be as they are, of the elements of nature. Then by having union of its desire and feeling, the Doer will be forever free from the control of its body and the body senses. It will then have complete control of the body and the senses, and it will be in its conscious and right relation with the Thinker and Knower of its Triune Self.

While doing that, it simultaneously regenerates and resurrects its sexual body of death into a sexless body of immortal youth. Then, consciously united with its Thinker and Knower, it will take its place among the other high officers of the universe under the identity and knowledge of its Knower, and under the rightness and reason of its Thinker, in the administration of nature and in adjusting the destinies of the nations of the earth—as the humans themselves determine by their thinking what their destinies must be. This is the ultimate mission of the Doer in every human body. Each Doer may postpone the work as long as it will; it cannot and will not be coerced; but it is inevitable and unavoidable as destiny. It will be done.

HYPNOTISM

Hypnosis or hypnotism is a state of artificial deep sleep and dream in which the Doer in the physical body is made to see and hear and do what it is told by the hypnotizer to see and hear and taste and smell and do.

To be hypnotized one must be willing, or at least passively unresisting, while the hypnotizer is active and positive, as he looks into the subject's eye and holds his hands or passes his fingers down the body of the subject, and tells him to go to sleep; that he is going to sleep; and, that he is asleep.

When hypnotized, the subject is made to see and hear and do what the hypnotizer bids him. But the Doer in the body does not know how the body acts, nor what he makes it do. If the hypnotizer tells the subject to fish, the subject will take anything at hand and will diligently fish with it and will catch imaginary fish. If told that he is in a lake and is swimming, the subject will lie on the floor and will go through the movements of swimming; or, if told that he is a chicken, a dog, or a cat, he will try to crow or cackle, bark or miaow. It has been repeatedly shown that the hypnotized one will do the silliest things and will make of himself a most ridiculous spectacle, in obedience to suggestions or commands from the hypnotizer.

Why, and by what means, can a human being be made to do such silly things without knowing what he does?

The body of a human is composed of elemental matter organized into an unconscious animal machine; a machine in which is the feeling-and-desire of the conscious Doer, who has the power to think. The body can be hypnotized no more

than a chair can be hypnotized; it is the Doer in the machine that may be hypnotized and who then makes the machine do whatever is done. The Doer in the animal machine can be hypnotized because it is controlled by the senses, and by what the senses suggest to it that it should think about and do.

The conscious Doer in every man-body or woman-body *is* hypnotized, and remains hypnotized throughout the life of the body it is in. The Doer in every adult human body was hypnotized during the period from early childhood to the adolescence of the body. The hypnosis began when the Doer asked the parent or guardian of the child-body in which it found itself who and what it was and how it got there, and when in answer it was told that it was the body with the name given it, and that it belonged to the father and mother of the body in which it then was. At that time the Doer knew it was not the child-body; it knew that it did not belong to anybody. But as it was told repeatedly that it was the body, and as it had to answer to the name given the body, it became confused about what it was if it were not the body. And, as the development of the body advanced with youth, it gradually came to think of the body as itself until, at adolescence, it identified itself with and as the body. The knowledge of the function of the sex of its body effaced the memory of itself as being distinct and different from the body, and the Doer was then hypnotized. It is likely that the Doer in the body will deny the thought that it is now hypnotized. One may try not to believe the fact. But it is a fact.

The hypnosis that every Doer is in throughout its life has become by habit a fixed hypnosis. The fact that the Doer in every human has been hypnotized and hypnotizes itself makes it possible for another Doer in another human body to put it into an artificial hypnosis; that is, that the subject will act only on the external suggestion made by its hypnotizer. That is why a human can be made to do silly and ridiculous things when artificially hypnotized, without knowing what it does.

How the subject is to be hypnotized is quite another matter. That depends on the operator's will, his imagination, and his self-confidence; then on his using the proper method of directing the electric and magnetic forces from his own body into the body of the subject, and of magnetizing that body so that it responds to and controls the subject's body-mind by the hypnotizer's thinking. And this depends on the consent of the subject to be hypnotized.

The words *will*, *imagination*, and *self-confidence* are generally used without the exact understanding of what each word really means, and as here given it. Will is the Doer's own dominant desire, the preponderating desire of the moment or of the life, to which all the other desires of the Doer are subservient; and desire is the conscious power of the Doer, the only power that can change itself, and the power which causes the changes in the units and bodies in nature. Imagination is the state and ability of the feeling of the Doer in which it is to give form to an impression it receives through any of the senses, or to whatever is potential in itself. Self-confidence is the agreement and assurance of the feeling-and-desire of the Doer that it can do what it wills to do.

The human body is a machine for the generation and storage of electric-magnetic force to be used for whatever purpose is desired. This force emanates and

radiates from the body as an atmosphere, and it can be directed from the body through the eyes, by the voice, and through the finger tips.

The hypnotist performs hypnosis by directing the electric and magnetic forces of his body through his sense-organs and body into the sense-organs and body of the subject.

While the hypnotizer gazes intently into the subject's eye, an electric current streams from his eyes through the eye and the optic nerve to the pituitary gland of the subject. From there the electric charge begins to affect the brain and nerves of the body of the subject with drowsiness, relaxation, and then sleep.

As the hypnotizer holds the hands of the subject or passes his fingers along the subject's arms and body he sends a magnetic current from his body through his finger tips and charges the subject's body with his own magnetism.

When the hypnotizer tells the subject to go to sleep, that he is going to sleep, that he is asleep, he is combining the electric current from his hands, and the sound of his voice passes through the ears and auric nerve and is the command which puts the Doer of the subject into the hypnotic sleep.

In the hypnotic sleep the Doer is ready to obey the commands of the hypnotizer. After the subject's body has been thoroughly charged with the hypnotizer's magnetism, whether at the first treatment or only after many treatments, the Doer of that subject may then be hypnotized at any time by merely looking at or speaking to the hypnotizer or by the hypnotizer's hands.

Will is the Doer's desire expressed through the eyes; imagination of the Doer is expressed through the hands; the voice through the words of command coordinates will and imagination and is the measure of the Doer's confidence in its own power to control and make the hypnotized Doer of the subject do what it is told.

This explains how a human being is made to do such absurd antics when hypnotized. The Doer in one human body, by its will and imagination and confidence, can put the Doer of another human body into the artificial sleep or trance. With his own electric and magnetic forces the hypnotist charges the entranced Doer's body which will act in accordance with the hypnotist's verbal or mental suggestions. Nearly always the consent of the subject is required. The subject would not obey if ordered to commit an immoral act that it would not do while awake.

The facts are that both Doers are hypnotized. The Doer of the hypnotist is in a fixed hypnosis because it thinks with its body-mind and is controlled by the senses of its physical body. The difference between him and the subject is that the latter's Doer is thinking and acting in its own body under the influence of the hypnotist's body through which he thinks and suggests what the subject shall do. But the hypnotizing Doer does not know that it has been hypnotized by its own body-mind and senses and is thinking and acting in a fixed hypnosis.

These are startling, shocking, staggering facts, at first seeming to be speculations too fantastic to be true, but the conscious Doer in every human body who

would know what it is should think about these statements. As one continues to think, the strangeness will be forgotten and the Doer will gradually learn what to do to take itself out of the original hypnosis into which it let itself be put.

The Doer might help itself to understand its own hypnosis not only by examination of what is its own feeling-and-desire as different from the physical body, but by looking around and observing the silly, ridiculous, and sometimes frightful things that the other Doers are doing in their fixed hypnotic sleep—not knowing that they are hypnotized.

Then one who thinks seriously when asking of himself what he is, will come to these conclusions: that the physical machine in which he lives and operates has consumed many tons of food in the building and maintenance of the body to be the physical body that it is; that it has changed many times and continues to change its appearance; that the body is not at any time conscious of any part of the body or of itself as a whole, else it would also be conscious as the body during sleep; that while the operator desire-and-feeling is away during sleep the body is without desire-and-feeling and can do nothing; and that as soon as the operating identity of the Doer as desire-and-feeling returns, it takes possession of its machine and is conscious of the same identical one who has inhabited and operated the machine during all of its changes in life. It is as though the body were a motorcar, which, when parked by its operator, could not move from its place until its operator returned and again took possession of it.

Well, the question may be asked: If the Doer, as feeling-and-desire, is an entity and is not the body, who and what and where is it while away and the body sleeps; and why does it not know who and what it is and where it has been when it returns and takes possession of the body?

The answer is: The Doer is feeling-and-desire whether it is in the body, or away from the body during sleep. It does not know who and what it is while in the body because, when it came into the body during early childhood and made connection with the body-senses, it was confused; and when it asked to be told about itself, the Doer was made to believe it was the body by being trained to answer to the name given its body; and it remains in this fixed hypnosis so long as it is in the body.

Whether the Doer is or is not conscious of who and what it is while the body is in deep sleep depends on how deeply fixed its hypnosis is before it leaves the body. If while in the waking state of the body its belief is deeply fixed that it is the body, then the Doer is likely to be in coma during deep sleep—as it usually is, immediately after the death of its body. If, on the other hand, its belief that it is its body is not deeply fixed, or if it believes it is not the physical body and that it will survive the death of its body, then during the deep sleep of its body it may be conscious of other parts of itself which cannot enter its body because of the imperfections of the body, or it may be conscious of an intermediate state where it may be refreshed and renewed in strength, and it may be able to solve abstract problems which it could not solve while in the body.

But in any case, when the Doer is not in the physical body and is not in coma, after death or during deep sleep, it is always conscious:—conscious as the state or of

the state in which it is. While it is away from its body during deep sleep and temporarily out of the hypnosis of its body-mind and the senses, it may be conscious of and as the desire-feeling of the man-body or as the feeling-desire of the woman-body which it inhabits. But as soon as it is again connected with the nerves of its body, and should ask who and what and where it is, the body-mind tells it the names of its body and it is at once under the hypnotic spell that it is the body with the names, and it continues its fixed hypnosis. That is why the Doer cannot remember who and what it is, and where it is and where it has been!, and what it has done during its absence in a deep sleep of its body.

There is always a gap of forgetfulness through which the Doer must pass when it “goes to sleep” and when it “wakes up.” When it “goes to sleep” it must let go of the involuntary nerves of the senses and so be switched off and disconnected from the voluntary nervous system and its influence on the blood. Then it is temporarily free from its fixed hypnosis. Then any of many things may happen. It might enter any of the dream-states, or it might go into anyone of several states of “deep sleep.” It may retain memories of some of its experiences in dreams, because dreams are connected with the impressions of the Doer with the senses; but it cannot bring back memories of its doings in the deep sleep states because it is then disconnected from the four special nerve senses of the involuntary nervous system, and it is not trained in the memorizing of the feeling-and-desire that are not directly related to seeing and hearing and tasting and smelling. That is why the conscious Doer in the body cannot remember who and what it is and where it has been while the body has been put to rest. Therefore it is, that all Doers in human bodies have been and are hypnotized and made to forget who and what they are; that they are by the body-mind and the senses made to believe things and do things that they would not under any circumstances believe or do if they could think with their feeling-minds and desire-minds uncontrolled by their body-minds.

And because the feeling-mind and desire-mind of the Doer when in deep sleep think of subjects that are not connected with the senses and are beyond the reach of the body-mind, the Doer forgets or cannot interpret such things in terms of the senses, even if it were able to feel and desire them when it returns to the body and is again under the hypnotic spell of the body-mind and senses.

If the Doer were not under the spell of its body-mind and the senses, feeling-and-desire would by its minds be conscious of and would be guided by the rightness-and-reason of the Thinker of its own Triune Self. Then the Doer would know and see things as they are, and it would know and do what it should do, and there would be no doubt about it. But while under the hypnotic spell in which it is, it seldom acts with its own judgment, but that of the body senses, or because it is commanded by other hypnotized Doers.

In evidence of this there is the modern method of business men who hypnotize the public by advertising. Business men have proven that when they continue to advertize a product over a certain period the public will surely buy that product. How long it will take and how much it will cost before the advertising hypnotizes the public into buying, and buying, and buying that product has been figured to a nicety by the experienced advertising hypnotizer. On opening the daily paper, or a magazine, that product stares at you. It shows and shouts that everybody is using it; you need it;

you will suffer if you do not get it; you will be happy only when you get it. Billboards confront you; you hear it over the radio; you see it electrically flashed before you in your comings and your goings. Get it! Get it! Get it! A cosmetic, a drug, a cocktail— Oh, get it!

Before hypnotizing became a modern business, people were satisfied with good furniture that was manufactured to last. That was not good for the furniture business. Now there are fashions and seasons for furniture, and people are expected to keep in fashion and buy new furniture. Not so very long ago, a few hats or bonnets or suits or dresses were enough. Now! how mean that would be. A dozen, and as many more as you can get, and for each of the seasons. Every artifice and seductive device that can be conceived is employed by the hypnotizing advertizer to fascinate the public, by striking colors and appealing forms, by printed words and vocal sounds to reach and hypnotize the feeling-and-desire of the Doer in the human by compelling it to think with the body-mind through the senses for the objects of the senses. And the Doer is led to believe that it does what it does because of its own free will.

Why does business hypnotize the public to buy, and to keep on buying? Because business has first hypnotized itself to believe that it must have a big business, and then a bigger business, and finally the biggest business. And each business, to get more and more and the most business, must hypnotize the people to buy and to keep on buying. But no country is satisfied to sell only to its own people. It must export its products to the people of every other country; its exports must be greater than its imports; and the exports of each country must in each year exceed the exports of the preceding year, because, it must do an ever increasing business. But as each business in each country must sell more to its own people and must export more to the people of other countries every year, what will be the limit of buying and selling, and where will it end? The fight for business leads to war; and the war ends in murder—death.

Those who are hypnotizing others must hypnotize themselves that they must hypnotize others. And those who are not crying to hypnotize anybody are the ones on whom the hypnotizers practice the art. So, from age to age, the people of the world have been hypnotizing themselves and hypnotizing others into one belief after another according to the feeling-and-desire of the Doers, of the age in which the people are.

PART III

RIGHT AND WRONG

There is the eternal law of rightness; all action contrary to that is wrong. Rightness is the universal order and relation of the action of all bodies of matter in space, and by which law this human world is governed.

Right is: what to do. Wrong is: what not to do. What to do, and what not to do, is the all-important problem of thought and act in each individual human life. What to do and what not to do relates and comprehends the entire public and private life of mankind.

The law and life of a people are represented by the government and the social structure of that people, which show to the world the composite thoughts and acts of the private life of the people. The thoughts and acts in the private life of each one of the people contribute directly to the making of the government of the people, and for which the Government of the world holds that one responsible through his own Triune Self.

National government is intended to preserve order among the people and to administer equal justice to all. But a government will not do that, because the preferences and prejudices and self-interest concerning persons, parties and classes, have their responses in government officials. The government reacts to the people their own feelings and desires. Thus there is the action and reaction between the people and their government. Thus there is the discontent, the discord and disturbance between the individual and the state under the outward appearance of government. To whom should blame and responsibility be charged? Blame and responsibility in a democracy should be charged mainly to the people, because they elect their representatives to govern them. If the individuals of a people will not select and elect the best and most able men to govern, then they must suffer the consequences of their own indifference, prejudice, collusion, or connivance at wrong-doing.

How can the wrong in government be made right, if that is possible? That is possible; it can be done. The government of a people can never be made to be an honest and just government by new political enactments, by political machines, or by mere public complaints and protests. Such demonstrations can at best give only temporary relief. The only real way to change the government is first to know what is right, and what is wrong. Then to be honest and just with oneself in determining what to do and what not to do. The doing of what is right, and not doing what is wrong, will develop self-government in the individual. Self-government in the individual will necessitate and result in self-government by the people, true Democracy.

DEMOCRACY, OR DESTRUCTIONISM?

In the present human crisis all schools of thought or “isms” concerning government must of necessity come under one or the other of two principles or thoughts: The thought of democracy, or the thought of destructionism.

Democracy is self-government, as individuals and as a people. Before there can be a truly self-governed people, each one of the people who has a voice in the government, as a vote, should be self-governed. He cannot be self-governed if his judgment is swayed by prejudice, or party, or by self-interest. On all moral questions he must be governed by law and justice, by rightness and reason from within.

Destructionism is brute force, inconsiderate violence of self-interest. Brute force is opposed to law and justice; it disregards all control other than brute force, and would destroy everything in the way of its getting what it wants.

The war in the world is between the moral power of democracy and the brute force of destructionism. Between the two there can be no compromise or agreement. One must be the conqueror of the other. And, because brute force spurns agreements and morals as weakness and cowardice, brute force must be conquered by force. Any suspension of the war will only prolong the mental agony and bodily suffering of human beings. For democracy to be the victor the people must be the conquerors of themselves, by self-government. The victory of democracy, by a people who are self-governed, will teach the conquered ones who represent brute force to be also self-governed. Then there can be genuine peace and honest prosperity in the world. Were brute force to conquer morals and democracy, then brute force would eventually bring ruin and destruction on itself.

The leaders in the war can lead and direct, but they cannot decide which side will be victorious. All people on the earth are by their thoughts and acts now deciding and eventually will decide whether brute force shall bring ruin and destruction on the earth, or whether the moral power of democracy will prevail and develop enduring peace and true progress into the world. It can be done.

Each human in the world who feels and desires and can think, is, by so feeling and desiring and thinking, one in determining whether we, the people, will be a self-government; and, which will conquer in the world—self-government or brute force? There is much danger in delay, in postponing the issue. This is the time—while it is a live question in the minds of the people—to settle the question.

“WE, THE PEOPLE”

We, “the people,” are now determining the kind of democracy we will have in the future. Shall we choose to continue the devious way of make-believe democracy, or shall we take the straight way of genuine democracy? Make-believe is misrule; it turns to confusion and leads to destruction. The straight way of true democracy is to understand more about ourselves, and to go on in ever ascending degrees of progress. Progress, not by speed of “Big Business” in buying and selling and expanding, not by speed in money-making, shows, thrills, and the drink-habit excitement. The real enjoyment of progress is by increase in our capacity to understand things as they are—not the mere superficialities—and to make good use of life. Increase in capacity for being conscious and the understanding of life will make us, “the people,” ready for democracy.

Over thirty years ago it was alleged that the World War (World War I) was “a war against war”; that it was a “war to make the world safe for democracy.” Such empty promises were doomed to disappoint. During those thirty years of anything but peace, assurance of peace and security have given place to uncertainty and fear. World War II has been waged and the issues are still in the balance. And at this writing, September 1951, it is common talk that World War III could break out momentarily. And the democracies of the world are now challenged by nations who have abandoned the semblance of law and justice and are ruled by terrorism and brute force. The progress by speed and thrills leads to domination by brute force. Shall we allow ourselves to be terrorized and submit to rule by brute force?

The World Wars were the product of generations of bitterness, envy, revenge and greed, which had been stirring in the peoples of Europe until, like a volcano, it burst out in the war of 1914. The later settlement of hostilities could not end war, it only suspended it, for the same producing causes of hate and revenge and greed continued with increased intensity. To end a war the victors and the vanquished must do away with the causes of war. The peace treaty at Versailles was not the first of its kind; it was the sequel of the preceding peace treaty at Versailles.

There can be a war to stop war; but, like “brotherhood,” it must be learned and practiced at home. Only a self-conquered people can stop war; a self-conquered people only, which is a self-governed people, can have the strength, the solidarity and the understanding to really conquer another people without sowing the seeds of war to be harvested in a future war. The conquerors who are self-governed will know that in order to settle a war their own interest is also in the interest and welfare of the people whom they conquer. This truth cannot be seen by those who are blinded by hatred and too much self-interest.

The world does not need to be made safe for democracy. It is “we, the people” who must be made safe for democracy, and for the world, before we and the world can have a democracy. We cannot begin to have a genuine democracy until each one of the “people,” begins his self-government at home with himself. And the place to begin the building of the real democracy is right here at home in the United States.

The United States of America is the chosen land of destiny on which the people can prove that there can be and that we will have a genuine democracy—self-government.

SELF-GOVERNMENT

What is self-government? What is spoken of as self or oneself, as of identity, is the sum of the feelings and desires of the conscious one who is within the human body, and who is the operator of the body. Government is the authority, administration and method by which a body or state is ruled. Self-government as applied to the individual, therefore, means that one's feelings and desires which are or may be inclined by appetites or by emotions and prejudices and passions to disrupt the body, will be restrained and governed by one's own better feelings and desires which think and act according to rightness and reason as the standards of authority within, instead of being controlled by the preferences for or the prejudices against the objects of the senses as authority from outside the body. When one's riotous feelings and desires are self-governed the forces of the body are regulated and preserved intact and strong, because the interests of some desires against the interests of the body are disorderly and destructive, but the interest and welfare of the body is for the ultimate interest and good of each of the desires.

Self-government of the individual, when extended to the people of the country, is democracy. With rightness and reason as authority from within, the people will elect as their representatives to govern them only those who practice self-government and who are otherwise qualified. When this is done the people will begin to establish a genuine democracy, which will be the government of the people for the greatest good and benefit of all the people as one people. Such democracy will be the strongest kind of government.

Democracy as self-government is what people of all nations are blindly seeking. No matter how different or opposed their forms or methods seem to be, genuine democracy is what all people inherently want, because it will allow them most freedom with greatest opportunity and security. And true democracy is what all peoples will have, if they see how it works for the good of all the people in the United States. This will surely come to be, if individual citizens will practice self-government and thus take the great opportunity which destiny offers to those who live in what has been called, "The land of the free and the home of the brave."

Sensible people will not believe that a democracy can give them all they might want. Sensible people will know that no one in the world can get all that he wants. A political party or its candidate for office who promises to supply the wants of one class at the expense of another class would be a crafty bargainer for votes and a breeder of trouble. To work against any class is to work against democracy.

Genuine democracy will be one corporate body composed of all the people who arrange themselves naturally and instinctively into four classes or orders by their individual thinking and feeling. (“The four classes” is dealt with in the first section.) The four classes are not determined by birth or law or by financial or social position. Each individual is of that one of the four classes as which he thinks and feels, naturally and obviously. Each of the four orders is necessary to the other three. To injure one of the four for the interest of any other class would really be against the interest of all. To try to do that would be as foolish as for one to strike his foot because that foot had stumbled and caused him to fall on his arm. What is against the interest of one part of the body is against the interest and welfare of the entire body. Likewise, the suffering of any individual will be to the disadvantage of all the people. Because this fundamental fact concerning democracy has not been thoroughly appreciated and dealt with, democracy as the self-government of a people has always failed in every past civilization in its time of trial. It is now again on trial. If we as individuals and as a people will not begin to understand and practice the underlying principles of democracy, this civilization will end in failure.

Democracy as self-government is a matter of thought and understanding. Democracy cannot be forced on an individual or on a people. To be a permanent institution as government the principles as facts should be approved by everyone, or at least by the majority in the beginning, for it to become the government for everybody. The facts are: Every individual who comes into this world will eventually think and feel himself into one of the four classes or orders, as body workers, or traders, or thinking workers, or knower workers. It is the right of each individual in each of the four orders to think and speak what he feels; it is the right of each to fit himself to be what he chooses to be; and, it is the right under the law for each one to have equal justice with an men.

No one individual can take another individual out of the class he is in and put him into another class. Each individual by his own thinking and feeling remains in the class in which he is, or by his own thinking and feeling puts himself into another class. One individual may help or be helped by another individual, but each must do his own thinking and feeling and perform works. All people in the world distribute themselves into these classes, as workers in the body order, or the trader order, or the thinker order, or the knower order. Those who are not workers are as drones among the people. The people do not organize themselves into the four classes or orders; they have not even thought about the arrangement. Yet, their thinking makes them to be and they are of these four orders, no matter what their birth or position in life may be.

TRUTH IS: THE CONSCIOUS LIGHT

The conscious light within is that which shows things as they are, and which will show the way to the accomplishing of all things. Truth is the Conscious Light within, because it does show things as they are.

How can one understand that there is the Conscious Light within which is Truth, and shows things as they are?

To understand anything, one must be conscious. One cannot mentally see any subject or thing without light. Without the Conscious Light men cannot think. The Light necessary for thinking is the identity that identifies and relates the one who thinks with the subject of his thinking. No subject or thing can be identified without Light. Therefore that Light which identifies and relates one with a subject of thought and makes one conscious of his own identity and conscious of the identity of his subject, must be itself a light and Conscious as a Light. People instinctively use the word "truth" because they are conscious of a something within as the conscious essential of understanding, or because "truth" is a word of common speech. People do not claim to know what truth is or what it does. Yet, it is obvious that truth must be that which shows things as they are, and which gives understanding of things as they are. So, of necessity, truth is the Conscious Light within. But the Conscious Light is usually obscured by one's preferences or prejudices. By thinking steadily on the subject on which the Light is held one can gradually overcome his likes and dislikes and eventually learn to see, to understand, and to know things as they truly are. It is therefore evident that there is the Conscious Light within; that the Conscious Light is commonly called truth; and, that the Light does show and will continue to show things as they are.

Truth, the Conscious Light in the Doer within the human body, is not a clear and steady light. This is because the clear light is diffused by, or seems obscured by, innumerable thoughts and by constant streams of impressions that pour in through the senses and affect the feeling and desire of the Doer in the body. These sense impressions dim or obscure the Light, similarly as the sunlight in the air is dimmed, or darkened or obscured by moisture, dust or smoke.

Thinking is the steady holding of the Conscious Light on the subject of the thinking. By persistent thinking, or by repeated efforts to think, obstructions to the Light are dispelled, and truth as the Conscious Light will be centered upon the subject. As the thinking focusses the Light on that subject the Light will open and expose all there is of it. All subjects open to the Conscious Light in thinking, as buds open and unfold in the sunlight.

There is but one true and clear and steady and unfailing self-conscious Light; the Light of Intelligence. That Light is conveyed by the Knower and Thinker to the inseparable Doer in the human. The Light of Intelligence is conscious as Intelligence. It makes the Knower of the Triune Self to be conscious as identity-and-knowledge; it makes the Thinker of the Triune Self to be conscious as rightness-and-reason; and it makes the Doer of the Triune Self to be conscious as feeling-and-desire, though feeling-and-desire is unable to distinguish itself from the senses and sensations in the body. The Light of Intelligence is of identity-and-knowledge; it is not of nature, nor is it any of the lights produced through the senses of nature. The lights of nature are not conscious *as* lights, nor conscious *of* being lights. The Light of Intelligence is conscious *of* itself and conscious *as* itself; it is independent of the brain; it is not ratiocinative; it gives direct knowledge of the subject on which it is focussed by steady thinking. The Light of Intelligence is of one unit Intelligence, undivided and inseparable.

The lights of nature are composed of innumerable units of the elements: that is, of the fire, of the air, of the water, and of the physical earth. The lights of nature, as starlight, or sunlight, or moonlight, or earthlight are not of themselves lights.

So, the light of the stars, the sun, the moon, and the earth, and the lights produced by combination and combustion and radiation, are not conscious lights. Even though they make objects visible, they only show objects as appearances; they cannot show things as things really are. The lights of nature are transitory; they can be produced and changed. Truth as the Conscious Light is not affected by any subject; it cannot be changed or diminished; it is of itself permanent.

Truth, the Conscious Light, is with the Doer in every human. It differs in degree of fulness and of thinking-power according to the subject and purpose and frequency of the thinking. One is intelligent to the degree that he has fulness of the Light and in clarity of thinking. One may use the Light as he wills for right or for wrong; but the Light shows the one who uses it what is right and what is wrong. The Conscious Light, Truth, is not deceived, though the person thinking may deceive himself. The Conscious Light makes one responsible for what he does by making him conscious of what he is doing; and it will be in evidence for or against him according to his responsibility at the time of his thought and act.

To the feeling-and-desire of each Doer in a human body Truth, the Conscious Light within, is the treasure beyond estimate. By thinking, it will reveal all the secrets of nature; it will solve all problems; it will initiate into all mysteries. By steady thinking on itself as the subject of its thinking, the Conscious Light will wake the Doer from its hypnotic dream in the body—if the Doer persistently so wills—and lead it to union with its Thinker and Knower of its immortal Triune Self, in the Eternal.

Well, when and how does the Light come? The Light comes between breaths; between the in-breath and the out-breath. And the thinking must be steady just at the instant between the in-breath and the out-breath. The Light does not come during breathing. The Light comes as a flash or in its fulness. Like a photographic fraction of a second or as in time exposure. And there is a difference. The difference is that the photographic light is of the senses, of nature; whereas, the Conscious Light used by the Doer in thinking is of the Intelligence, beyond nature. It reveals and makes known to the Doer through its Thinker and Knower all subjects and problems of whatever kind.

But Truth as the Conscious Light will do none of these things of its own initiative. The Doer must itself do this by thinking: by the steady holding of the Light on the subject of the thinking at the instant of the in-breath or the out-breath. At that instant the breathing need not be, though it may be, suspended. But time will stop. The Doer will be isolated. The Doer will be no longer under the illusion that it is the body or is of the body. Thereafter the Doer will be conscious of itself as it is, independently of the body; and it will be conscious of the body as nature.

PURPOSE AND WORK

Purpose is the direction of force, the relation of thoughts and acts, the guiding motive in life, as the immediate object for which one strives, or the ultimate subject to be known; it is the intention in words or in action, complete attainment, the accomplishment of effort.

Work is action: mental or bodily action, the means and manner by which purpose is accomplished.

Those who are without any particular purpose in life, except to satisfy their immediate needs and to be amused, become the tools of those who have a purpose and know how to direct and use the purposeless ones to obtain their own ends. The purposeless ones can be decoyed and deceived; or made to work against their natural inclination; or they may even be led into disastrous entanglements. This is because they have no definite purpose according to which they think, and so they allow themselves to be used as forces and machines to be directed by those who have purpose and who think and direct and work with their human tools and machines to get what is desired.

This applies to all classes of people and to every stratum of human life, from the intelligent who fill desirable positions, to the actually stupid in any position. The many, who have no particular purpose, may be and will be instruments, tools: made to do the work of those who think and will and work to carry out their purpose.

The necessity for work is a blessing, not a penalty imposed on man. No purpose can be accomplished without action, work. Inaction is impossible in the human world. Yet there are people who strive for the impossible, who think and work hard to live without work. Having no purpose by which to steer their course by thinking, and for which to work, they are like flotsam and jetsam on the ocean. They float and drift here or there, they are blown or tossed in this or in that direction, until they are wrecked on the rocks of circumstance and sink into oblivion.

The search for pleasure by the idle is an arduous and unsatisfactory labor. One does not have to search for pleasure. There is no worthwhile pleasure without work. The most satisfying pleasures are found in useful work. Be interested in your work and your interest will become pleasure. Little, if anything, is learned from mere pleasure; but everything can be learned through work. All effort is work, whether it be called thinking, pleasure, work, or labor. The attitude or point of view distinguishes what is pleasure from what is work. This is demonstrated by the following occurrence.

A boy of thirteen who had been helping a carpenter in the building of a small summerhouse was asked:

“Do you want to be a carpenter?”

“No,” he replied.

“Why not?”

“A carpenter has to do too much work.”

“What kind of work do you like?”

“I don’t like any kind of work,” the boy promptly answered.

“Just what do you like to do?” queried the carpenter.

And with a ready smile the boy said: “I like to play!”

To see if he was as indifferent to play as he was to work, and as he volunteered no information, the carpenter asked:

“How long do you like to play? And what kind of play do you like?”

“Oh, I like to play with machines! I like to play all the time, but only with machines,” the boy replied with much spirit.

Further questioning revealed that the boy was at all times eager to labor with any kind of machinery, which he persistently called play; but any other kind of occupation he disliked and declared to be work, hereby giving a lesson in the difference between work that is pleasure and work in which one lacks interest. His pleasure was in helping to put machinery in order and make it function. If he had to squirm under an automobile, have his face and clothes smeared with grease, bruise his hands while twisting and hammering, well! that could not be avoided. But he “helped to make that machine run, all right.” Whereas sawing wood into certain lengths, and fitting them into the design of a summerhouse, was not play; it was “too much work.”

Climbing, diving, boating, running, building, golfing, racing, hunting, flying, driving—these can be work or play, employment or recreation, a means of earning money or a way of spending it. Whether occupation is drudgery or fun largely depends on one’s mental attitude or point of view concerning it. This was characterized in Mark Twain’s “Tom Sawyer,” who was made disconsolate by having to whitewash Aunt Sallie’s fence on a morning when his chums were to call for him to go with them for some fun. But Tom was equal to the situation. He got the boys to believe that whitewashing that fence was great fun. In return for letting them do his work, they gave Tom the treasures of their pockets.

To be ashamed of any honest and useful work is a discredit to one’s work, for which that one should be ashamed. All useful work is honorable and is made honorable by the worker who respects his work for what it is. Not that a worker need stress his being a worker, nor expect the standard of supreme excellence to be placed on work of minor importance and requiring little skill. The tasks performed by all workers have their proper places in the general scheme of things. And the work of most benefit to the public is deserving of greatest merit. Those whose work is to be of great public benefit are moreover least likely to stress their claims as workers.

The dislike of work leads to ignoble work, such as immorality or crime, and the effort to avoid work causes one to try to get something for nothing. The unnoticed subtleties of making oneself believe that one can get something for nothing interfere with, or prevent one from doing, useful or honest work. The belief that one can get something for nothing is a beginning of dishonesty. Trying to get something for nothing leads to deceit, speculation, gambling, the defrauding of others, and to crime. The law of compensation is that one cannot get something without giving or losing or suffering! That, in some way, soon or late, one must pay for what he gets or what he takes. "Something for nothing" is a hoax, a deception, a pretense. There is no such thing as something for nothing. To get what you want, work for it. One of the worst delusions of human life will be dispelled by learning that something cannot be had for nothing. One who has learned that is on an honest basis of living.

Necessity makes work inescapable; work is the urgent duty of men. Both the idle and the active work, but the idle get less satisfaction from their idling than the active get from working. Idling disqualifies; work accomplishes. Purpose is in all work, and the purpose in idling is to escape work, which is inescapable. Even in a monkey there is purpose in its acts; but its purpose and its acts are only for the moment. The monkey is not dependable; there is little or no continuity of purpose in what a monkey does. The human should be more responsible than the monkey!

Purpose is behind all mental or muscular action, all work. One may not relate the purpose to the act, but the relation is there, in the lifting of a finger as well as in the raising of a pyramid. Purpose is the relation and design of the concatenation of thoughts and acts from the beginning to the end of effort—be it the work of the moment, of the day, or of the life; it links all thoughts and acts of a life as in a chain, and connects thoughts with acts through the series of lives as in a chain of chains, from the beginning to the end of lives: from the first to the last of human lives of effort in the attainment of perfection.

The perfection of the Doer is attained by its conscious relation and union with its Thinker and Knower in the Eternal and at the same time, by its accomplishing its purpose in the great work of regenerating and resurrecting and raising its mortal body of death into an immortal body of everlasting life. The conscious Doer in its human body can refuse to consider its purpose in life; it can refuse to think about its work for accomplishment. But the purpose of every Doer rests with its very own inseparable Thinker and Knower in the Eternal while it adventures in exile in the time-world of senses, of beginnings and ends, of births and deaths. Eventually, by its own choice, and by its own Conscious Light, it wakes and determines to begin its work and to continue its efforts in the accomplishment of its purpose. As people advance in their establishing of genuine democracy they will understand this great truth.

OWNERSHIP

What can one really own? Ownership is said to be the exclusive right to property, possessions, or anything which is legally or otherwise credited as one's own, which that one has the right to have, to hold, and to do with as he pleases. That is the law; that is the belief; that is the custom.

But, strictly speaking, you cannot really own any more than that portion of your feeling-and-desire which you, as the Doer in your body, brought with you when you came into and took residence in the man-body or woman-body in which you are.

Ownership is not considered from that point of view; of course not. Most people believe that what is "mine" *is* "mine," and what is "thine" *is* "thine;" and that what you can get from me belongs to you and is yours. Certainly, that is true enough for general commerce in the world, and people have accepted that as the only way for the conduct of life. It has been the old way, the way of bondage, the way people have traveled; but it is not the only way.

There is a new way, the way of freedom, for all people who want to be free in their conduct of life. Those who really want their freedom must take the way to freedom in their conduct of life. To do this, people must be able to see the new way and to understand it. To see the way, people must learn to see things not only as things appear to be, and as seen with the senses, but they must see and understand things as things really are, that is, to see facts not only from one point of view, but to also see through the facts as the facts are from all points of view.

To see things as they really are, people must in addition to the ordinary senses, use their "moral sense"—conscience—that inner feeling in each human which feels what is right from what is wrong, and which often advises against what the outer senses suggest. Every human has what is called a moral sense, but selfishness will not always listen to it.

By extreme selfishness one can stifle and strangle the moral sense until it is as dead. Then that one lets the dominating beast among its desires rule. Then he actually is a beast—such as a pig, fox, wolf, tiger; and even though the beast is disguised by fair words and pleasing manners, the beast is nevertheless a beast in human form! He is ever ready to devour, to plunder, and to destroy, whenever it is safe for him, and opportunity permits. One who is entirely controlled by self-interest will not see the New Way.

One cannot lose anything that he really owns because all that he owns is of himself. But anything which one has which is not of himself he may lose, or it may be taken away from him. What one loses, never was really his.

One can have and get possessions, but he cannot own possessions. The most that one can do with possessions is to have the use of them; he cannot own possessions.

The most that one can really have in this world is the use of the things that are in his possession or in that of another. The value of anything is the use that one makes of it.

Let it not be supposed that if you cannot own anything of nature, and because ownership entails responsibility, you can give away or throw away what you have, and go through life using the things which other people think *they* own, and thus escape all responsibility. Oh no! Life is not like that! That is not fair play. One plays the game of life according to the generally accepted rules of life, else order will be displaced by disorder and confusion prevail. The birds and the angels will not come down and feed and clothe and care for you. What childlike innocence that would be! You are responsible for your body. Your body is your schoolhouse. You are in it to learn the ways of the world, and to know what you should do and what you should not do. You cannot give away or throw away what you have, without being morally accountable. You are responsible for what you have, or what you earn or are entrusted with, under the term of ownership. You are to pay what you owe and receive what is due you.

Nothing of the world can bind you to things of the world. By your own feeling and desire you bind yourself to things of the world; you attach yourself with the bond of ownership or with ties of possessions. Your mental attitude holds you bound. You cannot flout the world and change the habits and customs of the people. Changes are made gradually. You can have as few or as many possessions as your circumstances and position in life require. You, as feeling-and-desire, can attach and bind yourself to possessions and things of the world as though bound by iron chains; or, by enlightenment and understanding, you can detach and so free yourself from your bonds of attachment. Then you can have possessions, and can use them and anything in the world for the best interests of all concerned, because you are not blinded by, or bound to, the things you own or possess.

Ownership is at best a trusteeship of what one has worked for, or what one is regarded as owning. Ownership entails upon and makes of the owner a trustee, a guardian, a manager, an executor, and the user of what he owns. One is then responsible for the trust which he takes, or which is imposed on him by ownership. He is held responsible for the trust which is in his keeping and for what he does with it. Everyone is held responsible as an owner; responsible for what he does with that which he has in his keeping. If you see these facts you can see the New Way.

Who holds you responsible for your “ownership”? You are held responsible by that part of your very own Triune Self who watches over you; who is your protector, and your judge; who administers your destiny to you as you make it, and therefore becomes responsible for it,—and as you are ready to receive it in whatever befalls you. Your judge is an inseparable part of your Triune Self, even as your foot is a part of the one body you are in. Therefore your protector and judge will not and cannot administer or allow any happening to you that is not warranted. But you as the Doer are not yet conscious of some happenings which befall you as the result of your own doing, any more than if your right foot would be conscious why it was not allowed to walk about, because it had stumbled and caused the breaking of the left leg, and you were obliged to have the leg set in a plaster cast. Then if your foot were conscious of itself as a foot, it would complain; just as you, who are feeling-and-desire-conscious,

complain of certain restrictions put on you by your own protector and judge, because you are restrained for your own protection, or because it is not best for you to do what you would do if you could.

It is possible for you to have the use of anything of nature, but you cannot own anything that is of nature. Anything that can be taken away from you is not of yourself, you do not really own it. You own only what is a small but an essential and integral part of your greater thinking and knowing Self. You cannot be separated from the indivisible, irreducible and immortal unit, of which you as Doer are the feeling-and-desire part. Anything that is not you, you cannot own, though you may have the use of it until it is taken away from you by nature's time periods in circulations and transformations. Nothing that you can do will prevent nature from taking away from you what you believe to be yours, while you are in nature's house of bondage.

Nature's house of bondage is a human body, a man-body or a woman-body. While you live in and are conscious of your identity as the man-body or the woman-body you are in, you are in bondage to nature and are controlled by nature. While you are in the house of bondage to nature you are the slave of nature; nature owns you and controls you and compels you to operate the man-machine or the woman-machine you are in, to carry on and to maintain the natural economy of universal nature. And, like the slave who is driven by his taskmaster to toil without knowing why he does what he does or the plan by which he works, you are by nature driven to eat and drink and breathe and propagate.

You keep your little body-machine going. And the feeling-and-desire Doers in their body-machines keep their little machines going to keep the big nature machine going. You do this by being deceived by your body-mind into the belief that you are the body and its senses. You are allowed periods of rest at the end of each day's labor, in sleep; and at the end of each life's work, in death, before you are again each day hooked up with your body, and each life hooked up with a different body, to keep on the treadmill of human experience, by keeping the nature machine in operation.

While you work in the house of bondage you are allowed to believe that you own the house in which you are kept in bondage, and you deceive yourself that you can own houses that are built with hands, and that you can own forests and fields and birds and beasts of every kind. You and other Doers in their houses of bondage agree to buy and sell to each other the things of the earth which they believe they own; but those things belong to the earth, to nature; you cannot really own them.

You, we, buy and sell to each other things we may have the use of but which we cannot own. Often when you believe that your ownership is established and acknowledged and secure beyond doubt, they are taken away from you. Wars, unexpected changes in government, may relieve you of ownership. Stocks, bonds, guilt-edged securities of undoubted value may become almost worthless in a fire or financial panic. Hurricane or fire may take away your property; pestilence may blight and destroy your animals and trees; water may wash away or engulf your land, and leave you stranded and alone. And even then you believe you own, or are, your body,—until disease wastes, or death takes the house of bondage you were in.

Then you wander on through the after-death states until it is time to again take residence in another house of bondage, to use nature and to be used by nature, without ever actually knowing yourself as yourself, and as not nature; and to continue to believe that you can own the things which you may have the use of, but which you cannot own.

The house of bondage you are in is your prison, or your workhouse or your schoolhouse, or your laboratory, or your university. By what in your past life you thought and did, you determined and made to be what is the house which you are now in. What you think and feel and do with the house you are in now, will determine and make the house you will inherit and inhabit when you live on earth again.

By your choice, and purpose, and work, you can maintain the kind of house you live in. Or, by your choice and purpose, you can change the house from what it is, and make it what you will that it is to be—by thinking and feeling and working. You may abuse and debase it, or improve and raise it. And by debasing or improving your house you are at the same time lowering or raising yourself. As you think and feel and act, so also do you change your house. By thinking you keep the like kind of associates and remain in the class in which you are; or, by the change of subjects and quality of thinking, you change your associates and put yourself into a different class and stratum of thinking. Thinking makes the class; class does not make the thinking.

In the long, long ago, before you lived in a house of bondage, you lived in a house of freedom. The body you were then in was a house of freedom because it was a body of balanced cells that did not die. The changes of time could not alter that house and death could not touch it. It was free from the changes wrought by time; it was immune from contagion, exempt from death, and had continuous and enduring life. Therefore, it was a house of freedom.

You as the Doer of feeling-and-desire inherited and lived in that house of freedom. It was a university for the training and graduation of units of nature in their progressive degrees in being conscious as their functions. You only, not nature, could affect that house of freedom, by your thinking and feeling and desiring. By allowing your body-mind to deceive you, you changed your body of balanced cells which were kept in balance by eternal life, into a body of unbalanced cells which was subject to death, to periodically live in a man-body or a woman-body as a house of bondage to nature, as a time-server of nature in a body of time, and to be demolished by death. And death took it!

By doing that you limited and related your thinking to the body-mind and the senses, and obscured the Conscious Light which made you always conscious of your Thinker and Knower. And you as the Doer destined your feeling-and-desire to live periodically in a body in bondage to the changes of nature,—forgetful of your oneness with your immortal Thinker and Knower in the Eternal.

You are not conscious of the presence of your Thinker and Knower in the Eternal, because your thinking has been limited by the body-mind to thinking according to the body-mind and the senses. That is why you have been compelled to think of yourself in terms of the senses, which must be of the past, the present, or the

future, as time. Whereas, the Eternal is not, cannot be limited to the changing flow of matter, as measured by the senses and called time.

The Eternal has no past or future; it is ever present; the past and future of time and sense are comprehended in the ever-presence of the eternal Thinker and Knower, of the Doer who has exiled itself to the limitations of waking and sleeping and living and dying according to the changes of matter, as time.

Your body-mind holds you a prisoner in your house of bondage as a time-server to nature. While one is a slave to nature, nature holds that one in bondage, because one whom nature can control cannot be trusted. But when a Doer has by self-control and self-government freed itself from bondage, then nature, so to say, rejoices; because, the Doer can then be a guide and lead nature, instead of serving as a slave. The difference between the Doer as a slave and the Doer as a guide is: As a slave, the Doer keeps nature in ever-recurring changes, and so prevents the uninterrupted progress of individual nature units in their steady advance. Whereas, as a guide, the Doer who is self-controlled and self-governed can be trusted, and will also be able to guide nature in orderly progression. Nature cannot trust the slave, whom she must control; but she readily yields to the guidance of one who is self-controlled and self-governed.

You could not, then, be trusted as a free Doer (free from time and free as a governor of nature in a house of freedom) when you made yourself to be a time-server of nature in the house of bondage to nature, in the house as a man-body or as a woman-body.

But, in the cyclic revolutions of the ages, what has been will again be. The original type of the house of freedom persists potentially in the germ of your house of bondage. And when the deathless “you” decides to end your time-service to nature, you will begin to end the time to which you sentenced yourself.

The time to which you sentenced yourself is measured and marked by the duties you have made for yourself and for which you are therefore responsible. The house of bondage in which you are is the measurer and marker of the duties that lie before you. As you perform the duties of the body, and the duties you incur through it, you will gradually change your body from a prison house, a workhouse, a school house, a laboratory, to a university for the progress of nature units, to be again the house of freedom in which you will be the free Doer and governor of nature, which you and all other Doers now in bondage to nature are destined to become.

You begin to work out your time-service to nature by self-discipline, by the practice of self-control and self-government. Then you are no longer blown by the whimsical winds of fancy and tossed by the emotional waves of life, without rudder or goal. Your pilot, your Thinker, is at the helm and you steer your course as shown by rightness and reason from within. You cannot be foundered on the shoals of possessions, nor will you be capsized or sunk under the weight of ownership. You will be unencumbered and poised, and you will hold true to your course. You will make the best use of the available things of nature. Whether you are “rich” or “poor” will not interfere with your work of self-control and self-government.

Do you not know that you cannot own anything? Then you will use wealth for your own progress and for the welfare of the people. Poverty will not discourage you because you cannot be really destitute; you will be able to supply your needs for your work; and, to be “poor” may be of advantage for your purpose. Your own judge of your Triune Self administers your destiny as you make it. For you there will be no “rich” or “poor,” except as in the understanding of life.

If your purpose is for the accomplishment of your ultimate destiny the work cannot be done in a hurry. The time in years for doing it cannot be stated. The work is done in time, but it is not a work for time. It is a work for the Eternal. Therefore, time should not be considered in the work else you will remain a time-server. The work should be for self-control and self-government, and so continue without letting the time element enter into the work. The essence of time is in accomplishment.

When you persistently work for accomplishment without regard to time, you are not ignoring time but you are adapting yourself to the Eternal. When your work is interrupted by death, you again take up the work of self-control and self-government. No longer a time-server even though still in a house of bondage, you continue your inevitable purpose of destiny, to its accomplishment.

Under no government can individuals of a people accomplish this greatest work or any other great work, so well as in a democracy. By the practice of self-control and self-government you and others can and will eventually establish a real democracy, self-government by the people as one united people, in the United States of America.

Those who are nearly ready will understand, even though they do not at once choose to begin the work of freeing themselves from bondage to the body. Indeed, only a few may wish to begin the work of changing the house of bondage into a house of freedom. This freedom cannot be forced upon anyone. Each one must choose, as he will. But nearly everyone should see the great advantage it will be for him or her and for the country to practice self-reliance and self-control and self-government; and, by so doing, help in the ultimate establishment of a real democracy in the United States.

CONCERNING PERIODICAL DEATHS AND CONSCIOUS IMMORTALITY

The materializing of civilization is the foretelling or foreordaining of death to civilization. The materializing of life engenders dishonesty, immorality, drunkenness, lawlessness and brutality, and hastens destruction. If a man is made to believe or makes himself believe that there is nothing of him, or nothing connected with him, that has a conscious continuity of identity that is not the body, and which continues after the death of the body; and if he believes that death and the

grave is the end of all things for all men; then, if there is a purpose, what is the purpose in life?

If there is a purpose, that which is conscious in man must continue to be conscious after death. If there is no purpose, then there is no valid reason for honesty, honor, morality, law, kindness, friendship, sympathy, self-control, or any of the virtues. If that which is conscious in man must die with the death of its body, then why should man not have all that he can get out of life while he lives? If death ends all, there is nothing to work for, nothing to perpetuate. Man cannot live through his children; why then should he have children? If death ends all, love is an infection or form of insanity, a disease to be dreaded, and suppressed. Why should man bother, or think about anything but what he can get and enjoy while he lives, without care or worry? It would be useless and foolhardy and malicious for anyone to devote his life to discovery, research and invention, to prolong the life of man, unless he desires to be fiendish by prolonging human misery. In this case, if man desires to benefit his fellow man, he should devise a means of hastening a painless death for all mankind, so that man will be saved from pain and trouble, and experiencing the futility of life. Experience is of no benefit if death is the end of man; and then, what a sad mistake that man should have ever lived!

In short, to believe that the conscious Doer, who feels and thinks and wills in the body, must die when the body dies, is the most demoralizing belief of which a man may try to be convinced.

The selfish one, who believes that the intelligent part of himself will die when his body dies, may become a serious menace among the people of any nation. But particularly so among a democratic people. Because in a democracy, each of the people has the right to believe as he wills; he is not restrained by the state. The selfish one who believes that death ends all will not work for the interest of all the people as one people. He is more likely to work the people for his own interest.

Selfishness is of degree; it is not absolute. And who is there who is not selfish to a degree? The body-mind cannot think without the senses, and it cannot think of anything that is not of the senses. A man's body-mind will tell him that at death he and his family will cease to be; that he should get and enjoy all that he can get out of life; that he should not bother about the future or the people of the future; that it will not matter what happens to the people of the future—they will all die.

Purpose and law must prevail in all existing things, else things could not exist. A thing that is, has always been; it cannot cease to be. Everything that now exists has pre-existed; its existence now will have been the pre-existence of the state in which it will then exist. Thus go on for ever the appearance and disappearance and reappearance of all things. But there must be a law by which things act, and a purpose for their action. Without a purpose for action, and a law by which things act, there could be no action; all things would be, but then would cease to act.

As law and purpose are the movers in the appearance and disappearance of all things, so should there be law and purpose in the birth and life and death of man. If there is no purpose in man's having lived, or if the end of man is death, it would have been better that he had not lived. Then it would be best that all human beings should

die, and die without too much delay, so that man might not be perpetuated in the world, to live, to have flashes of pleasure, to endure misery, and to die. If death is the end of things death should *be* the end, and not the beginning. But death is only the end of the thing that exists and the beginning of that thing in the succeeding states in which it is to be.

If the world has nothing more to offer man than the doubtful joys and sorrows of a life, then death is the sweetest thought in life, and the consummation to be most desired. What a useless, false and cruel purpose—that man were born to die. But, then, what about the conscious continuity of identity in man? What is it?

Mere belief that there is conscious continuity of identity after death, but which the believer knows nothing about, is not enough. The believer should at least have an intellectual understanding of what it is within him that is conscious of identity, to warrant his belief that it will continue to be conscious after death.

Quite indefensible is the disbelief of the person who denies that there will be anything of man that will continue to be conscious of identity after death. He is unwarranted in his disbelief and denial; he must know what in his body it is that from year to year has been conscious of identity, else he has no basis for his disbelief; and his denial is without support of reason.

It is easier to prove that the conscious “you” in your body is not your body than it is for you to prove that it is the body, and that the body that you are in is “you.”

The body you are in is composed of universal elements or forces of nature combined and organized as systems into one corporate body to engage in commerce with nature through its senses of sight, hearing, taste, and smell.

You are the conscious, incorporeal feeling-and-desire: the Doer who thinks through the senses of your body, and to be so distinguished from the corporeal body which is not conscious and which cannot think.

The body you are in is unconscious as a body; it cannot speak for itself. Were you to state that there is no difference between you and your body; that you and your body are the one selfsame, identical individual thing, the only fact proven would be the existence of the bare statement, only an assumption, nothing to prove that the assumption is true.

The body you are in is not you, any more than your body is the clothes that your body wears. Take your body out of the clothes it wears and the clothes fall down; they cannot move without the body. When the “you” in your body leaves your body, your body falls down and sleeps, or is dead. Your body is unconscious; there is no feeling, no desire, no thinking in your body; your body cannot do anything of itself, without the conscious “you.”

Apart from the fact that you, as the thinking feeling-and-desire in the nerves and blood of your body, feel and desire in the body, and that you can therefore think your feeling and your desire to be the body, there is not one reason in evidence of the

statement that you are the body. There are many reasons to disprove that statement; and reasons are evidence that you are not the body. Consider the following statement.

If you, the thinking feeling-and-desire in your body were one and the same or were parts of the body, then the body, as you, must at all times be ready to answer for you, as itself. But when you are in deep sleep and are not in the body, and the body, as you, is questioned, there is no answer. The body breathes but does not move; it is unconscious as a body, and does not in any way respond. That is one evidence that the body is not you.

Another evidence that you are not the body and that the body is not you is this: When you are returning from deep sleep, and are about to reenter your body, you can be conscious as you, and not as the body, before your feeling is actually in the voluntary nervous system; but as soon as your feeling is in the voluntary system, and your desire is in the blood of the body, and you are in contact with the senses of the body, you are again costumed in the body, and your body-mind then compels you, the feeling-and-desire, to think yourself to be and to masquerade as being the fleshly body. Then, when a question is put to you, who are once again in the body, you respond; but of course you are not able to respond to any questions asked your body while you were away from it.

And still another evidence that you and your body are not one and the same is this: You, as the thinking feeling-and-desire, are not of nature; you are incorporeal; but your body and the senses are of nature and are corporeal. Because of your incorporeality you may enter the corporeal body that has been attuned so that you may operate it, the body which cannot otherwise be operated in its commerce with nature.

You leave or enter the body through the pituitary body; this, for you, is the gateway to the nervous system. Nature operates the natural functions of the body by means of the senses through the involuntary nerves; but it cannot operate the voluntary nerves except through you when you are in the body. You occupy the voluntary system and operate the voluntary movements of the body. In this you are either directed by impressions from the objects of nature through the body senses, or by your desire, active in the blood, from the heart or brain. Operating the body, and receiving impressions through the body senses, you, but not the body, can answer questions when you are in the body; but questions cannot be answered when you are not in the body. When costumed in the fleshly body, and thinking through the body senses, you feel and desire the things of the body and are therefore led to suppose that you are the body.

Now if the body and you were one and the same, undivided and identical, you would not forget the body while you are away from it in deep sleep. But while you are away from it, you do not know that there is such a thing as the body, which you put off when in deep sleep, and take on again for duty. You do not remember the body in deep sleep because corporeal memories are of corporeal things and remain as records in the body. The impressions from these records can be remembered as memories when you return to the body but the corporeal records cannot be taken by you into your incorporeality in deep sleep.

The next consideration is: In deep sleep you are conscious as feeling-and-desire, independent of the physical body and its senses. In the physical body you are still conscious as feeling-and-desire; but because you are then en fleshed by the body and think with the body-mind through the body-senses, you are drugged by the blood, bewildered by the sensations, and enticed by the appetites of the body into believing that you-as-feeling are the sensations of nature, and that you-as-desire are the emotions that are responding to the sensations from nature and that are received by your feeling in the nerves. You are confused and unable to distinguish yourself in the body from the body you are in; and you identify yourself with the body you are in.

And here is still further evidence that you are not the body, for: When you are in the body you think with the body-mind, and your feeling-mind and your desire-mind are made subordinate to the body-mind and made to be subsidiaries to it. When you are in deep sleep you may think with your feeling-mind and your desire-mind, but you cannot think with your body-mind because that is attuned to the physical body only, and not to the incorporeal you. Therefore, you cannot translate from the incorporeal feeling-and-desire into the corporeal, because the body-mind forbids and does not allow it. And so, while you are in the physical, you cannot remember what you as feeling-and-desire felt and thought while away from the body in deep sleep, any more than you can remember in deep sleep what you did in the physical.

More accumulative evidence that you are not your body, and that your body is not you, is this: While your body lives it bears the records, as memories, of all the impressions you have taken through the senses of sight or hearing or taste or smell. And while in the body you may reproduce from the records the impressions, as memories; and you as feeling-and-desire can remember as memories the impressions coming from these records of the happenings of the years that you have lived in the body.

But unless you are in the body and operating the body there are no memories, no conscious continuity of anything in the body or connected with the body. Without you there is no continuity of the happenings to the body.

With you in the body, in addition to the bodily memories, you are the identical selfsame conscious continuity of the happenings through the succeeding ages of the body, which has changed over and over again in all its parts. But you as the incorporeal one have in no way changed in age, or time, or in any other way, from being—through all the breaks of sleeping and waking—the same continuously conscious one, who has always been the same and no other one, independently of the body in which you have been conscious.

Your body-mind thinks and performs all its mental operations with and by means of the senses. Your body-mind uses the senses or sense organs to examine, weigh, measure, analyze, compare, calculate, and judge all its findings. Your body-mind does not admit or consider any subject that cannot be examined by means of the senses. Every subject that is examined must be regulated to the senses and tested by the senses. Therefore, when your body-mind attempts to examine feeling-and-desire, with the sense organs as instruments of nature, it cannot allow you to consider that you, as feeling-and-desire, are incorporeal; it does not admit incorporeality; therefore, it identifies you, feeling-and-desire, to be the sensations, appetites, emotions, and

passions, which it insists are the responses of the body to the impressions which the body receives.

But your body-mind cannot explain to you why the body does not respond to impressions in deep sleep, trance, or death, because it cannot conceive that you as feeling-and-desire, the Doer in the body, are incorporeal: are not the body. When your body-mind attempts to think what it is that is conscious, it is shocked, stilled, silenced. It cannot comprehend what it is that is conscious.

When you as feeling-and-desire think about being conscious, your body-mind cannot function; it is silenced, because the conscious you, apart from the senses, is beyond the range and orbit of its thinking.

Therefore, your body-mind stops thinking while your feeling-mind makes you know that you are conscious; and you know that you know that you are conscious. There is no doubt about it. While you think steadily, in that brief moment, your body-mind cannot operate; it is controlled by your feeling-mind. But when the question is asked “What is it that is conscious that it is conscious?”, and you try to think to answer the question, your feeling-mind again falls under the sway of your body-mind, which introduces objects. Then your feeling-mind is too inexperienced and weak; it is unable to think independently of the body-mind, so as to isolate you-you as feeling-and-desire—from the sensations by which you are beset.

When you can isolate yourself as feeling by thinking of yourself as feeling uninterruptedly, you will know that you are feeling independently of the body and sensation, beyond doubt, as surely as you now know that your body is different from the clothes it wears. Then there can be no more questioning. You, the Doer in the body, will know yourself as feeling, and you will know the body as what the body is. But until that happy day, you will leave the body each night to sleep, and you will enter it again next day.

Sleep, as it is to you each night, is like death to the body in so far as sensations are concerned. In deep sleep you feel but you experience no sensations. Sensations are experienced through the body only. Then feeling in the body feels impressions from the objects of nature through the senses, as sensations. Sensation is the contact of nature and feeling.

In some respects, sleep is temporarily a more complete death to feeling-and-desire than is the death of the body. During deep sleep, you, feeling-and-desire, cease to be conscious of the body; but in death you are usually unaware that your body is dead, and for a time you continue to dream over again the life in the body.

But though deep sleep is a daily death to you, it is different from the death of your body because you return to the physical world through the same body which you left when you went into deep sleep. Your body bears all the records as memories of your impressions of life in the physical world. But when your body dies your memory records will in time be destroyed. When you are ready to return to the world, as you must, you will enter the body of the child that has been prepared expressly for you.

When you first enter the body of the child, you have the protracted experience of the similar experience of which you are sometimes momentarily conscious when you return from deep sleep. At such time, when you were about to enter your body, you were perplexed about your identity. Then you questioned: "Who am I? What am I? Where am I?" It does not take long to answer the question, for you are soon hooked up with the nerves of your body, and your body-mind tells you: "You are John Smith, or Mary Jones, and you are right here, of course. ... Oh yes! This is today and I have certain things to attend to. I must get up." But you could not disguise yourself from yourself so quickly when you first came into the body, which you now wear, when it was a child. Then it was different, and not so easy. It may have taken you a long time to get acquainted with your child-body; for you were being hypnotized by those around you, and you let your body-mind hypnotize you into the belief that you were your body: the body which kept changing as it grew, while you remained the same conscious one in your body.

That is the way that you, feeling-and-desire, the Doer, continue to leave your body and the world every night and return to your body and the world every day. You will continue to do so from day to day during the life of your present body; and, you will continue to do so from one body to another body during the series of lives of bodies in which you will continue to re-exist and live, until in some one life you will wake yourself out of the hypnotic dream in which you have been for ages, and you will become conscious of yourself as the immortal feeling-and-desire that you will then know yourself to be. Then you will end the periodical deaths of sleepings and wakings of your one body life, and you will cease your re-existences and stop the births and deaths of your bodies, by being conscious that you are immortal; that you are the immortal one in the body in which you are. Then you will conquer death by changing your body, from being a body of death to be a body of life. You will be in continuously conscious relation with your inseparable Thinker and Knower in the Eternal, while you, as the Doer, go on with the accomplishing of your work in this world of time and change.

In the meantime, and until you are in that body in which you will know yourself, you will think and work and so determine the number of bodies in which you will have to live. And what you think and feel will determine the kind of each body you will live in.

But you will not know that you are not the body you are in. And you may not then have the opportunity of having this subject presented to you for your consideration. Of your own free will you can now agree or not agree with any or all or none of the evidences here presented. You are now free to think and to act as you think best, because you live in what is called a democracy. Therefore you are granted freedom of thought and speech. But should you in any of your future lives live under a government which forbids freedom of thought and speech, you might not be allowed under penalty of imprisonment or death to entertain or express these views.

In whatever government you may live, it will be well to consider the question: Who are you? What are you? How did you get here? Where did you come from? What do you most desire to be? These vital questions should have profound interest for you, but they should not disturb you. These are the important questions concerning your existence. Because you do not answer them at once is no reason why you should

not continue to think about them. And it is not just to yourself to accept any answers unless they satisfy your good sense and your good reason. Thinking about them should not interfere with your practical business in life. On the contrary, thinking on these questions should help you in your everyday life to avoid snares and dangerous entanglements. They should give you poise and balance.

In examining the questions, you are each question to be considered, the subject to be examined. Your feelings and desires are divided in debate for and against what you are or are not. You are the judge. You must decide what your opinion is on each of the questions. That opinion will be your opinion, until you have enough Light on the subject from your own Conscious Light within to know by that Light what is the truth on the subject. Then you will have knowledge, not opinion.

By thinking about these questions you will become a better neighbor and friend, because the effort to answer the questions will give you reasons to understand that you are really something more important than the bodily machine which you are operating and moving about, but which may at any time be disqualified by disease or made inoperative by death. Calmly thinking on these questions and trying to answer them will help you to be a better citizen, because you will be more responsible to yourself, and, therefore, one of the people who is responsible for our self-government—which this democracy must become if it is to be truly a democracy.

Democracy is government by the people, self-government. To have a true democracy, the people who elect their government by representatives from themselves must themselves be self-controlled, self-governed. If the people who elect the government are not self-governed, they will not want to elect the self-governed; they will be subject to self-deception or prejudice or bribery; they will elect unfit men into government which will be a make-believe democracy, not self-government.

“We, the People” of the United States must understand that we can have a real democracy, responsible self-government, only by being ourselves responsible, because the government is to be ourselves both individually responsible and also responsible as a people. If we as a people will not be responsible for the government, we cannot have government that will be responsible to itself, or for itself, or responsible to us as the people.

It is not expecting too much of a man to expect him to be responsible. A man who is not responsible to himself cannot be responsible to other men. One who is responsible to himself will also be responsible to any other one, for what he says and for what he does. One who is responsible to himself must be conscious of that in him which he trusts and that on which he depends. Then others can trust him and depend on him. If a man thinks there is nothing of himself which he can trust and nothing of himself on which he can depend, he is untrustworthy, undependable, irresponsible. No one can trust that man or depend on him. He is not a safe person to have in any community. He cannot distinguish what is right from what is wrong. No one can tell what he will do or what he will not do. He will not be a responsible citizen and will not vote for those of the people who are best qualified to govern.

Many men have professed to believe that they will continue to live after death, but who have no basis for their belief and who have defrauded others and have been

guilty of outrageous deeds, whereas, on the other hand, there have been many who have professed to be atheists, agnostics, infidels, and who were opposed to the ordinary beliefs of a life after death, but who were actually and unusually upright men. A mere belief may be better than no belief though it is no guaranty of good character. But it is not likely that a man who is self-convinced that he will not be conscious after the death of his body; that his life and body is all there is of him and for him, will not be one of the people who will care to have a true self-government by the people. A man that believes he is no more than constantly changing matter cannot be trusted. Such a characteristic is of the instability of sand. He may be changed by any circumstance or condition, is open to any suggestion, and if he believes it will be to his advantage, he may be persuaded to commit any act, against an individual or against the people. This is so of those who, for whatever cause, choose to profess that death is the end of all things for the human. Yet, there have been men who take thought about what has been said and written on the subject of death, but would not accept any of the popular beliefs. Often they were condemned by the thoughtless, but they were devoted to their duties and usually lived exemplary lives. Such men are dependable. They are good citizens. But the best citizens will be those whose individual standard for thought and act is based on rightness and reason, that is, law and justice. This is government from within; it is self-government.

PRINCIPLES OF TRUE DEMOCRACY AS SELF-GOVERNMENT

Democracy as self-government by the people cannot be established on the antagonisms of man against man, nor on men of the nature of shifting sands. Democracy as the government of self-governed people, the living government that will endure through the ages, must be founded not on shifting policies but on stable principles; it must be founded on the principles in man which are of truth, identity, rightness, of reason, of beauty, of power, and, of the love of that undying conscious sameness in every Doer which is the humanity in man, the sameness and relation of the conscious Doers in human bodies. When the government is established on these principles it will be a true democracy, and it will continue as the permanent government of the people through the ages. These principles are in every human, however much he may have obscured or covered them with wrong, subterfuge, ugliness, selfishness, and hate. It will be useless to try to remove the coverings. They will fall away as soon as man recognizes that these principles of true democracy are in himself. They must be in him if they are the principles of democracy. As people recognize these principles in themselves, they will be able to express their unexpressed hopes, to articulate their inarticulate aspirations, to voice the unvoiced innermost ideals of all people for a new way, a better way, of life—toward which all alike may think and work, each in his own manner, but for the common good of all.

The Old Way

The old way of life has been expressed in phrases, such as: “Each man for Himself,” the “Survival of the Fittest,” or “Might is Right.” And the policy or statecraft of government has been: “Expediency.” Mankind has lived through the brute and barbarian stages of savagery without having outgrown them. But the growth and development toward civilization have brought man to the end of the Old Way. The brutality of man in seeking for himself only that he might survive by his might over others, in any field of endeavor, and that expediency, in business as in government, are the standards of Right, have gone about as far as they can go on the Old Way. To go on by the Old Way much longer will bring on confusion, revolution, and destruction of business and government by war and death. To go on by the Old Way will be to return to the beginning of the Old Way: No man will trust any man. Each man will strive against any other man. How then can any survive?

The New Way

The Old Way has been: the one or the few against the many, and the many against the one or the few. The New Way is: the one or the few for the many, and the many for each one and for all. This must be seen to be the New Way of life, else there will be no New Way. These facts cannot be forced on “the few” or on “the many.” The few and the many, as the people, must all understand that this is to be the New Way—the right and straightforward Way of life, to civilization, to true Democracy.

Big Business and Government

Business is concerned with the work of production and consumption and in the relation of negotiation and exchange by buying and selling.

If the purpose of exchange is to benefit all concerned, the producers and consumers and buyers and sellers will be benefited. But if the purpose of the people who are buyers and sellers or negotiators is to gain at the expense or regardless of those others of the people who are the producers and consumers, then the business of buying and selling will also suffer loss, because the loss of some of the people must inevitably be shared by all of the people. This obscure fact, which is not seen or is disregarded, is one of the causes of failure in business.

Little business began when some people exchanged with other people the things they had for the things the others had. Then all the people concerned benefited by exchanging what they had but did not need as much as the things they got in exchange. When a family wanted to build a house, all the people helped that family build that house. And that settlement and people grew, by each producing and exchanging their products and their labor with each other. They increased and prospered. Much of the pioneering in a new land was of necessity done that way.

But the pioneer business of exchange could not continue that way. Trade and labor and manufacture and merchandising needed a medium of exchange. And money was the medium of exchange. After money was established as the medium of exchange, people centered their interest in money instead of in the things for which it was exchanged, because they thought that if they could get the money they could then

buy anything that could be bought. Business at that time valued money as the representative of profit or gain on what it bought or sold. Later on, instead of considering money to be the representative of value, business made money to be itself the value; the value of the things bought and sold, and the value as profit or loss on what was bought and sold.

While money had been only the representative of the value of the things bought and sold, business was the master of money; but when the measure of value was put in terms of money, money became the master of business and business became the slave of money, of negotiating and buying and selling for gain, with the accumulating of money as the one-pointedness of big business.

Big business is any kind and every kind of effort for gain. Anything that is conceived from which there can be profit, that will be produced. If there is no demand for that thing, a demand will be created and that thing sold for gain. The business of big business is not to wait until the people want to buy, not to try to sell what is good in preference to what is bad for the people; the business of big business is to go-get-the-people and sell what the people can be most easily made to buy, good or bad, and in the selling of which there is gain.

Turnover, getting and selling, is the art of big business, which is psychologized, mechanized and merchandized. It is alleged that anything, good or bad, can be sold by advertising it. High pressure advertising is high pressure selling. The pressure is put on advertising through the daily papers, the weekly and monthly magazines, and signboards, and illuminations, and moving pictures, and radio, and through living human machines—all of which is high pressure selling.

Barnum was a pioneer high pressure advertising salesman. He knew what he was talking about when he said: "The people like to be fooled." And he proved it.

The open advertising of big business makes the people choose to buy anything by stimulating and appealing to their weakness: vanity, envy, jealousy, greed, lust; and, what is not done openly, is done surreptitiously when it is against the law, such as the big business of racketeering in forbidden drugs, wines and liquors, and other illicit traffic.

The more there is of such big business, the less choice there is for the people who buy. The people are told by big business what to choose. In time such people will want to be told what to choose. The greater the authority of big business, the less authority there is for the people. The more initiative is taken by big business, the less initiative there is in the people. People are allowing big business to take away their initiative and authority concerning what they need and want, by telling them what they need and should or must buy.

Government will become a big business if the people give authority or allow the government to take the authority of big business. When the government is allowed by the people to be a business, then there is war between the government and big business. Then big business will control and direct government or the government will take over and become big business. And the big business of government will then become the only one big business of the country. The government would then have a

monopoly on the country and the people which, of course, would be the ideal of big business. The big business of government would employ the people of the country as employees and as workers in the employ of the Big Business Government. Then the big business government will engage in war with the governments who make war on their business, with the governments who have also taken over or direct the big business of their countries, and have made over their governments into big business. Should the government not start a war with other countries, then there will be war between the workers for the government and the workers of government. Then: goodbye business; there is no government.

It is monstrous for big business to try to control government and, also, it would be outrageous for government to control or take over and be big business. The ascendancy of one over the other would be destructive and disastrous to the people.

Private enterprise should be allowed or helped to straighten out itself by seeing the need for its own good and for the good of the people.

Big business struggles to show its constant growth. To grow and to gain it must get more and more business. In time the business suffers from a disease, an unnatural and unwholesome cancerous growth. The cancerous disease of big business continues to spread. As it grows beyond the need of its community it spreads to other cities and states in the nation and to other nations until it spreads into all nations of the world. Then the big business of each nation struggles with the big business of the other nations. And the big business of each nation demands its government to protect its interest in the nation it is in, to get business from other big business. Then there are exchanges of complaints and threats of the governments; and, possible war. This ever-expanding Big Business is one of the troubles of the people of the world.

There should be a limit to the growth of big business, else it will kill or control other business. It will increase the wants of those whom it should serve until it induces them to buy beyond their purchasing power. Then it dies from overgrowth, or, if it continues, by periodical reorganizations, and by liquidating its liabilities on its creditors and the people.

Modern business is work, not merely for a living but for material gain in commercial, industrial and other activities; from huge interlocking corporations to the smallest business, the purpose of the business is to get as much as possible for what is given in exchange. Business is at its best when it benefits everyone concerned. Business is at its worst when all its parts are geared and every one is goaded to the making of money. Then unfair dealing and dishonesty are practiced, and the interests of most are disregarded.

Big business is based on the accomplishing of a purpose and the giving or getting something for what is done or given. If "competition is the life of trade," as it is said to be, dishonesty is in the trade and in the people, else the trade must die. Competition should be in the producing of a better article without an increase in price, not in competitors selling the same article at ruinous prices to defeat each other. To keep on cutting the price lowers the quality of the product, sells below cost, deceives the buyer, and encourages the people to look for bargains at the expense of the seller.

If liberty, opportunity, and the pursuit of happiness are the rights of the individual in a democracy, then reasonable limits must be set for the growth of a business, else big business will intercept and annul those rights.

There is only one way in which big business can continue to be big business. That way is: to allow a profit to the producer; that the articles sold to the people are as represented; that the business pays fair wages to its employees; and that it reserves a reasonable, but not more than a reasonable, profit for itself.

Business is not or cannot be so conducted at present, because competition requires and encourages misrepresentation and dishonesty in competitors and in the people they serve; because business costs too much in overhead; because business tries to sell to the buyer more than the buyer can afford to pay for; because people are the silent partners of business, and business does not see the obscure fact that what is not in the interest of the people will be against the interests of business.

It is one thing to point out the wrongs in business; it is quite another matter to rectify and cure them. The cure cannot be applied from the outside; the cure to be a cure must be made from the inside. The cure must come from business and the people. It is not likely that enough business men would see or apply the cure to make it effective; and, if business wanted to apply the cure, it is not likely that the people would stand behind and support them. The people can apply the cure if they will, but only if they will.

The cure must be demanded of business by the people. When the demand is strong enough business must comply with the requirements of the demand, because there can be no business without the people. The people should demand that in all its operations business take into consideration the interests of all concerned; that it will not engage in dishonest competition to secure trade; that all things for sale may be advertised, but that prospective buyers are to be relieved from the frantic high pressure advertising telling them what to buy and urging them to buy, in order that the people themselves may choose and buy at their own discretion; that all things advertised are as represented; that the things sold must return reasonable, but not exorbitant profits; and, that the profits be divided between the employers and the employees—not equally but proportionately, according to what the employers and the employees put into the business. This can be done, but the business part of it cannot be done by the people. The business part of it must be done by the business. Such can be the demand of the people. The business men are the only ones who can answer to the demands and who can meet the requirements, if they will remove the blinders of extreme selfishness long enough to see that in so doing it will be for their own ultimate interest. That is the business part of the cure.

But the people's part is the most important part of the cure; that is, that the people will not buy from a business if that business does not comply with their specified requirements. The people should understand that if a commodity is advertised to sell below cost, they are being deceived by the seller or they are helping the seller to ruin the producer; then they will refuse to be parties to a petty crime. The people should refuse to patronize a business that deals in special bargains, because that business cannot sell below costs and remain in business; it is a dishonest business.

If the people will be honest with business, business must be honest with the people to continue in business.

Business and government are representatives of the people. Do the people really want an honest government, and honest business? Then they themselves must be truly honest; or, was Barnum right when he said: "The people want to be fooled"? It stands to reason that from self-interest alone, if they will understand the situation as it is, the people will have an honest government, and honest business, by being self-governed and honest themselves.

The chase and race for money has made or is making man a money maniac. The money maniacs are making of the world an insane-asylum. Ever before them is their leading thought, represented by gain, profit, money, anything for money. After one is infected by the contagion of money mania he does not or cannot analyze his condition. His activities and drives for gain, money, allow him no inclination or opportunity to consider any limit to the profit and money he wants, or where the race will take him or when it will end, and what is to become of his accumulations after the race, which he cannot or will not stop, is over.

He vaguely knows that death is racing with and is ahead of or behind him. But he cannot afford to let death interfere with his plans now; he is too busy. He learns little or nothing from the examples of victims of money mania who have preceded him or from those who are his contemporaries; he wants only to know how to make more money. But he is anxiously watched by those who are waiting for his demise. When he is overtaken and taken away by death, he is soon forgotten. And those of his beneficiaries who have not been infected by the contagion of money mania soon scatter his accumulations.

There is purpose in everything that happens. Behind the objective purpose there are other purposes. Behind the purpose of business, from the pioneering little business to the capitalistic big business, there are purposes other than the making of money. Money is only one of the necessary wheels in the industrial machine of big business. The idolater of the dollar is usually a shrewd and narrow man; he is seldom, if ever, the intelligence or brains of big business. Big business requires imaginativeness and understanding. Big business gathers in and includes in its ranks all four classes of human workers, as it cannot do without each of the four classes: the body worker, the trader worker, the thinker worker, and the knower worker. Physics, chemistry, biology and all other branches of the sciences, as well as the arts, the professions, and the schools of learning contribute to the industry and commerce in the efficiency and economy of big business.

Behind all purposes there has been a guiding purpose in the development of big business and government throughout the world, and especially in the United States of America. From the pioneer whose purpose was self-dependence with responsibility in freedom and in a new land with wide frontiers, to the builders of big business who open new roadways on and through the earth, who plow into and search out the depths of the waters, who battle the storms and ride the air, and who reach for new horizons of the light beyond, always beyond, into the unknown, with efficiency and economy, everything has taken place for a purpose. If in the development of big business the purpose should become pecuniary and centered on the dollar, to get and to hold, then

big business is afflicted with near-sighted selfishness; the horizons contract with the inversion of vision and growth; the energies and resources of big business are restricted to industrial war. Then governments requisition big business for wars of nations.

The only just war is the defense of democracy, to protect the land and the people. A war for conquest, for business or for plunder, is against democracy, and should be opposed and prevented by the people.

If big business is allowed to control the government, or if the government of the United States is allowed to control or become big business, government and big business will have failed and the people will be responsible for their failure, because the individuals of the people did not themselves practice self-control and self-government, and because the voters did not select and elect as their government the representatives who were self-governed and otherwise qualified to govern in the interests of the people. Then the guiding purpose behind government and big business ceases its guidance, and government and big business and the people run amuck.

This is a time of trial, a crisis, for democracy, for the people. And malevolent efforts are made to lead the thoughts of the people and government into and under the brand of one of the “ologies” or “isms.” If the people let themselves be made into an ism, that would be the end of democracy. Then the people who have always been shouting in other’s ears for liberty, freedom, justice, opportunity, and the “et ceteras,” will have lost the opportunity to have what they would not make. Democracy is nothing less than self-government. All the good books and wise men in the world cannot make or give democracy to the people. If ever there is to be a democracy in the United States the people must make it. The people cannot have democracy if they will not be self-governed. If individuals of the people will not try to control and govern themselves they may as well stop shouting and let the oily-tongued politicians or the frenzied dictators silence and shackle them and drive them in terror to despair. That is what is happening in parts of the world today. That is what may happen here if the object lessons which dictator-ruled countries now offer is not learned. Each one who is for himself and for his party and for what he can get from the government, and wants what he can buy at the expense of business, is the dupe and victim of business, his party, and the government. He is the victim of his own duplicity and dishonesty.

Let each one who wants democracy begin self-government with himself, and in no long time we will have a real democracy, and big business will discover that in working for the interests of all the people it is in fact working for its own interest.

The one who has a vote and will not vote, deserves the worst that government can give him. The voter who does not vote for the most honorable and best qualified to govern, irrespective of party, deserves to be cowed into line and to eat from the hands of politicians and their bosses.

Government and business cannot do for the people what the people will not themselves initiate and insist that government and big business must do. How so? The individuals of a people are so many individual governments—good, bad, and indifferent. Individuals can begin self-control in little things and self-government in big things by thinking and doing what they know to be right and so prevent

themselves from the expression of what they know to be wrong. This is not interesting to indifferent ones, but the determined people can do it. While controlling the worst by the best that is in them, the people are practicing self-government. It will be a new experience from which, as they continue, they will develop a new sense of power and responsibility. Government by the individual will give insight of what is needed in big business and in government by the people, as democracy. Government and big business must then be necessarily concerned with the interests of a united and responsible people. As individuals practice self-control and begin to learn the great art and science of self-government, it will become more evident to the people that there is a guiding purpose behind government and big business; that the United States is a country with a great destiny; that notwithstanding its many mistakes the United States is developing a future immeasurably greater than any Utopia which has ever been dreamed of or conceived.

The future will be the practical extension of accomplishments in the last fifty years, in the mastery and direction of forces of nature for the interests of the people, according to the degree of self-control and self-government of those who direct the forces. The guiding purpose behind big business and the people has been that they train their bodies and brains for great projects and immense undertakings, for a wide range of clear thinking, accurate reasoning, and right judgment concerning unknown forces and facts.

It can be observed that big business has paid large dividends to the investors of brain and brawn and intelligence, on their time and money; that there has been great increase in national wealth; that there has been a constant increase of comforts and conveniences for the people; and that these and other benefits have resulted under what is called the capitalistic system. Accompanying the great benefits there have been many disadvantages, such as congestion of population, unfair legislation, popular strikes, business failures, panics, poverty, discontent, lawlessness, drunkenness, and misery. The disadvantages have resulted not from business or government or from any one party, but from all parties; from the readiness of each party to blame the other parties and to blind itself to its own faults, and from the unwillingness of all to see the facts as the facts are.

Here are some facts to be considered: The conditions of "Capital" and "Labor" have been bettered although they have suffered the disadvantages of their war. The country and big business have increased in wealth although each has wasted money and handicapped the other by trying to obstruct and control the other. The people and big business have benefited each other although business has charged as much as the people could be induced to pay at "bargain prices," and although the people have hunted to get products below the cost of production. Business and government and parties and people have worked for their own interests without regard to the interests (and often against the interests) of the others. Each person or party who has tried to disguise his own intentions in order to deceive the others, has of course worked against his own interest and is a victim of his own blind greed. All parties have worked at cross purposes, and yet there have been benefits.

From a consideration of the facts one can reasonably imagine how much more can be accomplished for everybody if some of the obstructions and handicaps are removed and the wastes turned to profits, if only the people and big business and

government will see the facts, change their tactics, and replace their disagreements with agreements for mutual benefits, and exchange the war of party against party for the peace and betterments of all parties and individuals. This can be done if people will by thinking become imbued with the understanding that the interests of all the people are and should be the interests of each one of the people, that the interests of each one of the people are and should be the interests of all the people. These statements may sound like rattle and nonsense to catch the rabble, and to tease the ears and annoy sophisticated and successful people. But these fundamental and obscure facts must be stated and restated until they are understood by the people and big business and government to be the facts that they are. Then they will be the basis on which all four classes will build a real democracy.

As a cinder in the eye, a toothache, a sore thumb, a pebble in the shoe, or hindrance in speech will directly affect one's thought and bodily action, so surely will the good or ill which befalls the individual, affect all the people, and so will the prosperity or distress of the people react on and affect the individual. The difference in the comparison between the individual case and that of the people is that each can understand the application to oneself because he is in an indirect relation to all parts of his body; but although he is not in all other human bodies, he is related to each other conscious one in all other human bodies. All the conscious ones in all human bodies are immortal; all are the same in origin; all have the same ultimate purpose; and each will eventually work out his own perfection. The relation and sameness of all conscious ones are the Humanity in man. All may not at once understand this. But it is well to consider it, because it is true.

In view of the facts presented it is proper to ask: Will big business become addicted to the idolatry of the dollar, or will it see that its own interests are in the people's interests?

Will government forget or refuse to understand that the fundamental of democracy is government by the people and in the interests of all of the people as self-government?, or will an elected government use the authority and power given it to make itself masters of big business and of the people?, or will it realize and perform its duties, to govern in the interests of all of the people?

Will the people be party-conscious people and deceive themselves or allow themselves to be deceived by party politicians to elect party men to power, and to be bamboozled and bossed by the politicians until they lose their right to think and speak and the right to vote by ballot?, or will the people take the opportunity they now have: individually to practice self-control and self-government, to elect to government only able and honorable men who pledge themselves to govern in the interests of all of the people, regardless of party politics?, and, will the people insist that big business honorably conduct business in the interests of all concerned, and support business in so doing?

The answers to these questions depend not so much on the government or on big business as on the people, because government and big business are of the people and are representative of the people. The questions must be answered by the people, individually to themselves, and the determinations of the people must be made into

laws and must be enforced by the people; or all the talk about democracy is mere noise and twaddle.

All that may be desired in life can be produced by the four essentials that are necessary to produce anything that is produced. The four essentials are: brains and brawn and time and intelligence. Each of the four classes of human beings have these four essentials. Each one of each of the four classes has as much but no more and no less of the time-essential as any other one of the classes. The other three essentials are held in varying degree by each one of the four classes. No one of these essentials and no class can be dispensed with in the production of anything.

When “Capital” and “Labor” will put aside their differences and will work in coordinate relation and in generous cooperation for their common good and for the interest of all the people, we will in due time have a real Democracy. Then the people will be able to enjoy the good things in life.

The worthwhile things in life, which people cannot really have under present conditions where each seeks his own interests, usually at the expense of others, are homes of cheerful and industrious families, strong and wholesome and beautiful bodies, clear thinking, the understanding of the human being, the understanding of nature, the understanding of the relation of one’s body to nature, and the understanding of one’s own Triune Self.

THE CONSTITUTION OF THE UNITED STATES IS FOR THE PEOPLE

The Constitution of the United States is a unique exhibit of Intelligence concerning human affairs in its provisions for the determination by a free people of the kind of government they choose to have, and of their destiny as individuals and as a nation.

The Constitution does not provide that there shall be no party government, or that there shall be party government by one of any number of parties. According to the Constitution the power is not to be with any party or person; the people are to have the power: to choose what they will to do, and what they will to have done in government. It was the hope of Washington and other statesmen that there might be no parties in the election of their representatives to government by the people. But party politics did get into government, and parties have continued in government. And, by habit, it is said that the two party system is the ideal for the people.

Party Politics

Party politics is a business, a profession, or a game, whichever the party politician wishes to make it as his occupation. Party politics in government is the game of party politicians; it is not government by the people. Party politicians in their

game for government cannot give the people a square deal. In party government the good of the party comes first, then perhaps the good of the country, and the good of the people last. Party politicians are the “Ins” or the “Outs” of government. The people belong to the “Ins” or the “Outs.” Even when some of the “Ins” in government want to give the people a square deal, others of the “Ins” and nearly all of the “Outs” of government prevent it. The people cannot get men who will protect their interests, because those whom the people elect to office are selected by their parties and are pledged to their party. To care for the people before caring for the party is against the unwritten rules of all parties. It is generally supposed that the American government is a democracy; but it cannot be a true democracy. The people cannot have a true democracy as long as the game of party politics continues. Party politics is not democracy; it is opposed to democracy. Party politics encourages the people to believe that they have a democracy; but instead of having government by the people, the people have government by, and are governed by, a party, or by the boss of the party. Democracy is government by the people; that is, truly speaking, self-government. One part of self-government is that the people themselves should nominate, from the notable men before the public, those whom they consider to be the worthiest in character and the best qualified to fill the offices for which they are nominated. And from the nominees the people would elect in state and national elections the ones they believed to be the best qualified to govern.

Of course, the party politicians would not like that, because they would lose their jobs as party politicians, and because they would lose control of the people and break up their own game, and because they would lose their share of the profits from racketeering in grants and on public contracts and perquisites and court and other appointments, and so on and on without end. Nominations and elections of their representatives in government by the people themselves would bring the people and their government together and unite them in their common purpose and interest, that is, government by the people, and in the interests of all the people as one people—that would be true democratic government. Opposed to this, the party politicians separate the people into as many divisions as there are parties. Each party makes its platform and contrives its policies to attract and capture and hold the people who become its partisans. Parties and partisans have preferences and prejudices, and party and partisans attack each other, and there is an almost continual war between parties and their partisans. Instead of having a united people in government, party politics cause governmental war, which disrupts the people, and business, and results in endless waste in government, and increases expense to the people in all departments of life.

And who are the ones responsible for this dividing of the people into parties and setting them against each other? The people are the ones who are responsible. Why? Because, with few exceptions and without the people’s knowledge of the fact, the politicians and the government are representatives of the people. The very large majority of the people are themselves without self-control and do not wish to govern themselves. They would like others to arrange these things and to run the government for them, without being put to the trouble or expense of doing these things for themselves. They do not take the trouble to look into the characters of the men they elect to office: they listen to their fair words and generous promises; they are easily deceived because their cupidity encourages them to be beguiled, and their preferences and prejudices deceive them and kindle their passions; they have the gambling impulse and hope to get something for nothing and with little or no effort—they want

a sure thing for nothing. The party politicians give them that sure thing; it is what they should have known they would get, but did not expect; and they have to pay the cost for what they get, with interest. Do the people learn? No! They start all over again. The people do not seem to learn, but what they do not learn they teach the politicians. So the politicians learn the game: the people are the game.

Party politicians are not all wicked and unscrupulous; they are human and of the people; their human nature urges them to use trickery to win the people as their game in party politics. The people have taught them that if they do not use trickery they will almost surely lose the game. Many of those who have lost in the game know this so they play the game to win the game. It would seem as though the people want to be saved by being deceived. But those who have tried to save the people by deceiving them have only deceived themselves.

Instead of continuing to teach the politicians how to win them by deceiving them, the people should now teach the politicians and those who aspire to government offices that they will no longer suffer themselves to be “the game” and “the spoils.”

The Royal Sport of Self-Control

The one sure way to stop the game of party politics and to learn what true democracy is, is for everyone or anyone to practice self-control and self-government instead of being controlled by politicians and other people. That seems easy, but it is not easy; it is the game of your life: “the fight of your life”—and for your life. And it takes a good sport, a true sport, to play the game and to win the fight. But the one who is sport enough to begin the game and keep at it discovers as he goes along that it is greater and truer and more satisfying than any other sport he has known or dreamed of. In other games of sport, one must train himself to catch, throw, run, jump, force, resist, restrain, parry, thrust, elude, pursue, grapple, endure, battle, and conquer. But self-control is different. In the ordinary sports you contend with outer competitors: in the sport of self-control the competitors are of yourself and are yourself. In other sports you contest the strength and understanding of others; in the sport of self-control the struggle is between the right and the wrong feelings and desires which are of yourself, and with your understanding how to adjust them. In all other sports you get weaker and lose the power of combat with increasing years; in the sport of self-control you gain in understanding and mastery with increase of years. Success in other sports largely depends on the favor or displeasure and on the judgment of others; but you are the judge of your success in self-control, without fear or favor of anyone. Other sports change with time and season; but interest in the sport of self-control is continued success through time and season. And self-control proves to the self-controlled that it is the royal sport on which all other sports depend.

Self-control is a truly royal sport because it requires nobility of character to engage in and continue it. In all other sports you depend on your skill and strength for the conquering of others, and on the applause of the audience or of the world. Others have to lose for you to win. But in the sport of self-control you are your own adversary and your own audience; there is no other to cheer or to condemn. By losing, you win. And that is, yourself which you defeat is gladdened by being conquered,

because it is conscious of being in agreement with the right. You, as the conscious Doer of your feelings and desires in the body, know that your desires which are wrong are struggling for expression in thought and in act against the right. They cannot be destroyed or done away with, but they can and should be controlled and changed into right and law abiding feelings and desires; and, like children, they are more satisfied when properly controlled and governed than to be allowed to act as they please. You are the only one who can change them; no other one can do that for you. Many battles have to be fought before the wrong are brought under control and are made right. But when that is done you are victor in the fight and have won the game of self-control, in self-government.

You cannot be rewarded with a victor's wreath, nor by a crown and sceptre as symbols of authority and power. Those are outward masks, which have to do with others; they are foreign to the marks of character. The outward marks are sometimes worthy and great, but the marks of character are worthier and greater. The outward symbols are temporary, they will be lost. The marks of self-control on the character of the conscious Doer are not ephemeral, they cannot be lost; they will continue, with self-controlled and self-reliant character from life to life.

Feelings And Desires as the People

Well, what has the sport of self-control to do with party politics and democracy? It will be astonishing to realize how closely self-control and party politics are related to democracy. Everybody knows that the feelings and desires in one human are similar to the feelings and desires in all other human beings; that they differ only in number and degree of intensity and power, and in manner of expression, but not in kind. Yes, everybody who has thought on the subject knows that. But not everybody knows that feeling-and-desire serve as the sounding board for nature, which is the physical body; that, similarly, as feeling and desire are stirred by and respond to the tones from the strings of a violin, so all feelings and desires respond to the four senses of their bodies when they are controlled and attuned by the body-mind to the senses of the body in which they are, and to the objects of nature. The body-mind of the Doer is controlled by nature through the senses of the body in which it is.

The body-mind has led many of the feelings and desires residing in the body to believe that they are the senses and the body: and the feelings and desires are unable to be conscious that they are different from the body and its senses and sensations, so they respond to the pull of nature through its senses. That is why the feelings and desires which are moral are outraged by the feelings and desires which are controlled by the senses and which are led to commit all manner of immoralities.

The senses have no morals. The senses are impressed by force only; every impression by each sense is by force of nature. So the feelings and desires which are in agreement with the senses become estranged from the moral feelings and desires of the Doer to which they belong and make war on them. There is often riot and rebellion of the wrong, against the right desires in the body, concerning what to do and what not to do. That is the condition and state of every conscious Doer in every human body in the United States, and in every country in the world.

The feelings and desires of one human body are representative of every other Doer in every other human body. The difference between bodies is shown by the degree and manner in which one controls and manages his feelings and desires, or allows them to be controlled by the senses and to manage him. The difference in character and position of each one in the United States is the result of what each individual has done with his feelings and desires, or what he has allowed them to do with him.

Government of or by the Individual

Each human being is a government in himself, of whatever kind, by his feelings and desires and his thinking. Observe any human. What he appears to be or is, will tell you what he has done with his feelings and desires or what he has allowed them to do to him and with him. The body of each human is as a country to the feelings and desires, which are as the people who inhabit the country—and there is no limit to the number of feelings and desires that there may be in a human body. The feelings and desires are divided into many parties in the body of one who can think. There are different likes and dislikes, ideals and ambitions, appetites, cravings, hopes, virtues and vices, wishing to be expressed or satisfied. The question is, how will the government of the body comply with or refuse the various demands of these parties of feelings and desires. If the feelings and desires are governed by the senses, the ruling party as ambition or appetite or greed or lust will be allowed to do anything within the law; and the law of the senses is expediency. These *senses are not moral*.

As party follows party, or greed or ambition or vice or power, so is the government of the individual body. And as the people are ruled by the body-mind and senses, so all forms of government are representatives of the people and of the prevailing feelings and desires of government according to the senses. If the majority of the people of a nation disregard morals, the government of that nation will be ruled by the dictates of the senses, by force, because *the senses have no morals*, they are impressed by force only, or by that which it seems most expedient to do. The people and their governments change and die, because governments and people are ruled by force of the senses, more or less under the law of expediency.

The feelings and desires play party politics in the government of them, singly or in groups. The feelings and desires bargain for what they want and what they are willing to do to get what they want. Will they do wrong, and to what extent will they do wrong, to get what they want: or, will they refuse to do wrong? The feelings and desires in each one must themselves decide: which will yield to the senses and obey their law of force, outside oneself: and which will choose to act by the moral law and be governed by rightness and reason from within oneself?

Does the individual want to govern his feelings and desires and to bring order out of the disorder within him, or will he not care enough to do that and is he willing to follow where his senses lead? That is the question that each one should ask himself, and must himself answer. What he answers will not only determine his own future but it will be helping in some degree to determine the future for the people of the United States and their government. What the individual decrees for his own future, he is, according to his degree and character and position, decreeing as the future for the

people of whom he is an individual, and to that degree he is making himself for the government.

DEMOCRACY—CIVILIZATION

Democracy and civilization are to each other as subjective is to objective. They are related to and depend upon each other. They are as cause is to result. They are man and the environment which he makes.

Democracy is the representative government which the people themselves elect to govern, to whom the people give authority and power to govern, and the representatives are, or should be held, responsible to the people for what they do in government.

Civilization is the change made by man from natural and primitive environment to the political and social and physical structure by industry, manufacture, trade; by education, invention, discovery; and by the arts, sciences and literature. These are the outward and visible expressions toward civilization of the inward development of man as he advances toward democracy—Self-government.

Civilization is a social development, inwardly as well as outwardly, by which human beings are led through gradual civilizing processes, from civilized stages of barbarous ignorance or ferocity, brutal cruelty, savage customs and uncontrolled passions, and, by relative humanized stages of education, to have good manners, to be respectful, considerate, cultured and refined and strengthened.

The present stage in social development is not more than a half way stage toward civilization; it is still theoretical and outward, not yet practical and inward, civilization. Human beings have only an outward veneer or gloss of culture; they are not inwardly cultured and refined and strengthened. This is shown by the prisons, the law courts, the police force in towns and cities to prevent or hold in check murder, robbery, rape and general disorder. And it is still more glaringly shown by the present crisis, in which peoples and their governments have turned invention, science, and industry into the manufacture of ammunitions and machines of death for the conquest of the lands of other peoples, and are compelling those others to engage in wars for self-defence, or to be exterminated. While there can be wars for conquest and such savagery, we are not civilized. Brute force will not acknowledge moral power until moral power conquers brute force. Force must be met with force and the savages conquered and convinced that their brute force must by them be changed into moral power of rightness, that inward power of rightness and reason is greater than the outward force of might.

The outward despotism of the senses has been the law that brute force of might is right. Might is brute law, the law of the jungle. As long as man is ruled by the brute that is in him he will submit to brute might, to the outward brute. When man rules the brute in him, man will teach the brute; and the brute will learn that right is might. While the brute in man rules by might, the brute fears the man and the man fears the brute. When the man rules the brute by right, man has no fear of the brute and the brute trusts and is governed by the man.

Brute force of might has been the immediate cause of death and destruction to civilizations, because man has not trusted in his moral power of right to conquer the brute force of might. Might is not right until right is known to be might. In the past, man has compromised his moral power of right with the brute force of might. Expediency has always been the compromise. Expediency is always in favor of the outward senses, and brute force has continued to rule. Man is destined to rule the brute in him. There cannot be any compromise between man and the brute if man is to rule, and also no compromise between man law and brute law. It is high time to proclaim and maintain that the moral power of the law is right, and that brute force of might must surrender to and be governed by the power of right.

When the representatives of the democracies refuse for the sake of expediency to compromise, then all men will of necessity be compelled to declare themselves to themselves. When a sufficient number of the people in all nations declare for the law of right and hold true to the law of right, the brute force of the dictators will be overwhelmed and must surrender. Then the people may be free to choose by inward culture (self-control) to become civilized, and strive onward in the advance toward civilization.

The United States of America is the land for the establishment of real democracy, real civilization. Real civilization is not for the culture of a race or an age, nor for the exploitation of other lands and peoples who will live and die and be forgotten, as civilizations of the past have lived and died and are forgotten. A civilization is the expression of the ideals and the thinking of those who make it what it is, outwardly and inwardly. Civilizations of the past have been founded and reared on the murder and bloodshed and subjugation or slavery of the peoples on whose lands the civilizations are built.

History stretches from the present into the illimitable dim and forgotten past, as the glorified and fading record of the achievements of the conquered and their conquerors, who were in turn conquered by later murdering warrior-heroes. The law of might of brute force has been the law of life and death by which the peoples and civilizations of the past have lived and died.

That has been the past, at the end of which we stand unless we of the present so continue. And we of the present must in time fade into what will become our past unless we of the present begin to convert our thinking from lawlessness and murder and drunkenness and death, to regenerate our bodies for the eternal now. The Eternal is not a wishful fancy, a poetic dream, or a pious thought. The Eternal ever is—through and untouched by the continuity of the beginnings and the ends of the periods of time.

While the immortal Doer in every human body continues to be self-hypnotized and to dream on in the flow of time under the spell of the senses, its inseparable Thinker and Knower are in the everlasting Eternal. They let their self-exiled part dream on, through birth and death of the senses, until it wills to think of itself and free itself from the prison of the senses, and to know and to be and to act its part for the Eternal—as the conscious Doer of its very own Thinker and Knower, while in the physical body. This is the ideal for the establishment of real civilization and for the conscious Doer in every human body, when it understands what it is and will fit itself and its body for the work.

Real civilization is not only for ourselves and our children and our children's children and for the life and death by the generations of our people through a period or an age, as has been the custom to live and to die, but, civilization is for permanence, to continue through all flowing time, to afford opportunity for birth and death and life for those who will follow the custom to live and to die; and it will also afford the opportunity for those who will not to die, but to live—to carry on their work by reconstituting their bodies, from bodies of death into everlasting bodies of immortal youth. That is the ideal of the Civilization of Permanence, which will be the expression of the thinking of Doers in human bodies. It is the right of each one to choose his purpose. And each one who has a purpose will respect the purpose chosen by each other one.

It has been stated that about the time the Constitution of the United States was made and ratified, it was considered by some of the wisest men to be a “Great Experiment” in government. The government has lived a hundred and fifty years and is said to be the oldest of the most important governments in the world. The experiment has proved that it has not been a failure. We are thankful for the democracy we have. We will be more thankful when we make it a better democracy than it is. But we will not be satisfied until we make it a real, a true Democracy. The greatest Intelligences could not or would not develop a democracy for us. There is reason beyond doubt or experiment that any government that is not brought about by the will of the people is not democracy.

In the course of civilization, as soon as the people grow out of the slave state and child state and desire independence and responsibility, a democracy is possible—but not before. Reason shows that no government can continue if it is only for one or a few or for a minority, but that it can continue as a government if it is for the greater number of the people. Every government ever created is dead, is dying or is doomed to die, unless it is government by the will and in the interest of all the people as one people. Such a government cannot be a ready made miracle and descend from the sky.

The fundamentals of American democracy are excellent, but the preferences and prejudices and ungoverned weaknesses of the people prevent the practice of the fundamentals. No one or only a few are to be blamed for the mistakes of the past, but all should be blamed if they continue the mistakes. The mistakes can be corrected by all who begin to discipline themselves by self-control of weaknesses and outbursts of passion, not by suppression but by control, self-control and direction, so that each one will be developing his feelings and desires in his body into a real democratic self-government.

Now is the time for bringing into existence a real, a genuine democracy, the only government that can inaugurate the civilization of true democracy. Thus it will continue through the ages because it will be based and continue on the principles of truth, of identity and knowledge, of rightness and reason as law and justice, of feeling and desire as beauty and power, like the self-government by the Knowers of the Eternal who are in the Eternal, and who are The Government of the Worlds, in the Realm of Permanence, under the Supreme Intelligence of the Universe.

In the civilization of Permanence brought into or made manifest in the human world, each of the people will have opportunity for achievement and progress: to achieve what is desired and to be what one wills to be in the arts and sciences, to constantly progress in capacity to be conscious in successively higher degrees of being conscious, to be conscious of and as what one is, and be conscious of things as things are.

And the opportunity for each one of you to choose and to seek your own happiness by being what you make yourself to be, is to practice self-control and self-government until you are self-controlled and self-governed. In doing that you will have established self-government in your own body, and will thus be one of the people who will have government of the people, by the people, and in the interest of all the people as one people—a true, a real democracy: Self-government.