

MERCURY.

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The Theosophical Society, as such, is not responsible for any opinion or statement expressed in any article that appears in this Magazine.

Theosophy For Children.

What is Theosophy? It is a guide to life, given to us by the Masters, the Elder Brothers of our race. These Elder Brothers have passed through experiences such as we are now having, and they know which are useful and which are harmful to the soul. For example: They give no directions as to the best methods for becoming rich, for they know that nothing so quickly injures the growth of the soul as the longing for wealth. Riches can only benefit the body; they hurt the soul by causing it to become selfish and greedy.

The teachings of these Masters all relate to the soul of man and not to his body. As the body dies after a few years of life while the soul lives on and occupies hundreds of bodies during its stay even upon one earth, it is easy to see why this is so. That which hurts the body is only a trifling thing which a few days may relieve, but when the soul is hurt a lifetime may not be enough to permit its cure. For the soul is hurt by our thoughts and only a long course of exactly the opposite thinking will restore it to health. Thus if one is rich, or longs for riches, such thoughts give what is called "character" to the soul. They color its purity with these selfish longings, and for the soul to again become pure, liberal and charitable will require a strong effort of the will and much acute mental suffering. For it will have grown to dislike giving to or helping others, and when it is compelled to do so, it will seem to it as though all the light had gone out of its life. All this knowledge of the thoughts which hurt the soul has been learned through experience by these Elder Brothers, and

they do not desire that we should have to go through the same suffering which they have had.

But who are these Elder Brothers? Krishna, Buddha, Jesus, Moses and Plato are examples of them. There are many others who are not so well known. And we no longer know Buddha nor any of the older Saviours because their bodies have long since died. But they themselves are not dead. The soul cannot die, and so these Teachers are alive, either in bodies such as ours, or in bodies of matter so fine that we cannot perceive them, and are working for humanity as unselfishly as ever. At times, when men go very much astray in their ideals of life, the Elder Brothers send a Messenger to reteach the old truths and to destroy the new errors which have arisen out of man's ignorance or selfishness. The last of these Messengers was Madame Blavatsky, and it is through her efforts that the Theosophical Society has been founded, and the old truths once more being taught. Some of these truths are difficult to understand, and even more difficult to obey, if, as is the case with most of us, we have been thinking wrongly for our whole life, and may be in former lives as well. But most of them are easy, and there is no child so young as to be unable to cause its soul to expand and grow pure and strong by obeying them. We have only to learn to think and act unselfishly, and our souls will grow pure and beautiful. And this inner beauty will soon be written upon our faces, for the body responds quickly—in a child, very quickly—to the thoughts of the mind. But the beauty will not consist in smooth or regular features. It will shine forth in the eyes, and in the expression, so plainly that anyone can see that the child is loving and unselfish. Christ, the Master, said: "Do unto others as ye would that they should do unto you." Buddha, the Master, declared: "Hatred ceases not by hatred at any time; hatred ceases only by love." Buddha thus taught us how to cease hating by thinking the opposite thoughts, of love.

So the deepest and most far-reaching truth in its effects upon our souls which these Elder Brothers have given us, is just this simple law of love and unselfishness. Any child can understand and obey it. But it is harder than it might seem. For it is not a duty for some special occasion, but is to be carried out in the little acts which make up so much of our lives. Because it is only by thinking and acting rightly in little things that we will ever attain the strength to do the right thing in some great tempt.

ation. The struggle is hard and must be won in the way we act towards our brothers and sisters, our parents, and our playmates and associates.

—*Hieronymum.*

A Child's Meditation.

Upon the grass sat Topsy,
A bright-eyed child of six;
And on a white-starred daisy
Her eyes were gravely fixed.

For willful, happy Topsy
To look so very staid,
Made nurse think, "She is hatching
Some mischief, I'm afraid."

But as the nurse sat sewing
Beneath a shady tree,
The voice of little Topsy
Was wafted on the breeze.

"Daisy, Mamma tells me
I have natures two;
Part of me is animal
And part an angel true.

"But, Daisy, Mamma tells me
These natures were once one,
And we are here for just to teach
Our weak part to be strong.

"Daisy, I'm a little girl,
And you're a pretty flower;
But, Daisy, you're of two parts—
Of that I'm very sure.

"Part of you is in the ground,
And part of you above.
So I can see your angel part,
The part that makes you loved.

"Your other part that's in the ground,
If I'd just dig it up,
It would not look a bit like you.
Its hard and brown and rough.

“ But if I’d dig it up, I guess,
Your root would fade away ;
And if I pulled you off the root,
You would not live a day.

“ And if my body does get hurt,
I feel a lot of pain.
So that’s I ’spose that we
More ‘sperience’ have to gain.

“ Your body’s covered round with dirt,
And mine is in a dress ;
But ’tis my body, Mamma says,
That makes my selfishness.

“ My Mamma says that long ago—
Longer than she can tell,
The Lord split up in little bits
And came on earth to dwell.

“ And so it grows and gets more wise,
This Lord that’s in the world,
Because it learns just how to make
An oyster lay a pearl.

“ You know an oyster’s very dumb,
More dumb than—well—than me.
I don’t know quite how dumb you are,
For you’re a flower, you see.

“ But Mamma says that if I train
My body like a child,
And make it do the things it should,
It will grow quite good and mild.

“ But if I don’t it’s like a beast,
That’s very fierce and wild ;
So I intend to try and be
A real fairy child.

“ And Mamma says that I must keep
So very good and pure,
Because earth’s forms do come from thought,
And we make all things here.

“ She says that thought 's a living thing,
And more alive than words.
Then, Daisy, all good thoughts, perhaps, make
Angels and flowers and birds.

“ I wonder, Daisy, when you die
If you'll be part of me !
I wonder if I gave you form,
And I am the God you see !

“ For Mamma says that everything
In earth and sky and sea,
Is full of life, and one day will
Become alive like me.

“ I wonder”—but the blue eyes closed,
The bright head gave a nod,
And Topsy, midst her wonderments,
Lay sleeping on the sod.

C. L. A.

Beginnings.

It was October, 1891, and the Children's Class was a year old, when its members held a great festival—a festival never to be forgotten by those who were there—nothing less than a reception to Col. Olcott and Mr. Judge. It was an impromptu affair, and it went off with a vim and a glow, a burst of pure enthusiasm, without one drawback. Croakers forgot to croak and wet blankets became dry as a bone in the heat of preparation.

In September, the young folks and children had formed themselves into a League. A stirring song adapted to the music of Froebel's March proclaimed to the world that the T. S. Children were marching on to Brotherhood with “ Truth as a Guide.” But they marched without a banner. The leaders had long sighed for one and the children often asked: “ When shall we have our flag?” The *when* seemed a long way off. On the morning of the festival that banner was still an astral picture. Then somebody said: “ We must have a banner for this afternoon.” “ Just the thing—a banner presentation now or never; for we shall never again have the father and god-father of the T. S. with us, both at once.” Such was the responsive cry—“ I'll get the satin,” “ and I

the fringe." "I the pole," exclaimed delighted voices. So far, well; but where the artist who could, in an hour or so, paint in its own colors the seal and motto of the Theosophical Society? For a minute or so, silence—a silence of disappointment—fell on the group. A cherry voice broke it. "Let us have a pattern banner, just to show what we will have some day; patterns have to come first anyhow." "That's it, a pattern banner. Hurrah! we'll have the presentation! To work, to work." Everyone fell in with the idea. Soon a dozen bees were busy. Each one did his part, her part; some with pins, some with scissors, some with—but there, I am not going to tell all the secrets of the "Beginnings" of that lovely banner that our young folks so proudly wave to-day. Our dear Vice-president, Mr. Judge, came in during the "Hum." He smiled his approval. His smile was an inspiration. More, he gave an idea here and there; and, if I remember rightly, his fingers helped to—No, I am not going to say another word. Suffice it, that a satin banner, displaying the serpent, enlaced double triangle, with its crosses and motto, was ready for the entertainment.

At 2:30 P. M., our much loved President, looking a very Santa Claus with his silvery beard and hair, took his seat in front of the audience. Joyful cheers and clapping of hands greeted him. The entertainment began. It was a great success; for the children were happy and did their best.

"Lucifer, Angel of Light" achieved a triumph. Yes, and by request a copy of the songs and dialogues given that afternoon travelled all the way to Ceylon, so that the little Singhalese might get acquainted with them, and through them, with us.

The entertainment over, Father Olcott rose to thank the young folks. His simple words touched every heart as he spoke on the one principle of the T. S.—the Unity of Brotherhood.

At last came the supreme moment, the presentation of the banner. It was a difficult matter to choose a standard bearer. The Colonel was equal to the occasion. Taking the flag in his hand, he said: "Children, in honor of her to whom this Society owes its birth, in memory of our Teacher, this banner shall be carried by a girl—Ever the woman-soul leadeth onward." He then asked the senior girl of the League to step forward:

"My child, my children, receive this banner as a holy trust. May there ever be hands strong enough, and hearts true enough, to carry it bravely through darkness, sorrow and strife, across

desert, mountain and sea to the very temple of Truth. And in moments of weakness, of doubt, of trial, when hands tremble and hearts falter, think of the one who bore it through the fiercest heat of battle, and never once faltered—Helena P. Blavatsky.” Then into the girl’s hand he gave the banner.

Marie A. Walsh.

The Children’s Hour.

(Supplementary to “Exercises.” See September and October Numbers, MERCURY.)

We planted a single kernel of corn, and in less than one week two straight, green leaves shot up out of the soil; soon they spread apart and two others came up in the center, or between these two, and we saw the corn growing in two lines—First, straight up and down or vertical, thus: | ; second, out each way from the center, or horizontal, thus: —. These two lines give us the form of the cross + and teach us that life moves in two directions: “up” and “out.”

The seed is that part of the plant which produces itself. One single kernel of corn, planted in August, has now grown to a plant several feet high, and we have learned many wonderful things about it; and all that we have learned about it we have learned about ourselves. “The Ego seated in the hearts of all beings” is the life in us, as the germ is in the seed; and we are to grow “up” and “out”—“up” when we love, and are true, and aspire to the “Love over all;” “out”, in showing kindness and helpfulness to every one:

“Kind hearts are the gardens,
 Kind words are the blossoms,
 Kind deeds are the fruits.
 And sunbeams of love,
 In these heart gardens grow,
 That put out the darkness
 And make beauty-buds grow.”

(The children learn this.)

Each one brings a flower every Sunday and when the Director says: “See the working bee move from flower to flower; gathering honey up from each golden cup of blossom’s bower.” (The

children rise simultaneously and go to one chosen to give a "word blossom," to whom they say:)

"Like the busy bee, we have come where sweetness lives; in pleasant words of Love, that Heavenly wisdom prove, to us wilt thou give?"

(Here they present their flowers, which the Teacher takes, and then gives and teaches to them some verse or couplet. (Then the Director says:) "Heavily laden bee, fly home with your yellow gold.")

(They move to their seats, and when seated say:) "Under each glistening wing (hand to head) is the store that we bring. Love's treasure we hold" (hand to chest.) (Then all repeat to the Director the verses learned.)

This exercise is a very pretty and impressive one. The following are the verses that have been taught—one each Sunday:

God is Love.
 Love one another.
 Love envieth not.
 Love thinketh no evil.
 Love is kind.
 Love is not puffed up.
 Love loveth all things.
 Love conquereth all things.
 Love casteth out fear.

"He prayeth best who loveth best,
 All things both great and small.
 For the dear God who loveth us,
 He made and loveth all."

These precepts are not only thoroughly learned, but are impressed by illustration, etc. For example, "envy" is shown where two boys each have an apple, and one wishes to take the apple from his fellow. Envy in the heart is like a serpent. Where envy is, love is not. Where love is, envy is not. It is best to cultivate love and be glad that the "other" boy has an apple.

The children are made to feel that this is their "Hour." They are called upon to teach each other, and to teach the new ones who come in. They have charge of the banner, the taps, blackboard, chalk and paraphernalia. Frankness and freedom are cultivated. Repression is avoided. We work to develop the re-

ligious instinct in the child. The Director must be alert to take advantage of occasions as they arise, and I am indebted to my helpful assistants for the carrying out of these ideas. Sometimes a child has a story to tell, and is encouraged to tell it. The common sights in nature, as the rain drops sparkling on the grass, the varieties of flowers, etc., carry a lesson.

The spectrum on the wall (MERCURY, October Number) is of great interest. A little seven-year-old boy gave his definition of it in the second lesson as "the light of the world."

May MERCURY carry, wherever it goes, an active interest in this work for children.

Lydia Bell.

Training Classes.

Many inquiries are made regarding the conduct of Training Classes, having for their object the fitting of members to take an active part in Theosophical work. These Classes are being organized in many towns and cities, in connection with the Branches, their purpose being to help students (1) to require a knowledge of the truths of Theosophy, and (2) to impart the knowledge which they may have to others.

The H. P. B. Training Class was organized with these objects in March, 1893, at the Headquarters in San Francisco. Since its organization, it has made some important changes in methods, and will continue to make them wherever improvement is needed. To begin with, no "drones" are admitted. All who join this Class do so only upon condition that they become *active* members. No excuses or apologies are allowed, and a member making them is subject to censure by the Critic. At the second meeting of the Class, a rule was adopted that no applause be indulged in, as it has a tendency to discourage the weaker members, and to "spoil" the others.

The order of exercises is as follows: (1) Call to order; (2) Appointment of Critic by President; (3) Minutes; (4) Roll Call (the members responding by reciting from memory a selection from the "Voice of the Silence" or other devotional book); (5) Business; (6) Reading of epitome; (7) Reading of paper; (8) Remarks by the other members (and visitors, if any); (9) Report of Critic; (10) General remarks, suggestions, etc.; (11) Announcement of

subject and appointment of reader for next meeting; (12) Adjournment.

The Critic is selected at the opening of each meeting, to serve for that evening. He takes note of the pronunciation, language, general demeanor, voice, etc., of readers and speakers, pointing out, in his report, errors and eccentricities. The rule is that the Critic, while acting in that capacity, is free from criticism.

The President is selected for one month, and each member must take his turn as presiding officer.*

The paper of the evening should not occupy over thirty minutes, and should be as complete an exposition of the subject as possible. Brief remarks by others upon the same subject follow, occupying about three minutes, and each should endeavor to make what he has to say clear and to the point.

The custom in the H. P. B. Class has been to have an epitome of these remarks prepared, and read at the ensuing meeting, for the purpose of refreshing the minds of the members. This work of synthesizing may be done by the Secretary or other member appointed, and may be given either at the close of the meeting, or at the next.

Twenty minutes of the second meeting of each month are devoted to a drill in Parliamentary procedure, the President assuming the responsibility for its proper conduct.

A council of five members is selected by ballot every six months. It is their duty to adopt methods of procedure, to assign topics for study, and to have general supervision over the welfare of the Class. All their acts are subject to the approval of the other members.

Such is a brief outline of the work in this department as carried on by the Class in San Francisco. It may be of assistance to others who contemplate organizing similar Classes in their localities.

Two extremes have to be guarded against—frivolity and monotony. Unless the students are in *earnest*, and really desire to fit themselves for work, they cannot hope to succeed. On the other hand, the meeting must be made *interesting* by the selection of attractive and suitable topics for study, and by having the exercises as entertaining as possible. A very difficult subject should not be assigned to an inexperienced or busy member, nor too familiar a subject to one who has plenty of time for research and study. And do not forget that there is charm in variety. C. B.

The Children's Corner.

[This column will be devoted to questions and answers from children on Theosophical Subjects, which answers will be published with the initials of the sender.]

ANSWERS TO QUESTIONS IN LAST NUMBER.

Q. 20.—Who was Osiris?

A.—Osiris was one of the gods of the ancient Egyptians, whose symbol was the sun. Some people think he represented Intelligence or Mind; while others say that he represented Spirit, and that his son Horus represented Mind. B.

Q. 21.—Who was Confucius and what did he teach?

A.—Confucius was a Chinese philosopher, and from his teachings have sprung Confucianism. M. B.

Q. 22.—What is the difference between soul and spirit?

A.—Spirit is the Universal Soul, while the soul is but a differentiation of spirit. The soul is the immortal part of man's nature which keeps returning to earth-life to gain wisdom and experience. E. M. D.

Q. 23.—What kind of elementals are in glass?

A.—Mineral elementals, called gnomes. B. W.

Q. 24.—Why do we love some people more than others?

A.—Because some people have a beautiful influence or aura about them, which attracts us to them and makes us love them. But Universal Brotherhood teaches us to love *all* beings, and if we do, we help to make the world better. E. M. D.

Q. 25.—Can little children do anything to make the world better?

A.—Every child can do *something* to help to make the world good. By being happy and pleasant, they make others feel cheerful; by being obedient to their parents and teachers they save them bother; by being kind and agreeable to their playmates, they produce love and harmony; by having sweet, loving thoughts they make everyone around them purer and better. C. C.

The following questions have been received from children of the different Lotus Circles:

26. Do stones have souls?
27. What is Mind?
28. What is Magic?
29. Name the religions of China, and who were the founders of them?
30. What are stars?
31. Who was Krishna, and what did he do?

Puzzle Department.

[Send answers to Puzzle Dept., MERCURY, 1504 Market St., Rooms 34 & 35.]

ANSWERS TO PUZZLES IN OCTOBER NUMBER.

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| <p>6. . L *</p> <p style="padding-left: 40px;">N O D</p> <p style="padding-left: 20px;">L O T U S</p> <p style="padding-left: 40px;">D U E</p> <p style="padding-left: 80px;">S</p> | <p>7. Love one another.</p> <p>8. Children's Hour.</p> <p>9. Spot, stop, post, pots, tops.</p> <p>10. Shadow.</p> |
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11. METAGRAM.

I am a small animal; change my first, and I am a covering for the hand; change again and I am part of a verb; divide me, and I am part of a horse's harness and a number.

12. NUMERICAL ENIGMA.

My 1-2-8-9 is to shout; my .1-2-3 is a pet animal; my 5-10-3 is an animal that we do not like; my 6-7-8-9 is a medicine; my 11-10-1-4 is to run swiftly. My whole is an insect of eleven letters.

13. DIAMOND.

1. A consonant. 2. Something used in cricket. 3. A fluid.
4. A fish. 5. A consonant.

14. ENIGMA

All colors I am; sometimes smooth, sometimes rough;
Now with white shining face, and then brown and tough;
I am daintily made for a lady's boudoir;
In Japan I am used for a little *mouchoir*.
Sometimes I am filled with wit, wisdom and worth,

And oft times to nothing but folly give-birth;
 Facts, fancies and figures may cover my face,
 All the beauties of Nature thereon you may trace;
 To tell all my uses would take too much time,
 So I'll give you my moral and finish my rhyme.
 The wealth I can show fills the world's money bags,
 Yet, in the beginning, I'm nothing but rags.

Wise Sayings.

Taking the first step with the good thought, the second with a good word, and the third with a good deed, I entered Paradise.

—Zoroaster.

“TRUTH.”

“Truth has such a face and such a mien,
 As to be loved needs only to be seen.”

—Dryden.

“Truth is as impossible to be soiled by an outward touch as the sunbeam.”

“Who ever knew Truth put to the worse, in a free and open encounter?”

—Milton.

“I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smooth pebble, or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me.”

—Newton.

“No pleasure is comparable to the standing upon the vantage-ground of Truth.”

—Bacon.

The speech of a modest man giveth luster to truth, and the diffidence of his words absolveth his error.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

Consider how few things are worthy of anger, and thou wilt wander that any but fools should be in wrath.

The Sentinel.

ALAMEDA, CAL.

The Branch in Alameda has organized a Training Class. It meets the first Thursday of each month, at 8 o'clock P. M., in Redmen's Hall, corner Webb Avenue and Park Street, Alameda. Mr. Oettl, of the Alaya Branch, Oakland, is now living in Alameda, and has promised to give all the assistance he can. An invitation is extended to friends in Oakland and San Francisco.

HONOLULU, H. I.

A Lotus Circle has been started in Honolulu, with nine members. It is the work of Mrs. Mary E. Foster, who has long desired to organize the children for Theosophical instruction, and now finds the time ripe for such beginning. The first meeting was held Sunday morning, October 7th, at the Headquarters on Nunann Street. It was opened with a few remarks by Mrs. Thirds, after which a programme, including reading, responses, etc., was followed. A musical instrument will probably soon be obtained to lead the singing. The children were much interested in the exercises, which will be conducted regularly by Mrs. Foster.

Meetings and Classes.

SAN FRANCISCO.

The Children's Hour, or Lotus Circle, meets every Sunday morning at 11 o'clock, at Rooms 35 and 36, 1504 Market Street. All children are invited.

The H. P. B. Training Class meets every Friday evening at Rooms 35 and 36, 1504 Market Street.

Free public lectures are given every Sunday at 7:45 P. M., at Red Men's Hall, 320 Post St. Strangers and inquirers earnestly invited.

OAKLAND, CAL.

"The Children's Hour" meets every Sunday at Hamilton Hall, corner 13th and Jefferson Streets, at 2 P. M.

Free public lectures on Theosophical subjects every Sunday at 8 P. M., at Hamilton Hall, corner 13th and Jefferson Streets.

Reviews.

PATH. (October.)

"T. S. Solidarity and Ideals," by the President of the T. S., is a thoughtful article, and members would do well to read it over carefully and then act.

"Communications from Spirits," by the editor, promises more light upon that subject than we have had heretofore. I would especially call the attention of the student to the "Seventh" heading on page 209. Singular statements are made, which will furnish a field for study.

"Seeking the Self" is a short article worthy of perusal. The true seeker will become a teacher of wisdom.

"Conversations on Occultism" will greatly benefit the student who delves into the mysteries of nature without a guide.

"Supersensuous Planes and Minds" has a scientific flavor that will appeal to many readers. The assertion that the brain is not all lodged in the cavity of the skull is in line with recent experiments, which will require a change in our college text-books. The Path for October is very good.

A copy of the limited edition of the Secular Poems of Henry Vaughan, brother of the renowned mystic, Thomas Vaughan (Eugenius Philalethes), was sent to us, and to them we desire to draw the attention of our readers. The complete works of this poet were a privately-printed edition which was brought out

two hundred years after he had ceased to sing. In this small volume, which was edited by Mr. Tutin, Hull, Eng., the best of Vaughan's songs are given, two of which, "The Eagle" and "The Charnel House," are remarkable for their vivid descriptions.

Of "The Eagle" he says:

"He soars,

'Bove wind and fire; gets to the moon, and proves,—With scorn upon her duller face; for she—Gives him but shadows and obscurities.

Leaving the moon—to the day's royal planet he doth pass
With daring eyes, and makes the sun his glass.

Then with the orb itself he moves,
to see

Which is more swift, th' intelligence
or he.

Thus with his wings his body he
hath brought

Where man can travel only in a
thought."

Not knowing which to admire most, his wing or his eye, he concludes the finest song on the eagle in the English language thus:

"I will not seek, rare bird, what
spirit 'tis

That mounts thee thus; I'll be content
with this:

To think that Nature made thee
to express

Our Soul's bold heights in a material
dress."

"The Charnel House" is looked upon as the most Shakespearean of

all his poems. It abounds in fine lines. We quote a few :

“Corruption’s wardrobe, the trans-
plantive bed
Of mankind, and th’ exchequer of
the dead.”

“Think then that in this bed
There sleeps the relics of as proud a
head,

As stern and subtile as your own.
Thus Cyrus tamed the Macedon; a
tomb

Checked him, who thought the
world too straight a room.”

“Have I obeyed the powers of a face,
A beauty able to undo the race
Of easy man? I look but here, and
straight

I am informed the lovely counter-
part

Was but a smoother clay.”

“Henceforth with thought of thee
I’ll season all succeeding jollity,
Yet damn not mirth, nor think too
much is fit ;

Excess hath no religion, nor wit.”

We could go on quoting, but
these are more than sufficient to
show the wealth of imagery the poet
possessed.

“The Mystic Gate and Flashlight
of Thoughts” by Mary N. Mead,
Watkins, N. Y., is a little book
well adapted for children. Duty
without sternness, cheerfulness un-
der all conditions, are happily illus-
trated.

Look nature through; ’tis revolution all,
All change; no death. Day follows night, and night
The dying day; stars rise and set, and set and rise.
Earth takes the example. All to reflower fades
As in a wheel: all sinks to reascend;
Emblems of man, who passes, not expires. —*Young.*

“Death is another life. We bow our heads at going out; we
think; and enter straight another chamber of the kings’. Larger
than this we leave and lovelier.” —*Baily.*

“The weary pilgrim oft doth seek to know
How far he’s come, how far he has to go.” —*Quarles.*

The tears of the compassionate are sweeter than dew-drops
falling from roses on the bosom of the earth.

Mix kindness with reproof, and reason with authority; so shalt
thy admonitions take place in the heart.

First know that thy principles are just, and then be thou inflex-
ible in the path of them.