MANUSCRIPT LECTURES

NUMBER FORTY

Notes of Lectures Delivered
at Scottish Rite Auditorium
San Francisco

Psychology, False and True

BY

MANLY P. HALL

PRICE FIFTY CENTS

Manly P. Hall in San Francisco
and Los Angeles.

PSYCHOLOGY, FALSE AND TRUE

My dear Friends:

It is with a sincere desire to be helpful that we present this lecture to you. There is no ulterior motive, no intention to be critical. The evidence which we present is the result of personal investigation. For over five years we have studied and deeply considered the systems of spiritual culture that are being introduced into this country. It is our great joy to watch noble ideals unfold and it is even a greater joy to see the mind of the race broaden and deepen by spiritual instruction. We are absolutely unselfish and impersonal in this matter, but we feel that those seeking for truth should be protected in their quest and that they should be warned of the blind alleys and pitfalls which beset the modern pilgrim who starts out to find himself and his God.

The word psychology is taken from two very ancient words, psyche, which means the soul, and logos, which means a word or language. Therefore, the compound word actually means the language of the soul and psychology is really the study of the psyche in man. This can only be analyzed by an analysis of the character, functions and thoughts of man. The great trouble seems to be that while their name signifies that they are seeking to understand their own souls psychologists study everything else but themselves, and the only thing that psychologists do not discuss is psyche.

In the world today metaphysical, spiritual and occult sciences are always taught for one of two reasons. They are either given to the student that he may try to control himself or else they are given to him so that he may try to control others. True psychology is a science by the aid of which man may unfold his own latent powers, deepen his understanding, enrich the treasury of his mind, broaden his viewpoint, and regenerate his bodies. When used for such purposes by those who have gained an intelligent knowledge of the proper method of manipulating Nature's finer forces, psychology is good, but when, as is too often the case, it is used merely for the gratification of whims and desires and the attainment of selfish ends, then it is decidedly bad and a terrible train of suffering follows after the misuse of sacred things.

There are two parts to every individual, his spiritual nature and his material nature. Each of these parts is served and unfolded by certain arts and sciences. There is a chain of physical sciences which when properly understood and applied will give to the individual who masters them proper physical equilibrium in this visible universe. There are also a series of spiritual sciences which are used entirely to unfold and develop the invisible spiritual nature of man. The spiritual nature of every individual is unselfish, impersonal and non-accumulative, while the material side of the nature of every person is selfish, personal and accumulative. The material sciences of the world and the fruitage of these sciences are concrete, separative and analytical. They are especially suited to meet the problems of purely material existence and a large percentage of people have never outgrown them. The spiritual sciences are as different from these as day is different from night. Instead of being analytical they are synthetic, instead of being concrete they are abstract. Selfishness and selflessness cannot live in the same house. Man cannot successfully serve God and Mammon at the same time. When the crafty conspirators against the freedom of Jesus brought Him the penny with Caesar's face upon it and asked him who they should give allegiance to he answered instantly "Render unto Caesar the things that are Caesar's and unto God the things that are God's". Man's personal nature is Caesar's. His impersonal nature is God's. Psychology is actually a spiritual science. Therefore it is only properly studied when those who take up the work assume their labor with unselfish hearts and impersonal viewpoints.

Each phase of man's nature is nourished by substances like itself. The

material nature is supported by material food, the spiritual nature by spiritual food. You cannot feed the soul with bread nor can you feed the stomach with aspirations. Whenever you try to build a spirit by material means you fail, for each has its own laws, each has its own place, and the thing which we call evil is merely something out of place. In the Mystery Schools we are taught that it is black magic and idolatry to seek spirit in the objective universe. We must enter into the silent place and shutting out the world know that thing which is not of the world, for our own spirit speaks to the spirit of all things. We call that, spiritual consciousness. Everything you see around you has an invisible spirit and a visible form. The world sees only the form, the wise see only the spirit, for the form is the language or expression of the spirit, bearing witness of its invisible source. There never was a form without a spirit, but spirit can exist without form. As it is idolatry to mistake the form for its spirit and to search for life among the dead, so it is also wrong to take this superior thing and make it a slave of its own lower nature. It is very wrong to deify the human, it is equally wrong to humanize the Deity. Our hands and not our souls should black our shoes. We should master each problem on the plane where that problem was created and according to the law of the plane where that problem was created. Our human natures should assume the responsibility of our human lives. Our mind should solve the problems of our intellectual world, while our spirits should be free to expand and glorify the spiritual side of our natures.

Man has physical strength to meet the problems of the physical world and he has a concrete mind endowed with faculties which will assist him and direct him, showing him how to accomplish the adjustments necessary to his harmonious function. Around him are the liberal arts and sciences. These will instruct him in how to unfold sequentially his physical potentialities. He has his universities, his schools and his colleges that exist that he may learn all that the physical universe knows concerning itself. These schools are devoted to the unfolding of his human nature. They sharpen his faculties and give him his birthright in the physical world, or at least they should. Often they fail because there is much more unknown concerning life than there is known.

Ages ago the Mystery Schools were formed. These were the universities of the soul in which the spiritual man was instructed concerning the greater work which stretches out uncurbed and unbounded by physical limitation. These Schools were for those who had outgrown the world, those who had reached a point of realization where they had discovered the insufficiency of life as we know it in the material sphere. Those who knocked upon the doors of the Mystery Schools were those who had outgrown materiality, those who had risen from selfishness to unselfishness. Such were accepted into the University of Spiritual Thinking, where they were taught those sciences which are Godlike in their power and Godlike in their impersonality. By exercises and secret teachings man was shown how he could unfold certain latent faculties. He was also impressed with the power which was his when he attained that unfoldment. He was warned again and again that those powers belonged to God and were given to him by specially prepared and appointed messengers of the Divine. He was told that he must render unto God the things which were God's. Solemnly and sacredly the keys of Wisdom were given to him and he was warned that to misuse this Divine privilege was to bring upon himself the most terrible penalty that Nature was capable of demanding.

In the Mystery Schools far away from the thoughtless world among the recluses and those who had dedicated their lives to God these great principles were taught as the secret knowledge that had been handed from one generation to another. Never was it written or engraved upon stone. These sacred teachings were locked in the hearts of the disciples and were given by word of mouth alone. Age after age the temple doors stood between the world and these secret teachings which the world could never understand, never appreciate and never properly apply. It was not that they were hoarded up by a select few, that these few might control the ignorant. It was kept from the mass of the uninformed only so that this mass could not destroy itself, for power without intelligence can only destroy itself.

Wherever twelve men gather together it seems that traitors are there also, for every group has its Judas. Many of the secret teachings of these Schools have been

given to the world by their own official messengers, appointed and ordained for that purpose, but in every case the work was censored. Many things were told, marvellous philosophy was disseminated, but the secret keys which would make man like God, these were never revealed to the profane, for the Masters realize that they are themselves responsible for what the world does with the information that is given to it. The speculative side of occultism has within the last century been freely given and man has been told by the teachers just a little about the powers that lie latent within himself, but man has not been privileged as yet to eat of the Tree of Life. In the Middle Ages the Alchemists wrote out the formulas for the Philosopher's Stone so that all the world might read, but they always left out one ingredient so the Stone could not be made. Wherever the Masters themselves have revealed the Ancient Wisdom to the world they have done so in a way that protected humanity from itself. The invisible School has not given forth anything with which man could easily injure himself, but as we said before, there is always a Judas. There are always those who break their vows. Much of the information which is now being taught as esoteric philosophy by teachers in the outer world has been gained dishonestly by the breaking of vows. As the great secrets are never revealed to those who are capable of going astray, the information is only fragmentary and a half truth is often worse than a lie.

Every nation and every people have two religions, one for the initiated few and another for the uninitiated many. The secret doctrine is only given to such as individually prove their self-control, their integrity and their devotion. Out of each generation are chosen maybe one or two, and they are taken into the temple and initiated into those greater truths for which all the world is seeking but only a very few are prepared to receive.

There are two distinct schools of occult philosophy. They were originally one but branched off from each other during the Atlantean world. One of these remained for many generations in India in the care of initiated Brahmins. The other came westward through Egypt and Chaldea. This has been largely incorporated into the Christian Mysteries and continued down through both Christianity and Mohammedanism. Both of these Schools have their records intact, including their secret exercises and spiritual culture. Both have the power of initiating candidates into the great mysteries. Both also have the power of liberating their initiates from the wheel of Life and Death, for through them passes a line of apostolic succession. from the Serpent Kings who first brought the Divine Wisdom from the Sun and from previous cosmic chains.

Never at any time in the history of the world have the true secret mysteries of either of these Schools been given to the profane. Each of these Schools has one Grand Adept who is called the Initiator or the Liberator. He alone knows the great secret and he imparts it only to those who have attained a dignity equal to himself. He stands at the gate of the Wheel, and those who receive the Word pass out of our scheme of things to return no more. The Schools of the Mysteries are divided into many grades. Each of these grades has as its labor the unfoldment of certain centers of consciousness in the individual. When he has passed through all of these grades sequentially he has then unfolded all of the latent powers which he is capable of expressing in our life wave. Having finished this, he goes out by the same door wherein he went.

Every so often the School sends a messenger into the world, carrying the proper credentials of that School. This messenger gathers around him other disciples, usually a small group. These disciples later carry the message that has been given to them into the world of men, adapting it to the needs of those with whom they come in contact. One of these special messengers is sent in every century. Sometimes there are more than one. It is not difficult for a discerning person to tell whether or not a teacher is sincere, for there is an acid test which can be applied. Every creature has its faults, but certain faults make it impossible for a disciple to represent his Order in the world. Some faults will be excused because of the great need of the moment, but the Ancient Wisdom has certain standards which it upholds and has never been known to break since Time began. The first is its messenger must be unselfish, impersonal and humble. Egotism, self-centeredness and commercialism are caste

marks which no true Teacher ever bore. Never since the world began have occult secrets been sold. Those who sell them brand themselves imposters by their own acts, for buying and selling belong to the material world, while giving and taking belong to the spiritual world. We have a great number of psychologists and metaphysicians who go around the country selling spirituality. It makes no difference whether or not they charge ten dollars for ten lessons or fifty dollars for five lessons. They are proving absolutely that they have no contact whatever with anything spiritually worth while. A man who has spent his life learning anthropology, book-keeping or automobile repairing is privileged to charge the coin of the realm for the thing that he has delivered. It is perfectly according to Hoyle for the physician who wishes to lecture to charge for the information which he paid college tuition to secure. The dietitian, the cosmogonist, the student of literature and the arts has a right, if he so desires, to charge a normal fee for his information. He gained it from the world, he is living in the world, and unless his fee is listed with graft because of its enormity, he has committed no fault. But spiritual instruction must be paid for with spiritual coin, for it has no physical value and yet it is invaluable. Who charges for it would be like a man who exacted a fee for prayer. It is inconceivable.

Let me make myself clear as to what constitutes spiritual information which cannot be commercialized without proving the commercializer to be either ignorant as to the magnitude of his offense or else decidedly ulterior in his motive. Every so often someone comes along teaching spiritual exercises, meditation, the chanting of mantrams, the turning of the eyes upward to the crown of the head and the holding of the mind fixed upon various organs of the body. Another will come along soon afterwards teaching Yogi breathing, solar plexus culture, charkra unfoldment or the awakening of the Kundilini fire in the spine, or another again will have as his specialty intoning A. U. M. and other things of a similar nature. It is against these things, my friends, that I warn you, for every day there comes into my life someone who has ruined their physical health and their mental equilibrium by following these practices unwisely. Under a thousand names created to cause confidence foolish and criminal practices are pawned off as spiritual exercises by nefarious personages whose only interest in you is your bank account. Your own discrimination will tell you, if you use it, that spiritual growth does not come that way, but that the soul of man unfolds like a flower, from within outward, by building a permanent foundation of right thinking, right living and right feeling.

India, for so many ages a land of mystery, a land of saints, philosophers and thinkers, has been terribly misrepresented in America, for many of the so-called Oriental exercises which have been dignified by the term Yogi and Vedanta are totally fabrications of the mind. The Yogi in India sitting at peace with the world, dwelling within his own spiritual consciousness, unselfish, beautiful both in spirit and in life, is ill represented by the Yogi doctrines taught in the Western World. The true Yogi would consider it a prostitution and a blasphemy to even think of using his sacred powers for the bettering of his own financial or social standing. He wants neither money nor power and no one can every understand true Yogi who desires either. Yogi means Union and the true Yoga is a system of philosophy which helps man to find himself and to become one with that Supreme All-Consciousness which loves everything, serves everything and becomes the Elder Brother of all struggling life. The true Yogi has spent his life since his childhood in religious asceticism. He has earned the right to know himself, for he has sacrificed everything else in life in order that he might find himself. What has he in common with a group of selfish-minded, ulteriorly-motived people who spend a few dollars and three or four evenings trying to learn to get what they want. Not one probably in the entire group knows what they really need. Nor does the true Yogi offer anything to his disciple. He promises neither peace nor power. All he promises is that if man gives up everything and clings to his God he shall know his God. It is the same with nearly all of the others. Swami Vivekananda, the greatest Oriental mind probably who ever visited America, as far as the general public knows, spoke for the doctrine of the Indian Swamis when he said: "If one seeks not after lust and wealth and vanity, he is called mad, but such men are the salt of the earth. Out of such madness came the powers that have moved this world of ours in the past and out of such madness alone will come the powers of the future that are yet to move it." This is the spirit of Vedanta, unselfish, non-commercial. The true Vedantist dwells at peace with the world. Gathering a little flock of

simple souls around him he teaches them to love one another, to build character, to express the finer sentiments of their lives. He will teach them that it is useless to hoard away gold and silver and that but one treasure is valuable and that treasure is the ever-broadening consciousness that comes with unselfish service for Eternity and Brotherhood. He has his exercises which bring him into that consciousness of peace and enlightenment, but these exercises do not take the place of good living. They merely supplement his hourly and daily thought, for if a man lives thoughtlessly for many hours and is virtuous for only a few he will reap misery for many hours and peace for only a few. The true Swami does not tell people that they should have what they want nor that they should madly build spiritual powers to solve all their problems. He teaches them to build simplicity, love and obedience, for the greatest of all the Swamis have been simple, possessionless people, whose only treasure was the spiritual goal of an unfolded consciousness that had learned to love everything and to see the Infinite Father in the soul of every creature. How are these kindly, simple souls, rich in the peace of their own lives, represented in our Western World, and how are their unselfish doctrines preached here today? Only after years of discipleship and a consecration of every part of themselves, do they take up the practice of Yoga. As little children they begin their meditations, their only desire being to gain from these meditations a greater knowledge which they may use for the service of the world. Refuse to accept as representative of charity, love and dignified humility those who are preaching these mystic philosophies in a way that appeals only to the selfish and commercial side of human nature. If you refuse to listen to that which is false, that which is false must needs become silent. While speaking on these different Schools, we should remember what the Buddhist has to say on the subject of building charming personalities and accumulating opulence. The Buddhist doctrine teaches that the sense of possession and the desire to possess is the cause of all sorrow and no member of the higher Buddhist church is permitted to own anything. One of his commandments is that he shall possess nothing and his only desire shall be for wisdom and understanding.

Christianity has also become badly involved in the Peace, Power and Plenty problem, but by any other name the vices are equally deplorable. The perfect definition of a Christian is that he shall go about doing good. He shall bring his religion into his business as the guiding star of his relationships, but he shall never commercialize his religion nor degrade it by involving it in the lower side of his relationships. Man's greatest enemy is his desire to control other things, while his greatest friend is his desire to control himself. The true student puts the notion of Peace, Power and Plenty behind him and spiritually he begins his pilgrimage with bare feet, a palmer's staff and a twisted rope for a girdle.

It is a terrible thing that the sweet simplicity of the East or the deep devotion of early Christianity should have their names associated with the things which represent them on the psychological platform today. When you offer a man the power to control others, the ability to be a little sharper in his bargains than his neighbor and tell him that if he will study these secret sciences he will be able to sell real estate more effectively, you are using the highest form of Divine knowledge as the goat and are appealing to the lowest side of his own animal nature. No true philosopher will try to spiritualize a person by developing their sense of selfishness and egotism.

All over the world today students, disciples and representatives of the Mystery Schools and also the freelancers who are sincere are sending their warnings forth to protect the mass of humanity from the results of its own ignorance. They are warning their disciples not to play with fire, not to exchange the true simple path of devotion and discipleship for the get-rich-quick sidetracks that lead to nowhere. For if a man shall gain the whole earth and lose his own soul, it gains him nothing.

The Theosophic Messenger, through its editor, expresses a warning on this subject in a current number. The editor says: "I know personally of one of our members who reached a padded cell in less than a month after setting out to become quickly clairvoyant and another who fell dead during a sitting, and

both were young and in good health before they took up the practice. The moment any teacher begins to talk about such things (the injudicious use of occult knowledge) well-informed people who have any regard for personal safety will depart." This is only one of many voices that sounds out a warning against attempts to hasten and force spirituality beyond the normal existence of the would-be spiritual person. Alice Foster Bailey, in her treatise on Cosmic Fire, says: "The psychoanalytic theories which (though indicative of progress) are yet tending in a wrong direction may prove disastrous to the higher development of the race unless the true nature of the psyche is elucidated." This is very beautifully put but its meaning is clear.

I asked my friend Swami Prakashananda, who is a properly authorized representative of Vedantism, to express the viewpoint of the Swamis concerning the misinterpretation of Oriental philosophy in the Western World. I will quote from his letter in part: "It is not only difficult but almost impossible to expound the religions and philosophies of India in a few sentences, regarding which volumes after volumes have been written, yet I shall attempt to mention the essence of the vast teachings as briefly as possible. It is a plain fact that in Western countries there have been many misconceptions concerning the beautiful and grand teachings of the Far East. They have been associated in many cases with magic mummeries, spiritistic phenomena, commercialized psychology and many such things.

As in all fields of culture the non-essential parts may include some forms of symbolism, simple ceremonies or some preparatory laws for self-discipline but the essential part of the religious philosophies of the Indo-Aryan sages has been based mainly on self-knowledge, development of the inner man, unfoldment of the knowledge of the true relationship of the individual souls to the Divine Spirit, who has been called by various names and realized in various ways.

The sages of India bring to the Western countries not only an all-inclusive and universal teaching but hold aloft before us a wonderful message of harmony, strength and blessedness. They, as it were, take a stand on the high peak and welcome humanity to that height of soul unfoldment and realization of Divine Wisdom, which can be reached by different trails and paths, suited to the constitution and nature of individuals. Though their hearts were melted with universal love for the good and welfare of humanity, they never tired of raising their warning voice against all sorts of frauds, charlatanism and self-aggrandizement and similar false teaching trying to pass for Divine Wisdom."

I want to now take up another phase of this problem, to try and show you what injury is actually produced by the false use of these spiritual powers. You must realize that Nature is divinely consistent. It gives the heart of the beast to the body of the beast. Man normally unfolding blossoms forth mentally, morally and physically as a homogeneous unit. Old habits fall away with the change of viewpoints and new habits like the viewpoints are assumed. The wise man in growing grows all over. His heart and his mind are built together and a consistently evolved body supports them both. In giving these teachings promiscuously to a group of unprepared people whose only spiritual recommendation is the price of admission the natural trend of the body is upset. A person with a totally unfitted and unprepared physical nature starts in on spiritual exercises which he should have spent years preparing for. He tries to unfold a consciousness but he has not built solidly a foundation to support this consciousness. Yogi breathing may be very good, but if that is man's only virtue it becomes a vice, for a Yogi doesn't attain that position by breathing alone. His physical body has been trained for years. He thinks with the impersonality of a mystic. He eats food especially suited to building a finely organized body. When he lives like a Yogi, thinks like a Yogi, feels like a Yogi, is as unselfish and impersonal as a Yogi, has a body as pure and clean as a mystic's body ought to be and is as consecrated to the unselfish service of humanity as a mystic should be, then his exercises complement and complete his life. But to become wildly fanatical and to believe that you can become Godlike by what you eat alone or by how you pray alone, that is utter foolishness.

Among those who come to me for advice and help are products of every system of thought in the world, but there has never one come in trouble who was consistent. Their inconsistency was the cause of their dilemma. Nor have there been any come who were disciples or students of legitimately-trained and sincerely-minded teachers, for the wise teacher will not permit a disciple to build beyond his capacity. Those who come are of three types: first, those who started practices they read out of books; secondly, those who studied with so-called teachers who had gained their knowledge intuitively and had not been properly trained. The type of teacher who gained their knowledge in a vision and then go forth to teach a thing for which they have no greater authority than their own notion produces probably a greater percentage of mental and spiritual wrecks than any other type. The third class of people who are in trouble are those who have taken a two-weeks' course or maybe several such, have very faithfully followed the instructions given and have started something in their own system which they could not control and which threatened to destroy them. Many promising lives have been ruined by dabbling with occult powers, but most of the people are terribly to blame themselves. God has given each man and woman a certain amount of intelligence, but some people can be talked out of their minds. They look into the dreamy eyes or worship the shining personality of some perfect stranger and are influenced to believe that a normal human being is a God in disguise. Under the influence of emotion they make mistakes that they would never commit if they sat down and thought it over.

A lamentable case came to my attention a short time ago. A young man had taken five lessons in trick breathing from a well-known exponent of the science. He had faithfully practiced this until he began to see things. In a short time he was a slave to illusions closely resembling delirium tremens. The poor boy when I questioned him did not have the slightest idea as to what these demons might be. He did not even know about the invisible worlds in which they existed. He did not know anything about himself, either spiritual or physical. He did not understand the centers that he had awakened nor did he have any comprehension of the magnitude of the powers that he had started coursing through his own body. He had paid a considerable sum of money and was told that he would gain spirituality and understanding. It is very improbable that anything could be done for the boy, for the fires which he has fanned into a blaze have burned out many brain centers. He was merely one of hundreds who had been told to do the same thing. The individual who instructed him is morally responsible for the ruining of a life which up to the time of the instruction promised to be of exceptional service to humanity.

Wise and discriminating people realize that the secrets of the Temple are never discussed except in the Temple. Here the instructions are given one Master to one disciple. They are sacred things these instructions, AND THEY ARE DIFFERENT FOR EVERY STUDENT, AS EVERY INDIVIDUAL DIFFERS IN THE ORGANIC QUALITY OF HIS BODY SO THE THINGS NECESSARY TO BRING THE STUDENT TO A CERTAIN STANDARD DIFFER WITH EACH STUDENT. THEREFORE WHEN ONE SERIES OF EXERCISES ARE GIVEN TO A GROUP OF HUNDREDS OF PEOPLE WITHOUT ANY PERSONAL CONSIDERATION OF INDIVIDUAL NEEDS THE ONE WHO GIVES THEM MUST ASSUME A TREMENDOUS RESPONSIBILITY, FOR IF HIS INSTRUCTIONS ARE FOLLOWED MINUTELY AND CAREFULLY AND WITHOUT HIS PERSONAL SUPERVISION AT ALL TIMES THEY WILL RESULT IN THE MURDER OF EVERY INDIVIDUAL IN THE ROOM. ANYONE WHO DOES NOT KNOW THIS IS UNQUALIFIED TO BE A TEACHER OF THESE PHILOSOPHIES.

It is inconceivable that a physician should start to practice and take his medical course afterwards. You would not want an inexperienced person to take out your appendix or in any way care for your physical health. I have known people to cross a continent in order to be treated medically by a specialist of international repute. They want to know all about him, where he came from and they are largely influenced by the successes which he has achieved. People should not trust their souls to a stranger any more than they should trust their bodies and health to an unknown person. Yet how much more important the soul is than the body! The soul is a Divine thing. It were better that a man lose a body a hundred times than that he endanger his soul once. Every person taking up the study of these mystic sciences should, first of all, study their philosophic and speculative side. They should learn about the laws of

Nature, the worlds and planes. They should study the mystery of their own body and the place that man, the little unit, occupies in the universe, the great unit. A thorough knowledge of the step that they are taking should precede any form of occult exercise. A person who does not understand the functions of his physical nature should never study his spiritual nature. It is ignorance concerning the fundamentals of occultism that is largely responsible for the misery that comes to so many unwary students.

If you had seen the mental, spiritual and physical wrecks that I have seen, once useful members of the community but now trembling neurotics or worse, you would realize how important it is that man should understand the invisible laws of Nature before he tries to dabble with them. Most of these people meant well but they failed to realize that until they had unfolded their own minds and souls they could not be spiritual, and when they tried to force themselves and be something that they were not, sorrow alone resulted.

We have many true and sincere teachers but we have others whose motives are questionable. There are teachers on the public platform today, instructing thousands on the culture of their immortal soul, who have come into my office and admitted that they didn't have the slightest idea what they were talking about and have asked information on subjects about which the average school child should be conversant. This is neither right nor fair to the great mass of people who are struggling to gain an understanding of life and its manifold mystery. It has often seemed to me that there should be a board of some kind to pass upon the veracity of the statements of these people and should decide whether or not the teachings which they promulgate are a benefit to society.

In the hands of such men as Havelock Ellis and Judge Ben Lindsay, psychology is a great power for good. They are using these things as far as my humble power is capable of judging for the good of humanity. They are bringing back to the world an ancient lost science of the Greeks and have given it its Greek name, psychology. We have no argument with the psychologist who is really using this new key for the betterment of the world in which he lives. Everyone ought to understand psychology, should make themselves familiar with these new discoveries or rediscoveries, which are capable of making our world more consistent and more progressive, but in our hearts is a great sorrow when we see these noble things dragged downward from their exalted pedestals into the slime of human sordidness there to become weapons against the very humanity which they were originally created to serve.

The strange and diseased sex notions, the free love cults, the psychological marriage markets, these are the things which we feel to be a disgrace. Not only disgraces to psychology are these but also disgraces upon the name of the human race and selfish persons who will allow their evil natures to control them and then cloak their sins in an air of sanctity. Not long ago we received an advertisement from a group who said they would be glad to get rid of a relative or undesirable marriage partner for a reasonable consideration. They would accomplish this by gathering together and concentrating their thought power upon the unconscious individual until it resulted in his death. We could tell you many other stories, but they are not necessary, for our only desire in this matter is to protect you and also to protect our civilization so that it shall not, like Atlantis, be sunk by its own iniquity. Out of the chaos will undoubtedly arise a new civilization, but we would rather see this new age the glorification of our own race than to find it raised from the ashes of a lost civilization. But nothing in Nature can withstand the tearing, rending, separative power of human selfishness.

We are told in the Scriptures to weight all things and cling unto that which is good. The good thing is the thing which will serve the greatest number. The good thing is always the kindly, unselfish, impersonal thing. Growth is a slow, steady power that gradually builds and unfolds. The tree does not grow in a single day. It grows through the ages and attains to great age. That which comes slowly lasts long, while the mushroom that comes up over night descends and vanishes again with equal rapidity. Time is non-existent outside of the

narrow sphere of material life. It is never how soon you accomplish a thing but how ell you accomplish it that counts. Slowly but surely character is build. Slowly but surely faculties are unfolded. Slowly and surely the soul attains to the sense of reality. Take the slow but sure path. It will get you there much sooner than the promised short cuts, for there are no short cuts in Nature.

Remember that the universe is the servant of law. Law is greater than even the will of man. Law is supreme in the lower worlds. Law is the will of the Creator for His creation and by no means least among the laws is the Law of Karma. Karma is an Oriental word which means that as ye sow so shall ye reap. It means that action and reaction are equal in Nature. Modern psychologists say that you can have anything you want and that Nature lives only to gratify our whims. The mystic knows that man can only have what he has earned for himself. By the power of will man may temporarily attract things to him which are not his own, but this can only be temporarily. As Burroughs said: "What is mine own shall kno. my face." Sooner or later, we must reap what we have sown, regardless of our desires on the subject. When an individual develops his mind to the point where he believes that Nature wants him to be perfectly happy, fairly opulent and surrounded by prospe rity, he may overlook the fact that he has never earned the right to be happy. In order to be truly happy we must earn happiness, for in Nature there is law.

There is a banking system in the Eternal. Those who deposit a dollar can draw out a dollar and it is very dangerous to encourage a teaching to the effect that people who have never done a good deed in their lives can secure anything they want by merely holding the thought, while another person who has worked virtuously for many years will be without their reward, merely because they didn't have mind culture. Many times I have read an advertisement where it said: "Take my course and be happy, prosperous and develop a winning personality." In the Mysteries we are told that happiness is a by-product of right living, that prosperity is earned by the ability to properly use the things which we amass, and that a charming personality is merely the reflection of a beautiful soul, depened by kindliness and experience. There is no incentive to virtue when people without any redeeming features can become beautiful, magnetic and scintillating by merely taking a mental pill. Do not be misled by vain rumors or even by an actual opportunity to get something if you have not earned it. Honest people want only what they have earned and if you intend to go forward in spiritual things you must first be honest, especially honest with yourself. Build character, deepen insight, create powers, unfold potentialities, not in a hasty way but in a slow, sure manner. You can never take out of the Bank of the Infinite more than you have put in. Nature doesn't owe man anything. Man owes Nature everything. God did not intend you to be happy, healthy, wealthy, witty or wise, but he has given you the opportunity to be all of these things by building those traits of character which express those qualities in the objective universe.

People have an idea they are entitled to something out of Nature's storehouse and that their birthright permits them everything they want. They are very much like a certain man who believed that the rich should give all they had to the poor, so he went into a wealthy man's office and said to him: "You have no business to own anything; you should give all you have to the world." The rich man looked at him for a moment and said: "Do you really mean that I should give that which I possess to all the world?" and the other said: "Yes". The rich man made a few notes on a piece of paper and then, turning to the intruder, remarked: "I have here by mathematics divided my property among all the people of the earth. Your share of what I possess is four cents. Here you are, take it and get out."

I believe that each of you is trying to walk the Path of true Godliness. I believe that in each of you is a sincere desire to gain spiritual growth in the right way, according to the law. It is because I believe this that I have written this warning. Psyche carried in her hand in some of the legends a mirror. Your soul has a mirror. This mirror is your body. It reflects the spiritual life which is within it. Look in the mirror of your personality and see if it be true. See if your daily life is consistent with your ideals.

If it isn't, make it so. Build into your spiritual nature true virtues, true powers and they will glorify you, for good deeds, virtues and attainments are kingly robes and regal jewels with which the spirit is adorned. Do not be led astray from the path of Service. Do not seek a short cut to accomplishment, for there is but one gate to the Temple, and whosoever goes in by any other door the same is a thief and a robber.

The Masters picked their disciples from those who are strong, sincere and consistent. If you wish to go on into higher and greater work, you must prove that nothing that besets the way can lure you from the straight path of attainment, for all these things, catering to selfishness, are like beasts that dwell by the roadside, who devour the faint of heart. They are like the sirens who tempted the mariners off their course in the ancient Greek legends. If you fall victim to their seductions your ship will be shattered upon the rocks of failure. You know in your soul what you want to be. None but yourselves can know that. Somewhere in the sky is your spiritual star. Set your course straight for it and turning neither to the right nor to the left, heeding neither soft voice nor tempting promises, remain true to those great ideals for which the Masters died. Prove that among the quicksands you are a solid spot; among the shifting winds you are calm; among uncertain lives you are certain; among the wavering you are fixed; among the weakening you are strong; among the vice-ridden you are virtuous; and among the sleeping you are awake. This is the one and only true way of calling the Great Ones to yourself. By this they shall know that you are indeed the salt of the earth.

It is our great desire that each of you should attain in the ultimate of time that thing for which you seek. We hope you will be strong for the quest, earnest and sincere, and withal, intelligent and discriminating. For only those who can pick the reality from a thousand shifting illusions shall ever find the reality. Use psychology as a tool for the attainment of true vision and true understanding, but never allow yourselves for a moment to search for truth by any other means than that which is according to the plan of wisdom. Do not compromise with Truth. Be ready to fail in virtue rather than to succeed by vice. For he who succeeds falsely fails utterly. There is still another thing that you can do. Help others to save themselves. Be so strong and intelligent that your brother creature shall not be tempted to deceive you. Refuse to deal in tainted wares and the seller of them will go into more honest lines of endeavor. Discourage vice by encouraging virtue and integrity.