



BOOK OF LIFE AND DEATH



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CAPTAIN F. W. GRANTHAM
2ND BATTALION ROYAL MUNSTER FUSILIERS
KILLED IN ACTION AT FESTUBERT
MAY 6TH, 1915

BOOK OF LIFE AND DEATH

BY

F. W. GRANTHAM

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A FOREWORD

I AM asked to write a "foreword" to Fred Grantham's book. I feel ill qualified to do it, but thirty years ago he was a friend of mine at Cambridge, and in 1915 we met again in France, and I was in the line just south of him when, as a captain in the Munster Fusiliers, he gave his life for his country and found an unknown grave on the battlefield of Festubert.

He was the second son of the late Mr. Justice Grantham, and went to Harrow and then to Trinity College, Cambridge. Whilst at Cambridge his mind was greatly taken by the many noble and Christian ideals which he found in the teaching of Confucius and Buddha, the Brahmins and the Koran; and soon after his call to the Bar he went out to practise in the East, largely, I think, in order to gain a better opportunity to judge of those ideals among their votaries; and, as he says, to study different customs in many countries.

His book sets out his thoughts and ideals of what is needed for all mankind to avoid anarchy and to

continue the upward progress of Evolution. The first eight chapters tell, simply and briefly, the story of the universe and of the evolution of matter, life, mankind, the mind and religious ideas. Then he gives the chief ideals of the five great religious systems. To me, all seems meant to lead up to Chapter XIII., "*dedicated to those who sacrifice their evil desires on the altar of their ideals.*"

Some passages will give the keynote of his thoughts.

"To fill the heart with love, to be honest, to understand, to control the passions, and to do his duty—this is the path towards happiness."

"No man belongs altogether to himself: he has duties to his family and to the human race. Mankind is more important than the individual, and every time that a man conquers an alluring temptation, though it may mean self-sacrifice to the man, it is a noble example of love for humanity and helps on its progress heavenwards."

"Every man is able to fight for the right against the evil that is in him. It is a campaign that lasts from the awakening of his intelligence till the end of his life; death alone will relieve him of his post, to surrender is only for the coward. A man's ideals are a sacred trust for him to protect and guard against vicious thoughts, words, and deeds.
. . . It is a struggle in which men can glory

and be proud if they have kept themselves free from sin, and feel contempt for themselves when they give up the struggle.”

His charity admires and criticises each of the great religions. Some of his thoughts may not be strictly orthodox, but they are the thoughts of a brave and modest soul, honest with itself.

A. H. CHAYTOR.

INTRODUCTION

FOR many thousands of years, man has been struggling upwards to a high state of civilization; in this he has been largely aided by his religions, for they have led him in the struggle, and have uplifted him from the level of the beasts to the nobler part of his nature.

In the early days of man his religious ideas were simple, but they have changed at times and have become nobler as man, too, has become nobler. During the last two or three hundred years, considerable changes have been taking place among men, and they have outgrown parts of their religions.

So the time has come once more to renew some of the teachings of their sacred books.

This book endeavours to do that by supplementing them, and acting as a corrective where they have gone beyond the realm of knowledge; its object being to point out what appears to be the path of ideals and general development for men, and to help them attain to it, to gladden life, and comfort the mourning.

The Book of Life and Death accords with those truths which are universal, in the Bible, the Texts of the Brahmins and of Buddha, the Analects of Confucius, and the Koran. All reverence be to the great teachers of those Sacred Books.

It is divided into five parts :—

1. THE FOUNDATION OF MATTER.

Beginning with nothing, it leads up to simple forms of life, and then through vegetables and animals up to man.

2. THE FOUNDATION OF MIND. How does man know anything, and what does he know ?

3. MAN. This division depicts men in their ordinary life and dealings with others and contains rules of development.

4. RELIGION. A code of morals, and beliefs and ceremonies.

5. ETERNITY. Death.

Life being the supporting root, Mind the sensitive part, Man the vigorous stem, Religion the crowning flower, and Death the spiritual seeds of eternity.

The Chapters are divided into Preface and Sections, the Sections being easier to understand.

As to writing this book, it has been the lot of the author to struggle, to learn, to think, to study different customs in many countries and to write this book.

Perhaps some of those interested in it will kindly say where it cannot be understood or might be altered.

F. W. GRANTHAM.

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PART I

THE FOUNDATION OF MATTER

Beginning with nothing, it leads up to simple forms of life, and then through vegetables and animals up to man.

CHAPTER I

The Universe made up of Matter and Motion

IN the beginning, was the mystic obscurity of Non-existence. And this state of nothingness continued till countless ages passed, and unconscious matter had developed into conscious life, and on to thinking man.

Man it is who turned the light of his intelligence on to that distant past, and conjured it into existence. He it is who by his thought awakened the slumbering ages of eternity, and set the seal of knowledge on them.

Matter is everywhere existent.

Each distant star, a world, with other suns beyond ; each of the suns, again, the outlying

post of an unknown universe, and so with further worlds, beyond, and beyond, and beyond, above, below, to the right and left, men know not where they end, nor how began, nor if they did begin, still less how long the time that these have lived ; there are old worlds decayed and fading fast, new ones just born, and others in their prime.

Where matter is, motion is also there.

The stars, and ether too, ever move and change ; comets recurring and returning ever to the distant darkness, the planets in their mighty orbits of the sun. The universe of moving stars, revolving earth is here to-day, that is enough.

History began a few thousand years ago, and though a thousand years or a myriad ages are as nothing in the presence of time, yet for man the dawn of history is important : it marks the era when he was able to pass down his knowledge to others in writing.

About that period also men commenced the study of this earth and observation of the stars. For man the most important bodies of the

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firmament are the earth, sun and moon, their different movements being somewhat as follows:—

1. The moon travels round the earth once in twenty-eight days, and when it is on that side of the earth away from the sun, it acts as a mirror, and reflects the sun's light on to the earth; and by night, when the sun is set, it is very bright, but during the day its splendour pales before the brilliance of the sun.

2. When the moon is on that side between the earth and the sun, only a part of it reflects on to the earth, so that its light is not so strong.

3. As to the movements of the sun—it is believed to be travelling through space, millions of miles a year, carrying the earth, moon and other planets with it. In addition, it appears to travel round the earth once a day, but that appearance is caused by the earth turning completely round on her own axis every twenty-four hours.

Several of the sections in Parts I and II consist of facts well known to many who can pass them over. They are put in as a foundation on which to build the rest of the book.

4. The earth has three movements :

First.—This turning on her axis every twenty-four hours ; it is called dawn on that part of the earth which begins to turn its face to the sun, and day when that part is fully turned to the sun, and night when it has turned its back to the sun.

Second.—She travels round the sun once in rather more than three hundred and sixty-five days.

Third.—She has probably yet another movement, which has been likened to that of a top when it slows down and begins to roll. But the earth rolls slower than a top, as she only makes a complete roll once in twenty-five thousand years or so.

5. In consequence of this rolling motion, the earth does not hang quite straight on her axis, but bends over in one direction, and this is the cause of the different seasons, spring, summer, autumn and winter. It is winter in the hemisphere which is bending over away from the

sun, and summer in that hemisphere which is bending toward the sun.

6. And this rolling change of position towards the sun is a cause of a continent being at one period covered with ice, and at another with tropical vegetation and huge animals.

7. When the earth was first formed, it was much hotter than now, and though the sun has helped to keep her warm, yet she is always giving off some of her heat into space.

8. The surface of the earth is affected by the sun, and by the earth's movements and by her loss of heat, so that great changes take place on it; and a country which is dry land and lofty mountains may after a million years be at the bottom of the sea: at one period part of the earth is covered with ice, at another with forests, at another with burning desert. Great changes also take place in the heat and cold, dryness and moisture of the air.

CHAPTER II

Matter divided into Elements : Elements the Basis of Protein

COMPLEXITY and simplicity belong to each other. Resolve all things into their primeval matter and nothing is complex, different things are the same thing, the all is one, and unity is everything. But in their complexity they become diverse, and incomprehensible the more complex ; the more they differ the greater number of various uses they serve ; in their primitive simplicity they have but one use. As yet the primeval matter of all things is but a name, whether it is called vortices or atoms or force, or self or being, or tao, or ether, or electron, it is the same mystery looked at from a different point of view.

In the first chapter the starry heavens were

introduced ; now, this earth and things on the earth will be considered. A beginning could be made with the lofty mountains or billowy ocean, or with other objects which most impress themselves on man by their grandeur. But, if a start is made on this road, it would be like a traveller compelled to retrace his steps ; because the question would arise—what are these objects made up of ? Have they always been like that from the beginning, and will they so remain to the end of time, or can they be separated into simpler parts ?

And the answer comes. The universe, so vast that it cannot be realised, is made up of atoms too small to be imagined. A mountain, for example, is magnificent when seen from afar ; but when looked at near by, it is but rocks and stones. Now to take one of these stones and crush it, not with the weak hands, but by a hammer forged by the power of the brain, into little pieces ; and those pieces again can be dissolved by the wile of subtle acids, if not by

the force of the hammer, into primitive elements. By this method of analysis, within the last hundred years, man has divided up all things dead or alive into some eighty elements. The most important of these are oxygen, hydrogen, nitrogen, and carbon, for they are the chief constituents which make up protein, and that is the material of which all living creatures are formed.

1. Those things such as iron, copper or oxygen which cannot be separated into different kinds, are called elements. At the present time some eighty different elements are known.

2. Those things which are made up of more than one element are called compounds. Water, for example, is a compound, as it is made up of oxygen and hydrogen.

3. Different elements have different forms—that is to say, they look different, or have a different shape, or act differently; gold looks different and acts differently from iron, oxygen acts differently from gold or iron, and so on.

4. Different compounds also have different forms ; their forms depend on the kind and quantity of their elements, and on the way in which their elements are mixed together.

5. One kind of compound is made up of a certain number of particles of oxygen, hydrogen, nitrogen and carbon and of one or two other elements. This kind of compound is called protein.

CHAPTER III

Motion added to Protein make up Living Things

MOTION and elements are ever present ; elements without motion would not be elements, motion without matter would not be.

Permutation of molecules may be the beginning of all things ; motion, perchance, added to the first original substance cognisable by senses, became effective in conjunction with the permutation of the atoms and was translated into the elements.

Mere motion is the essence of purposelessness. Changeless protein typifies the inertianity of all spiritless matter.

But let them meet together, give them a modicum of time, a million years or a million

ages in which to develop, and the result is, Man, the purposeful, spiritual, reasoning mind.

The life and death of a man and the unknown Beyond appear full of mystery, but life when considered in a microbe either at its birth or death seems more understandable. In order to understand about life, crystals are introduced in this chapter, because the growth and change which take place in them, are similar to the growth and change which make up life. Crystals are a kind of half-way house between dead things and living creatures, though not necessarily related by evolution. Although growth in crystal is similar to that in protein, yet they are not exactly alike ; because growth in crystals only takes place by addition to its outside, but with protein it takes place by addition to the inner and outer particles.

Section 4 continues with protein ; motion, which is ever present in all things, will be added to it, and protein, or life as it now is, will be ready to start on its journey.

Life, and especially man's own life, how large it looms in his own sight, and rightly so too, but in the eye of Eternity how short is his sojourn on the earth, and how trifling the influence of the greatest Emperor! How puny when compared with the forces of nature. Man is but an unknown atom among the myriad worlds.

The effect which life produces on the earth is slight and temporary; if a man could look down from another planet on to this globe, the influence of mankind, nay of all living things, would be too small to be noticed, while on other worlds they have no effect at all. But though in comparative size it is very pretty, yet, so far as man knows, there has never been anything so wonderful since the universe began; for life alone has the marvellous gift of understanding itself and other things: it is an oasis of intelligence in the desert of universal unconsciousness.

1. Motion is always going on in the world;

the sun is moving through space, the earth revolves round the sun.

2. And on this earth motion of one kind or another takes place in many things. The wind blows things to and fro, a piece of earth is swelled by the rain, or crumbled to dust by the sun; the ocean ebbs and flows with its tides, and is ever rolling with its restless waves.

3. To go a step further, motion is often taking place in many crystals; look at the hoar-frost or crystals on the window in winter. If cold wet air is added to them, oxygen and hydrogen from the air unite with the outside of the crystals, and they grow in size; if hot air is added to them, oxygen and hydrogen disunite from the crystals and they become smaller again.

4. So too with protein: oxygen, hydrogen, nitrogen and carbon from the air unite with the particles of protein, and it grows in size; if, however, oxygen, hydrogen, nitrogen or carbon disunite from it, the protein becomes smaller again. At times also oxygen, hydrogen, nitro-

gen and carbon unite with and disunite from protein without any change in size taking place.

5. This change which takes place in protein—namely, the uniting and disuniting of oxygen, hydrogen, nitrogen and carbon—is called Life. This is a picture of life in its simplest and smallest form, though change similar to this is the life in a man's body, and though very complex and wonderful when looked at in its most developed forms of human life, yet when considered in its simpler forms is more understandable.

6. After this uniting and disuniting has been going on in protein—that is to say, after it has lived for a certain time—the uniting and disuniting ceases to take place. This is called Death. The length of life of protein or of any living creature depends on its kind and on accidents, disease, and so on.

CHAPTER IV

Living Things divided into Vegetable, Animal and Man

LIFE commenced its story with protein ; now it is proposed to lead on to a cell and then to build up a body with many of them : a cell being like a brick, and the body being like a house made of many bricks.

A pile of bricks lying in a heap does not make a house : a conglomeration of cells does not make a senseful creature. But when an architect arranges the bricks in a creative order with rooms, chimneys, windows, and has the help of other materials for windows, floors, doors, then a house is ready for man, the mind of matter, to inhabit. That may be called the specialisation, the useful purpose of bricks.

Similarly with cells unspecialised, they are of no account, but when an Architect under the name of Evolution fashions them, and makes use of the cells to further different ends, some as the brain or leader of the body, some to form the outside, some the inside, some the heart or stomach, some the nerves to connect the different parts, some the arteries and veins to feed the different organs with blood, and so on, and when all these are connected and work together a body will be produced capable of performing its work, and the efficiency of the body will depend on the excellence of the cells and on the organisation.

A cell may be likened to a colonist who has just landed with many others on a new shore. What do the colonists do? They organise themselves, some to be leaders, some to land the goods from the ship, some to search for game or fruits, some to collect wood for fires and to draw water, others to be cooks or sentries, and others again to clear the ground for building

shelters, and so on ; and with this organisation they will have some chance of a successful start, but if they had remained so many independent individuals, each man his own sentry, hunter, cook, drawer of water, collector of wood, clearer of the ground, carpenter, and so on, they would not have made much progress.

The two chief divisions of living things are called vegetable and animal ; in higher forms they are easily distinguishable—vegetables by their leaves, stalk or trunk or flowers, animals by their moving about and seeking for food ; but in the lower forms of life there is little difference between them.

1. In order to understand about men, it is best to know something of the lower forms of life first.

2. To begin with, the simplest part of a living thing which can live by itself is called a cell.

3. Even tiny cells have different parts, though not much is known about them up to the present

because they are so small ; perhaps later men will be able to increase the powers of the microscope, and their knowledge of them.

4. They have, however, an inside, and an outside or kind of skin, and somewhere in the inside is the nucleus or kind of heart or lung, though of course it differs from the heart or lungs of a man.

5. Different movement or work goes on in these parts, which are connected and work together as one cell, somewhat like a man's body, where the heart and brain and legs do different work, but as they are connected together, the body as a whole does its work, and a body with many parts is more complex and able to perform more complex functions.

6. There are many kinds of living things, and in order to distinguish them one from the other, man arranges them into classes according to their likeness and difference from each other, and he calls them by different names.

7. The two chief classes are vegetable and

animal. The general difference between them is, vegetables get most of their food from the earth, air or water and do not move from one place to another ; while animals are able to move about and obtain much of their food by eating vegetables or other animals.

8. Some of the smallest vegetables and animals consist of only one cell, so that they are very simple forms of life ; other vegetables and animals are made up of many cells, and the body of a man has millions and millions of cells, every part of a body being made up of them.

9. In vegetables and animals with many cells, each cell has its outside, inside and nucleus, and is more or less different from cells in other parts of the body, but all the cells are connected, so that they work together as a body. The welfare of a part depends largely on the well-being of the whole body, and the whole depends on the well-being of each part, and sometimes the interest of a part is subordinated to the interests of the whole.

10. Man divides up animals again into different classes ; the two chief classes are :

(a) Those that have no backbone.

(b) Those that have a backbone, or vertebrates.

He divides vertebrates again into fish, birds, snakes and mammals, mammals being those who nourish their young with their milk.

11. Those who are the prime or chief of the mammals are called primates, such as the apes.

12. And those of the primates who are the most intelligent and have the most character man calls Man ; or to give a more hard-and-fast definition—the difference of man from the apes is, that the upper part of his hip bone or ilium is curved more forward, and the length of all his teeth is nearly the same ; all mammals except man having some teeth longer than others.

13. The bodies of man and of most animals are made up of different parts, which do different work and are all connected together.

The Chief parts are—

- (a) Skeleton and bones, which are a framework for the muscles, etc.
- (b) Muscles, some of which, by shortening and lengthening, make the legs and arms move; other muscles are the digestive organs of the stomach; and others which form the heart, continuously contract and expand, and force the blood through the arteries, and by opening out again draw in other blood from the lungs. And other muscles which form the liver and kidneys assist in getting rid of waste from the body; and others, which are the lungs, by opening out draw in breath, the oxygen of which they retain and by contracting breathe out carbonic acid waste. The muscles of the heart and lungs work continuously because the babe before birth has the circulation of the mother; and this has continued, with the help

of food, from the first pulsation of living things, when they crossed the boundary of inanimate matter.

- (c) Arteries, which carry the blood to all parts of the body to feed them, and veins which carry it back with the waste from the cells to the heart through the lungs; the blood is made from the food in the stomach, and it takes in oxygen from the breath in the lungs, and gets rid of waste from the body by depositing it in the lungs, and this waste is breathed out by the breath.
- (d) Nerves, which carry messages from the hands, eyes and other senses to the brain, and convey messages or orders from the brain to the legs, arms, and other parts of the body.

PART II
THE FOUNDATION OF MIND

How does man know anything, and what does he know?

CHAPTER V

Knowledge

THIS chapter is, perhaps, the most difficult and dullest of all. It is on the meaning of words, on the understanding, and on existence.

Everyone can feel, and all but the blind and deaf can see and hear; but what is feeling, seeing and hearing, and what is it that man feels and sees and hears? A leather bag, a blue sky, a beautiful melody—do they exist by themselves, are they real things? Or is it that the hands, eyes and ears and brain receive impressions, and that what man calls a leather bag, or beautiful melody, or blue sky are automatic changes in the nervous matter of the hands, eyes, ears and brain?

It is in my head that there are other men, walking, talking, and moving—whether they are really there I cannot say. If another man tells me he is really there, it is only a change in my head or as in a dream—perhaps he is not really there. Similarly, with another man, if he is actually there, it is only in his head that I am here and that other men are here. If I do not exist, I and my dreams go; there is nothing, was nothing; similarly for him through me, if he died or did not exist there would be nothing. But if he or if I act as if there was nothing, the pangs of hunger or cold or toothache will soon make us act as if there was something, even though that toothache or hunger or doing something is only in my head or is only a dream.

A piece of earth can receive an impression by being crushed, but it cannot distinguish between a bag, or sky, or music. To Röntgen rays there is no leather bag, to a blind man there is no blue sky, to a deaf man no beautiful melody; so if there were not any men who could feel,

see and hear, there would be no such things as leather bags, no blue sky, no melody. And as a thing is that which can be felt, seen, heard, smelt or tasted, if there had never been living things capable of feeling, seeing, hearing, smelling or tasting, there would never have been anything at all.

The unreality of things is like a mirage to a traveller. He is wearily riding across a sandy desert in the broiling sun : at last, lo ! there is a village with its huts and trees and lagoons of water. One more effort and their parched throats will be quaffing cooling water in the shadow of the palms. The tired camels stumble on and on until ready to drop ; but alas ! they find only baking sand where half-an-hour before they had seen the shady trees and limpid water.

This world resembles a kaleidoscope : a turn of the handle and everything is moving in gay colours full of life and gaiety, another turn, and all the gay colours are jarring and jangling, yet another turn, and everything is blotted out.

Beyond appearance man cannot go, and things are understood differently at various times ; as the light of science grows brighter, some things that originally were incomprehensible to most, become clear to all ; other things which seemed to bear a definite form, assume a different shape from what they apparently had at first : by night, for example, the stars are bright, but by day, though the stars are still there, before the days of science men believed they had gone away.

So, too, as to relativeness of size and time. To a microbe on a speck of dust floating in a sunbeam, if its senses were sufficiently acute the speck might appear to it as an immense world and the nearest atoms as other mighty planets immeasurable distances off. The earth, on which man lives, appears to him as vast, but this earth and the neighbouring stars may be only similar specks of dust when compared to the masses of matter that exist. And the transitory passing of the speck across the sunbeam may seem to

the microbe as a thousand æons of time would appear to man.

Man is ever limited by the power of his senses, and beyond the horizon of his knowledge ever reigns the mystery.

His daily bread, the home, and factory or field where he works, these are well known and understood by all; but things at a distance appear to him as a blur, and ideas on the borderland of the Unknown are enshrouded in the mist of ignorance.

Man has a little light, for the rest he is trying to pierce the veil of non-existent Being; for there are many problems which he can never solve; and he who probes too far the dark obscurity will leave his reason in the secret depths. The known is within him. In the depths beyond the known, when it comes within the focus of the mind, what there may be, no one knows; and the mystery of mysteries is, how or when anything came to be.

According as men's knowledge increases, the

greater becomes the known, the greater also the Unknown. The rising sun dispels the morning mist ; so does the growing understanding penetrate further and further through the vale of ignorance.

The mind illuminates the world, men muse of life and death, of the Absolute, the nothing, the known and the Unknown ; in words they theorise of the beginning of the earth and sun and stars, they foretell too the end of the world. When the light of the sun grows dim and living things and dead are akin, and life will sleep for ever, then matter is doomed to die.

After the material world is passed away, the nothingness can be expressed as being before the worlds, and after they are not ; as it was before time began and shall be after the years have ceased ; when no universe of stars and earth was there ; neither past, present or future ; no light or darkness, no sound or silence, no life or death, neither finite or infinite, without beginning or ending, no something or nothing.

But yet, though nothingness again shall be, ideas have cast their light ahead and still re-echo far, like the flash of twinkling stars, whose light shines on though they themselves are dead.

Men are of the material world, even of that they understand but a little, while outside materiality they comprehend nothing.

Beyond the nothing, outside the understanding where words carry not and thoughts have no foundation, what may there be ?

But after all, even if man has no reality he has at least the idea ; there are senses and brain. Man depends on them and must act accordingly. The senses show him different things ; the brain gives him ideas ; matter is the basis of idea or a tangible effect of the mind ; and idea the foundation of matter. From one point of view the world may be looked at as on a material basis and from the other point of view as being founded on idea ; with idea, man conceives all the past history of the universe ; it gives him imagination ; it tells him of the existence of

matter for countless ages in the past and possibly for longer ages in the future.

Now again to bring out hard words, slow perhaps and dull, but good if they are accurate. Words are the wings which carry thoughts from one man to another, but if men do not thoroughly understand their use they are dangerous and give him a fall, and are liable to injure others as well as their users.

1. In many vegetables and animals, parts of the outside of their body are sensitive, so that when they are touched they move away, for example, or if a flower, it may close its petals.

2. In the higher animals these sensitive parts are connected with nerves. The inner ends of these nerves go to a nerve centre like railway lines going to a station, and the centre or station is connected by other nerves with different parts of the body, and with other centres.

3. As the senses and brains of animals change so do the ideas and things which they see change. A tadpole has no conception of the things he

will see as a frog, nor a caterpillar of the beautiful colours of a butterfly.

4. There are different sensitive parts or senses, and they do different work and are called eye, ear, nose, tongue, and organ of feeling.

There are also different nerve centres, and there is one principal centre called the brain.

5. The brain is connected by nerves with the eye, ear, nose, tongue, and organ of feeling, and with the legs, arms, and other parts of the body, so that they work together and act as one body. The nerves carry messages from the hand or eye to the brain, other nerves carry back orders to the hand or leg or so on, somewhat like a mail train carrying letters on the up-line from Dover to London and another train bringing back replies on the down-line.

6. The eyes of a hungry man, for example, see something round, red, and shiny; the impression on the eyes makes a change in particular nerve cells of the brain. That change had been set up on a similar occasion followed by change

in other cells which made the hand carry it to the mouth.

7. An organ of the body does one kind of work better than several kinds, and a man does better work with greater saving of labour, on account of there being different senses and different organs working together, than if there was no specialization or division of senses and organs.

8. The movement of particles, or change which takes place in eye, ear, nose, tongue, organ of feeling, and in their connecting nerves and brain, when affected by something external to them is called seeing, hearing, smelling, tasting, feeling, or perceiving; for example, I perceive a man in the room.

9. That which is seen, heard, smelt, tasted or felt is herein called matter. Of matter that which the eye sees is called shape, colour and so on; that which the ear hears is called sound, and so on. Any unit or part of matter is herein called thing.

10. That part of matter by which a thing is distinguished from any other part is herein called its form, the form of matter depending on the object and on the subject.

11. As the senses and brain and body of men are alike, so do they perceive similar matter alike, and so, under similar circumstances, do they conceive similar ideas, and do similar things.

12. As the senses and brains and bodies of men differ, so do they perceive matter differently, and so do they conceive different ideas and do different things.

13. If there were no eye there would be no colour ; if there were no ear there would be no sound ; if no nose no smell ; if no tongue no flavour ; if no organ of feeling no resistance.

14. If there were no brains there would be no ideas ; if there were no life there would be no Matter ; nothing, no nothing, no cause and effect, but idea and the idea of matter will have been and continue retrospectively.

15. Perceptions make a more or less per-

manent impression on the outer or grey cells of the brain. When one of these impressions is affected by flow of blood or movement of other nervous matter, an image relating to a past perception is produced. This is called conceiving or thinking; for example, I think or conceive of the man who has left the room.

16. That which living things conceive or think is herein called idea or thought. When living things think of matter without seeing, hearing, smelling, tasting or feeling it, it is herein called the idea of matter.

17. Conceptions also make a more or less permanent impression on the outer or grey matter of the brain. There are many millions of impressions on that part of the brain. When several impressions of perception or conception are affected, the thoughts or ideas are more complex.

18. Man arranges things and ideas into classes, according to their likeness and difference from each other, and he calls them by different words

or names, by which he makes known to others the things which he perceives and his ideas and desires and so on.

19. Changes in the front part of the brain, by which man has knowledge of his existence, of perception, and of ideas, are called consciousness.

20. The knowledge, which a man has, of the right and of his duty to live up to it, is herein called conscience. The nobler side of man, which impels him to goodness, and which communes with the Infinite, is herein called soul, religion doing for mankind what the soul effects for the individual.

21. Certain other states of change in the grey matter of his brain when affected by the senses are called reason, emotions, desires, judgment, and so on.

22. Some ideas are accurate, some inaccurate ; those are herein called accurate if they refer correctly either directly or indirectly to that which man sees, hears, smells, tastes or feels,

and inaccurate if they contradict, or do not refer correctly, either directly or indirectly, to that which man sees, hears, etc.

CHAPTER VI

Destiny

THIS chapter is on cause and effect, which is called Destiny (or Fate). He is absolute monarch of all living creatures and dead things ; such he has been from the beginning and such he will continue till the end of time. Everything obeys him implicitly. Pitiless and unyielding is his grasp, turning aside for no one. What was not, could not be. What is, must be. What will be, cannot be avoided.

Everything that is, and everything that happens, has been caused by something previous, though man does not always know what the exact cause was.

The colour of a rose, the murmur of the sea, the growth of an acorn into an oak, a puppy

into a dog, everything, in fact, that now is, is the unalterable descendant of that which has happened during the previous ages ; if the matter of which they are composed had met with different circumstances, they might have been water or a horse or part of another planet, or of anything else.

A man takes up in the world as much room in proportion to the strength or weakness of his nature, and to the strength or weakness of the world around. He may be likened to a pip in an orange, which has its allotted space, and which swells to a large or small size according as its force and the pressure around it permit. For man is being impelled along by the inexorable might of the unseen Power which holds the Worlds in its grasp ; he stays on the earth as long as he is bidden. Life is given to him whether he wishes it or no ; life is taken away from him whether he is ready or unready.

Sometimes, however, Destiny is used as an excuse for laziness ; if a man is too idle to take

precautions against the plague, or to do his work, or whatever it may be, he will say, perhaps, "Oh, Fate has already decided what is going to happen to me. Why should I bother about the plague, or about getting work?" But, idle vagabond, even if there is absolute Fate, man is free within its bounds, it is in him to strive to live up to the right, and it is in men accordingly to punish those who do wrong and those who injure others.

If he had pulled himself together, or been stirred by a friendly hand, he would have forgotten about Fate and would have taken steps to do something.

Destiny is the master not only of all things, but also of all the changes and variations which take place in the world. And of these changes and variations, evolution is the most important. Evolution is the great sorter-out. Those forms of life that are unfit she casts away to be made up into something else, those that are fit enough she permits to continue, those that are the best

or improve, she promotes to a higher purpose. As among the flowers in a wood, some are healthy, some diseased. Evolution causes the latter to die off, and the sound ones by their seeds produce future beautiful flowers ; so, too, does evolution deal with men, those who do right and can resist evil best, survive, for the standard of right conduct is formed on the nature and capabilities of the well developed man.

The former chapters dealt with vegetables and animals on a stationary basis, as if they had been cast by Nature in a mould, and had always preserved their original shape ; but the old doctrine of evolution, taught in its moral application by Moses, worked out scientifically by Darwin, is introduced here. Destiny is the procession of the ages from one millennium to another. He has seen the passing of dead matter into living microbes ; has watched all the different kinds of life on the globe passing along and changing as the centuries roll by ; he is the advent of men in their different kinds, and

will see the last type of humanity with a great advance over previous ones, because men all over the world will be co-ordinated, their competition with each other regulated, and their central organization will work for the good of men as a whole.

1. Long ages ago the universe was probably a mass of fiery vapour, gradually parts of it separated off into smaller masses, and one of these condensed and cooled down and broke up into the sun, earth, moon and other planets.

2. It is not known how life first arose, but the following theory is suggested, though like most theories, it is probably more or less wrong.

As was pointed out in the earlier chapters, changes are always taking place on the earth; mountains become sea or forest or desert, the air alters from hot to dry or wet, and so on.

3. And among these changes which were ever taking place, some elements showed an affinity to become compounded with certain others, and they became united with each other and dis-

united in endless variety, and at last, perhaps, oxygen, hydrogen, nitrogen and carbon, and one or two other elements became united together, and thus protein was formed, and then some of the particles of this protein became disunited.

4. Possibly at that period, the earth turned round on its axis quicker than it does now, so that the days and nights were much shorter and the heat and light of the day may have united oxygen or hydrogen, etc., with the protein, and the cold and dark of the night, may have disunited them, and this was repeated day after day, and night after night, and thus the simplest forms of life or living things may have come to be. Once started on their journey they have continued to live owing to the recurrence of these factors, and will persist till the environment alters and their course is run.

5. After living things had once been produced, there were two chief causes which made them constantly vary. First, that the young, though similar to their parents, always differ slightly

from them, because no two beings are exactly alike, and their offspring will be a cross between the two and therefore differ more or less from each parent and from every other being. Second, that living things are affected by the air and food and country where they live, so that they also vary, according as these vary.

6. If some of the variations are of a higher type and fitter to survive, they are an evolution as to their particular species. If struggle for life is added to them, evolution in general is the result, though some low forms of life usually persist along with the evolving higher types.

7. By struggle for life is meant as follows:— the food and space in the world is limited, but the number of plants and animals born is in excess of the food and space necessary for their support, so that there is a struggle for them, some of those that are fitter, and can obtain food and space, survive, and have young in their turn, and others that cannot obtain them, die off.

8. As an example, consider the roe of a fish ; it consists of millions of eggs ; if every one of those eggs became a fish, and if each of these fish grew up and had young, and so on, the ocean would not hold them all, and still less would there be enough food for them.

9. Out of all the number of young fish born, which of them will have most chance of surviving ? It is those who are born healthier, who can stand the cold better, who can escape from hungry big fish, and are able to obtain food ; while the sickly ones, and those who swim into the shark's mouth and those who cannot find food, die off. So, too, if all the infants lived and grew up and had children in their turn and so on, there would soon not be enough standing room on the earth for them, still less could they all obtain food and water.

10. In addition to this struggle, many plants and animals are born sickly, and die off on account of too great heat, or cold, or disease.

11. This struggle for life exists among all

plants, animals and man, and any slight variation in a seed or young animal which helps it to withstand the cold or heat, or escape its enemies, or obtain its food better, will help it survive and have young in its turn.

12. The lower the type of animal, the greater number of young are born, and the greater number die off from lack of food, and so on.

The higher the animal, the lesser number are born and die off.

13. Among men, next to man's need for food, the strongest desire of most is to go with one of the opposite sex and to have children; men do not differ in this from the beasts of the field. But many men do differ from them in that they alone are able to control their passions and thus regulate the number of children born.

14. Though on this account the struggle is not so severe as among vegetables and animals, yet with man, too, more children are born than can be properly fed and looked after, and grow up and have children of their own and die in

comfort and old age. And the weakly babes and those whom dangerous microbes attack and those who do not get proper food or care, die off, while those who are born stronger or get better food or care may survive.

15. The kind of variations that took place during the evolution of a simple microbe into higher forms were perhaps somewhat as follows : —part of its body became slightly different, and did different work, and gradually some parts became a skin, some muscles, some nerves, some legs, arms, eyes, and so on.

16. Those animals that developed like this would be able to withstand the heat or cold, obtain food or escape their enemies better than the undeveloped ones ; they would also have more chance of growing up and having offspring.

And so some simple forms of life gradually evolved into fishes, and some fishes into reptiles, and some reptiles into mammals, and some mammals into man.

17. This process of evolution took perhaps a

hundred million years to arrive at, and it did not always proceed evenly, because at times some or all vegetables and animals would degenerate, until again circumstances were favourable to their further advance.

18. As to the evolution of ape-like or early man into a good and wise man of the present day, variations and struggle for life have affected him in the same way as they have affected all creatures.

19. Variations and struggle for life took place not only when men were young, but also during their whole life ; and according as men and their food, work, neighbours and climate varied, so were they fitter or less fit to fight their way in the world and bring up a family.

20. The chief variations that caused his evolution into a higher type were as follows :—some developed a better brain, enabling them to think things out, or more skilful hand, some were able to speak, so that they could gain the experience of others and express their wants.

21. And later on, some men became more honest and trustworthy in their dealings with each other ; and some became more skilful in fighting and hunting, or growing crops, or keeping cattle, or mining ; and controlled their passions better, so that one man kept to the same woman or women and helped them take care of the family ; and they were more careful in the upbringing of the children ; and they improved their sanitation, and laid up stores of food, so that in famine and disease not so many died ; and they made and used machinery and tools, and some became good at certain kinds of work (specialisation of work), and they combined their efforts (co-operation).

22. Those men in whom these variations occurred, usually obtained food and necessaries better than others, and more of their children survived, and some of them gradually evolved into the good and wise men of the present day.

As the present is the outcome of the past, so

the future will be the result of the present ; if a man knew everything he would be able to foretell the future ; but no one has complete knowledge, so that it is uncertain for how long the earth will continue able to support life. If the ocean oversteps its customary bounds, if the earth quakes, men and cities are swept away, and the thought and toil of centuries vanish ; or if the earth moved a little nearer or farther from the sun, the whole globe might be burnt to cinders or be frozen solid, but in the fleeting history of man these are exceptional occurrences, it is sufficient for him to do his best under the existing conditions.

Mankind, with the good and wise men at their head, is still advancing ; and so may they continue this progress heavenwards, up and up and up, higher and even higher for future countless ages till life has reached its zenith and slowly descends again or till, at last, the unknown hand of a world-wide cataclysm shall hurl down the ladder of life.

Then, will all living creatures be cast into
the melting furnace of Eternity ;

At the end of unnumbered æons the stars,
the sun, and the earth will vanish ;
The years' reverberating roll shall cease ;
And mystic nothingness again shall be.

CHAPTER VII

The Future.

WHAT is there in store for man in the future ?
Long æons ago they crossed the boundary of inanimate matter to march towards their heritage of spiritual life.

Since then the good and wise man has ascended to such heights of glory from a lowly microbe, to what marvellous development may he not yet attain ?

Will he live to be one thousand years old, or grow to be fifty feet high, or be able to transfer his thoughts to others without the need of speaking ? Or—and this is more important than mere length of life or increase of stature—will love reign supreme among men, with honesty, wisdom, and purity as her ministers ?

Whatever the future prize may be, man will

only reach the goal by careful thought and hard work ; he will only be able to advance step by step, because he cannot see far ahead, and his old habits die hard.

And those men will under ordinary circumstances attain to a higher development and survive in their descendants who live according to the ideals in Chapter XIII. And those who do not live up to them will degenerate or gradually die out. At times the standard of ideals will change, according as mankind changes, or according as he will be affected by variations in the climate or food, and so on.

As to what height of evolution man will attain to, that depends on man's efforts and on the earth.

For evolution may be likened to a ladder which stands on the earth below, with its head in the heavens above. The first form of life ascended the lowest rung millions of years ago, and living things have been toiling up and up ever since. Man is on the topmost rung yet

reached and is still struggling on, sometimes slipping down a rung, but gradually climbing upwards.

There may come a time when the present civilization with its proud palaces and glorious cities will be buried in the night of the past, and our struggles and aspirations will be remembered as the awakening of man, when he rubbed the sleep out of his eyes and for the first time realised that his lot on the earth was largely in his own power to ameliorate.

And at that distant day, man's glorious descendants will be able to walk sure-footedly on the earth. They will be able to make better use of the earth, air and water and of vegetables and other animals—they will have learnt to control their passions, banish misery, and to direct their efforts by an intelligence more powerful than can be imagined towards a still more wonderful lot.

CHAPTER VIII

The Great Teachers of Mankind

IN their journey through life, men require instruction telling them what is right and what is wrong, and in making many of their laws the rulers also require assistance showing them in what direction they should endeavour to lead the citizens. This guide is given men by their religions, as taught by the great Teachers.

Are not these the chief teachers of mankind?—

Of the Semitic race :

The leader Moses, who was born in Egypt, some three thousand five hundred years ago ;

The sinless Jesus Christ, who lived in Palestine one thousand nine hundred years ago ;

The warrior-poet Mohammed, who lived in

Arabia one thousand four hundred years ago.

Of the Indian race :

One or two philosophic Brahmins and one or two with their practical knowledge of every-day life, who lived in India about three thousand years ago ;

The contemplative Gautama Buddha, who lived in India two thousand five hundred years ago.

Of the Chinese race :

The wise Confucius, who lived in China two thousand five hundred years ago.

A small part of the great work done by them was that Moses delivered the Hebrews from slavery, and by his lofty code of morals and laws has enabled them to maintain a high civilization during all the past centuries, and to produce many great men.

As to the Brahmins, their ancestors entered India where there were many millions of men of a lower race and civilization ; by their teach-

ings they have leavened the vast numbers and inculcated a high standard of performance of the duties of everyday life. They have also furnished the world with profound philosophical thought.

The Buddha has uplifted men whom his teachings have instructed by freeing them from superstition and material desires.

Confucius by his constant striving towards improvement and lofty standard of conduct and reverence to parents has enabled the Chinese to survive and flourish while many other races have come and gone.

Jesus Christ has tempered the native instincts of men with brotherly love and purity.

Mohammed preaching to barbarous tribes has uplifted them from ignorant hordes to disciplined nations with a high sense of duty in fulfilling his teachings.

Sometimes the followers of the great Teachers have united themselves in a religion bearing the name of their Master.

As the various stars all form part of the Universe, so do the different religions together constitute the spirit of universal truth, though at times there have been religions which were not ennobling.

The chief religions in order of age are the Jewish, the Brahmin, the Buddhist, Confucianism, Christianity, and Mohammedanism, their sacred books being the Bible, the texts of the Hindoos and of Buddha, the Analects of Confucius, and the Koran. These it is which enlighten the World and guide mankind along the higher path of life.

But in the days when those teachers lived there was not much learning, and such learning as existed was not very accurate. As a consequence of this their doctrines, being dependent to some extent on the ideas prevailing in their part of the world, differ from each other in certain beliefs, revealing some sides of the light more strongly than others.

In addition to this, when those sacred books

were compiled, writing was difficult, and there was no printing, so that it is not always known what the Masters themselves taught, and what has been added to the text by later writers; some passages go beyond the realm of knowledge, some express ideas in accordance with the standard of intelligence of their hearers, or in poetic allegory rather than plain statements.

The divine idea of God. The Bible teaches of God as "I am," "I am that I am," "I am the beginning and the end which is and which was and which is to come."

The Bible also teaches of a personal God, who cares for men as His children, rewarding the good, punishing the wicked.

The New Testament also upholds God, as Love.

Mohammed preached as a prophet of the God to whom the Old Testament bare witness.

The fountain head of the lofty Semitic conception of God was perhaps that of the Egyptians, "I am that which hath been, that which is, and

that which ever more shall be, no man hath lifted my veil.”

Confucius did not know as to spiritual beings, but reverently sacrificed to the spirits, as if they were present.

The philosophical Brahmins taught of God as “whatever is, has been, and will be,” or as “being” or “self.”

Other Brahmins conceived of personal gods, some of whom took care of men on the earth, rewarding the good, punishing the evil.

Others taught of gods of evil.

Gautama Buddha preached of no God or soul.

As to a life after death : Moses did not teach of one.

Jesus Christ taught that there was a future life.

Mohammed also preached it.

Confucius did not know about life after death.

Some Brahmins thought that on the death of a good man he became one with the universe,

and that bad men were re-born on the earth, in lower forms of life.

Gautama Buddha taught that the best men attained to the peaceful bliss of Nirvana, and that other men were re-born for future lives on this earth.

As to the doctrines and ideals taught by them; they were based on those of former teachers and on the customs of men in their part of the world, and, to some extent, Moses founded his on those taught by Hammurabi and by the Egyptians, Jesus Christ on those of Moses, Mohammed on those of Moses, Confucius on those taught by his predecessors, Gautama Buddha on those taught by previous Brahmins.

Many hundred years have passed since those sacred books were written, and men are more enlightened and able to receive more advanced doctrines, so that if the great Founders taught to-day, they would alter some of the teachings which were attributed to or actually taught by them, and supplement them.

Presumably, if they lived to-day, Moses would not teach that the Jews are a special race apart from other men ;

Nor the Brahmins the hard and fast divisions into caste ;

Nor Gautama Buddha transmigration and that cessation of living was better than life ;

Nor Mohammed the seclusion of women.

And in the doctrines of the personality of divine Beings or future life, they would teach that it might be taken in poetic allegory rather than in a material sense.

Though other parts of their doctrines, standing for the good of man, have stood the test of time, and are as sublime to-day as when they were taught.

All reverence be to those great Prophets.

Though the great teachers differ as to God and future life, they all taught that every man should live an upright life, and on the whole they all preached a similar standard of conduct.

And to have the inner heart righteous is more important than the outward form of belief.

Most men believe in the faith of their fathers or in the religion of the country where they live ; at times men change their belief according to their age or according to influences affecting them.

Apart from the teachings of religion, men also vary in themselves, consequently different parts of the Truth may come to them, and the Truth may also come to the same man differently at different times.

Some men conceive of God as being beyond the known ; and of immortality as the merging of the self into the Infinite ; and of the soul as the nobler side of man which impels him to goodness and which communes with God ; and of prayer as an earnest thought and endeavour to do what is right, and to make the soul firm against temptation.

Some men conceive,—of a personal God the Creator of the universe, and Master of man's

destinies, with the likeness and powers of man or super-man; and of life after death as the continuing existence of the soul whether as angels in heaven or spirits on the earth; and of the soul as a spirit independent of the body; and of prayer as a direct appeal to God who hears them.

While from the point of view of Ideals, men conceive,—of God, as all that is good; and of immortality as the good deeds of a man which never die.

Some men reverence the memory of their forefathers and believe that they should act in a way which would please their ancestors if they lived, and that they should do nothing which could give them sorrow.

Some men believe that the spirits of their forefathers know what their children do and can help them, and they worship them as if they lived.

With regard to images, some think of them as representing the Deity; being helped in

worshipping immaterial Deity by seeing tangible objects, not being able to understand abstract ideas as well as images which they can see with their own eyes. Some think of them as gods who can help or injure men.

Some men make poetic obeisance to the Sun, some worship it.

PART III

MAN

This division depicts men in their ordinary life and dealings with others, and contains some rules of development.

CHAPTER IX

Daily Life

THIS chapter is on the little things of ordinary life, some of which pass under the eyes every day, or every minute, and are taken as a matter of course without being thought about ; and yet frequently it is these trifles which make or mar man's happiness, for often, more suitable food, better cooked, or more carefully bitten ; exercise sufficiently perspiring without overdoing it, for those leading a sedentary life to aid in getting rid of old tissue and taking in new, and to assist the lungs, liver and kidneys get rid of waste ; fresh air ; a little longer sleep ; rather less drink the night before ; will turn an irritable frown into a kindly smile. Sometimes, too, a trifle is the cause of great woes. A speck of sand between the wheels of a machine will make

it grate ; something which a man has eaten or drunk will upset the whole outlook of his life, and imagined wrongs or petty worries, coupled with indigestion, will develop into serious injuries done to him by his friends, or an unintentional slight may assume the guise of a spiteful attack and make the whole world look black and broody, while perspiring exercise or corrected diet may enable him again to laugh with the world.

And happiness it is which makes life joyful. A contented life, though poor and unknown, has reached the goal of human bliss, but without happiness, who would not willingly have forgone the fate of being born ? The sooner his weary days are ended the quicker will his misery be over.

Man is not able to make the whole of his life happy, but he can at least alleviate his unhappiness, and it is in him to consider impersonally the cause of his trouble, instead of reviling it, to endeavour to remove the evil, or to make

the best of his position ; and then at the last hour he can be thankful for any little happiness which he has had during life.

It is good for everyone to have some fun and pleasure though, as in many things, moderation attains its aim, while excess kills its own child.

And there are various games, sports and arts with plenty of fun and enjoyment, though some become abused when work is neglected for them, or too much money is spent on them ; or when card-playing, racing or football are used as a means of gambling for high stakes, most men imagining they will win more than they lose, while many end in ruin.

1. No plants or trees have eyes, ears, or legs, etc., and consequently they lead a comparatively simple life, taking in oxygen, hydrogen, nitrogen and carbon from the air and getting rid of waste from the body.

2. Many animals, however, are as well off as men for running and walking or for a sense of seeing and hearing natural objects, but they

are a long way behind him in the power of distinguishing written characters, music, or spoken words, or in thinking, so that they also live a lower life than man, and they pass their lives in eating, drinking, sleeping, and moving about in search of food, or in avoiding enemies, and in the care of their offspring.

3. The life of a man is much more varied than that of any other animal. His chief necessities are : fresh air to feed the blood with oxygen, pure water or other liquid, vegetable or vegetable and animal food, and clothing and housing.

He spends most of his time in working for these, in eating and drinking, in sleeping and rest ; while most married women, instead of earning money, spend their time in managing the household and taking care of the children.

4. Work of some kind is necessary for every man to keep him healthy. A machine rusts and gets out of order if it remains unused for long ; so with a man or woman, if their body

and brain do no work they get out of order, and a man who does not look after his own interests is an encourager of knaves. The beasts of the field have to gain their livelihood; men who do nothing are the only creatures leaving no fruits of their labour behind, and with nothing to show in return for the benefits they have received from the earth.

5. With regard to ambition, it is enough for men to do their best in every affair of life, whether in a high position or humble, and thus fulfil the purpose of man. Success, too, will be of secondary importance when the acts are carried out with kindness, diligence and understanding.

As to fulfilling a high position if he is wanted to fulfil it and can be of service in it, it will be of benefit to mankind; there are many men who would grace the chair of a king or minister, and many more think they would, but there is only room for one at a time, so it is enough for everyone to do his best in the work that falls

to his own lot. The higher the position or more wealth a man has, the greater are his duties and responsibilities to others ; to produce good work fulfils a higher purpose than only to attain to a high position ; and most persons put themselves at a higher value than their friends consider them fitted for, and expect to attain to a higher position than they get to.

6. Many men also take wine and other stimulants which have a cheering effect, followed by more or less of a reaction. But if they become a man's master they take a bitter vengeance, and are the cause of crimes and poverty and sorrow for families ; so that men who cannot be moderate or are too easily influenced by it, or too excitable, have to avoid them altogether.

7. Man also cooks his food in order to give the stomach, and indirectly the whole body, less work in turning it into blood, and in order to make it taste better.

8. Different men require different kinds and amounts of air, water, food, exercise, sleep and

rest, according to the strength of their body or brain, their age, the work they do and the climate they live in.

9. If a man does not obtain the kind or amount best for him, or if he over-eats or does anything to excess, he may die if an infant, or if grown up he becomes ill or irritable and less able to work his best.

10. In order to obtain food and clothing and other necessaries, man must till the fields, breed cattle, mine metals and do other work.

11. And many thrifty men are able to lay by money so that they can hold out against a bad harvest, lack of work, or illness, or old age, and have more money for bringing up their children.

12. The heat and cold, moisture and dryness of the air—that is to say, the climate—differ according to the time of year and country, and it affects man's body and colour of his skin and his whole life. Man alters his habits according to his climate. No two men are exactly alike,

either in body, brain or conduct ; some are bad and stupid, though every man, however bad, has some good in him, and most are generally well developed, and some are good and wise, as in Chapter XII.

13. Men try to obtain happiness, and enjoy that which gives them pleasure and dislike that which gives them pain. Among his chief pleasures are: acting up to the highest ideals—that is to say, living the best life he can ; the welfare of children ; being with friends, whether relatives or others ; eating, drinking, games, sport, music, poetry, painting, stories, acting and other arts.

Another, again, finds pleasure in the beauties of nature, in the mountains rugged against the deep blue sky ; the silvery moon and shining stars ; the whispering sea at eventide ;

Or at times contemplating ;

Or freeing himself from the material and ideal world, and losing himself in the peaceful calm of the For-ever. And doing this, sorrows

are assuaged, vices checked, and a man prepares for eternity.

14. And among things which cause him suffering are failure to live up to a high standard of conduct, bodily pain, ill health, hunger, cold, lack of home for his family or self, lack of work, loss of position, absence from home and the death of dear ones.

15. No man can make sure of being happy ; some men are born sickly, some are dealt with unfairly by their fellow-men, or meet with accidents, ill-health or misfortune. But, to fill the heart with love, to be honest, to understand, to control the passions and to do his duty—this is the path towards happiness.

16. After a man has lived a certain number of years, the length of which depends on his constitution and on circumstances, his heart and lungs stop, and the parts of the body cease to work together as a whole—that is to say, he is dead.

And the body (in which man's individuality

resided), becomes dis-united into particles, some of which may be formed into plant life and others into animals or man, or may remain earth or air.

NOTE.—The words “man,” “he,” and “his” include women also, except where the contrary is shown.

CHAPTER X

Family Life

MAN'S very existence is affected by marriage and the home, and what differences of feeling are bound up with it! At times there is the passionate love of a man and a woman for each other, affection so great that their whole being thrills with emotion at the thought of the other, and no sacrifice appears too big; and yet, when babes arrive to be nursed and fed, and there are children to be clothed and educated, what prosaic efforts must be made to meet the increasing expenses. Love, however deep, without the means of supporting the little ones, is apt to turn to bitterness. On the other hand, marriage with means, but without affection, misses the deepest sentiment of living beings, though many persons are not lucky

enough to obtain both or either of these phases.

What extremes, too, of devotion there are! Some mothers give themselves up to gaiety, leaving the infants to hirelings, or spend their time in the public-house, letting the children roam uncared for. Some men, too, neglect their family as much as the law allows them. While, on the other hand, the good mothers day after day tend their offspring, giving time and best attention to their comfort and welfare, and the good fathers, with equal devotion, wholeheartedly work for their home—woman's best blood and brain being required for bearing and bringing up children, man's for his work. Nowadays not so many children are born, and some of their time is spent at school and not so many articles are made at home, so that in many cases mothers have more time for secondary work than they used to.

The difference between men and women is due to their constitution, and is accentuated according as they do different work and lead

different lives. A man has usually sounder judgment than a woman in practical affairs, partly because his work and intercourse with other men develop that part of his nature, consequently the father of a family is more often better fitted to be the head (in important affairs) than the mother ; but, after all, so long as their decisions are sound what matters it whether the man or the woman is the ruling spirit ?

It is in the relation of men and women to each other that the West differs mostly from the East, up to the present. In some countries, and usually in Asia, where men and girls marry younger, and are more dependent, and live with the parents of the husband, the wife is wanted to continue the succession of sons, and to assist her mother-in-law in the household work ; consequently it is important that the parents-in-law, as well as the husband, find her agreeable ; and in those cases where grown-up children and their families live with their elders, harmonious accord toward the head and his wife is

required, and affection by the head and his wife toward the daughters-in-law and their children. But in other countries, and in many parts of Europe for example, there is more wealth and greater independence of children, and a man and woman make a fresh home by themselves, and are more dependent on each other only. There are, however, many marriages in the East similar to those in the West, and *vice versa*. But everywhere, the fact that two comparative strangers are thrown into great intimacy by marriage makes it the most difficult relation of all. What is there so wearing as constant bickering? What so happy as the harmony of a home? What finer sentiments have men, than to honour their fathers and forefathers by acting worthily of them and to work for the welfare of posterity?

1. All vegetables and animals which are known to man have been born from other vegetables and animals; man does not know whether simple forms of life, which are unknown to him, are still being made from the pure elements.

2. As to the reproduction of life in general, in the simpler vegetables and animals there is no division into sexes, but among all the higher animals some are male and others female.

When animals reproduce themselves, a germ cell is separated off from the body of a male, and another cell from the body of a female. As soon as these cells join together they become one cell. It then repeatedly divides and grows into a number of cells connected and working together.

3. Among many animals there is considerable difference in male and female, and they specialise in or do different work, and generally the mother, sometimes both the parents, looks after their offspring for a shorter or longer period, and with some animals such as the fox, the vixen looks after the young and the dog fox provides the food.

4. Among mankind there is more difference between the sexes, and consequently more specialisation or difference of work, than there is among animals.

5. In some nations all the women marry, but where there is a higher state of civilisation so that the death-rate is lower, and men and women control their passions better, it is impossible for them all to marry; some, too, do not happen to meet anyone they are sufficiently fond of; some have not the means to support a wife and family, and others are separated by death from him whom they love. Of those who marry, a man and woman who will be devoted to each other, live together and look after the children for many years, and give them the benefit of their experience and help them, if they can, after they are grown up. And the father and mother do different work, in order to give the father more time and energy to specialise in his work, and the mother in hers, connecting their efforts for the benefit of the family (the father being the head of the family).

In some nations there is polygamy, many men having more than one wife. But where

men and women are highly developed, monogamy, or one wife only, upholds the best standard for mankind.

6. The man is generally best able to provide food and housing or to earn money for the family, and the woman to tend the children, and take care of the household and accounts, the wife being sometimes able to assist the husband or do other work, and the husband the wife.

7. And they provide a home for the children, and try to give them a healthy mind and a healthy body, and take care that they are educated for earning their living, for tending children, managing a household or for doing other work, and that they have some learning and understanding, of the universe and of men, and of sciences and arts according to their position and means; and they give them a start in life if they are able to do so.

Nowadays the life of civilized people is so complicated, special education is necessary, and

men must learn some work by which they will be able to earn their living.

8. When a child is born it is like one of its parents more than the other, but it is not exactly like nor quite different from either. As it grows up, it becomes more like, or different from its father or its mother, according as its constitution, country or food or other influences are like or unlike those which its father or mother had.

9. Two men may be born alike, but different education, different companions, different luck may make the one a rich man and chief minister of his country and the other a member of the casual ward. Though the rich man is not necessarily the happier of the two.

CHAPTER XI

Social Life

ALL things living and dead act and re-act upon each other.

Plants draw their food from the earth, air and water, and from decayed vegetables and animals. Animals similarly depend on the earth, air and water and on vegetables and other animals for their nourishment.

Hawks devour small birds; they in their turn eat insects which feed on still smaller insects or plants, and so the round goes on.

Bees, too, are dependent on flowers for food, and many flowers on bees for fertilisation, and one bee is dependent on the other bees for the well-being of itself and the whole hive.

Men are also dependent on vegetables and animals; the things that he is mostly dependent

on—that is to say, which he finds most useful—are corn, rice, cattle, sheep, horses, donkeys, cotton and trees. Some things, however, are injurious to him, as poisonous plants, snakes and tigers; but his worst enemies are the microbes, such as those which cause consumption, small-pox or typhoid. As man is master on the earth, he cultivates those things that are useful to him, and makes them serve his wants, while those that are injurious to him he endeavours to destroy—tigers by shooting, dangerous microbes by air, antiseptics, cleanliness, and other means of sanitation.

Men are also dependent on other men, as well as on vegetables and animals, for their well-being; if every man had always relied on his own efforts only for obtaining food, shelter and comforts, or if there were no State, men might now be in the same condition as the apes, without education, art or any kind of civilization. As it is, man has attained to a great position on the earth by means of division of labour

(different men doing different work), specialisation of work (different men becoming good at different kinds of work), and co-operation (connecting together the work of different men). This, among other things, has enabled men more fitted for political work to hold responsible posts in Government, because if all the citizens had an equal part in governing, it would be like the unintelligent stomach having as much power in the control of the body as the highly-organized brain. If, on the other hand, the citizens have not enough voice, it would be like the brain ignoring the wants of the various parts of the body, so that sooner or later it would suffer itself.

The accumulation of Capital and its combination with Labour has also assisted man's development, because Capital, or, in other words, the accumulation of food, houses, tools, roads, learning and so on, is a necessary base for man's civilization; though it is better to have lofty ideals and a spiritual life with little wealth,

than much wealth and merely a material life ; and there is always a danger of great wealth strangling a higher life.

Capital may be likened to a cow and Labour to the farmer who keeps her ; the hay being the work done by the labourer, and the milk being the wages. If the farmer gives the cow good hay and treats her properly, the cow can give good milk and plenty of it. If the farmer gives the cow bad hay, or not enough, the cow cannot give such good milk, nor so much. On the other hand, if the cow is vicious or gives insufficient milk, the farmer has not enough food and cannot give her such good hay. So let the cow be as generous as it can with its milk and let the farmer give it good hay and they will both prosper. And nowadays, owing to share-companies, a labourer, either by himself or his society, can often have his share in the ownership and management of the cow. Harmonious co-operation of labour and capital gives the best result for both. If they do not work

together they are like a couple of mules harnessed together in a cart pulling against each other ; or sometimes like a mule and horse harnessed together, the mule pulling away from the horse.

Similarly, industry may be likened to a plot of land : if capital puts good manure and seed into it and if the labourer puts in hard work, the land can return good food and plenty of it ; but if the labourer neglects it, or if capital starves it, the crop will be poor. Sometimes, on the other hand, the soil is so bad it is not worth while for capital or labour to put work or money into it.

The first two or three sections of this chapter deal with animals and their relations to each other. The later sections deal with men and their relations to each other.

1. Among some animals, such as bees, there is considerable division of labour, specialization of work and co-operation—some bees, for example, acting as nurses to the young,

some attending on the queen mother, some gathering food, and so on; so that the prosperity of a bee depends on the well-being and assistance of other bees in the hive. This also applies to ants and other animals where the members of a community are all born from the same mother.

2. Some animals, such as lions, are nearly independent of others; a lion, usually by himself or with his lioness, stalking his own prey and looking after his own young.

3. Other animals, such as apes, are partly dependent and partly independent. Some apes, for example, live with others, and at times different apes do different work, and help each other in robbing an orchard, some keeping watch while others steal the fruit, and in defending themselves against their enemies.

4. With regard to men, at a time when they had very little civilization they mostly lived in families or small tribes; at times different men did different kinds of work, and assisted each

other in trapping game or attacking wild beasts, or fighting hostile tribes.

5. At the present time men live together in nations, and their safety and public organization is looked after by King or President, Parliament and officials who act for them.

6. Man exchanges his labour and his produce for food, or for gold and silver, the ordinary medium of exchange. The money paid for work being based, in principle, on an amount which enables men to be born and brought up, and to keep themselves able to do that work ; so that a man gets out of the earth what his parents or he himself have spent in bringing him up, and supporting him. Many persons never earn so much as their bringing up has cost them ; many earn more. The earth is only able to support a limited number of men in a certain standard of comfort.

7. The rate of pay for work also depends more immediately on supply and demand—that is to say, on the number of men able to do

that work and on the amount of work to be done.

8. Generally intellectual or skilled labour is more productive and requires better food and comforts and more careful bringing up than unskilled labour.

9. Although some men have more money than is required for their best development, yet many have less ; if the wealth of the former assists the latter there will be more well-developed men in the world. As it is, there is always much misery in the world, for the fact remains, and a hard fact it is for the individual, though a necessary one in general for the community, that if a man cannot earn his living or has not laid by enough, he must die off or be in want, or live on the charity either of his parents or the State, or others.

10. If State charity is given too indiscriminately it is easier for unfit persons to marry and to have unfit children.

If much State charity is given it means to

some extent taxing those who are industrious and intelligent and thrifty for the benefit of those who are stupid and lazy and improvident. Though, on the other hand, if persons have more money than is wanted for the development of themselves and their family, the surplus will be more usefully spent in paying taxes, and by saving others from taxation who have less money than they require.

Taxation also equalizes burdens by taking from the stingy man as well as from the generous. As regards private charity, persons do not as a rule err on the side of generosity.

11. Taxation, even though it is paid by the rich, falls to some extent on the poor, in causing rents and food, etc., to increase, while if the poor are taxed directly too much, and the rich not enough, there will be too many poor, and more rich than are beneficial in proportion to the population.

12. There is also much misery in the world caused by excessive competition, because many

men marry and take the chance of being able to provide their children with necessaries and comforts, and of their children being able to find work.

13. And because men do not sufficiently discount or make allowance for periods of depression when work and bread are scarce, so that the number of mouths to feed are not co-ordinated with the amount of food on the earth—that is to say, in the times of prosperity there are more marriages and more births, but then comes a period of depression when there are bigger mouths to feed and not so much bread and work to be had. Excess of population is one of nature's means of keeping up or improving mankind, so that those who are unable to support themselves do not thrive. There is also keen competition for comforts and position.

14. Much can be done to prevent some of the misery, if men learn to control their passions, and by this means regulate the number of

children, and if they do not marry unless they can bring up a family, living within their income and laying by money or insuring.

15. There will always be some distress, owing to men being thrown out of work by bankruptcies, changing demands for goods, and changing trade routes; much can be done to alleviate this distress, by similar means, and by men, especially those who have more money than is wanted for the development of themselves and their children, contributing largely to those in distress.

Many rich persons do not realise the struggles which the deserving poor have. They have never undergone the sad experience of wandering around the city day after day, hungry and insufficiently clothed, in search of work, with the rent in arrear, their blankets in pawn and not knowing how the children will get their next meal; the sole alternative being the workhouse and break-up of a home which took such hard work to get together; the richer a man or the

greater his position the more duties and responsibility he has to others.

16. Men also specialise in or do different kinds of labour, as generally a man does one kind better than several kinds ; so some men are builders, some carpenters, clergymen, doctors, farmers, labourers, lawyers, merchants, miners, officials, servants, tailors, and so on.

And it is on account of heredity of blood and brain and environment that some men are able to do certain kinds of work better than others. It depends on a man's start in life, on himself, and on opportunity, as to what work he does, and what position he holds.

17. Those whose parents are able to give them a good education and bring them up well are usually able to do more important work in the world and to start under better chances.

They are better able to devote themselves to more important work than if they had to fight their way up from the bottom and spend time and energy on competition alone, though

men of exceptional intelligence and industry with fair opportunity will always make their way to the top; though it is a hard struggle in a settled country; and it is good for most kinds of work to have a training from the bottom.

18. And men organize or connect their labour by means of exchange or partnership, or companies or capital.

And in most occupations or trades, men and women organize themselves into societies or unions, with the object of improving the conditions under which they labour, regulating competition and increasing the standard of their work.

19. And on account of division of labour, specialization of work, and co-operation, a greater number of men can obtain food, shelter and comforts, and attain to a higher state of civilization than if they lived independent of each other and did not do different kinds of work or help each other, and than if every man had the same standard of living and the same expen-

sive education which would not repay its cost.

20. As few men produce everything themselves, but are dependent on others for food, houses, clothing, education, trading, protection and so on, and as men have so much intercourse with each other, therefore the good and wise, or excellent man, is he who assists others as well as himself.

21. The order of persons to whom a man has duties is somewhat as follows :—Parents, children, wife ; brothers, sisters, dependents, friends, near relatives ; neighbours, fellow-citizens and men of other nations.

22. Although the dependence of men upon one another has increased, yet at the same time his spirit of independence has increased—that is to say, he wishes to have house or rooms for himself or family without interference from others, and he also wishes to do as he likes, so long as he does not interfere with his neighbours.

23. Some men are in favour of socialism with its highly centralised organisation. When an

organisation is too centralised it becomes cumbersome and expensive to work and lacks freedom and elasticity for the individual, men's actions of everyday life and the spending of his earnings being governed by regulations. Extreme socialism, too, hinders the progress of those who work harder and are more thrifty and intelligent than others; in addition to which, frequently men do not work as well for the State as for themselves. On the other hand, the denser a population becomes, so much the more sociality is necessary to enable them to live together in harmony and to develop the greatest number as well as possible.

24. Some men are in favour of anarchy, or every man being able to do as he likes, so that violence could reign instead of law, and might instead of right, and every man would have to protect the lives and property of his family and himself.

25. With men in their present form there will be neither complete socialism nor complete anarchy; but justice for all there can be, if

every man elects representatives, is governed and judged by laws made by Emperor, King or President, and Members, who represent him, is entitled to protection against lawless men, and has a remedy before impartial tribunals for injury.

CHAPTER XII

The Commonweal of Man

MAN has already made great progress by means of specialization of work, co-operation and organization, and it rests with him to advance still further by broadening these factors, and using them on an international instead of a national basis.

This generation, with its international steamships and railways, post and telegraph, is at last making the commonweal or well-being of men practicable, by bringing them into touch with each other, for the more man mixes with other races the more does he feel the human kinship which runs in the blood of all.

At present the nations of the world are like a number of men jostling each other in a crowd,

pushing against each other, not knowing what direction to take and with no definite leaders among them. But it is worse than this, for not only do different nations not assist each other, but many of them spend time and thought and money endeavouring to injure others instead of helping them in the common cause of humanity.

Man, poor creature, has struggles enough to obtain food, clothing and housing, to educate his children, to control his vices, to overcome disease, and yet he makes his task still harder by fighting with other nations, destroying the work of years, it may be, and killing precious human life which has taken generations to develop; while during a campaign, men's limbs are shattered, their bodies mangled, and they die before their time, rape and murder often go unrestrained, while women weep and orphans hunger, because men have not agreed together.

Mankind has a wonderful state in the universe, he has a still higher lot to fill.

Hitherto men have looked on themselves as

belonging to separate nations which they considered as all-important. There is a greater position for them to acquire as members of one Commonwealth, for there is but one race of men ; with patience and goodwill towards their fellow-men may they prove themselves worthy of it.

Progress is in the blood of mankind ; let nations make the most of it, by using harmony instead of discord, forgiveness instead of revenge, friendship for enmity and love instead of hate, so that nations, while retaining their love of country and national characteristics, costumes and manners may also develop a broader spirit of humanity and may behave to each other as an excellent man conducts himself with other men ; and by this means let mankind work on to the highest goal it may ever be his lot to reach, before the pendulum of time swings back again and men begin to degenerate.

If all the money, and time, and energy of brain and body, now spent on armaments were used to develop the prosperity of men, it would

give every nation force enough to advance several steps along the road of progress. Even the great nations, which have taken so much work, and time and thought to build up would make greater advance by these peaceful means than by conquering other peoples, seizing their territory and obtaining indemnities. Men make their livelihood out of the earth. In stealing they devote their energy to depriving another of his goods instead of increasing the wealth in the world; this is a bad loss of time and energy; it is better to earn a little money out of Mother Earth than to gain much by plundering others. So, too, the same applies to nations. The first step towards this end will be presumably by the men of all nations forming a representative Parliament and organised centre for their mutual benefit.

Nations are as the clouds, and man is like the sky above. The clouds come and go, sometimes high or low, or great or small, but sooner or later they disappear. So, too, the nations. Man,

however, like the sky, remains ; his interests being more permanent than those of nations.

It may take time for men to turn their warlike instincts into channels of friendly rivalry, to moderate their national ambition for territorial aggrandisement, to look on citizens of other races with kindly instead of suspicious eyes, to be pleased to see the progress of other nations and of men of other nations, rather than trying to hinder them, to make it their first thought that they are members of mankind and their second that they are citizens of their own particular nation, and to turn their ambitions for empire into aspirations for producing men who are an honour to mankind.

It is uncertain whether it will take a long time before men realise the advantage of being united, and have the organisation able to act and to protect the interests of the various nations and thus save them having armies for self-defence; and it depends on how Emperors, Kings, Presidents, Ministers and every man work for it.

And in time there will be a higher type of man with the best qualities of the Americans, Austrians, British, Chinese, French, Germans, Italians, Japanese, Russians, Spaniards, Turks and other races who are or who become well-developed. Though the different racial types will also survive, according to their descent, the country they live in and the work they do.

In order to assist the commonweal of men, will it not be best that—

1. There should be an organized centre for all mankind ;

2. The centre should include a head man, parliament, and courts of justice ; the head man or chief servant of mankind, whether hereditary or for life, being liable, as a safety valve, to be changed by a vote of the parliament, the majority being sufficiently large, to prevent him being turned out too lightly ;

3. As to the parliament, mankind will attain to its highest well-being if men are as highly-developed as possible, and if women are also ;

a house of women will be able to look after the development of women better than a house of men ; though their respective spheres in many matters overlap ;

With regard to the house of men, it should have (*a*) representatives elected by the men in the world to represent their wishes ; and (*b*) representatives who are men of good conduct, experience and learning, not so directly dependent on popularity, to represent what is best in and for the people and to prevent the interests of minorities being insufficiently protected ;

4. With regard to women, they should be represented by a house of women, their duties and work being connected with matters on which they have as much or more experience than men ; care being taken that the interests of mothers of the future generation and the interests of unmarried women both receive their due attention ;

If there is a second house, it should be composed, as to about one-quarter, of women fifty

years of age or more, the majority of them being mothers ;

5. The centre should be concerned with matters affecting men, women and children in general, and with matters affecting two or more nations ; and should not interfere with the separate interests of nations, the different governments continuing to deal with their own affairs ;

6. And that the centre should endeavour to promote the following laws and customs, namely, that—

7. Nations, instead of spending money on army and navy, and on wars destructive of life and property, should settle their disputes in international courts of justice, the money saved being spent on their well-being and improvement, the nations depositing sufficient security that they will act according to the Parliament of Man, and the Laws of Nations, and will be willing to pay fines for their breach.

8. Clergymen, as is done now in some places and countries, should assist men to carry out

the ideals and help them in their troubles ; and their church services should be devoted to the well-being or improvement of mankind, and to help man, remember his helplessness in comparison with the universe, and that he is ever in the presence of the Unknown ;

9. Men's religious beliefs and men generally should not be interfered with, so long as they do not impede the well-being of others ;

10. Malicious wrongdoers should be punished according to their offence and previous character, and should be reformed where possible, mercy being shown if there is fair chance of reformation ;

11. Badly developed or diseased persons, or habitual evildoers, should be discouraged from marrying, and the upbringing of children of well-developed parents should be encouraged ;

12. Marriages in which the man or woman is not a willing party, and in which the man or woman is under twenty-one, and has not his or her parents' consent, should be discouraged.

13. The marriage agreement should be upheld and divorce permitted to the husband or wife among poor as well as rich (after the offending party has been punished), on the ground of adultery by the wife (adultery of and with a wife being more seriously punished), adultery on more than one occasion by the husband (the present standard of morality being higher in some nations than in others preventing a universal code), and on the ground of continued insanity, cruelty endangering life, and ten years' desertion, where in these last cases it will be beneficial to the children and the parents, or will not be injurious to the children through re-marriage of either parent or from other reasons ;

14. Husband and wife should be permitted to live apart if both wish it, or if the husband or if the wife wishes it, and if the proper authority consider it is best for the children and parents ;

15. Occupations should be open to women as well as to men ; though there are some occupations in which women usually specialise, some in

which men do, and many which are suitable to either ;

16. Women who look after their children and household should have the right, if need be, to a proportion of their husband's earnings ;

17. Opportunity should be given for exceptional men to arise and for worthless men to find their level ;

18. Sanitation should be enforced ;

19. One day a week for freedom from labour should be ensured for regular workers, and three days to a week on end once a year according to the trying conditions of the work ; men undergoing much brain work or nerve strain requiring more rest than others ;

20. Universal free movement of men and free trade should gradually be permitted ; a man's own country being responsible for his maintenance if he becomes chargeable to the rates of the country where he settles. With regard to free trade, food and other articles can be produced cheaper in some places than in others, so that it

is bad economy when they are produced in the more expensive places, and men who buy them have less money to spend for other things.

Beneficial changes if introduced gradually need not cause trouble, but if made suddenly they sometimes do great temporary harm.

21. International supervision and police should be established to assist the local authorities in places where life and property are not sufficiently protected ;

22. And generally such other customs and laws should be promoted as will help men to become good and wise.

PART IV
RELIGION

A Code of Morals : and Beliefs and Ceremonies.

CHAPTER XIII

Dedicated to those who sacrifice their evil desires on the altar of their ideals.

Ideals

PREVIOUS chapters have gradually been leading up to this, on the most perfect being known—namely, the good and wise or excellent man; he is the chosen of the world, all the generations of lives that are past have helped to fashion him.

Man has inherited the rudiments of his qualities from the animals, he has, however, nobly developed them since.

But why has man become man? What is it that distinguishes him from the beasts, and has made him master of them on land and sea?

It is chiefly because he has been endowed with the four great gifts of kindness, honesty, purity and intelligence. These are the four qualities which make man sublime.

To consider man's morals or ideals from another point of view : why should men struggle to be good and why avoid evil ? May a man enjoy his every wish ? May he murder others who annoy him ? May he rob and steal from others who have more than he ? May he indulge his every sensual desire ? Or, on the other hand, should he be kind to his fellow men, should he keep his hands from the property of others and restrain his sensual passions ? Why, in general, should he strive to live according to the morals taught him by the great teachers ? And the answer is :—The great teachers of mankind, who are men of learning and thought on these matters, have imbued them with their authority ; history has proved that their fulfilment is for the good of mankind ; evolution has crowned them with success ; and happiness has been their reward.

If a man were alone on this earth, or if men were the last of mankind, with no posterity to consider, then could they behave differently,

and even if some of them gave vent to their ugly desires, and unrestrained passion, there would be no one to injure but themselves.

Man, however, is surrounded by others. A descendant of his fathers, whom he must not disgrace; a fellow to all those with whom he comes in contact, for whose happiness he is in part responsible, and on whom his own happiness is largely dependent, and a worker for the future generation for whom he is directly responsible.

No man belongs altogether to himself: he has duties to his family and to the human race. Mankind is more important than the individual, and every time that a man conquers an alluring temptation, though it may mean self-sacrifice to the man, is a noble example of love for humanity and helps on its progress heavenwards.

Man is of this world, good or bad as it is; it is for him to make it as beautiful and happy as possible, and that can be chiefly brought about by kindness to others and by carrying out his ideals.

Some persons do not know whether there is a personal God or a life after death, and are afraid lest there be a hell they should go to. Let them take hope that if there is a personal God and future life, righteous conduct is the noblest service to Him and the golden key to Heaven.

From the earliest days distinctions have been made between good men and bad men. What, then, is a bad man? Who has hindered the human race in its progress upwards? They that hit men downwards instead of helping them up; who are poisoned by desire for vengeance instead of being purified by the spirit of forgiveness; who fill their hearts with hate instead of love; who live by cheating others; who allow licence to run riot in their hearts, and lust after men and women without endeavouring to control their passions—these are at the bottom of the scale, they who tempt others being the worst of all.

And those who do not endeavour to control

any of their passions of hate and lust and dishonesty, and who are thoroughly vicious (if any such there be) have lost the right to wear the human face, and to live in the company of man. They are lower than the beasts, having intelligence to further their vice.

What is a good man? Who has helped on the human race in its progress upwards? What is it that has made man's civilisation possible and has helped him attain to his present height of glory?

Who is worthy of ever being held in honour and of entering the Valhalla of immortality?

They who are affectionate and forbearing to their parents, who do their duty by their family, and are ever glad and ready to give a helping hand to those that need it; who are pleased at the prosperity or happiness of others; they who render to others what is their due without taking unfair advantage, and who can be trusted to perform their promise; they who train their intelligence and use it to the best advantage; they who restrain themselves or reproduce

themselves for the continuance of living beings whom they properly bring up, for this is the foundation stone of sexual morality ; and they who have some power of reasoning about men and things. Are not these the great ones of the earth, though they live in a lowly cottage or are unknown by their fellow-men ?

Between men of exceptional vice and men of exceptional virtue there are many grades ; and almost every man, however high his ideals, at times makes slips, and sometimes sadly enough falls irretrievably, so that he cannot again live up to his former ideals. Every time a man gives way to temptation he makes himself a slave more and more to vicious habits, and makes it so much the more difficult in future to keep the mind free from evil thoughts and the body from vicious acts. The free man being he who controls himself, and the highest duty and pleasure being to live aright. Some small faults are of no great harm, but the danger lies in their becoming a habit and leading into great faults,

which pull a man down ; and he has the weary effort of ever trying to free himself from the quagmire of vice that would suck him under, down, down into the foulness of the depths.

The following are the ideals for men to follow, they have been taught in principle by the great Teachers, and have been the goal of man's existence all through the ages :—

To honour father and mother, when young to be obedient to them, to tend them when ill or old, and to support them, if need be, when past work ;

To be affectionate to his children (and step-children as his own) with tenderness, patience and firmness, while they are young to provide them with food and a home, to teach them right conduct and help them attain to it, and to take care that they are educated ;

To cherish his wife—particularly during the nine months—as himself, the wife similarly to love her husband ;

To be ever kind and considerate to others,
especially to those in need of it ; and to
forgive wrongs done to him ;

To give generous aid to the deserving,
especially when they have children to
bring up ;

Doing to others as a man would wish others
to do to him being the guiding principle
of life ;

If unmarried, to be continent ;

If married, properly to perform his functions,
or to be continent. Having only one wife
if a member of a civilized nation ;

Not to steal, and to be honest and worthy
of trust in act and word ;

To understand his work, and do his best
in it, whether it be humble or important ;

To have some knowledge of man and of the
universe ;

Not to be proud, nor to despise any one on
account of his humble position or race, or
poverty ;

Not to covet the things or position of others ;
To earn his own living, or, if there be no
need for that, to do other work, the best
he can find to do, for the well-being of
men, women or children ;

To persevere and do his best to live
according to these ideals.

It is a hard struggle to live up to the highest ideals, but if men understand what their failings are, and earnestly endeavour to overcome them, much can be done, and a remedy can be found against most temptations ; though sometimes it may take a long time before it is successful.

Although it rests with every man to direct his own course and find out for himself what is best, yet there are, perhaps, certain rules which may be of assistance in helping men to live up to ideals. Although man, like the animals, is often tempted to do things which he ought not to, yet he has one great advantage over them that he is able to think out beforehand how to avoid temptation.

The first requirement is to keep body and mind healthy with regular work, and sound leisure, so that the foundation for the character will be well set and can resist the storm of temptation from sweeping it away in its path. For a man's healthy ideals act as a brake on his passions, and save him from being carried away by them.

It may be necessary to some to give up alcohol, for example, or other things which weaken their moral strength, or even in some cases to change their work if they are in danger of succumbing to temptation in the work they are engaged in.

If persons or books or other things encourage malice, dishonesty, lasciviousness, or other vicious ideas, and injure the mind, they should be avoided like poisons which injure the body.

It is better to run away from temptation rather than meet it and fall.

And it is better to live up to ideals, and bring up children less wealthy, than to bring them up in a wealthy position at the sacrifice of virtue.

Work and exercise ; not too rich nor too much food and drink ; healthy pleasures ; sound companions ; fresh air ; turning out evil ideas by a change of occupation or eating a lozenge or something easily carried about, or cooling the head to alter the current of the thoughts ; replacing vicious amusements by healthy ones ; thinking out and taking steps beforehand to avoid persons or places or things where they are liable to fall under temptation, assist men, women and children in the struggle with their evil desires. A prayer in times of temptation, or every morning to prepare for the coming day, and every evening to overlook the day that is done and to note what is needful for the morrow, a suitable service occasionally or once a week and a more solemn one once a year, can help men uphold the banner of their ideals ; clergymen also assist in the cure of souls, and in helping men to avoid temptation.

With regard to particular faults which persons must struggle against ; sometimes it may be

they are apt to do unkind acts, or be filled with thoughts of hate ; so they should endeavour to avoid those persons they feel thus disposed to, until they can overcome their feelings. They should also endeavour to thwart their evil thoughts and deeds by actually doing kind deeds, and thus have something definite to put to their credit. They should also avoid indigestion, or too much food and drink, or overwork or over fatigue if possible, and other things which cause irritability of temper.

Where persons are easily tempted to dishonesty they should be careful to live within their income, and to lay by, and if possible have work which does not bring chance of temptation, and avoid persons with whom they are apt to be dishonest.

With regard to sensual faults, meat or other food, too much or rich, or hot with pepper, etc., or spices or alcohol add fuel to the passions of many persons, and should consequently be avoided, also a hot head or loins or stuffy rooms.

And sometimes it is best to have separate rooms or house where men and women or boys are concerned. Regulating the size of the family by continence generally ; or, as men and women cannot yet thoroughly control themselves, at certain times ; or living for a time apart or with their respective parents, as is the custom among certain races.

Many men have these ideals and yet fail and fail again to carry them out, but the healthy mind will struggle again and again and again, to live up to his standard of conduct and to fight on against his vice ; as a butterfly in a room when taken away from the window does its utmost to return to the light, so healthy men struggle to the light to do what is right.

Or, again, as a shepherd caught in a snow-storm on the mountain ; wearied with walking, cold and hungry, the easier course is to give up the struggle, to lie down and rest, and take his ease in death. But he resists the temptation and struggles on till the dawn comes and the

danger is past : so, too, on the journey through life the traveller resists the easier course of vice and struggles on till the temptation is overcome.

Every man is as a soldier in this life with orders to struggle on until he succeeds in obeying the moral commandments.

Every man is able to fight for the right against the evil that is in him. It is a campaign that lasts from the awakening of his intelligence till the end of his life ; death alone will relieve him of his post, to surrender is only for the coward. A man's ideals are a sacred trust for him to protect and to guard against vicious thoughts, words and deeds which are ever ready to attack him.

Man must not expect an easy life, to live aright is a hard struggle to many, and sometimes may mean much worry and sacrifice and giving up comforts and even friends. But it is a struggle in which men can glory, and be proud if they have kept themselves free from sin, and feel contempt for themselves when they give up the struggle.

And in order to succeed the sterner must be their efforts till they command success by their very sacrifice, for self-denial is far nobler than giving way to vice, so that in the end the love of their ideals will prevail over the chain of their material desires.

CHAPTER XIV

Beliefs and Ceremonies

ANIMALS have no idea of any objects except those which they can see, or perceive with the senses ; so that their life is not complete, having no idea of the Vast outside themselves.

Ignorant savages perceive the forces of nature and some of them have slight ideas of an unknown Power beyond.

Men have no sure knowledge of the power which holds the worlds in its grasp ; they cannot see nor understand its whence or whither, nor can they command their lot in life.

Man alone can realise his own pettiness measured with the Absolute ; he only can understand that the known is as nothing in comparison to the Unknown.

To understanding man alone is it given to distinguish between things that are seen and the unseen, between the known and the beyond the known ; the God beyond the known.

Men have beliefs and ceremonies which differ, according as they can be helped by them to live aright and to express their religious emotions.

It is fitting for men to express their thanks in the presence of God by saying : “ I am thankful if I have been able to live aright, and will endeavour to do so in future ; I am grateful for any happiness I have had.”

The occasions for holding certain ceremonies are the same in most parts of the world. It is fitting to keep one day out of seven—for a rest from the past week’s labour ; to strengthen a man’s purpose to live aright, to uplift him from the material thoughts and cares of the world, to express his humbleness and thanks, to freshen the body and cheer the mind for the work of the coming week.

At present men of one religion keep a certain

day, men of another religion keep a different day; it is not important that everyone keeps the same day, though it is more convenient that most persons do so.

It is also fitting once a year to devote himself more earnestly to strengthen his purpose to live aright, to raise him above the material world, to prepare for Eternity, and humbly to acknowledge himself and give thanks.

Four of the occasions fitting to every man for ceremonies are:—First, soon after birth, to name the child, and for the parents to consider their duties and endeavour to bring him up aright and give him a healthy body and mind; second, when a youth is growing up, a ceremony (after instruction) to help him to do his duty in the world and to live an upright life; third, marriage, to make the necessary agreements between the parties as to maintenance and permanency; and to consider the lofty duties they are entering upon of fidelity, love and self-denial; and the last one, of Death, the farewell

ceremony, and it may be to keep a picture or inscribe a name tablet of him who is gone away.

Three of the forms important to man are : the Cross, ancient even to the Egyptians and Chinese, now an emblem of the highest Good ; folding the hands in prayer ; kneeling or bowing down the head or body and raising the hands to the forehead in humbleness.

One name is sacred to man—that of God.

Let men rise above this material world which they see around them ; ignorant, helpless creatures, let them acknowledge themselves in the presence of God by bowing down in deep humility.



PART V
ETERNITY



CHAPTER XV

Death

1. Death is the most solemn occasion of life.

2. If any wrong was done to him who is passed away, amends can best be made by doing good deeds, which he would have liked.

3. Kind acts and words to him during life were better than tears and wreaths at his pall ; and let them not be put off till death has made it too late.

4. If there are a family or friends who mourn, let them be thankful, they have had a dear one to love, instead of repining for what might be. Let them think of the hours of happiness the loved one spent on earth, and of the pleasure they had when he was with them.

5. Let them weep for him it may be, and again do their work, play their part in life and face the world cheerfully. And on the annivers-

ary of his loss may the memory be revered by some token of respect and affection.

6. The greater the loss, the sweeter to recall in remembrance him who is gone. The deeper the grief, the fuller the store of loving memory with which to soothe the aching heart.

7. Sorrow has cast her shadow on every home ; death comes to all ; for the round of birth and death goes hand in hand unceasing.

8. The buds in their petalled cradle growing into flowers, they bloom and flourish till the freshness fades, their seeds again continue on the round. A flower is gone but other blossoms remain to charm.

9. The tiny birds with mouths agape for food ; the coming spring, they please with songs of love, and feed their young as they were fed before ; another year or two their heart is not for song, but looks for rest ; until one day they glide away from the present to the past. Their song is sung, but the notes of other birds are there to enchant.

10. So too with man—the children run about the house, they grow, marry perchance, and see their children run about and grow, till the day arrives for them to pass away ; their children marry, in turn again see their children run about the house till their time too has come to bid farewell, and so with yet their children : and thus mankind goes on.

11. Some of those men, who lived when human beings first arose, have become immortal through us their offspring ; and many of this generation will live on through their children's children, till the rolling years are forgotten in Eternity.

12. For every man, there comes a time when the hours of the world slow down. The eyes are dimmed with age, the bones grow weary, and wait the day when their journey's end is come.

13. Some die young, when their time has come, it is all for the best ; had they lived they might have suffered overwhelming sorrow. And others live on when the freshness of life is past

It is not for old or young to repine. Let them be thankful for any little pleasures they have received during life.

14. Man can prepare for the last event of life—his conscience clear, and free from the thoughts and cares of the world—let him consider himself, merely as one man among the other millions on the earth, as a trifling piece of matter compared to all the vast worlds that exist ; let him lose sight of houses, men, everything, even himself : thus heaven and earth fade away and he becomes part of the greater Infinite.

15. Then at the last day, when it is time for him to go, already during this life he has tasted of Eternity where death and life are one.

16. Sometimes a man is afraid of death, but if he has done his best to live aright, there is nothing to regret or dread. He can greet Eternity with a smile, and, knowing not pain or fear, peacefully pass away. His forefathers have gone ahead, he goes where they have gone, his children follow after.

17. The passage of a life in this world is as a dream flitting across the face of a sleeper ; the sleeper wakes, the dream fades away, another life has gone to its rest.

18. All things are coming and going, if they did not arise they would not be destroyed, if there was no destruction they would not be produced.

19. Since life began, long years ago, decay has been its ever-present shadow ; for birth is followed by dissolution, and dissolution is ever being reconquered by birth ; until death has come life is not complete.

20. As to him who quietly passed away, his earthly joys and sorrows are at an end, he rests asleep in the night to which man knows no morrow ; freed from this narrow sphere, he is part of the world-wide realm of the Infinite.

FOR THE FAREWELL SERVICE.

Neither the stars nor earth nor life nor death are permanent.

Life is part of death, death is part of life,

death gives way to life, life must be renewed by death.

No one may linger on the road longer than his allotted span, and men must die that others may be born.

It was time for him to make way for the unborn yet to come, and to return to the home whence he came.

Countless millions have passed along the road before him, and have gone to rest in the twilight of death ; returning at times in the visions of the living.

Pass along ; pass along the highway of life.

His mother fetched him from the abyss of the past ; the peace of futurity awaits him beyond the grave. A myriad years will soon have passed him by.

He came from Eternity ; to Eternity again he has returned.

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