

In the Fire of the Heart

money-getting — the chief object of his life. In time, shall we say through nature's abhorrence of abnormalities, the greed for gain becomes his master and dries up his very powers of enjoyment of the finer things in life. He accumulates a hundred million, with all the care and worry that keeping this invested to the best advantage means. He is of but little use to the world, and through the dwarfing of the finer qualities of his life and the drying up of his powers of enjoyment he has become so also to himself. He dies. Three months after he has gone his name is scarcely ever heard, except perhaps in some long drawn out or bitterly fought will contest. His end is like that of a dog. In short, many a dog, faithful and intelligent and useful, has been more genuinely mourned and longer and more gratefully remembered. And then if it is true, as I believe it must be, that we commence in the other form of life exactly where we leave off here, taking with us only what we have gained by way of soul growth and spiritual unfoldment, but not one cent, not one cent, and having, moreover, no further control over any material possessions, how poor, how pitifully poor is such a life. Contrast it with this as an ideal and a purpose for a life:

"I am primarily engaged to myself to be a public servant of all the Gods, to demonstrate to all men there is good-will and intelligence at the heart of things and ever higher and yet higher leadings. These are my engagements. If there be power in good intentions, in fidelity, and in toil, the north wind shall be purer, the stars in heaven shall glow with a kindler beam that I have lived."