

and at each inspiration it knows a closer union with the soul of souls.

Jesus, Zoroaster, Luther, Swedenborg, Fox, Emerson and Agassiz, gaining daily inspirations from nature and from man, and referring all things to the divine within them, grew great in soul; and, enabled to transcend the narrow limits of his own personality, each found his interest centered more and more in the universal life. Standing on their heights of revelation they hold the curtain back that mankind, led upward by the truths revealed to them, may climb into a freer and purer atmosphere. The soul goes forth to find itself that it may compare and recognize, and only thus can it attain self knowledge; therefore the inspirations, which come to us through nature, and through humanity, are necessary supplements to the inner and primary teaching to the soul.

The individual has been spoken of as three men in one, the man as the world sees him, with his inconsistencies, his successes, his failures, his mistakes; the man as he knows himself, with his bright but unrealized ideal, and God's man, the Divine ideal which is humanity's far off goal, and constitutes the inner link twixt man and man.

This third and greater self we hold in common, and glimpses of it constitute our inspiration.

Although the soul is one, the form of its manifestation, and the manner of its unfolding is nowhere duplicated. It is not for nought that the forces which play upon our spirits find slight response in our brother's, and that his lofty inspirations fail to exalt our mood; not for nought that from earth and sea and sky come countless voices which are the same, yet different. The end of all life is to image God in his infinity; and each soul, nourished by this environment and expanding by the law of its own being, catches and reflects a different phase of the universal truth.

Every new and beautiful thought which the Eternal Spirit has entrusted

to our care is not ours alone, but has become a part of the possessions of humanity, and was given that through its fruition in our words or deeds mankind might gain new glimpses of that Divine Ideal into which it is developing.

It is in the silence that nature's mightiest labors are perfected. In silence is performed the miracle of each spring's resurrection, and silent forces bid the earth prepare herself for rest. No voice, no sound is heard as the plant develops into its Divine Ideal; and the human soul could not attain its measure of unfolding without the power of silence.

In the sanctuary of the soul the ideal and the real stand face to face, and over all presides that third something, the greater self, from which our inspirations flow. By this our thoughts of God, of life and duty, are daily re-adjusted, if we are daily in communion with the Divine Ideal; and as we grow into the greater self, our points of contact with nature and with the members of our race will constantly increase.

What is the meaning of this new note of brotherhood, which finds expression in social settlements, in work among the poor and outcast, in Audubon societies and Agassiz associations? Does it not declare that man, no longer circumscribed by the narrow limits of his own personality, is finding the center of his interests in the greater self, for every thought is a potential deed? The self-active soul must find expression, and actions but betray the tenor of man's thought.

Though the universe is full of a Divine unspoken message, each alone is fitted to receive his inspiration—his in trust for all mankind, that through these rays from that eternal source, man's thought may root more deeply in the Infinite, to blossom forth in God-like words and deeds; hence, "Mind the light," the oft quoted admonition of George Fox, has become the watch-word of our Society, and it finds renewed expression in these