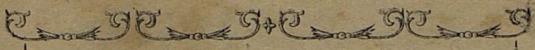


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The Ledger of Life

By B. S.



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THE LEDGER OF LIFE

A short time ago I chanced upon a paragraph in an article I was reading which I determined to quote in my message to you because of the simple truth so graphically expressed. It ran as follows:

“When you add up your ledger of life and deduct all outstanding claims from all that the world owes you, there is left only the little love or affection for somebody or something to balance the account. It is the only wealth that is universal.”

Never has the fact therein expressed meant more to the human race than it does today; for amidst the clashing of new ideas, the wars and rumors of war, the crashing of material foundations, the restless search for new religious ideals, there is a deep soul hunger in humanity which must be satisfied to some degree, or actual soul starvation will be the fate of the human race.

Think of this, my co-disciples: ask yourselves the questions, "To what degree have I cultivated the most priceless possession I own?" "Is there anything in the world that can begin to compare in value with the power to love, unselfishly, some individual or some cause, to such a degree as to make me gladly sacrifice life itself?" The love some other individual bears to you may be a very precious possession, but its value does not compare with the value of the love you may bear to that same person or to another.

Is it at all surprising that we are taught that God is love? Is there anything else, however great, that can convey to our minds such a satisfactory idea of the nature of such a wonderful spiritual being? Yet how little we know of love as an actual state or condition of life. We can feel its effects to some degree, but we can neither touch, taste nor handle it. It is only a chimera to many people who have had no personal experience of its reality. Notwithstanding the general belief in the value of this mysterious force or principle, and the natural longing for its experience, are we doing anything to retain the power to give love? Are we considering it from the standpoint that we

have no responsibility for it, and that it is something as free as air "that goeth where it listeth," therefore requires no effort on our part to cultivate or retain? If so, believe me, we are mistaken, and the proof of my statement lies in the fact that with the coming of old age, injury to the brain, imbecility, etc., the power to give love in the average human being is abrogated to a greater or less degree. This is not due to the breaking down of brain tissue or injury to other physical organs; the sense of feeling, of hunger and thirst, of heat and cold remain to the end of life. It is due to the neglect of the seed which God planted in the human heart in the beginning of life. Man has made but little effort to develop that seed during the ages that have passed. His efforts have been directed mainly to the satisfaction of his sensual desires, desires which are the antithesis of the universal love to which I refer. One is utterly personal and selfish, the other is universal and unselfish. One is a perversion of the other, one is sexual, the other sexless. Man is well aware that if he is to profit by any natural gift, for instance, music, he must spend long years in all but unremitting labor before he has developed the gift to the

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necessary point of excellence. He must accept the instruction of others more highly gifted than himself as to methods and means of accomplishment; yet this greatest of all gifts, the power to love aright—the power to love God, is left to chance or environment and only too often to the false conceptions of other men who have misunderstood or misinterpreted the teachings of the Christs of all time on this all important and mysterious subject. To bring this subject down to a concrete illustration, we must learn to make room in our hearts for God by expanding that seed of love planted in our hearts in the beginnings of life on this plane, and that expansion must come by deliberate, untiring effort on right lines. Figuratively speaking, the seed must be watered, the soil enriched, the plants cultivated and pruned, in order that the fruit shall appear in due season. As a rule man has been content to confine that seed in a narrow groove by exercising it on some one person or purpose, regardless of the nature of the energy so expressed, and now it looks as though the Karmaic reaction of that despised or neglected gift was upon us, the gift which might have saved the world from such disaster as now threatens it. The re-

sult of our neglect is now evidenced by the widespread arousing of the force of Hate; hate of individuals; hate of nations; hate of everything that does not conform to individual ideas of government, religion, or habits of life, and countless people are deceiving themselves by believing that the demoniacal results of their hate are in reality the results of Love. I firmly believe the greater part of all the calamities which have come or are coming upon the world are the direct results of our ignorance of the nature and offices of universal love,—Christ Love. If we made the effort and used the means at our command to develop that seed of love in our hearts and teach others to do the same, we would be the greatest benefactors to our race that it has ever had.

By the application of the word Love to the instincts or qualities of Sex or Passion—making no distinction in common conversation when the subject of Love is introduced—the masses of humanity have but little opportunity to learn the nature of universal Love or the method and means of its cultivation.

The imagination must first be used in forming a mental concept of a form of energy pervading the universe and every living thing and creature within

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it as does the Ether. Then meditate on the attributes of Love—its unselfishness, its power of sacrifice and devotion, and associate them with that energy. Form a mental picture of a family, an organization, a nation and a world, as they might be if governed entirely by the principle of universal Love. These are some of the first steps we have to take toward realization of our desire. Until we have a clearly defined mental picture of the object we desire to attain fixed in our Auras, we cannot work systematically toward that end. If our desire is not strong enough, our wills set toward attainment, and the privation of form or mental picture fixed in our minds, it is difficult to meditate to any purpose. It seems necessary to build a bridge, as it were, of Universal Love between mental and spiritual energy before the individual mind can pass the natural barrier between any two planes.

If we can awaken the necessary desire in our hearts we will have taken the first step in the attaining of Universal Love.

In all tenderness and devotion, I am

Your sister,

Francia A. LaDue.

August, 1919.

THE TEMPLE OF THE PEOPLE

HALCYON, CALIF.