

# Gems from Katherine Tingley

A Birthday Book of Precepts and Axioms

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# Gems from Katherine Tingley

A Birthday Book of Precepts and Axioms

Compiled and Edited by Scott J. Osterhage

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# Preface

Katherine Tingley (1847-1929) was leader of the Theosophical Society from William Quan Judge's death in 1896 to her own death in 1929. In 1900 she moved the international headquarters to Point Loma, California. There she established the Raja-Yoga School and College, Theosophical University, and the School for the Revival of the Lost Mysteries of Antiquity.

Excerpts given under monthly headings are from her books: *The Pith and Marrow of Some Sacred Writings* (1908) and *A Nosegay of Everlastings* (1914). The quotes for each day are from *Theosophy: Path of the Mystic*. (1922) The daily entries follow basically in the same order as the book, as you will find many related to each other grouped together. Some make more sense when read with the one before or after, but each can stand on its own.

I have taken the liberty of rendering them gender neutral, trying to use terms that retain the original meaning, but update the language in a way that all may feel included.

There is ample room for your personal notes, drawings, or additional quotes from any source. Hopefully you will find it intriguing to read, as well as becoming a personal keepsake diary or journal, or simply a space to reflect.

Scott J. Osterhage

"THERE IS NO RELIGION HIGHER THAN TRUTH"



# JANUARY

## Adaptation of the *Gagatri*

Oh my Divinity! Thou dost blend with the earth and  
fashion for thyself Temples of mighty power.

Oh my Divinity! Thou livest in the heart-life of all things  
and dost radiate a golden light that shineth forever and  
doth illumine even the darkest corners of the earth.

Oh my Divinity! Blend thou with me that from the  
corruptible I may become incorruptible; that from  
imperfection I may become perfection; that from  
darkness I may go forth in Light!

The one in whom the soul is ever manifest —  
is the true mystic, and to that one, theosophy  
is no system of sterile thought but a light, a teacher,  
a companion, ever calling to compassionate action,  
ever urging to higher things.



## 2

Think of theosophy not so much as a body  
of philosophic or other teaching, but as the highest law  
of conduct, which is the enacted expression  
of divine love or compassion.

### 3

It will bring something to you that can never pass away: the consciousness of your divine, your inner self; a conviction of your inherent power to conserve your energy along the highest spiritual lines.

For one cannot find their true place in the great scheme of human life until one has ennobled and enriched their nature with the consciousness of their divinity.

That is what theosophy means; that is its message; and it is a beautiful one to those who can throw aside fear and prejudice and truly interpret its meaning.

New in its presentation, but old as the ages in its meaning, theosophy was once the universal religion of humanity. Even now its great principles are permeating thought and action everywhere, and everywhere the most advanced minds are looking forward to the ideal of a universal religion as humanity's one hope.

Those who long to serve humanity should study its teachings, if for nothing else than that they may learn to "know themselves"; that they may learn to know their children spiritually; that they may perceive the duality that exists in human nature as well as in life, thus becoming able to control the disruptive and lower elements, and encourage those which are noble, constructive and divine. For the despair and unrest of humanity, the unbalance and the injustices of life, stand at the door of our civilization, like living pictures, specters, one's very presence pleading for a manifestation of the higher law.

The one who essays to study theosophy must do their part. One cannot be fed with a spoon. There must be effort and humility, aspiration and love of virtue, and a willingness to be taught.

# 7

No teacher, however great, can teach  
until the pupil is ready to learn.

Theosophy does not offer spiritual instruction  
for money. Truth is not purchasable.

Were you to be told that just outside the door great  
minds were waiting to give you the secret of acquiring  
fabulous wealth, you would not stop for anything  
Yet that which you would hope to gain belongs but to  
the perishable, fleeting, material side of life.  
Why not make as great an effort for the knowledge  
that will give you the secret of right living,  
reveal to you the mysteries of life.



There is in theosophy an optimism so magical, so inspiring, and so superb that I would I had the power to challenge the world with its sublime ideas.

Had we the light of this inspiring, pulsating philosophy upon the affairs of our nations today, we should find an inner and higher expression of oneness.

The force of it would touch and quicken the most indifferent minds; it would bring the breath of life to those who, weighed down by one's karma, are now but just half living — yes, men and nations both.

It is this above all that the world needs.

The teachings of theosophy can bring hope to poor, storm-tossed humanity; this I affirm, and we have but to observe the general trend of human thought and effort to establish this as a fact. Antiquated theories of religion and life are being discredited, long-settled beliefs and customs are being abandoned, and there has risen in the world a great compelling force which is demonstrating the poverty of one's religious life.

Materialism and the merely intellectual view  
have carried us out upon a sea of unrest and  
dissatisfaction, while the real individual,  
the divine individual, has been ignored.

As a result, the finer knowledge — which is right at  
hand if we could but perceive it, for it lies in the very  
being of each human — is inactive and obscured,  
so that it is difficult even for thinking people to find  
their moorings. It is this very condition, however,  
that will finally open one's eyes.

Theosophy is the inner life in every religion.  
It is no new religion, but is as old as truth itself.

The mission of the Theosophical Society is to bring people together as coworkers for a great and universal purpose; and the first step towards that end is to accentuate the fact that each *individual is divine*, and that to help create a nucleus of universal kinship, based on the divinity of each human and the immortality of the soul, is the duty of every human being.

Its mission is to set aside errors, misconceptions, unkindliness and intolerance, and put love and trust, right action and the sweetness of truth in their place; to spread new ideas throughout the world for the benefit of those who most need them; to release the mind of each individual from prejudice and from fear, and human life from its digressions. Its mission is to bring the whole human family up to a standard of spiritual foresight, discrimination, intuition, right thought and right action, with a new and diviner conception of justice and of love. If we could work together as one great universal body towards this end, we would be creators of a new order of ages, a universal religion verily, and a true kinship of humanity.

My whole aim is to bring out the spiritual possibilities of the individual — individual effort towards higher things. That is the aim of theosophy: that each may come to know oneself better, that there may be a spiritual rounding-out of the character and the life.

If the individual can rise in the strength of one's divine heritage, the power of one's spiritual rights, then comes a clearing of the mind, a lifting of the veil that hides the truth.

We never proselytize. We make no attempt to convert; for the philosophy declares that any attempt to force others to accept our thought or our views is an injustice to one's true nature, their deeper self. We do not frighten, intimidate or discourage nor do we implant fear. But we do appeal, and we do try by example to show to others the beauty of theosophy as a living power.



A new hope, a new courage, is even now stirring the hearts of thousands. A message of love and oneness has gone out to the world.

This is the keynote of the new age — *oneness*.

The principles of theosophy are worthless unless carried out in deeds. It is useless to pile up in the library of our intellectual life ideas upon ideas — and nothing more. The world is weighed down with mere intellectualism already. It must have something more, and that something more is the active, practical expression of those ideas, those spiritual principles, in every act of life.

Its teachings show us how to reason in a new way.  
They challenge one to seek a new viewpoint, to rise in  
the strength of the soul to heights of self-mastery never  
attained before. But not for self: in this time of agony  
and chaos there can be no thought of self.

In such endeavor the student finds the sacredness of the hour and the day. There is no time for compromise or for delay. The lazy, the indifferent, the selfish and the egotistical will not be interested along such lines of research; but one who is stirred by the simple conviction that one is immortal — not in some nebulous future life, but *here and now* — that one feels the touch of the divinity within.

Theosophy has above all the power to uplift.  
If humanity but understood and lived it, the whole  
human race would be freed, a solid foundation of  
mental and spiritual freedom would be established and  
the present menacing and terrible conditions would  
disappear. It teaches that each weaves one's own  
destiny and that one is, *to the extent of one's  
knowledge and one's will*, the master of it.

For humanity is divine! Were this divinity but realized,  
the godlike attributes of character would be so  
manifest in dignity and in strength that no words would  
be needed to tell us what real life is! We are making  
some progress, it is true; but we hear only six notes  
played. The seventh one is silent, and that silent,  
waiting note is the *divine* in human nature and in life.

There is a great discovery which each must make for oneself: that human nature is dual and that a battle is ever going on between the higher self and the lower, the angel and the demon in each. When the higher, immortal part dominates, there is knowledge and there is peace. When the lower rules, all the dark despairing elements of human life rush in upon the unguarded soul.

Each, in their inner nature, is a being  
with a divine inheritance  
and immeasurable possibilities of evolution.



This strange duality! And how do human weaknesses creep in? First of all we turn the key of selfishness in some closed door of the nature; then, before we know it, the door is open and in walks a stranger, an obsessive, potent force of evil, often with power enough to destroy the very being. No lens has as yet been made that can show you what this is, but it nevertheless exists. And the door of selfish desire once ajar, the incoming stranger is welcomed, entertained, permitted to enjoy the bounty of the intellectual life, permitted to sit in the very chamber of one's being, where only higher and splendid things should be.

This door [of our nature] may open in any of us, but know that it can never be shut, and kept shut, until our feet are planted on the eternal rock of knowledge and of trust, until we have the power — and absolutely know that we have it — to shut out the faintest tinge or touch or thought or vibration of anything that would mar the purity of that inner realm of mind that the soul works in and through.

In the name of justice and of karma I say: Woe be unto those who willfully entertain such [selfish] visitors as these! Woe be unto those who dare to desecrate their own mind or touch the mind of another with anything but the loftiest, the noblest, the purest and the best!

Once the duality of human nature is admitted by science, our asylums will become great schools of study from which a deeper understanding and a larger compassion shall come. For without a study of the self *in its duality*, mental disorders cannot be understood.

A volume could be written on this one line alone,  
and the half not then be told.

How wonderfully farseeing  
was that old teacher of bygone days  
who left us this injunction:  
MAN, KNOW THYSELF!

“Knowing Thyself” is the key to the whole situation.

Let each take the first step boldly in honest self-examination, with a daring that stops before nothing that may impede one's path, and one will find very soon that one has the key to wisdom and to the power which redeems. Discovered through one's own efforts, by the law of self-directed evolution, this key will open before one the chambers of the self.

# FEBRUARY

Not until Humanity reaches a higher state  
of consciousness that they are divine can one realize  
the spiritual potentiality of one's nature, or can be sure  
that all will be well if one does their simple duty  
to oneself and their fellows.

Not until the heterogeneous mass of humanity is  
individually and collectively self-governed  
by this higher knowledge  
can real happiness come to each.

When one has the courage to analyze oneself — one's purposes, one's motives, one's very life; when one dares to compare the wrong things in one's life with the right ones, in the spirit of a love for humanity sufficient to make one willing to lay down one's life for it if need be, they will find the secret of living. This is what I mean when I say that we are ever being challenged — challenged by the better side of our natures to stand face to face with ourselves, to reach out in recognition to the divinity within. For this divinity, this knower, this spiritual companion, is ever pleading to be listened to, ever waiting to be recognized, ever ready to help and serve that it may bring the whole nature of the human to its standard of godlike perfection.



## 2

These two forces: the physical dominated by the spiritual, the mind illuminated by treasures of truth and inspiration from the higher self, these two, working together, will bring about results that are unbelievable. Nor will it take all eternity to bring about these things. The very atoms of our body can be touched by the fire of divine life and brought into harmony with the mind and soul, controlled as the master musician controls their instrument by the higher self.

### 3

For life is light and light is life, and the Christos-spirit is in everything in degree. Could we sit at the feet of the

Law like little children could we free our minds from misconceptions and learn from nature and listen to the Christos-voice within, what revelations would come to us! We should then be able to say: this is immortal and that is mortal; this belongs to the animal nature of the human, and that to the spiritual. The power to do this is the power that we need, arousing us from the dead, so to speak, and bringing to us light and illumination.

From the time that a vow is taken the disciple has ever with them two forces: two invisible companions formed of one's own essence, one evil, one divine; the secretion or objectivation of the opposite poles of one's own self-consciousness, they represent one's good and evil angels, the *Aggeloides* and its counterpart, each seeking to absorb one's being. One of these in the end must prevail over the other, and one or the other is strengthened by every act and thought of one's life. They are one's higher and lower potentialities passing slowly into potency, as the energies (both good and evil) are awakened.

Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of humans; therefore, by right feeling and thought is the battle maintained.

Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur — in dwelling on the conception of oneness.

## 6

Never can we reach that point of spiritual discernment  
until we have found within our own hearts  
something new: a larger sympathy for all that lives,  
and a broader, deeper, grander conception  
of human life and the superb laws that govern it.

I think each is a focalization to a point of all the  
 good and all the evil elements to which we have given  
 conscious life in the past. At each moment,  
 as we consciously incline toward good or evil,  
 one or the other feeds into and fills the mind.  
 And it is obvious that the point of connection  
 with either is that failing or virtue to which we are most  
 inclined. However small a point, it must, if encouraged,  
 lead to and involve all the rest on that side of the  
 stores of our nature and the universe. If this is true,  
 it follows that to give our *conscious* volitional  
 encouragement and backing to any fault or any failing,  
 is *an immensely pregnant move downward*.

But if effort be continual, if no failures or falls  
 discourage the aspirant and are always followed  
 "by as many undaunted struggles upward,"  
 one has always the help and counsel of the divine  
 "daimon," the Warrior; and victory, however far away,  
 is certain. For this is an unconquerable power,  
 "eternal and sure," an actual presence and inspiration,  
 if we will but recognize it,  
 having faith and faith and faith.

## 9

Why, then, it will be natural to ask, if this Warrior, fighting for us, is invincible, do we ever fail? It is lack of faith, unwontedness of resort to this place of energy, the habit of yielding to temptation without pause or thought, the nonrecognition by meditation of the duality of our nature.



The reconstruction of humanity! How shall we set about it? The first step, I hold, is to declare to each:

*You are divine!*

*There is within you soul-life, and if you will  
to bring out that life it will reveal to you the truth;  
it will make clear every step that you take.  
Greatest of all, it will reveal to you your duty.*

For humanity at present is working largely  
on mistaken lines of duty.

Duty is misunderstood, as are justice and equity.  
Yet if we could free ourselves from the limitation  
of preconceived ideas — ideas that are literally riveted  
into the mind — we could move out into the free air  
of harmonious thought and action, and would know  
what duty is. The things we believed in yesterday  
we should believe in no longer; the false gods we have  
worshiped in our home life and the life of the nation,  
would vanish in the presence of the new light.

For the light is only waiting to be perceived. You need not go to India, nor wait for the touch of a swami's hand, in order to find that light. You can find it for yourselves, although since all have evolved differently, in different environments, under different conditions, and up to different points of understanding, one cannot say *when* or *how*. To establish a set rule for reformation would therefore be unwise. This we do know, however, that with the motive pure and the soul ever urging one upward, one moves forward naturally on lines of simple duty, and thus into the light of the higher nature and of truth.

O ye people, children of the same Universal Mother as  
ourselves! Ye who were born as we were born,  
who must die as we must die,  
and whose souls like ours belong to the Eternal:  
I call upon you to arise from your dreamy state  
and to see within yourselves  
that a new and brighter day has dawned  
for the human race.

This need not remain the age of darkness, nor need you wait until another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, for the light itself has never faded and never will. It is ours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand.

Arise then, fear nothing, and taking that which is  
your own and all humans,  
abide with it in peace for evermore!

Wisdom comes not from the multiplication of spoken or written instructions; what you have is enough to last you a thousand years.

Wisdom comes from the performance of duty, and in the silence, and only the silence expresses it.

Let us bring into life as an active, potent factor  
that knowledge which is not to be purchased,  
for it is only to be won by the surrender  
of the lower nature — the passionate, the selfish,  
the lustful nature — to the Christos-spirit,  
the god within. Then let us call forth this inner,  
divine self, that it may illuminate the mind  
and bring one to the heights of spiritual discernment,  
to knowledge of the higher self.



We shall never possess the courage that rightfully  
belongs to each aspirant as part of the divine law,  
until we know that *we are souls*, until we have  
opened new doors of experience in our lives,  
interpreting life according to this law  
and the higher knowledge of our being.

When with great effort an individual has clarified one's nature, when one can say: Get thee behind me, Satan! — then has one entered the path of self-development. Though one's lower nature may meet one at every turn of the path, never can one fail if one's purpose is pure. The godlike qualities of one's higher nature are disciplining them, because one has said:  
It shall be so.

Greater than all Christ knew was the divine compassion  
that he felt; and it must have been when on the heights,  
sounding the harmonies of the soul in one's  
compassion for humanity, that he looked into the  
future, beheld the divine possibilities of those  
who were to come, and said:  
Greater things than these shall we do.

The mentality of humans will never be fully developed until each has made their own the enlightenment that comes from soul-knowledge. And yet each holds this rare possession within their heart of hearts. It belongs to all people, they have but to claim their own.

Self-analysis, self-study, self-control:  
these are the diving, protective power, the golden keys  
to an understanding of the self.

Oh, that we might realize what books of revelation  
are piled up on the shelves of our own lives!

Have you meditated on that higher self to which you aspire? This is the first step to an understanding of the real nature of the inner and outer human. It clarifies your whole being, unloading and separating from you much that you have hitherto thought to be yourself, helping you to an understanding of the valuelessness of much that you have hitherto desired and perhaps thought necessary to your welfare or peace of mind; separating the chaff from the wheat in consciousness, conferring added power of insight into human nature, and discrimination in your dealings with others.

We are too slow in looking at these grave problems of human nature from the practical standpoint, too dilatory in our efforts to study them from analogy. Yet this is just what we must do if we are to go forward on the path of self-conquest and real helpfulness to others. We may talk about duality all day; but what does it avail if we do not apply our knowledge to the conditions of actual life?

It is in the mysterious chambers of the self, within the  
very atoms of the mind, that the little weakness,  
the little untruthfulness or disobedience, the all but  
unnoticed vice, take root and grow, marking the subtle  
beginnings of an evil that is worse than a crawling,  
venomous reptile ready to spring at your throat.

This is a vivid picture, but we need it —  
to see things as they are.



To reconstruct humanity we must arouse more faith in the self. The spiritual failure becomes such because humanity has lost faith in themselves. That is always the initial step. Then comes loss of faith in one's friends, then in humanity as a whole, and soon one finds themselves living in a strange house: the house of the lower nature.

It is an awful spectacle, the decay of a loyal nature.  
 So little a bar seems to keep the poor, unhappy mind,  
 fluttering through its delusions, from finding its own  
 place of peace. But even these cases can help,  
 if we study them and learn from them the two keynotes  
 that mark our own duality: one inducing worry, the hot  
 brain, misery, discordant overtones, self-justification,  
 and again and again self-justification,  
 an eternal harping on that;  
 the other peace, love, joy, clear vision, work.

No one, thoroughly set in a wrong course, can ever be brought to a realization of that fact by words alone. Why? Because the lower nature is *there*; it is, for the time, master of the situation, master in the house of mind, inimical naturally to whatever would enable its victim to learn the truth.



# MARCH

True freedom exists only where the Higher Law  
holds in subjection the lower nature.

Let once one's immortal spirit take possession of the  
temple of one's body, and one's own divine humanity  
will redeem them.

In every act which partakes of a divine and infinite  
compassion lies concealed the potency of all spheres.  
All nature obeys the command of one whose  
heart beats constantly for others.

There is a Living Power within your heart  
that will reward beyond all conception  
your strong and unfaltering service.

We all know that the inner self is true, eternal, strong,  
 pure, compassionate, just. The outer is too often weak,  
 wavering, selfish; its energy arises out of desire  
 and ambition. Yet it is the instrument which the soul,  
 the inner, seeks to perfect in compassion. It is in this  
 outer nature, usually physically dominated,  
 that arises the common feeling of I,  
 and it is to the blending of this with the real I  
 that evolution tends.

## 2

Our consciousness is often a strangely self-gullible, dual entity. Victories are won first in thought; and the habit of substituting a good thought or picture that arouses compassion or any part of the spiritual nature, or a grander idea in any way going beyond the limited selfhood, for a selfish or personal or sensual one, is easily learned.

### 3

To touch upon this moot question, so often raised  
by modern psychology, the question of habit:  
it is habit that makes or mars the character;  
but one who knows the dividing line between  
self-indulgence and self-control,  
has the key to habit and knows how to build aright.



I find myself thinking the same thing today that I did  
yesterday, holding the same ideal but with each day  
living closer to it, nearer to the warmth and glow  
of the real life. Soon habit is established,  
the habit of aspiration and self-control,  
the foundation of character.

## 5

Were this knowledge universal, there would open  
new paths in life. We should have no disharmonies,  
no war. We should have *religion itself*— religion  
that would lead us to see the beauties of nature  
in a new way, and to find the virtues of our comrades  
and cultivate them so understandingly  
and so generously  
that in time all hatred would disappear.

It is indeed time to think along these lines, for the spirit  
of hatred has passed so deeply into our natures —  
sucked in, so to speak, as the rain sucked into the  
earth — that it will take no end of spiritual sunshining,  
no end of spiritual virility and splendid hope  
to bring us to a higher standard,  
with its promise of ultimate perfection.

We declare that there is no hell except that which  
abides in each, or which one makes for oneself  
by their own thought and deeds; no heaven  
except that which one makes for oneself.

The more exalted the dominant motive of the life, the greater is the soul-expression, the more dominant the soul-psychology. The lower the life motive, the stronger becomes the lower self and with it the lower psychology, which so far as it manifests in human life today, is the damnation of humanity.

Nor is this peculiar to our age or to our race, for these dual conflicting forces are as old as humanity itself.

How do they manifest? Very simply and in many unsuspected ways. For example, have we not in our experience met with real sermons in poetry, music or art, that lifted us spiritually, above the senses to a higher plane? And, on the other hand, have we not contacted other and evil forces, which played in upon our minds, silently, but nevertheless shutting away the soul-light? We find the play and interplay of the higher and lower psychology on all sides, for as the ancient scripture has it, the *Bhagavad-Gita*:

“These two, light and darkness,  
are the world’s eternal ways.”

And then this question of obsession: there are so many theories, so many so-called explanations. But our psychologists have much to learn about it because there exist in the nature invisible and intricate forces which have their connection with the physical brain, and yet can neither be measured nor seen. They exist nevertheless — subtle and powerful forces — that under the pressure of selfish desire will desecrate the loftiest ideals, destroy the highest motives, nullify the best of intentions. They beat in upon the physical brain with play and interplay, and use it to destructive ends.

There is something very wonderful about this brain-mind of ours; there is even something sacred about it because, though it does belong to the physical makeup of ourselves, there still shine upon it as upon a flower the rays of the spiritual sun. But when some selfish desire shuts that light away, there seems no limit to its capacity to be used on lower, destructive lines.



On the other hand, there is no limit to the service the brain-mind can render on the highest spiritual lines, when disciplined and balanced by right education, with the high and immutable principles of a true philosophy of life reflected upon its walls. These are the real mysteries, and they are not studied as they should be.

With all my soul I urge you to *look within*.  
Even to the person who has lost faith in humanity  
and in themselves, even to the pessimist who dares  
not think a week ahead in hope — to such as these

I say: Look into the chambers of your soul,  
for truly you are a soul. Rediscover the energy  
and strength of your humanhood. Take time to think,  
not in the ordinary way, but deeply,  
and the laws that govern life will be revealed.

You cannot touch the laws connected  
with this mighty power, the soul-psychology,  
without generating wonderful forces — forces that  
the human eye cannot see, that the mind cannot  
comprehend, cannot explain, but which bring us into  
touch with nature and with the laws which govern  
the lower kingdoms of life.

Truly I believe that birds and flowers know us  
better than we know ourselves;  
and when we are on the high plane  
of mystical knowledge,  
when our hearts are touched  
with the spiritual forces of nature and of life,  
we learn to talk with nature, we learn to work with her.

I never went into the woods but the birds sang better while I was there. Not that I gave them the power, but that they, in their simplicity, being part of the great law, felt the longing of my soul for a touch of sweet nature, and they sang to me. I have had some strange experiences in handling flowers; they have answered the yearnings of my soul with just the answer most needed. The tiniest atoms of the earth have voices, and these voices are even a part of ourselves. And thus in every department of life we can demonstrate the psychology of the soul.

The psychology of the Christos-spirit  
 ever accompanies true humanhood. It is the anima  
 and the animus blended into the higher unity.

Christ had attained that unity — a mystic  
 and interior state — as had other great Teachers  
 before him. And the whole human family can  
 reach this high point of endeavor if it will place itself  
 under the influence of the soul-psychology in life.

Our only way to win our great hope and to know the truth is to seize hold on oneself, assert and realize our potentially all-dominating soul-existence.

Making our mind and memory register beyond all future cavil or doubt what we then know to be true, holding oneself at our true dignity, guiding into right conduct all the elements of our nature — our body, mind, and emotions — we will maintain from that moment strength and joy in life. That once done, could we but stand in that attitude for a few weeks or months, we would have made of our mind a willing instrument of service, harnessed it to the chariot of the soul, and dissolved away its limitations.

I am not taking you to a point in space;  
I am delving down into your heart,  
trying to bring out what is best in your nature  
that you may know the higher law.  
Let there be no delay.



There is no need of preparation in the brain-mind  
sense. You need not memorize catechisms;  
you have not to spend years in studying your bibles  
in order to learn the great truths of life and destiny.  
Your heart will reveal these to you. Once you have  
found this knowledge and have commenced to apply it  
to your conduct, you can turn to the Book of the Ages  
and interpret it in the light of the higher law.

The mystic is one who lives ever in the consciousness  
of their divinity. One senses intuitively the divine life  
in all things. One sees within the outer,  
which is fleeting and perishable,  
an inner which is imperishable and eternal.

One in whom the soul is ever active,  
ever urging to compassionate thought and deed —  
they are the true mystic.

The path of the mystic is a secret path, in a sense,  
and a silent and wonderful path. Yet it is open to all  
of us, and is so simple and so near at hand that many,  
who long to tread it yet turn away from it,  
thinking it to be something else.

If the student will accept the primary truths of theosophy, and will seek to live according to them, every page and every line will have its message for them. But mere book study will avail little; something more than that is required and demanded: the full understanding of the teachings is possible only as the life conforms to those teachings.

The true doctrine is secret, hidden; not by the teacher,  
but in the very nature of the teaching itself,  
and to gain it, the student must enter by the only door  
which gives entrance — *the living of the life.*

The one who seeks to fashion one's life accordingly  
 will find themselves more than an ephemeral spark  
 of Being; one will come to realize that in very truth  
     one is participant in an immortal drama,  
     dating back for millions of years and stretching  
     forward to heights and depths beyond the wildest  
 dreams of poetic imagination. Yet one must learn too  
 that the goal cannot be gained without effort, and that  
 it depends upon oneself to take part consciously in the  
     glorious future that awaits the human race,  
     and that conscious cooperation  
     in the uplifting of the race is essential.

Success does not come without effort, without long  
and often repeated effort, but the intensity  
and imposed necessity of the struggle,  
the very desire to make the effort,  
show that there is already a living power  
within the heart that demands and will reward  
beyond all conception strong and unfaltering service.



“Progress,” said H.P.B., “is made step by step, and each step gained by heroic effort. Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful, then, not despairing. With each morning’s awakening try to live through the day in harmony with the *Higher Self*.”

'Try' is the battle-ery, taught by the Teachers  
to each pupil. Naught else is expected of you.  
*One who does their best does all that can be asked.*

The difficulty has been and is, that in making their choice between duty and desire, the disciple has ever two roads before them. One can follow after the vanity of vanities, or seek the mystery of mysteries.

The wrong way is *mis*called the easy way.  
In reality it is the hard way. The path of self-conquest,  
if only we travel as we can and as we should —  
that is the easy way.

# APRIL

In the search for eternal alliance between humans and nature, and the voice of sea and wind can shout the battle cry, as also they can sing the songs of peace, and whisper their dreams of the sunlit times to come.

But the dreams which issue from the soul of nature are to great actions but the inspiration and the guide. We drink of the living waters of the imagination only that we may be strengthened for the daily task, it may be for the daily drudgery, which is none the less divine, because it is of the earth.

There are many ways by which one can follow the easy road, so called, for temptations are everywhere. But one who is willing to follow the road that leads to the light, the road that enables the aspirant, conscious of their divinity, to think correctly, to live in the light, and to follow their ideals regardless of the opinions of others — they are one in ten millions.

## 2

New opportunities are before us, new demands are  
being made, for it is a new time. Open the doors  
of your nature, then, and admit the waiting powers  
that are outside. The spirit of love is knocking,  
and opportunities are before you  
that are undreamed of in their scope.

### 3

Once we attune our minds to the great principles  
of oneness and service, our hearts open,  
our minds clear, and the new light that we long for  
will break.



If those who sometimes find themselves in a sea of questionings and confusion would just fall back upon the resources of the soul, what strength and peace would come! The soul is a stranger to us, in a sense, and yet it is absolutely resourceful, and when we move out in thought and effort based on pure and high motives, it has always the means at hand to serve us.

A new energy is being liberated from the center of life.

This stream of force, for such it is, is felt at first as a mighty Niagara, rushing forward with such rapidity that it threatens to engulf everything; but as it approaches a climax it spreads out in every direction; its currents circulate over the whole earth, and its influence pervades all things. Nothing can rest still; all things are pushed forward by that great solar energy now being set free. Care should be taken that it is not misdirected, and all personal barriers should be removed before they are ground to powder. This force acts everywhere; the gods are its ministrants.

There is no need to retire to the woods for the inspiration which it gives, for where the needs of humanity are greatest the presence of the helpers can be felt most.

We need today a larger faith and trust, and in this we find ourselves living in a condition where everything is possible; where everything we touch will blossom forth and bear gladness and joy to others. Receiving ourselves unstintedly, ungrudgingly, of that large and ample life which animates everything throughout universal space, we shall give freely with open hearts, so that no impoverished life shall ever flow from us.

Many who have reached a certain point sometimes wish to have full explanations given to them so that in some way they may derive personal benefit from the knowledge; but without the stimulus of effort, without trust, without faith, nothing is possible. We go to sleep with full faith that we will arise the next morning. We sow a seed with full faith that nature will perform her part, and the seed spring up and bear fruit.

The great trouble with the human race is that its members do not rightly value the imagination with which they are blessed. It is imagination, recognized as a liberating power, that produces the gems of poetry and art which we so much admire, and it is the mind properly guided by this power which will elevate us all.

I do not believe in miracles, but I hold that the imagination has a wonderful and creative power.

I hold that if we let it soar in the world of spiritual and creative thought — and are not afraid to let it soar — it can create what truly seem to be miraculous things. Yet the imagination, like all things, is dual. Along lower lines it is as disintegrative in its power as it is creative and constructive on higher lines.

Visualize! Visualize! You touch a mystic law when you create in imagination the picture of mighty things, for you open a door to new powers within yourself. Something in the way of potent energies is awakened and called into life and strength both without you and within. If you aspire, visualize your aspirations. Make a mind-picture of your spiritual ideals, a picture of the spiritual life as you know it to be, and carry that picture with you day by day. Cherish it as a companion. Carry it with you for breakfast, dinner and supper, and before you know it a new life has been born. Before you know it the ideal has become the real and you have taken your place as a creator, truly, in the great, divine scheme of life.

The power of silence! It is in the silence that we shall find the key, if we choose to search for it, that will open books of revelation in our natures. We shall find there a strength that has never been ours before and that never could be until we sought this path. We shall find there the peace that passeth understanding. It may not come in a moment, nor in accord with puny wishes and desires, but if the motive is unselfish, *it will come*.



Silence steals into the life, into the heart and mind,  
like the grandest symphonies in music. It carries you  
above and out of and beyond your difficulties  
and your trials, and prepares you for the real life.  
The silence!  
The one touch of silent prayer!

When one in the silence becomes conscious of their own divine nature, one realizes if only for a moment that they are different from what one seems.

One begins to feel that they are a god; one begins to let the imagination pulse through their heart, telling one of mighty things beyond ordinary comprehension, to feel something of their duty to humanity. This is discipline.

Discipline comes in many ways, but theosophy shows one how a human, without help of book or creature, may yet find their own inner power, be no longer a mere potentiality. One will dig into the depths of their being that one may find wisdom.

One will discover within oneself a new quality of intuition and, at last, when touched by the 'feeling' of this diviner life, the power of self-discipline will come to them, and one can stand and say: *I know!*

The more we are united in the silence in the attempt at self-purification, the nearer we are to the light.

Never can we lose sight of the light, never of our obligations or our divinity, if we are to realize the sacredness of our calling. There is so much in these few words: the sacredness of one's calling!

There is something growing in our hearts  
and in our daily lives that cannot be described,  
that can only be felt. But once felt, deeply, profoundly,  
we are then moving along the true path.  
We are rarefying the air; we are sanctifying life.

Let us not forget that we are working together for the purpose of serving humanity and bringing to it the knowledge that it needs; that this is not a commercial effort, nor simply an ordinary educational effort, *but that it is a spiritual effort in the highest sense;* and for that reason we must be spiritually endowed with those qualities that make for true nobility.

I echo the words of my predecessor,  
William Quan Judge:

“There is no idleness for the Mystic. He finds one’s daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes one’s way with smiling face and joyful heart, nor grows too sensitive for association with one’s fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.”

For we are one in essence; there *is* the interblending of  
forces so delicate, so subtle, that they cannot be  
perceived on this plane, yet they are ever at work,  
making or marring the destiny of a soul.



There is self-destruction, even on physical lines in carrying an atmosphere of wrong thought. We have it in our power not only to build our bodies into health, but to retain that health very much longer than the allotted threescore years and ten. I hold it a duty to work towards this end, by right thinking and abstemious and thoughtful living. Moreover, in such an effort, if it is made unselfishly, we can positively temper our bodies, much as metal can be tempered, so that they are unaffected by things that would put a strain upon them ordinarily.

You must take time for self-analysis. There must be time for the calm, reflective attitude of mind. Study the conditions surrounding you, the motives that actuate you in this or that effort or work, and determine with absolute honesty whether they are selfish, unselfish, or mixed. This will be an uplifting, a clarifying process, for the conscience is at work. It is a confession, really, to the higher self, the divinity within you.

You invoke in self-analysis the magic power latent in the silences of life. False ideas are gradually eliminated under such a process, and true ones find their way in. Things once deemed necessary to the personal life become no longer so; and in thus moving out into a larger field of thought and aspiration you move towards self-adjustment.

In such thought you eliminate your weaknesses,  
and you learn also one great truth, a truth accentuated  
by the Nazarene: that you cannot serve two masters.  
You cannot move in opposite directions at one and the  
same time; you cannot ride two horses at once;  
and those who try it are certain to find themselves,  
sooner or later, arriving nowhere and more than likely  
trampled under the feet of both.

Think on these things in the silence; and remember that when a selfish or personal thought creeps in during silence, the door is shut and the light cannot find its place; the soul is barred, and the day will bring little to you that will satisfy the better side of your nature.

In the true condition of mind and heart there arises a sweet peace, which does not descend upon us from above, for we are in the midst of it. It is not like the sunshinē, for no transitory clouds obscure its rays, but it is permanent and ever-abiding through all the days and years. Nothing can move us when this condition is reached.

We have but to take the first step in the true spirit of oneness, and all other steps will follow in natural sequence. We have to be warriors and fight the old fight unceasingly, but leagued with us in this ancient fight are all the hosts of light. Behind humanity, back of all things, broods the eternal spirit of compassion.

Humanity has long wandered through the dark valley  
of bitter experiences; but the mountain heights  
are again seen, suffused with the glow of dawn and  
the promise of a new Golden Age a pathway is  
once more shown to that realm where the gods abide.



See the gates of life and peace standing open before you, if you have but faith and trust to enter in. But none can enter alone; each must bring with them the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair; and as one sends out the radiation of that joy and strength which one receives from one's own aspirations and devotion to the higher self, joy and strength and power shall enter into the lives of these others, and together they shall pass through into life.

A vow is an action rising like a star high above the  
level of the common deeds of life. It is a witness that the  
outer human has at that moment realized its union with  
the inner, and the purpose of its existence,  
registering a great resolve  
to become one with the Father in Heaven.

At that moment the radiant path of light is seen with  
the eye of pure vision, the disciple is reborn, the old  
life is left behind, the disciple enters a new way.  
For a moment one feels the touch of a guiding hand  
ever stretched out to them from the inner chamber.  
For a moment one's ear catches  
the harmonies of the soul.



# MAY

We hold that the lower nature should be an instrument  
in the hands of the higher forces of the Soul,  
the Immortal: and that the mind must become  
subservient to the Immortal Self; that when we have this  
knowledge, then we shall have the key that opens the  
doors to the means by which we may rise  
to a higher state of purity and spirituality and thus  
be able to better serve humanity.

All this and more is the experience of those who make  
this vow with their whole hearts, and as they constantly  
renew it, and constantly renew their endeavor,  
the harmonies come again and again,  
and the clear path is once more beheld.

## 2

They carry the inspiration into outer life, and energize with it their common duties, high and low: gain from it strength for self-sacrifice, and thus bringing the inner into the outer, pouring forth in deeds that wine of divine life of which they have learned to partake, they achieve, little by little, the harmony of perfect life. Each effort carves the path of the next, and in no long time one single moment's silence will bring forth to the disciple's aid the strength of their soul.

### 3

Think of nature in her splendor and her glory,  
her supreme, divine willingness to serve, of how  
she stands in the silence, urging us to the better things  
of life! Then think of music — of how it steals into our  
souls and our lives, bringing us, if only for a moment,  
into a unity and concord of spirit such as are rarely  
found. Could we hold the feeling born of such  
experiences, could we carry their inspiration with us  
from morning to night, from night to morning,  
in our duties, our struggles, our sorrows, our battles  
in the great arena of life — joy would indeed  
abide with us, even with suffering as our lot.



Nature is so beneficent, so ready to heal and bless.  
When the pressure of cares and trials is almost  
too great to be borne and I feel the need of help  
in finding a larger patience, I go to nature,  
and there I find it again and again.  
She is the mystic mother of us all.

You cannot observe nature without realizing that there is within and behind the outer an *inner*, a center of mystic life. In her more beautiful aspects she has attained to something which humanity lacks. And yet when the human touch is given there is a response: the flower that is nurtured by one's hand becomes a more beautiful flower, because there is a spiritual unity in the efforts of human and nature, working together. One whose heart is touched with the love of these things is growing spiritually and someday will find the great, the profounder, meaning of life.

Every time the wind blows it is singing you a song of  
 the gods. Every time a flower blossoms it is bringing  
 you a message from the higher law. Every time you  
 hear the ocean as it beats against the shore and  
 recedes in musical rhythm, it is speaking to your soul  
 — a voice from nature, verily a voice from God.

The magnitude, the grandeur of these things,  
 the possibilities folded within them —  
 these can truly be sensed only in the silence.

But alas! we do not pause; we will not listen to the inner voice that is ever calling us to the better things of life. We have no time — or so we think; we are in the whirl and nightmare of delusion. The glory of the higher law is little perceived by the multitude; the grandeur of nature is not felt as it might be, nor is music, nor the diviner silent harmonies of our own higher selves. We are hidebound in our prejudices and misconceptions, and — let me say it plainly — in our ignorance.

So that in spite of the royal, divine light within us, we are in the shadows and we cannot find our way.

When I look out over the world and see humanity with  
its unkindliness and despair, if it were not for the birds  
and flowers, the trees and the blue overhead, I could  
not bear the picture: I should lose heart. But between  
humanity and nature a mystic alliance exists,  
and this, once recognized and acknowledged,  
becomes a redemptive power.

Every day has its brightness, its bloom, its color, every day is the happiest I ever lived. There is no thought of yesterday or tomorrow, only the joy of living today the happiness of the passing moment, the unity of all life and the noble plan of life universal. I see on one side forces of darkness, on the other those of light, but I do not dwell on the dark side. I turn my eyes to greet the rising sun.

A new hope is dawning on humanity. This hope is the mainspring of progression and the evidence of it can be seen everywhere; the great heart of nature pulsates with joy, as it did in the days preceding the dawn of the dark age. Those who have so long borne the heavy burden of life, whose hearts have been well-nigh broken by the weight of many sorrows, feel the new joy awakened by the great symphonies of harmony which are now being sounded. It is felt in the heart of each and gives rise to constant aspiration; it is the quality which makes one great.

The golden light is shining; the herald of the morning  
proclaims the message of love anew; the ripples of the  
waves on the seashore lisp the glad song; the breeze  
bears it on its bosom; the tints of the flowers convey it;

it shines forth from the stars in their sparkling  
brilliance, the great blue dome above suggests it; the  
birds warble it forth from every tree, the newborn babe  
is a complete revelation of it; the eyes of the loved ones  
passing into the great beyond impart the strength and  
courage of that great hope, and point to a future day  
when they shall return again to carry on their work.  
For hope incarnates from age to age, and where hope  
dwells, beauty and love abide for ever.



The Law is immutable and Love is eternal.

Yet, as in every advance that nature makes,  
as the cycles in their wheeling course come round,  
there are some who lag behind and lose sight of their  
heritage, blinded by the desire for personal gain,  
by ambition and love of power; so that today there are  
some who refuse the opportunity that for ages their  
souls have waited for. The cycles have brought them  
and ourselves to the point of former achievement and  
former failure. We and they have met in the past as  
in this life, and shall meet again in the future,  
and by our action today we are forging the links  
that shall help or mar their progress, as well as  
our own and that of all humanity, in the future.

The crucial point of the cycle is past; the fiercest  
  ordal is over; no powers in heaven or hell  
can longer stay the onward progress of humanity.  
  The hosts of light are already victorious.

A pure, strong, unselfish thought, beaming in the mind,  
lifts the whole being to the heights of light.  
From this point can be discerned, to a degree,  
the sacredness of the moment and the day.

When the disciple begins consciously to deepen and broaden one's life according to the highest law of one's being, one must remember that confusion of ideas, behind which lies desire, will meet them at every step. The beaming thought as the Watcher and Master, recognized as such, becomes the helping power.

Dismiss the things of the world, its ways, its interests and its limited habits of thought. Kill out in yourselves the desire for these and find the larger life. Truly, these selfish desires and demands are but phantoms placed in your way by karma, called up by karma out of the past of yourselves and revived with a false and seeming life by the very force of your aspirations. Why not recognize them as such, see them for what they are, dismiss them once and for all, and look through the mists of self and desire to the sublime reality beyond?

The very fact that you find stumbling blocks in your way should give you an influx of courage, a positive joy, because of the opportunity thus presented to you to cast them away forever. Self-conquest! Is that not what you are here for? Is it not what your soul led you here for? Is it not one of the very things that attracted you to theosophy — a great objective, an ideal, a mystic goal? Why not, then, look at the matter squarely and act without fear or compromise? Every time you compromise on this vital point, remember, you are holding back the world's great reconstructive work and just so many more hungry souls are left starving for the bread of the spirit. Move away from limitations and delusions and step into the larger life!

The cry of the present day is for receipts — receipts for this or that, brain-mind directions for everything, from how to succeed in business to how to talk with Mars. The soul does not need receipts. Study these words from the writings of William Quan Judge, reflecting truths as old as the universe itself:

“Those who ask for particularity of advice are not yet grown to the stature of a hero who, being all, dareth all; who, having fought many a fight in other lives, rejoices in one’s strength and fears neither life nor death, neither sorrow nor abuse, and wishes no ease onself while others suffer.”



If you are in the right place, at the right time, and working in the right way, you have nothing in the universe to fear. If you are following your duty with that discrimination and resourcefulness that belongs to you as a soul, you *are* in the right place and working in the best possible way, however humble the duty may seem to be.

“Nothing is great,  
nothing is small in the divine economy.”

It is necessary, to discriminate between what is your duty and what is not; and the brain-mind cannot help you here. More than likely it will simply be in your way.

You will have to seek refuge in the intuitional part of your nature, for intuition is the real, the mystic teacher.

It is the voice of the soul in each.

A teacher may endeavor to impart the truth,  
but if the intuition of the pupil is not developed,  
at least to a degree, the effort is useless.  
We have not the intuition of the ancients.

We cannot bring great ideals into concrete expression  
until we are the living expression of those ideals.

We cannot set right the affairs of the world in a way  
that shall build spiritually for the future, until our lives  
are based absolutely right. The nations are wandering  
today, and their statesmen admit as much,  
but no one can help them in a lasting way  
whose own little nation — *the individual life* —  
is not spiritually what it should be.

We cannot afford to be negative, for the opposing forces are active, and if we allow the moments to be unguarded, or neglect to fill the time with creative images and invigorating thoughts, these moments will be seized by the “enemy” and become surcharged with inimical energies and agencies.

Disintegrative forces are especially active and dangerous at the present time, owing to the general unrest, and are apt to work upon us destructively when we are asleep. That is, if we are will-less or negative.

So that we should take the last half-hour before retiring, for spiritual rest, constructive thought, quiet, silent reflection on spiritual things. Such a course would place us beyond the reach of disintegrative agencies during those hours when the soul is free.

We are not so much at their mercy when awake, in a sense, for then we are on guard instinctively. But in sleep the body is in certain ways unprotected, *unless* guarded by the silent warrior-force of our aspirations and spiritual will.

In sleep the soul is free, winging its way into new spaces, finer worlds of thought and feeling, evolving, growing, expanding — and it longs to carry you with it, the *you* of prosaic daily life. The soul is within you — and yet it is not: there is a mystery here.



Harmony is the key to all occult advance, and it is a knowledge of its laws and the relations of sound, number and color as applied and directed by the pupils that enables the teacher to strike the higher tones and awake the spiritual vision. The forces have gone to the ends of the world, and opportunities for labor and success will be had such as none have dreamed of.

Kill out timidity! Kill out fear! We are constantly upon the fringe of great opportunities and at some crucial point; and then, instead of grasping these opportunities and moving on to a larger view and a broader spiritual life, we shrink, we hold back through timidity — and so we lose them all. The present is an unusual epoch, and never in this life will we meet present opportunities again. Let us be careful, in making this forward step, that we do not ungird our armor through fear.

Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the karma of all your past alters; it no longer threatens. It passes from the plane of penalty before the soul's eye, up to that of tuition. It stands as a monument, a reminder of past weakness, and a warning against future failure.

So fear nothing for yourself; you are behind the shield  
of your reborn endeavor, though you have failed a  
hundred times. Try slowly to make it your motive  
for fidelity that others may be faithful.  
Fear only to fail in your duty to others,  
and even then let your fear be for *them*, not yourself.

# JUNE

Theosophy teaches that Oneness is a fact in Nature;  
that we are all held together by the Divine,  
Immutable Laws governing human life,  
and that it does not become us to have ill feeling or  
resentment, even towards our enemies.  
It teaches that the spirit of forgiveness  
must be in our hearts, and so let us realize that that  
higher law, which ever enfolds us in its keeping,  
must be sustained in true compassion.

Not for thousands of years have the opposing forces  
been so accentuated. Not one of you can remain  
neutral — if you think you can, and seek to do so,  
in reality you are adding your powers to those  
of darkness and lending your strength  
to the forces of evil. The cry has gone out to each,  
and each must choose. This is your opportunity.

## 2

Will you have it recorded that your vow was of the lips  
or of the heart? You have studied and thought,  
many of you long and faithfully; bring forth  
the fruit of this now as action, for the hour has struck.  
Humanity calls for aid. Who of you has the strength,  
the will to go forward?

### 3

We live very little in our bodies, actually in them we live rather in a world of ideas and aspirations above and about us. Our great task is to bring these ideas and aspirations into concrete expression, to make them actual, practical; in a word, to make them into *deeds*. And in doing this we must learn to follow lines of least resistance, ever trusting in the Law.



To gain freedom, you will have to accentuate the spirit of brotherly love; to gain it you will have to work for it, also, and work understandingly. And yet it is so easy, so simple. If you hold close to duty, and keep a sweet, impersonal love burning in your heart, all the rest will come; and that has its practical application in many ways. For example, if you do not like another, if you do not like to work with them when it is a duty to do so, consider that a challenge, and stand up and meet the test. That is practical oneness.

There is nothing so lamentable as to see one who has touched our philosophy go on with duty half-heartedly. They are robbing the future and their own life of something that their soul is actually crying for. If you avoid issues which come up now in your lives, you will have to meet them later on and probably with less help than you have now.

Let it be remembered that the teacher's work, the real work, *has naught to do with words written or spoken.*

In the past, when vibratory forces were still understood, words were never used or looked for in the conveyance of the higher teachings.

## 7

Listen to the note of a bell resounding; its vibrations get fainter and fainter, but though there comes at last a point, different for different people, when the sound is utterly lost for the outer ear, we know that the thrill is broadening out, and will forever go on doing so, into eternal and boundless space. And especially where the note is from a human voice it carries out with it *a quality from the consciousness* of the one who sent it forth.

The presence of the soul is eternally manifest — to the degree that you hold to the path of right action, to the degree that you love and aspire and strive. You must cultivate a larger trust, a larger hope. And there must be constant, quiet effort on a thoroughly balanced line, without this spasmodic shifting up and down.

Holding to calmness and balance,  
striving continually and with no concern as to results,  
before you know it the victory will be yours.

Your spiritual energy grows day by day and hour by hour just so far as you permit it to grow and help it to evolve. It is a force that is very real and immensely powerful — a potent force that becomes, if you do not prevent it, a great wheel of activity in the universe.

People copy each other too much; it is a universal human tendency. But you should not do so; aside from the fact that you are all so very unlike, having evolved differently and through different experiences, you have immense resources spiritually if you but draw upon them. Each of you should learn to build your own atmosphere. Strike out on your own lines, not another's. In brief, have the courage to *be yourselves*.

Dare to be yourself — your greater self! Dare to leap forward and be something you never before knew it was in you to be! Dare to move out and upward in the strength of your soul and find something new in your makeup. It is a critical time for everyone who aspires, for many things are in the balance. The need is for energy, aspiration, trust, and the power of the spiritual will. "The more one dares, the more one shall obtain."



Think of the effort we have made to vitalize our theosophical work by protesting against the cold intellectualism of the age. The influence of this has spread out and has reached the so-called leaders of the time. In spite of the selfishness of the age, the heart-doctrine is permeating all strata of society. Yet how much, how very, very much, remains to be done.

One who declares oneself a student of theosophy,  
in that moment invokes their higher nature, the warrior-  
quality of one's soul. One also invokes the divine law  
which governs their life. One makes a larger demand  
upon that law and declares oneself  
to be more receptive to it.

As to vigilance: how attentive we are to the material part of our lives in the sense of being vigilant! How much more attentive, as humanity goes, than to the spiritual! But as students of theosophy we have a sacred duty: to study the duality of our nature and take a stand for vigilance in the inner life. Let us see that the help which goes out from us to another is help to the higher self. Vigilance on our part will give us power to render such help. Vigilance in spiritual things — that is the supreme need.

The loyal and truehearted are always on the alert; they  
are ever ready. For them the gods are not a procession  
of phantoms, but living realities. They know how to  
profit by each new opportunity, and each day sees  
them at their post, ready for their allotted work.  
For them the granite and clay are luminous creations,  
resplendent with color, rich with enchantment.  
Unclouded by doubt or suspicion,  
they falter not nor fail.

Do not worry; do not fear; do not think about results.

Set plans come from the brain-mind, and in creative work this cannot be allowed to rule. There is a method of fashioning the life so that this will not be; then the brain-mind will keep its place as the servant, not the tormentor of the soul. It is something to think about when you get up in the morning and when you retire at night. It is very close to what I mean when I speak of trust in the higher law.

As writers you are so often carried away with your themes and with the fear that you will not do them justice. If you could only learn the meaning of preparation — *preparation* in the theosophic sense.

If you would only take part of the time at your command, however limited, for *spiritual preparation*, never taking up your pen until you are mentally *in order*, a book of revelations would come.

Effezeting difficult things while they are easy,  
and managing great things in their beginnings —  
this is the way, as the sages of antiquity have taught.

The wise person takes account of small things  
and so never has any difficulty.

“Transact your business before it takes form.”

Practice accuracy in every detail of thought, speech and action. While you need not look for results, results will speak to you and bring encouragement.

Practice punctuality in everything.

Promptness and neatness mean economy of time, money, material, energy and thought.



Practice system. This means a methodical arrangement of time, work and material, and also a methodical arrangement of thinking. Remember that system is a channel for effective utilization of one's forces.

In offering suggestions to others, remember that every suggestion carries in it a measure of criticism.

Let your criticism *begin at home*. As H. P. Blavatsky says: "Be more severe with yourself than with others; be more charitable towards others than towards yourself."

There is always the superb energy of eternity  
in the heart of one who does their best. If at the moment  
when this is felt the person would pause, reflect  
and meditate, they would find their way to the light.  
The mysteries of their nature, of their own inner self,  
would be revealed to them.

As we move out into the future with this mighty soul-urge of universal love, we implant in the very atmosphere in which we live and breathe a something that was not there before — seeds that take root and grow and blossom in the hearts of all with whom we come in contact. So that, since these things are true, there must be a forgetfulness of self, a confidence superb in its power, a soul-confidence that will impregnate our very mental atmosphere with a wisdom that can be breathed in mentally by all those we meet.

And I hold that just so far as an individual makes their  
life true, strong, powerful, and selfless, just so far is  
one building mighty and glorious ideals for the future  
— ideals that the world cannot today comprehend,  
but that are recorded upon the mystic screen of time,  
although they may stand waiting for ages  
for our minds to understand them fully  
and for our souls to live up to them.

Unkindliness is the insanity of the age,  
as I have often said; and those who cultivate  
the feeling of separateness and self give evidence  
at times of the very absence of the ego. Truly  
the soul is not there. Unkindly criticism heaps up  
a terrible karma, for it shuts the soul away.

Climb! Ever keep climbing! The path winds upward —  
this wonderful path of self-mastery — but to the  
unselfish and courageous it is a path of victory and  
joy. Throw away the lower viewpoint, right out of your  
lives! You must unite for self-conquest;  
then all other things will come.

Difficult as it must be for you to believe what I say, yet it is true that the Kingdom of Heaven is nearer at hand than you can realize, and that all the storms, trials and sorrows that we see now raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibrations of the higher law, study and work, work and study.



Let us no longer crucify the Christ in ourselves.  
 Bid him come forth and enter upon one's noble work  
 now, for the woes of humanity are great. See you not  
 that this is the crucial moment for you to grasp the  
 hand of your Warrior-companion reached out to you,  
 to lead you on and up to the realm where your  
 thoughts and deeds will be those of gods?  
 Stand unfailingly on guard, the sentinel of your own  
 inner chamber, vigilant against the entry there of the  
 least of the lurking foes about the doorway of the  
 sanctum. Through that doorway goes and returns  
 the soul, and it is your task to see that it is unimpeded  
 in its freedom to act and to help.

The Helpers of the race, the Elder Brothers, have trod,  
as we now tread, the dark valley to win final liberation.  
Our path is easier because they have already traversed  
it, easier yet because of the love and compassion  
they send back to us.

Oh, that every atom in my being were a thousand-  
pointed star to help men see the divine everywhere,  
to know their limitless power, to feel while in the body  
the exhaustless joy of real life, to wake and live instead  
of dreaming the heavy dreams of this living death,  
to know themselves as at once part of and directors of  
universal law. This is our birthright of wisdom,  
and the hour of attainment is now if we will.



# JULY

Theosophy teaches that human life as we know it, is but one school among many schools for human development, and that man's worldly interests, which must be met in a sensible way, are not the greatest in the world: that many things that man considers his truest possessions or power are impermanent.

It is easy to see that ideas such as these would not coincide with the aims of the great masses of people who live indifferent to spiritual things. Nor would they appeal to those who are satisfied with beliefs only.

The worldly life is a selfish life,  
the spiritual life is an unselfish one.

The world is crying out for help, for hope. But this can never come save from those who know their own natures, who cannot be deceived by the subtle voice of evil, whose lives show forth the guiding presence of the soul in every act and thought, who shed at every moment the blood of their compassion. The heart-cry of the world is a prayer to the higher law, a longing for better things.

## 2

Seeing the misery of the world as I do, and coming in close contact in correspondence with hundreds of despairing souls, I feel the urging of that great heart of humanity to plead with you to make a new effort, and to seek every moment of the day to strengthen that effort by noble deeds and by pure thoughts and actions. If each would do their part in this, all the rest would care for itself.

### 3

The great whirling vortex of human life holds the mind in a nightmare of delusion. Humanity is stifled and the world held down and back by the psychology of pessimism. So many have no faith in themselves, no faith in each other. Some are pleading for help and light, it is true, for something that can still the craving of the heart, but so many are content with the superficial. And this black psychology, sweeping in, affects to some degree the minds of all. Even the strongest, the best, find it a constant struggle to live up to their possibilities because of this subtle, disintegrative force. Yet to everyone who seriously pushes forward in spite of this, a new door opens with each day, a new cycle — truly, a new world.



The whole mass of humanity is a psychological field on  
inner planes, a vast aggregation of opposing forces,  
some pushing towards light and harmony,  
but the great bulk of them against advancement  
and against the truth.

## 5

The great onward rush of human effort for better things  
is intense, very intense, yet so many wander away from  
the path of light. Losing sight of their divinity,  
the godlike, guiding power within, they wander this way  
and that, searching this way and that, through this  
book and that, and so on, all along the way.  
Their faces, their words, their writings, tell the story  
of disillusionment and failure. And the remedy?  
Does it not lie in the finding of the SELF?

The present is a critical time, and if we are to reach that point at which peace of mind is possible, we must accentuate the divinity of humanity — and so beautifully, so truly, that the questions of injustice which now cannot be answered will then be explained.

Under the pressure of all that is happening in the world  
 — much that is seen now and *much that will be seen  
 later* in the spirit of unkindliness, running into insanity  
 and despotism — our vow becomes a beacon-light in  
 our hearts, a beacon-light in the world. Let us bathe in  
 the spirit of it, illumine our minds by the light of it. Let  
 us fortify ourselves, and protest, not only against the  
 evil in our own natures but against evil said of another,  
 and the evildoing of those who take the name of truth  
 to cloak their unrighteousness.

It matters not how much money we may accumulate,  
how much scholastic learning we may possess,  
how many magnificent structures we may erect in  
the name of civilization. Unless we arrive at  
a better understanding of friendly toleration,  
we are working in vain for the future.

In our selfish indifference as a people we are unconsciously taking part in the crimes of the world; we are absolutely factors in these crimes.

Only because we have lost the power of spiritual discrimination are we able to view the present conditions with equanimity. We have been taught to judge by appearances, to perceive the physical, outer human and the brain-mind alone, we have ignored the existence of the inner life, the real self of each, that which looks behind the veils of illusion and sees things as they are. We are arrant cowards if we do not begin to think and work and hope along new lines, when the whole world is crying out for help.

To reach the truth there must be in the aspiring mind a certain quality of resolution, determination; and yet the truth is all about us, sweeping as on invisible currents into the very atmosphere in which we live. It is as though brooding over the world in its sorrow were a great urge, a great soulful power, standing between Deity and the human's endeavor to rise and go unto one's own. It is the real intermediary, and one feels its presence when in one's highest mood. One cannot think of the battlefields across the water, the devastated nations, the deserted homes, the neglected, persecuted children, without feeling something of its power. And the question arises: shall humanity go backward, hardened, cynical, skeptical and discouraged, or push forward and upward with these new currents of life?

If we fail to understand ourselves, if we fail in our duty to the higher self, we are absolutely out of place in attempting to help others. For how can we help our brothers understandingly unless we understand ourselves? We shall overdo or underdo or perhaps not do anything at all.



Only a few, a very few, are willing to take trouble for humanity, and as long as this is the case we may expect menacing conditions in our civilization. Many people with splendid possibilities seem to be so near — almost touching, in fact — the fringe of the great truth. But they close their eyes to the need, they turn away and walk on, satisfied with their own little path because to do otherwise is “too much trouble.”

Nevertheless, because of the thought and effort of just the few who love humanity, a benediction is certain to come. In time our thought-life will become rarefied; people's minds will be touched with a new power sprung from the optimism and the hope of the few who defend the truth. We shall look down over the hills and into the valleys and see godlike people walking there; we shall feel ere long the influence, the mighty overshadowing, of a new civilization.

In the heart-touch is the saving quality which will  
 redeem humanity and bring about universal oneness.  
 The word charity should be eliminated. In the name of  
 charity people have been treated like so much personal  
 baggage and labeled accordingly. Out of the great  
 heart of nature all things proceed, and all things lead  
 back there at last, all worlds and systems of worlds,  
 from the great central sun to the smallest particle in  
 space, must thrill responsive to the pulsations of that  
 infinite heart of compassion. The Great Mother reaches  
 forth to receive her own. All efforts to retard are less  
 than insignificant. In every act which partakes of the  
 divine quality of infinite compassion lies  
 concealed the potency of all the spheres.  
 All nature obeys the command  
 of one whose heart beats constantly for others.

Infinite patience and infinite love are required in  
dealing with the weaknesses of humanity.  
Oh, that love could flow freely through the hearts  
of all people, uncolored by personality.  
Then a new day would dawn, verily.

The hero of today must be a hero of heroes.  
The ideal must no longer be left remote from life,  
but made divinely human, close and intimate, as of old.  
*Now* is the day of resurrection. Humanity looking up  
will see the old ideals restored, and seeing, live.

My hopes go out in the very atoms of the air. They are sounded in the silences of the night, when the world is sleeping and the veil is lifted for a space between the weaknesses of those who suffer and their aspirations.

In our love for poor humanity, let us salute the Law  
in a warriorlike spirit; and let us call forth from our  
hearts a new inspiration, breathing itself into a new  
tone of silent, calm effort for peace and light  
everywhere. Let it be a radiation of the more divine life  
within ourselves, binding us to the "new order of ages"  
that we have chosen to build.

Great as have been the discoveries of the past century, still greater are those to follow. Greater exponents of art will be born among us; they will present higher standards and create grander ideals. Literature will gain a new impetus from the new creators who will come to serve the masses with a "feast of reason and a flow of soul" on lines never dreamed of in modern times. Science will astonish the age with its discoveries of some of nature's finer forces.

But the greatest development is not to be looked for on the material plane and in physical science and invention; more marvelous still will be the unfolding of the nature of humans on spiritual and mental lines. The possibilities that lie before us in these directions would, if presented today, meet only with incredulity and condemnation, for in this material age humanity cannot understand the heights that may be attained through self-mastery.



We should not become so absorbed in the little achievement of today as to render it impossible for us to receive the key to the wider knowledge of the future. If we could realize the voice of the soul working behind the ordinary mentality, we should consciously become receptive to higher influences and more spiritual realities; we should bring about that condition within ourselves where we should hear the divine melodies, restoring harmony throughout all nature. In this way we should become pioneers, opening up the vision of people to the vast and unexplored regions of life, and being conscious of this possibility, so stimulate every energy that the very atoms in space, the atoms composing every organism, would change and begin to respond to the divine impulse.

Humanity was born into this world to attain, and to do this they must struggle as the child struggles to pass through the gates of birth. To attain one must surmount conditions, break through all limitations, and persevere in effort until one reaches spiritual perfection. If we only had the courage to step out into the realm of real thought — for that realm holds the great secrets of human nature which are the real mysteries of life.

Progressive as we are in many ways, we have not yet touched the key to that remedial power that alone can lift the burdens from the people. Something more than material wealth is needed, something more than intellectual accumulation. For intellectualism has no lasting power without the practice of the highest morality.

The first step to be taken in occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of the intellect or the collection of large libraries.

Are there not, in our civilization today, signs that mark a unique barbarism among us, showing an immense danger of retrogression? Can we not see, in spite of all the good there is in the world, that the very blood of some of our brothers is teeming with a heartless cruelty, a subtle viciousness, and a monstrous selfishness and hypocrisy? Is not the world brimful of unrest, unhappiness, injustice and despair; and are we not on the very edge of a condition which, if not improved, must sweep away the bright prospects of our present civilization?

Today, as a people, we are by our thoughts and actions affecting to no small degree the record of the next century. We are adding one more link to the chain of events on both the lower and the higher planes of evolution. It is high time that we eliminate from our minds unfaith and egotism, cynicism and selfishness, and prepare ourselves to be a part of the great movement of spiritual life which is now close at hand.

The world seems mad today, moving towards a point  
at the end of this cycle where only staunch, firm,  
tempered hearts can turn this tide  
in the affairs of men to a higher plane of action.

Viewing the present striking aspects, can we for one  
 moment be satisfied to live contentedly and selfishly  
 in the shadow of darkness and unrest? Is it possible  
 for anyone having one grain of human pity in the heart,  
 or love of truth and justice, to do aught but work,  
     work all the time unflinchingly and unselfishly,  
     for one's human kin and all creatures —  
         not apart from but among them,  
 with a courage that obscures all thought of self?



We should regard present events as transitory,  
leading to a more permanent and higher development.  
Indeed, we should learn practical wisdom through  
these varied and trying experiences.

We must stand face to face  
with facts in the life of the world.

We can find light shining in dark places if we do not externally hold to forms and appearances. If we can but exert ourselves to think above the atmosphere of doubt and despair, we can find peace even amid the whirl and restlessness of life.

The cycle has reached its point of swiftest momentum; an effort made today has greater effect than at any other point of the cycle. It is like the ninth wave on the seashore which the fisher waits for, that they may bring their smack safely to land. Today a small effort brings great results; today sudden progress can be made that could not be accomplished before in months or even years. Today is the great opportunity to enter the Path.

Great results cannot be accomplished unless men realize the essential divinity of their own natures. True progress begins with this step alone. Too long has poor humanity been living on the outer edge of truth and light; too long has help been sought from without; too long has the inner divine nature been obscured and the shadows of external life mistaken for the reality.

# AUGUST

According to what I perceive in my travels and from my study in my contact with human nature all over the world, I find that the human mind is psychologized by fear. I may shock some by making the statement, yet many of the greatest minds that I have known show a timidity and a lack of a certain quality of courage that is absolutely essential to one's noblest work. Alas! If we, as members of the human family, could only go on from day to day, from week to week, and year to year, *unafraid!*

I cannot conceive how human being can begin to go through life unafraid until they have some knowledge of their own nature and the majestic laws governing their life,— until they work in consonance every day and every hour with their higher, nobler nature — their Immortal Self.

Unconsciously we may be playing into the hands of the Brothers of the Shadow by a careless thought, a lightly spoken word. We may thus strengthen their destructive work until what was in us a thought, becomes a terrific force, gathering momentum as it goes, until finally it results in some national calamity.

## 2

We cannot be too careful, let it be reiterated.  
The destiny of the nation lies in the hands of the  
people; today we stand on the verge of great changes.  
Let us realize, then, our individual responsibility,  
and let us by steadfast integrity uphold  
the true principles of oneness.

### 3

Bid everyone cease their selfish strife and their mad race for power and gain, calling them to turn their faces to the light and unite their hearts and voices in one great anthem of friendly love, of peace and goodwill to all creatures; and urging us with courage and patience to brace our inner natures against all that seeks to lead us from the true path, that we may gain greater strength to do our whole duty to our fellows.



It is a great reflection upon the mind of a nation that there should be war instead of peace, brute force instead of the forces of mind and soul. For human thought is measureless in its power, and the spiritual will could bring about universal peace and absolutely maintain it, would humanity but evoke it.

## 5

The nations are praying for peace; but lasting peace  
can never be attained until the spirit of true oneness  
is manifested in the hearts of men.

We could not expect universal peace at once; I know too much of human nature for that. We must learn to trust each other first, individuals and nations both, and we must broaden our ideas as to the meaning of oneness. In all the nations today we find great minds bent upon this problem, sincere men and women who are profoundly interested in the welfare of the world. But oh, the time that is wasted, the brain oil used, the faculties energized to bring about a new order of things in the name of peace — while they have lost sight of the true, the simple, the only way to do it.

Oneness is the way; that is the keynote of the new age.

*Universal oneness means universal peace.*

People may talk of peace, and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment.

“But,” some judicial mind may say, “how can we hold the nations of the world at peace when differences exist, seemingly irreconcilable differences?” My reply must be: what holds together a family when differences arise? Kinship, the basic love of sibling for sibling that is teeming within its life. That will suffice to hold it together always if it has grown and evolved in the spirit of justice. Why not, then, the larger family of the world?

Why is not humanity aroused to its great need *before*  
disasters come? Why cannot we help each other *before*  
we are challenged by suffering or by war?

Why cannot we move out beyond our limitations,  
in true compassion and with true love of justice,  
and ingrain into human life the spirit of oneness?

Spiritual growth — that is the ideal.

It is the only guarantee of permanent peace.

In spite of enormous limitations, a larger work for  
humanity is being done, the real work is truly going on.  
But it is being accomplished largely in the silences of  
life. I believe that the great divine voice of humanity in  
its nobler aspect is even now trying to reach us,  
trying to attract our vision to the grander life,  
to broader horizons, to more infinite vistas,  
that we may dream, if only for an hour,  
of better things.



Let us, by playing our part well, evoke the god of peace, that it may brood over our world and breathe into the hearts of all a larger tolerance and a greater love for each other, for all nations and all people.

A living wedge is cleaving the darkness of the darkest age. We are witnesses to that compassion which is the light itself. The hour of right action is here.

The crest-wave of spiritual effort! A sublime and  
unselfish purpose will carry us to that high point —  
and then will come the power to love and serve  
in a new, a more divine way.

Don't brand a person as a criminal. Teach them that each is a soul and give them a chance. Let them feel that someone believes in them. Give them the encouragement that perhaps they have missed all through their life, and the lack of which may have helped to make them what they are.

I believe in the divinity of humanity. I believe that the potential god-life is within the murderer, the thief, the outcast, and that there lives no one who has it not.

Human nature is dual. In the life of the person who has made mistakes we can see the forces of evil, the forces of the lower psychology, gradually taking control of that life until a certain point is reached — a climax; and then the person who is under their sway weakens and falls, in spite of their education, their intelligence or their wealth. Why? Because the subtle psychology of ignorance, selfish ambition or vice, has broken down and ruined the magnificent human system which is the temple of God.

If the hopeless, discouraged people in our prisons  
could be made to realize the potential strength of their  
higher natures, the latent spiritual force  
That lies within them waiting for the call,  
they would have the key to the problems of life.

Fear the criminal? Not I; they are labeled. It is the criminal who is not labeled whom we must look out for.

We suffer more today from the class of wrongdoers who cloak themselves in hypocrisy and move among men unsuspected, than from the labeled class.



That is what we must arouse — spiritual sympathy.  
We must arouse the mental and spiritual force of true  
compassion, to change the currents of retrogression  
that are now sweeping the best in our life away.

The secret of our work  
Is sympathy with the souls of all.

The marvel is that with so little knowledge of their inner natures, of the dual forces that sway them now this way and now that, people do not go further astray.

The marvel is, truly, that there is not more crime in the world, considering the obscurations on every hand in the mental life of people.

Let those who stand forth today as spiritual teachers,  
helpers of humanity, read their consciences,  
study their own natures.

The thinking world today is quite ready to admit  
the influence of psychology; to admit that thoughts,  
in a sense, are things, and that the invisible,  
the intangible, the seemingly unexpressed,  
is sometimes the most potent  
in making or marring character.

All people are our kin, and sometime, somewhere  
along the way, we have done our part to encourage  
them in mistakes. We are pushing them  
into discouragement and crime even today by  
our indifference, our apathy, our selfishness,  
our unwillingness to admit  
that we have any duty towards them.

How dare we stultify the possibilities of the soul of a  
human? Can we not let the imagination soar  
as far as this into the broad arena of spiritual life?

One of our objects is to revive hope in the hearts of those who, through heredity or environment of a disadvantageous character, have suffered injustice. True oneness should have the quality of the sunlight; it should shine everywhere, irrespective of conditions.

Criticism and condemnation should give place to true love and compassion.



It is in the Law that we should instill into the hearts of the sorrowing and hopeless the mighty truths which reveal the mysteries of life and of death. Picture that touch affecting the world. Picture the aching hearts in the prisons receiving the message not only in words but in that deeper way that words cannot express.

It is those who have passed through the chastening processes, the cleansing fires of suffering, who will gain spiritual knowledge *if they will but search for it*. It is they who will gain the real victory — the victory over the self. It is they who will be the forerunners of the new order; light-bringers for generations to come.

When we have more humane laws, when our prisons  
are used as educative and spiritualizing institutions,  
and when capital punishment is abolished, then and  
not until then can we look down the vistas of the future  
with the confidence born of clear vision  
and a sense of duty done.

The devotional spirit ought to be more cultivated by people, for it opens a path to the soul. We are waiting for it unconsciously, and are longing to see it manifest in our lives, and when it is so manifest they feel it and respond to its appeal, even without a word being said.

And our little children feel it also.

# SEPTEMBER

In place of blind faith, let us have knowledge, in order that we may be able to face ourselves, our weaknesses, and to challenge our Higher Natures, and gain that control over ourselves that will aid us in meeting understandingly the sorrows and disappointments and unfriendliness of the age. When the Divine Light has touched our intellects, we then shall see; and in seeing, we shall realize; and in realizing, we shall become.

# 1

It stands majestic, the core and heart  
of each person's life,  
the dictator of one's destiny.

## 2

It is the inner life that people must bring forth.  
One must become a conscious part of universal law.

# 3

On human shoulders rests  
the responsibility for human progress.



## 4

The path of the mystic is a path  
of self-mastery and service.

# 5

To cater only to mental demands  
is to forge another link on lines of retrogression.

## 6

Selfishness is the line of greatest resistance.  
Why not choose the opposite and easy way?

Let us question ourselves and ask: are we doubters of,  
or believers in, the diving law?

We should adjust ourselves to fit like mosaic  
in the great plan of human life.

## 9

No one has a right to say they can do nothing  
for others. No one is made happy  
by the mere possession of objects.

Let us make our every act the expression  
of all that is most divine in our hearts.

There must be heroic determination in our hearts  
for *continuity* of right action.



Evolution is the law of human life.  
All have evolved differently  
and each must shine according to one's light.

Hypocrisy can have no place where one  
is trying to lead the theosophic life.

My aim is to make theosophy intensely practical,  
intensely serviceable.

The transition from mere intellectualism to practical,  
philanthropic activity was not effected  
without leaving behind a few  
who showed their theories to be but skin-deep.

The first step to be taken in occultism  
is the practice of unselfishness.

Selfishness is the basis of the world's unhappiness.

If the world is ever to become a better place,  
we must begin to think and act as diving souls.

Make each hour tell for some great mastery  
in character and in life.



The psychological mistakes of the past  
are still upon us. If we are to drink from the  
fountain of happiness we must learn  
to know the false from the true.

With all our experience we are as yet  
but touching the fringe of real life;  
we are but entering the outer portals  
of the real mysteries.

In studying the mysteries  
we are sitting at the feet of the higher law;  
we are opening the pages  
of the great book of human life.

Sympathy and toleration are required in every direction, for both are necessary to progress.

We are in soul-essence verily united.  
We cannot break that sacred tie.

We are weighed down as a people  
with the errors of the ages.

The secret of human life in its fullness  
is self-directed effort.

If we are to help humanity in a new way,  
we must begin to think in a new way.



Just as in studying music one has to place the voice, so  
in studying philosophy one has to place the mind;  
that is, one has to find the right mental attitude  
in order to understand.

A great hope is dawning for humanity.  
We seek to voice that hope.

Mental obscuration should not be your lot.  
Wisdom and light belong to you,  
for they are part of the heritage of humanity.



# OCTOBER

Let us begin a new line of thought, so to speak, and realize the joy there is in overcoming obstacles. It is impossible for me to express in words the inner joy it brings to me. To be sure, my brain questions, my brain wonders, and is disturbed, when I meet with attacks from the enemies of progress; but oh! the unspeakable joy that comes to me when there are obstacles in the way!

When the attacks are made, then I know that I have something more to do. I know that they would not come if I had not the strength to meet them; so I am ready at any moment to push on and ever strive to sustain the ennobling teachings of Theosophy.

The surgeon's knife may hurt, but only that healing may come. So the teacher may wound at times, but only to the end that spiritual health may be established.

## 2

Waste no more time in arguments.  
Find the SELF,  
and wrest from that the message it is waiting to impart.

### 3

When the heart is attuned to the sorrow and the needs of the world, the mind becomes illumined, and wisdom enters in. Those who possess the wisdom that is born of compassion, may truly be called inspired.



4

To tear down the life of another  
is but to destroy one's own.

Are you faultless? No, but you can strive towards faultlessness. Not your act but your motive is weighed in the scales of divine justice.

Prayer is aspiration, and true aspiration is prayer.

The life that is lighted by it is a constant  
service of devotion, a burning altar-flame.

The world is starving for the psychological touch  
of something higher from people, and that  
something higher can spring only from  
an inner devotional attitude of mind.  
Without devotion we cannot be real aspirants.

The devotional keynote in one's life makes home  
 a sacred place, for it sanctifies every hour of the day.  
 When this wonderful spirit plays into and over the life,  
 you are buoyed up, inspired: nothing is impossible;  
 nothing is hard; nothing is too much. The wave carries  
 you along, so to speak, and real magic is often the  
 result. In depending solely on the intellectual life  
 we are starving ourselves, our children and their home,  
 for we cannot convey to those who love us  
 the heart-touch which their souls  
 are calling for and should have.

## 9

It is the inner life, the heart-life, that we must seek  
and strive to realize, with all the courage  
and soul-determination of our being.

I plead for the cultivation of the spiritual will that lies  
back of every heart and mind. I plead with us all  
to awaken to a realization of our divine potentiality  
to shape our own life and the lives of others  
to divine results. I plead with us  
to awaken to our mission in the world.

My effort is to arouse your enthusiasm, to awaken in you a burning desire to know more of your real selves that you may better do your real duties. My effort is to evoke the inner and unrecognized part of you —  
the superb divinity within you, the soul —  
that you may step forth as positive,  
strong, royal examples of right action.



I have no receipts for you, no sentimentality,  
 no crutches for you to lean upon. There is but one  
 issue here, and it is this: shall the spiritual or the  
 temporal human rule? And my aim is to evoke from  
 within you your own divinity, that something which will  
 give you the power to overcome all difficulties.

Once you have evoked this unconquerable power,  
 which is yourself in very truth, you will find that half  
 the difficulties in your life will have disappeared, and  
 that the other half can be met with a courage so royal,  
 so superb, that you can actually transform  
 them into helps and victories.

I cannot conceive how we are ever to adjust and  
redeem humanity, or how we are ever to make the home  
an ideal place of love and harmony, until  
we understand ourselves. For only when in possession  
of this priceless knowledge — the knowledge of the self  
— is it possible for us to develop and perfect  
that symmetry which is the ideal.

We must "know ourselves" for this is our true mission. We must unveil the mysteries of our being, and in the unveiling we will become transformed physically, mentally and spiritually, elevated to a higher expression of humanhood. Our aspirations will be so high, our ideals so much higher, and our knowledge so much greater, that we will broaden our views, our life, our sphere of usefulness.

There is being enacted on the mental plane today  
a great battle in one's life, a terrible struggle.  
It may not be written openly in history, but it is  
recorded in the atmosphere of the world  
and tells its story in the silence.

All people come from the same divine source; they are seeking the same goal, are part of the same universal life, are guided by the same universal laws of being. Outward aspects are different in each, and duties are different; but the hunger for truth is the same in both, the spiritual will the same.

The first thing one has to learn, when one studies the laws governing their life, is that there is a negative and a positive quality in human nature, and that negative people are always imposed upon. They are forever sacrificing their lives to no beneficial result. For there is no balance in their lives; there is no justice.

When one begins to live the higher life, and live it positively, forcefully and fully, the very atmosphere of their presence silences the meanest and most selfish efforts of our opposers.

In studying themselves people should first of all study their nature in its duality — the play and interplay of the higher and the lower self. This step taken, they should then search out their greatest weaknesses, as revealed in the light of such study, and courageously begin to overcome them. This initiates a great process of purification, and with a devotional attitude of mind behind the self-analysis, a double work is going on: an inner work and an outer.



We are too prone to rest content within the little limited circle of what we consider our necessities, and lose sight of the spiritual meaning of our lives.

It is a common human failing.

How many can analyze themselves, or bring about  
a living unity between themselves and their life?  
Far too many live in their puny prejudices and their  
wants. "What I want" is the mantram of civilization at  
the present day — so rarely "what I need"  
or "what civilization demands."

If you could only know what a companion the higher self can be! It is a presence, a mystic presence.

The realization of it depends of course upon the degree of your evolution. Its companionship is so real, so wonderful, so royally supreme. Once you have found it, you never can lose it again.

Even among very diverse types of people the same thing is often lacking in each, namely, the strong spiritual will. This should be the moving power in every human being, but in most people, through lack of understanding and of exercise, it is too weak to amount to a real force in directing the life.

Until aroused to some understanding of the spiritual  
will and thus set upon the right track —  
which is that of self-directed evolution, spiritual self-  
reliance, in a word — we cannot know ourselves;  
nor can we realize who or what we are,  
or know what part we are to play in life.  
We cannot touch even the fringe of spiritual truth.

I believe that one of our greatest weaknesses is the fact that we do not discriminate, often, between true sympathy and false. And false sympathy is one of the greatest of all stumbling blocks in the soul's path — one's own path or that of another. To make this weak point strong, we must study our nature *in its duality*, for without this knowledge one is often helpless to discriminate between the pull of the emotions, which disintegrate and exhaust, and the urge of true sympathy, which is supremely spiritual in its power.

Sympathy is always imaginative, bringing to us true pictures and true knowledge of the work of aid which lies before us. Sympathy makes human minds so plastic that words are hardly needed to find out the cause of another's trouble. Sympathy translates itself into action almost without the aid of human speech.

The whole world seems to be going mad over  
 “my rights,” “my city’s rights,” my “country’s rights.”  
 But what about *my duty*? I hold that the injustice which  
 is now so marked in human life is based on the misuse  
 of these two words, “my rights.” Absence of real  
 unselfishness and of love for duty is so marked that  
 duty as a fact and an ideal has not the place it should  
 have in the hearts and minds of people. We cannot  
 have the illumination that comes from the higher self  
 without being constantly devoted to duty.  
 It is the most splendid companion we can conceive of  
 — DUTY!



We can no longer fold their hands and say, "I cannot touch unpleasant subjects; they do not concern me."

Whatever menaces the purity of human life or the innocence of the youth concerns us deeply and must be touched upon by them, in thought and feeling both, before the outer reforms that the few are working to secure can be built upon a basis that is enduring.

In endeavoring to urge upon us a profounder  
recognition of all that pertains to the unfolding of their  
higher natures, I hold that were a real effort to be made  
towards this end by people working together,  
this century would mark the beginning  
of a great spiritual uplift on absolutely new lines.

The question naturally arises: what can bring about a change for the better? What factors can be introduced that will readjust our home life *as nations* — for there are sublime exceptions in individual life — and bring it nearer to perfection?

The question is often asked: where shall we begin? But does not the home preeminently afford us opportunities for living the grander life? Can we not through the home bring more quickly than otherwise something new and uplifting into the world?

# NOVEMBER

If one should reach the mountain-heights in trust,  
one never would be satisfied to remain there alone;  
one would long to have the whole world with them,  
and one too would work as do the few,  
for the redemption of humankind.

One would work and work, because one had found the  
remedy that would lift the burdens of the world;  
one would become a noble example in effort,  
and one would be able to bear the searchlight on one's  
life and character at all times. One would endure  
persecution and abuse, because one would be,  
so to say, on the mountain-heights in one's strength,  
in one's social life, in one's power, seeing humanity  
ultimately ascending through self-conquest,  
through real knowledge.

When the whole nature is in balance,  
there will be innate, not only tendencies towards the  
devotional life, but an intellectual aspiration  
for all that is high and noble.

## 2

The charm and fascination lies in the fact that “the Kingdom of Heaven is within.” Storms may be without, trials, poverty, struggles, tragedies, disappointments of all kinds; but however many they may be or however great their force, they cannot daunt. Within is heaven, reflected in that home — an expression of the higher law, the Christos-spirit, the life of the real individual.

### 3

With living creation of the divine or higher law as  
a guide, it could not be long before those who have  
the common interests of the world at heart  
would find new light and would live  
in accordance with their responsibilities.



There is grave need of readjustment in the life of nations all over the world, and if we could begin by taking up that work in relation to the home life, not selfishly, but in the interest of suffering humanity — the results would be more far-reaching than they dream.

That done, the world would soon respond to the influence of a new psychology, the psychology of the higher self.

## 5

To build the nation righteously we must build our homes sacredly, and those who work towards that end should study the heart-doctrine and live it. There is need of more light for the people, but it cannot be found until the sacredness of parenthood, and the higher meaning of oneness, are better appreciated and understood.

Without knowledge we cannot live understandingly;  
if we are to serve our fellows we must know *ourselves*  
and we must know the laws of life, that we may build  
the home morally and spiritually, fashioning every  
thought and act in harmony with these laws.

However farfetched my statements may seem today, it will ere long be recognized by science that there exists a psychological force that is intangible and invisible yet stronger than words can paint. How carefully we guard our children against infections and diseases, and yet how thoughtlessly they are exposed to psychological influences which are a thousand times more fatal!

The human family is moving towards the realization of great truths, and in this connection we should commence to build on broader and more unselfish lines of effort; we should cultivate a divine courage.

A true home is a light upon the pathway of the world's life. When the homes of the world are based on justice and a higher type of love we shall have no more disheartening national and international problems.

The currents of thought at work throughout the whole organism of humanity are registered on the minds of all as on a sensitive plate.

It would be absurd to say that children are born in sin, for all are divine and birth is the door through which the immortal self enters to gain experience. But I do say that they can be, and often are, psychologized in weakness on the negative side of their natures, even before birth, by loving but unwise parents.



Let your children learn to face real issues in their childhood. Let them be taught something besides the love of pleasure, love of the dollar and of ease.

Let us bring home to them *new* lessons, for they are hungry for them; they are seeking the light; they are pleading all the time in their silent way for more knowledge. Is not your duty to them plain?

The personal desires that sometimes work insidiously in the minds of parents affect the rising generation.

The narrow grooves of thought through which they often seek to lay down the law as to what occupations their children should follow, draw them away from the true purpose of their lives and hamper the expression of the divine principle within them.

There can be no question about the parent's love, but sometimes by this very means mistakes are made which affect the minds of the young so materially that their power for good becomes dwarfed. But when, without selfish ideas of personal advancement, the parent follows their intuition, the results on their family are vastly different.

When all these influences are considered, a point is reached where no further light is possible unless the idea of rebirth is understood. How differently parents would act if they fully realized that their little ones came "trailing clouds of glory" from a great past, traveling down the ages to the present time.

Mighty currents of disintegration are sweeping into the heart-life of humanity at the present time, created by the prevailing spirit of unrest and in their turn creating more unrest, and those who will not enter the great divine currents of unselfishness and love will be swept down and away. Disintegration of character along most unexpected lines is one of the signs of the times. Yet the dawn of better things is near.

Keep the light burning in your hearts, and like watchers  
on the hills of peace you will see the first faint gleams  
of the new day ere you dream the day is at hand.

It is impossible to gauge the significance of the present time or to realize what is in store for humanity during the next hundred years, merely from our own experience and from recorded history. For this is no ordinary time. It is not simply the culminating point of the past hundred years, but of thousands of years; the night of centuries has passed, and with the new dawn comes the return of memories and powers and possibilities of an age long past.

The soul of each still craves out, the darkness is still so close about them that they know not the dawn is so near. But those who have climbed to the hilltops have seen the glow in the eastern sky and the rays of golden light in the heavens; and with the suddenness of the break of day in the tropics, in the twinkling of an eye, the light will come, the scales fall from our eyes, and we shall see — not in the uncertain gloom of night, but in the glorious sunlight.



As the light of day scatters the shadows and the powers of darkness, so will the effulgence of the new cycle break through the dark places of ignorance, prejudice and unbrotherliness in the age now so swiftly passing. The great heroes of old will once more return to earth, the great musicians, painters, poets, wise statespersons, lovers of the race, will again take up their loving task, and the earth shall blossom as a garden. The ancient wisdom taught in the sacred Mysteries will be revived; the earth, the air, the ether, all nature, will reveal their secrets to those who have prepared themselves through purification and by service to humanity.

Such is the outlook into the future. To measure it, go  
back to the glory of ancient Egypt and to the yet older  
civilization and vaster achievements of ancient  
America. Such a future awaits us and our children and,  
if we are faithful, shall be ours in the new time when,  
after a brief night of death,  
we return to take up our work again upon earth.

Our children are pleading with us in the silence for a  
 higher manifestation of soul-life. Let us approach them  
 in a new way — not merely as “the sweetest little things  
 on earth, and all mine” — but as sacred charges  
 entrusted to our care. And along this line  
 let us refashion all our thoughts and acts.  
 We must not merely *play* a part; we must *be* that part.

Children are imitators and carry a lasting impression of the knowledge gained, and the habits acquired, through home environment and example. It is idle for parents to attempt to teach their children self-control until they themselves have become examples of patience, firmness, poise and forbearance, until in *their* daily lives they are accentuating the virtues they preach to their children.

Children are often wiser than we know, often more observant than their elders. They are keenly receptive and responsive to what they hear, see and feel, either of good or evil. Intensely sensitive in their childish natures, they are much more affected by the mental atmosphere in which they live than is generally recognized. They suffer beyond description from discord and unhappiness in the home. They miss the inspiration which their hearts crave and which would come from happy and harmonious surroundings. Many a child has gone the wrong way, unconscious of the results which would follow, because deprived of that tender, soul-nurturing care that belonged to them by right and which their parents should have given.

Our children may be the saviors of the world. Believing in reincarnation as I do, I know that they have returned to us with the sorrows of the ages written upon their hearts. Watch little children in their quiet moments; look into their innocent, wonderful eyes, and tell me if you cannot find more truth therein than in all the sermons you ever heard. And this is why I declare that just so far as we limit their knowledge of higher things, just so far as we hem them in mentally by dogmatic teaching, we are committing crimes.

Cultivate a sense of spiritual honor in the child.  
 Keep its mind filled with little duties,  
 for idleness destroys soul-life.

The secret of happy childhood is not self-indulgence,  
however tempered and refined, but happy,  
wholesome, rational self-control.



Self-control! It can be taught to the babe in the cradle. It can be ingrained into character even before birth by the mother's own picture, kept constantly before her, of the ideal life; with her aspiration and her questionings all along the way: Who am I? Why am I here? What is my higher duty? Why must I strive for self-control?

The superb processes of self-analysis and introspection, inspired by pure motive and love for the child coming to them, must naturally bring those parents to a new state of consciousness. They have lighted their torch from the fires of divine knowledge; they have entered a new and a spiritual path, and you cannot hold them back. They have found the secret of new life.

Not until parents understand the duality of one's nature and one's power to control any tendency to surrender to temptation, are they proficient in establishing rules of conduct for their children.



## DECEMBER

Be assured, my friends, that in the great Cycle of Time, under the right conditions, we shall meet our own again. No power on earth or in Heaven, so to speak, can separate those who are bound with the true tie of love,— immortal love. We have not to think how it shall be, or when and where it shall be,— this reunion; we have only to do our duty day by day in the truest sense, to lead the altruistic life in the Now, in the ever present Now, in the conscious knowledge of the Higher Law; and at the right time, under the right conditions, we truly, truly shall meet our own again.

The secret of true education?  
It lies in the heart-life of the child.

## 2

Every essential moral lesson which can be taught to adults can be taught also to children; and surely it is better that the little ones should learn, in the love and sanctity of the home, the lessons which the world has a rougher method of imparting at an age when mental habits have become confirmed.

### 3

To teach the little children their diving nature,  
to impress this fact upon them, is to lay  
the cornerstone of a healthy, happy adulthood.



We must remember that early childhood opportunities are precious; that the character is more susceptible to the influence of thoughts and actions than in mature life; that the child's growth and happiness depend upon its yesterdays — its babyhood beginnings — and that the present must be used in rational and wise preparation for its tomorrows.

## 5

You may organize systems of thought, or found societies and associations for the betterment of humanity; but these can do little permanent good because there is lacking a universal system of education for the youth.

The world is tired, humanity is tired, of the merely  
intellectual life of the age. It is crying out for some  
clear manifestation of truth, some glowing,  
compassionate expression of the heart-life.

Enlightened education is not so much a something which is imparted. It is a liberation from the powers of the lower forces of the nature, which hinder and check a growth which ought to be unchecked and spontaneous.

We have been trained so long on lines of false education that our very blood is teeming with its poison. It is in the very atmosphere of our breathing life. It is all around us, and our brain-minds are so permeated with the false teachings of the age that we imagine it difficult to take up our simple possibilities, grand as they are, and to feel that we actually can have the spiritual knowledge that shall reveal all things —  
all the secrets of life.

# 9

The world has not yet realized how much of truth  
children already know, and how much of that truth  
we destroy by our mistakes.

There are few children who do not know that nature  
is a great teacher, until we, by our materialism,  
and often by our ridicule,  
drive the knowledge from their minds.

Let the lives of the little ones be molded so that  
they will be better citizens than you or I.



Let us cultivate a deeper spirituality,  
a greater spirit of brotherly love.

In the nurseries and schools of the world the principle of selfishness seems often to be exalted into a virtue. "Preparation for life" seems all too often to consist in the cultivation of those aspects of the nature which have already done so much to create the misery which we see. The habit of self-interest, the "duty" of competition, are taught from the earliest and most impressionable days by many who would be the last to work consciously and willfully to impede the child's real growth. And children so taught, being left in ignorance of their own nature, its complexities and its intricacies, are unable to discriminate between the higher self and the lower, between the true and the false in life.

When children are treated in accordance with the facts and the needs of life, the love which is given them is that truest affection which thinks ever of their welfare, without regard to the selfish pleasure which they can render in return. To love a child truly is to help it to develop its highest faculties, which grow by and through, a willing service to others.

I must at least try to ameliorate conditions. I saw hardship as the result of vice, and vice as the outcome of hardship. I realized that all of our systems of helpfulness were totally backhanded. We dealt then, as most people deal now, with effects rather than with causes. *After* the damage is done, we attempt to repair. What I wanted to do was *to prevent* — to prevent the damage being done. The world was already fairly well equipped with havens for the beaten and the fallen.

I wanted to evolve an institution that  
 would take humanity in hand  
*before* it was worsted in the struggle of life.

The truest and grandest thing of all as regards education is to attract the mind of the child to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to* the faculties of the child. The grander part is from within.

To do this no part can be neglected, and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over; it must be made subservient, however, to the forces of the heart. The intellect must be the servant, not the master, if order and equilibrium are to be attained. Hence, the aim and object of true education is the perfect balance of all the faculties — physical, mental and spiritual — in a word,

CHARACTER.

Seeing that the children of today will be the adults of the future, the great importance of this work surely cannot be overestimated. Only by wise teaching, by training in self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the higher developed. One of the great objectives must be to bring home to their minds the old, old teaching that they are immortal souls, not divorced from beneficent nature, but in deed and truth a part of it.

People are essentially creators, and can be considered in no other way. Theosophy, therefore, as the science of the immortal human, is creative on the highest lines.

It brings the soul into action, ennobles the nature,  
frees the mind and inspires, so that naturally  
it finds expression, directly and indirectly,  
in both art and music.



One who really desires to understand the soul of  
things is ever careful in the selection of music,  
ever heedful as to what notes are  
sounded in the hearts of men,  
lest some great harm be done instead of good.

There is a science of consciousness, and into that science music can enter more largely than is usually supposed. A knowledge of the laws of life can be neither profound nor wide which thus neglects one of the most effective of all forces.

Let us bring our children close to the refining influences of the best in art and music. In doing so, however, let us realize that the power of beautiful expression in these things is not an affair of the intellect alone, or of custom or convention. Nor can it be learned from books. It comes from the awakening of the inner powers of the soul, those qualities of the nature which are in sympathy with whatever is high and pure.

Music is the song of the soul, and well we know that it has not yet fulfilled its function. Had I the millions that are yearly given out in charity, my first work after I had fed the hungry and clothed the naked, would be to give such help to the families of the poor as would lead to the establishment of a musical life in even the humblest household. For when the soul is stirred by music, when we feel ourselves within reach of the higher ideals of life, then we find the light.

The soul-power which is called forth by a harmony well delivered and well received does not die away with the conclusion of the piece. It has elicited a response from within the nature, the whole being has been keyed to a higher pitch of activity, and even the smallest of the daily duties, those which are usually called menial, will be performed in a different way.

Art is a principle which should pervade all life and activity, following faithfully upon the lines of the science of the soul. Under this science, the arts become the true expression of soul-ideals, and no longer adventitious or capricious additions to our environment, but integral parts of that to which they belong. They become in themselves the expression of the law of evolution, and the demonstration of the reality of that law.

Music! What wonderful power lies in it to swing us out into the universal life! To realize its power is to realize that when self is forgotten, when personalities disappear, we are free — out in the open air of thought and love and the higher purposes.

If we could hold ourselves in the attitude of mind that  
is created when true music touches us; if we could bind  
and fasten ourselves to the larger views it opens out  
and broaden our comprehension of what life really  
means, we could tear down the veil that divides the  
seen from the unseen, the seeming from the real,  
we could look at life as it really is,  
at ourselves as we really are.



Humanity cannot be preached into virtue nor forced into happiness. They must be led to love them through the heart-touch.

The life which is inspired by hope is necessarily the life which is rich in achievement, and humans does indeed possess to the fullest extent a dominion over nature, vast and unimaginable.

The inertia of custom and convention has been already broken, and the unrest of the world, at which so many look with distrust and apprehension, is but the movement of the ship with the incoming tide of a purer and better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world would be if one were but a master of oneself and it.

Those ideals will not die away until they have been realized, until they have given birth to other ideals which will illuminate forever the roadway of all future life, declaring the reality of a reign of peace on earth and of the god in humanity.