

Criminology

THE LAWS OF LIFE AND HUMAN NATURE

How to Control Others and Cure
The Vices

BY
ROBERT O. FOSTER

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THE AUTHOR.

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PREFACE.

Some of the opinions that we hold today, we may, ten years hence greatly change or entirely reject. In fact, most of us hold today some opinion or belief, in regard to which we have completely changed our views within a period of ten years or less. Our ideas of nearly everything constantly change, and many things which the world now generally believes, are false upon the surface, and the truth is hidden and to be found only after years of hard experience.* So we ask the reader to pause, before he condemn anything in the following pages, until he has had a chance to apply it to his future experience as well as to the past.

The first part of the following treatise deals with human nature. The rules for curing the vices begin on page 18. Full illustrations of each of the statements are omitted, because they would not interest the general reader, but they may be had separately of the author. The three great laws which control everything in nature are Nos. 36, 37 and 38, on page 14.

In concluding this preface, we beg the reader's indulgence for the imperfections in the arrangement and language of the following pages, defects which the novelty of the subject, have made it impossible to avoid. In later pamphlets the work will be more carefully written and more fully explained. We suggest that the reader first read the pamphlet through without comparing the references; at the second reading they will be more readily understood.

*On this subject read especially the chapter on "Success" in Max Nordau's "Paradoxes." Cf. also Buckle's "History of Civilization," Vol. I, p. 186. Cf. also Ward's "Dynamic Sociology," especially the last chapter, Vol. I.

CHAPTER I.

HOW TO CONTROL OTHERS BY THE LAWS OF HUMAN NATURE.

Magnetism, gravitation and wireless telegraphy prove to us the existence of force in space as well as in matter; man and all animals are impelled by some natural power and controlled by its laws, just as an engine is impelled by the power of steam or an electric motor by that of electricity, each in compliance with its own laws, which must be obeyed. It will be the purpose of the following pages to prove that just such inflexible laws exist in human nature, what those laws are and under what conditions they operate. As tests and experiments can be more easily made with children, we begin our enquiry into the laws of human nature with a short account of their workings on children and then pass on to adult life.

To control children, then, make them keep on doing the thing they want to do, and you will be astonished to see how quickly they will tire of it. They can get no pleasure without first forcing a suffering upon themselves (see No. 11),* in the effort to do what they want to, so that if you force them to do a thing which they wish to do, but which you don't want them to do, all the pleasure ends, and to obtain pleasure, they must force suffering upon themselves, (in the effort to do the opposite, which you really want them to do.) For everything grows against opposition, never in unison with it. Another rule which follows the same law, is to try and make them do what you don't want them to do, and then they will take pleasure in forcing sufferings upon themselves in the effort to do that which you really want them to do. Of course, judgment should always be used in applying these methods.

The operation of these laws when applied to adult life is beautifully illustrated in Mr. Lawson's story of Frenzied Finance.† Addicks always opposed everything that was

* All references relate to the statements, which begin on page 11.

† See *Everybody's Magazine*, 1904 05. Ridgway-Thayer Co., Union Square, New York. The first half of the story which contains these illustrations can be had separately for 25 cts.

being done for his interests. (See No. 21.) Conversely, you can force suffering upon another, and then change your position to the opposite side, so that, to get relief, the other must force sufferings upon himself, (see No. 17) not to injure you, but to relieve *your* suffering, in order to relieve his own. (See No. 18.) A good example of this occurs in the December number, 1904, pages 750-751, when Rogers took Lawson into one of his private offices and berated him until he could stand it no longer, and then, at the very last, offered to help him. After Rogers had changed his position, Lawson showed the effect this move had upon him in his confession, "I said 'good-bye,' and bolted before my feelings overcame me." (See No. 58.) That he afterwards suspected some "managing" in Rogers' treatment of him, is shown in his statement (May, 1905, p. 614.); "He really showed a heap of irritation, and even now I think a little of it was genuine anger."

In the first deal which Addicks had with Lawson, he made five moves in perfect unison with the laws. (See Nov., 1904, beginning on page 604.)

(1.) He called Lawson to New York and made him angry, so that Lawson went home and took revenge in the stock exchange.

(2.) Addicks sent for Lawson and took him out upon the river. Thus, by removing the influence of the city and taking Lawson out into nature, Addicks secured a background for an appeal to that common race-sympathy inherited from our prehistoric ancestors—an impulse which city life destroys, because its struggle and competition is wholly between man and man, never between mankind and the rest of the natural world. How quickly we get acquainted on a camping trip! In an accident, too, men will instinctively risk their lives without thought in the effort to save another, or to send relief to others, but as soon as the danger is past, this instinctive impulse disappears just as would a taste or a smell. (See No. 37.) Instinct is an inherited result of the repetition of the same thing, during thousands of years. (See No. 36.)

(3.) Addicks turned the other cheek. Lawson had already smitten him on one cheek in the stock exchange, and on the boat, Addicks put himself at Lawson's mercy. (See No. 20.) If, in punishing a child, you injure it more

than you had intended, you must suffer in the future in sorrow and remorse the exact equivalent of all the sufferings which you have forced upon the child. (See No. 22.) These were the exact conditions now existing between Lawson and Addicks.

(4.) Addicks complimented Lawson on his reputation and abilities as a fighter. Nothing could have pleased Lawson more, for that was one of his greatest passions. (See No. 39, and quotation from Lord Chesterfield.) The law worked perfectly. Lawson took Addicks upon his shoulders and carried him to victory. (See pages 606-607, Nov., 1904.)

(5.) After Lawson started to help Addicks, Addicks opposed everything. The greater the opposition that can be, and *is, overcome*, the greater the pleasure received. (See No. 21.) But every opposition that cannot be overcome, wears itself out and is finally given up in disappointment. (See No. 37.) Addicks allowed his opposition to be overcome when he was certain of success.

On page 749 of the Dec. number, 1904, Lawson says, "Fool that I was, I did not see his game. No one ever does see Addicks' game till it is too late, for no one but a moral idiot would play the game that Addicks plays, and, thank heaven, moral idiots are so rare in life that it is not worth while figuring out the formula from which they work."

Although not friends, both Mr. Addicks and Mr. Rogers certainly know the operations of the laws of human nature.

In politics the masses are humbugged and swindled repeatedly. This is explained by the second law. (See No. 37.) When anything goes against men of influence, they blockade everything and play a waiting game, knowing from experience that the excitement will wear out and disappear and be almost forgotten if they can only wait long enough. Unless the masses can change the civil laws so they can strike when the iron is hot, they are doomed to everlasting slavery, and are always at the mercy of the kicks and cuffs of their masters. The reader must always remember, these laws can only be worked between man and man, and never through an agent, as, for instance, in the case of corporations. For corporations have no souls.

"Whom the Gods wish to destroy, they first make mad." This game is played in the following manner. A trap is set to

make the person angry, so arranged that the victim will, in his anger, do the very thing which they wish him to do, and give them the opportunity to annihilate him from the ambush already prepared. So beware of anger, and whenever for any reason you are provoked to anger, stop and think. If the provocation is accidental, you can afford to forgive it as you would like others to forgive you in a similar case, but if you have reason to believe that it is intentional, the other is already happy in the expectation that you will take the bait set for you, which will give him the greatest joy. Nothing will hurt his feelings so much as to be disappointed. Now is the time to 'do good for evil,' 'turn the other cheek,' or go the 'second mile.' (See No. 22.) That is, you must willingly double the suffering which the other is forcing upon you, and thus force an opposite suffering upon him, which will make itself felt after you have relieved the suffering which he has been forcing upon himself. (See No. 20.) This suffering he cannot relieve until he has forced another suffering upon himself, which can be done only in the effort to relieve your sufferings in order to relieve his own. For a person cannot force sufferings upon himself in the effort to force you to do that which you are willingly doing for his relief. Under the present conditions of society and education, the results do not always follow immediately, but sooner or later the other must suffer the full penalty in remorse. We all know cases of remorse experienced by people, after those who have willingly suffered for them are dead, and the opportunity for payment is past. And in the dread of death, when Nature's automatic book-keeper is presenting her bill, or when men receive a great fright, how quickly they remember, and are tortured by the things which they wish they could forget. For nature does not accept any excuse which man may use to ease his conscience. The law never fails and the balance must be drawn.

Another illustration: If you were going to the shambles to kill a bull, the act might cause you more suffering than you could endure; but if, some morning while out shooting, you should either intentionally or accidentally excite one to anger so that it chased you out of the field, (see No. 17) thus causing you to suffer beforehand, you could cheerfully kill it. This is exactly what happens when one person

makes another angry in order to crush him. The reason why this law generally fails in practice is the fact that most of us are not willing to double our sufferings after the other is relieved. You must force the additional suffering upon yourself in order to force the opposite suffering upon him after his sufferings have been relieved. (See No. 22.) If you do not, he will hate you or despise you, because you do not give him the opportunity, either one way or the other, to force sufferings upon himself to relieve his own sufferings. The perfect illustration of this.

The death of Christ is a perfect illustration of this. Judas Iscariot's greatest vice or passion was avarice. This vice being the absolute ruler of his soul, (see No. 39, and quotation from Lord Chesterfield), he could not resist the temptation to betray Jesus. Jesus willingly suffered what Judas forced upon Him. The sufferings which Judas forced upon himself in the effort to betray Jesus were entirely relieved by the thirty pieces of silver; so after this had occurred, every additional suffering forced upon Jesus, (which relieved the sufferings of Judas at first), now forced upon him an opposite suffering exactly equivalent to the sufferings that Jesus willingly endured. (See No. 22.) Because every suffering forced upon one must be relieved by a suffering exactly equivalent, which the soul must force upon itself. The death of Jesus forced Judas to kill himself in the last desperate effort to relieve the sufferings of his remorse. Even the thirty pieces of silver burned the fingers of the bribers, so they finally gave them away. (Remorse is a foretaste of hell and is Nature's way of warning those who are disobeying her laws to beware of the wrath to come.) Christ warned Judas in St. Matthew, XXVI, 24, "The Son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born."

Even in accidents, the laws work in exactly the same way. An example of this is furnished by the report from Allentown, Pa., of April 25, 1905, of a boy accidentally killed in a base ball game by another boy, who crushed his skull with a base ball bat. The lad, on perceiving what he had done, ran to a nearby creek and tried three times to commit suicide by jumping in, being prevented each time by the neighbors, and finally had to be placed under a strong guard, a raving maniac.

In his story of Frenzied Finance, (Dec., 1904, see page 739), Mr. Lawson speaks of a "lawyer not afraid of man or God," yet how quickly the laws and forces of Nature destroyed him when the balance of these laws could no longer be kept. (See Dec., 1904, page 68 among the advertisements.) In fact, most of the incidents in Frenzied Finance, as well as in Charles Edward Russell's series of articles on "The Greatest Trust in the World," (also in Everybody's Magazine, beginning with the Feb. number, 1905), are perfect examples of the operation of these laws.

These laws are as eternally unchangeable as Christ said (St. Matthew V: 18), of the Mosaic law: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

CHAPTER II.

THE LAWS OF LIFE AND HUMAN NATURE AND STATEMENTS WHICH PROVE THEM.

Following is a condensed list of the laws of life and human nature in the logical order of their development :

1. A suffering is the result of an interference with a desire.
2. A desire is a wish to relieve a suffering.
3. Where there is no suffering, there can be no desire ; and conversely,
4. Where there is no desire, there can be no suffering.
5. Suffering and desire are always experienced at the same time within the same soul.
6. The intensity of the desire is exactly equivalent to the intensity of the suffering.
7. All sufferings and desires must be created before the pleasure of relieving them can be experienced.
8. Only a suffering can relieve a suffering.
9. The suffering of one desire can be relieved only by the suffering of the opposite desire within the same soul.
10. Every suffering must be doubled within the same soul before relief can be experienced ;
11. Therefore the soul must force a suffering upon itself to relieve its own sufferings.
12. The sufferings of both desires must be exactly equivalent to relieve the sufferings of each other.
13. The sufferings of one desire and its opposite cannot exist at the same time within the same soul.
14. Therefore the suffering which you must force upon yourself, relieves the sufferings which have been forced upon you either by your own body or by others.
15. And the sufferings which you force upon yourself must be relieved again by the sufferings of others, or by your own soul in disappointment.
16. You can force sufferings upon yourself in two ways : either in the effort to force sufferings upon others, or to relieve the sufferings of others.
17. The sufferings forced upon others, *compel* them to force sufferings upon themselves to relieve the sufferings which you have forced upon them.

18. Sufferings which others force upon themselves must be either in the effort to force equivalent sufferings upon you, or in the effort to continue willingly to relieve your sufferings.

19. Sufferings which others force upon themselves in the effort to force sufferings back upon you for their relief, increase your sufferings in exact proportion to the suffering which they are forcing upon themselves.

20. Sufferings which you willingly continue to force upon yourself in the effort to relieve the sufferings of others, *after* they have been relieved, (that is, by doubling your sufferings), force an opposite suffering upon them, which sooner or later compels them to force sufferings upon themselves (in the effort to relieve your sufferings) in order to relieve their own. If not, they will sooner or later pay the full penalty in remorse. (Under these conditions, the sufferings which *they must force upon themselves* must be in the effort to relieve *your* sufferings, because they cannot force sufferings upon themselves in the effort to force you to do that which you are willingly forcing yourself to do.) See No. 58.

21. The pleasures received are exactly equivalent to the relief of the sufferings which *you must force upon yourself*, and come to an end just the instant they are fully relieved.

22. Because a suffering which relieves a suffering must force an opposite suffering upon another when continued after the sufferings which the other has *forced upon himself* have been relieved.

23. Therefore the soul cannot relieve its own sufferings.

24. Therefore the soul is dependent upon the sufferings of others to relieve its own sufferings.

25. Therefore the soul must force itself to suffer for the relief of others in order to relieve its own sufferings.

26. Therefore every soul must force itself to suffer for the relief of every other soul in order to relieve its own sufferings. (The law of love.)

27. For every attempt to relieve the sufferings of the soul by forcing others to suffer, increases its own suffering in exact proportion to the sufferings forced upon others. (The law of force or war.)

28. For every increase, through gratification, of one desire over the opposite desire, afterwards increases the suffering of the desire relieved in exact proportion to relieve the sufferings forced upon the other.

29. For every suffering forced upon your own body, or upon others, compels them to force upon themselves another suffering exactly equivalent to relieve the sufferings forced upon them, in the effort to force sufferings exactly equivalent upon you, which constantly increases the sufferings of both instead of relieving them. The pleasure received by either one lasts only as long as necessary to relieve the sufferings which each has forced upon himself.

30. And the increased desire can be relieved only as long as one is able to enforce the increased suffering for its relief upon its own body or upon others.

31. And when the time comes that a soul is no longer able to force the relief of all its sufferings upon others, it must suffer the exact equivalent in sorrow, remorse, or suicide, of all the sufferings which have been forced upon its own body or upon others for its relief.

32. For every soul is its own automatic bookkeeper, and the balance is always drawn and due for settlement, just the instant it becomes unable to force the exact equivalent of all its sufferings upon others.

33. When the settlement comes slowly, misery, sickness, or natural death is the result; but when the balance is too great and the settlement comes suddenly, insanity, running amuck, or suicide is the result.

34. All pleasures received are exactly equivalent to the sufferings which the soul *must force upon itself beforehand*, either through the effort to force others to suffer to relieve its sufferings, (as in the law of force or war), or in the effort to force suffering upon others by making yourself endure willingly double the sufferings which have been forced upon you for their relief, which *must*, sooner or later, compel them to force sufferings upon themselves (in the effort to relieve your sufferings) in order to relieve their own, (as in the law of love). If not, they must pay the penalty, when too late, in remorse.

35. Every joy or pleasure desired, no matter what it may be, always comes to an end in misery or disgust, just as soon as it can be easily or constantly gratified, or is forced upon one, without any effort of the soul to force itself to suffer either by thought or action, to obtain, conquer, or capture the thing desired. For all pleasures are exactly equivalent to the sufferings which the soul *must force upon itself beforehand*.

(As Solomon said, "ALL IS VANITY.")

36. Every repetition of the same thing, with a complete rest, increases the desire to do the same thing again, and shortens the period of rest.

(This is the first great law of nature. Everything, not only in the physical world (evolution) but also in the mental world and in society and politics, is created or developed in accordance with this law.)

37. Every repetition of the same thing, without a complete rest, decreases the desire to do the same thing again, and lengthens the period of rest. (This is the second great law of nature. Everything mental, physical, social and political, is destroyed by this law.)

38. Every repetition of the opposite thing, during the alternate periods of rest, equalizes the desire to do the same thing again, and equalizes the period of rest. (This is the third great law of nature. This law preserves, or continues, the thing created, by balancing the other two laws.) After the first law has created anything, it must be balanced by the third law, or it will finally end in the second law, and destroy the very thing it has created.

39. Every desire of the soul is under the control of the next stronger desire, and all the desires are absolutely controlled by the strongest desire. (Lord Chesterfield says in his Letters to his Son* under the heading, Introspection, "You must look into people as well as at them, almost all people are born with all the passions, to a certain degree, but almost every man has a prevailing one, to which the others are subordinate. Search every one for the ruling passion; pry into the recesses of his heart, and observe the different workings of the same passion in different people, and, when you have found out the prevailing passion of any man, remember never to trust him, where that passion is concerned. Work upon him by it, if you please; but be upon your guard against it, whatever professions he may make you." And he says under the heading, The Ruling Passion;—"Seek for their particular merit, their predominant passion, or their prevailing weakness, and you will then know what to bait your hook with to catch them. Man is a composition of so many and such various ingredients, that it re-

* Lord Chesterfield's Letters is one of the best books on the study of human nature, although all books cited are full of illustrations on this subject.

quires both time and care to analyze him; for though we have, all, the same ingredients in our general composition, as reason, will, passions, and appetites, yet the different proportions and combinations of them in each individual, produce that infinite variety of characters, which, in some particular or other, distinguishes every individual from another. Reason ought to direct the whole, but seldom does."

40. When all of the desires of the soul are of the same intensity, or balanced, (by following the third law,) the soul is at rest, or contented.* The power to choose, unhampered by passions or vices, is free will, and this is what Christ meant by 'being born again.'

41. When some of the desires of the soul become greater than others by following the first law, the soul is in misery unless constantly relieved by the sufferings of others, or by the suffering of its own body, as in the vices.

42. When the sum of the sufferings of the greater desires become greater than the sum of the sufferings of the opposite or lesser desires, (in changing from the first to the second law,) death is the result, and when the sum of the lesser or opposite desires suddenly refuse or become unable to balance the sum of the greater desires, then insanity, running amuck, or suicide is the result.

43. All desires which are equally balanced by the third law, may be called the sheep of the soul (because, being equal, or balanced, they are willing to yield as necessity or duty demands, and never force their body or others to suffer for their own relief, as must be done in the vices.)

44. All desires which have become greater than others, through the first law, may be called the swine or wolves of the soul. (The vices which force sufferings upon your own body, or upon others, for their relief, are the swine and wolves of the soul, and are as cruel, merciless, and covetous as they. The things which create and feed them are the foods upon which they grow and live.)†

* This was the case with Christ, all of whose teachings are in unison with the third law. Read St. Matthew and St. Luke.

† Read the quotations on Passion and Vice in Tryon Edward's Dictionary of Thoughts. Cf. also chapter on "The Pagan Empire" (II) in Lecky's "History of European Morals." See pp. 296 and 305, showing the gentleness or cruelty of the Romans according to their vices.

45. A wish is an effort of the soul to relieve a suffering by forcing the realization upon the imagination.

46. Imagination is the realization forced upon the senses by the soul from within.

47. A reality is the effect produced upon the senses from outside forces.

48. A realization is the effect produced upon the senses from outside forces, or by the soul from within.

49. While the senses can all be active at the same time, the soul cannot fully realize but one thing at a time.

50. Every concentration of the soul upon one thing, intensifies that one thing to the total or partial exclusion of all others.

51. The laws of the soul operate in exactly the same way within itself as they do between itself and its own body or between itself and the bodies or souls of others.

52. Independently of its own body, the soul is absolutely dependent upon the sufferings of other souls to relieve its own sufferings. Therefore,

53. The soul is without sex, while the body has sex.

54. Therefore the soul is a separate being from the body. Because:—(1) It cannot relieve its own suffering. (2) It can fully realize but one thing at a time. (3.) All the laws of life operate in exactly the same way between the soul of one person and the souls of others as they do between the soul and its own body. (4.) Because every suffering must be doubled within the same soul before relief can be experienced. (5.) Because the soul must be brought in unison with the third law of nature to continue its existence. (6.) Because the soul is without sex, while the body has sex. (7.) Because all mental sufferings, as sorrow, remorse, etc., belong to the soul alone and have nothing to do with the body, but as every suffering of the soul must be doubled to get relief, the body must be forced to suffer by laughter, weeping, exhaustion, injury or suicide, to relieve or balance the suffering of the soul.

55. Therefore that part of the soul which is in unison with the third law can exist without the body. (See St. Luke XXII, 31.)

56. Therefore a soul which has been born again by the creation of a free will, is at rest, and will continue its existence after the dissolution of the body. Because, after

removing its swine or wolves (which can only be relieved by the sufferings of others), it comes into unison with the third law. Conversely,

57. A soul which has not been born again by the creation of a free will, is not at rest, after the dissolution of the body, because its sufferings (caused by its passions or vices) can no longer be relieved or balanced by the sufferings of others.

ADDENDUM.

58. Conversely, of No. 20, when one person forces suffering upon another, and then reverses his position and offers to willingly assist the one he has injured, the suffering which the injured one must force upon himself to relieve his own suffering, must be undergone in the effort to relieve the suffering of the one who has injured him.

CHAPTER III.

HOW TO CURE THE VICES BY FOLLOWING NATURE'S LAWS.

Having⁷ stated in the foregoing pages the laws of life and human nature, we present in this chapter some of the applications of them in reference to the curing of the vices:

Every vice is acquired through the first law. In smoking, when a person is learning, he smokes at first very little, with long rests between, which gradually become shorter and shorter until he is smoking every day, and then the rest between each smoke becomes shorter and shorter until he smokes incessantly. (But no matter how much a person smokes, he always has a rest period while he sleeps.)

As every vice is acquired by following the first law, so every vice can be cured by following the second law. But there is one fact that must always be borne in mind; every suffering, no matter what it may be, is always double; first the pain, then the tickling—which is the desire to smoke or to indulge in any other vice—and this is the suffering which the smoker tries to relieve by forcing upon himself the very suffering which causes it. It is like the desire to scratch a wound when it is getting well, and is commencing to tickle; and to yield to the desire is just the same as if you took a knife and cut a tiny gash in your hand today, and every day kept cutting it a little deeper with the expectation that you would get relief or get well. For, as when a cut is healing, both of these sufferings must be endured to the end to obtain true relief.

To cure the habit of smoking therefore, smoke for a half hour, every three hours, without any longer period of rest, night or day. During the night have some one wake you and make you smoke at the specified time. Let the last smoke in the morning be at either ten or eleven o'clock, according to the hour at which you began, then rest until you have a desire to smoke again. But every time you commence to smoke, be sure to follow it up until the next noon. If this doesn't bring results fast enough, every time you smoke, continue it at regular intervals through two

nights and the intervening day. Give the body no rest and it will soon rebel and refuse to accept it, for the laws act in exactly the same way in the relations between the soul and its own body as they do between one person and another, as I have explained at the beginning.

As soon as you commence to break up the regularity of a vice, you will commence to get relief, just as after you have gone without your dinner, you find that your hunger will end in an hour or so, because the desire wears itself out in accordance with the second law, (see No. 37). Since thought creates action, the suffering will be relieved as soon as the thought (wishing) wears itself out and changes to something else. Under these laws come some of the regularly recurring pains and nervous muscular troubles, which will be explained in a future pamphlet on the soul (now in preparation.) Some vices follow other systems under the same law, explained separately in the rules for the cure of those vices.

In the *Contemporary Review*, January, 1905, are some of the sayings of Christ, recently found, which show that parts of the most wonderful and important things in His teachings were either accidentally lost or intentionally destroyed. It is possible that some early Christian hid these sayings in the mummy case where they were found, in order to prevent their destruction. To quote: "Saith Jesus, 'I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their hearts and see not their wretchedness and poverty.'" This applies to us today exactly as it did to those who first heard it. For while some of the vices are condemned, others are taught and cultivated. To quote again, "saith Jesus, 'Let not the seeker cease from seeking until he finds, and when he finds he will be astonished, and astonished, he shall reach the kingdom; and reaching the kingdom he shall rest.'" "

The vices never give the soul any rest, but torture it incessantly unless they are constantly relieved by the sufferings which they must force upon the body or upon others, or both. The smoker must keep smoking, the drunkard must keep drinking, the dyspeptic continue eating the same injurious foods which cause his tortures, and just the same

with them all—no end, no rest, until the final day of settlement comes.

After a vice has been cured, the desire will often return for a long time afterwards. Christ gives an illustration of what happens to those who tire of their good intentions and go back to their old ways, in St. Matthew, XII : 43, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (44) Then he sayeth, I will return into my house from whence I came out ; and when he is come, he findeth it empty, swept, and garnished. (45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there ; and the last state of that man is worse than the first."

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