

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

Technical and Bibliographic Notes / Notes technique et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming are checked below.

- ☐ Coloured covers / Couverture de couleur
- ☐ Covers damaged / Couverture endommagée
- ☐ Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- ☐ Cover title missing / Le titre de couverture manque
- ☐ Coloured maps / Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- ☐ Bound with other material / Relié avec d'autres documents
- ☐ Only edition available / Seule édition disponible
- ☐ Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.
- ☐ Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from filming / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- ☐ Additional comments / Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modifications dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages / Pages de couleur
- ☐ Pages damaged / Pages endommagées
- ☐ Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed / Pages décolorées, tachetées ou piquées
- ☐ Pages detached / Pages détachées
- ☒ Showthrough / Transparence
- ☐ Quality of print varies / Qualité inégale de l'impression
- ☐ Includes supplementary material / Comprend du matériel supplémentaire
- ☐ Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image / Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.
- ☐ Opposing pages with varying colouration or discolourations are filmed twice to ensure the best possible image / Les pages s'opposant ayant des colorations variables ou des décolorations sont filmées deux fois afin d'obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 10x | | 14x | | 18x | | 22x | | 26x | | 30x | |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12x | | 16x | | 20x | | 24x | | 28x | | 32x | |

The copy filmed here has been reproduced thanks to the generosity of:

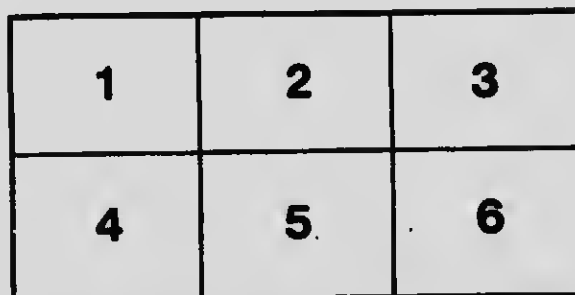
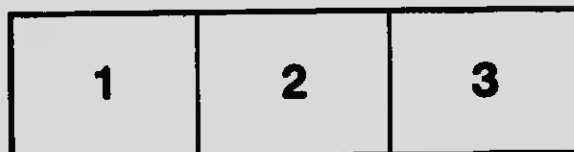
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche sheet contains the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

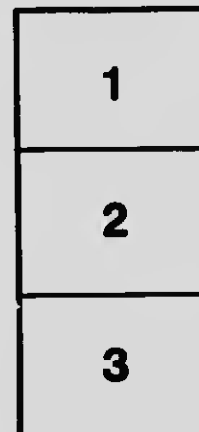
Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

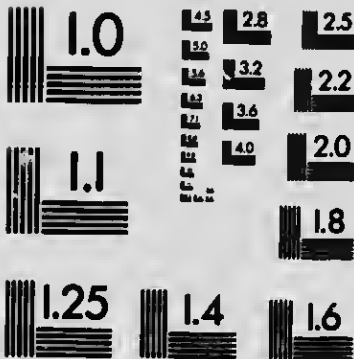
Un des symboles suivants apparaît sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED

1653 East Main Street
Rochester, New York 14609
(716) 482-0300 - Phone
(716) 286-5989 - Fax

Inc

USA

Economic Science School

An International Educational
System Revealing, Interpret-
ing, and Solving the Vital
Problems of Life and Living

LESSON II

HB 74
.9
C3
E36
1915

VANCOUVER, CANADA

HASTINGS PRINTSHOP

COPY DEPOSITED NO.

30429



Economic Science School

**An International Educational System
Revealing, Interpreting, and Solving the Vital
Problems of Life and Living**

LESSON II

AN ANALYTICAL PREPARATORY STUDY

Also Containing

"AN AMAZING DECLARATION"

**Proclaiming the Nature of the Great Work
Undertaken by this School**

ECONOMIC SCIENCE SCHOOL

Vancouver, Canada

HB74

.9

C3

E36

1915

COPYRIGHT, CANADA, 1915
BY
ECONOMIC SCIENCE SCHOOL

Economic Science School

Vancouver, Canada

Lesson II.

Mental Strength

IN Lesson I is disclosed the nature of the Foundation on which rests the whole theme of Economics, namely: Individual Mental Development. Already has the thought of every *real* student of that Lesson been made more prudent, more discerning, more acute, more unbiased, more self-possessed, more sagacious—has been made stronger and better in every way—if for no other reason than this: the *real* student *thinks*—uses analytical and constructive Reason—upon the problem before him and thereby *exercises* his mental faculties; and that mental exercising means Mental growth, and Mental growth means Mental strength gained as indicated above.

To *know thyself* is of greatest consequence, since it discloses to you not only the Source of your power, your force, your inherent mental virility, but it instructs you in the proper use of your many inborn talents, and arms and equips you for the conquest before you—for the life of a progressively successful human being is a conquest of hindrances, of obstructions, of discouragements.

Realizing that this applies to me as well as to you, I make it a personal matter and commune thus with myself:

Do I allow little things to annoy me? Has something gone "wrong"? I should set about the "righting" calmly, kindly, intelligently, and with good-will both to *myself* and to the "wrong." What I look upon as "wrong" thus becomes helpful to me as a medium whereby I can gain strength, for I know that strength is developed by proper *exercising*.

Is something that I cherished broken? Mend it! Oh! It can't be mended! What will it profit me then to weaken my mind because of something that can't be mended? Will not the situation be greatly improved if I accept the circumstance as merely an incident which carries with it a little lesson in self control, wherein I can obtain more *real* benefit in the mental strengthening process than I ever could have obtained from the thing itself had it remained unbroken? I am ignorant indeed when I allow little things to steal away my fortitude and my happiness.

Has some **great** obstacle confronted me? That will justify me still less in losing my mental poise, for now I require my **greatest** strength of mind, and loss of mental poise is loss of mental strength. Nor should I cease radiating happiness and mental sunshine all about me. Here is simply a **greater** lesson than those little ones!

My pathway is filled with barriers great and small, and I, and I alone, am called upon to surmount my personal hindrances. Around, or over, or through, or under them I must go. There they are! My Destination lies beyond! That is a part of the great Plan! The little ones, if I have learned their lessons properly, but prepare me for the **greater**.

Great and small is but a matter of comparison, after all. The Little is **large** to the Small; the Large is **small** to the **Great**!

Why should I complain, knowing that he who bawails only makes more formidable the cause of his bewailment by weakening his own power? The strong, by the exercise of strength, will become yet stronger, until the greatest obstacles will be greeted as mere pleasurable conquests. A man does not measure strength with an infant!

Therefore, I should learn the nature of my being, of my mind—the source of my strength and my fortitude, and the citadel of my well-being—and its relationship to its environment which includes the minds of others, for I am only an infinitesimal part of the manifestation of Mind on Earth!

I am continually coming in contact with other Minds, either directly or indirectly, or with the results of their operations, and I should recognize the fact that my mind is only a tiny particle of the stupendous **Operation**.

It should become apparent to me that practically all of my strength is gained primarily through this contact, for the Mind must have an **objective** in order to function. That is, the Mind cannot conceive of itself by itself alone. I know not only because of my Mind, but because of the things that are—because of my environment, which, repeated for special emphasis, includes the **Minds of others**.

How I Gain

It is a recognized principle in nature that in Union there is **Strength**, therefore, I gain not only because of my proper association with others, but because those others also gain, and, if my association with others is naturally adjusted, my gain increases as the gain of those others increase. For instance, I know a little about machinery because others know more about machinery than I, and the more those others learn about machinery, the more will I be able to learn. I am indebted to the minds of others for all that I know about automobiles for I had nothing to do with the creation of those machines. Other minds created the automobile and placed it before me for my

inspection and for whatever instruction or benefit I am able to gain thereby. The same is true of books and of countless thousands of other things. Consequently my greatest gain is through or because of the gain of others!

It may not become apparent to me at first glance that my gain is dependent almost **entirely** upon the gain of others, and that **my gain is thus inseparably linked with the gain of others**, yet a closer analyzation discloses the fact that this is most true, and it applies alike to things mental or things material. It applies where **Mind** is involved and it applies where **Money** is involved.

That was rather an astonishing conclusion to arrive at, but on going over it all again I found that Reason dictated that conclusion to be absolutely correct.

What Search Revealed

Upon realizing this I began to look around me at the Natural operations on every hand. The more I searched the more I realized that throughout all the operations of Nature there is present this Principle of Gainful Helpfulness through concurrent and reciprocal Action.

After a time I realized that the Maker in the Beginning established as a Preliminary Principle of the Universe an ineffable Essence that we may call Divine Love or Universal Love and which manifests itself throughout all the operations of Nature as **Natural Law**. In fact, I saw that the operations of Nature are but the **results** of the operation of this Divine **Law**.

Words are but crude symbols for thought expression and they can express to you only what **you can see and hear—and know**. That is why someone wrote:

"Thought is deeper than all speech;
Feeling deeper than all thought;
Soul to souls can never teach
What unto itself is taught!"

It is for this reason that Hermes expressed to his son, Tat, the Golden Rule of Student:

"O son, he that hears must co-understand and conspire in thought with him that speaks; yea, he must have his hearing swifter and sharper than the voice of the speaker!"

But let us proceed, for we have set out to learn and to do many, many things that will benefit us far more than we now can realize.

Finally—and the understanding of it all was not gained in a day, or a month, or a year—I came to realize that the Divine Architect of the Universe, the Master Workman, the Father of Good, in the Beginning, established Mutual Helpfulness as the proper or righteous

Method of determining and adjusting the correct **gainful** relationship of each **Part** to the **Whole**, for the accomplishment of **That Which Is To Be**, and that benign **Method** expressed in words reads:

Each for All, and All for Each.

I further realized that things finite **cannot change** things infinite, and so it became apparent that the human **cannot change** that which is superhuman! Humans may **ignore** Natural **Law**—they can wholly disregard the righteous **Method** if they elect—but they cannot **alter** the **Law**. Neither can they escape the Results of its violation!

Thus my mind was gainfully developed to a greater and higher unfoldment than was its position when I began my observations, and I was enabled to look upon all things from a higher elevation than formerly. So I began to observe the great earthly Operation that we call the Human Race. I was extremely interested in this, for I am a minute part of the Whole and my personal well-being is involved.

I found that the Race is a prodigious Operation, **permanent** so far as my finite mind is able to judge; that is, it is an **Endless Chain** Operation maintained by the rhythmic continuity of Growth and Change and Change and Growth. Then I saw **everywhere** in Nature the mighty process of Growth and Change and Change and Growth, and finally, I recognized the **nature** of the Laws of Radiation and Attraction, meaning **Giving** and **Receiving** in **Nature**—and this, too, appears to me to be another **Endless Chain**, meaning an Operation without end; a **permanent** Operation.

I naturally developed a wholesome respect for that which is the Emblem of Permanency—the Endless Chain! "The stone which the builders rejected became the corner-stone of the Temple," flashed into my consciousness.

Following this it was natural for me to enquire into the Activity of the Race as exemplified or reflected by the activity of its **parts**, meaning human units, individuals, or persons—choose whichever word best pleases you—for this Activity determines the nature of the Growth and Change process in Economics.

Sight Seeing Tour

I was born on the North American continent in the region of the Great Lakes, and several generations of my forefathers were born on this side of the Atlantic—and they loved **pioneering**, by the way, for they were always pushing out into the wilderness.

The United States is my native country. There I grew to manhood, and it was there that I made my observations. I traveled over that great country from North to South and from Atlantic to Pacific. On every hand I saw Activity, Motion, Vibration, caused by the unceasing work of Production and Utilization of the things that supply

our needs, wants and fancies, and that are essential to our pursuit of Satisfaction. I saw mine, furnace, and forge; farm, mill and factory; traffic of every description; countless thousands of wheels whirling, whirling in never ceasing rotation; eager men and women—yes, and **children**—hustling, bustling, scurrying to and fro, seeking, always seeking that which they do not at the moment possess; a few happy, joyous, care-free, but the majority bowed beneath divers oppressive burdens.

It was easy for me to realize that I had looked upon **Modern Commercialism** as a Structure—as I would look upon a building as a whole, from the **outside**.

Afterwards I explored the **inside**, and sought for things that were hidden there and kept secret from the uninitiated—denied to those who had not the keys to enter—for in my searching I had found the **keys**.

There the sights that met my gaze were almost beyond my belief—yet after much mental familiarity with them, I came into an understanding of their sordid and **criminal Nature**.

In this Course of Lessons you are invited to travel with me in the mind and I will take you behind the scenes of the passing show that you, too, may **know** these things as they really **are** instead of what they **appear** to be on the surface!

You are invited to bring along your relatives, friends and acquaintances—for our plan contemplates not only paying your fare and theirs, together with traveling expenses, but furnishing all of you "spending money" as well! Don't overlook **that**.

Proper Mental Attitude

Let us go about our work in a nature calm, dispassionate, unprejudiced, but **keenly discerning**, for the first purpose is to arrive at the **truth** of the matter—the **whole truth**—or so much of it as we may discover—and **nothing but the truth**. Then we will consider what is to be our righteous Course of Action in the premises.

If we find that the truth about **ourselves** is at times humiliating, let us remember that **Humility** is a **cardinal virtue** that we should seek to attain. Let us in any event be courageous enough to face the **truth**, no matter what it reveals unto us.

At times you may encounter vigorous language in these Lessons, and the reason for that lies in the fact that there are **Conditions** existing that require vigorous **thought**. But write down in your Memory this:

The instructor discusses CONDITIONS not PERSONS in these Lessons.

When discussing the subject of **Ignorance**, for instance, we are analyzing an existing **Condition** that is **universal** so far as the human

race is concerned, and so it includes **all of us**—and that means **me**. I may know a **few** things, but there are **myriads** of things I do not know. I am **ignorant**, not of the **few** things I do know, but of the **many** things I do not know. Daily I am learning more. 1 added to 18 makes 19! Mentally I am continually adding a little something to the little that I already have. The point I reach to-day becomes my starting place to-morrow. I choose not to remain stationary, but I can never attain the **ultimate**—at least not in **this** life!

History in the Making

Now let us return to our discussion of the **Law of Mutual Helpfulness—Each for All, and All for Each**. We will approach the subject from the **Negative** side first. We should look upon it from all sides that we may come to know it **well**.

History portrays the nature of Mankind's past Actions together with the **Results** those Actions produced. Those Results comprise the Economic Conditions that prevailed at any given period or instant of time. The **Results** as for to-day include the **Grand Total** of preceding Results—and the **Results** as for to-day become the **History** of To-morrow.

What are the **Results** on this day? What is the **Grand Total** of Mankind's past **Actions**?

A **Result** is but an **Effect** arising from a **Cause**. Knowing the **Effect** we can arrive at the **Cause** by analytical Reasoning. That is how we can approach the **Law** from the **Negative** or **Dark** side!

Now look about you, read current newspapers and periodicals, and discover the **History** of **to-day**. Then take the United States as a nation typifying **Modern Human Action** as expressed by **Commercialism**, and look into the Conditions **thoroughly**.

What do you see? You see amongst other things the **Unemployed Problem** rearing its towering form like a huge mountain arising from lower and lesser peaks. If you dig into that huge mass of seething, struggling humanity you will find as repulsive conditions as you could find on the fields of modern **Battle**! You will find that it is composed of some 15,000,000 people who should have some means of eking out a livelihood at least. Later we will go into the details of this matter and learn the exact **causes** that produced that **effect**.

Those unemployed people are not only **like** unto us with their ideas, their wants, their longings, their aspirations, and their power to feel and to **know**, but they are **parts** with us in comprising the **Whole** of Mankind. The same **Cause** that created their present Condition has paralyzed "**business**"—**Economic Activity**—generally, and practically **everybody** is suffering in **some** degree from its ill effect.

But don't stop here. That is only **one** Item on the **Great Economic Ledger**!

Now fathom the pitiable economic plight in which the people of the United States are entangled—**poverty, crime, shame, misery and despair** on every hand. Discover the viciousness of their prisons, the iniquity of their almshouses. Compare the flaccid uselessness of the prodigal rich with the dreadful squalor of the slums, the reeking sweat shops. Meditate on the hideous fact that they have pathetic **white slavery, piteous child slavery, and ruthless man slavery** in this age of so-called "enlightenment." Having this and much more of the same tenor discerningly in mind, realize that these conditions but reflect the mental, moral, and spiritual development of the body politic—of themselves!

After a full realization of such degenerate corrosion, give heed to the **plenty** on every hand—unnumbered stores, warehouses, granaries, filled to overflowing with most bountiful material blessings; note their pride in the fact that vast cargoes of merchandise are shipped daily to foreign nations for **their** sustenance and comfort; realize that as a nation the United States is rich in all that a people needs except—**except what?** Except real **Understanding** which will evolve proper Order out of existing Economic chaos. Present conditions are purely **artificial** and **Reason** dictates that the proper solution of this problem but awaits discovery as did the beneficent utility of steam and electricity.

The Economic Conditions existing in the United States but reflect Economic Conditions **generally** and no matter who you are or **where** you reside, **you** are not only **involved** in them, but **you are part of them**—and your **Understanding** is on a par with theirs!

Presume that some individual sought and actually found the proper method of **Economic Activity** that would solve the problem of just and equitable **distribution** of products—which would amount to nothing less than the **Solution of the Problem of Poverty**, which includes the Problem of the Unemployed as well as nearly all the other Economic Problems. His plan, if it constituted the **real** Solution, necessarily would differ, and possibly might differ radically from **all known** commercial operations—none of which **have** solved the problem, **nor will they**.

The **real** Remedy, when thoroughly established, must permeate every nook and cranny of our present commercial system with its renovating essence. It will be no **half-way** measure if it be the **real thing**. It must be an **Economic OPERATION**, definite as to its mechanism, **precise** as to its functions, **adequate** as to results. Talk, talk, talk will not accomplish it. We have **had** that for centuries in street and pulpit and hall. **Action**, proper **Economic ACTION**, under a definite and **natural SYSTEM** is the only Method by which it can be accomplished.

Mankind's Present Economic Conduct

This earth is a marvelous creation, beautiful, fruitful, delightful—a Garden of Eden—and it is the heritage of Mankind. We are placed here for what? That we may come into the knowledge of the things that are, and how they are ordered and governed, that we may learn the full Nature of the **Law** which regulates Divine Harmony, that we may comply with and obey it. We are here that we may attain **Mental** development and the race will advance far more rapidly when hampering intellectual and economic shackles are removed. A proper adjustment of the material relationship between the different members of the body politic would surround **every** individual with environment and conditions best adapted to his or her Mental unfoldment, and Progress would then press forward unhampered by the perversity of man's **Ignorance**!

How much Understanding are we manifesting as a body politic at the present time? In order to answer this question with any measure of satisfaction, let us see how wisely we are conducting ourselves, remembering that our Commercialism is our Conduct, our Course of Action. To this end it is proper to consider its constitution and its nature as an **Operation**.

Our Commercialism is grim and hideous warfare with all its appliances. It has its board of strategy, its commanders, its generals, its engineers, its petty officers, its infantry, its stragglers. It has its heavy ordnance with tremendous range, manned by skilled and practised gunners; its machine guns (in some cases **really** instead of figuratively); its shrapnel, small arms, bolos, billies, and bayonets; yes, and its dum-dum bullets and scalping knives. It has its trumpets and tom-toms, its pass words and countersigns, its intrenchments and fortifications, its long range fighting and its hand to hand conflicts—and its censors and publicity agents!

This warfare has no flag of truce, no suspension of hostilities, no armistice, no treaty of peace! Its duration is stated in centuries not months. The conflict is fierce and relentless and no quarter is shown. It is war to the knife, and the knife to the hilt. The carnage is frightful, involving murder, suicide, infanticide, judicial murder, death by starvation, death by diseases caused by improper sustenance and foul shelter, death by various degrees of lingering torture, death by a thousand other agencies attributable directly to this raging, seething Warfare—for what? For **dollars**! Think of it! It is not only appalling, it is sickening—when one fully realizes it all.

Surrounded by plenty on every hand, plenty for all and with countless huge cargoes to spare for others, remember, there is this continuous, malicious, frightful mortal combat for wherewithal to live, to eat, and to enjoy! We cry Peace, Peace!—and then rush gleefully into this modern slaughter and, vampirelike, suck the last drop of commercial blood from our wounded and dying victims!

Divine Justice

Is it **Understanding** that maintains and fosters this awful disorder? How do you suppose a just God would answer that question?

Ah, Divine Good is not mocked, for that question is being answered **daily** by the resultant natural pollution of the body politic which so prostitutes itself. It is not simply chicken-pox and measles that thus afflict, but business ulcers, cancers, prostration, paralysis, and loathsome infectious diseases that tend to putrefaction! The verdict is most obvious, and the Punishment severe. We sow the seed and the Harvest is unfailing—and abundant!

"The moving finger writes; and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

It requires no Daniel to read the Handwriting on the Wall! There is nothing mysterious or hidden about it.

Every Condition is but the Effect of a formative Cause, and Misery, Want, Crime, Shame, and kindred Economic Ills but Measure the JUST Recompense meted out to mankind for collective and continued disregard and infraction of Natural Law, nothing more, nothing less! "Thou art weighed in the balances, and art found wanting."

Where We Stand

That is not a religious statement; it is a business statement worth brooding over.

This wild ravening warfare is our Understanding in manifestation. What cause have we for self-satisfaction? What justification is there for our egotism, our self-sufficiency? What wisdom is there in precipitate condemnation of new ideas? Someone has well said:

"Every new idea or proposition has rights we are bound to respect; one of these being a thoughtful investigation, irrespective of present conditions, of any existing authority and of anybody's opinions, our own included!"

It must be apparent that we are a considerable distance from real Enlightenment; that we are not far from Barbarism, in fact. This period of History may possibly be classed with the "Dark Ages" by historians of five or ten centuries hence. **We have no economic Order, no commercial System, we have only mercantile chaos.**

We have considerable **Knowledge** and some **Understanding** but little or no **Wisdom**, evidently. We can perceive a difference between a horse and a jackrabbit, an axe and an automobile. That is, we know what a horse is, at least in outside appearance, and such mental cognition is **Knowledge**. We know a multitude of things, but not **everything**.

We know the nature of **some** natural principles, **some** Natural laws and some operations. Thus we know how to make intricate machinery, how to perform wonderful surgical feats, etc., etc., which

is **Understanding**. We have developed a certain degree of Understanding, but we must realize that **there is as much room for further development as there is time in the future**, and the earth is yet young.

It is evident that our Understanding is mediocre, because we have so many vital problems yet unsolved. That we are dwelling in intellectual darkness is indicated by our groping about in a most haphazard manner. Each, of course, has the privilege of excepting himself from the general classification!

Since **Wisdom** is the highest degree of **Understanding** we may safely infer that we are scarcely Initiates into its sanctuary.

Our most serious infirmity lies in our obsession of delusory or misleading opinions or ideas that distort or blind our perception. Because of this "He that knows not, and **knows** that he knows not" is in better position for attainment, than "He that knows not, and **knows not** that he knows not."

Our **Intellectuality** perhaps requires an emetic, that we may rid ourselves of our misleading "knowledge," and our **rationality** an elixir, that we may come into that larger **Understanding** which is so necessary for the winning of our **Economic Salvation**!

An Amazing Declaration

The Economic Science School was established for the purpose of inaugurating almost immediately a **practicable Economic Movement** that will lead steadily, surely, and inevitably to the Solution of the great Economic Problem of the Ages—the Problem of Poverty—the Problem of Just and Equitable Distribution.

The exact Method is known to the School, and that tremendous **Result** can be accomplished in a manner scientific in every detail; as feasible as mathematics; as practical as living; as certain as Evolution!

With the Solution of this Great Problem will disappear commercial Warfare. Men's hearts will then not be set **against** one another, but set **with** one another for the accomplishment of the higher Evolution of the Human Race.

A short fifty years hence will witness a mighty **Change** in Human Thought and Human Action. Gainful Mutual Helpfulness, concerted, concurrent, and reciprocal—that is, **Harmony**—will replace unregulated or ill-regulated Strife and Contention—that is **Discord**—if for no other reason than its irresistible appeal to **Self-interest**, for it will be demonstrated to humans that **Gainful Mutual Helpfulness** is far more **PROFITABLE**—financially, mentally, morally and spiritually—than is the Course of Action that has been followed for centuries—and is still being followed.

Peace on Earth will be established! But it will be established by scientific **Economic Action—Commercial Action**—in lieu of empty and impotent talk. We are to erect a great Economic Structure. This

School will furnish the Plans and Specifications and can supervise the construction if none more competent shall be located. We now know **what** to do and **how** to do it, and we have all the machinery, all the tools, and all of the materials ready to hand. The Hour has struck! We must set about the Work.

Too long have we been lulled to sleep with precept and platitude, with politics and pageantry, with pretense and pomposity!

It's Time to Wake Up!

What is Impossible?

Does all of that seem to you to be absurd? Is there anything **irrational** about it? But, one says, such a thing is **impossible**! We will present a full Course of these Lessons to **any** person who will give **one** scientific reason in writing to this School showing **why** such a thing as a practicable solution of the Great Problem, as indicated in the preceding paragraphs, is **impossible**.

Man coined the word "impossible" merely to express his own limitations. Whatever the mind of man **can conceive** in logical detail is **possible** in detail. Why? For the very simple reason that the human mind **cannot** conceive the **impossible** in logical detail. For example, can you conceive a lead pencil with but **one** end? The **impossible** is **inconceivable** as a definite mental picture. Therefore, the mind of man can conceive **only** that which is **possible**. It follows then that **WHAT MANKIND CAN CONCEIVE, MANKIND CAN ACHIEVE!**

Sober Certainty

The statement that the **Solution of the Great Problem of Poverty** is **at hand**, however preposterous it may seem, is made in sober earnestness by a rational mind in full possession of its faculties. It was arrived at after many, many years of analytical study and research covering a wide field of investigation and experiences, and it is not an idle boast, but, to the contrary, **It is true, without error, certain, and most true.**

That this Revelation should come at this particular point in the **Evolutionary** process is not marvelous or astonishing, for the past centuries have been quick with its gestation, and the Present is full of the warning pains that precede the travail of its Birth.

Note the wonderful development of the composite Mentality of the race during the last century in Mechanics and in the Arts and Sciences, the utilization of the power of steam and of electricity, the X-rays, radium, aviation, etc., and then say if a **similar great Discovery** in the field of **practicable** Economics is out of keeping with the progress that is being made.

Question not the Hour, for it **was** and **is** inevitable! If the Hour has come, so be it!

Seek to know and to understand the Nature of the Instruction you will receive. If you deem the Information to be Reasonable and Righteous and True, question not its Source, for things hidden from Wise Men may be revealed unto babes. Heed the symmetry and the harmony of the Argument to determine if it appeals to your Intelligence and Reason. Therein lies your safeguard. Judge the tree solely by its fruits.

Why a Name to Juggle With?

Who speaks thus to you? What matters that? What would it advantage you to be able to locate him in the maelstrom of the busy struggle of the Race. The Lessons themselves, not some personality, will demonstrate conclusively the worthiness or the worthlessness of the Source. A most Wise and Good Instructor once said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."

It is the fruit that nourishes you, or distresses you, as the case may be, not the tree. If you deem the fruit to be corrupt, have none of it. If you find it to be good, partake freely for it can in no wise harm you.

Whatsoever Mental harvest you may glean from any Lesson, in this Course or elsewhere, will be determined by your own Mental attitude and Mental activity toward it. One of the most important Economic Lessons the writer ever encountered was given him by a little, ragged boy. The name of the boy, his parentage, where he came from, what became of him, I never knew—but that Lesson, beautiful, profound, and fraught with wondrous meaning, is fresh and vivid and still instructive to-day!

Paul said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute, if there be any virtue, if there be any praise, think on these things."

A name is none of these. A name is neutral in so far as Instruction is concerned. "A rose by any other name would smell as sweet."

It is proper for you to know, however, that never in his life has he been, nor is he now, a member of, nor affiliated with, any one of the many religious organizations, creeds or cults; nor is he in any manner interested in, nor affiliated with, any political party or political propaganda. His entire interest is centered in the scientific solution of the Problem of Poverty. This affects those of all creeds, of all parties, and it has no other creed or dogma than that dictated by Natural Law, to which all of us are subject.

Let us now proceed to take a Mental emetic, through the efficiency of which we may learn that much that we have accepted as important may be worse than worthless!

The Full Nature of Ignorance

There are thousands of words in our language with the meaning of which there is common or uniform understanding. We are agreed, for example, as to the meaning of such words as, book, tree, table, horse, etc. There are hundreds of other words, however, with the meaning of which there is **not** a common understanding, despite the instruction of dictionaries. Take the words potency, co-operation, charity, benevolence, investment, disorder, etc., and ask ten persons to **write down** a definition for each and you would find great disparity of "opinion."

There is **one** word, used frequently in the text of these Lessons, respecting which there is probably more confusion as to its exact and full meaning than there is with any other common word in our language. That word is **Ignorance**!

The ordinary definition of the word is, "Not knowing," but the instructor attaches a vastly greater and more comprehensive meaning to it, and it is proper that each Student should consider its complete analyzation that there may be common understanding and agreement between the instructor and all of the Students respecting it. **Ignorance** is one of the most important words in the English language, because its meaning comprehends so **many** things vital to our welfare.

First let us ask ourselves:

- Is it possible for a successful merchant to be ignorant?
- Is it possible for a doctor to be ignorant?
- Is it possible for a lawyer to be ignorant?
- Is it possible for a judge to be ignorant?
- Is it possible for an editor to be ignorant?
- Is it possible for a college professor to be ignorant?
- Is it possible for **me** to be ignorant?
- Is it possible for every living person to be ignorant?

According to the instructor's interpretation of the meaning of the word "**Ignorant**" the answer to **each** of those questions is: **Yes—** emphatically, **Yes!**

Who Knows Everything

Each person knows in **part** only, since no person can know **everything**, and each must be ignorant of that which he or she does **not** know.

In a living, growing forest there are shrubs, saplings, little trees, and big trees, etc., but each is **growing**, so none have attained their full bigness. And remember, **one** tree does not make a forest; it requires **all** of them to make a natural forest.

Likewise the composite Mentality of the human race is a natural **Mental** forest composed of Mental shrubs, saplings, little trees, and big trees, etc., no one of which has reached the extreme of possible Mental bigness.

For a general definition, the instructor to himself defines Ignorance as being the difference between the present mental state and the extreme of possible mental bigness.

This difference is Mental Darkness, which may be dispelled by Mental Illumination.

Ignorance is vastly more than mere not knowing, for Ignorance is the polar opposite of Underetanding, and Understanding means much more than mere knowing. Underetanding is a Mental potency of such resistless power that it can command and direct such an errant thing as the personal Will; it can devise and direct the erection of fifty-story buildings and perform other marvels.

Ignorance, being the polar opposite (i.e. exact opposite) of Underetanding, has all the power over the Mind possessed by Underetanding, but Ignorance utilizes its immense power in a manner directly opposite to that of Underetanding!

To illustrate by taking two other polar opposites: Hate is the polar opposite of Love, and has all the power possessed by Love, but Hate utilizes its power in a manner directly opposite to that of Love. Love has the power to strengthen the mind and to gladden, to uplift, to purify, to enrich, etc. Hate has the power to produce exactly opposite results; to weaken the mind and to sadden, to debase, to corrupt, to despoil, etc. But in a direct conflict between Love and Hate as Principles, Love is immeasurably the stronger. Love will dispel Hate as Light dispels Darkness. So, too, Understanding dispels Ignorance when they come into direct conflict. But we are considering only the power of each separately over the Mind, not the power of the one over the other.

Understanding seeks to assist the Mind in its development process. Ignorance seeks to retard. Understanding seeks to make the Mind free and fearless. Ignorance seeks to enslave it and to make it cowardly. Underetanding engenders in the Mind prudence, discernment, capacity, foresight, acuteness and all the noble and helpful qualities. Ignorance engenders in the Mind rashness, clouded perception, incapacity, and all the debasing and all the weakening qualities.

Underetanding creates openmindedness and seeks to know more. Ignorance creates self-sufficiency, self-conceit, pretension, and it is self-satisfied and arrogant.

Understanding goes far beyond mere surface conditions and seeks to know the hidden Truth and, finding it, utilizes it to advantage the Mind. Ignorance not only is satisfied with, but delights in the commonplace, and loves not to search for Truth.

Underetanding loves Reason, and is rational. Ignorance hates Reason and is irrational, being merely assertive and giving no reason to sustain the assertion.

The comparison between the two could be carried on indefinitely, but our purpose is served by the above comparisons. They

should make plain the **Idea** of the **function** and **power** of each over the Mind. We will, however, look a little further into the characteristics of this Mental Charlatan that misleads the Mind with delusive **partial** knowledge.

The Weakness of Partial Knowledge

Ignorance always befools the Mind of whomsoever harkens to his callow sophistry based on **partial** knowledge, and the deluded Mind acts accordingly. **Ignorance** is a swindler, a trickster, a robber, more resourceful, more cunning, more heartless and depraved than is conceivable by a human Mind, because his tendency is ever towards yet **deeper** degradation, and he and his malevolent progeny, Fear, Malice, Envy, Prejudice, Pretension, etc., are continually sallying forth from their robbers' roost and depouling whomsoever fall into their snares.

It seems utterly absurd to say that, in this day of so-called civilization with schools and colleges galore, Ignorance has its **strongest** manifestation amongst the mental "**upper classes**," but, alas, this may be only too true. We shall not sit in judgment; we will only consider the condition. Let us analyze the situation.

What is the meaning of the old adage, "a little knowledge is a dangerous thing?" One meaning is: **Partial** knowledge is misleading when it is accepted in the Mind as **complete** knowledge. Only Ignorance accepts **partial** knowledge for **complete** knowledge. Ignorance covers the **difference** between partial knowledge and complete knowledge with **Pretension**. This is one of the favorite stunts of Ignorance, for it requires no Mental effort.

A modern business or professional man, college graduate, specialist, or scientist—anyone to typify modern **Learning**—makes special study along certain lines. If he does not reach the point of mental development where he realizes like Newton, that he has as yet picked up only a **pebble** on the great beach of the vast ocean of Knowledge and Understanding, he assumes a lofty mental attitude with himself, and, of course, with others. He has acquired a most pleasing opinion of himself and his attainments and an angelic faith in his sound judgment as attested by his arrogant haughtiness. He is thoroughly self-satisfied—and he proceeds to manifest nearly every mental weakness indicated by the personal questions on pages 4 and 5, Lesson 1. Those weaknesses are only a **few** of the ways in which Ignorance manifests itself. Often such weaknesses as Impatience, Intolerance, Prejudice, Conceit, or Rushing-to-a-Conclusion-Blindly, etc., are evidenced by such simple statements as "I haven't time" or "I'm too busy." Haven't time for what? Too busy for what? Think it over.

The Ills that afflict humanity, Economic and otherwise, are the fruits either of **Understanding** or **Ignorance**—which? The answer is so obvious that it is unnecessary to name it.

But why are the ills so severe and so widespread? Because **Mental Darkness** covers the earth, and gross Mental Darkness the people. (Isaiah 60-3.)

A Master Instructor

In this Course of Lessons the Student will encounter many quotations from Hermes. That you may know somewhat of the worth of his Instruction, the following quotation from a most authoritative source is given:

"From the bosom of Egypt sprang a man of consummate wisdom. Nature seemed to have chosen him for her favorite, and to have lavished on him all the qualities necessary to enable him to study her; and to know her thoroughly. The Deity had, so to say, infused into him the sciences and the arts, in order that he might instruct the whole world.

"He invented many things necessary for the uses of life, and gave them suitable names; he taught men how to write down their thoughts and arrange their speech; he invented music, the different bodily exercises, arithmetic, medicine, the art of working in metals. It was he who taught the Greeks the mode of interpreting terms and things, and they gave him the name of Hermes, which signifies Interpreter."

He gave other and more profound instruction. Observe what Hermes said of Ignorance:

"Whither are you carried, O men, drunken with drinking the strong Wine of Ignorance? which seeing you cannot hear: Why do you not vomit it up again?"

"Stand and be sober, and look up again with the eyes of your heart; and if you cannot all do so, yet do as many as you can.

"For the Malice of Ignorance surroundeth all the Earth, and corrupteth the Soul shut up in the Body, not suffering it to arrive at the Havens of Salvation.

"Suffer not yourselves to be carried with the stream, but stem the tide, you that can lay hold of the Haven of Safety, and make your full course towards it.

"Seek One that may lead you by the hand, and conduct you to the door of Truth, and Knowledge, where the clear Light is that is pure from Darkness, where there is not one drunken, but all are sober, and in their hearts look up to Him, whose pleasure it is to be seen.

"For He cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart.

"But first thou must tear in pieces, and break through the garment thou wearest; the web of Ignorance; the foundation of all Mischief; the Bond of Corruption; the dark Coverture; the living Death; the sensible Carcass; the Sepulchre, carried about with us; the domestical Thief, which in what he loves us, hates us, envies us.

"Such is the hurtful apparel whither thou art clothed, which draws and pulls thee downward by its own self; lest looking up, and seeing the beauty of Truth, and the Good that is reported therein, thou shouldst hate the wickedness of this garment, and understand the traps and ambushes which it hath laid for thee.

"Therefore doth it labor to make good those things that seem, and are by the senses judged and determined; and the things that are truly, it hides, and envelopeth in much matter, filling what it presents unto thee with hateful pleasure, that thou canst neither hear what thou shouldst hear, nor see what thou shouldst see."

That Instruction has come down to us through unnumbered centuries! For the time of Hermes is not definitely known, although many of the Results of his Great Work are with us.

Can it be possible that, because of the fact that "a little knowledge is a dangerous thing," the Power of Ignorance, because seemingly authoritative, and consequently the Effect of Ignorance, is far greater on Earth to-day than it was when those words were written?

Analytical Reason not only answers that question in the affirmative but also affirms that Ignorance is more in evidence to-day than in that ancient time—if for no other reason than that there are more people on earth to-day! There are other and more cogent Reasons which will become apparent as we proceed on our Course. But this teaches us that many of the "Opinions" that we encounter daily—and have hitherto accepted with thoughtless credence—may be only the delusive fantasies of partial Knowledge.

A Vivid Illustration

To substantiate this: You are now to be given an example of Ignorance as it usually is manifested by intelligent people individually and collectively.

You know what a railroad is, and you probably know what a great transcontinental railway system is. Picture in your mind a map of the United States and the network of railways and railway systems there shown. Then direct your particular attention to two cities; Boston, Massachusetts, and Albany, New York, and the distance that separate them.

When, in the yesterday of Mankind's history, traveling by steam power was first proposed it became a popular topic for conversation and criticism. Being something entirely new and of a progressive nature, it became the natural prey of Ignorance manifesting itself through partial knowledge, and it was ridiculed, lampooned, denounced, and vilified by ministers of the gospel, newspaper editors and contributors, and by the great majority of the people at large—which includes college professors, teachers, bankers, lawyers, merchants, mechanics, clerks, etc. These people were not dunces. They were educated in theology, in the sciences and arts, in mathematics, etc. They were what we call to-day, "intelligent people." But you are to recognize the nature of Ignorance when it deludes the Mind with partial knowledge.

It was proposed to build a railroad from Boston to Albany. Ignorance at once derided the idea as foolhardy and forthwith jeered

and asked, "Where is the travel coming from to warrant such an outlay?" Now look upon that map! What would have been said had the proposal purposed later the building of a railroad across the Rocky Mountains?

In pulpits it was declared that if the Lord had ever intended human beings to get over the ground in that kind of way and at such speed as was proposed—maximum at that time ten miles per hour!—**there would have been something said about it in the Bible.** Ignorance, on similar religious grounds, went so far as to **refuse** certain young men a place even to **discuss** the matter!

Boston has always been considered the center of American intellectual development, and for this reason it is called "The Hub."

The people of Dorchester, two miles out of Boston, pleaded earnestly against being invaded by one of those dreadful locomotives. No more safety there, it was feared, for any living creature afoot or in carriages. Cattle would be frightened out of their wits. Soot from the engines would blacken the wool and thus ruin the sheep industry! The jarring motion of the cars would cause dreadful diseases. A railroad reaching so far out would ruin their town. Property would decrease in value. One **very** critical observer said of the locomotive that "steam might turn its wheels but if that thing ever went **ahead** by steam, he would eat it!"

A man of national repute, Chancellor Livingston, though he had encouraged the use of **steamboats**, wrote to Robert Fulton concerning railroads, returning plans of same: "I **fear** on **mature reflection**, the rails would not sustain so heavy a weight moving at the rate of four miles an hour. The expense would be greater than that of canals without being so convenient."

Just consider those things in the light of what **you** know about railroads and you will be able the better to know the real nature of **Ignorance** and how it manifests itself!

Chancellor Livingston was not an ignorant man as we use the term; he was a **learned man**, as we use **that** term, who stood high in the councils of his day. He **knew** a great many things—but the things that he did not know so far overbalanced the things that he did know that **Ignorance** manifested itself through him by using his Mind as its medium. Do you get the idea?

Note how precise and studied was his expression, "I **fear**, on **mature reflection**!" He used all of his "knowledge" to the best of his ability—and **Ignorance** did the rest.

How Partial Knowledge Errs

Your attention is called also to the fact that Chancellor Livingston encouraged the use of **steamboats**, and you should know that he did this in spite of the fact that "Science" through one of its noted professors, had already "demonstrated the impossibility of

ocean travel by **proving** in his pamphlet that coal enough to take a ship across the Atlantic would too nearly fill the vessel!"

Developments have disclosed that Livingston's judgment in **this** respect was superior to that of the scientist who **could** not or did not figure that the demands of the new power would cause the invention of new appliances.

Thus it is that **partial** knowledge frequently seeks to limit Possibilities to the narrow confines of its own little dugout, and it runs about its small enclosure chanting its lugubrious refrain, "It **must** be wrong; it can't be right; O, how can it be possible?"

And it is pessimistically sincere, **so** sincere, in its friendly "advice," in its dismal warning of the destroying "dangers" that lurk just beyond its hazy vision!

Now do you appreciate how it is that the **partial** knowledge of "these living things called humans" can be used by **Ignorance**—that subtle Director of **wrong** Thinking and **wrong** Action—to promulgate misleading "opinions" that are accepted as "gospel" by the uninstructed, to the detriment of humanity?

One of the reasons why **Ignorance** receives such a prominent place in this Lesson is to enable the Students to **recognize** it. **Ignorance** is the most fearsome thing on earth when credence is given to its bombast, for it then wears the **Mask of Understanding**! It is the **one thing** that causes people to be passive to their own interests. It is the **only thing** that will cause many people to forego the benefits to be obtained by enrolling as Students of this Course of Lessons and assisting in the establishment of really scientific Economic Operations that ultimately would free them from their Economic shackles.

Ignorance, when recognized, is helpful to the recognizing Mind, just as the rounds of a ladder are helpful; but when it has the **appearance of Understanding**, it is apt to deceive **any** Mind that is not ever on the alert. For this reason we would tear aside its Mask and make it our Ally instead of our Enemy!

Mental Scarecrows

Ignorance, when not recognized, is diabolical in its cunning. The illustration of the pitiful Fear created in the Minds of those people because of their own **fantastic ideas** of railroads may serve to instruct us further concerning this universal Spirit of Mischief.

Note carefully: It was not the **railroad** that the people feared, but their own mental **imagery** of the likeness of the railroad. They were frightened at **Mental Scarecrows**, which in no manner resembled the railroad! That may seem ridiculous to us now that we know the beneficent nature of the railroad and that it is not a thing to be feared, but to them it was a most serious matter.

Ignorance, using partial Knowledge for its plastic material, is the Inventor of **all Mental Scarecrows**, of all erroneous Beliefs, of all

Mental Errors, and therefrom springs giant **Wrong**, which actuates and directs perverted Action and, when encountered in its **malignant** aspect, manifests itself as **Mental venom** which is ejected from the mouths of humans through the conveying medium of **Language**.

Understanding is the sure antidote for this venom.

In its milder form of **Scarecrowing**, **Ignorance** is a rollicking comedian, a fantastic burlesque artist. That is when the gruesome imaginary picture frightens only the **Mind** of the person who creates it. This often occurs.

You have seen a dog run out and bark at a peaceable passer-by who had not given a thought to the dog and possibly was even unaware of the animal's existence. But how about the dog? Did the passer-by do aught to offend him? No, that was unnecessary. The dog requires a very slight excuse to impel an expression of that which is **within** him. He **seems** to be, and probably is, very much in earnest about it, and he is a most clamorous dog for the time being. The barking, while possibly discordant to the human sense of hearing, is not harmful, however.

Humans often resemble the lower animals in clamorous vocalization that expresses their "opinions" of **their own Mental Scarecrows**. Like the dog, they are laboring under the hallucination that they are talking of something of **consequence**, something that exists **outside** of themselves! In reality they are discussing **themselves**; they are disclosing that which is a **part of their own Minds**. That is what called forth the injunction: "Judge not that ye be not judged!"

Judgment is determined by the **Mind** and is expressed in **Language**. Language thus reflects the **nature** of the **Mind** that judges. A **Mind** that imputes Evil to something **outside** of itself must necessarily create a **Mental Image** of that Evil. If the **outside** thing be not Evil then the accusing **Mind** but reveals its self-created Evil—reveals **itself** and judges **itself**, for it expresses in language **its own** Evil and **not** the nature of the thing under judgment. If the **Mental Image** be a **true** likeness of the **outside** thing—and such **Mental Image** can result only from **complete** Knowledge and Understanding of the thing—the **Mind** still expresses its own **Mental Image** of the thing and not the thing itself!

This will be plain to you when you remember that a human **Mind** when expressing **itself**, only reflects **itself**. Talking parrots mimic human speech. There are millions of **human** parrots, too, and you should take **that** into consideration when looking upon the pranks of **Ignorance**.

Those of our Students who understand this Principle of **Mental** functioning **thoroughly** will become skilled in separating the kernel from the shell, the substantial from the worthless, the good from the evil!

Who was it that said:

"O, generation of vipers, how can ye, being evil, speak **GOOD** things? for out of the abundance of the Mind the mouth speaketh.

"A good man out of the good treasure of his Mind bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

"But I say unto you, that every idle word that men shall speak, they shall give an account thereof.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our Personal Talk

Don't become impatient that the Lessons do not yet enter into a delineation of the so-called **practical** side of Economics. It is essential that your Mental soil be well prepared for the reception of the Mental seeds that are to be sown in this full Course. Lessons I. and II. by no means **end** the Mental cultivation. Still more important and essential instruction on this line will follow fast. Give careful consideration to this preliminary instruction for it will aid you to grasp without difficulty the more subtle problems that will be placed before you. When you have completed this Mental strengthening process you should be able to **understand** the nature of almost **any** problem that could be placed before you.

Under present Economic conditions, the spirit of spoliation—of plunder—pervades and saturates the whole body politic, and the "legitimate" and every-day processes of extracting money from the other fellow are various and ingenious. But whenever any person is misled, duped, or defrauded by humbug, by pretense, by mere show, etc., it is because that person is **ignorant** of the "traps and ambushes," the frauds and stratagems, the jugglery and hocus-pocus, that form the basis of modern "money-getting." Sham, decked out in gaudy tinsel and masquerading as Plain-dealing and Probity, is regarded by the uninitiated as Truth and Sincerity—and it would seem that those **uninitiated** in the mysteries of Economics at the present time comprise at least 9,999 out of every 10,000 persons.

Only **Understanding** can save one either from one's own self-sufficiency or from the fraud and pretense of others. Therefore, let us **seek** it! By all means let us **seek** it! There is no greater **Treasure**. Solomon knew what he was talking about. So did Hermes, as did every other great Philosopher whose footsteps echo down the corridors of mankind's Evolution!

Only **Understanding** is certain. At the present time **Uncertainty** is universal! The very atmosphere seems to be impregnated with blighting Fear and gross Suspicion, those hateful and malefic children of **Uncertainty—of Ignorance!**

This School seeks to create **Understanding**. If it were seeking to beguile, to mislead, to swindle, it would seek to foster **Ignorance**—for neither this nor any other institution can befool **Understanding**. **Understanding KNOWS**, it does not conjecture! For example: 5

times 10 is 50, less 16 leaves 34, plus 8 is 42, multiplied by 2 is 84, divided by 7 equals 12. There is no **guess-work** about that. **Understanding** is certain that not only is the final result correct, but that each **step** is correct.

The Way to Understanding

Lesson III. amongst other things, will enter into an analyzation and demonstration of the scientific functioning of the human Mind and will make plain by simple illustration the exact or mechanical-like Mental process that develops **Understanding** in the Mind of any individual. It will be one of the most important Lessons of the entire Course. Lessons I. and II. prepare the way and lead up to it. Therefore you can make no mistake by going over Lesson I. carefully once more before beginning the **study** of this Lesson.

Utilize your **Memory** to **Unite** the ideas set forth in the respective Lessons into one general or enlarged Idea, as you would unite the parts of a building into one larger part or into a complete Structure.

Just remember that to **Study** is to **Think**, and one can think when walking or riding as well as when sitting—when the attention of the Mind is not otherwise engaged. It is not essential always to have the printed Lesson before one in order to study it. Ideas stamped on the Memory are ever present, while ideas stamped on paper may be left behind.

The instruction in Lesson I., (page 18) concerning "Assisting Questions," applies to the Questions of each succeeding Lesson.

Questions

Question 1.—When are personal obstacles discouraging, disheartening, and weakening?

Question 2.—When do personal obstacles become beneficial, helpful, and strengthening?

Question 3.—Why is it that one's gain must come from others? (Give full sway to your reasoning faculty and write down a complete answer to this question, even though you ignore all the others, for this is one of the most important questions in Economics. Just see what you can get out of it—and write it down. This will help you to determine the worth of the instruction you are receiving in these Lessons.)

Question 4.—What is the symbol of Permanency?

Question 5.—What is Commercialism or Business?

Question 6.—Why should we discuss Conditions, not Persons?

Question 7.—Why do the Commercial Conditions existing in the United States furnish the best examples for analysis?

Question 8.—What is the significance of the assertion: "Question not the Hour, for it was and is inevitable!" as it is used in the text?

Question 9.—When does Ignorance become beneficial and helpful to the Human Mind?

Question 10.—How may we recognize Ignorance in ourselves or in others?

