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*Afterthoughts*

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Various Other Subjects*

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BENJAMIN F. WOODCOX



# AFTERTHOUGHTS

*Thoughts on Beauty  
And on Various Other Subjects*

BY

BENJAMIN F. WOODCOX

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“In Cupid’s Chains and Other Poems”  
“Thoughts About Love and Other Thoughts”  
“Spiritual Evolution”

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*A book of lofty philosophical thought  
expressed in the fewest possible words  
consistent with beauty and clearness.*

*Reflections on life and death and the  
future, and on beauty and admiration and  
love, and on a wide variety of subjects  
vitally related to life and to living.*

*I project what I write and  
forbear to meddle with what I  
am projecting.*

# AFTERTHOUGHTS

## *Thoughts on Beauty, and on Various Other Subjects*

*BEAUTY.* Whatever is not beautiful is not possible.

Beauty recedes from us as we recede from the point where the spiritual is in control of life.

Everything that is in harmony with the purpose of life is a thing of exquisite beauty.

The ugly is beautiful to those who have not advanced far enough on the road to perfection to behold a more perfect beauty.

The mental world is less beautiful than the world of the spirit.

The reality of that which we know is less beautiful and therefore less real than the reality of that which as yet we know nothing.

We interpret all things in terms of beauty or else we do not interpret them correctly.

That which is the most perfect is the most beautiful.

To be full of beauty a thing need not be perfect. It need only be sufficiently near to perfection to seem perfect to us.

Beauty becomes more beautiful the longer and more closely we observe it.

We become conscious of the beautiful gradually, a little at a time, as it unfolds before us. We go from beauty to the beautiful.

The road from beauty to the beautiful is a long road, and some have found this road difficult and have succeeded only in reaching to a few of the elementary stages of beauty.

The inner-life is so athirst for beauty that it sees beauty even in the ugly; sees beauty even in that in which the beauty is still in the seed and the flower-of-beauty a long way off.

Beauty may be perceived by you any time and in any place or thing, but not that inner-beauty which is of the inner-life. Inner-beauty can be revealed to you only in supreme moments of harmony and through your own individual development and the silence.

That beauty which has lost its innocence, its freshness, has lost its charm, its power to fascinate and to hold our attention.

Physical beauty is of a lower order than that of the spiritual and must eventually give place to this superior beauty.

Once a lofty beauty breaks through and illuminates your inner-life you are lost to all beauty of the lower order. You will never again be satisfied with that beauty which is not of the height.

A quest for beauty beyond the boundaries of the physical is a quest for God.

Ever does spiritual beauty lead onward and upward toward the height.

Much of the time we are not conscious of most of the beauty with which we are surrounded because we do not exercise our consciousness sufficiently in an effort to observe this beauty.

Much of our life is an unconscious life.

We can increase our consciousness to a point where we will be more conscious of the things with which we are surrounded than we are at present.

Our consciousness has not been sufficiently trained in the direction of beauty.

We crave beauty yet often fail to satisfy this craving through an insufficiently aroused consciousness.

We are too near the divine to be contented with mere beauty. We must have a more perfect beauty. And thus we are led through our thirst for beauty to a more perfect and complete life.

Our thirst for beauty aids us in our evolution; aids us in our arriving at the divine the more quickly.

As we become more beautiful within we become more sensitive to beauty.

Beauty attracts us more and more as we advance nearer to the divine.

Inner-beauty may become too beautiful for human speech.

We are attracted most by that beauty which is as yet beyond us.

Spiritual beauty becomes our guiding star. It leads us, whether we know it or not, ever upward.

Some persons have much further to go to behold the beautiful than have others.

There is human life all along the road to perfection. Life in every stage of development. Life in which beauty has just begun to make itself manifest, and life in which beauty has reached a high state of perfection.

One must be well on the road to perfection before he can begin to appreciate spiritual perfection.

Beauty is the supreme gift of life; beauty and that ever-increasing beauty which is revealed to us as we unfold, advance toward completion.

The beauty that we see is in the life. It is not in face nor form nor color. It is in the vitality, the invisible part, or else the beauty that is revealed to us is a very inferior order of beauty.



The eye does not see spiritual beauty and yet spiritual beauty is continually revealed to us through the eye.

Beauty unfurls before our very eyes as does also wisdom, but it is not beauty that unfurls but our life and our perception, our ability to see and to grasp this beauty and to acquire this wisdom. It is evolution.

The beautiful is more than beautiful in that this beauty is constantly changing and is never twice the same.

Beauty increases the more closely we observe it. It seems to grow, to change, to develop, and to become more perfect before our very eyes—perfect with a perfection that is ever changing and becoming more perfect.

The beautiful in some form is always within our reach, but the sublime can be obtained only at times and then only momentary.

There is a beauty that disappears in the light of day. A beauty that exists only in the dark, and in the silence, and in the cold, and in the storm. A beauty that is full of tragedy and that fills one with awe—almost with fear—and yet a beauty that is marching toward the light.

Beauty is shy and timid. It avoids us unless we strive to see. And when we strive to see beauty, beauty opens up before us; expands and enlarges and becomes new and strange and more fascinating.

We never need to wander far from our own door-step to see a world of exquisite beauty. And when we do wander away in search of new and strange beauty we are not always successful and for the same reason that causes us to miss so much of the beauty that surrounds us at home.

To see the beauty with which we are surrounded we must strive to see it; must bring all the faculties of our

united being to focus upon it. Then, and then only, will the beauty with which we are surrounded unfold and unroll before us and admit us into the secrets of its most exquisite and fascinating charm.

But the perception of the beautiful must always be preceded by evolution, by spiritual development. We can not see that beauty that lies beyond our spiritual horizon until we have advanced spiritually to a point where our present horizon will have been extended for us.

Nothing beautiful is ever lost to the spirit-life.

The beautiful is not so much in what is perceived as it is in the perception of him who perceives it.

The mind adds beauty to everything which it closely observes.

One of the chief functions of the inner mind is to create beauty.

The beautiful is a necessity. It exalts and pleases. It expands the life and the life's perception and is an indispensable aid to nature in her evolutionary process.

The beautiful is creative. It grows and expands within the mind; becomes more perfect, more beautiful and more divine.

The purpose of the beautiful is not only to please and to exalt, but its greater purpose is to aid nature in her evolutionary process.

Beauty is reformed within the mind into greater beauty.

The mind generates beauty. Reforms, changes and polishes this beauty and drops it into the profound depth of the unconscious where it is again reformed, recreated, polished and beautified and stored within the treasure chamber of the spirit-life, there not to be brought forth until this inner life so desires.

If your eye is attuned to beauty so also is your inner-life.

He who sees the most beauty in anything sees the most clearly, for all things are crammed full of the beautiful, and none can see all the beauty there is in a thing. And yet all things are on their way to a greater beauty.

We are all striving after beauty. The dream of beauty is within the inner-life. The fulfillment of the law of beauty essential to this life.

Beauty is a fulfillment. It is a joy. It is a perfection through which our evolution is attained. We are ever advancing toward the beautiful.

Beauty has a value far greater than that which most people assign to it.

Beauty is essential to evolution and to the continuance of life. Without beauty, life would sink back into the profound abyss from which it sprang and cease to be.

Beauty is ever the guiding star that leads life forward toward completion.

Beauty is not merely human. It is sometimes apart and superior to the human.

In essence the beautiful is divine and all its activities lead toward the divine.

If your life is sufficiently beautiful, nothing that is not beautiful will dare enter into your life.

The beautiful is never twice the same. It is constantly changing and unfolding and becoming more beautiful.

Beauty loves to be observed. And the more closely it is observed the more it grows and becomes more beautiful.

Bodily beauty will not bear close inspection unless the life within is beautiful. And if the inner-life is beautiful it matters little as to the body.

The beauty of the spirit shines through and adds a luster and a beauty to the entire personality.

Teach your eyes to look within. Within there is much more to see and of a higher order of beauty. And looking within, you will learn to understand.

The light that goes before us and the beauty that we perceive depends upon the life within us and the care we give to this life.

There is a reason for beauty. And since beauty is divine, the reason for beauty is also divine.

The reason for beauty is something more than human; something quite beyond the human and not understood or sufficiently appreciated by the human.

Only physical beauty is dangerous; physical beauty when not accompanied by spiritual vitality and therefore beauty.

No harm can come from beauty of soul, from inner beauty. The effect of inner beauty upon us is to elevate us, to lift us up, to make us better. Sorrow, however, may come to us through the inner beauty we perceive in an other, but in that case it will not be the same kind of sorrow that comes to us from other sources and its effect upon us will not be the same.

The deeper truths, the more perfect beauties are not to be found on the surface of life.

Beauty reproduces itself slowly within the mind. It is not perceived and instantaneously conveyed to consciousness in all its completion. Time is necessary to its perception, its growth, development and unfoldment.

Most of the beauty that we perceive must be reconstructed and recomposed within the inner-life from the few fragmentary parts of the beauty which are disclosed to us, for seldom is a thing of beauty revealed to us in its entirety.

Most of the beauty which we perceive is therefore in part the work of the artist within.

There is no end to the mystery and to the beauty of life. Beyond everything that is known there is still the unknown and beyond every beauty that the mind and the inner-life can perceive there is still other beauty—greater and more perfect beauty.

We are just on the threshold of the known and the beautiful. Before us lies vast fields of knowledge and unperceived beauty.

Most of the beauty in the universe is invisible and is revealed to us only in so far as we are able to penetrate through into the invisible.

The inner-life is in touch with an entire world of beauty of which the outward life knows nothing.

Comparatively little of that which the inner-life observes and discovers is ever lifted above consciousness where it may be classified and become a part of the entire life.

The inner-life clings to much of the beauty that it observes and will not reveal this beauty to the outward life.

The outward life must attain to a high state of development before it is worthy to receive from the inner-life much of that which the inner-life could reveal to it.

There must be harmony between the inner-life and the outward life if these two lives are to function together to the best advantage.

Cherish and observe frequently the spiritual beauties that are revealed to you and they will grow and become more beautiful.

Have secrets with the divine, but let these secrets be secrets of beauty.

Beauty has great attractive power, and when the beauty that we perceive is of the inner-life its power to attract is well nigh overpowering.

Much of the beauty that we think we see in the physical, resides not there but in the life within.

We are constantly being deceived by the physical, which to our perception takes on the beauty of that which is not of its world.

The invisible world is constantly being revealed to us in, and through that which is visible. And we are constantly mistaking the one for the other.

We never get so much as a glimpse of the spirit-lives of those whom we love, save only when they love us in return and with a love as pure and as lofty as our love, and then only on occasions and never for longer than the fractional part of a second at any one time.

The spirit-life is so beautiful that we can not behold it for long. And the rate of vibration of the spirit-life is so far beyond the range of our physical senses that we can not contact the spirit-life of another save only through our own spirit-life, and then apparently only when that other spirit-life desires to reveal itself.

Our eyes are attuned to form, shape, color and texture; to the things only of the material world. They are not attuned to any of the higher rates of vibration wherein lies all of the greater beauty.

All beauty is spiritual. Beauty belongs to the inner-life as does also goodness. Even that outward beauty that seems to be purely physical, is spiritual in that it is cherished by the inner-life and is a powerful factor in the evolution of that life.

Spiritual beauty is a concealed beauty. It is a beauty that is shy and bashful. We catch glimpses of this beauty but we do not have the pleasure of meeting it face to face.

The spirit-life seems to be conscious of its great beauty and of the necessity of concealing this beauty.

The beauty of the spirit-life is something that must not be revealed in its entirety. A few glimpses, perhaps, of this beauty may be allowed us, but no more.

Beauty unperceived is beauty still. Beauty does not depend upon perception for its existence. Even in incompleteness there is beauty.

All things evolve toward the beautiful. The beautiful is a necessity. It is one of the laws of life. We must become more beautiful. And as we become more beautiful we will become more able to perceive the beautiful in others.

Perception of the beautiful may not be necessary in all the lower stages of life's development, but it becomes more and more a necessity as we attain to the higher states of life.

The perception of the beautiful depends not so much on the things perceived as it does on the development of the life that does the perceiving.

The baffling sense of the presence of a mysterious beauty that is just beyond our reach continually haunts us and urges us onward—onward toward a higher state of perception, a wider horizon, a more complete life.

The sense by which we perceive the beautiful is a spiritual sense. It belongs, properly, to the inner-life.

To the fineness of our perception we owe all the beauty that we have perceived, but back of our perception is that evolutionary process that has refined and perfected our life and senses, and made this perception possible.

The beauty that we perceive in anything must differ in some particular from the beauty that every other person will perceive.

Our perception far outruns our ability to interpret. We perceive much which we can not understand, nor explain, nor translate into language with accuracy and clearness.

The beauty that we perceive in anything is ours alone, because no other person will ever be able to perceive this beauty as we perceive it.

Beauty comes to those most often who look for it; to those who believe in its presence everywhere and in everything, and who are constantly on the alert lest some portion of the beauty with which we are surrounded should escape them.

What a glorious world this is to those whose eyes are attuned to beauty and whose inner-lives are athirst for beauty.

The word "Beauty" is an enchanting word. It has melody in it, and music, and something of the divine. By association, and by thought of that for which it stands, beauty becomes godly in its significance. In fact, beauty is godly, being as it is the word used to designate that product by the divine artist that pleases most and is the most in demand by the life within.

We can never attain to the greatness and to the perfection of beauty because beauty will become greater and more perfect as we advance toward it.

He who trains his eyes upon the beautiful and advances toward it will be advancing toward God and the solution of the mystery—life.

In the conceiving and creating of a beautiful thought, or poem, or picture or work of art we are recompensed by life, by nature, by evolution—but not by man.

Man, in return for our conception and creation, can offer us nothing but a little praise, or money, or social position or power; can offer us nothing that is in any



sense a recompense for our conception and creation of even the slightest thing of beauty.

In the presence of a life that is beautiful all other lives tend to become beautiful.

We need not conceal ourselves from those who are beautiful within, for from those whose inner-lives are beautiful we have nothing to fear.

The inner-life radiates beauty as a fire radiates heat.

There must be mystery to beauty. There must be to beauty more than we can understand or grasp. Beauty must lead us, entice us, enchant us, become a part of us.

Most of earth's beauty is to man as if it were not.

A beautiful personality is a masterpiece. It is a beautiful creation conceived and built from a disorganized mass of instincts.

If your inner-life is lacking in beauty it is better that you know not of it until your inner-life has had time to become beautiful. And your inner-life will proceed to become beautiful through the process of evolution.

The inner-life must become more beautiful. The law of evolution demands it and life itself depends upon it.

There are some among us, perhaps, who should not know themselves; whom it were better that they do not know themselves in their present state of development.

The inner-life desires to be perceived in its beauty. To be thought beautiful is the highest tribute that can be paid to the inner-life.

The inner-life will forgive almost any over-act on the part of one who perceives it in its beauty.

Beauty is of such vital importance to life that without it all would be lost. The inner-life could not survive the loss of beauty, nor would it have any desire to do so.

The thirst of the inner-life for beauty is never quenched, and ever does this life continue to search for other and greater beauty.

Not only is the inner-life a thing of beauty but beauty is the food of the inner-life. A food upon which the inner-life thrives and becomes more beautiful.

The higher the inner-life is in its state of development the more sensitive it is to the presence of beauty, and the greater is its perception of that beauty that lies beyond the visible.

Nothing that exists is entirely void of beauty.

The soul that is beautiful is pure. It can not be otherwise. And there is no other standard than beauty by which a soul may be recognized.

As the inner-life evolves and unfolds it brings to light new and strangely beautiful beauty in a perfection that continually draws more near to the divine.

The inner-life need see nothing but that which is beautiful, for deep down in the depth of everything the beautiful is everywhere to be seen.

The beautiful is of the height, and it is to the height that we must go to behold the beautiful in its most enchanting and perfect form.

The inner-life demands that we behold the beauty that is within it, and if we behold not this beauty it draws back from us as from something unclean, for not to behold this beauty is to be in some way unworthy.

The perception of inner beauty purifies. It ennobles, lifts the soul that beholds this beauty to a higher plane of life.

We can never again be satisfied with anything less than the beautiful once the beautiful has been revealed to us.

Passive beauty may float on the surface of life but active beauty must come from within.

Beauty that has penetrated to the depth of us can not be passive for such beauty is too vital for that. It

must be active, and in being active it will become more beautiful.

The inner-life believes that nothing but the most beautiful things are worth being revealed.

We strive to conceal within the depth of our own inner-life that which as yet we feel is not sufficiently beautiful to be disclosed to those whom we love.

We can not approach near to those who are lacking in spirit beauty, nor can those who are lacking in spirit beauty approach near to us.

Sorrow brings us more beauty than we are able to appreciate or to understand. And all the sorrow that comes to us is cherished by the inner-life and transformed into beauty. And the beauty recreated from sorrow tends to transform the life with which it is associated into something of still greater beauty.

If you are sufficiently beautiful within, all those who come near you will tend to become more beautiful. And those who are lacking in spirit beauty will become conscious—perhaps for the first time—of that which they lack and will seek to hurry up and become beautiful.

You can save the lives of others with beauty alone, and by becoming beautiful yourself—within.

Our desires are always in a hurry. They have no patience. They will not wait. Yet they must wait if the desire in fulfillment is to blossom into beauty.

We can take that only which is ours, and if the thing that is ours is without beauty then it is the thing without beauty that we must take. But nothing is without beauty, and that which is ours is beautiful to us, though its beauty may not be of a high order and may to another seem to be lacking in beauty, or to be the reverse of that which is beautiful. All depends upon the state of our development within, upon our nearness to completion, to perfection.

The ugly is beautiful to those who know not the higher forms of beauty.

The most beautiful woman in the world is the one of whose inner-life you have caught a glimpse. Perhaps almost any other woman would appear as beautiful if you could but see her.

The beauty that we normally see in others is in the outward shell, or in the mentality, or in the disguised personality which they push forward and by which they are represented in the physical world.

The inner-life in every living creature is too beautiful to be promiscuously disclosed, and may not be seen at all save under conditions that are of the most sacred nature.

When we fail to see the beauty with which we are surrounded, we lose much more than we have any idea, because we lose not only the pleasure derived from observing that which is beautiful but the effect of that observation upon the development of our inner-life.

Our perception is at fault. If we could but see we would find ourselves living in a world of exquisite and intoxicating beauty. Every moment of our life would be filled with beauty, bathed in beauty and surrounded for as far as the most distant star with overpowering beauty.

There is beauty in death; in the thoughts of the departing, if we understand life and what it is all about.

On the journey into the unknown there is beauty, and a world of new and strange beauty lies beyond and at the end of this journey.

Everything depends upon our ability to enjoy the present moment to the full, and upon our ability *not* to allow any of the beauty of the moment to escape us, for upon our ability to perceive this beauty depends our

future ability to perceive and the expansion and development of this beauty beyond its present capacity.

We can be saved by spiritual beauty.

If there is no beauty within there can be no beauty without for us.

Sometimes the beauty that we see is not in the thing in which we see it nor yet in the life that sees this beauty but rather in the universe in which the thing seen and the seer are both submerged.

Let beautiful scenes photograph themselves upon your mind clearly and by time exposure. Go out into the world of nature and look long and often upon the beautiful scenes that are spread out before you. Observe them without thinking. Let every beautiful scene photograph itself minutely upon your mind. Especially such scenes as are picturesque and never still, like the ceaseless movements of bodies of water. Especially those bodies of water that are surrounded by backgrounds that are beautiful. Better still, camp upon the shores of these bodies of water and enter into communication with them at all hours of the day and night through the silence.

Have your camp so situated that whenever you open your eyes you will see before you a beautiful, yet never quite the same movement of nature. Get acquainted with nature in all her moods, for all of nature's moods are beautiful and each, when clearly photographed upon your mind will add to the beauty of your life—will add to the beauty of your wakeful life, and to that life also which you live while you sleep.

If your life is to be beautiful it must be made beautiful through the beautiful pictures that are photographed upon the brain and made manifest in the life.

You do not realize what there is to be had from

nature until you draw close to her; enter with her into that other world which is invisible and yet may be seen.

As you look upon the beautiful in nature you will perceive that beauty can approach more near to you; that it can and will become more to you; and you will begin to see this beauty more clearly. You will discover that everything beautiful can unfold, become more beautiful and of more importance in the building of your life.

Beautiful thought materials are necessary to the composition of beautiful dreams.

Perfection and beauty are not the product of a day. They require time. Time in which to assemble the particles of which perfection and beauty are to be composed. Time in which to harmoniously unite these particles. Time in which to vitalize and polish their production. Millions of centuries of time.

Beauty surrounds you. It is about you. It is within you. There is beauty everywhere. All is beautiful. All is fair. There is beauty everywhere.

*ADMIRATION.* Admiration adds to the beauty of the beautiful an additional beauty.

Under the influence of admiration beauty vibrates with renewed warmth and life.

We are often able to admire that which we are unable to understand.

Admiration helps us live. It recompenses us for everything worth admiring that we perceive, and it encourages us to seek to perceive other things that are beautiful and worth admiring.

*HARMONY.* All things in which there is harmony speak to us. Harmony is our mother tongue. It speaks the language that we understand. Through it will be disclosed to us all that we shall ever know.

Harmony and beauty. These are united. These have become one with perfection and completion.

So welded together are all the laws and purposes of nature that when we speak of the one we imply all of the others.

Harmony is at the root of all things. And it is toward harmony that all things proceed.

Harmony, rhythm, is essential to life and to all life's activities because when there is lack of rhythm there is discord and discord tends to destroy life.

Everything adds to the harmony or to the discord of life.

Harmony is the ultimate result of everything.

Harmony is immortal. That which produces harmony produces life.

There is a companionship in music and in the harmony of nature. The one reveals to us beauty in sound, the other beauty in spirit. The one is surface beauty and from the material worlds, the other is a profound beauty and from the world of life.

In that in which there is harmony there is joy.

Live in harmony with the purpose of life and you will never hear the protesting voice of conscience.

The minute that we get out of harmony with nature, with the purpose of life, discordant thought-forms loaded with evil suggestions begin to reach us, and to lead us the way that we should not go.

Only that with which we are in tune can help us, inspire us, fill us with peace, contentment and trust.

We lose everything with which we are out of tune.

Those who are out of tune with nature are out of tune with God.

*NATURE.* Nature is the companion of the spirit,

the power in whose care the spirit-life is entrusted in all the early stages of its development.

We must live in harmony with nature whether we will to do so or not.

Nature is neither good nor bad.

Nature reflects back to us the image of ourself.

Nature is not only the greatest authority on every subject, but the only authority that is worth considering.

Behind nature stands God. To nature there is no end.

Each separate thing in nature is evolving toward completion; is each hour becoming more beautiful and more intelligent.

We can receive from nature that only with which we are in tune, and the clearness of that which we receive will depend upon the perfection of this attuneness.

Nature continues serenely on her way without regards to what we think or believe; and as nature is in charge of our inner-life, she continues her work of evolving, polishing, unfolding, perfecting and making more beautiful the life spark that is entrusted to her care.

Nature works with infinite slowness and patience. A million earth-years in which to accomplish a single change in the evolution of the child-life within nature is not always time enough.

Since the life that is spirit is embedded in nature, it is to nature that we must go to learn of this life.

Back of everything visible in nature there is concealed that which can not be seen and that which may not be revealed.

We must get in rapport with nature if we would know of that which is concealed in nature. Especially if we would know of that part which is life as distinct and separate from that which is energy.



Everything conspires with nature toward the evolution of life. Everything that we think, or do, or fail to think and to do, plays its part in our unfoldment.

Nature intends to deliver us at death a little nearer to the divine than we were when first entrusted in her care.

Patience is necessary to the fulfillment of every law in nature.

Nature is all for us, if we will get in harmony with her, strive to understand and be guided by her in the way that we should go.

We have only dimly begun to see that nature is a creature of exquisite grace, gentleness and beauty. Nature is closely related to God.

Nature's tendency is to make us better; to restore us to health; to bring us into harmony with the purpose of life.

Nature is too kind to disclose to us all our imperfections. She conceals much from us that it is best that we should not know.

All nature possesses a conscious life.

There is a divine meaning to everything if we will but look for it and have the ability to see that which is of the spirit.

Unless your perception leads you deeper into nature than science goes you can never hope to know nature.

The spiritual side of nature is never revealed to any man who is unworthy; who is not in some way good. And the more worthy a man is, the more will the divine in nature be revealed to him.

Nature never lifts the curtain entirely for any man. She always holds something back; other spiritual beauties with which to beguile him and to lead man the way that he should go.

Nature is feminine and gentle. She does not prefer to be hard, but when there is no other way she can be hard with a hardness that seems unnecessarily cruel to those who lack sufficient vision to see her purpose.

Man is a prisoner in nature's charge, and nature's duty is to bring man to the divine through evolution, growth, unfoldment, and nature will not fail in her duty.

Nature is more able to make herself heard through the silence than in any other way. Her's is a still small voice to which one's inner ear must be attuned, and this can best be attained through the silence.

To understand nature and the purpose of life we must attain to a rapport with her through the medium of the harmony that is in the silence.

Discord is destructive to all communication with nature and the spiritual world, and discord is everywhere present save in the silence. Even in the silence there is sufficient discord to sometimes interfere with that state of harmony through which communication is attained and understanding made possible.

All nature is hushed to silence when we approach her in her solitude.

Nature draws back from most men; is not entirely pleased with them and may have reason to fear or to despise them.

Men are intruders when they enter into the silent places of nature without spiritual preparation because much invisible life is gathered in these silent places and this life should not be approached by any save those who are worthy.

Nature will not yield to us the truth, but only parts and pieces of the truth. From these pieces we must build the bridge that will carry us over into the next world and life.

Nature never tells us anything that it is not necessary that we should know.

*LIFE.* Life not only fills nature but it overflows it. It is not only within nature but it is also outside it.

Life not only fills the worlds of which the universe is composed, but it also fills the space that contains these worlds.

That there is a difference between the life that is within and that which is without nature goes without saying, but this difference is only one of degree, or of development.

A life time is not time enough for the spirit that is in man to have traveled far toward completion. And this life that is in man has traveled for a considerable distance. It is therefore clear that the life that is in man has been on its way for millions of earth-years, and therefore could not have started on its way in its present or human form.

The life that is in man began its journey in the mineral kingdom. It passed through the vegetable and the animal kingdoms, arriving at last in human form a traveler on its road to completion with somewhat less than half its journey behind it.

The human soul is too beautiful to be the product of a few brief earth-years. It is too enlightened to have just begun its life journey. And it is too imperfect to be nearing the end of its journey.

All life is an evolution, a growth from within outward with a tendency toward the production of something more vital, more perfect and more beautiful than that which now exists in each separate thing in nature.

Everything in life should have a spiritual meaning to us. If this spiritual meaning is lacking we miss the true significance of everything.

The life of man possesses so little beauty that it would not be worth saving if it were not possible to realize out of this life something of vastly greater beauty.

Life is still in the experimental stage. Nothing is perfect, nothing is finished nor complete. Everything is in course of evolution.

The beauty that we seem to see in the mind is in the life that is functioning through that mind.

All life is on the march from earth to heaven. However, the rear guards of this advancing army is millions of earth-years behind the most advance column.

Life is a harmony that may become a discord. All that is necessary to destroy the harmony of life is to live unwisely; is to so live that we impede the inner-life in its evolution.

We live too far apart. Like strangers we live and like strangers we die. Love alone could bring us closer together. However, our love is too weak. It is too frail to bring us sufficiently close together. So like strangers we live and like strangers we die.

It is the most profound things of life that most often deceive us because such things usually look so simple on the surface that we forget to look within.

There are no simple things in life. All is complex, profound and baffling.

There is a depth to life that few suspect, and into which hardly any strive to extend their research. Yet it is within this depth that all things of importance happen and that everything pertaining to life is to be explained.

We can all live in the sublime if we live right, if we keep in tune with the infinite.

Life is filled with beauty. Indeed, there is nothing but beauty in life.

Life is unspeakably earnest, and yet on the surface it appears otherwise.

While the outward life is at play, the inward life is busy striving to live more fully, to unfold and develop more rapidly and to become more beautiful.

You must see life from the right point of view to see it in all its beauty. From other points of view life may be charming, or fascinating, or enchanting, or it may be the reverse of any and all of these. Everything depends upon the point of view from which you view life. However, none can see the beauty that there is in life unless they also are beautiful within.

To live wisely one must see that the physical life does not cease to answer to the commands of the inner-life; that in moments of excitement and passion the physical life may still be soothed, quieted and controlled by the still small voice within.

Life viewed from a physical point of view is a tragedy. It ceases to be a tragedy only when we understand what life is, and view life as a whole and not merely from one of its sides.

Those who live on the surface of life know not life, its greater beauty nor its meaning.

To those who live on the surface of life all the beauty that lies in the depth of the inner-life is lost.

Life is as mysterious as death and more difficult to understand.

Most people try to buy life too cheaply. They are not willing to pay for life what it is worth.

To all life there is given time enough.

Our vitality and our morals are elevated or lowered by every person we meet.

We are never quite the same after having looked into the eyes of another. And in that look, though we see

nothing or are not conscious of having seen anything, yet the influence of that look will linger with us and will never entirely depart from us.

There is so little that we know of life and of the influence of life upon life.

Instinct has control of life until we become sufficiently enlightened to know, but from the very moment that knowledge is born within us, instinct is relieved of all further responsibility, growth, unfoldment.

We can, by the use of our enlightenment, evolve backward toward the source from which we came, but such an evolution can not carry us back beyond the point where instinct assumes control of life. That is, we can not return to nothingness and must again begin our march toward the divine.

We can delay ourselves on our road to completion but we can not prevent ourselves from eventually arriving at that point.

Vitality, or life, is one of the clearest perceivable things in all nature and yet there are those who claim that life can not be seen.

So long as a life is functioning in and through a physical organism it is perceivable in that it illuminates and lights up that organism. It gives to that organism a luster that is of the nature of spirit, and which outside the body is perceivable only as a pearly-white light with a tint of violet in it. A very lustrous and shining light of a color not generally known.

We can never at will perceive the spirit or inner-life when this life is functioning outside of a physical organism. Such perceptions are revelations and are revealed to us only occasionally, and all the laws by which these revelations take place are as yet unknown to us.

Each human life is attuned to a limited field of per-

ception and feeling, and to a limited ability to enjoy and suffer, and to see and to think.

Each separate part of life has the power of perception, of feeling, of seeing, of knowing; and every part is conscious of the presence of beauty.

Everything that is profound in life comes to us as a surprise, and yet with the profound conviction within us that we have long been preparing for this thing and knew in advance that it was on its way to us.

Being absorbed in the wonders of our own life, we do not see as often as we should the wonders that are in the lives of those about us—nor the beauty.

*INNER-LIFE.* There is an angel within each of us. An angel that is concealed and that will not be revealed save under conditions that are rare and lofty and near divine.

The inner-life is interested in the welfare of the physical organism. It wishes this organism to be in the best possible condition for, does it not have to make use of this organism and function through it?

The spirit-life is not the enemy of the physical life, but its greatest friend. Its counsel is always for the good of this organism, and for its health, vitality, its peace, contentment, happiness. However, the physical life is often headstrong, is independent. It will not listen to the advice of the inner-life, and it is carried away by its vitality, its passion, its desire. In some natures, however, disaster does not occur so often because there is a closer union between the inner and the outward life.

The spirit-life is an infant-life and in need of the protection of a physical organism, yet the spirit-life sees further into the future than does this outward life and is able to be of great service to this outward life. Spirit-lives vary also in their state of development while yet

incased in human form and can, therefore, in some cases be of more service to the outward life than in others.

The spirit-life that is within each of us is incased in a human form while yet in this world because such a form or organism is of use to it while yet in the earlier stages of its development—of use to it but not necessary to its survival.

The spirit-life is capable of leaving its human abode and of retiring to the first spiritual zone, and even of re-entering this world in another human form if such a form seems desirable or necessary to its evolution, growth, development.

If the spirit-life is in need of the protection of a physical organism it will again enter this world in such an organism.

It is within the depth of us that every battle is fought; that every issue is decided and every tragedy first takes place.

The outward life knows nothing of what happens within the inner-life at first. The outward life must wait the arrival of the present, for it is only in the present that the outward life can know what has been decided, or has taken place, within the depth of us in the past.

The inner-life is always in advance of the outward life. The inner-life lives in the future rather than in the present and therefore it always has time to be prepared for an event before that event happens in the outward life.

The inner-life can not be touched. Any event can pass close to the inner-life, but none dare lay hands upon it.

The inner-life is sacred. It is divine. And it may not be touched.



We can not lose a part of ourself because we can not divide ourself.

In mutual love, two spirit-lives may draw close to each other but they can not become one. They will still be two spirit-lives with fates that differ and destinies that may be far apart.

If you would see and understand the inner-life of another you must love, but must not approach too close. If you approach too close the physical or the mental may obstruct your view.

As the inner-life approaches more near to completion, love, gentleness, kindness, understanding, sympathy—all the higher virtues burst more fully into bloom and become more fully in control of the life.

There is in the inner-life many mysterious chambers that are concealed even to the life itself. And out of these chambers there sometimes steps forth a new beauty, a new love or a new god.

The motive power of the inner-life is not religion, but unfoldment, growth, development. The motive power of the spirit-life is not in what the spirit-life believes but in what it is and in what it is becoming.

We can not live our life with another, or with others. Our life is too sacred for that, and too deep and too profound.

We may not, even in the moment of our greatest joy, disclose our inner-life to the gaze of the one we most love. Such glimpses of our inner-life must be reserved for the parting, if at all, or for the moment of the greater tragedy when through some destiny two souls that love each other are torn asunder.

The inner-life has not yet evolved a word language with which to converse with the outward life.

The language of the inner-life is symbolic. It is a

code of individual symbols that varies in kind and in meaning with each individual life.

When we attempt to translate from the symbolic language of the inner-life we are confronted with similar difficulties to those that beset us when we attempt to translate from the communications that reach us from that life beyond the visible worlds.

The communications that reach us from beyond the visible worlds, reach us but faintly and therefore can not be clearly grasped. Only occasionally and by the merest accident do these communications from the invisible worlds come to us with sufficient clearness to be translated into our language with accuracy.

There is a kind of insanity that goes deeper than the mind and attracts the inner-life.

Diseases of the inner-life are of a moral nature, but they are much more dangerous than are those diseases that attack the physical life.

The diviner part of us never shows itself even to our most intimate friends nor to those whom we love. It may never lift itself above consciousness so that we can know of it ourself. Shall I say that the diviner part of us is too beautiful to be seen in life and may not be seen in death?

Every beautiful thing is revealed and every noble impulse disclosed to the inner-life.

We live in two worlds at the same time. The world of the spirit and the world of the human.

The inner-life has a different sense of values from that of the outward life.

That spirit-life that most nearly resembles the life of a child is apt to be a spirit-life of surprising beauty.

The spirit-life is attuned to beauty and to harmony. These are essential to its growth. And from beauty and

harmony love is born, as is also goodness, sympathy and charity. From these also springs spiritual perception, enlightenment of consciousness, evolution.

Everything that stirs the depth of our inner-life brings to the surface new joys and sorrows, and tends to add to our sense of the beautiful and our knowledge of self. All is beautiful within.

Whatever reflects the inner-life reveals to us beauty. And the height and the depth of this beauty tells us all that we need to know, or can know, of life.

We are more than one. We are two. The inner-life that knows and the outward life that is learning to know.

The inner-life is often amused at what the outward life thinks, says and does.

The inner-life sometimes comes to the rescue of the outward life in moments of great danger.

The inner-life can perceive a danger that threatens the outward life more quickly than the outward life can, and can act upon this perception more quickly than can the outward life.

In all its movements the inner-life is more rapid than the outward life.

*SPIRITUAL.* Our spiritual wants are insistent. They must be attended to. There can be no intellectual repose, peace, contentment while yet the spirit-life is wanting of the things necessary to its growth.

Until your spiritual ear is adjusted to every spiritual jar, to even the faintest murmur of an approaching discord that may impede your progress toward completion, you are in grave danger and need to move cautiously like one in the dark.

Keep your inner mind open to every spiritual impression and closed to those of the lower physical and animal worlds.

In spiritual conquest, in the moving forward from one spiritual height to another, we find complete satisfaction—spiritual rest and peace.

Spiritual perception is necessary to all that is lofty within us. Without this ability to see we can not rise to the height where dwells all that is lofty in life.

Goodness, virtue, understanding—all the higher forms of beauty, depend upon our ability to see from within; depend upon spiritual perception.

Spiritual perception opens up to us a new and more beautiful world than that in which our body resides, and enables us to see beneath the exterior of life and behold the beauty of the life within. And the beauty that we will perceive in each inner-life will increase for us as we become more beautiful within. For, with the unfoldment of our inner-life comes greater perception, the ability to see more clearly and more accurately.

You can mount above the physical, even above the mental, to a point where the spiritual becomes the natural.

Those who strive to suppress the spiritual in order to live more fully on the physical or even on the mental plane of life are wilfully delaying themselves on the road to completion.

The really wise man will strive to surmount each and all of the lower planes of life and to establish himself permanently upon the highest plane of life obtainable while yet in human form.

There is around and about us in the spiritual universe a world of life vastly superior to man, and this superior world of life is not of our immediate dead but is a world of life of greatly superior intelligence and beauty. It is a world of life that has preceded us in time and in evolution and that has attained through evolution to a point in development to which we shall attain in the far distant future.

We of the human race, and all that life that is beneath us in its evolution, are still in the incubator stage of development. We are not yet out of our shell; have not yet attained to a point in our development where we no longer have need of a physical body and organism. Our spiritual faculties and senses are not yet sufficiently developed to warrant our being permanently transported to the spiritual worlds.

*INVISIBLE.* Every new discovery in the field of nature tends to disclose the presence of life just beyond the visible.

Most of our world is invisible. This fact should be kept constantly in mind.

The spirit-life that is in man is attuned to certain musical vibrations and these vibrations tend to soothe and to awaken the sleeping spirit-life.

Keep your eyes constantly trained upon the invisible for it is from the invisible that all the things that are of importance to life are to come.

Nothing that is within the invisible is unimportant.

We see too much of the visible world and too little of that part of the world that is invisible.

The invisible is made visible in that through which it functions.

We see spiritual beauty in the various things of life though this beauty is invisible to us.

We are constantly seeing that which can not be seen.

All events are born within the invisible and the unconscious.

It is within the unconscious and the invisible that each and every event is conceived, planned to the point of fruition and brought to pass.

The visible is but the outward shell of things, the

coarser material behind which all life and energy lies concealed.

*LOGIC.* Logic has little to do with that which lies beyond the visible.

In that strange and mysterious valley of the invisible there are many things that are inexplicable and apparently illogical.

*REPOSE.* All repose lies in the direction of intense activity.

*VIBRATION.* The life that has attained to a high state of spiritual development is attuned to a higher rate of spiritual vibration than is that life that is lower in the scale of spiritual evolution. Such a life penetrates further into what we call the "invisible," and therein observes much that is not yet within the field of the development of others.

We perceive that only with which we can get in tune, and we can not get in tune with that which is beyond the field of our present vibratory development.

*THE DIVINE.* The divine grows not near to us through the passing of the years, but we grow more near to the divine.

It is toward the divine that we are advancing, and though the journey will be long and full of difficulties, yet the darker part is past and the road becomes more beautiful as we advance over it.

This increasing beauty that greets us on the road to the divine is in fact recompense enough for all the journey has cost us.

Who is there among us who would turn back, who would again traverse the backward path through the darkness to the point from which life first began its journey toward the light?

*PERCEPTION.* We must need have traveled a

long way toward anything before we come within sight of it.

That which we perceive is almost within our grasp.

We see in nature that which is within us. Nature is a mirror which reflects back to us our own inner-consciousness and state of development.

It is by constantly striving to increase our spiritual perception that the boundaries of consciousness are pushed back and our world enlarged and beautified.

We can strengthen and develop our spiritual perception and senses through effort just as we can those of the physical organism.

With increased spiritual perception comes greater beauty, more complete understanding, tranquility and joy.

We must have insight if we would see within. And within all is beautiful and nothing is as it appears on the surface.

That which we perceive and like in-all-its-beauty remains with us, becomes a part of us.

We are what our tastes, our likes and sense of perception has made us.

*REALITY.* Reality is not of the plane on which we live but of the plane to which we are able to mount for brief moments of time.

Under all normal conditions we lack sufficient perception to behold all things as they are in reality.

*DARK DAYS.* There are days when we can not lift our soul so high as beauty. Days in which the spirit within us sleeps more soundly than usual, and does not awaken sufficiently to disclose to us that which we can not see without the eyes of the spirit.

And the spirit within us sleeps most of its time while in human form.

The spirit within us is still in its infancy and must need sleep and gather all the vitality and energy possible before the hour of its greater activity arrives.

*FAITH.* Whether we hold our faith in the name of God or of nature, it makes no difference for both are one and each is the other. And while nature has control in the physical world, it is God who is in nature that is in control.

*LAW.* All laws converge; are in fact one law.

We owe obedience, not to laws, but to law.

The unity of law is essential to development, to harmony, to evolution.

In so far as we are out of tune with the purpose of life there must be discord within us.

Beauty is the law. Harmony is the law. Virtue is the law. The law is simplicity. It is sympathy. It is forgiveness. It is all things united that work together in the evolution of life.

All life is one life. Life is the same wherever it is found—in the mineral, the vegetable, the animal and in the various blending of these.

Life differs only in its state of development, its nearness to completion, to perfection, to the divine.

We are constantly obeying laws the existence of which are unknown to us.

All the laws of nature will operate efficiently whether we know of them or believe in them or not. However, it is desirable that we do know of these laws and that we strive to get into harmony with them.

We may aid nature in the carrying out of her purpose but we can not prevent her from doing so.

The law of evolution will operate in you and through you, whether you believe in this law or not.

*ILLUSIONS.* The land of illusions is an enchanted



land. We usually prefer this, the land of illusions, to the land of reality, and spend most of our time in this enchanted land.

Beauty may be an illusion. Perhaps in some cases the beauty that we see does not exist, but since we see it, it exists for us and that is all that is necessary.

Illusions can accomplish as much good as the reality, if the illusions are of a nature that will elevate us and lead us the way that we should go.

*KNOWLEDGE.* We know in part, suspect in part and are totally unconscious in part of what there is to be known.

All knowledge of which we are conscious is lacking in beauty.

Our unconscious knowledge is more complete than is that knowledge of which we are conscious.

Not until the inner-life has had time to add to knowledge a luster of its own does this knowledge stand forth as a thing of beauty.

Most of our knowledge lies too deep within us; is knowledge that needs to be stirred by human emotion in order that it may be lifted into the field of consciousness where it can be clarified, coined and expressed.

We can read, and while we read search for hidden laws, facts and truths concealed in what we read and not known to the conscious mind of the writer.

There are profound depths to the human mind. Depths never explored by their owners. And from these depths we sometimes catch the reflection of a truth, which added to such knowledge as we may have, may reveal to us the presence of a law never before known or suspected.

Not all that we get from a writer is within his written words.

Some authors we read, not for what they say, but for what they reflect while saying something else.

The more wise and the more highly developed spiritually a man is, the more likely he is to reveal truths to us of which he, personally, has never given thought nor utterance; truths that he does not know that he knows.

Our knowledge is limited only to our state of development, to our nearness to that for which we seek.

All knowledge that we can completely grasp and fully understand is within the field of our conscious development, but there is an unconscious knowledge. A knowledge which is within the field of our unconscious development, and of which we know nothing, and yet a knowledge to which we may give expression.

Much of the knowledge that is within the field of our conscious development is never translated into thought.

Only that knowledge which bears a vital relation to us is our knowledge.

Sometimes we learn from another that about ourselves which we have not dared to reveal to ourselves.

That which is known is no longer of interest to us.

We can never get to the bottom of anything. There is always beyond the depth to which we are able to go another depth to which we can not go, and if in time we succeed in reaching this other depth, it is only to find that there are still other depths beyond.

It does not matter which way we go. There is always a beyond, beyond that beyond to which we attain or to which we penetrate.

There are those who know not how to open the throttle to their physical, spiritual and mental faculties and to set every part of their three-fold nature at work

receiving, sorting and arranging impressions received from a three-fold world.

We are all wiser than our acts disclose. It is not that we do not know, but that we do not conform to our knowledge.

The meaning of everything in life is limited to us to our knowledge of that particular thing.

Our world can be no broader than our knowledge of the world.

To most of us our world does not include the more beautiful things of life.

The most beautiful world is the inner or spirit world. Then comes the mental or mind world. And lastly, that world in which our bodies live, the material-physical world.

There are many aspects to every situation other than the one which now occurs to you.

We can know as knowledge, as experience, as feeling, or as a combination of these and various other means of knowing.

*UNDERSTANDING.* Only that which is closely related to us is within the field of our understanding.

To understand is to be in some way like God, able to see things in their right relation to life and to facts.

Understanding generates love, goodness, sympathy, gentleness, kindness, consideration. Understanding is just.

Wisdom is the fruit of understanding. We are wise in so far as we understand.

Sympathetic understanding precedes intellectual comprehension and is superior to it.

To see a thing is not enough. We must also understand it.

One needs time to understand. Until the soul knows nothing is known, nothing is understood.

We must stop to think, to reflect, to see, to admire and to understand.

We must strive to understand everything and everybody in order that we may be just to everything and to everybody.

The meaning of nearly everything escapes us, is beyond our grasp.

Much that is not understandable to the understanding may be clear and simple to the spirit-life.

We are impressed more often by that which we do not understand.

There are things which we can not understand and yet which must be understood by us; decisions that must be made without our being conscious of having made any decisions. Miles beneath the surface of our life questions come up for decision and decisions are made without our being conscious of what has taken place.

*NOT-TO-UNDERSTAND.* Not to understand—that is the greatest misfortune. Not to understand is to misunderstand.

Through our lack of understanding every unwise act of our life has been committed.

Every inharmonious impulse, every discordant thought that has entered our life is grounded in our lack of sufficient knowledge; is grounded in our failure to understand.

*SENSES.* There is a gap between each of our senses, and this gap is filled with a beauty of which we know nothing.

Accuracy of sense perception is impossible.

We never see what we hear, nor hear what we see.

Nature has for us only that little which we can grasp and admire.

Our only hold upon reality—that reality which most

of us know—is our senses, and these are rather crudely and imperfectly developed. Therefore nothing is in reality as it appears to be to us.

Our senses can be led. And they enlarge and develop in the direction in which we try to lead them.

*SENSATION.* We may be lifted by sensation to higher planes of life, if the sensation be of the life and not of the physical organism, for the inner-life has sense organs and of a far superior order to those of the outward life.

We ought to be sufficiently acquainted with ourselves to know by what sense organs we are stirred and be on our guard against those of the physical organism, for the physical organism thinks only of the physical life.

*SEEING.* We see so little. Almost everything in life is invisible.

There is a vast difference between that which the inner-life perceives and that which the eye of the physical life reveals to us.

If you wish to see and to admire more than others you must observe more closely all that is spread out before you or is revealed to you in the lives of others.

How beautiful everything can become, and especially how beautiful can our friends become if we will take time to see them.

There is a point from which to view the beautiful and a point from which to view the ugly, and much depends upon us as to what we shall see in life and in the lives of others.

With observation comes wonder, astonishment, a sense of beauty and of kindness. The more we teach ourselves to see, the more wonderful things become, and the more beautiful.

If you can open the eyes of a single person so that

they can see, your work will be a revelation to them, the influence of which will extend to the remotest period of time.

We see nothing in its completeness, nothing in its entirety. Everything is in course of becoming. Each view shows us something that we have never seen before; something that never existed before for us and that will never exist again.

*LOVE.* Love is merely a dream or a passion until it reaches the stage of understanding.

Until love is sufficiently matured to understand it is not love.

Love is ever the greater force, the power that is most likely to win in every conflict.

Love opens the door to the inner-life and reveals to this life the divine.

With love comes spiritual perception, the ability to see and to understand.

Love gives itself in endless gifts; gifts that reach from earth to heaven.

Love is beautiful, pure and lofty. It lifts us up and makes us better than ourselves. Under the influence of love the soul unfolds the more rapidly.

Love may bring us into oneness with life and teach us all that we need to know of the divine. And love may do this while yet a single second is engaged in passing.

Love may unlock the door to all that lies hidden within the soul. It may disclose to us an angel where before only a child stood forth.

There is something in love that is inexpressable. A secret that is withheld. Not to this generation nor to my people is this secret to be revealed.

The only secrets of life that are withheld from us are

those of which we are not yet worthy. Such secrets belong to higher states of life, to those who are more highly developed spiritually than we are.

Love, as we know it, is of comparative recent development.

Love, sufficiently developed to be recognized as something apart from passion, does not date back more than a few hundred years; years in which love has been changing and unfolding and evolving until it has become, in some cases, something near divine. However, the end is not yet, and much progress is yet to be expected in the evolution of love.

Love is the diviner part of sex attraction. It is passion spiritualized.

Love is not the same to each of us. It varies in the degree of its development in each individual.

The word "love" does not mean the same to any two of us. Love is, therefore, the highest conception of that attraction which draws us toward another and toward the divine that we are capable of conceiving. And our conception of love marks the highest point in our spiritual development to which we at present are capable of attaining. A point higher than our present spiritual development, but one of which we can conceive and toward which we are evolving, and to which we shall attain. And having attained to this higher love we will conceive other and higher states of love and will begin evolving toward them.

Love is the divine in physical and spiritual attraction. It is that which always points in the direction of heaven and is slowly carrying us forward to a point where we will be capable of enjoying such a state. But think not that our conception of heaven is perfect. It, too, is changing and evolving and marching before us to a more

perfect state. To a state, the like of which we can not at present form even the crudest conception.

Love transforms all things. It changes our sense of perception, discloses to us a new world.

In love we see beauty, virtue, goodness and all things of a heavenly nature, where before they did not exist for us.

Love beautifies life, our own life, the lives of others, all things that have life and that contain life.

We may pity those whom we do not love, and sometimes we pity ourselves because our love is not sufficiently wise to be beautiful.

If a love is sufficiently beautiful it does not need to be returned. The elevation of the soul obtained through the love is enough. More might be too much.

Love tends to enlarge love, to expand love, to bring love out of itself, to unfold, develop, beautify and add vitality to love.

Love leads to love, faith to faith, beauty to beauty. It is the law. Thus we march onward and upward.

To bury love with the beloved is to lose everything. Out of the loss of a beloved we ought to be able to salvage love, for our ability to love is of more importance to us than our love for the one whom we now love.

The love, the sweetness that we have lost we never possessed. We only hoped to possess. This love was of the future. All the love, the sweetness that we possessed is still ours and lives on in memory where it will grow and become more beautiful through the passing of the years.

In love a new beauty is born. A beauty that is of the inner-life and that will not depart from us even with the death of the one who inspired this love and gave it birth.



Love tends to reveal the inner-life to itself; tends to make the inner-life more beautiful and more conscious of itself as a distinct and separate life.

In real love there is understanding, and so long as the love lasts there will be no lack of understanding.

It is when our love is not sufficiently strong that there is danger that we may misunderstand, or fail to understand.

A little love, sympathy, even a little kindness, will add to the face that seems to us ugly a beauty and a charm that is little short of divine.

Love reacts upon life like nature upon the opening of a flower that has been closed, thus revealing for the first time the beauty that has been hidden within.

Every bit of love, sympathy, kindness bestowed upon another adds to the health, beauty and happiness of that life, and to our own health, beauty and happiness.

Every noble feeling that becomes an act of kindness pays double. It pays to the one who gives and to the one who receives.

*FEELING. THOUGHT.* Feeling is the main spring that forces the hand and the brain into action. It is the ignition, the spark that sets the motor revolving. In many lives feeling is in control of life.

Feeling was before thought and is the motive power behind thought.

Thought is timid. It must have feeling behind it to push it out into the world and to give it energy and life. Without feeling, thought would not go far, and in many cases would not be born.

It is in the struggle to clarify and express that which we vaguely and indefinitely feel that thought is born within us.

You must add feeling to thought if you would give it vitality, and life and beauty.

Thought and feeling, when united, become irresistible. They set the human intellect in motion, cause us to think for ourselves and thus to perceive that which before lay buried and dormant within and about us.

There are two sources of thought. The one has its source in the inner-life and the emotions, and the other in the outer world and the intellect.

We are influenced more by those thoughts which for the moment are struggling for clarification and expression within us than we are by those thoughts which have grown to maturity within us and flown forth.

That thought to which we have given expression belongs to our past. It is a revelation of what we were, not what we have become.

The human mind radiates thought as the sun radiates heat and light, and when this thought is highly charged with human emotion and feeling its rate of vibration is greatly increased.

A thought that is thrown into space with the force of aroused human emotion behind it goes further, conveys its meaning more clearly and influences unconsciously more minds, and at a greater distance from the thinker, than the thoughts that are otherwise thrown into space.

Our most sincere thought reveals the direction toward which we are advancing—not the point to which we have arrived.

We are not as good nor as bad as our thoughts reveal us to be.

Until our thought has been translated into action the thought is some distance in advance of the point where we now are.

Our real life is more akin to what we feel than it is to what we think.

Feeling sends thought forth in search of truth.

Thought is a feeler, a magnet that is sent forth in search of truth, but nothing that thought discovers is accepted by the inner-life as the truth until this life has had time to examine and pass upon the possible truth of that which thought has discovered.

The vitality of thought depends upon its nearness to truth, and the force with which the thought strikes us depends upon the amount of human emotion that was back of the thought when first it was conceived and given expression.

The most beautiful thoughts will not reveal themselves to those who are unworthy, nor can such thoughts be revealed in all their beauty to the unworthy by another.

Each person will see in each and every thought only that part of its beauty which his inner-life is capable of grasping.

There is a vast difference between the spiritual beauty that may be concealed in a thought and the material beauty which the thought may display upon its surface.

There are intellects that are chained to the material and that never see the spiritual beauty within and beyond that upon which they gaze.

A beautiful thought is more to be admired than a beautiful woman.

It is our thoughts that save us or destroy us, that lead us to heaven or to hell; that disclose to us beauty or conceal from us all that is divine.

We must be master of our thought if we would be master of our destiny.

Every beautiful thought that we conceive adds beauty to our life.

We must be beautiful within to be able to conceive and to give expression to thoughts that are beautiful.

We must conceal some thoughts until they are more fully grown and have become more beautiful.

Every smile is the result of a pleasant thought.

We can think too much and act upon our thought too little.

A thought with which we are out of tune is not our thought, and never can be our thought until such a time as we may enter into oneness with it.

Intelligence does not reach to nobility of thought. We must be in some way noble within to conceive, appreciate, or even to recognize a noble thought.

The thoughts which the inner-life conceive to be beautiful are thrown forth from the mind with greater force than are those thoughts that are lacking in beauty.

We are continually sending into space thought creations, forms or waves of mental energy that convey our thoughts and feelings to all the world.

Most minds are more powerful and more highly developed on the right, or sending side of the brain, and less powerful but more sensitive on the left, or receiving side of the brain.

We may think so clearly that our thoughts will become audible and will sound to our intelligence like the voice of an invisible presence.

In the transmission of thought, either to the living or the dead, it behooves us to make each thought clear and distinct, and to allow a space of from three to five seconds to elapse between the sending of each and every distinct and separate thought-form.

Many persons do not think with sufficient clearness to create clear, precise thought-forms.

Feeling is a highly electrified substance with a rate of vibration many times in excess of that of a thought, and when feeling is added to thought the rate of vibra-

tion of the thought is greatly increased, and our ability to transmit that thought from one mind to that of another is correspondingly increased.

It is difficult for most minds to successfully transmit a purely intellectual thought, while many minds are capable of successfully transmitting thoughts that are highly electrified by human emotion, excitement and feeling.

Among the thought-forms that are easily transmitted are those of love, fear, danger; are those thought-forms back of which there is great emotional and therefore mental excitement.

Thought, to be easily transmitted, must be reduced to harmony, to music, to an even number of feet, or wave-like vibrations.

The tendency of thought is to travel along established lines of communication. That is, the thought that is not willed to any destination tends to travel toward some persons to whom we are in the habit of directing thought by force of will. Just as we instinctively continue to follow the paths through the world that we have established on our former journeys, so do our thoughts tend to follow the channels of communication over which they have wont to go in the past.

Through space we receive waves of love, of sympathy, apprehension, fear, distrust; waves of every emotion and every feeling known to man. And we receive these thought-waves both from the living and the dead—from every thought-wave source with which we are in tune.

Every act of our life is in some way influenced by the various thought-forms with which we are surrounded.

Thought-forms are of an individual nature. They contain much of the tints, shades and colors of the

personality that gave them birth. And they carry a definite impression of that personality with them.

The usual speed of a thought-form is considerably slower than that of light, except in cases where the thought-form is given forth under great emotional excitement or fear.

Under great emotional excitement or fear, a thought-form is projected into space on a much shorter wave length and seemingly at a much more rapid rate of vibration.

Thought-forms possess certain tints, shades and colors that distinguish them from each other and that disclose their nature.

Many of the thought messages that we receive are registered beneath consciousness and are not lifted to a point where we may possess a conscious knowledge of them.

Our atmosphere is continually filled with thought-forms from many minds, and when too many of these thought-forms are filled with evil, with envy, hate and discontent, then there is a general lack of mental harmony, health and happiness among the people. And this lack of harmony and peace may take any form from that of discontent to that of open violence, bloodshed and war. All depends upon the exact nature and mixture of the thought-forms with which our atmosphere is filled.

Each locality has a mental atmosphere that differs essentially from the mental atmosphere of every other locality.

Harmony, peace of mind, that mental state in which there is no discord is to be met with in the silence only; is to be found only when we are as far as possible from every thought-laden atmosphere.

Nearly everything in nature is a thought-storing

substance; is a substance capable of receiving and registering the vibrations of our thoughts and feelings, and preserving these indefinitely.

The walls, the furniture, the woodwork—nearly everything of which our homes are composed—are capable of storing thought-forms. Thought-forms imbed themselves in the various materials in our homes and influence the lives of all who enter.

These thought-records make up the mental atmosphere of our homes. They are that of which we are vaguely conscious when we enter a home or a room for the first time. And this consciousness grows upon us if we are left alone in a home or room in the silence.

The thought-records with which our homes are filled reveal themselves clearly to the subconscious mind. They often become the thoughts we think, the feelings we feel. And these thought-forms tend to make and to mar the happiness of our lives.

We can not be happy in a home that is filled with too many sad thought-forms; nor well within one that contains too many thought-records of fear and disease.

It is a peculiar fact that the thought-records left in a home or room vacant for a considerable length of time, still retain their vitality, their power to make or to mar the lives of those who come under their influence. And some of these thought-records, especially those that were conceived under great emotional excitement, have the power to haunt, and under certain conditions, to reveal themselves objectively as living entities.

Our homes are books that reveal secrets. They tell us of the lives of those who have lived therein. And the experiences in these lives that were the most vital are the ones that are the most clearly revealed.

Thoughts, whether they be of the living or the

dead, have the power to haunt. And most haunted rooms are merely haunted by thought-records from living minds, or from minds that were living when the thoughts were implanted within the rooms. In any case we should be able to tell as to whether a haunt be of the mental or of the spiritual plane of life, and in the former case be able to remove the haunt.

To remove the thought-record implanted within the materials of our homes, it is necessary to remove everything in which the records could be stored. The plaster of such a home should be removed and the home replastered, the furniture and woodwork cleaned and revarnished, and everything within such a home in which a thought-record could be stored should either be removed or thoroughly cleaned, renovated and repainted.

Thought-records are seldom distinct in a room inhabited by more than one person at the same time, for as the thought-forms from the different minds cross and re-cross each other they tend to destroy the individuality and distinctiveness of each other before they have had time to implant themselves within the plaster, wood, furniture, or other material things within the room.

The impressions that are generally received by a sensitive mind sleeping within a room that is filled with thought-records from many minds is one of confusion, with here and there a distinct thought-form that has retained a perfect record.

The thought-records that remain distinct amid the confusion of thought-records from many minds are without exception thought-records from the more vital and superior minds and from those highly charged with emotional excitement and feeling.

*ARTIST WITHIN.* All that comes to us that is



worth while arrives by the way of the inner-life; is projected from within outward.

Every thought that comes to us from the outer world must descend into the profound abyss of the unconscious self and there be remodeled and beautified before it is reflected back into the field of consciousness.

Thoughts, impressions received from the outer world may be withheld within the unconscious for long periods of time before they are called forth into the conscious life. In the meantime they will have undergone considerable change. They will have been evolved, perfected and made into a thing of beauty by the artist within.

That the artist within each of us differs greatly in their ability to evolve, perfect and beautify the thought impressions that are conveyed to them is certain, but it is equally certain that all the thought impressions received by the inner-life are remodeled, perfected and beautified in some degree.

The inner-life, or artist within each of us, is athirst for beauty and is never satisfied so long as it is possible to add greater beauty to anything within its reach.

*CONSCIOUSNESS.* Our consciousness is on and off for brief moments of time like the pulsations of an alternating current of electricity.

Our consciousness seems to us to be continuous because of the brevity of each moment that it is lost before it is again regained.

The pulsation of consciousness varies in individuals and at times in each individual.

The natural rhythm of each consciousness reveals its life development.

That consciousness that is attuned to the more rapid vibration is nearing completion in human form, and may

even now be in touch with phases of life that are beyond that to which the ordinary consciousness is attuned.

Life can not be the same to persons whose consciousness is attuned to varying or different rates of vibration.

All things spiritual are attuned to the higher rates of vibration and therefore can not be in rapport with the lower vibrating states of consciousness.

To attain to a knowledge of the spiritual world while yet in this life, the vibration of the consciousness must be increased many times above that of its normal vibration.

Our knowledge of life and of the spiritual world is limited to the rate of conscious vibration to which we are able to attain.

In moments of inspiration and illumination the vibrating rate of the consciousness is greatly increased and our horizon, or outlook upon life, broadened to a point beyond that to which we are normally able to observe.

Strive to increase your consciousness because in so doing you expand your mental horizon, increase your ability to see, to feel, to understand, to appreciate and to enjoy.

Through striving evolution is made less difficult.

We march toward that for which we strive, and though we may not succeed in reaching our objective, we never fail to profit from our struggle.

The higher our state of consciousness the more need we have of an active mind.

The world in which we live is no broader for us than the development of our state of consciousness.

The distance that we may advance in enjoyment and perception of life in any direction depends upon the acuteness and the development of our various senses or points of contact with life.

The points at which we can contact life are few in number and widely separated. Therefore, there exists vast fields in life with which we have no contact and that do not exist in so far as our sense of perception or conscious knowledge is concerned. But within this vast field of life of which we know nothing there is much to be known, and occasionally there is one among us whose point of contact with life varies from that of our own and who therefore can acquire some knowledge concerning life of which we can know nothing.

There is a state of consciousness above that of self-consciousness. It is that state in which the spiritual senses and faculties begin to make themselves manifest. And this state of super-consciousness is but the beginning of a state of consciousness that is still higher and far beyond super-consciousness.

There seems to be no limit to the evolution of consciousness. We begin with unconsciousness, proceed to a simple state of consciousness, then to self-consciousness, then to super-consciousness, where the spiritual senses begin to make themselves manifest and the line between the visible and the invisible begins to disappear, and then we proceed onward to a state of consciousness that is still higher. And as we proceed upward through these different stages of consciousness all things become more and more beautiful and life more enchanting.

The attaining of a higher consciousness than that which we now possess is the greatest of all accomplishments. It is the greater good. A thing for which it is wise to make any sacrifice.

*SELF-CONSCIOUSNESS.* Self-consciousness is a step forward in evolution, but it is not at present of great importance in the scheme of things; not nearly of so

great importance as the evolution of the basic consciousness.

Our present self-consciousness may not survive the departure from this life in its entirety. The thread that connects it with the memory of this existence may be broken and this consciousness of self be too deeply submerged in the basic consciousness to be more than a vague, indefinite shadow. However, self-consciousness will begin anew in each new life and some day will be sufficiently developed to connect itself with its past.

The development of our self-consciousness in our former life was insufficient. It did not carry over into this life with sufficient clearness.

Our self-consciousness may cloud our vision. It may interfere with our ability to see things clearly or as they are in reality.

*SOUL.* The soul is in the mentality. It is that organ or contrivance by which the spirit-life functions in a physical world. It is the spirit-life and the physical life united into one personality and is neither the one nor the other but the sum total of the two functioning as one.

The soul is plural in that it is more than one, and singular in that it has become one. However, each of the lives that go to make up the soul are capable of independent action, and especially does the spirit-life carry on an activity unknown to the physical life.

There is a depth to our souls which we can not reveal even to ourselves.

Anything that stirs our soul to its depth brings to the surface beauty and love and truth.

At its depth every soul is beautiful and pure and worthy of love.

We can penetrate but a little way at a time into the depth of our own soul, but the beauty and knowledge

gained need not be lost, and we can again begin our march toward other depths of beauty and knowledge within our united lives.

By these penetrations into the depth of our united lives we enlarge the field of our consciousness and our knowledge.

Seek to know your own soul and a knowledge of the souls of others will be added unto you.

*INTELLECT.* The intellect is the faculty of the soul. It is that organ or contrivance which both the inner and outward life make use of in their communications with the inner and the outward world.

The intellect was conceived and has been evolved to help the spirit-life in its struggle with material things in a material world, but in some instances this organ has become too powerful. In some natures the intellect has submerged the spirit-life into a profound sleep, from which it seldom awakens, and has usurped control.

The intellect has been in course of evolution since the beginning of time, and is the product of both the inner and the outward life. Both of these lives have contributed to the production of this organism and each can function through it separately or in harmony with the other.

The greatness of the intellect depends upon its sensitiveness to impressions, the clearness of its conceptions and upon its ability to transmit these impressions with accuracy and clearness.

*MIND.* The mind is a thought receiving and translating station. Here thoughts are received in the form of sensations, feelings, impressions from both the outward, or physical world, and from the world of the inner-life.

The mind is peculiarly attuned to the silence, and it

is in the silence that the mind is best able to receive and to translate accurately the impressions conveyed to it by both the inner and the outward life.

Every thought impression received by the mind from the inner-life leads us toward beauty. And with each step forward in the attainment of beauty comes a little bit of heaven, a higher state of development, one step nearer to the divine.

*THE SILENCE.* The silence speaks to me at times in a language scarcely less beautiful than that which the angels must use. And the things disclosed to me through the silence are heavenly things, are things too beautiful for human speech.

The silence is holy ground. Those who are evil can not enter into the silence.

The deeds and the thoughts with which the lives of evil men are filled create discordant waves of energy, and these can not exist in the silence because the silence is filled with nothing but harmony.

In the silence we attain to an adjustment with the divine. We begin to tune in, to understand, to become aware of our unfoldment. Nature becomes spiritualized. We see things more clearly. The beautiful takes on new beauties. And the harmony that reveals our adjustment to the law of life is more easily discernible.

Not all is attuned to the silence.

The silence should be taken in small doses by those who are too far out of tune with it. For them, the hour when they can enter into a oneness with nature, with the spiritual forces that pervade and fill the silence, has not yet come. Further adjustment on the part of their inner-lives must be made before they can enter and remain for long in the silence.

In the silence we meet ourselves and learn to know

ourselves, even to correct and guide ourselves in the way that we should go.

In the silence we can adjust ourselves to spiritual vibrations, can get in tune with ourselves and with the divine.

In the silence we can approach more near to God because our spirit is more near in repose in the silence and therefore more susceptible to his presence.

Communication between God and man is in any case difficult because of man's crude and imperfectly developed senses or method of communication. Therefore, every possible help that the silence can bring to us should be grasped with earnestness.

You can not mingle with the spiritual and with the physical at the same time. These are two worlds and must be kept apart. Either you are on the side of the one or on the side of the other, and if you are on the side of the spiritual you will lean toward and instinctively seek the silence where you can be at home with your kind.

In the silence the physical is shut out, the material becomes only a background, and the spiritual stands forth.

In the silence the inner-life can come forth from its human abode. It can be free.

In the silence we can become acquainted with ourselves.

The silence can never speak to us of anything save the important things of life. And the message that the silence brings to each of us is always a different message.

The silence is unbearable to those who should not enter therein; to those who are not on the spiritual side of life; to those who are lacking in spiritual development or who are guilty of some terrible sin against life. All

such are intruders. For them to enter the silence is like entering a vacuum. They will find no air with which to breathe. They must need be suffocated or must draw back in time.

To learn of things spiritual we must learn to listen; to listen in on the silence, for it is in the silence that spirits may speak to you and angels approach. Here in the silence is a new world of which you know not, and though this world is invisible, yet it may be seen.

The gates of destiny open in the silence, and it is here in the aloneness with God that everything is decided upon.

Alas! if we should not find God in the silence, for then would evil be suggested to us and our soul plunged into the fire, there to be purified and made more worthy and beautiful through suffering.

In the silence, with all the avenues of reception open, we can get truths that no words could utter, and truths that otherwise would be concealed from us by another.

There is a silence that is more terrible than sound. A silence for which we have not been fitted and which comes upon us suddenly, like the silence of a great crowd.

This is not the silence of the solitude, nor of the aloneness with the divine. It is not the silence that comes to us naturally and with exultation of spirit, and with all the soothing effect of sweet music. It is not the silence of which my work speaks or the silence which God desires of those who would approach close to the divine.

We are never alone when alone in the silence, for it is then that life draws near to us.

There is the spirit of the woods and of the lakes and of the streams. Each and everything in nature has its own mysterious and invisible life which is revealed at



times to those who are worthy and who enter with her into the silence that pervades her solitude.

There is a living silence in which there is no sound save the whispering silence of spirit-life, and then there is a dead silence in which there is no life, no melody, no music; only tragedy, destruction and death.

You can not live long in the silence with nature without becoming a mystic; without becoming one who knows more of life than he can explain, and who finds no language with which to convey to another that which only the silence can reveal.

Many voices speak to us in the silence but not all make themselves heard.

If we could hear all that is said in the silence, and could translate and lift this knowledge above consciousness we could know all that there is to be known about life. Especially all there is to be known of that life that is free from all physical inhabitation.

The meaning of the silence can be revealed to us only when we are alone with God and free from every worry, sadness, care, sin.

Internal goodness is necessary if we would approach near to the divine and to the silence wherein dwells the spirit of all disembodied life.

We are sometimes constrained to silence in order to avoid giving utterance to that which is false.

In the silence we can become conscious of that which is too imperceivable to be grasped by any of our senses.

In the silence we can attain to a unity, to a harmony of all our senses. To a harmony in which all our senses will function as one, and thus greatly enlarge the scope of our perceptibility.

When we have attained to a unity of all our senses we have greatly enlarged the possible field of our know-

ledge and approached more near to the beautiful and the divine.

In the unity of all our senses we are more alive.

*INSPIRATION.* Inspiration can add to the unity of our sense perception, the sense perception of the inner-life and thus momentarily lift us out of the world of the merely human into that of the divine, and bring us into rapport with many new things that are not of the physical worlds.

*EVOLUTION.* Evolution is an unfoldment. It is a growing from within outward.

We are attuned to the law of evolution on every plane of life.

Evolution is accomplished in us through our instinctive reaching out for that which is beyond and above us.

Evolution as it is taught in the schools does not deal with life. It deals only with the physical bodies that contain life.

Not only is life evolving, unfolding, becoming more perfect, but everything that contains life is undergoing a similar development.

We can see but a little way beyond us and soon we will have evolved to the point we now see and our horizon will have lifted to a point a little way beyond that.

We are constantly being transformed from within. Sometimes the transformation is rapid, sometimes less so, but this transformation goes on continually.

All the threads of life have been gathered together in us.

We are the sum total of all the forms of life that have preceded us, and these are in us to be completed through evolution; through an evolution that in us changes from physical to spiritual.

In us life reaches the end of its physical journey and begins its evolution in the world of disembodied life.

We are ever striving to grasp, to master that which is beyond us. And thus the law of evolution is brought into operation.

In striving toward that music, that beauty, that thought that is beyond us, we move forward and attain to a higher state of development.

Everything changes within us with each step forward in our evolution. Even our ideas of right and wrong become more lofty and more beautiful—shall I say, more accurate?—as we advance upward.

Evolution is the most universal and the most beautiful law in all nature. It is the fairest of all laws because it is the most just.

Evolution gives to man that of which he is worthy and deprives him of that which he has not yet earned.

Whatever helps us in our evolution toward the divine is beautiful; is beautiful with a beauty that is ever changing and becoming more beautiful.

*RELIGION.* A religion that brings to us beauty and joy, an exultation of spirit, is good, and will help us in our evolution, even though it may be lacking in fundamental truth.

*HEAVEN.* Heaven is not possible to us in our present state of development.

Heaven always marches before us, and upward.

Heaven is only another word used to express the operation of the law that leads us the way that we should go.

Toward heaven is toward beauty and harmony. Sweet music lies that way and the oneness with nature so necessary to growth.

*CREATIVE ARTIST.* Artistic creation is akin to

the creation of everything in nature. It is the bringing into existence of a thing of beauty. And the pleasure received by the artist in conceiving and creating his work must in some degree be akin to the pleasure received by the creator of nature in the conception and creation of each separate thing in nature. And the greater the beauty concealed in each separate work of art or nature, the greater the pleasure derived from the conceiving and creating of that work of art or nature. It therefore behooves both the artist and the creator of nature to conceive and create within their work as much beauty as is within them possible.

*FREEDOM.* We are not sufficiently wise nor far-seeing to be free. Freedom implies divinity. Only one with a mind equal to a god could be free.

*FATE.* Our fate is sealed. The very hour of our departure from this life ascertained. If we had a sufficiently developed intellect and grasp of events we too could know all that will happen.

We can not escape from that which is ours, and because it is ours we should accept what comes to us as a gift from the gods, for nothing comes to us but that which will eventually result in our good.

Our fate is marching toward us and we are marching toward our fate.

*DEATH.* Silently life passes on following its natural course through eternity.

The slowing down of the natural rhythmic activity of anything in nature tends to its destruction.

When lack of rhythm, discord, enters into the natural activity of anything in life destruction is rapid and violent.

Death by way of a slow and harmonic end results

when there is a gradually slowing down of the natural rhythmic activity of life.

When life has left the intellect, when we have become unconscious, we are dead to all sensation and feeling and all knowledge of life, and have experienced what it is to die.

Death can come to us with the same gentleness with which sleep approaches and, in coming, fulfill for us the same need.

*MYSTERY.* The mystery of the unknown adds a charm to the known.

Let mystery have its place in you. Do not strive to know all. Especially all there is to be known of that still small voice within you. Wait the revelations of this inner-life.

Whatever the inner-life wishes you to know will be revealed to you; will be revealed to you and with more beauty and clearness if you wait these revelations with patience.

The mysteries of life adds to the charms of life. They make life more interesting and fascinating.

There must be mystery to life, to thought, to everything if it is to attract and hold our attention.

That which we know is no longer of interest to us.

*POSSESSIONS.* We must have more than reality. We must have aspirations and longings, and a striving after a mysterious something that is almost within our grasp; a something that is better and greater, more beautiful and more near the divine than that which we have.

All our most valuable possessions are inward, are the property of the inner-life and can not be taken away from us.

*JUSTICE.* Deep within the center of our being we have a longing for justice, for an equalization of all

good, of all beauty ; for an equalization of everything of which life is made up.

We feel ashamed to enjoy advantages that are denied to another, to escape sufferings which come to others. In so far as we think or feel we have a sense of justice as yet not realized, and a deep compassion for all life including that of the human specie.

*FEAR.* Fear controls us more often than we think, and in more ways than those of which we are aware.

We are controlled more often by fear than we are by hope.

*SCIENCE.* Science is marching toward the divine without being aware of it, and over a road so obscure and concealed by material things that the scientist knows not how close they approach to the divine.

Science explains but does not know. And the explanations of science have often to be revised.

*EXPRESSION.* In attempting to translate into language that which we see we tend to clarify our vision and to increase our ability to understand, to appreciate and to enjoy.

It is the unspoken part of our spoken words that have the most to say, that are the most important.

*LANGUAGE.* The language with which nature speaks is full of beauty.

In human intercourse, words are not necessary except in matters that come not near the inner-life, and in matters of no importance to the inner-man.

Each of us speak a different language.

There are things in life that can not be conveyed in words. Things that must be conveyed in some other way.

Sometimes we need to wait a life-time before saying to another that which we most need to say to him.

Speech is only the belated expression of that which

has long been known within us. It comes not at the awakening of a thought, or of an emotion, but after this thought, or emotion, has been well formed.

Sometimes when we have something to say to another we are compelled to silence in order that we may convey our message accurately, and be understood.

*MEMORY.* Memory brings to the present the past clothed in beauty.

If in memory we march back to our saddest moments we will find these moments no longer sad, but filled with an exquisite beauty—a beauty far more intensified and impressive than that of many another and happier moment of our existence.

Whatever lives in the memory must live in beauty and must ever continue to become more beautiful.

The memories that linger with us are those memories that are full of beauty.

Only in those lives that are highly developed spiritually is the complete survival of memory desirable, because in those lives only are all the acts of life sufficiently beautiful to be cherished.

The human memory may not be sufficiently developed to survive death. It may again sink into the unconscious but in a more vital state and more near the surface than formerly.

Memory, even in this life, has disclosed its lack of vitality and development. Even here it has been more than four-fifths submerged in the unconscious.

Memory, though submerged, is still complete. No part is lost. A perfect impression of everything that has penetrated to the inner-mind has been preserved and recorded, and may at some future time be unrolled before us.

The life that is in man has not yet evolved sufficient

memory to remember, save vaguely, its past lives or even much of its present life.

*FORGETTING.* To forget is as necessary as to remember.

We need the art of forgetting, the ability to forget until we have attained to a higher state of spiritual development; to a state of development in which the ugly ceases to exist and every event of life is embosomed in beauty.

By our ability to forget we can rid ourselves of the ugly, the unpleasant, the depressing, and thus make room in our memory for that which is joyful and full of beauty.

Forgive and you can forget. Forget and you have forgiven.

*TRUTH.* All truth is beautiful. All truth is divine.

Truth is laden with beauty. Truth discloses itself through beauty.

Many facts are necessary to the discovery of a single truth, but once the truth has been discovered, the facts that led up to its discovery are of no more use to us.

The arrival of each new truth is a startling event. We know not at first how beautiful each new truth may be, nor where each new truth may lead us, nor what other truths each newly discovered truth may reveal to us, nor the depth of the beauty these truths may disclose.

There are truths which must be seen often in order to be admired, understood and appreciated.

The truths that we discover within ourselves are the most valuable of truths, and the most interesting—valuable because they are ours and interesting because they reveal ourselves to ourselves.

Truth always comes from afar, and thought must go after it.



The far-away look in the eyes of the thinker is natural because thought must go far away in search of truth.

There are times when we can not speak the truth; times when even the inner-life draws back from the truth and refuses to approach near to it.

We wish to know the truth, yet it is not always the truth that we wish to know.

If that which we have mistaken for the truth is more lofty and more beautiful than the truth, then it is this illusion and not the truth that we wish to know.

Truth is desirable, but only when the truth is more lofty and more beautiful than that which we may have mistaken for the truth.

There are times when the truth is not lofty enough to be our guide; times when the truth would retard us in our development, hold us back in our evolution; times when there are other things of which we can conceive that are more lofty and more beautiful than the truth and that will lead us the more quickly to the divine.

It is not necessary that we know, but it is necessary that we evolve, unfold, develop and become more perfect.

If an illusion can lead us the more quickly to the divine, then it is better that we be led by an illusion.

We never exhaust the possibilities of a truth. In every truth there is depths to which we do not descend and a height to which we can not climb.

*PRAYER.* Even if there were no God, still prayer would be helpful to man because it brings to man new courage, lifts him up, makes him acquainted with his inner-self and with his needs.

Prayer is a conversation with one's self in which one gives expression to what one needs, longs for, or wants with earnestness.

In giving expression to our wants, we clarify them;

bring them more closely to the attention of consciousness and thus greatly increase our chance of securing what we want. And the more we want a thing the more likely we are to get it.

The only prayer that is really beautiful and worthy of being addressed to God is expressed in these words: "Thy will be done."

*EMOTIONS.* Anything that stirs the emotions, stirs the life within; causes the spirit-life to awaken and perhaps to reveal some of its treasures, its inner wealth of beauty.

Through the emotions we live more fully than otherwise; are able to penetrate further and understand and enjoy more.

The emotions are of the inner-life. They disclose to us the development and the age of the inner-life and its nearness to the divine.

Our feelings, emotions, are more akin to the divine than is our self-consciousness.

Through our feelings we can be vaguely conscious of that which is beyond the grasp of our consciousness.

All impressions first enter the field of our consciousness by way of the emotions.

Knowledge is something apart from us, but feeling, emotion, is a part of us.

*SORROW.* Sorrow often springs from an inability to understand, and from a selfishness that will not be unselfish.

Sorrows are treasures that aid us in our evolution and that add beauty to the inner-life.

Only that sorrow that overcomes us has the power to harm us.

Sorrow sometimes adds a charm to those whose spirit

suffers greatly; a charm that is almost divine in its fascinating beauty.

Some of us love sorrow so much that we search for sorrow everywhere, even within the inner-life where no sorrow can exist save as a thing of beauty.

Sorrow brings to us many beautiful things that could not come to us from any other source.

Spiritual suffering is enlightening. It brings to those who suffer greatly a greater knowledge of life's mystery.

Sorrow elevates the spirit-life and helps it to advance the more rapidly toward the divine.

We laborously produce, though unconsciously, most of the sorrow from which we suffer.

Sorrow adds a polish to the inner-life.

The inner-life is made beautiful through sorrow wilfully suffered and for the sake of this beauty.

Upon the depth of our sorrow depends its value in the evolution of life.

There is a sorrow that is very beautiful and very ennobling because it is free from selfishness, and there is a sorrow that floats on the surface of life and that is less beautiful and less ennobling because of the presence of selfishness.

Sorrow possesses beauty. A very great and fascinating beauty. One that adds a great attractiveness to life.

*PASSION.* Passion makes mad-men of us all. In moments of passion the balance, the moral adjustment by which life is governed is momentarily lost and we act like men bereaved of our senses.

*HAPPINESS.* Happiness is comparatively unknown.

Happiness, also, is of the inner-life. It is born miles beneath the surface of life and seldom comes bubbling forth save on rare occasions when all the laws of life have been complied with.

Happiness comes from within and it shines outward. If we are happy we radiate happiness, create a state of happiness in our immediate neighborhood.

It is remarkable how contagious happiness is, and how destructive it is to gloom. But the happiness must be real happiness. It must come from within, that is, from a life that is in tune with the universe and in sympathy with everything in nature and life.

Happiness is not the most important thing in life. It does not compare with peace, contentment, and the joy of living; nor is it within itself an important factor in the evolution of the inner-life.

The soul besieged by misfortune and torn by sorrow evolves more rapidly toward the divine than does that soul that is merely happy.

The life within each of us is trying to be happy. Is not succeeding perhaps, but trying. And out of this constant effort to be happy will eventually come happiness.

Happiness is on its way to us, or rather we are on our way to happiness through the constant desire to be happy and the evolution that accompanies and is the result of this desire.

We know more of sorrow than we know of happiness, but neither the one nor the other of these states belong to us.

Sorrow belongs to those who know not how to live, and happiness to those who have attained to a plane of life that is beyond us.

To us belongs peace and contentment. These are within our reach and should be attained.

All men should enjoy moments of happiness, but permanent happiness is beyond man's reach, and will not be within his grasp until he has attained to a point in his evolution that is near divine.

Real happiness has power over gravitation. The man who is really happy can walk on air; need not feel the earth's hard crust beneath his feet.

In moments of real happiness, earth is no longer earth, but heaven—a state of bliss—a world of exquisite beauty.

Great happiness is more to be feared than sorrow, for in great happiness there may be concealed a sorrow far greater than any that has as yet come to us.

Beauty is not always productive of happiness because happiness is not always what the spirit-life is most in need of.

There are many states of happiness that are not happy, and that possess no beauty. And there are many states of sorrow that are not sad and that are filled to the brim with the beautiful.

There is a happiness that retards the inner-life on its road to completion, and a sorrow that hastens the steps of this life on its way to the divine.

*LONELINESS.* Loneliness is a lack of completion. It is a longing within you for something that you are not able within yourself to supply.

The more there is to you the less need there will be in you for the presence of others.

*SELF-RESPECT.* Our self-respect is worth more than our respect for others, but we can not respect ourselves unless we are respectful in our thought and treatment of others.

Because we are lacking in self-respect we must have the respect of others.

*OURSELVES.* It is within ourselves that there are discoveries to be made; worlds to be explored and enjoyed, and new and rare beauties to be observed.

We are strangers to ourselves and must need study

our thoughts and our feelings in order to learn of ourselves and to form some idea of what we are, how we are and what we are becoming.

*MISFORTUNE.* Sometimes it is best not to look a misfortune in the face. Best to view it as something outside ourself and not real—as a dream, perhaps, or a delusion.

A misfortune does not always come from the direction from which we are expecting it, nor does it always bring with it that which we would expect it to bring.

Every misfortune that comes to us, comes from afar; has been on its way to us for a long time.

*TRAGEDY.* It is better that we observe that which is beautiful and keep our eye off of that which is full of tragedy because the observation of the tragic will not bring us happiness nor help us in our evolution. And since we can not see through the tragic into what is beyond it, our view of the tragic is incomplete, inaccurate and destructive to our peace of mind, our happiness and to our sense of the beautiful.

*SELFISHNESS.* Unless we can rise above selfishness we are lost to the greater blessings.

In the spiritual world unselfishness can have whatever it will, and selfishness can have nothing worth having.

*SYMPATHY.* Where there is no sympathy there is no rapport, no harmonious relation.

Sympathy is a divine gift, but pity is a thing to be despised.

To pity is to look down upon; to feel one's self above or more fortunate. In pity there is always concealed an element of pride.

Self-pity is cowardice. It is a loss of courage.

*GOODNESS.* Goodness is not born of will but of

spirit. There is no power within us that can compel us to will that which the spirit does not with earnestness desire.

Only goodness can save us, can make us better than we are, can lead us the way that we should go. Only goodness can reveal to us all of the moral beauty with which we are surrounded.

*EVIL.* Those who see the evil about them, wish to see it. Their eyes are not trained upon more beautiful things or else their souls are on a level with what they see. But even those who are evil can with effort see beauty. And in seeing beauty they become more like the beauty they see, and less evil, or ugly. For evil is ugly, and the more evil a thing is the further it is from a thing of beauty.

*PHYSICAL.* The physical may be aroused in us to a point where it becomes dangerous, unruly and rebellious; to a point where it enters into control of life, and we know not what disaster, what tragedy, what suffering it may inflict upon us, and sometimes does in spite of all the cautions and warnings of the inner-life and the wisdom that we have acquired throughout the ages.

Physical passion is dangerous. Subdued by love and under the control of the inner-life, it functions properly and adds to the happiness of life, but when the physical seizes control and under the impulse of the moment forgets the results of past experiences, sorrow, disaster and unhappiness is the result.

*FUTURE.* A complete knowledge of our future would be too terrifying. No matter how beautiful our future may be, we would be frightened by it. It is better that we do not know, that there be at least a doubt, an uncertainty, a mystery, the hour of each important step withheld until it arrives or is past. The ways of the

divine is better, wiser. Let the thick curtain that hides our future remain.

The choice of our future should be left to the life within because the inner-life being spirit knows wherein its future needs and those of the outward life blend, and what activity on the part of the outward life will be the most productive of good.

*BELIEF.* Necessity is the mother of belief. We believe that which we are forced to accept as the best possible explanation of such facts as are within our grasp.

Belief is doubt. It is a confession that we are not certain—do not know.

Knowledge has no need of belief. It has passed beyond belief and is no longer concerned with belief. However, belief is necessary to knowledge and leads up to it, and is ever advancing before knowledge toward that which we do not yet know. And our debt to belief is greater than that which we owe to knowledge because it is belief that leads us toward knowledge and therefore helps us the most in our advancement, evolution, unfoldment.

*INFINITE.* The finite is a little piece of the infinite.

The infinite is a contradiction. It is a point in the circumference of a circle from which in the one direction a thing is and from the other it is not, and yet the two directions blend and become one.

Everything ends from the point of view of the vision that has an end, yet nothing ends from the point of view of the vision that is endless.

Life ends, yet life does not end. The solution is to be found in a circle which has neither a beginning nor an end.

*HOPE, FAITH.* Hope saves us from despair and faith leads us onward to higher attainments.





Hope leads us, but that to which hope leads us is seldom close to us; is usually a long way off.

Hope leads us toward heaven, but the heaven toward which hope leads us may be a million earth lives away.

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