

THE  
**PROGRESSIVE LIFE**

AND  
ITS REQUIREMENTS

OR  
THE BENEFICENCE OF NATURE'S LAWS



BY  
LUCIE BECKHAM STEVENS

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WITH  
LOVE AND GRATITUDE, THIS BOOK IS HEREWITH  
DEDICATED TO  
JOSEPHINE M. HOLMES,  
MY TEACHER, GUIDE AND FRIEND. ALL HONOR BE  
UNTO HER NAME.

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## PREFACE

THE subject matter of this book is treated with special reference to clearness and forcefulness in presenting the facts with which we purpose to impress the reader. It is not written for entertainment; and we have tried to handle it in such a way that he who begins it for pastime will continue it because he finds that which is of practical value to his own life.

We wish the book to be instructive, and therefore have not hesitated to say the same thing in many ways, and to repeat whenever we have found it necessary to accentuate a point. We hope that all the salient facts have been shown from a sufficient number of viewpoints to free them from all doubt as to their exact meaning and application, and that each fact thus presented will leave an indelible impression on the mind of the reader. If we have succeeded in doing these things we are content, even though we have approached redundancy to further this end. We have, so far as possible, constructed each sentence to contain an essential statement relative to some vital fact, and have taken the liberty to address the reader in the second person with the purpose of still further making a mental impact that he will be unable to forget.

We have herein dealt with the fundamental principles

of life, which are true and unchanging throughout all time; but we have not told the whole truth. We have referred to some things which we have not explained, and which may give rise to interrogation. It is our present purpose to write another book, dealing with subject matter less familiar but equally important to the world at large, and to which this work forms a sort of prologue.

We have but one object, and that is to help the individual build a nobler character, to live a better and happier life, and to save himself from the destruction imminent under present conditions. In the degree that we accomplish this purpose is our work a success. Whether this book receives blame or praise does not signify—how many people begin, by its light, to disentangle their natures and environment is of the utmost importance.

Having done our best to present the principles which insure progression—a higher individuality and a larger and more beautiful life—our responsibility ends—the reader's begins. That benefits will be received, according to the comprehension and application of these principles, is beyond question; and if each reader lives the life herein recommended with the same earnestness with which we have endeavored to portray its precepts this work will bear much fruit.

May it prove an inspiration and a practical help to suffering humanity.

THE AUTHOR.

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## INTRODUCTION

THE most fitting introduction to this book is a sketch of the life and work of Josephine M. Holmes, through whom the philosophy herein embodied was first given to the world. It has been through her instruction, guidance and helpfulness directed toward the life of the writer that this particular expression of her principles is possible.

For the past twenty years Miss Holmes has been voicing the principles of the Progressive Life both in Europe and America, and during all of her life she has lived them. She is not one who preaches but does not practise. The laws and methods herein described she has constantly applied in her own life and in her work with others.

While Miss Holmes has a public mission to perform, she has thought best to limit it, for a time, to the development of co-workers. There are many people scattered over the earth who have special capabilities hidden away under the errors they have allowed to creep into their characters. These defects have darkened them, and have made them unconscious of their real natures and abilities. For the awakening, training and general helpfulness of such souls Miss Holmes has for the last fifteen years devoted the major part of her time. The

sole object of her work in this direction has been to aid those who are by nature fitted to co-operate with her in extending help to suffering humanity. There are many avenues through which help may go forth from the center established by this most able leader. There is much work waiting to be done by those who will reach the required standard of character and ability. We shall go further: there are many born for the purpose of uniting to promote the Progressive Life, but they have been deluded, lost their way and forgotten their missions.

Many have listened to Miss Holmes' philosophy during the long period in which she has been teaching; many have endorsed her principles as sound and true, and many have started on the way to live them. Others have vowed to attain the required standard and unite their abilities with her's to carry the work forward. Of those who have placed themselves under training, with these objects in view, few have been able to stand. A number have gone on for different periods of time, and some have conquered much; but sooner or later they have succumbed to certain weaknesses, which, when the final test came, they refused to overcome. A few have forged bravely ahead, doing much toward building their characters and cultivating abilities which promised well until they sighted success. Many people in this world have not been able to endure success, and especially is it dangerous when one is just beginning to feel the power which can come only by conquering a defective nature. In the cases of those who reached this point they stumbled over the obstacles which, unsub-

jected, must always interfere with progression. Pride and self-importance, followed by anger and discontent, asserted themselves with rising capabilities, and they stepped once more from the path that leads to victory.

There are those about Miss Holmes today, faithfully serving the cause, who have stood loyal and true through the rising and falling, coming and going of the others. There are others who are earnestly endeavoring to prove themselves worthy, and who, we hope, will stand all tests, and rise to the standard of able workers.

During all the wavering, fluctuation and failure of the students who should today be standing by Miss Holmes' side, aiding and supporting her in her efforts, this remarkable woman has stood firm and true to her principles. All great teachers have been misunderstood by their contemporaries, and most of them have been appreciated only after their death. So far Miss Holmes is no exception to the rule. People of all classes have sought her for help, and have received it. All kinds of physical, mental and spiritual ailments have succumbed to the powers generated through the purity of her life. The heads of royal families and their handmaids, the rich and the poor; the intellectual and the unlearned, all alike have received and may receive her blessings. She has received much praise and much censure. Tremendous has been her misrepresentation; and though all who have accepted her instruction and ministration have been helped, though many have been saved from malignant forms of sickness, and from death, and others

from mental and spiritual conditions worse than death, yet—we regret to say—few today acknowledge the hand that succored them.

To all these things Miss Holmes is impervious. Strong, undisturbed, patient, enduring, just, wisely kind and obedient to the Mighty Powers which govern and protect her, she has gone, and will go, steadily on in the fulfilment of her duties. There are, however, many who appreciate her, and we believe the number will constantly increase as her work is better known and she is better understood. Without over-estimation or prejudice, we do not hesitate to prophesy that before twenty more years shall have passed Josephine M. Holmes will be acknowledged as having advanced the most rational, the most necessary and the most irrefutable philosophy before the world; and that those who take the trouble, and are capable of knowing her, will concede her to be the most consistent, both in theory and practise, of any teacher of the age.

Miss Holmes has erected a pleasant and sightly home on one of the outlying hilltops of Los Angeles, dedicated to the training of workers. Here, during certain periods, she will receive, teach and train those who can and will take advantage of this opportunity.

Further information may be received by communicating with Miss J. M. Holmes, 3311 West Temple street, Los Angeles, Calif.



# THE PROGRESSIVE LIFE

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## INSTRUCTION I

### EARTH PLANES

**I**N order that life shall be progressive, it must be natural.

Growth is the inevitable corollary of the undisturbed operation of nature's laws.

The laws of nature are rules the co-operation of which result in natural growth. These rules relate to the sustenance, protection and development of life, and apply physically, mentally and spiritually.

Artificial development is not progression.

Progression depends upon the building or preserving of a noble character, which insures a natural growth of the whole organism.

Artificial development is the culture of mind, body and environment as primal objects.

To show the operation and results of artificial life versus the natural life and its fruits is the work that lies before us.

We wish to announce in the beginning that the philosophy we are presenting is entirely based upon

—not the assumption—but the positive knowledge that there is a spirit in man, for the protection, awakening and development of which the earth has existence; and that the purpose of life on the earth is growth into higher and more complete states of individuality. The development of individuality, in its highest and broadest sense, is what is meant by The Progressive Life.

Progression is the law of nature, to further which all other laws are formed. So important is The Progressive Life that all laws conspire to promote development or tend toward destruction.

One who understands nature and her operations may thus read her message to humanity :

“I am thy guide, thy protector, and the promoter of thy highest well-being. Disregard me not ; neither disobey my mandates—or suffering and death shall be thy portion. Let MY nature be THY nature. Follow my behests and I will lead thee along paths of peace to life eternal. From one point of excellence to another, from one exalted state to the next, thou shalt finally progress—even though thou art pursued through ages of time by the lash of self-engendered suffering before thou wilt consent to start on the upward path.”

There is no way to insure unbroken progression other than by the strict observance of nature's laws. Human life, thus far, has been characterized by a circular movement caused by repeated steps forward and backward—a rising to certain heights and crashing to pieces. This has been true of nations, institutions and individuals; and the agencies that have caused history to repeat

itself throughout the past are at work all over the world today. These agencies are the destructive forces operating because of man's disobedience to natural law, and interference with natural growth. That the people of the world are paying little or no heed to nature's laws, and that they are leading false and artificial lives, is in every direction apparent. That they are receiving results of the destructive forces thereby set in motion is also evident. Evil is the result of broken laws and perverted life, and he who would change his conditions must change his life.

The following instructions will bear directly on the principles of progression, their present perversions, and the possibilities of the restoration of the individual to his true state.

We shall deal with facts familiar to all, but view them from a standpoint different from that usually taken, and throw on them a new light. The modes of life we advocate are, in most respects, the antitheses of those in general use. If, according to the higher standards of human life, and taken either individually or as a whole, present results were satisfactory, the methods now pursued could not be questioned. Inasmuch as there is a great cry in the heart of humanity, and as individuals are constantly seeking more than they have known, it is evident that present ways and means are greatly wanting. Many people would like better conditions and brighter lives, but they are trying to get new results from old methods.

We are going to make special appeal to the individual

who is conscious, or beginning to be conscious, that there are needs in his life for which the resources of the world have nothing to offer. When one has reached this place he has usually tried many methods—or many ways of applying the same methods—to find satisfaction, and, meeting with repeated failures, he becomes willing to change. One who is satisfied is, with possible exceptions, beyond our present jurisdiction. Our work lies with the one who has suffered enough to make him willing to listen, to learn, and to apply the principles which make growth possible and enlarge human happiness.

Before further considering these principles, it is necessary to explain something of the different planes to which they apply:

The earth represents the material plane. It occupies a place in the plan of creation with special reference to the protective and magnetic qualifications of physical organisms, which form envelopes peculiarly adapted to the development of individuality.

Belonging to the earth, or material plane, are three other planes, viz., the physical, mental and spiritual, with their substates. The substates of each plane simply mean the different grades of development. These three planes apply both to humanity at large and to the individual. The material is the governing plane, and while all who live on the earth function on all three planes, they are subject to the laws of the physical.

With reference to humanity at large: People whose lives are governed by their bodies, with little or no reference to the mental or spiritual, belong to the physical

plane in its more limited sense. This means that the physical is subject to the abuse rather than the use of the laws that govern it. Those who are extensively influenced by intellectual considerations function largely on the mental or intellectual plane. (That which pertains to the moral nature, character, spirit or individuality belongs to the spiritual plane.)

The three planes, in their application to the individual, may be spoken of as separate organisms embodied in the human organism as a whole.

*The Physical Plane, or Organism*, comprises the body, its senses, faculties and the life forces. The life forces the body attracts and incorporates into its organism, and thereby it generates strength, vitality, power and magnetism.

*The Mental Plane, or Organism*, is made up of the mind, its faculties, activities and vital force. The vital force is received from the spirit, and from the life forces attracted and incorporated by and transmitted from the physical.

*The Spiritual Plane, or Organism*, is formed of the individual ego, or the spirit, with its faculties, feelings and soul. The soul is the spirit body, composed of the life forces attracted and gathered by the physical body and attracted and held by the spirit. All the emotions and feelings—other than those recorded by the physical organism—all the attributes and traits of character belong to the spirit. Without the spirit no part of the organism can feel or function; but we make a distinction, for sake of convenience, between the feelings

of the physical and those that belong to the spiritual plane. For example : fear, anger, jealousy, love, peace, benevolence, or any characteristics, good or bad, and the feelings and emotions arising therefrom, belong to the spiritual plane.

Beside the earth and its states and substates, there are many other planes, some lower, some higher. We shall, at present, enter into no detail concerning these planes, beyond stating, for the sake of future reference, that the earth plane, as a whole, is subordinate to the Higher Planes, and under their direct jurisdiction.

The laws of nature, their application and relation to these different planes and their substates, we shall successively discuss with reference to the Progressive Life.

## INSTRUCTION II

### THE VALUE, USE AND BENEFITS OF THE PHYSICAL ORGANISM

Humanity is functioning on a much lower plane than the standard of its capabilities.

Through disobedience to nature's laws progression has been interfered with and deflected; therefore, the present status of humanity represents a degraded state.

Probably no one thing has been and is less understood, more misrepresented and more misused than the human body and its senses. Without a clear understanding of the purpose of your physical organism, and a conscientious application of that which you know, you cannot develop in the way prescribed by nature.

The average mind, in its present degenerate state, is prone to swing from one extreme to another, and it is at these extreme points of the compass that we find the masses of the people physically, mentally and spiritually functioning. What is needed is equilibrium, or a place of balance; for only when this is preserved can the truth be seen.

In regard to the human body this extreme attitude is especially notable. Generally speaking, we may divide the world into two classes—those who misuse the body



for indulgence, and those who belittle and bemean it as a stumbling block and an encumbrance.

The value of the body is more instinctively felt than understood; its use is not known, and its benefits are not realized. The various religions of the world have garbled the subject of the human body until not a ray of light penetrates the maze of theories and conjectures with which they have bewildered the people, while the facts that show the real value, use and benefits of life in the physical body, here, on the earth or material plane, have been almost lost to human consciousness.

The human body is an incalculable blessing—an opportunity for progression which cannot be over-estimated. The sooner the individual awakens to this mighty fact the sooner will he be in a position to begin living the life that shall lift him out of his darkness and suffering. So long as you do not know what your physical body is for, you are apt to make mistakes which cause a long line of troubles, one following in the wake of the other. In fact, beginning with the body, you must learn the whole law by which your life is governed, and which applies on the three planes, the physical, mental and spiritual—to which the human being belongs.

The body is valuable because in no way can the individual develop so rapidly and safely as while functioning on the earth plane, in the body, under the laws that limit the physical organism. All of nature's laws are limitations calculated to guard the progressing individual from mistakes which retard his growth. This will more fully appear as we proceed. The laws that limit



the physical body are peculiarly fitted to fulfill the needs and augment the growth of the spirit or dweller in the body.

The spirit of man is not necessarily divine or perfect, but is capable either of development or degeneration. What the chestnut bur is to the little kernel within, what the chrysalis is to the butterfly, what the womb is to the developing embryo it surrounds, the body rightly used is to the awakening spirit of man. More than this, the body is a magnet, a central point of attraction, toward which gravitate the life essence or forces, the potential energy, the soul elements—in short, the essentials of the storehouse of nature. These elements are, in turn, attracted by the spirit they surround—forming the soul—and upon which the spirit feeds, by which it is nourished, becomes illuminated, and finally awakens to full consciousness.

Let us put this in another way. The soul of man is composed of the life essence or forces, or potential energy, or nature's essentials which clothe, nourish and awaken the spirit. This soul substance is the divinest part of the individual, as he stands on the earth today. The spirit may have partaken of many inferiorities, but the life forces come direct and pure from the creative centers, and are conveyed to the human organism through the various mediums—both crude and fine—which connect with and belong to the earth or material plane. There are many such mediums, the most familiar ones being the sun, air, ether, electricity, and all kinds of food which furnish the body with fuel.

The use of the human body lies in the fact that it forms a sort of armor for the spirit to dwell in while sojourning on the earth; and, at the same time, it is a sensitive, high-class mechanism or organism through which the spirit functions.

While the use of the body cannot be overestimated, it should be the obedient servant of the spirit. Beyond giving it necessary food, clothing and protection, to best conserve the health, energy and the purposes for which it is intended, the individual should never serve the body. Because of the perversion and the confusion in which the world is involved, the body has been given the position that should be occupied by the spirit. The body is enthroned as though it were the sole object of living. It has been given a place of prominence until, in human consciousness, the spirit has been almost eclipsed; and the theories that support the idea of the spirit's non-existence have many advocates and adherents. In this false position the body is over-fed, over-clothed, and over-housed by nearly all who—through fair methods or foul—can gather together the requisite materials.

The cause that lies back of all this is the fact that desire has become king, ruler and leader of the people, and that through the body, its senses and faculties, human desire is gratified. Thus, that which was by nature intended to serve the highest purposes of the spirit, *through its abuse* becomes a medium for all kinds of indulgence, which weaken and darken the spirit, and check progression. For the gratification of innumerable desires, men, women and children daily and hourly sell

their bodies, minds, souls and spirits into all forms and degrees of degradation and debauchery, all of which smother nobler qualifications and higher aspirations, until the light is almost extinguished, and they grovel in a sensual, degenerate, darkened existence more blameworthy than the beasts of the field.

The world is all twisted, distorted, confused and chaotic with dishonesty, immorality and crime of every kind, rampant and uncontrolled. Though we wrote volumes in an effort to depict the breadth and depth to which such excesses are carried, we could not tell but the smallest portion of the sense debauchery or the manifold forms of iniquity that ravage human life. Carried by their mad impetus, they will doubtless continue unchecked until the Mighty Governing Hand, operating through nature, shakes the earth to its very center and awakens people from their deep, narcotic, deadening lethargy.

The state characterized by these conditions and many more equally deplorable, all of which beggar description, man boasts of as a high civilization. In the promotion of a civilization which has no cure for the darkest, deadliest evils, but to which they are considered a necessary corollary, the human race spends its energy, effort and ability. On this state, from well meaning but short sighted people, prayers continually go forth for blessings. One who correctly interprets the past may know that the Higher Powers do not bless such a civilization; nor do they prosper its generations; nor will any be blessed or prospered in the future that do not absolutely change

these conditions and abide by the law of righteousness—or right living—which leads to the building of noble character and exalted life.

If the religious world would learn, apply and teach the laws of nature, which insure a pure, simple, useful life, it would have less occasion for supplication and get better results.

Let all adherents of the various cults, which are currently designated as “metaphysical,” also study nature, and learn to see things as they are, and they will awaken from the delusion that “All is spirit,” “All is good,” and “Man is divine,” and become conscious of the quicksands of evil into which they are daily sinking. They may further realize that through their ignorance of the forces with which they are dealing, they are hourly being robbed of their souls, or life elements, the control of which they so proudly boast—children playing with fire, the nature or danger of which they little comprehend.

The benefits of the body are found when it is rightly understood—neither neglected nor made the avenue for indulgence, but put into its right position as protector, sustainer and servant of the spirit. The spirit should be recognized as the object of all activity and the regulator of the human organism. The purpose of each life should be the building of a beautiful character, and the physical organism should serve to that end.

In this connection we wish to speak of a mistake very common and little understood, viz.—the habit of living too much on the mental and spiritual planes, exclusive

of the physical. The spirit should learn not to allow itself to be called away in useless mental activities, nor to go floating off onto spiritual planes, leaving the body devitalized and disabled. The body is the earthly tabernacle of the spirit, and there the spirit must live, and through the body it must function—or be subject to destructive forces.

As the individual lives a simple, wholesome, right life, keeping all three planes united and co-operative, the whole organism is purified and vivified. Nothing does so much to restore and preserve the health and strength of the body, to illumine the mind and increase the intelligence as an awakened spirit, at home and active in the body. The body protects and feeds the spirit, but the spirit vitalizes, harmonizes and regulates the entire organism.

The body itself is composed of the life forces, and had nature prevailed it would have been perfected with the spirit, and in its perfect state it would have been a live, vibrant, electrical mass—pliable, reflective and responsive—a part of the soul of man. Through the inheritance from ages of defiling, adulterating, misusing and degrading it, the body has become the crude, cumbersome, dense composition it now is. Much, however, may still be done toward its refinement. It should be regarded as a servitor, and at the same time as a sacred temple in which the spirit—enveloped by the soul—may grow, awaken to a higher state of consciousness, and be able to see and know all that is needed for the performance of its duty, and for its preparation for the next state in its life of progression.

## INSTRUCTION III

### THE SENSES

We have said that humanity is in a state of degeneracy. It is degenerate because it is artificial. Only that which is natural is comprehensive and profound, and in the degree that man has strayed from nature he has descended from the enlarged and ennobled standard he would have compassed had he naturally developed.

Nature is a generous endower, and the senses are a gift from her bounty, which bounty has but one object—the development of her offspring. The senses are most important because of their great capabilities, their use and value in furthering this end. Through a false and artificial life man's senses and faculties have become deadened and limited to a tremendous degree when compared with what they might have been and even with what they may be if quickened and awakened to the extent of their present capacity. The senses should and may extend from the physical organism, through the mental organism, to the spiritual organism. Their cognition and comprehension should and may embrace not only the grosser things but the subtler realities of all three planes. There are myriad sounds, colors and forms, in fact, vast realms teeming with life as real as the visible,



material plane, all of which are invisible and unknown only because of the decadence of human powers.

Man has no present concept of the real standard of his possibilities. He looks upon his weak body, dulled senses and limited abilities, and thinks he is as God or nature ordained him to be. *This is not true.* He is *just* that into which his ideas, desires, sense gratifications, habits and passions have caused him to descend. He has become a dwarfed, distorted offspring of nature. Still there is within him the impetus to be greater than he is, and to know that which extends beyond his present scope. To supply the deficiency he invents many mechanical devices, and at the same time continues to live the life and make the mistakes through which the deficiency came. Wonderful is the genius that produces the vast variety and complexity of mechanisms by which man's depleted senses and faculties are artificially extended, yet there is no instrument, however fine or powerful, now in use, nor will any come into existence for this purpose, but by that same thing is measured the power that belongs to the natural man and the depth to which he has fallen.

It would be impossible to convey to the human mind any sort of an adequate description of what the grand and natural man would have been had he not interfered with and perverted his development. We shall present to you a picture, however, which may serve as an incentive for you to live a natural life and meet the requirements for progression. As you develop you will yourself see and know the possibilities of the highly awakened spirit of man.

Had man been carried onward and upward on the natural currents of his being he would have grown to be almost all powerful. His range of vision and understanding would have been almost unlimited. He would have been the very spirit of joyousness itself. Embodied in him, in active manifestation, life of his life, nature of his nature, would have been all of his most exalted ideals. Man has in some degree preserved his ideals, but for the most part he allows them to float over his head, and sadly does he fail to bring them down and incorporate them into his daily life.

Every individual should be master of himself and master of earth conditions. What does it mean to be master of earth conditions? Had man not fallen, it would have meant that nature and all her laws would have harmonized and co-operated for the preservation and furtherance of the spiritual, mental and physical well-being of the human race, and that the earth and all forms of life thereon would have united in the common purpose of progression along paths of purity, peace, health and happiness for all. To be master of earth conditions *now* means for each individual to make his environment—however difficult, trying, or fraught with suffering—conduce toward the strengthening and beautifying of his character, until no phase or form or degree of evil has power to master the spirit or to cause him to yield one fraction of his nobility. It means that in defiance of all difficulties and obstacles, the individual must go steadily on in the fulfilment of his mighty purpose to develop an exalted individuality.



Comparing the present possibilities of spiritual, mental and physical development with the standard described as belonging to natural man, it should be remembered that the human race has from generation to generation descended so low in the scale of natural ability and endowment, and it carries with it such burdens of heredity, that no individual can hope to retain all that belongs to the earth life. But he who is willing to cease doing the destructive things, and to conform, as far as possible, to nature's laws, living a simple, useful life, at all times being careful to use and not abuse the senses, will be able to wonderfully increase his perceptive faculties and, to a large degree, receive the blessings that accrue from a natural life.

What people need to realize is the difference between the use of and the indulgence in their senses. The senses are created for the one purpose of being valuable helpers to the progressing spirit, and they should never be used for the gratification of desires. Through the perceptive faculties knowledge should be gained, and the less the senses are abused, and the more they are purposefully used, the more quickened and accurate they will become. When you want to know anything or do anything use the senses or faculties needed to give you the knowledge and to aid you in the performance of your work. Be guided by that which you *know* through the faculties given you for that purpose, and never allow your present better understanding, gained through your sense perceptions, to be governed by preconceptions gleaned through reading, hearsay or opinions.

If you wish to grow you should not try to gain knowledge of any plane except the one on which you are living. The only knowledge that can be depended upon as unmixed and accurate is that which comes through right living and the consequent development of the senses and faculties. You are living on the physical plane, and you should there be content to function; to learn through the use of the senses, and to gain just the knowledge that is necessary to promote your welfare and the performance of your duty.

If you would like to be beyond the possibility of being misled by any of the visionary and imaginary concepts of life and its relations with which the atmosphere of the world is teeming; if you wish to know the real facts of nature and their application to your life; if you wish to become more intelligent, more alert, to gain greater ability, to be more useful; if you wish to grow to a higher standard of life, and regain something of your lost state—*as a first step*, STOP your self indulgence.

Each one is here for a purpose. Each has duties to perform. If one is not conscious of this, there is something deadly wrong.

If you are so situated that the necessity of earning a livelihood does not impel you to useful action, and you are not engaged in some occupation that is of practical benefit to yourself and others; if you are spending your time in useless entertainment and gratification of your desires, let every nobler sentiment in your being cry out: "Shame! shame on such a hollow, empty existence!" You are squandering in your useless, indulgent life, that

which others have produced, and you, in return, produce nothing. You are a leech and a vampire on society, and you are sinking yourself into the depths of a benighted condition from which it may take you thousands of years to emerge.

All who are today surrounding themselves with wealth and luxury which have been gained at the expense of the higher attributes or of whatever makes for the ennobling of character, let them listen. All who are wasting their wealth in excesses and riotous living, let them listen. Let them open their eyes, and by the little light they have left, let them look for and see the signs of the times. They are recorded in their own lives in indelible letters which no earthly power can erase. These records point to facts of nature behind which there are Mighty Powers at work. In Their Governing Hands, whether he realizes it or not, man's destiny is held. Nature's laws are immutable, and so constructed that man must conform to their demands or be destroyed.

You who sacrifice honesty, integrity, nobility, purity of character, the soul and life itself, for material wealth, luxurious environment and an indulgent life, know that your estimation of these things is a mere bagatelle to the value that the Powers which operate through the laws of nature place upon a perfect soul and an ennobled individuality. It is a self-evident proposition—the laws of nature operate to construct and preserve an exalted individuality. If the individual lives in conformity with these laws he will be led from one state to another in a line of unbroken progression, from which the neces-

sary light and power are never withdrawn. If he persists in his disregard of their operation, in the very nature of things he sets destructive forces at work under the ban of which he must surely come.

This fact should be remembered : Try to ignore nature and avoid the straight and narrow path into which she would lead you, and you are face to face with the inevitable. Do the destructive things and the destructive forces will tear and rend you, body, soul and spirit. Cease to do them, and the natural trend of your being is onward and upward without end.

Through an indulgent life one dissipates his life forces; his soul is destroyed, his body becomes more and more crude, weakened and subject to disease. When death comes the spirit goes out naked and unprotected, and in a state of great suffering, from which it is most difficult to be rescued. You have your choice, every step of the way, as to which life you will lead—the constructive or destructive—but be assured the longer you break laws, and the more darkened you become, the greater your loss will be, the less you will have on which to rebuild, and the harder it will be for you to rise.

As it is with the individual, so it is with the whole. The world is today in a state of indescribable chaos, with almost every law—divine or temporal—torn into shreds and ruthlessly trampled under foot. As a natural result, the destructive forces are piling mountain high, and daily gaining power.

Are you not awake to the truth of these facts ? Go before the seats of the rulers of the world, whether in

Asia, Europe or America, and you will find them reeking with corruption, injustice, cruelty and dishonesty.

Go into the social world, and there you will find men and women—many of whom came to earth with a special mission for suffering humanity—lost in the whirlpool of sensuality—all forgotten save the pleasure of the hour.

Look into the world of literature, and there you read just what the sensual, pleasure-loving public demands, and that for which it will pay. With few exceptions, man's genius is prostituted and used to tickle the fancy of the highest bidder. The lessons that a straight and honest history might have taught have been obscured by the policies of church and state until we have them handed down so shaded and manipulated that they are well nigh valueless. Even the philosophy of the world, which appears both in prose and poetry, is so mixed and twisted that the harm done to the mind that imbibes it far overbalances the good received from what truth it contains.

The religions are unspeakably garbled. They have retained a few facts, but they are largely obscured and colored by the superstitions and the personal interests of different individuals and classes of individuals, who have cast their influences upon them as they have been handed down from generation to generation, until today religion is more of a farce than a reality.

Go into the industrial world and there are, not only men and women, but millions of little children, grinding their bodies, minds and souls into gold, which shall serve to increase the excesses that are destroying their masters.

Go into the home life and read the sad story written there. The selfishness, the discontent, the inharmony, the defiling of the holiest relations of human life, and the tragedies arising therefrom, are too well known to need defining.

Yet we have only touched, in the barest outline and generalities, a few of the evils that characterize the highest civilizations, and the most respectable society, to say nothing of the more benighted peoples and the hideous haunts of the great masses that are designated as social outcasts.

The only bright streak in the darkness that today enshrouds the world shines through the hope that many individuals will enter the path of progression and unite in the strict and undivided observance of every rule, great and small, for the establishment of a just, pure and upright life.

## INSTRUCTION IV

### MIND

WE are now brought to the subject of the mind and its faculties, in their relation to the Progressive Life.

In order to get a clear idea of this subject, you must remember that the individual self—the spirit—is the operator back of the mind. The mind is the substance or medium used by the spirit to receive intelligence and through which it finds expression in thought, word and deed. We may liken the mind to a reservoir into which is poured all the streams of the being—good, bad and indifferent. It has been made a dumping ground and filled with all sorts of rubbish. The average mind opens itself to every vibration, and is ever ready to imbibe the multitudinous ideas, theories and opinions to be gleaned from the many sources of current information.

The brain is the organ that stores up much of this material; it is also the transmitter of that which the spirit wishes to convey. When an idea is accepted by the mind in such a way as to become an influence upon the individual, brain cells are formed which function



in connection with that idea. Your brain is really created according to that with which you choose to identify yourself. You thus become responsible and you have the power to reconstruct it at will.

Before proceeding further, it is necessary to define our meaning of "knowledge," "wisdom," "intellect" and "intelligence," which words we shall repeatedly use in our explanation of the facts with which we are dealing. Although authorized definitions of these terms are so interchangeable as to make them practically synonymous, we shall, for the sake of convenience and clearness, draw distinctive lines among them.

One accepted definition given of intellect is "Mind collectively and currently taken," and in this sense we shall use it. That which pertains to the mind in its present mixed state, with special reference to the capacity of the brain for recording and transmitting current knowledge, we name intellect or intellectual.

"Power of discernment or cognition" is the meaning of intelligence to which we shall confine ourselves.

One may have an intellect crammed with much lore but be inferior in clear perceptive power and comprehensive ability. Our use of the word intelligence signifies comprehension, power of perception or discernment or cognition.

Knowledge we use in the sense of "The state of being aware of, learning or acquired information." Knowledge may be based on fact or assumption: it may be pure and accurate, or mixed and inaccurate.



Wisdom is intelligence guided and directed to further man's higher well-being.

It is a great mistake to allow the mind to be influenced, colored or occupied with promiscuous and useless knowledge. Other persons' opinions, theories and ideas are not necessary nor valuable to you. They make the mind muddy and disorderly, and nothing is more destructive to a high-grade intelligence, or faculty of knowing-that-which-exists-just-as-it-is, than the accumulation of general information.

When your brain is stored full of preconceived ideas, theories, opinions and speculations, you become prejudiced; your vision is clouded and your power of correct discernment and analysis is destroyed. Even as when you look through colored glasses, everything to your vision takes on the hue of the glass, so your understanding is shaded by the ideas with which you have stored your brain. Under these conditions your consciousness cannot awaken to a higher standard; neither can you accurately discern, nor wisely govern, the conditions of your daily life. One of your first duties on entering the Progressive Life is to close the brain against intruding vibrations and influences.

Discontinue your promiscuous reading, especially for pastime or amusement. The mind like the senses should not be used for indulgence or useless entertainment. Cease all unnecessary thinking. Just as it is a waste of force and power to keep any part of the body in constant and useless motion, so it weakens and destroys

the brain and the mind; it also harms the spirit. You should have the power to hold the mind perfectly still at any moment and for any length of time. When not necessarily engaged in the performance of duty it should naturally lapse into non-action.

Withdraw your many interests in things that do not concern you. Take special care to desist from the myriad petty considerations that involve the average mind. Learn to strictly mind your own business on the physical, mental and spiritual planes. Do not allow yourself to be called off from the material plane on which you are now functioning, nor try to gain knowledge belonging to any other state, or knowledge that carries you beyond the demands of the present. All useless mental activity, such as speculating, conjecturing, memorizing, dreaming, dwelling on the past or looking into the future, planning or scheming ahead of time, or any sort of idle or unnecessary thinking, carries the spirit away from the body; makes one impractical and delusive and is in many ways both dangerous and destructive.

The mind is for use in connection with the senses and faculties when the senses and faculties are engaged under duty or necessary activity. We repeat : live in your body; put life into every fiber of it; keep senses alert, faculties alive and wide-awake and be fully conscious of every action. To be conscious at all times, means never to do anything mechanically, absent-mindedly or carelessly, and to accomplish this the spirit must be centered in the body.

In addition to the foregoing, you must be master of your feelings, emotions and desires, for these things disturb and darken the mind; and one by one, they, too must be conquered and weeded out. The correct attitude to be observed by the one who wishes to progress is comprised in the following maxim. Be always calm, sweet, serene, wide-awake and alive, contented and happy.

The natural state of the mind is pure, calm and reflective like a clear, still, lake. When this standard is reached, as the lake reflects the rays of the sun, so such a mind mirrors the light from higher planes and awakens to a larger, keener intelligence. Such an intelligence is followed by the knowledge and wisdom necessary to the performance of duty, and the guidance of the individual from planes of darkness to higher states toward which the spirit inherently gravitates.

As indispensable to the mental, spiritual and physical growth, the child mind should be preserved from the mistakes we have just delineated. The process of child education greatly impairs and tends to destroy the brain.

The brain of the child is not formed, and while it is growing it should not be filled with all sorts of information which the world considers necessary.

During its period of development, the whole organism should be allowed to progress as naturally as possible. What is true of other portions of a child's body is true of the brain. Force a child into labor which is either too heavy or too prolonged for its delicate physique and its growth is retarded—the physical, mental and spiritual

organisms become dwarfed and incapacitated. This is exemplified in the terrible conditions attendant upon child labor. In a less conspicuous degree, but similarly, this process is repeated through intellectual training of the child. Begin the schooling of a child at an early age; work and crowd the little, unformed brain, trying to make it comprehend ideas far beyond its capacity, and irreparable damage is done. Under these conditions it is impossible for any child to reach the high standard of intelligence of which it is naturally capable.

Our present system of education is one of the most damaging mistakes that the world is today making.

Abstract mental culture, whether of the child or adult, is artificial, therefore, an interference with natural growth and necessarily detrimental. The curriculum of present-day schools and colleges needs to be well sifted through a broad-meshed sieve, with a view to extracting that which is non-essential. Should this be done, very little time and effort would be needed to complete any course.

It is a great pity that we have no schools for the training of character, through the application of nature's laws—schools where the child may be taught not to interfere with nature's progressive methods. Teach a child not to do the destructive things and its spirit, mind and body will grow to a standard far beyond that ordinarily reached, and were it not weighed down by hereditary weaknesses, it would grow to magnificent proportions.

Artificial cultivation is always of one part of the organism at the expense of another. Nature insures an all-

round development. The mind should not be cultivated at the expense of the physical ; nor independent of the physical. Neither should the physical be artificially exercised with no other purpose than physical culture.

Above all things, no development should be allowed at the cost of the spiritual nature, or the finer attributes that build a beautiful character. Furthermore, all who try to build the spiritual nature through abstract mental activity will not only meet with dismal failure, but may cause irreparable damage to the whole organism.

Nature begins with the spirit. As the spirit becomes pure, awakens, takes control, at the same time engaging in useful activity, every part of the organism becomes more vital, stronger and more powerful.

On the question of mental and physical culture the world has gone to its usual extremes, but just so surely as people follow artificial methods, so surely will they receive mediocre and transitory results. More than this, artificiality insures ultimate degeneracy. All that the most ambitious may strive to gain by such methods is contained in nature. Beyond nature one cannot go, and when one has exhausted artifice he has succeeded only in deflecting the true course and gaining a counterfeit culture which is a mere travesty on the beauty of the real.

Humanity is a pigmy race, with the best and highest types far below the standard, and all because of the ignorance of, and disobedience to, the requirements of nature. But all hope is not gone. The individual may do much to restore his lost dominion, if he is willing to

work for it. Begin now, wherever you find yourself, to distrust all your opinions ; to cancel your preconceived ideas, theories and attendant prejudices ; to refuse admittance to suggestions, influences and promiscuous knowledge ; to quiet your mind and use it only when necessary. Thus you will do much toward clarifying your mind and another step will be taken toward your restoration.

Emptying and clarifying the mind is often regarded as a difficult task, and through the operation it sometimes seems as though one were losing his individuality.

This is one of the delusions which belongs to artificial development. In all the accumulations of the average brain—other than the actual knowledge gained through practical activity—there is little that is accurate and much that is hopelessly false. The current literature of the day represents just these conditions. It is full of conflicting theories, opinions and speculations—scarcely any two representatives of a certain line of thought agreeing as to subject matter or methods.

They who are intellectual fill their minds with all these contradictions and inconsistencies from which—spiced with limited experience—they deduct further conclusions and many times formulate new theories, which they add to the general mixture. There are flashes of light which come in ; certain facts that are laid hold of and carry power ; but whether the avenue of knowledge be science, mechanics, art, history, philosophy or religion, that which is true is so intertwined

with that which is false that the treatises on these various branches contribute comparatively little to practical application ; while, from the standpoint of a high individuality, all such research confuses and darkens the spirit.

Progression cannot begin until confusion ends.



## INSTRUCTION V

### THE SPIRIT

We have explained the use, value and benefits of the human body: we have told how the senses and faculties may be quickened and awakened; we have urged the necessity of quieting and clarifying the mind and hinted at the qualifications of the spiritual organism. The next step is the consideration of these qualifications which, including those of the other organisms, constitute the requirements of a Progressive Life.

As to what the spirit is, current theories and opinions which have percolated through the mixed and darkened consciousness of man have so colored and twisted the actual facts that hardly any two have the same idea. The spirit is the central figure for which all exists. It is the growing, or progressing, awakening, immortal ego. Into the hands of the spirit may be given the key of power, of light and of wisdom. The spirit is perfect or imperfect in just the degree that it has served or disobeyed the laws of nature. It may be an angel or a devil, according to the motives and attributes with which it has become identified.

This brings us to the fall of man, or to his first disobedience to law. !Ages before the days of savagery,



## ERRATA

Page 32, 8th line, read *the* for “these;”  
p. 57, 3rd line, after “just,” read *halfway*;  
p. 144, 27th line, for “contentment,” read  
*contention*; p. 152 4th line, before “pre-  
scribed,” read *path*; p. 168, last line, after  
“this,” read *life*; p. 176, 7th line, after  
“been,” read *made*.



which days mark the earliest period of man's life of which there is any authentic record, there lived the natural man. He was a perfect child of nature, simple, pure and joyous, occupying a state of which there has since been no known counterpart on the earth. Because he was obedient to nature, he was guided, protected and instructed from Higher Planes. Nature's bounty was sufficient for all his needs, and so long as he continued in his pure, natural life his spiritual, mental and physical progression was assured.

While history holds no record to verify this fact, geology with its various branches tells the tale that man lived upon the earth in prehistoric days, so far remote that no accurate estimate of time can be given. In the face of this fact, to say nothing of the unfathomed depths of nature's secrets—secrets of which the most learned admit their ignorance—let no one then presume to deny the thing he is powerless to refute.

Through desire man took his first step downward. Desire to gain more knowledge and greater power, in a shorter time and an easier way than through the process of natural growth, came into the mind of man. So began the long descent from a state of purity, simplicity, sweetness and possibilities for development, wholly beyond man's present power of conception. The gratification of one desire led to the creation of others; until today humanity is so entangled in the net it has woven about itself that no individual on the earth plane can wholly extricate himself.

At any time along the way man might have conquered his desires, turned back to nature and once more have entered the Progressive Life. But even as he refuses today, so at every step of the way, this he has refused to do.

History has no record of man before he began breaking laws and, therefore, falling from his native state. The records point to ages of wrong doing, during which humanity has fluctuated through various stages of inferiority. In an effort to compensate for this inferiority, we have the great and complex mechanism called civilization, nearly all of which would have been practically useless to the exalted and powerful being into which man would have developed had he not begun breaking laws and interfering with the natural trend of his being.

All the different historical epochs define only different stages since the fall of man and his long climb up the ladder of artificiality. He has invented all kinds of artificial and mechanical means and appliances to overcome the difficulties which beset his way. His accomplishments toward bolstering and patching up his weaknesses he calls wonderful progress. His success is so limited, however, and his infirmities so apparent, that he has no recourse save to attribute the deficiency to nature; and to lower the standard of human ability, whether mental, physical or spiritual to the plane that suits his action.

If you are daily and hourly doing the things which scatter and destroy your life forces—life forces upon

which your spirit, soul, mind and body feed and depend for health, strength, light, power, wisdom and life itself—do you think any advance made in medicine or surgery, in intellectual accumulation, in inventive genius, in creations for self gratification, in artificial practices for spiritual development, can keep pace with the destruction wrought upon the very essence of your being?

Going back to the days of savagery and following along up through the different stages of barbarism and civilization, the differences lie not so much in the moral status of society; or the amount of evil extant, as in the crudity and fineness of the methods pursued. So far as the potency of evil is concerned, the differences are in favor of the more primitive states. The civilized man has polished up his exterior and glossed over the reflected ugliness of his savage mind—but he is a whited sepulcher. Active in the heart and mind of the twentieth century are all the evils and passions of every known age. While many grosser forms of evil have passed away, man has, step by step, learned to use his mind to further his selfish ends and to gratify his more and more complex desires, until he has developed an intellect which has taught him the use of finer methods and subtler forces; giving into his hands greater power to do evil than ever before.

Our forefathers slew people indiscriminately with crude and deadly weapons—today the power of gold is manipulated to subsidize the laws in such a way that millions of people are forced into conditions in which

they are daily dying of excessive toil, starvation and exposure. While those who live in the so-called high places and hold the reins of temporal power are playing with sharp-edged tools, no less destructive than those that caused the downfall of nations, cities and powers of the past.

Even were it possible to consider all the past and present phases of earthly conditions, no one could accurately estimate whether, on the whole, evil has increased or decreased during the long ages of its fluctuations. But, comparing man's progress with the possibilities of natural growth;—while he has gained in temporal power, he has lost in the real power vested in himself; while he has gained in intellect and superficial knowledge, he has lost in intelligence and wisdom; while he has advanced in mechanical ingenuity, he has lost in the intensity of his senses and brilliancy of his faculties; while he has found remedies for some of his deficiencies, he has forgotten how to prevent them; while he has innumerable ways to gratify his desires, he has lost the key to happiness; and with all his boasted gain of whatever kind, he has lost the consciousness of even the possibility of living to the standard of a perfected human nature, which standard is only the first step toward an exalted individuality.

That humanity has made any moral or spiritual advancement is not due to the processes of civilization, but to the fact that the higher attributes which ennoble nature and beautify character have not been permitted

to sink from view. They have been preserved and exemplified by the great ones who have for this purpose been born from time to time, looking as far back as history reaches; and who have, in spite of the density of earth conditions, been able to preserve their light and to leave an indelible influence upon the world. The mistake that has been made is that these great ones have been regarded as beings especially endowed and essentially different from the rest of humanity, while it was intended that their lives should be examples, and that the results obtained by them should be realized by all who would learn and live their precepts. The time is coming when no individual shall be permitted to cloak his weaknesses under such sophistry as this. The law will be given forth simply, clearly and unmistakably to all; and the rapidly increasing hardships and suffering of the masses will tend to make the people listen; until with the lash of the world on one side, and the light that shines on the straight and narrow path on the other, many will choose to enter, and none shall escape the penalty of knowing and not doing.

It is not sufficient to comprehend all that is comprised in the law; it must be as fully lived as comprehended. Neither can you half understand and half live, nor fully understand and partly live. Even though you have fulfilled all the requirements, save one, you are not trustworthy, for through that weakness you may be led into darkness and confusion. Always is man faced with the inexorable law. He must either cease from

the gratification of his desires and the committing of other destructive errors, and begin the disentanglement of his fettered being; or continue in these things and plunge more deeply into the abyss. There is no salvation on the earth plane, nor on any other, save through straightening out the distorted nature.

One who has built into his character all the requirements for progression stands perfected on this plane, but there are heights undreamed of, beyond this vale of tears, for which the one thus purified is but prepared to enter.

In addition to other errors already defined, the progressive spirit must entirely abstain from ambition; pride and vanity; selfishness and covetousness; envy, jealousy and suspicion; discontent and fault-finding; fear and anxiety; irritability, touchiness, anger, hatred and revenge; criticism, condemnation, gossip and slander; carelessness, recklessness and destructiveness; interference in the affairs of others, except where duty calls, and the over-doing of duty; inquisitiveness, curiosity and gaining useless knowledge; wrong desires, indulgence, habits and passions; gluttony and sloth; arguments and contentions; deceit and hypocrisy; sadness, melancholy and peevishness; and brooding over the past and anxiety for the future.

We shall now follow with a detailed analysis of the foregoing false characteristics which belong more particularly to the spiritual organism, but involve the whole of human nature.



## INSTRUCTION VI

### REASON

IT is our purpose in analyzing the destructive forces, which are operating in the life of man, to show their action and just why they should be eliminated. It is not sufficient to say "Thou shalt not" unless the reason is shown for such command.

Reason is a natural faculty and when officiating in conjunction with sense perceptions, it is the comprehension of the correct relation between cause and effect.

When one sees, feels, tastes, smells or sounds an object, one knows its qualifications within the limit of the cognition of the senses used. Applying this generally on all three planes, in the degree that one's senses are keen and comprehensive does his knowledge grow. Information gained in any other way is guess work and valueless. As the senses and perceptive faculties have degenerated with succeeding generations of perverted life, comprehension has become limited and reason sluggish. Because of this, man is confronted on every side with things he does not understand, and as a way out, he has invented the process of abstract reasoning. Reasoning separate and apart from the ap-

plication of the senses to concrete facts—or the process of following a logical line of thought from an abstract premise to a conclusion, is an artificial method of gaining knowledge which results not only in inaccuracy, but in the compounding of misconceptions to which the distortions of human life are largely due.

A boy needs no abstract mental calculation to tell him that a ball will hit the object at which he directly throws, or that if it does not hit, he did not correctly aim. He simply looks, sees and knows. Had man developed properly, so it would have been with all of the phenomena of nature. Their operations and relations, causes and effects would have been unable to resist his powers of penetration.

Scientific research, though limited, is along the right line and therefore, it is revealing many of nature's secrets. It may finally do its part toward throwing light on the necessity of living the higher life. Unless it does this, its mission is not complete and all its revelations are null and void.

As humanity stands today after ages of artificial culture, its knowledge is most meager. Man has strayed so far from nature that nature is almost forgotten and less understood. Regarding earth conditions, and his part in creating them, man has little insight. Of the nature of human characteristics and their consequences, he is for the most part unconscious. He has even lost the finer distinction between right and wrong. Had the development of the subtler faculties of insight and discrimination not been prevented, all these things would

have been known at a glance—in fact, man would never have become involved. That he is involved and does not comprehend is proven in this, that he suffers without power to prevent it. He constantly struggles with results and has no eyes with which to see the causes.

The power of analysis is a faculty which the mind has developed for the purpose of rending the veil which envelopes its clear vision. Because analysis deals with facts and shows their correct relations, it is a valuable agent to awaken comprehension and teach wisdom.

## INSTRUCTION VII

### AMBITION

IT is difficult to convince the average mind that ambition is a destructive element. While selfishness is readily admitted to be wrong, few have deep enough insight to recognize that only a selfish nature can be ambitious. Ambition is an eager or inordinate desire for some object that confers special distinction. It is a desire to excel beyond other men. Whatever tends toward, or cultivates selfishness, whatever justifies personal gratification, or the excluding of one's self at the expense of others, limits and wraps the nature. A beautiful character, the horizon of whose activities extends far beyond personal interests, is broad, open and comprehensive.

Ambition causes the nature to be self-centered, and in its more excessive stages demands its ends at any cost. In any degree it is not, as is generally considered, an incentive for growth, but rather an agency that perverts the nature. It caters to desire and fosters pride. It gives rise to jealousy and envy, engenders hatred and discontent, and centers the spirit on a low plane. The realm of ambition is temporal and artificial,

therefore, it is unlawful. Whatever leads the spirit to involve itself in the acquirements or accumulations that belong to the world, or enlists it for self aggrandizement, or holds its interests in any activity other than duty, is necessarily an obstruction to progression.

Ambition should be sacrificed to aspiration. Aspiration is the motive power of the spirit to carry it forward to the attainment of a high standard. This does not mean a standard where one enjoys some distinction from others, but a state of perfection which inherently belongs to all ; a state where one may be an example to those who need it ; and of developed ability which enables him to better serve in whatever capacity he is called into action.

## INSTRUCTION VIII

### PRIDE

THE whole human family is a vast army. Each one is born to serve in some certain capacity, and the purpose of the whole is an unobstructed development to higher states of life. Life is not purposeless ; neither has it been from the beginning ; but by man's interference with the aim of the Governing Powers in whose hands are held the reins of all creation, the original plan has been destroyed, and the process of progression greatly lengthened.

One of the unvarying laws of nature is the operation of man's free will. While he is subject to obedience, in that very obedience his will is involved. While he suffers when his will conflicts with the power that makes for the highest good, yet generically speaking man ever has his choice as to which path he will tread, the natural or the artificial. The agencies which present the idea that man is a puppet of his environment, and that he is to-day where nature or force of circumstances has placed him, are only adding their quota to the innumerable theories that are deluding the individual and leading him further and further astray. There is only one way in which man may be said to be governed by his environment, and

that is when he receives the brunt of broken laws.

Man cannot by his will change the laws that have been created and put into operation for the definite purpose of carrying him to the highest point of which he is capable of rising; therefore, when, through his wilful disobedience of these laws, he becomes almost hopelessly involved in evil, he reasons that these conditions inevitably rule him. Breaking laws leads to a complexity of conditions which gather about man and carry him seemingly helpless before them. It is true that through the long ages of self-destructive processes humanity has received results and the compounding of results until certain classes are practically submerged with no apparent outlet toward restoration, and the whole of human life is so weakened that without help the individual cannot straighten out his life. But the fact remains that today, after countless ages of wrong doing, the way to do right is open to the large majority of the civilized world, and almost any individual has his choice as to what kind of a life he will lead—as to whether he will enter the path that is full of blessings or continue on the broad road over which he may be carried from one state of darkness into another, to a depth from which the combined Powers of Light may have difficulty in rescuing him.

Let him use his will to conquer his pride, which causes him to overestimate himself as independent of law and order. Let him become willing to conform to the constructive principles and he will find that there are many ways by which evil's clutches may be loosened and life

be made easier and better. The first step toward receiving help is willingness on the part of the individual. Nothing can be done until the spirit becomes willing and submissive. This is the only good accomplished through suffering. It helps to humble the pride of the spirit and to make it willing to listen, learn and live.

You may begin to see why pride should be weeded out of the nature. It is one of the greatest stumbling blocks in the path of progression. Pride, or self-importance, has been cultivated from various standpoints by the world until it has assumed a place in the nature of many second to no other error. It has many phases, and some are so subtle and misleading that so long as a germ of pride remains there is danger. Many have gone far along the way toward the prescribed standard and have fallen over some point which has threatened to prick a remaining bubble of self-importance and which they were unwilling to sacrifice.

Human life should be like a gigantic machine with all its innumerable parts held in perfect connection, each serving its special purpose with a view to the harmonious movement of the whole. In the operation of such a mechanism there is no high nor low position, nor is one part of more importance than another. As no machine is run aimlessly, but to accomplish a definite result, so it is with the great structure of human life. If, however, the different parts of either refuse to work in unison with the whole and under the regulation of the governing power, disorder follows, work is retarded and the original plan thwarted.



When one becomes proud, or self-important, it means that he wants to run his own life in his own way, subservient to none, obedient to none, and subordinate to none. This is absolutely contrary to nature, and destroys progression. Such an one may contribute to the artificial life, and rise to great heights in a superficial world, but he must do so at the cost of soul and spirit power.

Of what shall the spirit be proud—of its ignorance, its infirmities, its sins or its sorrows? Shall one be proud of obedience to the laws of nature which develops an exalted and beautiful life? The latter comprehends all that is of real and permanent value on any plane, but to be proud of it presents an impossible paradox. As humility, simplicity, obedience and submissiveness are necessary soil to growth, so pride must be the antipodes of progression.

Shall one be proud of any earthly possession? Be it wealth, fame or power, it lasts but for a day, and adds nothing to the permanent welfare of the individual. Furthermore, when one becomes proud over these things they only serve to intoxicate the spirit and darken it the more.

Life ever has been, and is now, so crowded with examples of the rise and fall of nations, cities, institutions and individuals that it is not necessary to long dwell upon this point to insure its recognition. Nations carry their temporal power to tremendous heights, until they fall by the weight of their own errors. These errors are blindly builded into their walls, and upon them the structures rest. The only solid foundation

upon which any nation can stand, and the only material out of which it can permanently build, is the flawless character of its ruling elements.

Cities of the past have been builded to the utmost of the artificial ability of the period in which they flourished; yet many of them lie buried deep beneath the feet of modern civilization, and serve only as a foundation for the cities of today. These cities, in turn, though wonderful in structural magnificence, are none the less subject to destruction and decay. Let us come closer home for an illustration: Yesterday there stood a modern city, rapidly increasing in her wealth, beauty and power, proudly rearing her gigantic structures against the setting sun, and looking out through the Golden Gate to the remotest points of the earth, scarcely one of these points being untouched by her influence. One stroke of nature—which no man fully comprehends—and she fell prostrate in the midst of her glory! The indomitable spirit of man once more arises to rebuild, even as he has done all through the past ages, and thus he will do so long as the world endures—but he cannot escape the lessons taught by the repeated destruction of his handiwork.

So far as the greatness of individuals is concerned, they whose work has been worthy and whose names have lived beyond the hour, have been those who have forgotten and sacrificed themselves for some great service to humanity.

Why, then, blast your nature by self-inflation over things held by an ephemeral world? Grasp them as you will, they may be taken from you at any moment.

At best, earth life is but a short period ; why waste it in trifles, and neglect to utilize the mighty forces which not only bring peace and happiness to you here, but accrue to your eternal well-being ?

There is another aspect to this question of pride which needs special attention, and which seems to be opposite to self-importance, but it is only the negative side of the same thing. Self-depreciation is a subtle form of pride. Whenever one is cringing or servile, or feels ashamed of his environment, of his work, or of any condition in which he is placed—unless he is thereby connected with that which is destructive to character—he is yielding to self-depreciation and jeopardizing his self-respect. One should be quite as careful to preserve his self-respect as to be truly humble. Self-importance is not self-respect, neither is humility self-depreciation. Self-importance throws the nature out of balance through overestimation ; self-depreciation throws the nature out of balance through underestimation.

Do right in thought, word and deed, and, whatever your position in life, be independent of the opinions of others. Only one who is inferior yields to public opinion. Whether public opinion is on the side of right or wrong, you should be influenced by something much higher than its criticism. Do right at all times because it is your nature to do so, and because it is the only path that leads to higher and better things. Public opinion is fluctuating, unsatisfactory and absolutely valueless to one who is progressing. To that which is temporal and superficial it

gives first place, while that which is of real and permanent value it sinks into obscurity.

Any person—or number of persons—who represents a principle beyond the current ideas of the day must defy public opinion and face the ridicule and persecution born of ignorance and attendant intolerance. To *do right and fear nothing* is the attitude that is necessary for one who disagrees with the world. To agree with the world means to sink to its plane. To espouse a cause that opposes the world means to stand firm and unyielding to any pressure it may bring to bear, indifferent to either its praise or blame. One who has not learned to look closely and see clearly may not realize to what extent simply doing right will antagonize the world. Begin today, in the midst of your own surroundings, to do right; simply cease to do the things herein delineated as belonging to a false and artificial life; also demand that others do right so far as their dealings with you are concerned, and see what a commotion you will cause. Right here will come your opportunity to humble yourself; for you may have to take steps through which you will be utterly shorn of the things which the world holds in high repute. What it will cost you to do right will depend entirely upon how much you have in your life that has been illegitimately gained, and how great a value you place upon it.

If you have lived such a life as to richly feed, clothe and surround the body with the things that gratify the senses and cultivate desires, it has necessarily been at the expense of the life forces or soul, upon which the

spirit depends for growth. It inevitably follows that if you would live the life which richly feeds and clothes the spirit, those things by which the spirit has been denuded must be sacrificed. To do right in thought, word and deed means to enrich the soul, clothe the spirit and illuminate the life. To do wrong means to impoverish the soul and leave the spirit naked. For one to spend a lifetime in wasting life forces—which are constantly being collected by the body—in merely intellectual or material pursuits means that when death comes the spirit has lost the opportunity given by a life in the physical body, and it goes out without a soul, with no means of its own of being nourished, clothed or protected.

We must not be construed to mean that man should make no effort for that which is necessary to the sustenance, health and usefulness of material life, but that effort must always be consistent with honesty and uprightness of character. If your position, viewed from the standpoint of the ambitious, is an exalted one, but interferes with your progression, you must either sacrifice your position or your progression. If your position is lowly and obscure, but legitimate and in no wise conflicts with the fulfilling of your aspirations, then be content and thankful. Make the most of every opportunity, however small, develop your ability in whatever you are doing, and you will not only be richly blessed in this life, but that which you gain will be of the utmost value to you as you pass from plane to plane. Whether your

position be high or low, measured by worldly standards, does not signify, but your attitude toward it is of great importance.

There is, in the Progressive Life, no room for self-exaltation or self-depreciation. Be content to be yourself whether that self be greater or small. Be subservient to no one's opinion, nor allow yourself to be influenced by any one's criticism. Be humble, sweet and obedient to duty, and go steadily on to the fruition of your life's work, whatever you find it to be.

## INSTRUCTION IX

### VANITY

VANITY is another phase of pride. Generally speaking, it may be said to be an extreme stage of self-importance; therefore, its destructive action is at once apparent. It is in connection with the more common use of the word, with special reference to personal appearance, that we have something to say.

As apparently superficial as are appearances, they are given a place of tremendous importance in the life of man. That he may appear well before the world, forms a major part of man's motive power to action. Society does not ask after the character of its devotee; nor trace his antecedents to ascertain their standard of right or wrong doing—but the question is, does he come from a family who has been well stationed politically, intellectually and above all things financially? To be sure, no blatant crime may be tolerated in the family tree closer than a couple of generations back; but much may be forgiven and forgotten, which,—on the ground of decency would ostracize the individual,—providing he carries a polished exterior and his golden mantle is thick enough to hide the impurities of his nature.



When we speak of society, we do not refer to one class alone, but to every class belonging to the whole social fabric. Each class has its vanities, and whether these vanities belong to the lowest or the so called highest they operate in exactly the same way. To one who is sufficiently free from these things to enable him to get a sort of bird's-eye view of the whole situation, the aspect that is presented would be irresistibly ludicrous were it not so pitifully degrading to the whole human family, and were there not caught in these meshes so many beautiful ones, who have lost their way and forgotten their earth missions. In every land there are social divisions—whether among the rich or poor, learned or ignorant, or even among the lowest haunts where immorality needs no cover. With all alike, such social divisions are based never upon nobility of character, but on some vainglorious bauble which man has enthroned and tried to inflate with some semblance of reality.

Between the luxuriantly envired demimonde and those of the same class who live in the dark and narrow streets there is an impossible social barrier; or the wife of the day laborer snubs all of her former companions because her husband "has become boss of the job," and she wears better clothes. Ah, lady fair! surrounded by wealth that has given you your position in what is deemed the best society, you need not smile. Is not the vanity of your so called fallen sister, or that of the laborer's wife over her social advancement and the better appearance she is enabled to make, the same quality that renders it impossible for you to con-



tinue your social relations with the friends who once patronized your father's corner grocery, and that causes you a thrill of pleasure when you flash your diamonds in your neighbor's eyes? After all, you know, the day laborer may take another step, and in turn become the proprietor of a corner grocery. His good wife may one day wear diamonds and take her place in the ranks of the best society.

It is useless to say that this does not illustrate social progression, or that there are exclusive circles where the parvenu is not admitted. Such circles are very small, and, viewed from the standpoint of a higher life, their lines are as vainly drawn as those which surround any other class. Nor have we forgotten the caste that has perched itself on the pinnacle of intellectuality, and which grows such prickly hedges between itself and the vulgar herd. Tell me, my intellectual friend,—you who have delved into all the ancient and modern lore of the known world, — tell me, whence came you? Why are you here? What is the purpose of your being? Whither are you going? Do you live after the demise of your body, and if so, what then? What! YOU do not know these things? We shall give you another trial. Itemize your character. Be honest and analytical—how does it foot up? Are you self-possessed? Do you control your own mind? Do you think your own thoughts? Do you know whether you think your own thoughts or not? Do you get angry? Do you criticize or condemn? Do you have any ill feeling toward another? Is there any one whom you cannot forgive? Are you irritable?

Do you yield to disturbing influences? Are you *wide-awake and alive, calm, sweet, serene, contented and happy* at all times, under all conditions? Is your life chaste and pure? Are you breaking nature's laws? Do you know what nature's laws are? If you cannot pass this examination creditably, then take down your barriers and mingle with common, simple folk. They may teach you some valuable lessons about life and nature and your responsibility. If your intellectuality has left you wanting in the principles of a self-possessed, noble, pure and happy life, then because it assumes so much and gives so little, must it be classed as vanity of vanities.

Neither will we allow the objection that such vanity applies only to American society. We refer you to the well known fact that there are permanently established commerical bureaus whose sole business it is to negotiate between American wealth and European nobility, that inter-marriages may take place, whereby American women may receive the honor of title, and European men may re-establish their depleted fortunes, to say nothing of the other avenues through which America's wealth is constantly increasing her influence over all nations of the world. These interrelations of all kinds are doing their work in levelling conditions in a way that nature does not forget to use, whenever man gives her an opportunity.

In regard to personal appearances, let us now give a thought toward centering the pendulum. When any condition has gone to one extreme, in bringing it back

it is often necessary to use enough force to carry it beyond the center ; but the best place from which to operate is just between. Appearances are not to be altogether despised nor neglected. The action here is simple—make as good an appearance, according to current standards, or individual taste, as you can without any cost to your higher development. If the appearance you wish to make costs justice, honesty or integrity—sacrifice it. If it costs time, labor or force which duty demands in other directions—sacrifice it. If on conscientious analysis you find your appearance militates for or against your happiness—sacrifice it until such time as you shall have become neutral. When you are neutral, you may, without danger of vanity, give whatever attention to appearances the occasion demands.

A good appearance, without cost to character, genteel manners and a courteous address, born of a kindly nature, and regard for others, all tend to soften and harmonize conditions, and may thus serve in the path of progression. Vanity in any degree is destructive to the soul and deludes the spirit. The point we wish particularly to emphasize is this—it is not the native goodness of the individual that makes him valuable in the eyes of the world ; but, good or evil, how brilliant an appearance can he make. Social caste is not based upon true merit but upon superficial acquirement, whether such acquirement be on the spiritual, intellectual or physical planes ; and more and more is the requisite being narrowed down to a mere material acquisition.

There are individuals of beautiful character and great

possibilities to be found in all walks of life—among the rich and among the poor, among the ignorant and among the learned, among the Asiatics, Europeans and Americans. Let such individuals gravitate toward each other and form a social union to which there is but one “open sesame,” and that a willingness to purge from their natures all that is false, and to build on the true that remains, until all means have been observed which lead to a more perfect state.

Let such a society open its doors to those from all classes who will make character building the first consideration, and who will be obedient to all phases of the progressive law; and let its doors swing irrevocably shut against the highest potentate of church or state who refuses to abide by the platform thus installed.

Such a society would sink its roots deep into the darkest planes, and rear its branches unto the centers of the Planes of Light, thereby overturning and checking evil and dispensing good to the utmost of its ever-increasing power.

## INSTRUCTION X

### COVETOUSNESS

COVETOUSNESS is only one of the many forms of desire. Even as desire was the rock on which humanity first stranded, so, in his present state of entanglement, the same force operates to prevent the individual from taking action in the right direction, even after he has begun to see what is wrong. So long have desires been justified and cultivated that they now have power to rule the better judgment. So strong a hold have they on human nature that they are considered even the motive power to growth. It is reasoned that desires cannot be eradicated from the nature ; for, though all others go, there must remain the desire to do good and to be good.

If desire leads you to do good, you will make many mistakes, for desire and wisdom cannot co-operate. Desire will always rule and blind the vision to wise action. Where there is desire, there is also some self-gratification, and one should be neutral, willing to do or not to do, as duty, not desire directs.

Neither can a high standard be reached through a desire for it, but only through a willingness to be obedient to the power which leads one thence. You should not desire to grow, for that very desire may conflict with duty and retard your progress. Cease to commit the errors that darken the spirit, and growth is as natural to you as to the plant. Again, cease to commit these errors, not because you desire to grow, but because you see they are foreign to your nature, and because they become repulsive to you.

If you pit your desire for growth against the desires of the world you will surely fail. You cannot create in yourself a desire for growth equal to the drawing power of one desire for that which the world has to offer. Only as your worldly interests cease can you enter the higher life. Many have fallen on this point. They have become attracted by the beauty of this philosophy; they have caught a glimpse of the blessings enjoyed by those who live the life; and desired the power gained thereby. So they have started on the way dragging with them their indulgent natures, depending on the desire to grow to overbalance desires for self-gratification. Whether there have been many desires or only one to darken their path they have fallen back and once more have given their time to worldly pursuits.

This takes place in conformity with law. The nature of desire is to draw the individual toward its gratification, and it always operates most powerfully when directed toward some concrete thing. One's desire to grow is abstract, while his worldly desires are for def-

inite objects through which he expects to find happiness or satisfaction. So long as he is satisfied by these things, no transcendental desire can permanently influence him. Neither can one succeed through a desire for certain endowments which result from growth; for this involves a selfish motive and through selfishness growth is defeated.

The question then is, how much power has the world to charm you? Do you find it interesting, and are you happy there? Does it look beautiful to you, and are you blinding yourself to the evil that surges on every side and lurks in every corner of the benighted globe? Have your eyes become so dazzled by the glare of its tremendous pretense that you cannot see the hideous form that crouches and leers behind? Or have your brain cells been constructed to respond to some of the fictitious doctrines which claim that all its monstrous evils are unreal? Or, does your dependence on religious forms and ceremonies close your eyes and make you passive in its hands?

There are many excuses for loving the world, and so long as one excuse remains, however innocent it may appear, it will hold you and it will be your master. If there is anything in the world which interests you, satisfies you, or upon which you place any value—save as you make it serve some purpose of progression—you are not prepared to walk in the right path. Finish with the world—test its values to the utmost, if this you find necessary. When you find them counterfeit; when you realize that no desire is ever gratified save to give rise



to another and lead to increasing excesses to assuage the sated taste; when your spirit sickens with the emptiness of such a quest, and you awaken to the fact that over the whole world conditions are hopelessly submerged in evil; then you are ready to enter and live the Progressive Life. When you have reached this place—though the way be very straight and very narrow because there is nothing behind you that can attract—you will have the strength to go on to the end.

We are endeavoring to paint such pictures of conditions as will tend to stir and awaken the individual from his hypnotic sleep. Some awaken with a touch, but there are others who need to be rudely and persistently shaken, while, alas! many have sunken so deep under the poisonous vapor which permeates the very atmosphere they breathe, though the voice of heaven were thundered in their ears they would not listen.

Have we said enough to make you see "Thou shalt not covet"? There is nothing in the world worth the effort to possess for its own sake. You have a right to that which is necessary for the promotion of your general welfare, and such comforts as will not foster an indulgent nature. Your attitude should be one of demand for these things in return for a reasonable equivalent, for even under a moderately righteous adjustment there is ample for all. Greed and varying degrees of selfishness are in such full operation and control that the effort necessary to supply the necessities of life is with the masses abnormal. This is so because they are forced to produce not only all the idle classes can use,



but all they can hoard and squander through the many devices of their indulgent lives.

While one who has taken his stand for justice and right must not brook covetousness or the desire for anything that does not belong to him, he must learn to use his awakening faculties, to increase his ability, and to be on the alert to embrace any legitimate means to cope with the greed of the world and to check it whenever opportunity offers.

One of nature's laws is that like attracts like on every plane. Through the perfect operation of this law the individual and whatever belongs to him gravitate toward each other. Just as the body is by nature a magnet to attract its life forces, so the natural individual under normal conditions would draw about him all that is required to complete his life. Selfishness, desire and covetousness—all degrees of the same destructive force—interfere with the working of this most wise and beneficent regulation of nature. While it cannot perfectly operate in present earth conditions, you have the power by right living to master unjust circumstances to a certain extent. If you remember to keep alive and awake and lose no opportunity to cultivate your ability, you may go forth with power and demand your own wherever the operation of greed has robbed you. You may have to make many sacrifices along the way, but if you live to the law and hold your ground for right and justice, the end will be victorious. Every one has a right to his own territory; but even though utterly shorn

of his own, one should never covet that which belongs to another. If this error is overcome, in conjunction with others, forces will be set in motion which will enable you to navigate in spite of the obstructions along the way.

## INSTRUCTION XI

### ENVY

FULL analysis of any subject necessitates the opening of all the avenues that lead thereto. Errors do not come into the nature single-handed, but each is the result of a preceding error or the condition caused by it. A condition, however, is always the secondary and not the first cause. Hence, to get a clear understanding of our subject, we must view it by the light of all the conditions connected therewith. This rule of action is given not only in relation to the subject matter at hand, but for the instruction of the progressing individual, and it should be applied to all his investigations.

The average person is prone to gather a few facts which bear on the condition, or to be satisfied with even one, if prominent, and from this meager information to jump to conclusions. A conclusion should never be drawn until the whole field of facts has been revealed to view. The accuracy of the conclusion accepted should be so apparent from every point of approach as to absolutely preclude any possibility of change because of the arising of unweighed conditions. If this rule is followed you may readily see that you will draw very few conclu-

sions. The only wise course to pursue is to live in such a way that the faculty of comprehension shall be awakened into full activity. When this is done one is enabled to see and know existing conditions just as they are.

One should look at the facts of nature, and be content to leave them without any speculation as to what may be beyond the range of one's vision. Furthermore, if you wish to preserve the faculty of correctly seeing and knowing, you must refrain from any embellishment of the thing seen from the storehouse of your preconceptions. Learn to look and see, and leave the fact seen alone, just as it is. If this you do, you will see other facts relating to the first one which will often explain the first. If, however, having seen the first, you form an opinion and draw a conclusion, your mind will at once begin to operate along the line of your opinion or conclusion, and the modifying facts may never be revealed; or, if they are revealed, your impression of them will be so colored as to make the result of your observation inaccurate.

Watch the daily action of your mind, and observe how constantly you are forming opinions which are influenced by accumulated ideas, or based on current or individual theories, all of which lead to conclusions and prejudices which color the life and regulate action. Trace your conclusions or prejudices, step by step, back to their origin; then analyze the condition in which they were conceived, and in many instances you will find such flaws along the way that the fallacy of your position will be

found long before you reach the end ; and, once having learned to doubt the material stored in your brain, you will more quickly see defects, and break the habit of indiscriminately forming opinions and drawing conclusions. The average person is so lost in the maze of such mental accumulations that he is, at first, not only incapable of realizing his errors, but many times quite unwilling to have them brought out.

Here, again, comes the action of pride or self-importance, which forbids the uncovering and correcting of mistakes, and keeps the individual in bondage to them. As before said, the first step is willingness and submissiveness of spirit—willingness to have every error in the nature revealed for the purpose of correction, and submissiveness to the regulation of the force operating to correct. You will be neither of these things so long as you are sure of your own opinions. Nothing can penetrate settled opinions and justified prejudices. Such mental actions go on in ever increasing ratio of errors until the result is, the human mind as it is today—a receptacle of matter both foul and false, with the few ideas of righteousness and truth that remain so submerged, and lowered to such a standard, as to be scarcely worthy of being stepping stones toward its original state.

If one wishes to clear a room, or a drawer which is full of things in disorder, the first step is to empty it of its contents. This being done, one assort—permanently rejecting that which is of no use, and rearranging that which is worthy to be retained. This is the quickest

and most effectual way to clarify the mind. Eject all your preconceptions, theories, opinions and ideas, and reject all that try to come in through the old method. Then, holding the mind steady,—still as a placid lake—open it to the reflection of the untarnished realities which exist in nature, and which will be cast thereon by the light that shines into your purified life. Having done this, you will find that whatever of your previous ideas were based on facts will return and find their proper places in relation to new facts. With these they will conjunctively operate to prepare the way for still further facts, which action shall lead to an ever increasing revelation of nature's treasures. Thus may one finally stand behind a bulwark of irrefutable truths, against which the accumulated but unverified theories and beliefs of the ages may beat in vain.

One can receive only according to one's capacity to appropriate. The individual who reads this book will glean from its contents varying degrees of substance, according to his preparation. Those whose brains are artificially organized, and who are satisfied with the quality of that with which their brains are stored, will get nothing, save as there may be ideas expressed which agree with what they have already accepted as true.

There are others who, reading and not heeding, will go on in their old ways of thinking and doing.

Those whose prejudices are especially dear to them will put on the armor of non-acceptance through fear of losing them.

Some will be antagonized by the presumption that

dare attack pet traditions universally unquestioned.

Varying emotions—as many as there are people who read—will be set in action as the facts herein handled intrude on the secret places and bring the misconceptions to light.

The ones who will receive the real benefit are they who have in various ways been awakened to see, not only the full message conveyed by the written words, but who shall discover the interwoven suggestions leading to the comprehension of still further facts to be later on revealed. These forthcoming facts will elucidate certain points that would otherwise remain obscure.

One who stands equipped with the powers and abilities that belong to a life regulated by the unchanging principles of nature finds in his heart no occasion for envy. Envy is but the ripened fruit of covetousness, and as has been shown under that head, the world holds no attraction for one who has been awakened to its shallows.

Sound the world wherever you will, and to the ear that has quickened its finer sense of hearing, there comes only a hollow response. In its pleasure saloons one is drawn into a vortex of excesses which react in the misery that follows conflicting passions and surfeited desire. He who touches even the hem of nature's garment finds contentment in a pure life and useful action. No special device is needed to entertain a spirit that is sufficiently disentangled to become conscious of its native peace and joy.

In its halls of learning may be found the fluctuating

knowledge of all ages. The wisdom which no analysis can undermine, and which has stood and shall stand through eternity, comes to the one who refuses to use the brain for storing up the lore of the preceding generations—generations whose basis of life and action has ever been unstable.

In the quest after fame, distinction, position, or of any avenue through which ambition is gratified, one squanders his life forces for a satisfaction that lasts but for the hour to which his ascendancy is limited, ere his successor catches the shifting fancy of a fickle public. Such purposes can never enlist the effort of one who is conscious of the value of using his life forces—his faculties and ability—to build into his life that which makes for his eternal progression.

In the ruling centers of the world is found only the temporal power, gained through such cost to the spirit that it may indefinitely suffer from its impoverished condition. The ever increasing power gained by the progressing spirit grows out of the conservation of its life elements, through which they become greater centers of attraction, thus continually enriching the whole individual.

Shall one who values nothing that money can buy, beyond the supply of his reasonable needs, envy those who have wealth they cannot use, and through which they cannot gain one of the endowments of the purified spirit? Even though one who has risen finds himself at times unable to successfully cope with the greed and dishonesty with which he must compete, he is so content



with the blessings of the true life that he would accept no financial aid, however great, were it proffered at the cost of the conditions he thus enjoys. Furthermore, the progressing individual so quickens his faculties and increases his ability that he embraces many opportunities before unseen, and uses many means to defeat the agencies which make living difficult, so, all in good time, he may find himself better equipped than before.

Thus the awakened spirit may go on to the end of the world's gifts, and it finds none to covet, let alone to arouse the spirit of anger or discontent because they are held by others. One must be thoroughly benighted ere he covets one or many things, and then grows discontented, irritated, angry, or even malicious, because they are withheld from him and enjoyed by those about him.

Envy in any degree pollutes the mind and impairs its ability to operate even in the world. It makes the individual destructive to himself and others with whom he comes in contact. It often operates to shut out of his life the very object desired. An envious person, distempered with the craving of inordinate desire, is necessarily discontented. He allows free play of hateful, acrid and critical feelings which poison the blood and jeopardize the health of the body, and, above all things, hold the individual on a low plane from which he cannot extricate himself so long as envy remains in his nature.

## INSTRUCTION XII

### JEALOUSY

IN handling the different errors which make up the perverted nature of humanity it is necessary, for the sake of correct analysis, to segregate them in regard to even their finer shades of meaning. Otherwise we should not be able to illustrate to the mind of the reader all the various conditions growing out of these errors. Our whole purpose is to clearly show that the conditions in which man is struggling are of his own creating, and the only way to prevent them and their attendant suffering, is to reach and forestall the cause. Any good physician directs his efforts toward removing the cause of the disease, and until this is done no permanent benefit is obtained. So long as man endeavors to find remedies through dealing alone with effects he will ultimately discover that he has spent his time, energy and ability for nothing.

This is the lesson taught, and which should be learned by the repeated downfall of institutions, and the persistent failure of reforms. No structure, whether material, mental or spiritual, can stand unless it is built

along lines that insure its permanency. Build on the sand and its shifting particles will undermine the foundation, and however beautiful the outline and magnificent the embellishment, destruction must follow. We are not here dealing with mere figures of speech, but we are stating facts based on stern and unyielding reality. We would that he who reads might heed this warning—that all who hear this truth proclaimed might listen and comprehend its full purport. For in this way, and this alone, can they be saved from the crashes that will surely come.

Can you not see that institutions of any kind which are resting on selfishness, pride and ambition—much more those that are supported by greed, and for indulgence—are tottering on foundations that are absolutely rotten? We appeal to your common sense—can these endure?

There are many props which are being and will be used to keep the main structures in place, but they are not sufficient to overcome the destructive forces operating in their very groundwork. We look out over the world today and see very few institutions, great or small, that can stand the searchlight of exact analysis. Even those that are organized for the purpose of doing good, while, under existing circumstances, they are necessary to somewhat check evil and ameliorate its results, they help to support others which are false to the core. We are only hinting at these conditions, but one example we will give. All charitable institutions serve to allay the suffering caused by the many edifices dedicated to self-

ishness and greed, and therefore tend to protect them. If no man claimed or appropriated more than belonged to him there would be no need for charity. The earth and the fruits thereof belong to all of earth's people, and nature yields an abundance to amply provide for each and every one; but man allows his avaricious nature to run riot, and uses his abilities to their limit to control and appropriate, not only nature's products, but the strength and ability of others to gratify his ever increasing indulgent demands. Thus every man's hand is raised against his neighbor, and many must necessarily be vanquished in the greedy fight, and become slaves of the victors of the spoils. This has been going on since the early days of barbarism. The primitive tribes, desiring more lands, cattle or wives, went out to take them from their neighbors by brute force, and then, as now, to the victors belonged the spoils.

So interwoven with man's consciousness has this idea become that he still regards might as right. There are many—among them highly reputed moral teachers and philosophers—who claim that what one, by his ability gains, belongs to him. We would amend this, and say that if one does not sacrifice any of the higher qualifications which constitute a noble character, nor encroach upon, nor in any way interfere with, the domain of another, whatever one through his ability gains justly belongs to him. Were this attitude maintained, or even approximated, there would be no defenceless want; but all would be comfortably clothed, housed, fed and cared for according to the needs of the hour.

In regard to the illegitimate gaining of wealth, the only advance man has in this respect made over his savage progenitors is in the methods he uses. He makes laws for the punishment of those who rob others by brute force, but he holds as legitimate subtler means unparalleled in their effectiveness, by which he extorts, enslaves and even murders to increase his possessions. The old crude methods are far too limited to satiate the appetite of the highly civilized man. The members of this TWENTIETH CENTURY SOCIETY use all the finer faculties of mind and body to manipulate conditions by which they may wrest from each other to the utmost of their strength and power. As lust for gain becomes more intense—which is the inevitable result of the present mode of life—and as finer and finer forces are revealed to the searching intellect, all are used to fill the ever expanding maw of greed. Thus the forces given man for the ennobling and enlarging of his life are diverted toward his destruction.

There are many secondary causes for poverty and the distress arising therefrom, and much suffering might be avoided by the individual would he learn to apply the principles of right living even in his present conditions. Underneath all, however, the first cause of lack for the necessities of life lies in the universal spirit of selfishness and greed. This perversion of nature does not belong to one class alone, but to all classes, whether they are the victorious or the vanquished in the fight.

Another point that needs consideration here is that through greed and general perversion of nature's laws,

life has become so complex that every individual—even he who has risen above selfishness—is forced, in some degree, to conform to present rules and regulations. From another standpoint one may thus see how interdependent is human life. Nature's laws can never be obliterated—only bent and caused to operate in a different way from the original design.

Under the existing conditions the best that can be done is to manipulate the mistakes and errors which are too deeply rooted for immediate extirpation, with the object of gaining sufficient power to claim more and more territory for that which, under the circumstances of the hour, is the most just and right. The next step is to press closer and closer to the center, until, though often forced to choose the lesser of two evils, one shall, in every increasing ratio, force the greater evils to succumb to the lesser, the lesser to the least, and finally, the least to that which is absolutely pure and true.

As it is with institutions of charity, so it is with all remedies and reforms that do not directly aim at, and squarely and forcefully strike the cause. Anything less than this only mollifies the condition in one direction, while it grows to greater proportions in another. A nation can be no better or stronger than the average goodness or strength of the people of which it is composed. So it is with all lesser institutions. The corruption in man's nature, which causes his institutions to need reform, has in the past reduced, and will in the future reduce, all his reform movements to the level of his errors. And all superficial remedies shall finally fail

through their inability to check the force of growing evil the roots of which are undisturbed. From whatever point we view the situation we are forced back to the original position. The only way out of the difficulties from which man is striving to escape is through eradicating from his nature the evils out of which the conditions grew and by which they flourished.

Jealousy is a trait of character which grows out of greed and the conditions arising therefrom. In perfect accord with nature's law of action and reaction, greed promotes jealousy and jealousy increases greed. If there were no greed operative in human nature, no one would need to fear that his own, or that which he lawfully acquired, would be taken from him. Nature would so regulate all life that each individual would ask for no more nor receive less than his own; and in this assurance he would rest secure. There would be no sense of lack, nor dissatisfaction, hence no occasion to guard from the intrusion of others.

We must, however, handle this characteristic in its relation to present conditions. The very nature of jealousy condemns it, and only in abnormal life can it find place. Its nature is revealed through its action, which is to clutch, grasp and bind for personal gratification. It also gives rise to suspicion, anger and hatred. It pollutes the nature in which it exists, and poisons the atmosphere breathed by its victim. There is no circumstance or relationship that justifies its presence, yet people are deluded by the idea that it is the accompaniment of love. Be sure that where jealousy exists, love



is unknown, and in its place is only an unholy emotion born of lust for self.

Jealousy is not an attractive but a repellant force. One who becomes jealous of another's love or attention takes the attitude most detrimental to his desire. The desire is in no sense justifiable, but from his own selfish standpoint jealousy diametrically opposes the gaining of one's end. One who is the victim of jealousy will naturally resist the unjust bondage to which such jealousy subjects him ; so the more intense the clutching directed toward one the greater the resistance and the wider the breach becomes. Unselfish love is the attractive force, and where this is not active, or when it suffices not to unite and harmonize, all effort on low planes is useless.

Watch and guard your possessions as you will, never will you be able to insure them against the destructive forces which are everywhere in operation on the low plane coexistent with jealousy—so it is useless as well as destructive. If you imagine your happiness depends upon a person, place, condition or circumstance, and thus you become jealous, you are pitifully deluded—happiness is born of a pure spirit. The more absorbing your jealousy the more miserable you become ; so again your end is defeated. Having shown the action of jealousy and its nativity, no further denunciation is needed—it speaks for itself.



## INSTRUCTION XIII

### SUSPICION

**H**AND in hand with jealousy and envy stalks suspicion, and it is the invariable accompaniment of these characteristics. Suspicion is sometimes found in a nature in which jealousy and envy are not prominent, but is never lacking when these errors appear. One who lives on so low a plane as to allow suspicion to color his nature, constantly scents and fears evil, with or without a cause—and as directed toward himself and his interests. Behind every friend he sees a foe—under every act a sinister motive. Living to gratify desire, he hedges in his possessions by jealous watchfulness, envies all whom he cannot surpass, and interprets the movements of those with whom he comes in contact as inimical to his welfare. That this illustrates the action of a suspicious nature, and represents an abnormal, destructive state, needs no further argument.

From a superficial view of the situation—because of the many evils that dominate current motives and actions—one might justify suspicion; but it is always the accomplice of darkness, and dwarfs and warps the nature. We must make a distinction, however, between a consciousness awake to that which actually exists—whether it be good or evil—and one that is so distorted

as to expect evil from every source and imagine it where none exists.

There is an opposite extreme to the action of suspicion which catches and deludes many well-meaning people. One who blindly trusts every person with whom he deals, and people in general, with the hope or belief that they will do right, simply deceives himself with as vague and baneful a fancy as that which colors a suspicious mind. Neither attitude is correct. There are all kinds of natures, which are in varying degrees, both good and bad, according to the habits they have formed and the influences to which they are yielding. While one should never brood over nor fear any evil, either imaginary or real, one who is awakened to see conditions and deal with them exactly as they are, is many times enabled to protect himself by foreseeing and comprehending some approaching danger. He has learned to deal with facts, and is sufficiently awake to see and know, to correctly analyze, and to interpret that which exists about him; to place things just where they belong—the good on one side and the evil on the other—the one to be utilized to promote further good, and the other to be conquered by whatever means it is wise to use, or when wise to be avoided, or perhaps to be controlled and made to serve some good end.

Optimism dazzles the eyes with the tinsel of imaginary good, and prevents clear perception.

Pessimism clouds the vision with the darkness of imaginary evil.

Both retard progression.

## INSTRUCTION XIV

### DISCONTENT

WE hope our readers will closely and accurately follow us in our efforts to present the differences between the artificial and the natural man. When the brain is constructed to operate in accord with certain ideas it cannot at once function in connection with others, especially when such ideas contradict those previously accepted. This is the reason why people follow in certain grooves without question as to whether they are right or wrong. One is physically unable to at once create new channels in the brain through which new ideas may flow. In order to conquer a habit it is necessary to destroy the brain cells which operate in response to it. This is done by the will of the spirit in persistently refusing the idea or set of ideas that lead thereto and that usually express themselves in the form of desires. One may have many habits, to which desires do not lead, but they are more easily broken, and have not such perfect functioning organs in the brain. Entire disuse of an organ insures its decadence, and this law applies to the brain as well as to other parts of the body.

Thus you see the great importance of gaining control over the mind. You should employ your mind with the same surety of command with which you use your hand. You should not only be able to prevent ideas from entering or remaining in your mind against your will, but you should govern your faculties and senses with equal power. That which you do not wish to see, hear, feel, taste or smell you should be able to resist. The spirit that has taken full and conscious charge of its organism dictates as to what brain cells shall be created, in what connection they shall be used, and regulates the operation of those created.

The brain should not be a seemingly automatic machine, but under the direct and conscious guidance of the spirit. We say the brain should not be seemingly automatic, because in reality it is not so. Even when the individual is not in conscious control, the brain can only function in response to that which is active in the mind; and only that may be active in the mind which the spirit has accepted and permits to there have place. The will of the spirit is absolute on its own territory and there is no power to interfere with it. Man is today just what he has permitted himself to become, and barring some inherited limitations, you individually are today just what you permit yourself to be. In making these statements we first use the term "man" generically, in contradistinction to the individual, because, as we have before shown, however bound and limited the human race now finds itself, its conditions are all due to the overpowering of the pure nature by willful

gratification of selfish ends. And, while every individual born onto the earth plane now inevitably suffers from the long descent of accumulated weaknesses, still he is able to absolutely govern his mind and build his character to a perfect state. In this way forces are set in operation that aid him to become spiritually, mentally and even physically strong and powerful.

Remember, we are dealing with the things not as we should like them—not in accord with current opinions or belief—but just as we actually find them. While the laws and forces of restoration cannot, during earth life, produce for the individual the conditions that he would have enjoyed had man not sacrificed his original state, yet, according to how much is left on which to build, one can almost be reorganized and re-established. When the organism, physically, mentally or spiritually, has become too far disintegrated, it cannot be fully re-suscitated until such time as conditions are perfected for that purpose. This may never be possible in the physical body.

It is true that the health of the body is largely dependent on the status of the spirit; but if, before awakening, the spirit has long tolerated destructive elements, the forces may have become so scattered as to have almost destroyed the magnetic power of the body. In this case there would not be sufficient foundation upon which to rebuild. There are many who will be found in this condition when they are brought to realize the necessity of a higher life. However, though one is absolutely beyond physical restoration, one may clarify the

mind and purify the spirit so that all waste is checked. If this is done a condition will thereby be produced in which the soul will be restored. The spirit may thus be clothed when it separates from the physical body, and go forth conscious, and prepared to continue in the Progressive Life.

In this connection we would say that a highly developed spirit may sometimes enter and through life be burdened with a weakened or diseased physical organism, in which case the body is the inheritance of the condition it has entered. It is not true to say that such a spirit is responsible for the state of the physical body, —providing it retains the high standard it has already reached.\*

Concerning the renewal of health, one should never form a judgment as to the stage of disease that precludes the possibility of healing. This depends upon conditions so deeply hidden that few, if any, are able to know all about it.

As it is with the physical, so it is with mental and spiritual conditions. Many minds have become too chaotic for self restoration—many spirits too involved for self delivery. Under present circumstances there is no help for them. As individuals grow to the prescribed standard, and begin their work in conscious co-operation with the forces of restoration, many miracles will be performed. It is vain to promise that all on the earth will be saved, but many who are hopeless, so far

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\* The questions arising on certain points—here left unexplained—will be answered in a later publication.

as any current knowledge is concerned, will be helped, and many fully re-established.

Directly returning to the subject of the differences between the artificial and natural man, we want you to realize that when you turn away from the artificial you are sacrificing nothing that is of permanent or real value. Vested in the one who has chosen the natural life—even with the discount he is forced to yield to present ruling influences—is the real thing that the spirit is seeking. For this worldly endowments are but poor substitutes. The special quest of the individual is for happiness, and all the avenues which the world opens to him, and into which he endeavors to enter, promise in the end to result in some form or degree of happiness.

We have said that man's first false step was to gratify desire. This is true, but that desire was for the thing he thought would more quickly and more easily lead to a state of fuller satisfaction and greater joy. This was the first delusion, from which he has never awakened and which has led to the overwhelming perplexity of his present state. But even as he might have learned his lesson in the beginning, when the gratification of the first desire gave rise to a second, so he may at any time cease his quest for happiness through false avenues when he has once proven to himself that none lead to the goal.

It would seem that experiences have been varied and bitter enough to teach man that happiness cannot be obtained through desire. Happiness is the native state, and grows only as the spirit progresses and gains greater



power of appropriation. One can receive the benefit of nothing beyond his ability of adaptation, and the ability to adapt oneself depends upon perfect or imperfect assimilation. When one tries to take into the physical, mental or spiritual organism more than he is prepared to digest, equilibrium is sacrificed, and general disturbance follows. Excessive exhilaration is as detrimental to serenity as agitation from any other cause.

Man knew as much happiness in his simple, natural state as he was able to appropriate without disturbing the balance and calm which is at all times necessary to a condition of growth. Thus again we see the action of nature's law to hold the spirit in just the condition that augments its general welfare, or causes it to feel the lash of suffering accompanying disobedience.

The objection may be raised that happiness does come through the gratification of desires. Whether the fulfilment of desires be on a higher or a lower plane, what it brings is only a counterfeit emotion which passes for real happiness among those who do not know the difference, and this emotion is not only false but fleeting. The child throws aside one toy for another, and the playthings that catch fancy after fancy must grow in complexity with his increasing years, while the toys with which the grown-up child plays suffice to hold his interest but little longer than those that passed with his youth. Why then continue such fruitless search? You are facing the inevitable! The artificial man seeks and never finds—the natural man seeks nothing and finds all.

The action of discontent may thus be seen, and it



avails worse than nothing. However difficult may be your path, yield not to discontent. We admit the terrible pressure of the constantly turning thumb-screws under which the ruling forces of the world hold so many pinioned, but if one will begin and bravely continue to live in accordance with the rules herein presented, one will generate a force of character which shall make him superior to his conditions and contented in any walk of life.

To be contented in spite of circumstances does not mean to stagnate and do nothing to improve them. It is a tremendous perversion of principle to claim that discontent is necessary to reform or progression. One should enlist his efforts in a good cause to improve his own condition or environment—not because of personal dissatisfaction, but for right's sake. The average individual is so in the habit of responding only to personal desires, or because of discontent arising from personal experiences, that it is difficult for such an one to contribute to united and harmonious effort in promoting any good work. One who tries to do good from selfish motives is quite sure to be governed by personal considerations all along the way, and usually accomplishes more toward causing disturbance and inharmony than in any other direction; while the one who is most valuable in any service is the one who is actuated by a sense of duty—not selfish interest.

Discontent may sometimes lead to right action, but it is a very unstable premise from which to work, and is a state of mind that renders growth impossible. How-

ever reverse the seeming, contentment does not depend upon environment or circumstances. Like happiness, it is an inherent attribute of the spirit. Discontent is an inherent quality of artificial life, and does not yield to change of conditions.

Contentment should not be confused with insensibility or a sluggish, stagnant state. One in the last named state cannot be aroused to progress through discontent, but, if at all, through being awakened to right action. Growth, progression, improvement, power to surmount obstacles, increase of ability, mastery of conditions, are all embodied under natural law, and belong to the normal individual. To such an one discontent forms no incentive. In fact, with discontent these things cannot be accomplished. One preserving a contented mind, whose incentive to action is right and duty, gains light, wisdom, force and power which accompany no other state.

Discontent is not confined to those who may be said to have some real cause. It is undoubtedly most prevalent among the people whose lives from a worldly standpoint are most complete, and who, being forced into, or recognizing, few duties, live in idleness. Useful activity is the best antidote for discontent. They who keep so busy that they have no time to think of their ungratified desires are the people of the world who are most contented. There may be apparent exceptions among extreme cases where excessive indulgence has stupefied the spirit. This is not contentment, but spiritual death—almost beyond recall.

So necessary is activity to the individual that we find the idle classes, in the degree that they decrease the necessity of useful work, inventing all sorts of games, entertainments and physical exercises which shall tend to counteract the stagnation and decay attendant upon physical idleness and the discontent of an unoccupied mind.

There is a growing spirit of emulation of ancient Greece, and this spirit expresses itself both consciously and unconsciously, and along various lines. It is believed that it will be possible in time to not only attain all the mental and physical power enjoyed at the height of the Roman Empire—but, because of the advance of civilization, to far surpass it.

This, again, shows that humanity tends to revolve. The worn out, abandoned methods of the past are again and again being recurred to, and used at the different stages through which human life passes. Both ancient and modern history repeats itself, with certain variations in modes of expression. Not only does society revert to ancient customs, but it makes innumerable little circles along the circumference and within the confines of the great circle. Things that were in vogue a hundred, fifty, ten or five years ago may at any time be brought forward to take the place of present discarded objects, and for a time the interest in them is revived. Occasionally something new is introduced which makes a starting point for another whirl. It too will follow in the wake of all its predecessors.

Just so surely as each successive thing has served its

day, and sunken into obscurity, to be revived, at best, but for another short period, just so surely shall the world continue to turn on its social axis until some mightier force than it has yet known deflects its revolutions. Just as the nations of the past, despite their vaunted power, have found the level of their intrinsic worth, so surely shall the nations of today complete the circles they began when they laid their corner-stones on the same characteristics which limited the life of the old.

Do you not see that when an ignoble trait of character is touched, we are led into long labyrinths of outgrowing conditions which seem to have no end? By this take warning, for the error that necessitates the presenting of such an endless chain of facts in its discussion must surely involve the spirit far beyond the possibility of delineation. Whether the flaw be discontent, or any of the imperfections that constitute the artificial man, spare no effort in uprooting all of them, and casting them out to wither and to die.

## INSTRUCTION XV

### FAULT-FINDING

OUT of the discontented mind grows the habit of fault-finding, and by this we mean a disposition on the part of the individual to pick flaws and to complain. We are living in a world of imperfections. Nearly everything man has touched has become faulty. Only where man has been unable to interfere, do we find nature in its purity. Wherever it has escaped the manipulation of the human mind, the earth—with its sky, its seas, its forests, its valleys, its planes and its mountains, in their infinitely varied expression of form, coloring, lights and shades—is beautiful, grand and ennobling. But the world—the direct domain and creation of fallen man—is in its best phases a maze of hopeless defects.

Could the fault-finder regulate the circumstances or people of which he complains he would only vary the state of imperfection. People and conditions of this world can never be changed to satisfy the individual. No two people agree as to what characterizes the excellence of any person or thing. Taking this into consid-

eration, fault-finding becomes a doubly useless indulgence.

But this is not all; even though complaint should lead to the bettering of conditions in a degree, it is most hurtful to the individual through whom it comes, and is a retrogressive method. One who is fault-finding cannot be satisfied by any change, for his nature is interwoven with discontent. The only lawful thing for such an one to do is to patiently and sweetly accept the necessities of his situation, refusing to be affected by any imperfection. One who wishes to progress must cease to find fault with anything, and cultivate a satisfied mind—this state must under all circumstances be maintained. This does not mean that facts should not be dealt with, nor that changes should not take place when conditions are not conducive to the general welfare of the individual. Where changes are necessary, make them. When unnecessary errors exist reveal and correct them, if you have the ability, and it is your business to do so. Improvements should be made wherever possible, but all this may be done without fault-finding. If you cannot improve your environment, then let it be an opportunity for you to learn patient endurance.

## INSTRUCTION XVI

### FEAR AND ANXIETY

AS we proceed with our analysis it will be made clear, not only how each error in human nature grows out of preceding errors, but that the false nature becomes more complex as this process continues. As a natural consequence, man's entanglement increases in the same ratio.

As has been heretofore described, the operations of perverted human nature must lead to unhappy and disastrous results. These results cause suffering, and because of suffering, fear of evil; or fear of those conditions which bring physical, mental or spiritual pain enters the nature. Present conditions, woven from innumerable threads of wrong doing, naturally engender an uncertainty as to when and where evil may attack, or as to what circumstances may arise to cause the most carefully laid plans to miscarry.

Involved in worldly pursuits, the individual lives in a state of greater or less anxiety, and so long as he depends for happiness upon what he considers the successful culmination of his movements, he will be anxious as

to results. Worldly standards necessitate worldly methods and lead to worldly issues. Such issues are sure to be mixed—both good and evil. In short the mixed operations of good and evil belong to the present state of the globe and none are wholly immune from their consequences. It does not follow, however, that none are exempt from fear and anxiety. There are many who, seeing that an anxious mind does not help any condition, exert their wills against anxiety and temporarily free themselves. So far this is good, but temporary abstinence from any weakness is not sufficient. The standard set is that all destructive characteristics shall be entirely eradicated from the nature, and no occasion may justify their return. Fear and anxiety do not belong to the Progressive Life, and the spirit cannot grow while hampered by them. Fear and anxiety cannot help you even if they do not hurt you, but they do you much harm. They weaken the spirit, disturb the mind, cloud the vision and thereby render wise action impossible. In this way mistakes may be made which will result in the very condition one wishes to avoid. On the other hand, the ceasing of anxious thought may, in many cases, be all that is necessary to clear the vision and enable one to protect himself from evil.

Fear and anxiety really depend upon the valuation that is placed upon earthly conditions. The natural spirit is neutral, and the freer the individual becomes from the attachments he has formed during his life the more neutral will he be—therefore, the less subject to fear and anxiety. Material surroundings beyond neces-



sities are not important if one does not allow himself to become involved in them. However simple or insignificant one's earthly possessions, they may be detrimental through his attitude toward them. Or one may abound in material wealth and because he does not overestimate its value it does him no harm. The standard set for one who has entered the Progressive Life is that no valuation shall be put upon any person or thing to the degree that any change can destroy the peace of the spirit. Set no value on the relationships or conditions of the world. Keep yourself free and untrammelled to do your duty and to develop to the standard of character set before you. There is only one thing of real or permanent value, and that is a sustained attitude of *keen sensibility, calm, sweetness, serenity, contentment and happiness*. This attitude must be so deeply rooted that none of the fluctuations of human life can disturb it.

We live in a world of sorrow, sin and tragedy, but in the midst of these conditions the spirit must learn to sing.

When you have ceased from your desires, conquered ambition, overcome pride, and when you value nothing in life—not life itself—as you value an undisturbed attitude, then will you become neutral regarding all of life's variations. Always do your best; then, whether results are good or bad, be not concerned, and fear and anxiety will fade away from your nature.

It is well, however, to attack each error as it presents itself to your consciousness. Take an attitude—assert

your will—against the thing itself; never yield to its disturbing influence. Much may be accomplished in this way, but, at the same time, the cause must be reached and cured ere the disease will entirely succumb. Place no valuation on anything whatsoever beyond its ability to assist you in your life of progression. So value the attitude of mind in which growth is made possible that no action and no result can tempt you to sacrifice it.

Into such a state neither fear nor anxiety can enter.

## INSTRUCTION XVII

### IRRITABILITY, TOUCHINESS, ANGER, HATRED AND REVENGE

AS the spirit becomes more and more involved in false traits of character, and as their destructive operations proceed in the mind, senses and body of the individual, his will is weakened, his powers of resistance lessened, and his whole organism loses equilibrium. We see in the perverted nature many degrees of the same errors, and these degrees depend upon the hold the errors have been able to get on the spirit and how much force is given to feed them. If the nature is mild or passive its errors are not so aggressive, and from the currently accepted viewpoint are not so objectionable. It is nevertheless true that if they form any part of the nature, they are noxious and will surely prevent the spirit from reaching a high standard.

If you are repeatedly detained by mild or subtle weaknesses your progress is interfered with as effectually as when you subject yourself to the grosser or more intense forms of evil. In fact, when evil is pronounced it forms a vulnerable point of attack, and there is often more hope of quickly restoring the individual

because his need is apparent to a teacher and he is himself usually conscious of his mistakes. Subtle forms of error delude the individual in whom they are operating; and because they do not manifest themselves, it is difficult for him to receive help from others. The more intense forms of evil—which finally take the nature by storm—are but the developed stages of the milder forms, and exist only because they were not checked in their incipency. It is not necessary to enter into an extended analysis of those traits of character that are palpably false and destructive, for it is generally conceded that they distort and darken the nature, so no argument is needed to prove that they are undesirable. The thing that the world is not recognizing is the possibility of conquering these evils. So identified has the spirit of man become with its accumulated weaknesses, that while it knows they are wrong, it is deluded by the idea that they are part of human life. Thus humanity justifies the belief that the best that can be done is to hold the worst of them in check, preventing their operation where their destructive nature is most pronounced. There is no delusion more deadly to its welfare, nor better calculated to keep the spirit bound on a low plane than this.

Until the individual is awakened to the fact that he is wholly responsible for his imperfections, and that his development into a beautiful character—a character wholly free from weaknesses—depends entirely upon his own effort, he is not only a slave to the lower elements of his own nature, but he is subject to all the

influences about him, arising from similar conditions in others. You have the power to conquer *all* your defects, and the thing we wish to impress upon you is, that not only do you need to attack the worst features, but you must continue until all the secret corners are exposed to the light, and the so called insignificant faults, as well as the greater ones, are weeded out of your nature.

Illustrating and verifying the facts just presented for your consideration, is a scale of false traits with which human nature has become painfully familiar. This scale is composed of irritability, touchiness, anger, hatred and revenge—different degrees of the same faults—the more intense forms following in inevitable sequence to the unrestricted operations of the others.

The nature in which desire, ambition, selfishness and pride, one or all, are fostered, will so lose its balance as to be easily wrought into a state of irritability, which, if unchecked, will cause the individual to bristle with points through which he takes personal offence. The form of irritability that matures in touchiness depends largely upon the degree of pride and self-importance that serves as its foundation. Let the individual closely analyze the consciousness through which he becomes hurt or offended, and he will soon see that it arises from wounded pride or a sense of self-importance that is not duly appreciated.

One who has reached the standard which tolerates no pride or special estimation of himself, as apart from others, never takes offence at any slight or insult. His acts are governed by his highest sense of right or duty.

and to the opinions of others he is never obsequious, nor does he in any degree yield to their influence. The thwarted will, directed toward the fruition of ambition and the fulfillment of desires, also results in various stages of irritability, of which the most intense stage is anger. The nature in which ambition, pride and indulgence, one or all, are well developed, will be capable of extreme anger, and anger usually increases in the degree that the will, which operates in connection with the above errors, is curtailed. When anger, from any cause, is tolerated and allowed to grow, hatred is soon engendered, and extends to both people and things. Anger against or hatred of the most evil condition or person can find no place in the Progressive Life. Even likes and dislikes should be checked, and hatred under any circumstances is intolerable.

Out of hatred grows the spirit of revenge. Revenge, too, operates in different degrees, according to the intensity of the force back of it. To permit a desire or disposition to return evil for evil, or in common parlance to "get even" with the wrong doer, at once levels you to his plane, feeds the animal nature of both, and poisons the whole organism. The nature of revenge, whether mild or intense, is to directly wreak vengeance upon its victim. All errors are destructive, but those that are directed toward some outside object, and especially toward another individual, are doubly and trebly so.

The first action of this class of evils is to consume the life forces of the individual to whom they belong. The

second action is to cause destructive forces to operate in connection with their victim, and the third is a reaction on the individual in whom they were generated. This in a general way shows how these destructive forces grow and intensify until they end in varying phases of crime. We reiterate there is no occasion that can possibly justify any of them, even in their mildest forms. The only attitude supportable by the progressive spirit is one in which the greatest usefulness is promoted. If you are angry, if you hate, or feel revengeful toward any condition or person, you are thereby unfitted to be helpful. One who is in authority may correct, rebuke, or punish, as occasion demands, but one must be beyond all possibility of any shade of the above faults ; otherwise the mind will be clouded by the feelings, and wise action thereby precluded.

When we consider how far the people of the world now are from the standard of absolute non-revenge, non-anger, non-hatred or even non-irritability, it is little wonder that injustice is almost always the accompaniment of authority. Though one's purposes and resolves are to do right, unless the nature is pure the mind is not clear, and correct judgment cannot at all times be formed. All people need to learn this lesson, especially those in authority. There is one class in particular to whom we wish to make appeal. Let the teachers, parents, and all who have direct control and guidance of children, rid their own natures of anger and irritability. As a result, not only would children be saved from the polluting influence of such characteristics and resulting

injustice, but righteous discipline would be far more effectual, and the power to control wonderfully increased. One who is perfected in self-control has, in that degree, power to govern others; and one who has not gained self-control is, in the degree that he lacks, unfitted to be in authority.

In no walk of life is not only self-control but self-purification so necessary as in the guidance of budding lives which are learning to take their first steps in the difficult conditions of this benighted globe.

Thus the shadows fall one upon another, increasing in density as the errors multiply and grow. Through these errors the spirit is enshrouded in darkness. In this darkness it must remain until the evils that shut out the light are by itself recognized and cast out. We hope that each one who reads these pages will see the overwhelming necessity of conquering all weaknesses, thus allowing the spirit to rise to its true state—*wide-awake and alive, calm, sweet, serene, contented and happy.*



## INSTRUCTION XVIII

### INJURIOUS CRITICISM, CONDEMNATION, GOSSIP AND SLANDER

ANOTHER scale of errors which clouds human nature and darkens the spirit consists of injurious criticism, condemnation, gossip and slander. These characteristics are interdependent, and, as cited in the previous instruction, if the milder form is checked the more virulent phases cannot ensue.

Criticism is a phase of mind which, when used in certain ways, is not only generally considered justifiable but highly valuable. There is some justification for this position within a limited scope. The original and more restricted meaning of the word criticism is a fine and accurate judgment of an object, especially applied to works of art and literature, with a view rather of presenting their excellences than of finding fault. But from this standard, usage has caused criticism to degenerate into an agency for unrestricted fault-finding. Criticism, applied to the world of art, music, drama, literature, etc., which forms such wide fields for its unlimited exercise, consists largely of the varying and

conflicting opinions of different individuals. Such opinions at best are valueless. Furthermore, they are often given from selfish motives, and many times colored by angry, revengeful and malicious feelings, on which occasions they are not only useless, but positively injurious, both to the object toward whom they are directed and the individual who formulates them.

Originally, only masters of an art were considered capable of criticising it. Today any individual who can cleverly formulate his opinions, however inferior his ability may be, is accepted as a critic by the general public.

The confines of advantageous criticism are very limited. In fact, criticism has become almost wholly destructive. Teachers, and those in authority, when their personal interests are not involved, may closely scan the work or natures of those directly under their training, with the sole object of showing where errors exist and correcting them. But this is, strictly speaking, rather analysis than criticism, as criticism is today currently understood and used. Analysis, used in this connection, is the division of certain conditions into their various parts, for the purpose of showing the individual that which is destructive and to be avoided, and that which is constructive and to be cultivated. This kind of analysis also should be used only by those who are free from selfish interests and where duty commands.

Like all habits, criticism, indulged in, rapidly grows and takes possession of the individual, until, whatever his surroundings, his peace of mind is marred because

of the flaws which everywhere present themselves to his fastidious mind. Through cultivating the mind according to certain standards, the senses may become so keenly critical that whenever they contact an object comparisons are at once made and criticisms formed corresponding to one's likes and dislikes. When any person or thing irritates or annoys you, examine your mind and you will find that you are disturbed through your own criticism. Cease your criticism, and the disturbance will pass. Avoid comparisons if you would check the first step toward criticism. Why should you waste your time in drawing comparisons between people, or things, or conditions, and—as inevitably follows—disturb yourself by critical opinions? Your position here, as elsewhere, should be neutral.

Remember that no two people have the same tastes or standards as to what is or is not beautiful or desirable. This is a world of endless variety, all created according to widely differing ideas, and if you allow yourself the privilege of criticising, even in your thought, that which does not conform to your particular fancies, you will not only make yourself and others unnecessarily uncomfortable, but you will be detained in your progression by trifles unworthy of your consideration.

Let each object have its own place and stand for just what it is, irrespective of other things. Learn to see people, conditions and things just as they are, without being tinged by comparisons, and you will more readily check the habit of criticism. Do not vindicate strong

likes and dislikes, and rid yourself of critical thoughts as well as critical speech.

It should be well understood that there is probably no error that is more of an open door to, and more hopelessly holds the spirit in touch with low planes, than criticism. It leads to a whole train of destructive habits and passions. Because it has long been given such free scope, it has become such a persistent and insidious habit that even after the aspirant has conquered other errors and the grosser aspect of criticism, it often insinuates itself on his unsuspecting mind and once more drags him into the mire of its own plane. There is only one way to handle criticism, and that is to throttle it in its incipency whenever and wherever it appears.

A critical mind not only in itself checks progression, but it leads to the more destructive quality of condemnation. If you do not begin by criticising you will not end in condemning. Condemnation is a two-edged sword, which very few are capable of using, and, indiscriminately handled, as it is today, infused with the harmful elements of anger, hatred and revenge, it is wholly damaging.

Because of the power that evil has gained over the life of man, condemnation is occasionally unavoidable, but the circumstances under which it is beneficial are even more limited than those which circumvent the use of criticism. Had man not entangled himself in evil, neither criticism nor condemnation would ever have entered his consciousness, much less would it have been

necessary to employ either one to promote his progression. But he has become tremendously involved. It is, therefore, sometimes indispensable, for one who is especially appointed, to not only analyze the conditions which hold an individual, but to forcefully denounce them, ere the individual can be aroused to sufficient effort to free himself. In extreme cases, when every other method has failed, suffering is the only remaining means of bringing one to himself.

In dealing with the individual the greatest wisdom must be used or fatal mistakes will be made. Only those who are superior to personal feelings or motives can receive sufficient wisdom to act. Furthermore, one should never be a self-appointed authority. One may have so purified his nature that he would be wholly disinterested in his judgment, but he may have no authority. When one condemns maliciously, or to gratify personal feeling, or from habit or carelessness, or for any reason save because compelled from duty, he sets destructive forces to work within himself ; he is subject to the law of reaction, and opens himself to the destructive influences which inhabit low planes.

Unless you are in a position which unquestionably demands your judgment and regulation, never allow your interests to carry you far enough into affairs or conditions not your own, to criticise, condemn, or even form an opinion thereon. That which does not strictly belong to your jurisdiction do not touch in thought, word or deed.

When indiscriminate criticism and condemnation become habits of mind it is an easy step to gossip and slander. We need not give much time to the discussion of slander, for its destructive nature is so thoroughly recognized that it has come under the limit of criminal law. Gossip—its inevitable forerunner—is considered more innocent. It is, however, both idle and pernicious. You have in these pages been repeatedly warned against allowing yourself to enter any territory except where duty calls. This is another way of saying—strictly mind your own business. If this rule is observed you will never be led into the consideration of people or things that do not concern you. Gossip is not confined to speaking illy of people, but any idle discussion of the affairs of others comes under this head. One who wishes to progress must absolutely cease from any phase or form of gossip.

The world is full of gossipers, and you must closely guard yourself that you are not led into it unawares; also that you do not become a party to it by listening to the gossip of others. You are fully justified in checking one who attempts to engage you in any sort of idle discussion. If you do not refuse to give attention to a gossipier you are quite as responsible as though you entered into the conversation.

Gossip is another insidious habit—as difficult to check as destructive, and it should be handled, whenever it interferes, with inexorable severity.

So let it be thoroughly understood that criticism, condemnation, gossip and slander are dangerous forces.

Criticism, in the sense of fault-finding, should never be used.

Condemnation should be handled only by those who, having gained wisdom, have been especially appointed to authority ; and it should never be used in malice, anger, irritation or selfishness.

Gossip will hold the individual on a low plane, and ends in slander.

Slander is a crime punishable by law.

## INSTRUCTION XIX

### CARELESSNESS, RECKLESSNESS AND DESTRUCTIVENESS

THE human mind, in its tendency to touch extreme points, finding itself handicapped or helpless, swings out with the hope of gaining in one direction what it loses in the other. In this way have carelessness and recklessness entered the nature of man. Because these defective traits have descended through many generations they have become a settled fact in human nature, and their origin is almost obscure. It is nevertheless true that as man has received the various results of his perverted nature—results which cause him suffering and that suffering to increase—and as he has settled into a consciousness that evil is an inevitable consequence of sentient life, fear and anxiety have found their antipodes in carelessness, and carelessness unchecked ends in recklessness.

While many are both careless and reckless from birth, for the reason heretofore stated, we often see the passing from the point of excessive care to its opposite, recklessness, exemplified in the individual. Many begin life full of enthusiasm for what they term success, and



toward this end bend their energies to the utmost. This means that their feelings and desires are fully involved. When repeated failures and disappointments come, the mind often finds refuge from fear and despair in varying degrees of carelessness. Carelessness may take many forms, any one of which will retard progression.

One who is careless does not properly use his senses. He is delusive, doing one thing and thinking about many. In this way he makes mistakes, and destroys. This cannot be excused in the Progressive Life, for if one is fulfilling the earlier commands, to use his senses, to be alive and awake, living centered in his body, with a quiet, well controlled brain, he will never be heedless, but full of care as to the correct performance of his duties.

Generally speaking, a careless nature is not earnest, and without earnestness one cannot faithfully perform duty, nor grow to a high standard. Carelessness carried to the point of desperation is recklessness, and marks an extreme state which can only be entered because of the impetus given the nature by indulgence in many other forms of evil.

One phase that recklessness assumes is a torpid indifference to life and its relations and obligations. From being involved in the unsuccessful effort to fulfill desires, or from the reaction following satiated desires, one may swing to the extreme of pessimism. In this state the spirit becomes dull and hopeless. Because it has failed under wrong action it draws the conclusion that nothing

is worth effort, and it is difficult to arouse it to right action.

Recklessness is the very antithesis of caution, and without caution one co-operates with and invites baneful agencies. One has no right to jeopard any possession, whether it be his own or another's, or whether it belongs to the physical, mental or spiritual plane. Caution to preserve as well as to promote well being is a quality indispensable to growth. A reckless or even careless nature is unavoidably destructive both in the smaller details of life and the more important issues. Such a nature is not only disastrous to externals, but self destructive. An individual who is so little self possessed as to allow recklessness or carelessness and destructiveness to govern him cannot, at the same time, guard his soul elements or life forces. The two things stand opposed. A door cannot be open and shut at the same time, neither can a nature be both destructive and constructive.

While destructiveness is the invariable accompaniment of a reckless or careless nature, there are other causes that lead to this trait of character. As selfishness grows, human nature becomes more deleterious in its activity. Destructiveness is a force in universal evidence. Usually, when man finds it necessary to destroy to further his selfish ends, he does not hesitate to do so, so long as he keeps within the limits set by society for the protection of any one of its members from others. On the destruction that is wrought in defiance of temporal law we need not dwell—that speaks for itself.

Here, as elsewhere, nature is the guide. While she is prolific and generous, she is also economical. In all nature nothing is destroyed. Dissolution and decay are only processes of change attendant upon the dissolving of material into its original elements prior to its being once more taken up and manifested in different forms. Besides ridding himself of all the elements which themselves ravage human nature, the individual should endeavor, in all walks of life, to conserve and utilize all things to the utmost of his ability, avoiding destruction on the mental, physical and spiritual planes.

The Progressive Life, perfectly lived, is perpetually upbuilding, and one living according to its laws destroys only when forced to choose the lesser of two evils, or to rebuild a more perfect edifice.

## INSTRUCTION XX

### NON - INTERFERENCE

EARLY in these instructions the statement was made —learn to strictly mind your own buisness. This is one of the first lessons needed by the one who is endeavoring to turn back into the way of the Progressive Life.

Had man in his original state of innocence not broken this law he would not have fallen to his present condition. His business was to maintain his undisturbed state of mind—to do duty and to grow—but he tried to climb another way, and interested himself in many things which do not belong to the life of natural progression. Wherever his interests engaged him in pursuits that were unnecessary to his growth he disobeyed one of nature's most essential provisions, viz.—non-interference, or, in language familiar to all, strictly mind your own business. What was true in the beginning is true today and will always endure. Your business is to maintain an undisturbed state of mind, to do duty and to grow.

It is, however, far more difficult to mind one's own business in the turmoil of present conditions than it

would have been had man not become entangled. Life is now full of disturbing influences, and duties have become complicated and difficult. There is nevertheless no other way. Each individual who wishes to reach the required standard must face his conditions and perform his duties, however arduous, keeping *wide-awake and alive, calm, sweet, serene contented, and happy*.

The average individual has become so accustomed to interfering not only with nature's laws but with innumerable affairs that should not concern him, that considerable training is usually necessary before he realizes the scope of the application of the law of non-interference. It is not sufficient for one to refrain from intruding upon the affairs of others in deed only; one must abstain in deed, word and thought. In fact, the first intrusion is always in thought, and much destruction may be wrought, even though such transgression does not go beyond this plane.

You have been told to keep the mind still, except when it is necessary to use it. If this rule is observed you will not interfere on the mental plane. Checking action here will keep you from making this mistake in word and deed—unless you are not clear as to what constitutes necessary action. When you have entered the Progressive Life nothing is really your business save those things that are requisite to promote your physical, spiritual and mental welfare; or, under specific circumstances, where it becomes your duty to promote the welfare of others. This will check out of the

average life much that has heretofore been deemed essential.

We may correctly say that the object of our whole discourse is to show the aspirant how to cease interfering, or how to mind his own business. It is not only necessary for the individual to learn not to intrude upon others, but he must guard his own territory with equal care. The utmost effort is made to protect earthly possessions, but the treasures of the mind and the soul are left wide open to intrusion.

Whenever you place your mind upon another person to scan him with interest, to speculate upon his conditions or nature,—even though you do not make the greater mistake of criticising—and especially if you try to read or influence his mind, you have penetrated the sacred chambers of his being, and both of you are harmed beyond your present power of realization. In whatever way or for whatever purpose one mentally or spiritually intrudes upon another mind or soul one unlawfully handles dangerous forces. Whether this be done through mental suggestion or by any other method, and whether it be done with or without permission, injury and ultimate destruction will surely follow. Both the one who practices these methods and the one practiced upon become victims. The soul, composed of the life forces gathered by the body, held and protected by the spirit, should be the undisturbed and unbroken covering for the awakened spirit.

When the mind is carried away from the body and its

activity in abstract thinking or speculation, when it in any way intrudes upon the domain of another, when it is influenced or disturbed by being intruded upon, or disturbed by its own errors, the soul, through the vibrations thus set in motion, is pierced, opened and scattered in the degree that the agitations are violent or prolonged. In this way the spirit—sensitive and quivering—is robbed of its natural protection, and becomes more or less exposed to the chaotic, polluting and deadening conditions with which the very atmosphere of the globe is filled.

On the streets, in crowds, wherever you go, you are constantly subjected to such interferences. If you wish to preserve and protect your soul—which is your only means for growth—avoid promiscuous and unnecessary mingling with people. When called into their midst through duty take the utmost care not to interfere with so much as one thought, and maintain an unyielding attitude against any intrusion from others.

When your territory is in any way trespassed upon it is necessary for you to give the intruder to understand that you will permit no interference. This should be done without any annoyance on your part, and in the wisest way possible to avoid giving offence.

There is no lesson more important for the protection of the progressing individual than non-interference.

In order that this subject shall be complete it must be supplemented by a discussion of the requirement—do not fail to do your duty, but take care not to overdo it.



## INSTRUCTION XXI

### DUTY

THE duties of an individual depend upon his spiritual standing and the conditions to which he has become subject. On the question of duty there is much misapprehension. One may do many things from a misconceived sense of duty, and, on the other hand, one may neglect real duties. The question of duty is largely an individual matter, and each one must so live as to receive sufficient wisdom for guidance

There is, however, a general rule for all, viz., it becomes the duty of each individual to cease all mental and spiritual action that interferes with growth, and as far as possible to make his physical conditions or surroundings conform to the best interests of progression. We make a provision concerning the physical plane because many are so encumbered by conditions and relationships that it is not possible for them to immediately free themselves. Whatever your environment, however, you should make the utmost effort to govern the mind and purify the spirit. One who really purposes to reach the highest standard should closely analyze himself to see that he is not held in detrimental conditions through



selfishness or desire. It is many times necessary to choose between two evils, and in this case decision should be made in favor of the thing that is the less indulgent to a selfish nature—whether that nature is one's own or belongs to another.

There are times when one is held in bondage to others under the subterfuge of duty, and thereby prevented from taking necessary steps to augment progression. Such duties should not hold, and sometimes severe methods must be used to free the individual. The mere fact of relationship should not prevent one from arranging his affairs to best conform to his development. Duty should be measured by something more profound than earthly ties. One has no right to be an obstruction in the path of another through the sense of ownership accompanying such relations. The selfish and detrimental demands made by a father, mother, son, daughter, sister or brother who refuses to live the true life should not be regarded by the progressive spirit. The spirits that are really related are those that are united in progression.

Whatever the conditions, however, it is your duty to be *calm, serene, contented and happy, wide-awake and alive*. Many times, when one's aspirations are high, and one maintains an undisturbed attitude, coupled with an unwavering determination to conquer, difficulties give way before the power thus generated, and opportunities are found which otherwise would have been impossible.

The only way that the individual can always know

just wherein duty lies is through awakening to accurate perception, or through the guidance of a teacher who is capable of correctly analyzing one's conditions. We are, however, presenting a few general instructions which, if followed as occasion demands, will be guides along the way.

We have, in general, touched on one side of the question, which is—do not fail to fully do duty. And now we have a few points to bring forth on the other side, viz.—take care not to overdo duty. Under existing circumstances of human life, the latter is perhaps the more difficult part of the question to apply. So unconscious has humanity become of the source of its helpfulness, and so closed are the avenues through which such aid may come, that many people are almost defeated by their environment, and the pressure is so great that enforced duty carries them far beyond the natural limit. One should never be called upon to sacrifice physical, mental or spiritual welfare through the performance of duties. The fact that this is ever necessary is only a part of the web in which the human race has entangled itself. Here, as always, you must face the condition as it is, and to the best of your ability observe the laws which make for freedom.

Before this subject can be clarified we must turn to man in his natural state. You will remember that he was simple, pure and sweet, and that he was held in obedience to and under the protection of the Planes of Light. Despite his long disobedience, and the darkness that has settled upon him, his connection

has never been entirely broken. There has never been a time when the Higher Powers have not had their light-bearers on the earth. Because of this there is hope for the individual who is struggling under tremendous disadvantages, providing that in the midst of his conditions he will apply the principles herein delineated.

We are now appealing to the one who is in extreme conditions—conditions that are detrimental to progression, and where it seems impossible to regulate duty so that time and force are not almost wholly involved. To such an one we can only say: Begin with the mind and feelings, and persist in the effort to quiet them; to weed out defects in the nature; to use the senses, and to be keenly conscious of every act. In the degree that this is done will you be able to gather force, strength and wisdom through which may come your spiritual, mental and physical emancipation.

The command is have a care that you do not overdo duty. Whatever your circumstances, then, make the effort to regulate duty to conform to your progression, trusting to the force gained through purifying your nature to enable you to take still further steps in the right direction. An excellent rule, which will apply in many cases, is: Endeavor to increase your efficiency in whatever capacity you are engaged, and do not fear to make righteous demands. Preserve your serenity of mind, and keep keenly conscious; do right in all your dealings, and let your attitude be, that of demanding justice and right from others. Regarding details, proceed as under the circumstances seems wise.

The individual who has power to govern his duties according to his will may more easily exert a care not to overdo. In many cases, going just beyond the limit of wisdom in doing duty will turn acts that might otherwise have been beneficial into a detriment. The states of mind that are most apt to carry one beyond the point of wisdom are—over-zeal, enthusiasm, over-estimation of one's ability, and pride or selfishness. While these things govern you, you are never safe. Too great a valuation placed on worldly things and on your relationships may also misguide you.

In regard to the helping of others, you must learn to accurately estimate modifying circumstances ere you will be able to know when duty calls and how far it extends. There is always a cost to pay for what you do in this world; and even doing duty is expensive. Every act of one's life costs life forces; and one's capacity to receive is necessarily limited. No matter how abundant the supply of nature, one should never expend faster than he can accumulate. If, at any time, you use or scatter your life forces faster than you gather or appropriate them, you are impoverished. The thing then to always be considered is, what can you afford? Cost is always counted when material wealth is used. It is necessary to make much closer divisions when soul or life elements are in question.

So long as an individual is struggling to conquer his own imperfections, and to keep his own forces from being scattered, with possible exceptions, duty does not demand that he give spiritual aid to others. Even one

who has risen must estimate the amount of life forces he has to give, and his strength to deal with difficulties, before entering action. One is really not fully equipped for the duty of helping others until he is rich enough in life forces, and sufficiently self possessed, to give of the overflow. This means that one has learned never to heedlessly scatter soul elements, and that, beyond all that are needed for his spiritual, mental and physical sustenance, there remains a surplus fund from which to draw for the help of others.

Beyond the observance of these suggestions the individual must depend upon his own development for further guidance in doing and not overdoing duty.

## INSTRUCTION XXII

### INQUISITIVENESS, CURIOSITY, AND GAINING USELESS KNOWLEDGE

**A**N intelligent comprehension and application of the previous lessons on non-interference and duty will preclude the errors of inquisitiveness and curiosity.

An inordinate desire to pry into other people's affairs, and to know all about them, is another fault which will open the door to lower planes. Whenever one curiously penetrates any condition he must more or less partake of whatever elements are therein found. As when one enters smoke he is surrounded and clouded thereby, so is one affected by an impure atmosphere. As when the door is open in a storm one receives the full brunt of its fury, so when the door to a low plane is opened by inquisitiveness and curiosity, the one thus indiscrete receives the force of its elements and influences. These coalesce with one's own errors of like nature, and he has an additional problem to solve, or burden to carry. The individual who is endeavoring to rise out of mixed conditions must exercise great care that he does nothing that tends to weigh him down, or to make his overcoming more difficult; so, from this viewpoint as

well as from all others, inquisitiveness and curiosity are hindrances to progression.

If what is known as the vulgar phases of these defects were the only avenues through which they do damage we would not need to go further into their analysis. The individual who is excessively inquisitive and curious is even below the world's standard of a desirable character, and the errors that are most denounced by public opinion we need only refer to as destructive, while we give more time to those that receive less recognition, and especially dwell on the phases of evil which the world considers desirable, but which are none the less impediments to natural growth.

There is a shade of difference between inquisitiveness and curiosity. Both retard progression, but there is one limited consideration in favor of the former. When one is deeply involved in his own errors, and still the spirit cries for light, persistent inquiry may finally lead him to see the true way. But this is the longest, hardest and most destructive method of finding it, and at best it is only a choice between two evils. When the individual delves into all phases of thought for truth he gathers a few facts, as he goes along, and much error. He does not know enough to segregate the true from the false; for had he the wisdom to do this the same wisdom would render his research unnecessary. One whose inquisitiveness takes this form is held for a time by the facts found, but he cannot long remain satisfied with the mixture. Spurred by restlessness, he goes on from one point of investigation to another, doing more



or less sifting but all the time accumulating and never correctly separating the wheat from the chaff. There are times when such experiences assist to awaken the individual to the fact that none of these avenues lead to the light he seeks. Thus he is benefitted only by the preparation which may make him willing to learn and apply the laws through which he may gain pure wisdom.

No one can awaken to the intelligence that satisfies the spirit and reveals the now hidden facts of nature, save by purifying the character and maintaining a calm undisturbed yet keenly sentient attitude. A teacher may give you the law and exemplify its application, but you must make it a part of your own life ere you can know it for yourself.

Because this method of inquiry is so universally justified we have analyzed it, but it is not the natural or best way. While it sometimes leads out of confusion, it often serves only to carry the individual around in a circle or causes him to lapse into a state of indifference or pessimism, in the darkness of which he may indefinitely remain. At best the path of inquisitiveness is only better than a settling into some mixed condition under the delusion that one has found wisdom ; or into a conclusion that there is no way by which one may know what is true. This is the most that can be said in favor of inquisitiveness, which, after all, can only lead one to realize that it is not the way to gain accurate knowledge.

One who has no ambition to know, and makes no



effort in that direction, but who lives, in spite of conditions, a sweet, pure, contented, useful life, combining the activity of the spiritual, mental and physical organisms, will gain more light than can ever come through intellectual research. If you want knowledge of many things valued by the world, if you want a high intellectual development—which means a brain filled with conflicting opinions of all ages—cultivate an inquiring mind. You will gain these things, however, at the expense of a keen, accurately discerning intelligence; at the expense of a highly developed spiritual organism which is capable of reflecting and interpreting wisdom from the Planes of Light, and at the expense of a high standard of self-possession, all of which can be gained in no other way than by fulfilling the requirements for progression.

If inquisitiveness retards the natural growth, curiosity is still less lawful. The knowledge you need in the performance of duty, or the knowledge that will increase your ability or usefulness, or better your condition without unnecessary cost to your progression, it is wise to acquire. To seek any information whatsoever from curiosity is idle, indulgent and destructive. Here is a place where people at large need sadly to mind their own business. We must once more remind you that if you would reach a high standard you must not seek knowledge beyond the necessity of the hour; and above all things you are prohibited from entering planes other than the one on which you are prepared to function.

If duty in the highest sense of the word is fulfilled, the knowledge that is necessary, or for any reason wise to receive, will come as a natural result of development. But to try to gain knowledge of any plane from curiosity, or through inquiry before one is matured to receive it, is not only useless but most dangerous.

We hope we have made it clear that inquisitiveness and curiosity in their grosser forms, as well as the phases which lead to the gaining of useless knowledge, are but the false offsprings of nature, and have no place in the higher development.

## INSTRUCTION XXIII

### WRONG DESIRES, INDULGENCE, HABITS AND PASSIONS

WE have already analyzed the question of desires, and referred to indulgence as destructive agencies in human nature. We now have further specific remarks to make on these characteristics, concerning their relation to some of the more extreme states. We have shown that all desires are wrong, when they are considered from the standpoint of the higher development, but not all desires are equally destructive. Hence, we have dealt with the subject in a general way, only specifically touching on the less damaging forms. We wish now to analyze the more mature stages of indulgence which destroy self-possession.

Individuality cannot become established until one grows self-possessed. Self-possession depends upon the purification of the nature from all weaknesses, both great and small, until it stands transparent in its perfection. So long as a person can be governed in the slightest degree by any influence which operates detrimentally, either within his own nature or without, he

is not self-possessed. Generally speaking, the desires that have the greatest hold upon human nature are those that are most deadly to the soul and spirit. And the forms of indulgence that are most universal are of the desires that belong to this class.

Indulgence is the free gratification of desire granted either to one's self or to another. While checking desires may not always eradicate them, indulgence destroys the soul and degrades the spirit. Indulgence must cease, and desires must be fully conquered or they will ultimately conquer and become habits. When indulgence has gone far enough to form a habit it has taken possession of you, and the habit—not your spirit—is in command. A habit is a form of indulgence that has become involuntary, or that operates either with or without one's consent.

Habits fully grown become passions, and passions rend the soul, dissipate the life elements and obsess the spirit. Anger, hatred, malice or lust may take possession of the spirit and transform it into a demon of like nature. Even dissatisfaction and melancholly may become passions in which the spirit loses its identity. All the defective traits of character may become passions. Whether they reach this extreme stage or not depends upon how freely they are licensed to operate. The free exercise of the lower traits of character are the most deadly, but any indulgence, though seemingly quite innocent, will detract from your self-possession.

Art, music or literature may become passions either in their contemplation or production. If these things,

or any others, though regarded as equally desirable, cause you to lose your self-control they are not permissible. In the degree that your nature is in any way controlled against your better judgment you are harmed, and in the degree that your acts—physical, mental or spiritual—are indulged, and lead to habits, you are controlled; and when passions are developed you have lost your self-possession, destroyed your individuality, and have become the tool of lower elements.

There is one passion racking humanity which it is most necessary for every matured individual to face and understand. Its importance becomes paramount for two reasons. One is because it is the desecration of the holiest function of sentient life. The other is because what was intended as a creative progressive force has descended into a means of universal indulgence, densely polluting and deadly destructive. Nature's undefiled law of generation is the blending of the pure elements of highly developed individualities. These elements are chosen by the law of spiritual affinity, which law, undisturbed, never makes a mistake. And both these laws operate for the one purpose of producing a more perfect expression of life.

Through the fulfillment of this—the fruition of all nature's laws on the earth—humanity would have progressed from generation to generation, with all the laws of inheritance promoting higher development in an unbroken scale of ascent from one state of excellence to another. Had this process not been destroyed—but had it continued from the time of man's pure state through

the ages—the human race would today have reached a grandeur of mental, physical and spiritual stature beyond all possibility of estimation. Instead of so living that nature might have promoted this mighty principle; over the misinterpretation, misuse and degradation of this progressive law, humanity has spread the mantle of justification and the protection of temporal law—and thereby plunged, unrelenting, into its long degeneracy.

In this respect, as in all others, nature's divinest plans and holiest purposes have been torn asunder and mercilessly trampled in the mire.

Whether nature has worked for the creation, sustenance, protection or development of her offspring, her methods have been ignored, her precepts distorted, and her laws of beneficence turned into a curse.

Applying the laws of nature to present conditions, the institution of marriage should never serve anything less than the promotion of the highest ideals. There is less excuse for selfish motives carrying people into the marriage state than into any other relationship. A marriage that takes place for the gratification of—or that justifies—desires, of any kind, is null and void in the sight of that which is highest and best in human nature. The real purposes of such unions should always be the bettering of the natures, the producing and caring for offspring, and the increased powers of usefulness engendered through united force and action.

Nature is the active principle of the most Transcendent Intelligence and Wisest Beneficence. One who has learned to read her behests uncolored by any distorting

influence, sees therein an unparalleled provision for the harmonious adjustment of all creation. Could we but awaken the consciousness of man to one jot or tittle of the gladness that is born of the perfect functioning of nature's laws in the creation and protection of her offspring, he would be willing to sacrifice the whole of civilization to unite his being with her exalted trend. To fully do this is now impossible. Nature's commands he has destroyed ; her warnings have passed unheeded ; her way has been lost in his—he must pay the cost. Nevertheless, as has been repeatedly shown, nature's laws are eternally the same, both in substance and application. Neither does her beneficence abate, and though much has been irreparably lost through the long period of disobedience, yet, even as nature would have led along peaceful paths to a perfected earthly condition, so she will still guide those who are willing and obedient to a far more beautiful state than can be in any other way obtained ; and which state shall serve as a first step toward complete disentanglement and eternal progression.

## INSTRUCTION XXIV

### GLUTTONY AND SLOTH

BEFORE we leave the subject of habits and passions we must bring before you still another habit which, carried to its extreme, amounts to a passion. Because of its prevalence and justification, and also because it contributes largely to a secondary state that accompanies an indulgent life, it is necessary to give it special attention.

The habit referred to is gluttony, and the state it accentuates is sloth, or excessive indolence. When the senses have been used for the purpose of self-indulgence, sensation is deadened; and more and more extreme methods must be used to induce response. The reason for this is that the life forces which feed the whole organism are squandered, and the magnetic centers through which they are gathered are almost destroyed. Hence, the whole sensory apparatus is partially paralyzed, and excitation can be produced only by constantly increasing stimulus.

The sense of taste is no exception to this rule; and in this respect, as in all others, the whole human race is abnormal. The child begins life nearer the natural



state, but inherited desires and education soon cause it to follow in the same ruts traveled by its progenitors. The specific and only purpose of food is to supply the body with fuel from which it may generate the needed substance to give it health, strength and power. Whenever eating is done for the purpose of gratifying taste—beyond the point where taste aids digestion—it becomes an indulgence. Carried to an extreme, indulgence either in quantity or quality of food is gluttony. The quantity, quality and variety of food consumed daily, by a great many people, do much to impair bodily health. There are probably quite as many people in the world suffering from over-eating, or eating improper kinds of food, as there are people suffering from being under-fed. In this respect, as in all others, either extreme is destructive. What is needed is the purest, simplest and most natural food to which the civilized man can accommodate his system, and in just the quantity that is conducive, according to individual conditions, to his physical welfare.

In this connection, we wish to express our approval of—and add encouragement to—rapidly increasing numbers of people who are realizing that the taking of sentient life is not necessary to man's sustenance. There are many forces at work, or sets of circumstances, through which it is being proven that flesh-eating is non-essential, and the time is not far distant when no intelligent voice will be lifted in its defense on any ground other than that flesh is a habitual food and caters to man's perverted taste.

There are many sound ideas now being put forth to show that there is in the vegetarian diet all the nutriment that is contained in flesh, fish or fowl. Furthermore, many diseases are now attributed to these latter kinds of food. Whenever sentient life has become extinct, disintegration and decay at once set in. When the bodies of once living things are fed upon there is taken into the system substance from which poisonous gases are generated that are more or less destructive to the system. How much injury is done by them depends upon the power of the system to neutralize, resist or throw off the disturbing agency.

The nearer first-hand nature's nutritive substance is received the purer it is and the more vital, therefore the more helpful. At best, all animal food gives nature's elements second-hand. They are first incorporated into the organism of the animal, and then, with the noisome elements to which animal life is always more or less subject, they pass into the human organism, and when the bodies of animals are eaten the elements are not only second-hand but in the process of putrification.

Fruits, vegetables, nuts and grains are more tenacious of the life forces than any animal organism. As may be discerned, simply through observation, long periods may pass after these things are gathered before disintegration begins. If the system is healthful it will appropriate the vital elements of all these kinds of food—coming as they do more directly from nature—and excrete the surplus long before decay sets in. Such animal products as eggs, milk and butter also

have the life elements undisturbed, and are, therefore, less objectionable. But all kinds of food produced by severing the life from the organism are always both non-essential and inimical.

As one progresses and the organism becomes more refined, one not only loses all appetite for any kind of flesh, but one is not able to endure its magnetism. Animal Magnetism is a force that penetrates all animal substance, and partaking of the nature of the substance to which it belongs, it tends to unite elements of like nature. The magnetism of the flesh of animals will coalesce with the lower elements of the magnetism of the one who partakes of it; and the more there is in his own magnetism that is like that of the animal, the less conscious he is of any change. Also, the more he eats its flesh the more polluted he becomes and the less conscious he is. The more refined the magnetism grows, the more awake the individual becomes to the presence of a foreign element, and the more forcefully will his organism resist its intrusion. Contact with lower elements will do less permanent harm to one who has purified his own magnetism than it will do to one who is progressing, for the reason that one who has risen has less in his organism in common with a lower magnetism; is thus more conscious of a foreign element and has greater powers of resistance. Every person, however, whether on a high or a low plane, is detrimentally affected—both from a standpoint of health and through magnetic influence—by eating the flesh of animals.

If killing animals for food is not necessary to man's welfare, then surely their wholesale slaughter should not go on for his gratification. When the barbarity of this custom is once realized one needs no other inducement to refuse to abet it through any form of indulgence.

There are many reasons, however, why it is not wise to go to the extreme of refusing, under all circumstances, to use any article gained through the sacrifice of animal life. Civilization has so bound and subjected the human race that many things which would otherwise be intolerable are necessary as the lesser of two evils. But where one may substitute a vegetable for an animal product, without injury, it is certainly best to do so.

The fact, seemingly demonstrated by nature, that many forms of life are sustained by the preying of the stronger upon the weaker is not one of nature's laws, but one of man's gigantic corruptions. It will not serve our present purpose to enter an analysis of the above statement, but it will permanently stand. As it is now being clearly shown that a vegetarian diet is more wholesome and more natural, so will all of nature's perversions ultimately be exposed.

Animal life should not be sacrificed to supply any of man's needs. The vegetable world affords ample material from which may be furnished any necessary article. As soon as people awaken to the necessity of substituting the vegetable kingdom for all animal products they will find a way to do so.

Over-eating or drinking, or partaking of that which

caters to an abnormal taste, immediately throws the digestive apparatus out of balance and impairs the assimilation. This weakens physically, and the mental and spiritual organisms are also involved. That gluttony destroys health and interferes with mental activity will probably not be questioned, but how the spiritual nature is thereby affected is not so generally recognized. It is, however, a well known fact that certain physical diseases are accompanied by mental disorders and spiritual weaknesses, such as irritability, a tendency to melancholy, etc. There is a constant action and reaction among the physical, mental and spiritual planes, and whatever affects one part of the organism, to a greater or less extent, colors every other part.

In the degree that the fuel given to the body is assimilated force is generated. This force adds vitality to the whole organism. Whenever the body is diseased or weakened, even as its force and powers of resistance are lessened, so the nature becomes less vigorous in its efforts to prevent or combat any disturbing influence.

The very fact that the appetite has become gratified to the point of gluttony shows that it has ruled the better judgment, and whatever rules the better judgment is immoral.

Appetite, in the sense in which it is here used, should not be confused with hunger or thirst. Hunger and thirst are the calls of nature which guide the individual as to what the system needs in the way of sustenance. Appetite may or may not be normal, according to how much it has been abused.

Out of a glutton nature grows the habit of sloth or indolence. One may be lazy from many causes, but it invariably has its beginnings in indulgence. The more indulgent the nature the more the different stages of indolence take possession. Sloth is only laziness carried to an extreme, and the habit of gluttony adds much to physical, mental and spiritual lethargy. In all departments of nature idleness or uselessness or inactivity causes stagnation and decay. So, in view of these results, there can be no hesitation about the necessity of conquering the desires that lead to gluttony; nor checking all indulgence which contributes to an idle life, and which leads into the habits and passions that preclude the possibility of rising to the natural state of self-possession.

## INSTRUCTION XXV

### ARGUMENTS AND CONTENTIONS

THE currently accepted idea of Individuality is that it is comprised of theories, opinions, ideas and characteristics which have been accepted and incorporated into the nature, and which distinguish one person from another. Viewed from this standpoint it is self-evident that individuality must be impermanent. One's theories, opinions, ideas and characteristics are constantly subject to change. They come and go according to the various influences of experience and accumulated knowledge. Were there nothing more stable than these things to form its basis individuality would be nothing more valuable than a kaleidoscope of shifting influences.

The fact revealed by nature is that individuality consists of whatever there is within the physical, mental or spiritual organisms that partakes of its purity, and is, therefore, unchanging. In so far as characteristics are induced by that which belongs to the highest attributes of a perfected spirit they add to the individuality. In so far as ideas are in accord with facts of nature,—which always have been true, and which, unvarying, shall endure through eternity—they belong to the individuality.



If you wish to know how much individuality you possess eject from your mind every phase of consciousness that does not testify to what you actually know. Give nothing else—however high its superficial valuation—place in, or power to function through, your brain. Count as nothing all the characteristics that have come as distorted products of nature—this includes all human weaknesses. When this is done, what remains is your individuality. However minute that remainder, it is all that is of the least value in your mental or spiritual organism, and the only fit foundation on which to build the noble and everlasting structure which constitutes the natural man.

The natural man is strongly individualized, but his individuality is not marked by the differences existing between his own and other people's ideas and superficial characteristics. Correct ideas must be based upon unchanging facts. Therefore all people who have correct ideas must agree.

A beautiful character must be natural, for nature undisturbed leads the spirit to awaken in unison with all the nobler attributes. The attributes that belong to strong individuality must agree—not differ—wherever and however they find expression.

Neither does individuality lie in one's likes or dislikes, for these are also unstable and belong to the perverted nature. In the natural individual likes and dislikes are not pronounced. He is neutral toward all things—always contented and always happy.

If the body had never been degraded it would have



reflected and expressed one's individuality so perfectly as to have been a part of it. But as it stands today, the result of ages of inherited states of degeneracy, its pliability is largely destroyed and it has become crude and fixed. The most pronounced traits of character speak through the subtler expressions of the body, as of the face, eyes, mouth and through mannerisms; and when the nature becomes purified the individuality is in turn reflected in these limited ways. Further than this the body can never become sufficiently refined to form a part of the individuality.

The life forces attracted by the body—permeating it, surrounding the spirit, forming the soul and the aura about the body—become a part of the individuality, and after the individuality is firmly established these things do not change.

Humanity is no exception to the following rule that applies everywhere in nature :

The organic world differs not so much in its component elements as in the manifold variety of ways in which the fundamentals are compounded into concrete form. Perfected natures are essentially alike, and the distinctions of individuality are produced by the various blendings of the elements which make up the whole. It should therefore be understood that individuality can be based on nothing less than fundamentals, which are permanent and which vary only in arrangement, coloring and expression.

All highly developed individualities embrace the attributes of serenity, humility, contentment, generosity,

patience, kindness, love, tenderness, and all the requisite elements of a beautiful character. But in different ones they are differently expressed and accented. For example, one highly individualized person may be a pronounced expression of earnestness, another of joyousness, another of tenderness and another of humility. Or there may be accentuated combinations of earnestness and tenderness, of joyousness and tenderness, of humility and earnestness, and so on indefinitely—each person lacking in none of the higher attributes or qualifications of an exalted nature, but taking on the coloring and shading of those with which he is especially endowed.

While we have only touched on the possibilities of individual expression, our illustrations are sufficient to offer a suggestion of the unlimited variety of combinations, with their hues, lights and shades, which constitute individuality. Nature, in her infinite variations, is the best exemplification of this principle which is everywhere at work.

When one becomes conscious of the foregoing facts regarding individuality one sees no occasion for arguments or contentions.

The looseness of language sometimes tends to confuse rather than elucidate ideas. Therefore, for the sake of clearness, we must limit the term arguments, used in this connection, to mean a milder form of contentment, and place its broader significance under the heads of discussion and analysis. Arguments, to which we refer as unlawful, are the persistent presenting of statements

in opposition to those already made, and which lead into contention.

Arguments usually arise over points which have no foundation in facts, or which are colored by misconceptions, and misconceptions, however viewed, lead to erroneous conclusions. In other words, both sides of an argument are generally wrong; and though each side is presented in every conceivable way, all that is accomplished is the pitting of error against error. Neither one engaged in the contest is convinced, for each clearly sees where his opponent is wrong, but is blind to the weakness of his own side of the question. The only result is indefinite and disturbing contention.

Granting that one is correct, if the opponent is sufficiently fixed in his opinions to argue, both are still wasting time. No person can be convinced against his will. Intelligent discussion, without feeling or self assertion, is not harmful, and often opens up the real nature of a fact or condition. In this way discussion is helpful to all concerned. Whenever such discussion reaches the point of argument, however, it immediately becomes not only useless but detrimental. Nothing more quickly gives rise to conflicting vibrations—which act and react on all the minds subjected thereto—than arguments and contentions. If this conflict continues, irritability and anger invariably follow. Thus the mind is disturbed, life forces are scattered, and the nature darkened. One who wishes to progress must begin at once to check any disposition to argue or contend. However unreasonable or wrong you may feel the peo-

ple you contact to be, no satisfactory result can ever be reached through contention, whether that contention be mild or heated. No one has indulged in this spirit without having had ample opportunity to learn this lesson by experience. The harmony of many homes is destroyed by this worse than useless practice.

You should remember that so far as differences in opinion are concerned your neighbor has as much right to his opinion as you have to yours. The one who does not see this is blinded by pride and selfishness, and is therefore doubly at fault. We must again remind you that you are interfering with your growth if you form opinions, much less assert them, in opposition to others.

Untimely assertion of facts leading to contention is also unlawful. Generally speaking, for one who is learning to walk in the straight and narrow path, it is far better to yield a point than contend for it. Yielding—except to wrong-doing—even to the point of self-sacrifice, will not hurt you. In fact, whatever interferes with your selfishness or self-importance will do you good, while idle self-assertion will block your way.

When the individual reaches the place where he makes no comparisons, forms no opinions, draws no conclusions, is influenced by no likes or dislikes—and when he realizes that individuality, however varied its expression, is always to be highly respected and appreciated, and that false concepts cannot be overcome through argument or contention—he will never jeopardize his own harmonious state by lifting his voice to quibble over differences. Neither will he waste his time or force in an effort to

convince any but a willing spirit, and then he will do so only when it has become his business to instruct.

As one learns to appreciate individuality, and to gain greater self-possession, arguments and contentions, with other bad habits, pass from the life.

## INSTRUCTION XXVI

### DECEIT AND HYPOCRISY

HAD the human race not begun wrong doing, false representation would never have entered the mind, When a spider weaves his web one strand forms the foundation for another, and every fiber of that intricate little mechanism connects, directly or indirectly, with every other, and the whole is for the specific purpose of entangling. In this same way evil has woven the network of perverted human nature, and every individual is caught therein.

The more complex human nature becomes in its errors, and the more complete its subjection, the more necessary does deception seem, and the more varied do its forms become. The further human nature descends from the high state to which it really belongs—the more it assumes to be what it is not—the more nefarious its means to ends and the greater the necessity of covering its tracks. The reasons for deceit and hypocrisy are manifold, depending, we repeat, upon the density of the errors in which the individual is involved. Generally speaking, because people have never been able to forget their ideals, they are not willing to acknowledge their iniquities.

The individual represents himself to be better than he is, largely because he has not the courage to face the judgment of his own errors. The condemnation of others plays its part, but even if one does not fear this, the conscience is less troublesome when the evils in the nature are well cloaked. The exception to this state is when one is sufficiently awake to condemn one's own errors, whether they are known to others or not; but this is the first step toward self-purification.

Shame is probably one of the most valuable characteristics that has entered man's artificial nature. Had man remained pure he would never have known shame, but because he fell and yet could not wholly forget, this quality is developed, and only in extreme cases of degradation is shame lacking. Had no means been devised to cover evil, shame would operate to much greater advantage than it now does. When man found that he must either give up his evils or be exposed, the intellect—which has always ministered to artificial development—gave him the mantle of misrepresentation. This mantle he has used to its utmost, until today deception and hypocrisy are so universal that their manifold hues have, consciously or unconsciously, deeply dyed the whole of human nature.

Social relations reek with insincerity and assumption.

Religious life has few corners that are not infested with hypocrisy.

In home life lurks secret disloyalty.

Business and political life flaunt their prostituted honesty, justice and integrity to the four winds of heaven.



There is probably no evil more theoretically condemned and practically condoned than dishonesty. It is another of Greed's hideous offspring, and an inseparable twin to Injustice. Man dare not effectually attack dishonesty, for such an attack would reach back to its parentage, whose roots are buried deep in the vitals of civilization. He must tolerate dishonesty, or yield up greed and shake the institutions built thereon from center to circumference.

We must here sound another note of warning. The individual might either realize that he is entrapped, and, strand by strand, disengage himself and enlist his forces, intelligence, energy and abilities on the side of right, or be crushed by evil, when either universal or individual wrong grows too heavy for its pedestal and crashes onto planes below.

It is not necessary to go into further detail concerning dishonesty, beyond what is embodied in the caution, never resort to misrepresentation, either direct or implied, to gain your ends or to serve your purposes. There is always a better way, and if you are alive, wide-awake and able, this way you will find. That which cannot be legitimately gained through developed intelligence and ability, sacrifice without one moment's hesitation. For the one who would progress there is no possible compromise—there must be absolute integrity in every detail of the daily life. Whatever else you are called upon to sacrifice, preserve your character.

Referring to the more petty forms of deceit and hypocrisy, there is nothing that will add more to your



own self-respect, and more quickly demand respect from others, than a non-assuming attitude. Always be willing to express your own individuality. However little, however humble, be yourself. Do not compare yourself with other people nor emulate them. Remember that individuality never expresses itself twice alike, and that one phase is as desirable as another, and as much needed to make a perfect whole.

Do not try to make yourself anything but what nature intended you to be ; and at no time in your progression assume to be what you are not. There is great strength gained in being willing to have one's errors revealed. Do not waste your forces trying to hide your weaknesses, but do your utmost to conquer them. Remember that whichever phase of it is viewed, false representation serves but one purpose, and that is to form a gilded casket which hides a venomous serpent.

He who would avoid a more hopeless entanglement in the meshes of the web that entraps to destroy, must rid his nature of all phases of dishonesty, deceit, hypocrisy, insincerity, disloyalty and injustice—for these things all co-operate to add density to darkness and confusion to chaos.

## INSTRUCTION XXVII

### SADNESS, MELANCHOLY AND PEEVISHNESS

**S**ORROW is the offspring of sin.

When we have said this we have told the whole truth of human suffering. Sin is the departure from the prescribed by nature.

Sorrow and suffering of all kinds are only fibers of the web of entanglement.

So intricate are the weavings of cause and effect that the original cause of sorrow is lost to superficial view, but it nevertheless has but one source, and that is man's disobedience to nature.

As we view present conditions of the human race, every effect becomes a secondary cause, and every cause is but the effect of a prior cause, until we are faced with almost limitless multiplications of causes and effects ; but all reach back through æons of generations until we arrive at the origin of all earthly evils—the day that man began his efforts to improve on nature by artificial methods. In that hour was laid the foundation for all classes of suffering, sorrow, sadness and melancholy.

The deeper has become man's involvement the more universal sorrow has become, and the more varied in its

nature. Even as deceit and hypocrisy developed to cover sin, so, as sorrow has grown to such proportions as to seem to be the inevitable accompaniment of human life, man has invented many methods to drown this disturbing element. But, probably, of all his devices to mitigate the results of natural deficiency, those invented to prevent and cure the sufferings of humanity have the least served the purposes for which they were intended. A large part of human energy and intellect is directed toward the prevention, alleviation and cure of the ills of mind, body and spirit of man. Much is accomplished in many directions, but, taken as a whole, human woe stalks on. When checked in one direction it presents itself in another, and the veil of sorrow is never lifted.

We do not wish to be understood to say that humanity is wholly void of happiness, but we do mean that there are many fitful emotions that pass for happiness which are counterfeit, and come and go as the scene changes. Furthermore, there is no door at which sorrow may not at any moment knock—unless the one who resides therein has pressed so close to nature's heart that her arms protect him from intrusion. He who lives the most natural and the most useful life, and seeks his own happiness the least, is the one who knows the real from the counterfeit, and to such an one genuine happiness is most constant.

There are innumerable direct causes for sorrow, but we are now dealing with the question as a whole; and, considered from that standpoint, no artificial means ever have been found, nor will any be found in the time

to come, to alleviate the saddened spirit of the human race. All the varied creations that may be placed under the head of entertainment, bring, at best, only a temporary cessation from care—a surcease which comes because of the involving of the interests in fleeting pleasures. When entertainments are indulged in for their own sake, the enjoyment in them is not only passing but reactionary ; therefore, we say, inventions to allay sorrow are vain. They do not really relieve the condition, because the more they involve the nature the greater is the reaction in satiety and discontent.

Coming to the individual, the only recourse for a sad heart is through natural development. In the beginning he must check his sorrowing with an iron hand, whatever the cause or nature of it may be. Under no circumstances can yielding to feelings in the least help the situation.

One may be helped by analyzing some of the causes of his unhappiness. Are you sad because of ungratified desires or unfulfilled ambitions ? There is but one way—uproot desires—conquer ambition. Does your despondency arise from severed ties and attendant loneliness ? Here, also, your desires are involved, and your love is selfish. The natural spirit is never lonely. If it is best or inevitable that your loved one should go, or you should, in any way, be severed from what you consider your own, repining is detrimental to all concerned. It serves to make the breach seem wider, and prevents both the one grieved for and the one who grieves from rising. Sorrowing holds all who are touched by its influ-

ence down to its own plane, which is the realm of sin and darkness. Under any and all circumstances conquer your selfish clinging to the thing, condition, place or person loved, and any form of grief because of changes wrought.

It is necessary to remember that happiness does not come from any external conditions or relationship, but that is the state of the pure nature—the natural supplement of self-possession, and must endure through all variations attendant upon human existence. A determined and persistent effort may have to be made to gain and maintain this attitude, but it is absolutely necessary to progression.

After the spirit has yielded to many disappointments and trials, each doing its part toward discouraging and saddening the nature, the spirit often enters a permanently sorrowful state, which in its extreme is melancholy. Melancholy means that the individual has settled into its darkened conditions, through which little or no light penetrates.

There are people in the world who are saddened, or even melancholy, not because of ungratified desire, nor because of any special set of circumstances; but because there is a sense of discontent with all the conditions of human life, and especially with the errors of their own natures. A spirit of this class is sufficiently awake to see that things in general are wrong, but it is not conscious of the reason; nor of the way of individual emancipation. Such an one may grope through life

with a heavy heart, restless and discontented, and he may also sink into darkness of settled melancholy.

If one who becomes thus conscious that life is a perversion would extend his vision to reach the causes, and then set to work to overcome them in his own nature, instead of sinking into melancholy he would rise into gladness. When the spirit, for any reason, has reached the point of melancholy, it is difficult to arouse it. Many more methods fail than succeed, and usually such cases can be reached only by the help of one who has risen. Even with such help there are extreme conditions which may baffle human power. If the one who is melancholy from the desolation attendant upon partial awakening could be properly dealt with, and shown the way to rise, there would be much ground for hope of his recovery.

Peevishness is a mixture of irritability and sadness. It is a puerile state of mind. Where it exists there is little power of endurance and no patience. Like other states it has many causes, but often develops when the nature has become petty—interested in and influenced by many trifles, and hence peevish by the thwarting of petty desires. Peevishness may also grow through much indulgence—desires gratified by one's self or through another. It is often attendant upon sickness or old age, but it is not justifiable under any circumstances, and it is only possible because of many prior mistakes which have led to it.

Usefulness is one of the quickest and surest helps for any of the above difficulties. One who has many duties

to engage his time should rejoice, and use them to the utmost to promote his progression. Forget your sorrows in useful activity. This is the best method to begin with in overcoming sorrow; but be sure, as you work, that your mind does not wander. Under all circumstances, and at all times, the mind should be wholly centered on the work at hand. One should be perfectly conscious of every act of his life, and never allow himself to do one thing and think another. This is what it means to live in your body. For no reason are you justified in allowing yourself to be entertained by idle thinking, dreaming, or building air castles, seeing visions, or by any kind of fanciful ideas. Neither should you enter any kind of meditation, for any purpose, or allow yourself to float off onto spiritual planes.

When the times of rest come, one should be still. If the physical requires rest, then be physically as well as mentally still—at no time should the mind be unnecessarily active. A good practice for times of rest is to sit or lie in perfect physical and mental quiescence, relaxed and still. In this state the whole organism rests and recuperates. The mind should always be quieted before sinking into sleep. There is no way to so naturally and quickly induce sleep as by refusing to think. Persistence in this effort until it is accomplished is the cure for insomnia.

Sinking to sleep with a quiet mind will help to prevent dreams. The most refreshing and the only natural sleep is dreamless. Your conscious wakeful state will largely regulate your condition during sleep. A



quiet, well controlled mind during wakeful hours will insure peaceful slumber. In fact, a mind becalmed by a keenly conscious spirit is the cure for all mental and spiritual ills and many bodily ones. Too much cannot be said to impress the student of this philosophy with the importance of ceasing, at will, to think.

If desires, habits or passions would hold you, refuse to allow your mind to work as they dictate. Hold it absolutely still. If anger, irritability or criticism assert themselves, refuse to think. Keep absolutely still. If fear and anxiety come your way, banish from your mind every suggestion accompanying them.

Sadness and peevishness must be treated in the same way. Refuse to allow your mind to respond to any erroneous vibration, and your victory is complete ; your permanent and unalloyed happiness is assured.



## INSTRUCTION XXVIII

### PAST AND FUTURE

WHY do the past and future—filled with specters of lost joy, opportunities, or wrongs committed, on the one side, and the possibilities of waiting doom, on the other—stand out so prominently in human life?

By this time the mind of the one who has followed us must make immediate response—because the fundamentals and methods of man's life are false and artificial.

Man has in the past rooted his tree of life in such poor soil as to make the blossoms of the present defective and the fruit of the future uncertain. When the nature is pure, and thoughts, words and deeds are governed thereby, the roots of the life tree are well nourished, the blossoms perfect and the fruit assured.

Had human nature thus preserved itself, its beginnings would have been pure, its activities wise, and its results wholesome, however varied and manifold in manifestation. With no conditions arising from perversions of nature to be regretted or forestalled, man would

have lived each day, each hour, in peace, with no reason for dragging with him the past, and no necessity for looking into the future.

Everywhere in nature life forces are given to the present stage of development, with no account taken of the past or the future. When there is no interference the perfection of each phase or step insures the perfection of the whole when completed. Had there been no mistakes made, thus would nature have worked with all life on the globe. Today the earth would have been beautiful with myriad perfected expressions, and over all would have been shining the glory of an exalted human nature, resplendent with the reflected light of Higher Planes.

Notwithstanding present darkened conditions, the Progressive Life must be centered in the present. Dividing one's time among the three stages—past, present and future—retards growth. To the one who chooses the natural life the past is immediately lost in the interests of the present. And because the interests of the present are constructive one is indifferent as to the future.

Depending upon individual willingness and effort, the threads of each darkened life must be picked up and readjusted as nearly as possible in accord with the original plan. Begin now—do today that which your hand finds to do, and to the best of your ability. Let no feelings govern you ; keep keenly sensible ; quiet your mind, and preserve an undisturbed state. Be just as nearly

right, do just as nearly right, each moment, as you can conceive. As this you do, force and strength will be given you to make your best better—thus your growth is assured. This attitude will obviate regret for the past and prevent fear for the future. You do not need to be told that brooding over the past is useless, and only for a few specific reasons should one re-enter it at all. Valuable lessons may sometimes be learned from past experiences. Experience is the lash that falls because of disobedience. In the worldly life, if one gains any wisdom it must be through experience, which is the long, hard way. In the Progressive Life one may be guided past the shoals by the light of the awakened consciousness. Past experiences cannot injure your nature or prevent your growth if you resolve to keep the present clear and pure. If you sanction any error of the past, through your justification you preserve the influence. If any feeling that governed you in the past comes up with the memory of the circumstance that gave rise to the feeling its power is renewed and you are injured by its influence now as then.

If you retain any feeling or there remains with you any influence on account of past events, it will be necessary for you to call up the past and free yourself from this condition. You must be as careful to denounce all past wrong doing as you are that of the present. When you have thus disconnected yourself, however blotted and stained the pages of your life book, you may close them forever and turn a fresh leaf. You are then held

accountable not for the misdeeds of the past, but for whatever blurs the pure whiteness of the page before you.

Because, at best, one is somewhat involved in worldly conditions, more or less planning and preparation are necessary to insure satisfactory results ; but plans laid before time for action are both useless and apt to mis-carry. When future events depend upon present acts, then plan and carry out present conditions to bring required results. If you are not required to take action in unison with your plan the planning is unnecessary. Do, each moment, what you have to do with an intelligent view of future needs.

There are times when one becomes conscious of coming events. Such premonitions may come either from various apparent forerunning indications or from the awakening of the intelligence to read the subtler forecasts. One is thereby enabled to take action according to the necessities of the case. All these acts are lawful, but, unless for a definite and necessary purpose, one should not peer into the future, nor look forward to any event. Anxiety concerning either the past or the future is never permissible.

If you carefully guard your present from evils which through your higher development you have power to prevent, you will receive sufficient force and wisdom to master your future when your future comes before you and the time for action is ripe.

With the foregoing exceptions you are admonished to

close the door of the past, neither thinking nor talking of it, and to leave the future to be developed from the purity, wisdom and power by which you regulate the present.

In this way the individual life may become established, flourish, and yield unto fuller and richer expressions of being.

## INSTRUCTION XXIX

### SUICIDE

THE two evils which we are now about to discuss are too criminally wrong to be placed under the head of the respectable sins already analyzed, but they do not come sufficiently under general condemnation, nor are they fully enough understood, to enable us to pass them by with only the references that we have given to others of their class. These evils are viz. — suicide and adultery. Both are crimes ; but the first is obviously beyond the reach of the penal code, and the other is almost universally excused from it. That there are still extant moral laws limiting both these crimes is true ; but that the influence of said laws is growing visibly weaker is also incontrovertible.

Because the conditions which lead to suicide are not generally understood and the state after death so little known, and because the pressure that the world brings to bear is often so severe, suicide is not so rigorously denounced as formerly. Regarding the punishment for suicide, as in all cases where nature is defied, one cannot escape the self-inflicted penalty of revolt against her laws. One who severs his own life from the body

as ruthlessly outrages nature as one who kills another.

It should be self-evident and it is true that the conditions arising from contravention of nature do not end with the dissolution of the body. However brutally the world may apply the lash, the real causes of the suffering and desperation that determine a person to take his own life are vested in the nature, and the death of the body does not change the state of the spirit. Whatever colors the nature coheres to the spirit and goes with it. So did one not lose by destroying his body he could not gain thereby. But the loss to a suicide is almost irreparable. The fact that a person has reached the point of self-murder is sufficient evidence that the spirit is submerged in dense darkness. However extreme and cruel the circumstances that goad their victim toward this fatal act, such circumstances are the result of a false life.

One who finds himself thus tempted should remember that life in the body is a blessed opportunity for the development of the whole being, and whatever the stress or complication of noxious conditions, it is the duty of every individual to learn his lessons and make his environments, and his experiences serve to improve and strengthen his character. Never, in cowardice or despair, turn your back upon an evil which attacks you.

Face it with a will and determination to conquer or endure it to the end. If you can see no way out of a difficulty without sacrificing your character, patient endurance will beautify your nature and enrich your soul. It will also insure a final end to suffering. An unre-

lenting determination to bravely and unrepiningly endure the thing one cannot help, will calm the mind, soothe the spirit and prepare it to receive the light. Light shining into a life, thus tempered, will guide one to wise action and ultimately lead into paths of peace and gladness. A cowardly act, doing violence to nature, will but plunge one more deeply into despair.

The spirit of one who suicides must necessarily be distorted, benighted and naked. To be naked means that it has squandered its soul, or spirit body. Such a spirit has lost not only the protection of the physical body, but, shocked and bewildered, it goes out denuded of its soul covering, defenceless and quivering with the suffering caused by exposure ; or, if stunned, none the less subject to the nefarious conditions of darkened planes. To a low plane it must gravitate because of both the manner of its earth-life and the self-inflicted blow which severed the spirit from the body. The state of a spirit thus submerged is all but hopeless.

Even as there are restorative influences at work on the earth, trying to reach and save the individual from evil, so there are forces on other planes engaged in restoring darkened and denuded spirits to the normal state. In this fact lies the hope of the spirit which has for any reason allowed itself to be drawn into the currents of retrogression.

While touching this point of life after death, we wish to say that through self-destructive agencies man has lost his finer senses of perception and subtler faculties which should suffice to make him cognizant of higher



planes, and that these rarified sensibilities are just as much a natural part of the human organism as the inferior residue he has managed to preserve. Out of this darkened state certain phases of intellectual development have arisen from which are formulated theories and conclusions to the effect that life ends with the death of the body. That immortality is superstition, that the earth-expression, misshapen, corrupted, temporary farcical, tragic and hideous as it has become, when viewed in all its aspects, is the beginning and end of human life, marks the ultimatum to which the intellect has been able to arrive during all the ages of artificial development.

If intellectual acquirement did not preclude a pure intelligence, and if theories and conclusions, resulting from mental accumulations, did not end in confusion and darkness, all who are seeking the light would see that the dissolution of the body does not mean death, but a change from one plane to another. There is really but one death, and that is the sinking of the spirit into evil states in which it loses its identity for varying periods of time. The length of time during which it is thus enshrouded depends upon the degree of its submergence and upon the influences that can be brought to bear for its restoration. The death of the body is but the severing of the outer covering, which belongs to this—the physical—plane. In the case of the normal individual, when this takes place, the soul or spirit body, mind and spirit are readjusted to new conditions on higher planes.

We are not attempting to prove these statements, but none the less dare to make them. We further declare that the time shall surely come when no person will dispute the immortality of the spirit of man. This day will come because facts pertaining to the continuity of individual life will be irrefutably demonstrated. Even as many heretofore hidden forces are now not only proven to exist but are being practically utilized, so these facts will become apparent through many avenues and in many ways. Through scientific research many truths have been twisted, many facts covered, and many hidden realities partially revealed. Science may find a way to a fact or set of circumstances that will unquestionably point to immortality. Even should this be so, by whatever artificial methods man may stumble onto hidden treasures, they can be accurately and fully revealed only to those who live the life that unites the spirit with the wealth of nature. One who fulfills the requirements of the Progressive Life will *know* the purpose of this and its eternal continuity.

## INSTRUCTION XXX

### ADULTERY

**B**ECAUSE of the ignorance of their own natures and the hold that desires, through indulgence, have gained over the people of the world, the moral law that restricts adultery has become more of a pretense than a reality.

Of all evils, adultery is for many reasons the most far-reaching, the most deadly, the most justified, and therefore, deserving of the greatest condemnation. We do not speak of this evil merely in its more limited sense, which confines it to the disregard of the sacredness of the marriage relationship. We apply the word adultery to the degradation of the creative principle in deed, word and thought.

As has been indicated in a previous lesson, whenever the creative force is set in motion for any purpose other than that of producing offspring, even though sanctioned by temporal law, the creative principle has been desecrated. With this position there is no possible compromise for one who wishes to rise. So long as there is in the mind a thought, or in the nature a vibration that

conflicts with the law of chastity, the individual is polluted and darkened thereby.

That the defiling of the creative principle is protected and justified by both the written and moral code is one of the strongest reasons why it is so universally and deadly destructive. Another reason is that the men of the world are under practically no moral obligation which restricts them from unlimited debauchery of this, —life's holiest instinct. That there should exist, either in theory or practice, any different application of the moral law to women than to men, is but a subterfuge through which free scope is given to the indulgence of the lowest phases of lust and licentiousness that blacken human nature. Neither the acts nor the natures of men and women should differ in any of the essential qualifications of a sweet, pure and beautiful life. For all human beings there is one moral code ; one standard of perfection—none are excused.

Adultery is so insidious in its nature and its ramifications are so extended that its destructiveness cannot be overestimated ; nor can one tithe of its vitiating influence or resulting depravity be here shown or described. Suffice to say : it has spread its blackened pall over the human race ; it insinuates its presence into the most sacred places ; it tarnishes youth and debases old age. Leaving its traces upon every generation, breathing its fetted breath into almost every soul, it strangles progression and corrupts and degrades human life.

Nature's mightiest force for the rebuilding of humanity to magnificent proportions has been perverted into the

strongest agency for its destruction. The principle that was by nature intended to operate to promote the human race from its beginnings of childlike purity and simplicity to a state second only to the angels of heaven, has through its violation served to aid its descent into a condition second only to the benighted spirits of the planes of darkness.

## INSTRUCTION XXXI

### SUMMARY REMARKS

WE have now touched on all the types of human weaknesses that are most prevalent, at the same time most justified in the human mind, and, with all, the least understood. We have chosen to give more detailed analysis to the milder forms of evil, and to those phases that assume to be something better than that which actually exists in the real nature of the evil defined. For example: ambition versus aspiration; self-importance versus self-respect; criticism versus analysis; contention versus argument; and gratification of desires versus the wealth of nature. All of these, and others, have been particularized sufficiently to show the false from the true, and to enable one—who sees the wisdom of so doing—to rid his nature of that which is erroneous, and to thereby make room and opportunity for the higher attributes to grow.

We have not specifically dealt with the grossest or the most extreme forms of evil, such as malice, thievery, robbery, murder, and other crimes and horrors, into which such large portions of the race have sunken. For several reasons it would not serve our purpose to do so.

Firstly, there is no object in analysing an evil that is already understood, condemned and limited by either written or unwritten law.

Secondly, much time, energy and money are being spent toward checking, controlling and overcoming these lowest elements. Work is progressing in this direction as well as it can under existing conditions. As people engaged in reform work themselves grow to a higher standard, they will receive more light, act with greater wisdom and increase their power to accomplish their purposes.

Thirdly, it must follow that he who weeds from his nature the lesser errors will be incapable of entertaining or committing any flagrant form of evil.

Fourthly, we are especially appealing to the individual who is weary of present conditions, who is seeking something better, who is willing to exchange old methods for new and who is capable of rising to a high standard. Among this class of spirits there may be those who have become deeply involved in evil, but any individual who sinks below worldly standards sins in the more atrocious ways, not because he does not know better, but because he has allowed his desires and passions to carry him to extremes, and he ultimately reaches the point where shame is gone and conscience deadened. The spirit that cries out of this darkness needs no analysis of the excesses he has known. He needs to be aroused to action and helped to free himself from habits and obsessing passions. He needs also to be shown that the errors that are tolerated in respectable

society, corrupt the nature, and always precede the lowest states.

We now draw the curtain on the delineation of the evils which are combining to destroy mankind, and pass to pleasanter scenes—the attributes of the natural man, and the results, endowments and possibilities of a pure life.



## INSTRUCTION XXXII

### ASPIRATION

INTERWOVEN throughout these instructions are repeated references to the light from Higher Planes and the Powers which operate through nature. It forms no part of our present purpose, nor does this work in any way call for either proof of nor any attempt to describe the Higher Powers, from whom earth's people receive guidance and protection.

That such Powers exist ; what they are and how they operate, can only be known to those who fulfil the requirements for awakening to such comprehension. We will say, however, that if there had been no restraining hand at the helm, the human race, long ere this, would have been self-destroyed. Even as all forms of life upon the earth are dependent upon the sun, and even as they would perish without its light, so it is true that if the earth were wholly disconnected from the Planes of Light to which it is subject, humanity would perish in its own darkness. Had man never gone astray, all his activities would have been under the full light of Higher Powers. With the development of the evils in

human nature, an atmosphere more and more dense has been created, through which it is difficult for the light to penetrate.

The reason that the human race has not sunken to the depths of its own evils and to destruction, is because the light has never been quite obscured and because, at times, great rifts have been in the darkness by the great souls who have been born to keep the connection. These messengers have left behind them certain precepts so vital and poignant, that, despite all the twisting and veiling to which they have been subject, they have retained their influence for the betterment of human nature

Because of the light that man has received from the Higher Planes, he has gained all his ability and power. One important fact must here be considered. By the light all forms of life are set in motion and grow irrespective of their qualifications. While under the influence of light, nature, uninterfered with becomes more beautiful; all her distortions and malformations also gain vitality and power. So, as the ages have passed and man has received light, he has gained power to promote both good and evil. Good has been augmented and evil licensed, and side by side both have grown to greater proportions.

As human intelligence has awakened, it has been diverted to the accumulation of knowledge and the manipulation of conditions to serve selfish ends. Repeatedly has this process reached its climax and destruction has followed. It must always come in nat-

ural sequence, that whenever evil elements grow unchecked they will predominate — when they prevail they will control and ultimately destroy.

The question to be answered by the individual is— which side has the ascendancy in his life, good or evil?

Is your life satisfactory?

Are you embodying in your own nature your ideals of a noble character? Have the methods you have heretofore pursued led you to this end, or brought you happy results? If you must answer “no” to these questions and you find your life centered far below your aspirations, then do not fear to make changes, however radical, which are necessary to the fulfillment of your ideals.

Are your thoughts, words and deeds governed by that which is purest and best in your nature, or do you repeatedly descend below your own level? That which you are at your highest point is the real standard of your character. At this place through all external changes you should remain. When you have subjected your whole nature to the best there is in it, and have learned to maintain the standard you sometimes touch, you have taken your first step. The second step is to lift your whole character to equal your ideals. What you aspire to be you can attain, so far as the development of your spiritual organism is concerned. Care must be taken not to confuse aspiration with desire. Aspiration points to the exaltation resulting from the purification of the spirit, and not to conditions or endowments which may follow.

Your ideals should be vested in the higher attributes.

and should not extend to your activities or your environment. What you will do, how you will act, or how you will be placed when you have risen, is not your present business. Possible or probable results should not engage your attention. We refer you to the instruction on duty. Do that which is necessary under existing circumstances, and to the best of your ability. Maintain a contented spirit, an undisturbed mind, and a keen sensibility. Let your primal object be to grow, with all your aspirations and ideals centered in an unwavering effort toward that end. *Be always calm, sweet, serene, alive and wide-awake, contented and happy.*

When your mind has been clarified from its theories, opinions and ideas; when your nature has been freed from desires, selfishness and other errors, sufficiently for the light from Higher Planes to illuminate your consciousness, those things which heretofore have seemed valuable and necessary to you will no longer attract you. As you progress, people, places, things and conditions will become less and less important to your happiness. Then, as always, you will perform the duties that belong to the time, place and conditions at hand, and have no concern as to the manner of them.

When you are working to advance your life to equal your ideals be careful that your ideals do not settle at any point below the standard of a perfected nature. Each form of life tends toward the state of perfection possible to its kind; or, through contravention, growth is arrested, and the trend is immediately changed toward degeneration. It is just the same with your own

development—you must either progress to the apex of human excellence, or, from any point at which you check growth, you will retrograde.

Again we are brought to note the third movement to which humanity is particularly prone. This movement does not contradict the fact that life must tend to progress or retrograde, but is caused by the successive repetition of both tendencies which sends life round in a circle. The whole history of human life is marked by the repeated rising and falling, progression and retrogression of nations, institutions and individuals. If conditions of human life were correctly read it would be seen that this circular movement is continuous, with portions of humanity always ascending and descending. There are, on earth today, fallen nations which were once strong and powerful. There are other nations that are scarcely more than beginning their ascent. There are others that are about to touch, or have just touched their zenith. There are others struggling in the clutches of decay.

So far, no nation of the past or present has risen beyond the point where the destructive forces culminate and send it on the downward path. This is so because the same deadly agencies are always allowed to work unchecked, and, finally gaining the mastery, the same results follow. There ever has been, and is now, the bitter conflict between good and evil, and so the fight must continue until human nature is sufficiently purified to gain the ascendancy over evil and force it into subjection. This cannot be done with humanity as a whole ;

it has gone too far. It must be accomplished with individuals who are not too deeply submerged to heed the call.

Each one who so lives that his life shall be illuminated from the Planes of Light will become a center through whom the forces and influences of restoration may operate to conquer evil.

One who has purified his nature may be compared to a dynamo which generates a subtle but powerful force. Under the guidance of wisdom such a force may set into operation vast mechanisms for the production of many forms of good over which no evil shall ultimately prevail. In this way the work of restoring such portions of the human race as can be reached may be powerfully reinforced by every individual who fulfills the requirements for progression.

## INSTRUCTION XXXIII

### HOPE

ONE of the strongest factors for good in human life is the invincible spirit of hope. Through all the long ages of suffering and repeated desolations, hope has burned undimmed in the midst of the darkness. That there is something better than has yet been known is an idea that dominates the largest part of the human race and spurs it to repeated activity in the face of manifold disappointments and failures.

Notwithstanding that hope is a most salutary influence and that it can be used when every other tendril that holds the individual in touch with his true nature has been broken, we must recognize the fact that it has entered human nature as a counteracting influence to the destructive errors that have darkened it. Had mankind developed naturally under the never failing guidance of Higher Planes there would have been no occasion in his life for hope. The nature of hope is to presuppose the possibility of evil which may be averted. Such a conception could not have entered the human consciousness if the laws of nature had never been broken. Human life would have developed as the flow-



er unfolds. In it no evil could have intruded, and there would have been no need to hope for better things.

Throughout the complications there has descended from one age to another something that resembles a memory of the state when all of life's operations were with a view to the ennobling of the individual and the furthering of his welfare. This memory is what is known as hope.

Hope is largely centered in many things that have only temporal value, and even in the gratification of desires and selfishness, still its nature, especially in reference to its persistency, lends to humanity a buoyancy which greatly aids to keep it from sinking into greater darkness and despair.

So long as the individual lives on the plane of desire, hope must survive the dissatisfaction resulting from repeated disappointment and failure, or from satiation through gratification, until the spirit is led, step by step, to see that the ultimatum of all hope lies in purity, simplicity and obedience to nature.

The natural qualification is faith, or an abiding trust that all is well because governed and protected by Superlative Powers which fail not. In the beginning man knew the Powers that governed and protected his life. He knew the laws of nature and their unfailing results. So long as he was simple and obedient, all his activities were in accord with a perfect confidence that his life was governed to promote his highest well-being. As by his own indiscretions he began to be shadowed, and as the shadows grew denser, the light that was still



able to penetrate the errors asserting themselves in his nature, took on the coloring of his increasing impurities, and his operations and their results became correspondingly mixed. In this state was born the opposites,—good and evil—and the long conflict began. One of the first costs paid by erring humanity was the sweet, peace-preserving faith in the happy fruition of life and its activities.

The quality that is claimed and felt by many people, called faith in God, is an abstract idea based on widely divergent theories which have been accumulated as the race has passed through the different stages of intellectual development. If faith is not born of a clear understanding of unvarying and irrefutable truths, it necessarily degenerates into a pretense or counterfeit emotion with no other foundation than shifting beliefs.

In regard to temporal affairs, under certain circumstances man has retained something of the unmixed quality of faith, while he has lost it as applied to his highest well-being. Faith, as applied to people or agencies that have been tested and found trustworthy, inasmuch as it is based on knowledge, partakes of the natural attribute.

Humanity should so live that the faith arising from proven fidelity or verity could extend to life as a whole and all its operations and results. Under existing circumstances this is impossible, but, because of hope, individuals may accomplish much.

Were it not for the survival of hope, in many instances, by the time the individual had suffered enough

to make him willing and obedient to the laws that operate for his good, there would remain no incentive for effort. In fact, hope is the motive power of all effort. It is the attribute which, remaining as the shadow of a memory of a lost state, becomes the stepping-stone to the awakening of the spirit. Out of the awakening shall inevitably grow an abiding faith in the Powers which operate through nature to bless the pure life and lead along the path of unbroken progression to higher and higher states of nobility and happiness.

## INSTRUCTION XXXIV

### PATIENCE AND ENDURANCE

THE spiritual attitude necessary to the aspirant in the life of progression is one of keen sensibility and enduring, unwavering, calm, sweetness, contentment and happiness. Only when the spirit is peaceful, pure, satisfied and glad can it awaken to the higher states of consciousness, and the growth of the whole organism be assured. In order that growth shall be perpetual this attitude must be maintained without reference to circumstances or conditions. In the midst of surrounding inharmony the progressive spirit must preserve its calm. Though fraught with trial, it must still be sweet. Though faced with deprivation, it must be content. Though surrounded by sorrow, it must be happy.

The world is full of densest sin, and life is teeming with misery. None who live on the earth can wholly escape its nefarious conditions. The only way to wade through its mire without sinking therein or being permanently sullied is by responding only when duty calls, and by preventing the interests from centering at any point that is not directed toward the higher life. Even when this is done, to navigate these stormy waters with

any degree of safety one must guard the attitude comprised of *calm, sweetness, contentment and happiness*, and a consciousness that is *alive and awake*—as is protected the rarest jewel.

A nature that has become disinterested in worldly considerations ; that vibrates only in response to duty ; that is alive and awake to necessities ; that is serene and peaceful under any pressure ; that is sweet, satisfied and happy in any environment, presents an invulnerable front to evil, behind which the individual is lifted into a state that is always illumined by streamers of light from Higher Planes. Thus surrounded, one may operate and be blessed even on this benighted globe.

The weaknesses in your own nature you have power to conquer, but the evils of the world are beyond your jurisdiction, save where, by self purification, your light may shine to help others less awake to see the right path. But the progressive spirit, in helping others, must exercise great care that, by so doing, his own light is not dimmed. In the strength of his untouched attitude lies his protection.

The relation that patience and endurance hold to the Life of Progression may thus be seen. Without untiring patience and unending endurance you will falter on the way. With the aid of these inestimable attributes you may forge through all obstructions that would debar development to higher states.

When considering the necessity of exercising patience and its stronger complement, endurance, one is apt to

contemplate the greater obstacles and to forget the trivial annoyances which beset the daily life. Stumbling over petty offences by allowing them to repeatedly stir the mind into little bubbles of irritation does as much to undermine the nature as the failure to surmount greater errors. Through continuous failure to patiently endure little disturbances, life forces are scattered and the whole physical, mental and spiritual organism is depleted. In this way one becomes totally unfitted to cope with severer trials, and for such trials one should always be prepared. If the disposition be carefully watched and the lesser discrepancies eradicated, force and power will, day by day, be added with which to meet and rise superior to any emergency.

Whatever the necessities of your life, and whatever your tribulations, small or great, remember that unwavering patience, and endurance unto the end, of necessity will fortify the character with increased strength toward the final mastery of earth conditions.

## INSTRUCTION XXXV

### FORBEARANCE AND FORGIVENESS

PATIENCE and endurance find their counterpart in forbearance and forgiveness, the latter attributes differing only with reference to their special application to individuals. Forbearance and forgiveness are included in patience and endurance. If one has learned the former lesson he must have learned the latter also. If one is patient and enduring, his forbearance with the weaknesses of others is already established, and forgiveness of wrongs committed follows in natural sequence. Endurance is patience indefinitely extended, and forbearance holds the same relation to forgiveness. Forgiveness and forbearance are both phases of endurance, and all are possible because of patience.

Some of the higher attributes belong primarily to the spirit, and some have been introduced as helpers toward its extrication. A calm, undisturbed willingness to await coming events in their right time and place is the quality of patience that originally characterized human nature. The necessity of extending patience to grope with growing evils gave rise to the qualifications of endurance, forgiveness and forbearance.

Because of the complexity of human errors, all laws created for the disentanglement of the individual must operate subject to modifications adjusted to varying conditions. Such laws and their modifications may be properly termed intermediary agencies, or means to an end. Their office, in some instances, is to form a connection between the natural state and the darkened condition of involved human nature. They also indicate the correct attitude for the progressive spirit to assume toward evils over which he has no control beyond the point where he is obliged to personally contact them. The relation of hope and faith, and the relation existing between patience and the three outgrowing attributes, —endurance, forgiveness and forbearance—form examples of these interposing agencies.

The nature must be capable of the attributes of patience, endurance, forbearance and forgiveness to an unlimited degree ; but this does not mean that endurance and forbearance are to be used without wisdom or discrimination. Both these attributes should be wisely modified to apply to the circumstances of the hour in such a way as to promote the highest well-being of all concerned.

To be enduring does not mean to allow imposition. Endurance must be modified by the law of non-interference. (See Instruction XX.) You should never endure unnecessary trespassing on your territory, and your territory embraces your spiritual, mental and physical organisms and the environment of each. Repel intrusion, but in repelling never lose your patience. *Calm,*

*sweet, serene, contented and happy, alive and wide-awake* is the unalterable attitude whatever the exigencies of the occasion, and whatever action is necessary to cope with them.

While patience has no justifiable limit, no evil that can be cured without cost to the higher nature should ever be endured. When you are so conditioned that endurance becomes necessary, we must again remind you to be sure that it serves to strengthen character.

Forbearance should never be carried to the point of indulgence. If, through the exercise of forbearance, you find you are fostering an indulgent nature, forbearance should give place to whatever action duty demands. Duty should be governed according to circumstances, and under the guidance of wisdom which always operates for the highest good of all concerned. So long as evil natures endure, so long as the individual is caught bound and subjected to habits and passions which enthrall him and rob him of his self-possession, forgiveness must repeat itself. Whenever the nature is penitent it must be given another opportunity. Unforgiveness can never be vindicated whether the wrong doer is penitent or not. Unforgiveness is born of a deep sense of injury, which is usually brooded over and always excused in the mind of the one thus indulging. It is a sort of solace for self-pity, and has no place in the Progressive Life. One who has risen never allows the wrong doing of others to influence his nature in the least degree. You have nothing to do with any evil directed toward you, other than to protect



yourself to the best of your ability and in whatever way the occasion demands, and to preserve your attitude from being disturbed. However often one asks your forgiveness, it must be granted—in fact, make no record of wrong doing in reference to personal feeling. Forgive and forget the offences of others.

Through inharmonious conditions or tribulations; through sunshine or shadow; through the right or wrong doing of others; through justice or injustice; through fair weather or storms; through sickness, through suffering, through death, keep your nature *calm, sweet, serene, fully conscious, contented and happy.*

## INSTRUCTION XXXVI

### GENEROSITY, CHARITY AND GOOD-WILL

THE generosity of nature expresses itself in every department of life, and is limited only where man has stifled it by his selfishness. The fruitfulness of the earth is unbounded in its variety and abundance. Of every kind there is ample for the sustenance of all forms of life. For every demand that nature makes, she yields a corresponding supply. Had the human race remained true to itself want would have been unknown.

Through man's selfishness, as through no other agency, the founts of nature have been dammed and their flow diverted from the fulfilment of universal need to the gratification of individual desires. Notwithstanding the operation of selfishness, in corralling nature to gratify desire, so prolific is nature in its bounty that even desires might be fulfilled and normal needs still fed did selfishness not lose itself in greed and the gorging of greed not run into madness.

The thing that makes angels weep for humanity is that its errors have grown to such gigantic proportions that they stand like hideous monsters seeking whom they may devour. All those who are sufficiently awake to realize the awful truth of this statement cannot too

quickly check from their natures all phases of evil which hold them on the plane where these destructive forces operate.

When we speak of the plane of the destructive forces we do not refer to the earth or material plane, as has been heretofore described. Belonging to the earth there are many grades or states of development, and each grade is governed by certain forces, subject to which all on that plane must operate. The standard of your nature marks the plane to which you belong. Ambition, selfishness, desire, or any of their phases or offshoots, hold you on the plane where operate the vilest passions of human life, and you are subservient to the forces that govern them. These forces operate to destroy. Destruction is their only purpose; their only activity; their only culmination. The less guilty and the more guilty alike are caught in the maelstrom and carried on the breast of this resistless tide.

We are not speaking figuratively, but of the most real and most familiar state on earth today. Nearly all of the human family are operating on this plane, and even a child need but look about him to see that destruction is being wrought on every side. The earth, or physical plane, because of man's degradation, has become almost wholly subject to this low plane and its destructive elements. For this reason the physical cannot be wholly immune from its influence, even when occupied by a spirit that has risen. Beyond using all possible means to insure physical health and protection, let the purpose of life be to lift the nature to a state superior to the

operations of the destructive forces. The body may not always escape, but the soul and spirit may safely function beyond the reach of evil. Furthermore, when the nature is pure, and the spirit awakens to the consciousness of the Planes of Light, many ways may be seen and used to help and protect the body, which to a darkened spirit could not be revealed.

While the original human nature was characterized by the same generous spirit that nature in all directions manifests, there is a far greater need today to exercise generosity, charity and good-will than at any time when selfishness and good-will were less extreme. The greater greed grows, and the more menacing malice becomes, the more demand there is for the operation of the opposing attributes on behalf of their victims.

Whatever can be done should be done both individually and collectively to relieve human suffering—except when such help is used to more deeply involve the spirit in sin and darkness. With few exceptions suffering is the only thing that will awaken the spirit to its mistakes, or make it willing to correct them. The people of the world are so hypnotized through their indulgence that, though brutal blows fall thick and fast, they still continue in their delusion, and account for their condition in every way save the one which points to their personal responsibility and hence leads to their liberation. All sorts of remedies are resorted to to bolster up a defective nature. Various phases of religion and philosophy are promulgated which promise solace or

release, but, when they are examined, it is seen they all soften precepts by justifying indulgence.

The truest and most far-reaching generosity is that which helps one to help himself. The only effectual help that can be given humanity is that which comes as a result of ennobling life. If the individual would conquer his destructive nature, his possibilities for becoming able, and living a beautiful and happy life are almost unlimited. When one has been taught and given ample opportunity to build his character to the required standard, and he refuses, it is then neither wise nor right that the life forces and time of those who have risen be given to his temporal aid at the expense of his higher development. The more comfortable is an indulgent life, the more will the individual vindicate his state, and thereby sink deeper and deeper under delusion and degradation. It is not generous to allay the suffering that comes because of the persistency in an indulgent life.

The charities that go on among the people of the world—though they never reach the cause, scarcely touch the need, and at best afford but temporary relief—should not be discouraged, because they do a little to alleviate extreme conditions that would otherwise be hopeless. The spark of generosity is also in this way fanned and kept from wholly succumbing to the cold breath of greed.

The spirit of generosity should be cultivated, and, wherever possible, its activity and expression should be encouraged. It is the antidote for the selfishness that

is devouring the human race. The progressive spirit must be generous, not only in the greater things, but in the little affairs of the daily life. Do not hesitate to give your time, your ability and your substance, whenever you are able, and wherever it will be a help and a blessing to others. Giving to others, serving others, blessing others will enlarge and enrich your own nature, and this spirit is absolutely essential to progression. Be generous, as well as just, in all your feelings, in all your acts and associations. When selfishness is weighed in the balance with a liberal thought, word or deed, always let generosity tip the scale. This means to view all things from all sides—to be comprehensive and to withhold judgment. It means no criticism, no condemnation, and kindness toward all. It means no petty, trivial considerations, desires and offences. It means breadth and depth of character—an ennobled individuality.

While evil is deserving of condemnation, it must arouse no disturbance in one's own nature, nor ill will toward either the individual or humanity at large. Universal good-will should imbue and permeate all human nature, and the one who wishes to progress must take great care to cultivate this feeling toward all forms of life.

As selfishness is overcome, and one rises above petty, personal interests, good-will spontaneously springs up in the nature and becomes a fixed attribute.

Generosity, charity and good-will act on the character as sunlight, moisture and fresh air on the plant, helping it to unfold and to blossom.

## INSTRUCTION XXXVII

### MEEKNESS, SUBMISSIVENESS AND OBEDIENCE

**I**F there is one attribute more valuable than another to the promotion of the higher well-being it is meekness of spirit.

Because humility is so necessary to natural growth it receives little respect from the world. That which is valued by the world must foster the artificial, not the natural.

The nature that does not hesitate to condescend to the least is the greatest. One who performs the lowest service faithfully fits himself for greater and still greater responsibilities. There is no stumbling block so fatal to growth as self-importance.

One who is proud is not trustworthy, and the arrogant must be brought low ere progression can begin.

Meekness is especially valuable because it leads the spirit to be submissive to helpfulness. Without submissiveness and obedience the darkened spirit cannot rise out of its gloom. One who is educated by the world finds obedience a most difficult lesson to learn. One who lives close to nature through obedience receives the greatest blessings. Through obedience the indi-



vidual becomes valuable both to his fellow men and to the Planes of Light.

Through meekness, submissiveness and obedience one becomes an active agent for good. Whatever your position in life, be humble, submissive and obedient to authority. Make necessary service an opportunity to gain ability.

While the world does not respect or emulate the quality of meekness, when viewed in the abstract, he who adds ability to humility will be sought to serve in the best places.

If you have placed yourself under the instruction of a teacher for any purpose, and especially for guidance from a lower plane of life to a higher, obedience to principles and methods pursued is absolutely necessary. If you are not humble enough to accept help, and submissive enough to obey commands, you have not reached the point where growth may even begin, and the only teacher whose time you will not waste is the lash of the world.

That humility may do its perfect work you must be alive and awake to right, and on the alert to see where duty calls. Meekness must not serve as an excuse to do wrong, nor submissiveness as an opportunity through which one may be led into an erroneous condition.

If one is active on the physical plane, keeping the mind and spirit centered in the body, fully conscious on all three planes, alert to detect any influence from the lower planes, making clear divisions between right



and wrong, humility, indispensable to growth, will also do much to brighten the path to higher states.

Meekness and obedience assist you, not only in the performance of duties in the world, and to receive the best helpfulness from a teacher, but in the degree that your nature incorporates these attributes and you faithfully apply them in the lesser things, you will become trustworthy. Other requisite qualifications being fulfilled, you will then stand prepared to receive light, strength and wisdom from Higher Planes. You may thus be taught higher lessons; guided to better things; protected from evil; blessed with fuller happiness; endowed with abilities and equipped to serve in the mighty army of restoration.

## INSTRUCTION XXXVIII

### LOVE

OF all the attributes preserved in human nature the quality of Love is most misrepresented and least understood. When one learns that love can become active only in a spirit that is pure, and that it is not co-operative with the errors of an artificial nature, one may understand to what extent it has been counterfeited.

Love is the dynamic principle of life itself—the interior element of the creative principle and the central fire of the spirit.

Had human nature remained true enough to itself to have permitted the development and free activity of this mighty force, all humanity would have been vitalized and glorified by its influence, and nowhere would it have been lacking. The golden rule would have been a natural function of human life, and peace and happiness and good-will would have breathed in every soul.

As desires and selfishness colored the nature, and their long train of evils crowded in, the fires of love were smothered, and only a spark has remained to cast its faint glow through the darkness. The divinest principle of both earth and heaven has been trailed through the mire of the lowest passions that debauch the human race.

Notwithstanding all the evils that have surrounded and stifled human love, its fires have never been wholly quenched in the spirit of man. For this reason, dissatisfied natures delude themselves by grasping counterfeit emotions to fill the void felt by the spirit whose love nature is not dead, but submerged. That love has never been quite lost to the spirit has preserved man from utter desolation. By its remaining warmth hope has lived—hope which leads to light and faith.

With rare exceptions, pure love is not known on the earth today. The feelings, emotions and attachments masquerading as love are but effects of the contact of like elements drawn together by the force of the law of attraction.

The laws of nature repeat themselves on every plane. The differences arise from the modifying circumstances of the plane on which they operate, and from the adjustment of the laws to their various connections. The law of attraction, recognized throughout the physical plane, known by many names, such as gravitation, cohesion, chemical affinity, capillary attraction, magnetism, etc., extends itself to all forms of life, not excluding the human family. When perfectly operating among individuals—though not generally acknowledged—the law of attraction is none the less properly named the law of spiritual affinity.

When there is a preponderance of elements in one object over the same kind of elements in another object—if the objects are placed in juxtaposition, and providing the other elements of which the objects are com-

posed are so arranged as not to interfere—the law of attraction operates to unite like elements, and the objects are drawn together. When this occurs because of the excess of quantity and force of the elements in each object over the same kind of elements in the other, opposites are said to attract. This is justified only by appearances—the attraction is between elements of a like nature.

If this law and its application is understood, the shiftings and inconsistencies of what is known as human love will all be explained. Not only is the human being subject to this law, but it operates on all three planes of his organism, the physical, mental and spiritual. Individuals may be drawn together through the physical alone, through the mental alone, or only through the spiritual. Various combinations among the three may also be formed through which people are attracted,

When union takes place through only the senses or physical organism the vilest passions of perverted nature counterfeit love, and are soon expended in satiated desire. From this state, under the pressure of the accompanying passions of anger, jealousy and hatred, it is an easy step to tragedy and crime.

Unions formed through mental attraction, or attraction of minds of like character, are less destructive; but such contact does not awaken love. It gives rise to an attachment born only of the gratification of blended intellectual tastes and qualifications. No union can be blessed with pure love that is influenced by either sensual or intellectual gratification. Indulgence of desires

on any plane is a contravention of natural law and must result detrimentally. Those who are attracted through their spiritual natures do not necessarily love. They may be kindred spirits on a low plane, but love cannot live in other than a pure atmosphere. Whether the emotion felt by like spirits is pure love or not depends upon their standard.

Individuals may be united through the harmonious blending of the physical, mental and spiritual natures, and even then know nothing higher than a set of emotions generated through the contact of like elements.

By these examples one may readily see how the law of attraction, operating under various superficial influences and associations, may draw together all kinds of people. Many combinations are thus formed which by their very nature must be inharmonious, inconsistent and temporary.

Not only are the emotions between the sexes usually nothing more exalted than chemical affinity or magnetism on another plane, but the attachments between parents and their children, and among all sorts of earthly relationships where love is said to exist, are for the most part formed of far baser metal than the gold of pure love. Almost all parental love, which is considered the highest type of earthly love, is selfish and binding to the child, while filial love is equally selfish and exacting. When criticism, condemnation, selfishness and general inharmony characterize family life, the attachments are little more than fleshly ties.

If desire, jealousy or any form of selfishness sur-

rounds or colors the feelings called love, know that they mark an attachment of a much lower order. If one grieves for the loss of a loved one his love is selfish.

When there is a bond between two people, and a necessary separation ensues, grief on the part of either one darkens and blinds both. When death comes, sorrowing relatives and friends hold the spirit earth-bound and in the condition of suffering and darkness that belongs to this plane. Love is absolutely unselfish, and never binds its object. If one's love is pure, one will release the selfish ties that bind, and give his loved one, whether on the earth or having passed beyond, freedom to go and come in response to duty or in pursuit of his higher well being, or to advance as nature guides.

The nature of love is to give and to bless, as the sun gives its light and the flowers their perfume, and it does not demand or require anything in return. When this test is applied to the various emotions of human nature called love it becomes apparent that we have not been too severe in our analysis.

Because of the manifold activities of the law of attraction on planes other than the highest, the progressive spirit must protect himself from its influence. One who is developing should neither attract nor be attracted. This is another way of saying—do not allow your interests to become involved. Keep your self-interest free, care-free and desire-free. As you live close within nature's requirements, doing duty and increasing ability, that which belongs to you, small or great, will tend to gravitate toward you unless interfered

with. In the case of an intervening influence apply the law of non-interference—demand what is right, and clear your territory from intrusion.

As the spirit conquers its weaknesses, meets the requirements for progression and returns to its pure nature, love, fanned by the breath of purity, awakens and flames into being. The life that is lived in accord with the whole law, and which embodies all the other attributes, fruits in love; love is the fruition of the purified nature. When individuals, who have thus risen, come together and their pure elements contact through the law of spiritual affinity, love becomes active, and, true to its nature, radiates of itself and blesses whomsoever it touches.

Pure love responds only to the union of spirits that are characterized by the higher attributes, and their capabilities of pure love are measured by the degree in which the lower elements have been misplaced by the nobler qualifications. Inharmony results from a conflict of elements governed by selfish, crude and uncontrolled natures. When individuals unite through the blending of spirits that are unselfish, self-possessed and pure, the mental and physical organisms are subjected and harmonized.

The enmities, the inharmonies, the abnormal conditions, expressing themselves in the bodies, in the minds and in the natures of the members of many families, are largely due to inherited ills from parents, who have united through the misapplication of the law of attraction. The law of spiritual affinity, uninterfered with,

will operate to attract individuals whose united elements will promote the highest well-being of both parents and offspring. The sexes should never unite except under the perfect working of this law, and with the object of producing and promoting higher types of life.

We wish to impress the mind with the fact that the law of spiritual affinity cannot have its perfect way until individuals have lifted their natures from the plane of selfishness and desire, and the spiritual natures have become pure enough and vital enough to govern the whole organism and overcome attraction on any other plane.

When individuals unite under the perfect working of this law, love seals the union with a bond that endures not only during earth life but through eternity.



## INSTRUCTION XXXIX

### SYMPATHY

SYMPATHY, used in the sense of sorrowing with others, is not permissible in the Progressive Life. It may be exercised in appreciation of another's suffering, but should be used only in conjunction with helpful ministration. One's sympathies should never be enlisted to the point of disturbing one's own equilibrium. When sympathy disturbs it weakens, and that which weakens tends to destroy. Through weeping with or for another you increase his suffering and unfit yourself for helpfulness. Remember that no circumstance justifies a disturbed attitude. Be always *calm, sweet, serene, alive and wide-awake, contented and happy.*

Sympathy, in its higher sense, is a subtle faculty through which one readily comprehends and appreciates the finer, higher sensibilities of others, and through which one's own are in turn comprehended and appreciated. It is the invariable accompaniment of pure love, and lends a sweetness and joy to human relationships paralleled by no other qualification.

## INSTRUCTION XL

### KINDNESS

**K**INDNESS, operating under the light of love, and guided by wisdom, may take many forms. That quality which acts according to individual caprice, independent of either love or wisdom, is not kindness, but a mere imitation which often does more harm than good. Only one who is obedient to the Planes of Light can always know how to be truly kind. To gratify an indulgent nature is not kind. That which aids the spirit to rise above desire, or rid itself of weaknesses, is truly benevolent.

The idea, so currently expounded, that love leads the way to a higher life, and that, to right and purity, love will open the doors even of a nature which has closed them by the densest forms of evil, is only one of the fallacies that divert the minds of the people into wrong channels and keep them revolving in their unconquered errors. Love is never the harbinger of the law, but follows in its wake. It is true that every teacher or reformer should have risen to the plane of love. It is also true that kindness, governed by wisdom, should be the motive power. Wisdom, however, may demand the

greatest severity in the handling of an evil nature, and the only kind method is the one that effectually conquers the evil and leaves the individual free. Methods may sometimes be mild and gentle, and still be effectual, but there are occasions when necessity demands drastic measures. Whether gentle or loving methods will lead the spirit forward, or not, depends upon the extent of its involvement and its submissiveness and obedience to guidance. Where right and justice are submerged, kindness will not avail, and love may stand and beat in vain at the door of a nature that is governed by selfishness. Under such conditions the sword must be used, and love is not the sword, but the motive power behind it, and the balm that heals the wound. Whatever resists the law of right will smother love, and one who tries to use love's methods indiscriminately, in evil conditions, will find himself like a child beating flames with a toy.

To be kind is first to be just, and demand justice—to do right, and demand right in return. To be kind is to be merciful, charitable and generous, whenever occasion permits without cost to the higher nature. To be kind is to bless where such blessings enrich the soul and lead the spirit toward the light. Let all who would grow be kind in nature, in consciousness, in speech, in acts, as opportunity permits, as love prompts and wisdom guides.

## INSTRUCTION XLI

### TENDERNESS

TENDERNESS is the touch of angels on Planes of Light. It is too frail, too delicate, too divine to fully blossom in a shadowed world. For this reason, of all the attributes, it is least expressed. Through mother love it is best preserved, and where love is purest it is most manifest. That which is sweetest, purest and most guileless calls into play the tender nature.

In the place where purified natures shall unfold and find fruition in pure love, there, under the light of Higher Planes, will the founts of tenderness be uncovered, and flow to bless and enrich the lives of all. Awakened spirits shall thus unite in true companionship and common service for the restoration of mankind.

## INSTRUCTION XLII

### ABILITY

A GREAT spirit is an able one. Ability to cope with and handle the conditions of all the planes with which the spirit comes in contact is absolutely necessary to the development of an exalted individuality.

For present purposes we shall confine ourselves to the discussion of this subject in its relation to the earth plane. It should be borne in mind that the earth or material plane includes the physical, mental and spiritual organisms and their relations. One's capabilities should extend over the whole territory.

Natural growth means an equalized development of the whole human organism and versatility of action within the confines of the laws that limit it.

The value of useful activity is paramount. No one has any excuse for spending his time in any other way. Idle, purposeless passing of time is destructive and criminal. It is destructive because idleness means stagnation. Stagnation is contrary to nature and insures degeneracy. One who lives an idle life is irre-

sistbly drawn into the current of destructive forces, and his nature is thereby prepared for all sorts of fungus accretions in the shape of habits and passions.

No proverb extant is truer or more worthy of regard than the familiar saying "The devil finds work for idle hands." If you wish to avoid being a prey to the evil forces and influences always circulating throughout the world look to it that your days are usefully employed. That idleness is self destructive—spirit, mind and body—is almost too apparent to need comment, yet in certain walks of life this most reprehensible, inexcusable state represents the acme of ambition. A spirit that has no incentive in useful action becomes dulled, insensible, darkened. A mind that is not purposefully employed by a keenly conscious spirit becomes delusive, stupid or erratic, just as surely as an inactive body becomes sluggish in its vital processes, and all these conditions mean daily death. The less active a person is the more difficult does exertion become, and degeneration into a lazy, slothful, lethargic state is an easy step. Such a state is more resistant to the light from Higher Planes than the stone walls of a cavern to the light of day.

To say that the idle are criminal is not an exaggerated expression. Whenever a good thing is carried to an extreme it operates detrimentally. Work is absolutely essential to physical health and strength, to mental vigor and a beautiful nature ; but overwork—work that becomes a strain on any part of the organism—necessarily retards growth and becomes destructive. Each

person who lives an idle life does so at the expense of someone else—he causes someone else to overwork. Even under the most normal conditions there would be justly proportioned useful employment for all, and as the world now stands there is more than enough necessary work—when physical, mental and spiritual needs are considered—to keep all beneficially occupied. It follows then that the idleness of each one, thus indulging, not only forces another to do a double amount of labor, but into excesses which are varied and indefinite, according to modifying circumstances. The workers of the world must do, not only the necessary work of the drones, but all that is attendant upon the gratification of inordinately indulgent lives. The life forces of the one who is thus forced into overwork are unavoidably consumed faster than he can gather them; his whole organism is depleted and destruction is imminent. In view of these facts, it must become apparent to any fair minded person, that idleness can be placed under no milder head than crime.

If one lives and operates in conformity with nature's regulations, as one develops the ability of the physical organism, the intelligence is enlarged, and valuable, accurate knowledge increased. The spiritual nature will also be correspondingly beautified. Naturally acquired ability is the key note of well-rounded individuality. To naturally gain ability means to use the senses to aid one in doing whatever comes to hand. All kinds of necessary work are worth while, and one kind is just as good as another. You should have no choice of

work, but be governed entirely by duty, or what seems best and right under existing circumstances. What kind of work you do is not important, but your attitude toward it and the way you do it cannot be overestimated. However or wherever you are employed, do your work to the best of your ability, and if your ability is not equal to the best requisite standard of efficiency, lose no time or effort in becoming fully able to cope with the situation. Let your attitude be "I am able;" to that attitude add energy and strict attention, and you will accomplish much in leveling difficulties.

Perfection on any plane should be your goal, and all your activities should converge to that end. Not only should fundamentals and correct methods be observed in carrying forth any work to completion, but finish must also be given its due place. Finish is just as important as any other part of the operation. Completion means finish; and no work, however well begun, is completed unless it has the finish which belongs to its peculiar construction.

The precious stone, however symmetrical its cutting and shaping, would be dull and uninteresting were it not for the polish that brings out its color and brilliancy.

The fine lines of finish given by the sculptor's hand impart life and expression to his statue.

The lights and shades on the mountain enhance its rugged beauty, and the bloom on the rosy cheeked peach completes its perfection.

Gentle manners, thoughtful actions and kindly expressions give finish to a noble character.



The practice of carefully finishing all kinds of work, simple or complex, will help to develop qualities indispensable to your own nature. Finishing touches, wherever applied, mean intelligent attention, carefulness and accuracy. In order for these qualities to become active, the spirit must be centered in the body, alive and awake and self possessed. In the degree that your work engages your attention will it be well done, will your abilities grow, and will you receive general benefit. Dislike toward your work should never be permitted. It engenders irritability, annoyance and discontent; thereby setting up disturbing mental vibrations and scattering life forces. Whatever the nature of your employment, make it assist to develop ability along that particular line. Do not waste your valuable time and forces in rebelling against anything which you find necessary to do. Much fatigue attendant upon labor comes not because of physical activity, but because the life forces are wasted through scattering thoughts and feelings while the body is mechanically occupied.

The spirit and the mind are inseparable. As the mind becomes irritated, discontented, or for any reason wanders away from the body, the spirit is thus withdrawn. When the spirit—the vital protective center about which the life forces concentrate—is more or less absent, the body's attractive power is lessened and its vitality depleted. Dissatisfied, disgruntled, irritable and absent-minded people are almost sure to have mediocre ability, and they unavoidably squander strength and vitality. Those who are centered in the body, *alive and awake*,

*calm, sweet, serene, contented and happy*, through all their activities, increase their ability, vitality and endurance. There is no way by which the body may be strengthened, the senses quickened, the intelligence awakened and the spirit illumined, so well as by a correct attitude and the united action of body and mind. The special business of the progressive spirit is to do useful work here on the earth, in the body, through the senses and faculties, which should always assist the mind. The mind, under the conscious control of the spirit, should direct the whole operation.

Ability on any plane and under any circumstances is an inseparable, augmenting and resulting factor of progression. It is doubly indispensable to one who is plodding through the difficulties of earth's present state. The only way to meet an obstacle is as an opportunity for increasing ability through overcoming the obstacle.

When light is used to blind the higher perceptions and to promote darkness, when intelligence is sacrificed to intellectual accumulations, and ability is dedicated to greed and sensuality ; when light, knowledge and power are transfigured into shrewdness, cunning and trickery, the honest, just and right-abiding individual must increase his skill to cope with the situation. This means that he must reach a point where ability plus honesty, plus uprightness, plus purity of purpose can successfully compete with ability plus selfishness, plus craftiness, plus dishonesty.

What the respective footings of these problems shall be—which shall ultimately prove its superior strength

and power—remains to be demonstrated as the great fight between good and evil proceeds, and it depends upon how many awaken and enlist with the forces of light marshaled on the one side, against the forces of darkness, manifold, but disorganized, on the other.

Health and strength of body, keen intelligence, accurate knowledge, broad comprehension, force and purity of character in active co-operation, constitute the requirements of one who hopes to conquer in defiance of all obstructions.

Whether the outlook, individually or collectively, augurs defeat or promises victory, ABILITY is the slogan of all those who unite in the mighty cause of progression.

## INSTRUCTION XLIII

### NATURE'S BENEFICENCE TO THE SELF-POSSESSED

WE deem it a fitting close to our analysis of the requirements and attributes of progression to bring before the mind of the reader a sort of summary of the endowments and possibilities of the natural life under the beneficent operation of the laws that make for man's highest well-being.

We have shown how nature promotes progression of the human life, or, contravened, tends to destroy. We have in more or less detail pointed to the kindly providence of nature's laws, but we shall herewith recapitulate, in order that we may so accentuate this all-important fact as to prevent any possibility of its being overlooked.

Because man has strayed so far from the heart of nature, and lost his way amid the briars and brambles of artificiality, he looks about him and says there is no beneficent principle operating in nature ; or he concludes the ways of the Governing Intelligence are beyond the discernment of the finite mind. Thus he reconciles himself to evil.

The only reason that the beneficence of nature is hidden from view is because the spirit is too enveloped in theories, ideas, prejudices and speculations, and too darkened by desires, selfishness, passions and habits to see. With rare exceptions the individual is self hypnotized, and blighted by the smoke of his own errors, and through their clouds the light cannot penetrate.

With senses dulled by indulgence, cognitive power befogged by misconceptions, and spirit deadened by the narcotic influence of the many errors with which it has become identified, man presumes to judge of heaven, earth and hell—of nature, God and man, and their relationships. As a result is presented a conglomerate, confused and chaotic mixture of what is known as religion, philosophy, science, materialism, atheism, agnosticism, pessimism, optimism, and states of a happy-go-lucky-absence-of-all, with thousands of shades and variations of each—no two agreeing, all conflicting, and each claiming to be the best. All seeking power, all justifying some forms of indulgence, and all tending to keep humanity revolving in a whirlpool of contradictions which daze it, delude it, rob it of its life forces, weaken it physically, mentally and spiritually, and insure its ultimate degeneracy.

We would not be understood to say that man has arrived at no truth through these various avenues. All contain indisputable facts. Surrounding these facts, however, often coloring and twisting them into innumerable shapes, and many times torturing them past all recognition, are all kinds of errors. Some are less

destructive, some more destructive, and many pernicious and deadly in their operations and results.

It is the truth underlying theories of any kind that attracts the best minds. Not knowing the false from the true, the individual is unable to segregate, and usually accepts or rejects the whole mixture.

Are we, through these instructions, advancing another theory through which to still further confuse the human mind? On the contrary, we are referring you to incontrovertible laws of nature, their operation and results. We are showing you that if you let nature have its perfect way, your mind will be absolutely denuded of theories, prejudices, conclusions, ideas, speculations and idle thoughts ; that you will entertain and be influenced by nothing that you do not know ; and that such knowledge must come through your senses, your faculties or your perceptive powers. Is this theory? We are reminding you that your senses are for use, not abuse, and that use increases power. We are also reminding you that even as the body becomes weakened by constant action, the mind also needs rest. Is this not common sense? We have shown you that whatever governs you against your better judgment robs you of self control. This is self evident. We have accentuated the fact that a pure, noble, natural, useful life is the happiest one. This is one of the facts that has endured through the ages and that no amount of corruption has been able to obliterate.

We have touched on the existence of the Heavenly Powers. This is an eternal truth, well known and fully

demonstrated to those who have so lived as to understand the law through which these Powers operate. If the existence of the Planes of Light is a theory to you it proves that your mind is too clouded to let the light through, and if you wish to become conscious, we advise you to clarify your mind according to prescribed methods.

The principles and methods herein delineated are not only demonstrated facts which are today being practised, but they are, by their very nature, self-evident and irrefutable.

Let us once more glance at nature's laws in their application to man's physical organism. That all forms of life are composed of life forces or elements concreted through the ever present law of attraction, and that the physical body is no exception to the rule, no one will question. That every part of the organism depends for vitality upon these life forces attracted and incorporated by the body, is also authentic. That there is a central ego or a spirit in man, draped with and dependent upon these same life elements, and that these elements form the soul, are facts the denial of which no man can substantiate. That the spirit not only exists but is immortal, is a question that will not down. Though the spirit and its immortality has many times been buried under manifold theories and conclusions, it persistently resurrects itself. Not only through religion and philosophy is the spirit revived, but the scientific mind is constantly searching its annals of reason and experiment for positive proof or disproof of this ques-



tion—a question which ever remains the most vital and interesting of any before the human mind.

In order to prepare the mind to understand how the physical body was originally included under nature's providence we wish to call your attention to the following facts: Though the body has lost its pliability or pure reflective quality in its crudeness, still it is evident that the status of the mental and spiritual organisms does influence the physical to a considerable degree. That fear, surprise, or shock sends the blood pulsating through the veins to the head, or checks its flow, causing one to pale or flush, the heart to pulse rapidly or seem to stop, is a fact within every person's experience. That mental depression or agitation affects digestion and assimilation is also generally recognized. Various experiments are, from time to time, being made which show that anger, hatred, irritability, etc., actually poison the blood, and that there is a close connection between the conditions of the body and the nature of the individual. It necessarily follows that all weaknesses, habits and passions, inasmuch as they disturb equilibrium and scatter life forces, tend to destroy health.

These facts point to the law of nature that would have rendered physical diseases and weaknesses impossible. Originally the body of man was not different from, but a part of, the soul—life forces held together by the force of attraction under the control of the spirit. Even as we may understand that life elements are light, pliable and reflective, so we may comprehend the body of the natural individual. Had man not lost his state,



and introduced crude elements through defiling his nature, the body would have surrounded, protected and served the spirit, and it would have been strong, vital, responsive, and as free from disease as the spirit was pure.

Through the long process of inheriting crude elements the body has become the fixed and dense organism we now know, subject also, by inheritance and the force of its environment, to weakness, disease and death. The fact that the body still partakes of its original nature accounts for its being influenced by the spirit and its activities. In view of the fact that a spirit, purified, strong and obedient to law, will do much to restore a depleted physical organism and preserve health, it should also be remembered that the atmosphere of the world is dense and darkened, and at best one is subject to a great complexity of destructive conditions. As the spirit refines the physical refines also and becomes more and more sensitive to conflicting elements. In this state its protection lies in a rigid application of the law. This means that the spirit must keep within its own territory—refusing to attract or be attracted; strictly minding its own business; taking no interest save where duty calls; never allowing interest or sympathy to carry it to the point of disturbance; preserving at all times a *keenly sensible, calm, sweet, serene, contented and happy* attitude. If this is done the individual may build about him from his own pure elements an armor of protection. So long as he does not break this armor, through some

indiscretion which scatters his life forces, he may safely function even on darkened planes.

There are diseases which come entirely from physical causes. In such cases the troubles should be treated on that plane, and the best possible physical remedies used and conditions observed to heal the patient. There are also bodily sicknesses that have their origin on the mental and spiritual planes—the mental being always subject to the <sup>spiritual</sup> physical. When this is so the diagnosis should be from the spiritual standpoint, and the cause found and removed.

There are healing agencies on all three planes. Even as it is true that means and methods of healing on the physical plane should be applied by those who have knowledge and experience, so the forces of the subtler planes should be clearly understood ere they are tampered with. Much harm and destruction is today being wrought through the indiscriminate manipulation of finer forces by people who know nothing of their real nature or operation. Every plane has its own specific forces. When one grasps any force or set of forces of which he has gleaned a slight consciousness, and in his ignorance applies them, without reference to law and order, to any and every plane on which he wishes to operate, he naturally gets mixed results. More than this, such results are ultimately fatal to the body, deluding to the mind, and most injurious to the spirit.

Whenever one individual, silently operating through the mental or spiritual organism, influences another

sufficiently to get any response or result, however much the appearance may be for good, both have been greatly harmed. The extent of the harm done depends somewhat upon the spiritual states of the individuals, and upon their environment, but under no circumstances can injurious results be avoided. When individuals enter this sort of a relationship through the rapport of their finer organisms, there necessarily ensues a mixture of elements—which is both unnatural and destructive. Each individual should live and grow surrounded by his own elements or soul, and the importance of preserving the soul sacred from intrusion cannot be overestimated. When one directs toward another a suggestion which takes effect, or when one assumes a spiritual attitude forceful enough to affect the subject, and receives a response therefrom, one has made a rent in his own soul, and has sent his life forces quivering into space. Some of these forces penetrate the soul of the victim toward whom they are directed, and in turn make an opening in his sacred garment and scatter his life forces. In this way the spirits of both are exposed. Whatever disturbs and scatters life forces leaves the spirit open to all the mixed evils and destructive elements with which the earth atmosphere is constantly teeming. When the soul is intruded upon, as above described, it directly partakes of the impure elements of its environment, and of the intruder, however good his intentions may be.

It is not difficult to understand that the developing embryo should be undisturbed in its protective chamber,

and that its seclusion is absolutely necessary, and above all sacred—but the individual, deluded by little knowledge, forces his elements into other souls regardless of the fact that the spirit depends upon the undisturbed soul elements for life, light, sustenance and growth, and that such intrusion leaves the spirit ruthlessly exposed and unprotected.

There are remedial agencies on all planes, and through the manipulation of finer forces these agencies are sometimes set to work, and certain sicknesses of the body may be cured. There are many ways of curing diseases which it will not serve the purpose of this set of instructions to enter into, but we wish to repeat that whenever the above methods are used, whatever the effects on the body, they are at best temporary and always at the tremendous cost of the soul and spiritual welfare. One who would progress must keep himself free from all such interferences.

As to the health of the body, let nature work, so far as possible, through fresh air, sunshine, useful activity, suitable clothing and pure, nourishing food. Take such physical remedies as the occasion demands. Above all things keep the spirit at home in the body, and preserve the attitude—*alive, and wide-awake, calm, sweet, serene, contented and happy*. As you learn to conserve your life forces you will find that your strength, vitality and health will be improved and preserved.

We now come to the mental organism and its natural gifts. It will hardly be necessary to make more than a passing reference to the fact that humanity is flounder-

ing in ignorance of many vital truths, and that many people are in a state of constant research, inquisitiveness and experimentation. It was not nature's intent to withhold from her children her now unfathomed depths. This is demonstrated by the fact that one who has even in a degree purified his nature receives light by which he comprehends laws that lead to the unveiling of further truths. As one develops naturally, his intelligence becomes more and more comprehensive until he clearly sees and knows all the facts necessary to preserve and bless his present state, and all that lead to Higher Planes and to their attendant revelations.

Not only is nature provident of man's highest well-being on the physical and mental planes, but every higher attribute of the spirit it is her purpose to exalt to its highest point and express in its fulness throughout the natures and lives of all. Peace, harmony, satisfaction, contentment, intelligence, wisdom, comprehension, faith, strength, power, force, love, sympathy, kindness, tenderness and happiness are embodied in pure nature, and by nature developed and promoted to the utmost of their possibilities.

So unnatural has human life become that hardly more than a sham, or memory of these characteristics, is now expressed—even in the places where they are most claimed. The *peace, harmony, satisfaction and contentment* known to the world arise largely from the temporary adjustment of conditions to suit ambition and gratify desire. They take wings when conditions refuse or cease to conform, and are therefore but little more

than the artificial counterparts of the deep and enduring qualifications of the natural man.

*Intelligence, wisdom, and comprehension* are, for the most part, counterfeited by acquired knowledge and versatility of brain power, which utterly fail to protect man from his suffering, to guide him into light, to teach him the vital and sustaining facts of nature and to bring him happiness.

Because man guesses at so much, and actually knows so little, thus having such a poor foundation for its exercise, he has little *faith*.

*Strength, power and force* man plays with, today, as a child with dangerous weapons—tomorrow they hurl him prostrate at their feet.

A world that holds the golden rule as an impracticable and impossible ideal can scarcely claim to have kissed the hems of the garments worn by *love, kindness, sympathy and tenderness*, and the *happiness* the world knows, for the most part, is but temporary exhilaration. Had man not distorted nature from her very roots, and bent her branches into channels crooked and foul, these qualities would have fully blossomed on the tree of life and fruited for its exaltation.

A tree that is diseased and bears no fruit is by nature cursed. If the higher attributes and qualifications, in all their purest and divinest aspects, are the natural fruits of the natural life, then is the artificial life, which characterizes the world, a barren tree diseased and cursed. Is a selfish, desirous, sensual, licentious, indulgent, curious, critical, condemnatory, irritable, angry,



revengeful, jealous, envious, contentious, suspicious, lazy, peevish, melancholy, reckless, destructive, and with all, a proud and self-important human nature not diseased? Are sickness, deformity, delusion, ignorance, imbecility, madness, crime, poverty, sorrow and death not accursed products of a diseased state? Is it not true that nearly every human being, however respectable, moral, religious or philosophic, is guilty of not one but many of the weaknesses of perverted nature, to say nothing of the masses that are so submerged as to be a constant menace to society?

We are not painting the picture too dark. No mature mind can but admit that the wickedness of the world beggars all possible description, and the goodness of the world falls far below the standard of a human nature in which there are no passions, no habits, no prejudices, no falsities, no conceptions, no petty, nor impure emotions, no indulgence, no fears, no sorrowing and no weaknesses.

We do not wish to be understood to imply that there is no good left in human nature. No, life is full of hope; and our sole purpose is to awaken the individual to his tremendous possibilities.

The spirit of man sleeps. The mighty powers of Higher Planes combine with those of earth to awaken humanity—a humanity for the progression of which all nature's laws co-operate;—a humanity whose capabilities are almost infinite. Loved and cherished by the Planes of Light, there is no sacrifice too great which shall serve toward the final restoration of the human race. In

pursuance of this purpose, the work of the mighty forces thus engaged shall find expression in many ways and in many places.

There are many beautiful characters scattered over the earth who are making an earnest effort to live according to the highest precepts, and who are doing noble and effectual service for the betterment of human life. There are still others who, through their sufferings and awakenings, are being rapidly prepared to enter and to live the pure life. They are by nature great, and capable of the highest. To all such may the message of this book go speedily forth. May their needs be fully met, and may they be guided into the full light which shines on the path of progression.



## INSTRUCTION XLIV

### RESUME

THE fundamental laws of nature are the law of equilibrium and the law of attraction.

All the rules of action embodied in this philosophy are tributary or subordinate to and in accord with these two great underlying laws.

The laws of equilibrium and attraction are applicable on the physical, mental and spiritual planes. On each plane, under each law, there are subordinate and tributary laws.

Under the law of equilibrium on the physical plane are mechanical forces—static.

On the mental plane are mental forces—quiescent.

On the spiritual plane is the spirit—calm, still.

Under the head of the law of attraction on the physical plane are gravity, cohesion, adhesion, chemical affinity, magnetism, etc.

On the mental plane are agreement, harmony of consciousness, concord of thought.

On the spiritual plane are affinity—love.

The most potent attractive force of nature on any

plane is light. To the attractive power of light all growth on any plane is directly or indirectly due.

On all planes nature persistently tends toward equilibrium.

On all planes the law of attraction is equally persistent and operative.

The activity caused by attraction disturbing equilibrium, and nature's effort to restore balance, results in the law of action and reaction, which is equal to mechanical, mental and spiritual forces—dynamic.

As attraction and the tendency toward equilibrium are omnipresent and persistent in nature, so the resultant law of action and reaction operates universally.

Man's intervention between his own life and the laws of nature cannot destroy or check the action of nature's laws, but he interferes with them, deflects their course, nullifies their purpose and receives antithetical results.

Progression on the spiritual plane is the resultant of nature's tendency to preserve equilibrium under the stress of the attractive power of light. On other planes there is similar activity resulting in growth.

Sin is the departure from the path prescribed by nature. If the errors of human nature are examined, it will be seen that their iniquity lies in their departure from—or their interference with—equilibrium and attraction. For example : desire, the first sin, is harmful in its action because it sets up a counter attractive force to that of the light.

The light, in this sense, is the spiritual vibratory

force generated by and radiated from the composite of attributes comprised in an exalted individuality.

The nature of desire is to attract the individual and the thing desired toward each other. Desire deflects the course of the spirit from its natural trend toward the light to multitudinous objects belonging to the lesser, denser, darker planes. On the plane where man gratifies desire there is no equilibrium. All things are artificial and out of balance. Still the tendency toward equilibrium persists, and as a result of the perversion of this law there is a settling into sense gratification. This is the satisfaction felt on low planes. The corruption of equipoise also results in idleness, indolence and sloth, all of which are antagonistic to the balanced calm that belongs to growth. These are rather the states of stagnation attendant upon decay.

Low planes are teeming with deflected forces and their results—all in conflict and confusion. To live on the plane of desire means to be subject to these forces—chaotic. In connection with what we have previously written on the subject of desire its exact action and the primal seat of its subversive nature may be seen.

Whatever errors are considered, it will be found that they are tributary to—or forms of—desire. Their action is to deflect natural attraction and unnaturally disturb equilibrium. Ambition, selfishness, covetousness, jealousy, envy, inquisitiveness and curiosity are forms of desire, and prevent aspiration. Aspiration is the natural trend of being toward the light. Pride, vanity, irritability, hatred, anger, revenge, destructive-

ness, recklessness, sadness, discontent, fear and criticism are tributary to desire, and represent the nature out of plumb—out of balance—equilibrium destroyed and natural attraction checkmated.

Such attributes as patience, contentment, meekness, forbearance, generosity and kindness tend to restore equilibrium. They also forestall forces opposed to the attraction of light.

Happiness is a dynamic force resulting from the yielding of the becalmed, self-possessed spirit to the attraction of the light.

Thus we close our rehearsal of the requirements for progression, or our summary of the laws of nature which promote the welfare of those who, no longer governed by human ills or weaknesses, become self-possessed.

One who is self-possessed nature guards, cherishes, blesses, guides and endows with whatever intelligence and ability he needs for the furtherance of his work. Nor does nature cease her providence here, but carries her self-possessed child to higher endowments, increasing wisdom, abilities and powers, enriching her blessing of peace, harmony, love and joy. Illumined under the full radiance of Higher Powers, *en rapport* with angelic planes, equipped for service—such an one becomes master of earth conditions. The spirit thus prepared, glorified, and embodying richer and nobler states of individuality, passes from sphere to sphere, through a life that ends not.

## INSTRUCTION XLV

### A TRIBUTE TO THE HIGHER LIFE

WOULD that we might write in letters of eternal fire upon the tablets of man's soul something of the promised beauty of an unpolluted life. Would that by the light of this same fire he might receive an unchecked flow of inspiration to crush life's thorns beneath his iron heel and scale life's heights to realms of bliss unfathomed.

O, dear ones, struggling in the mists below—by sin, sorrow and death environed—look up, and know that life beyond these present shadows is as sunlight to the shades of night; and not one ray, however brilliant its effulgence, but falls within the radius of your possibility to embrace, and to receive the warmth and glory thus reflected. You have but to choose the way, and follow closely by the light that leads you thence.

Gather the perfume of all the blossoms in nature's fields, and you have but breathed the sweetness of the higher life.

Listen to the sweetest notes of song birds, of running

brooks, of bow and string, and chiming bells, and you have but the echo of its harmonies.

Enter the cool shades of a mountain forest, or drift on the bosom of a placid lake, and you have but one faint glimmer of its smile of peace.

Center the thunders in one mighty bolt, and hear the announcement of its power.

Catch the laughter of children, the cooing of doves, and sparkling of dew-drops kissed by the sun, and you have but suggested its joy.

This, and more than language can portray or imagery encompass, awaits the one who conquers earth conditions and forges through its darkness to the planes of light. From planes illumined shines the sun of purity, of love, of joy into the unspotted soul. With great ones he holds true concourse, and sweet communion with angelic hosts, who lead him on, from light to exaltation, from exaltation to sublimity, in an unbroken progression through the eternal realms of being.