

# Thoughts about love and other thoughts

**THOUGHTS ABOUT LOVE**  
**AND OTHER THOUGHTS**

BY  
**BENJAMIN F. WOODCOX**

Author of  
"In Cupid's Chains and Other Poems"

Copyright, 1887,  
by  
Benjamin F. Woodcox  
Michigan

**WOODCOX & FANNER**  
Publishers  
**BATTLE CREEK, MICH.**

Copyright, 1916, by  
BENJAMIN F. WOODCOX

PHOENIX PRINTING COMPANY  
PRINTERS  
BATTLE CREEK, MICH.

*To the memory of my father,  
The late Nelson C. Woodcox, M. D.,  
And to the memory of my mother,  
Whose maiden name was Sarah M. Greenwood,  
This book is lovingly inscribed  
By their son,  
—Benjamin F. Woodcox.*

*I do not reach truth through reason but I reach the  
reason through truth.*

## THOUGHTS ABOUT LOVE AND OTHER THOUGHTS

1. The law of life is love. Love is the one essential thing without which we can only exist.

2. The word "Love" is a poisonous word when uttered by those who are low. It is a word fit only to be associated with "Heaven" when used by those whose lives are saintly.

3. Love is one of the rarest things in the world; passion one of the most common.

4. We often scoff at that which we do not understand, and most of us do not understand love.

5. Love is always a blessing, whether satisfied or not; but passion unsatisfied revenges itself upon its possessor.

6. To rebel against love is unwise. To try to guide love into unselfish channels is the height of wisdom.

7. Love is usually based upon knowledge; passion oft-times upon the lack of knowledge.

8. Love requires some kind of equality.

9. In love, destiny approaches close to the visible, and we are able to tell, more or less accurately, how it is disposed toward us.

10. We are never ashamed of love, but we are often ashamed of that which we imagine to be love.

11. Love belongs to the spiritual man; passion to the physical man.

12. When we destroy the faith that love possesses, we do not destroy love, but we ruin it.

13. Spiritual love is love eternal, but spiritual love comes to but few.

14. To spiritual love, all is revealed.

15. We are more apt to love than we are to befriend.

16. The wish to be loved oftentimes causes us to think that we love.

17. Passion craves; love gives; sympathy feels.

18. Love does not take anything from us. It always adds something.

19. We take an interest in things for which we have no taste, if they are of interest to those whom we love.

20. You may possess love, and yet be possessed by a great longing for love; because there may be a side to your nature which the love you possess does not fill.

21. We may suffer for loving, but we can not suffer for the sin of loving, because there is no sin in love.

22. Spiritual love may carry us to heaven, but physical love seems necessary to hold us to earth.

23. Physical love surrenders, but does not give; spiritual love gives, but does not surrender.

24. Love is born with its eyes closed, like a kitten, and like a kitten it soon learns to open its eyes.

25. Imagination not only aids us in loving, but sometimes we love with the imagination.

26. In love, nature deceives us, and gives us sorrows which we joyfully receive; but this is in human love only. Sorrow can not force its way into the presence of the soul that loves.

27. Love is hope. It is a consciousness that one is fulfilling his destiny. It fills one with an instinctive knowledge that all is for the best. Though one is led by love, like a calf to the slaughter, still he will be certain that no mistake is made. He will be filled with an instinctive self-knowledge that he is obeying a divine law, the real import of which he can not understand.



28. The most pathetic sorrows and sufferings that are inflicted upon us are those that are inflicted upon us for violation of the law: "Love." Not only are we forced to suffer untold sorrows and miseries in this world for such violations, but such violations retard and delay the soul on its march to perfection by thousands of years.

29. The law, "Love," is the one law that the really wise can not, and would not, dare violate.

30. Mind is as broad as the universe, but it is not as high as love.

31. Love is the work of the life force, and the end of love is life.

32. We do not know those whom we do not love, and those who love us not, do not know us.

33. It is only through love that we become known to each other.

34. No one but a great soul is capable of a great love.

35. The slightest gift is priceless, if presented to us by some one whom we love.

36. In love we offer up our bodies as a sacrifice to the God of love; to nature; to the life force. In just so far as we make this sacrifice unconditional, are we fulfilling our destiny.

37. Love opens the heart; indifference closes it; hate nails the door shut.

38. In love we often do not want that which we want.

39. We regret the loss of love far more often than we regret the loss of the lover.

40. We may be able to do without love in a number of its forms, but to be completely without love is to die. The extinction of love in us means death, spiritual destruction.

41. Love, friendship, morals,—each of these words has a different meaning to each of us according to our experience in life. Love, to some of us, means lust or passion, and all that is low and vile; and to all of us does the word love change its meaning with each new experience in loving that we have.

42. We have never really loved until we love the second time.

43. First love is usually a feverish and passionate love that wears itself out after many years, or takes to its heels upon the approach of the second love.

44. First love enslaves; second love sets free.

45. Love does not see defects; friendship sees but excuses them.

46. Through fear we conceal ourselves from all save those whom we love, or those whom we know love us.

47. Many persons who have decided not to marry, have been driven into matrimony by love.

48. The human soul craves sympathy and love just as the plant craves sunshine and rain; because sympathy and love are necessary to its growth.

49. To be loved is nothing, but to love is everything.

50. Love gives; self-love takes.

51. Self-love may turn to self-hate in cases of great moral depravity.

52. Love, gratitude, admiration, can become too deep for expression.

53. Love should always be accompanied by good common sense.

54. Only fools strive to crush the impulse of a new love that is struggling for life—only fools and those who are suffering from a mistaken sense of duty.

55. The human soul is no more able to thrive on one kind of love than the human body is on one kind of food.

56. The individual who denies himself a love which his nature craves may be honorable, but not wise.

57. The kind of love that we inspire in another is not always the same as that which he inspires in us.

58. Each new love adds a tenderness to our nature that is shared alike by all whom we love, or know, or come in contact with.

59. If our past experiences in loving have not been happy, we resist the approach of a new love.

60. We can not love those whom we can not respect, and most of us can not respect an immoral person.

61. Spiritual love is divine. It is as pure as heaven, and as unselfish as admiration. In spiritual love we approach near to God.

62. We may go from friendship to love, but we never return from love to friendship.

63. We appreciate friendship and love in proportion to the amount of enmity and hate we have experienced.

64. If we have always had plenty of friends, we do not know the value of a friend.

65. We sometimes keep a friendship a long time after it has soured.

66. We pay tribute to some persons in order that we can call them our friends.

67. We all have friends whom we do not know, and enemies whom we do not suspect.

68. We seldom think most of those friends who think most of us.

69. We have not the strength to be a friend to those whom we love and yet flee from; flee from, we know not why, and yet because we must.

70. We usually pretend to hide from our friends that which we are most anxious for our friends to see.

71. We are apt to do that which our friends fear we will do—even to fail in that in which we most desire to succeed. The fear on the part of our friends that we will fail in that in which we most desire to succeed, is a heinous crime, which forces us toward the brink of failure, and sometimes pushes us over.

72. Manuscripts are not the only things that we should revise. We should occasionally revise the opinions we hold of our friends.

73. We all have friends who are our friends only on condition that we listen to their self-praise, and admit that all they say about themselves is true.

74. We excuse in our friends many things with which we are not in sympathy, and which we would not tolerate in others.

75. Most of us have friends upon whom we know we can depend in case of need, and other friends whom we know can depend upon us.

76. Friendship is sympathy. It is more than sympathy. It is love. Friendship is more than love. It is love with physical attraction omitted. It is purified love, spiritual affection.

77. Friendship and love, and all things mortal, may fade, wither, die, and become putrid.

78. Friendship, like love, can be destroyed by starvation.

79. We value friends not for what they are, but for what they are to us.

80. We treasure the sweets of human kindness in our hearts, and pour the bitter down the throats of all our friends.

81. After we have decided to do something which we have reason to think may turn out disastrous to us, we seek the advice of our friends, and if our friends advise us not to do that which we have decided to do, we ignore their advice. But should they advise us to do that which we have decided to do, we follow their advice; and then, should the enterprise turn out disastrous to us, we hold them responsible for having influenced our decision.

82. We all have enemies who believe themselves to be our friends, and who are perfectly sincere in their belief.

83. Beauty, to express itself, requires motion.

84. Physical beauty attracts; soul beauty enchants.

85. There is beauty everywhere for the poet, for the spiritually developed; but there is no beauty on earth or in heaven for those who lack the spiritual development necessary to discern the beautiful. The beautiful is the spiritual.

86. Everything grows beautiful as the soul approaches perfection.

87. The church is a beautiful institution, and the more beautiful a church becomes, the closer it approaches the divine.

88. Only those are gifted to whom the beautiful is revealed, and the beautiful is revealed to those only who are highly developed spiritually.

89. Our ignorance is charitable. It leaves us unconscious of the beauty which we do not possess. The minute we perceive the beautiful, we begin to possess it.

90. The beautiful may stimulate the creative brain sufficiently to intoxicate it.

91. With great physical beauty we might attract thousands and create a desire for possession within the breasts of scores; but we could not win the love of a single person.

92. The highest passion that physical beauty can stimulate is admiration; the lowest passion is lust.

93. Grace is more attractive, than beauty is beautiful.

94. Natural grace can not be hid; assumed grace can not be kept from showing itself.

95. We are prone to idealize those persons of the opposite sex whose beauty attracts us, but whose natures we know nothing of.

96. We suffer from disappointed expectations, upon learning to know those whom we have idealized.



97. The real is an insult to the ideal.

98. Self-admiration is the source from which many persons derive their chief pleasure in life.

99. We admire clever persons, because they remind us of ourselves.

100. Any person is admirable or hateful, according to the point from which he is viewed.

101. That which in one mood may seem to us to be admirable, may, when we are in another mood, seem to us contemptible.

102. Admiration rises superior to love. We can admire persons so highly that to love them would be impossible.

103. Self-love, selfishness, rules the world. In it are found all the virtues and all the vices of mankind.

104. Every human motive is selfish, but the soul is not human; and in so far as our lives are governed by the soul, are we capable of complete forgetfulness of self.

105. We are not all equally selfish, but we are all selfish nevertheless.

106. The selfishness of woman is largely self-love; the selfishness of man is mostly self-interest.

107. Love attempts to conceal its selfishness.

108. The only object which all men love is self.

109. Self-love makes us all alike—cruel.

110. Our love of self is so great that self-interest is oftentimes mistaken for love.

111. Love tries to be unselfish, but it never succeeds in being so.

112. We do not marry for love's sake, but for self's sake.

113. We are influenced in all our actions by that passion which for the moment holds control of us. Thus, love softens our natures, and hatred hardens them.

114. We are often persuaded by our passions to do that which reason pleads with us not to do.

115. Sometimes our passions show contempt for our opinions by disregarding them.

116. We are no stronger than our passions; usually not so strong.

117. Our passions are disguises in which we are sometimes unable to recognize ourselves.

118. Our passions sometimes wage war upon each other.

119. We usually follow where passion leads; and if we happen to have weak passions, we pride ourselves upon our virtues.

120. Our passions cause us to suffer, but they also console us for having suffered.

120*a*. Passion is one of the great forces that has aided the soul in its evolution.

121. There are but few persons who have not at some time in their lives mistaken passion for love; and there are some persons who have mistaken passion for love that have never found it out.

122. Passion is one of the great factors in life with which we *must* deal if we would marshal men.

123. Idleness is a passion which urges us always to do nothing.

124. There is not a passion in all our natures but which has as many virtues as vices.

125. Everything in the universe is engaged in an eternal struggle for life.

126. The life force leaves most of the human race in ignorance, and to none does it give more than a fleeting glimpse of its aim.

127. Unless our spiritual and physical vitalities are equal, we can not know life. We can know only that side of life on which our vitality places us.

128. What we get from life is not material wealth, but spiritual development—or else we get nothing.

129. We live the life we are destined to live, whether we think we do or not.

130. Life is a great disappointment. We expect much from it, but receive little. And half of what we do receive we do not understand.

131. Life seems to be a comedy when viewed from a distance, but it is found to be a tragedy upon nearer approach.

132. Each individual sees life from the view point of self.

133. Everything in life is contagious.

134. The larger part of our lives is spent beneath our consciousness. We think without perceiving it, enjoy

without realizing it, and suffer without being aware of it. It is only when we enjoy or suffer greatly, or think with more than ordinary force, that we become aware of our thoughts, or of our joys and our sorrows.

135. Of the events that influence our lives, those which we are not conscious of are far in excess and out of all proportion to those which we intellectually recognize.

136. The sacredness of life has been revealed to but few, yet all have acted more wisely than they have thought.

137. Life is full of tragedy, but we are striving to suppress the tragedy and retain the life. Perhaps in a hundred thousand centuries we shall have succeeded.

138. Live your life, but do not try to explain it. People will be more able to understand your life than they will your explanation of it.

139. There is an harmonious relation between all life. Destroy this harmony and you produce a discord that is not productive of either health or happiness.

140. The evolution of the soul, until it reaches Heaven, is the aim of all life.

141. The intellect can never find its way to Heaven unless it is guided thither by the soul.

142. We can reach Heaven through spiritual development only, and the law of spiritual development is *love*.

143. Spiritual development is a growth; a slow unfolding which requires centuries of time.

144. There are souls in this world that seem to be a thousand centuries nearer to God than other souls.

145. We are all spirits wandering from world to world in search of Heaven.

146. Souls that have hated each other for centuries, as they develop higher, learn to avoid each other; and as they near the divine, as they approach the throne, they begin to appreciate, and end in love. Heaven is love; love Heaven.

147. There are souls in this world that seem to have just emerged from Hell, and other souls that seem to be still floundering within its depths.

148. Our spirits are so sensitive that they are influenced by every thought that is thought of them, or about them, though the thinker may be thousands of miles away, and we be unconscious of what is being thought.

149. Some souls turn their backs toward Heaven, and wander about in the dark for centuries, before they perceive the light, and begin their march up the height to the throne.

150. The difference between Christ and the average man or woman is a difference in spiritual development; is a difference of possibly a hundred thousand centuries of spiritual growth. I say "average man or woman," because there are men and women in this world that approach near to Christ; that are thousands of centuries higher in the scale of spiritual development than others.

151. We are all spiritual infants, too weak as yet to enter Heaven.

152. There are crimes that militate against the soul, and other crimes that militate against society without approaching within a thousand miles of the soul.

153. The intellect finds no logic in self-sacrifice; but the soul delights in the sacrifice of self. It is one of the soul's chief sources of happiness.

154. The soul is superior to the intellect; instinctive reasoning more correct in its premises than the material mind. Only when our instincts agree with our reason are we wise in being led by reason.

155. The more harmony there is between the soul and the intellect the more able the soul is to warn us of the approach of disease, disaster and death.

156. There are persons who are intellectually beautiful, but whose souls have not advanced far toward the

divine; persons whom we would not care to know, and yet whom we admire, so long as their spiritual selves remain hidden from us.

157. Some of the world's greatest geniuses have been men who possessed very ordinary intellects and very remarkable souls; men who were great creators, but whose weak intellects were utterly incapable of translating, or of giving expression to, all or even half of what their souls demanded of them.

158. Hate decreases at the exact proportion in which love increases within the soul; and the amount of love that a soul contains is an accurate standard by which we can ascertain its spiritual development.

159. The nearer we approach spiritual perfection, the more our lives become a harmony, a song.

160. There is no near approach to Heaven for a soul which is as yet unable to appreciate the poetical, the beautiful.

161. An exquisite music pervades the entire personality of those whose spiritual natures are highly developed.

162. If Heaven is lost to any of us it is lost because we lack the spiritual development necessary to enter therein, not because we lack faith in some dogma or creed.



163. Our consciousness gradually increases as we approach spiritual perfection.

164. Our lack of early consciousness is a great blessing. It keeps us in profound ignorance of our real development; and so we march bravely on, little dreaming that the road may be thousands of centuries long, and that death and birth may lie in wait for us many times en route.

165. The highest pinnacle of spiritual development has never been reached by man—not even by Christ.

166. Everything tends to prove that the human soul has not advanced far on its road to perfection. Heaven, even to the most highly developed spiritually, must be thousands of centuries away.

167. The soul creates; the intellect translates.

168. It is the soul that says that we are immortal; the intellect always doubts it.

169. Wisdom is not the fruit of reason, but the result of spiritual development. He is the most wise who is the most highly developed spiritually.

170. To get in harmony with the universe, is to get out of harmony with greed, with selfishness. It is to surrender to the guidance of the soul.

171. We are not dead to the spiritual significance of things. We have never been alive. We have never understood. We do not now understand.

172. We often attempt to do that which the soul disapproves of, takes no pride in, and will not aid us to accomplish.

173. To the development of the soul, faith is all that is necessary. It does not matter what we believe, but it is all important that we believe.

174. The soul leads us instinctively toward that which we need, but that which we need is not always that which we desire.

175. There are souls in this world that have developed above the need of a church, or of a creed.

176. A great soul often inhabits a body utterly unfit for it; a body incapable of giving expression to all, or even part, of that which it sees and knows of the divine.

177. Many great souls have failed to make themselves known to us, because they have come into this world in bodies that contained imperfectly constructed brains.

178. The nearness of God to us varies according to our spiritual development. Those of us who are the

most highly developed spiritually need only to mention his name, and he immediately appears; but those of us who are less highly developed spiritually must necessarily have more difficulty in attracting his attention.

179. God was nearer to Christ than to man, because Christ was in spiritual development nearer to God than was man.

180. Truth would not be so precious if it were not so rare.

181. That which the world mistakes for truth is almost always an untruth.

182. Truth is usually found in small particles in all theories, dogmas and creeds.

183. Truth can not be discovered by a mind chained to a creed.

184. Every new truth that we observe readjusts the entire foundation of our life and of our character.

185. There are some truths that can not be discovered without the aid of passion.

186. Only those truths that answer to our experiences strike us as being true.

187. Imagination paints truth all kinds of colors.

189. The simplest truths are oftentimes the most beautiful.

190. We are apt to condemn the truth if it does not appear to us to be true.

191. Telling the truth is so difficult a task that few persons succeed in telling it.

192. The wounds that truth inflicts, heal much more slowly than those that are inflicted otherwise.

193. There are but few persons who are able to discover truth, and there are some persons who are unable to see truth after it has been discovered.

194. There is truth in everything, and falsehood everywhere.

195. Falsehood, unadulterated with truth, seldom deceives.

196. Deep truths are sometimes humorous—if we do not understand them.

197. Truth can not be manufactured, but public opinion can.

198. Truth is not always beautiful. Just as we are sometimes enchanted by the beauty of a truth, so are we at other times horrified by the hideousness of a truth. However, as we approach spiritual perfection all truth becomes beautiful, and the time may come in the lives of some of us when hideousness shall disappear from our view forever.

199. We select the truths that we wish to believe, with the greatest of care, and those truths that detract from our self-esteem we carefully cast aside.

200. Truth sometimes takes us beyond the material, and we are compelled to state truths which we know are true, and yet to explain why we know they are true would be very difficult for us.

201. To the individual that proposition is true which the soul accepts, whether science confirms it or not.

202. Truth has as many faces as the soul has stages of development, and just as the woman we love becomes more and more beautiful to us, so does truth become more and more divine the nearer we approach spiritual perfection.

203. The truths which we observe today will tomorrow have disappeared for us from the face of the earth, and in their places will stand other truths—perhaps more

beautiful truths. Alas! if the truths which we shall observe tomorrow should appear less beautiful than the ones which we now observe. Alas! for us; for when truth becomes less and less beautiful, the soul is descending further and further from the divine.

204. Happiness is not of earth, but of Heaven. It is instinctive. It is of the soul.

205. Those who have furthest to go to reach Heaven are still unconscious of the existence of happiness.

206. Happiness is a dream from which we may awake suddenly. It is a foretaste of the life to come. Yet to be unhappy is to be sick.

207. Harmony is a synonym for happiness. So long as there is harmony between the universe and us, we are happy; but the moment at which discord enters, happiness takes to its heels.

208. Neither happiness nor unhappiness is necessary to life, and most of the time we do not possess either the one or the other.

209. Spiritual development and happiness depend on our submission to the inevitable; on our reconciliation with our fate; on our willingness to be led by the hand of God. To rebel is to be unhappy.

210. In trying to appear happy, we oftentimes lose the happiness that we might possess.

211. The world owes all its greatness, not to happiness, but largely to the lack of it.

212. Unhappiness is catching, is contagious. It is capable of being transmitted in whole or in part from one person to another.

213. Many persons have passed through life without having experienced for a single moment the thrills of happiness.

214. Great happiness is like a fire—it consumes us; and great sorrow is like a frost—it freezes us.

215. Just in proportion to our idea of the Creator, is our idea of justice—broad or narrow.

216. We are neither just to those whom we love, nor those whom we hate.

217. Not justice, but charity, is the essence of friendship and love, and cruelty is the fruit of enmity and hate.

218. To be perfectly just, our feelings must be perfectly balanced; because our feelings prejudice our judgment, and destroy our sense of right and wrong.

219. He who understands is just. If we are unjust it is because we do not understand.

220. It is easy to convince ourselves of the justice of that which we desire.

221. Justice is not what we ask of the world. We ask flattery. We would be praised, whether we have anything to be praised for or not.

222. We dislike flattery so much that we are continually flattering ourselves.

223. We flatter that we may be flattered.

224. We often flatter, but we seldom praise.

225. We like those best who flatter us the most, not those who do us the most good.

226. That picture is the most perfect likeness which flatters us the most.

227. It is a mistake to think that nature is perfect; that nature makes no mistakes.

228. Nature has some laws which it is its highest aim to surmount, to rise above.



229. Nature is evolving, is struggling toward a perfection which it has not yet attained. For thousands of centuries it has been struggling, has been trying to eliminate the law "Hate," and to bring into operation a new law—the law "Love"; but as yet it has not fully succeeded.

230. Nature is so proud that when she has created a great man she will not let him rest until he has engraved his likeness upon some imperishable work.

231. We each follow those qualities in our natures that are the most highly developed.

232. We often praise men for being that which nature made them.

233. We are unable to understand, and we do not like those whose natures differ greatly from our own.

234. Some natures, like some cups, hold more than others.

235. Nature is nearer to us than God; is more often in control.

236. There are many different sides to the natures of each of us, and what others think of us depends on the side of our nature which they observe.

237. We each of us have the ability to show one side of our nature to one person, and another side to another. And if we are clever, we can decide almost to a "T" what each person shall see in us.

238. Perhaps no human being ever beheld, or if beheld comprehended, all of the many sides to the nature of his friend, or his enemy.

239. No man has ever known more than a fractional part of his wife's nature; nor got more than a few fleeting glimpses of her life.

240. Nature has no law against illogical marriage, but society has.

241. Nature never discloses to any of us all her beauty.

242. Nature, who has been so pre-eminently successful in some things, has failed so completely in others that I even pity her. Thousands of centuries must necessarily pass away before nature can possibly succeed in that in which she has so completely failed.

243. Nature refuses to hurry up. All her work is accomplished with infinite slowness.

244. All nature is filled with harmony. Out in the silence with nature one becomes conscious of a harmony, of a music that is soothing and healing and uplifting.

245. Through evolution nature is striving to create a perfect man; but her task will not be completed in a hundred thousand centuries.

246. All earth is evolving, and so are Heaven and Hell. In Heaven the era of golden streets is passing, and in Hell no brimstone is to be found.

247. None of us seem to have evolved very far from our remotest ancestors since the dawn of history, and some of us do not seem to have evolved at all.

248. Talent glitters and shines; genius surprises and startles.

249. Some of the world's greatest geniuses were men of very ordinary intellects, but of very remarkable souls.

250. Genius is a perfect and harmonious working together of the soul and the intellect, along any given line—chiefly along an artistic line.

251. Genius is almost wholly spiritual. Beyond the ability to grasp impressions conveyed to it by the soul, and to translate these impressions into language, the intellect has nothing whatever to do with genius.

252. Genius is spiritual development. The only way that nature can aid genius is by evolving a more perfect brain.

253. Passion leads; intellect propels.

254. Man's intellectual superiority over other animals is individual, for it does not include the whole human race.

255. If intellect is the standard by which we judge our merits, it is also the standard by which we judge the merits of others.

256. Intellectually, we never see our way clearly, but are forced to grope our way along, like one in the dark.

257. One of the tasks that we impose upon our intellects is the task of proving to us that there is nothing wrong in anything that we do.

258. Fate is a combination of circumstances, working together in the accomplishment of any purpose. It is a known but mysterious law, which works the will of God.

259. We can prove the existence of the law "Fate," but we can not explain it. Just so, we can prove the existence of God, but we can not explain Him.

260. Fate decides what we can do, but we decide whether we will do what we can.

261. We are free to do as we will, just as a prisoner is free to go where he pleases.

262. Will is given us to be used within bounds, but the bounds are very much circumscribed.

263. Religion is an explanation; a means by which we account for some of the things we do not understand.

264. Religion is based upon something higher than reason, and more to be depended upon.

265. The human soul protests against a religion that has anything cruel in it.

266. Orthodox religion is doomed. The orthodox church itself is leaving it behind.

267. To some the orthodox belief brings rest; to others unrest.

268. We have reduced our religion to a scientific certainty, and the other fellow, who does not believe as we do, has done precisely the same thing with his religion.

269. Man is a religious animal, who does not understand just what he believes. The main outlines of his belief are perfectly clear to him, but the more delicate shades are less distinct, and some of them disappear entirely.

270. Our ideas of God are crude. God is not as bad as our highest conceptions of him.

271. God's law is the law "Growth," and Heaven and Hell eventually depend upon growth.

272. God may have created the world in seven days, but not in seven hundred thousand centuries will he have succeeded in making the world a success.

273. God is a great artist, who proceeds with his conception in infinite patience. Many thousands of centuries have passed away since he began his masterpiece, and the finishing touches have not yet been added.

274. We flatter ourselves into believing that we know God, when in fact we do not know even ourselves.

275. When we attempt to explain God, we usually succeed in explaining ourselves.

276. Men will sit for hours, and listen to ministers tell them about God, without once seeing the point; namely, that the man who is telling them about God does not know anything about God to tell.

277. The hope that a thing will happen as we desire, oftentimes prevents us from seeing that it will not so happen.

278. Hope sometimes prejudices our judgment, and dulls our perception.

279. Hope causes us to believe many things which reason should expel.

280. Hope is never alone. It is always accompanied by fear, or faith.

281. We can hope as long as we have reason, and when reason fails us we can still have faith.

282. That which we fear comes to us not so often as that for which we hope.

283. Sin seeks out the beautiful and makes it homely.

284. We sin because we are not wise, and in order that we may become so.

285. We would have little charity for other people's sins if we were not sinners ourselves.

286. There are two kinds of sinners. Those who choose their sins, and those whose sins choose them.

287. That which we have forgotten is no longer of use to us. It is therefore advisable that we should not forget our sins.

288. Immorality is a disease. It is a lack of perfect balance.

289. Our enlightenment blends into darkness at the point where our morals conflict with our nature, in the physical relations between the sexes.

290. He who has felt the moral, and the intellectual pulse of humanity, knows that their beat is feeble.

291. Malice, envy and hate can not pierce the heart that knows them no more.

292. We can not live above our moral standard, but we can, and do, live beneath it.

293. There are more moral cripples than there are physical ones. There are more persons who have moral strength than there are who have moral courage.

294. To be wise is to be moral, for morality is the result of wisdom, and we are moral in proportion to our wisdom.

295. In some natures a sense of morals is extinct—has never existed.

296. Nature has placed some of us so far on the moral side of life that the immoral has no temptations for us, and others of us so far on the immoral side of life that the moral makes no appeal to us.

297. The moral themselves are low. We must be more than moral if we would be really good.

298. Just as there is a moral height to which we can not climb, so is there an immoral depth into which we can not sink.



299. He only is lost to whom the moral makes no further appeal.

300. The world does not wish us to be better than the average, but it insists that we shall not be worse than the average.

301. Just as virtue is, so is vice,—a recommendation.

302. We can be disgraced by our virtues as well as by our vices.

303. Our respect for virtue may be a sentiment, or it may be a principle.

304. Those who seek to destroy our virtue, usually pretend to love us,—and they sometimes think that they do.

305. We praise in others those virtues that we possess.

306. The pathway of virtue is so narrow that men are apt to fall off and not know it.

307. It takes courage to be good, and most of us are as good as we dare to be.

308. Being good to others is one way of being kind to ourselves.

309. We are seldom as good as we think, but often more vile.

310. It is natural for some of us to be good, and therefore we can be good without the least effort.

311. Only those who are good at heart, can goodness to the world impart.

312. There are persons who are good because they can not help it, and other persons who are bad for precisely the same reason. Real angels and real devils positively exist in human form.

313. Commercialism is the robe beneath which most crimes lie hid.

314. Crime reflects crime, and virtue virtue.

315. Some crimes are so common that we have attached to them pleasant names.

316. Murder is so seldom committed that it is a heinous crime; but the seducing of our sons and daughters has become so common that we think nothing of it.

317. Not only are all things opposed to crime, but crime is opposed to itself.

318. Crime was born of ignorance, and without ignorance it could not long survive.

319. Weakness shows through strength.

320. We are all ashamed to be weak, and some of us use all our strength in trying to conceal our weakness.

321. After we have fallen we discover that we were weak.

322. We judge others by ourselves, and suspect them of being weak at the very point where we are weak.

323. It is not always love that causes women to sacrifice themselves to the rearing of children. It is sometimes weakness.

324. The world owes more to weakness than it suspects.

325. To know one's weakness is to have a knowledge of one's strength.

326. Weakness appeals to the present, but greatness turns its eyes to the future.

327. Greatness is a perpetual insult—to those who are not great.

328. A really great man never fully comprehends his greatness.

329. Moderation shows lack of strength. The strong are never moderate.

330. Strength is necessary to gentleness.

331. To be cruel is to be coarse. Cruelty is impossible to a nature that is truly refined, or to a soul that is highly developed.

332. We are never so cruel to others as we are to ourselves.

333. Unless we have suffered like sorrows, we can not fully understand each other's grief.

334. Persons who have suffered like sorrows are drawn toward each other by a natural sympathy.

335. Despair creates its own sorrow.

336. He who seeks the source of all great energy will find that it rises in sorrows of the heart.

337. To some of us grief is so precious that we decline to part with it.

338. Sorrow sometimes consoles us when nothing else can.

339. Sympathy is akin to love. Sympathy suffers with love.

340. We sympathize with those of our own social standing, but pity those who are, or whom we think are, beneath us.

341. Sympathy adds strength to the unfortunate, but pity takes away what strength they have.

342. To most natures pity is an insult, and it is always an injury.

343. We always pity those poor deluded people who do not see things as we do.

344. Pitying others is one way of flattering ourselves.

345. Sympathy is necessary to knowledge. Without it we can not know; we can not learn to know.

346. We are all musical instruments upon which a few persons have learned to play.

347. The essence of all things human, or divine, is harmony, is music.

348. Music appeals to the soul of every living creature, rather than to the intellect.

349. The effect of music upon the intellect is hypnotic. It charms, enchants, hypnotizes. In the case of genius, music oftentimes stimulates wonderful soul activity, in which the intellect is pressed into service merely as a translator.

350. Under the influence of music, the intellect fulfills its proper function,—that of servant to the soul.

351. Music acts as a stimulant to the soul. It is one of the few things that we may be able to carry with us through eternity.

352. Reason points the way; taste decides whether we shall follow it or not.

353. Taste often pulls us one way, while necessity is trying to drive us another.

354. Some men are martyrs to their convictions, but taste makes martyrs of us all.

355. You can coax a man away from his interests, but you can not drive him away from his taste.

356. Taste discloses the real man; tact the fact that the real man is concealed.

357. Taste belongs to the soul; to our inner self.

358. It is hard for us to understand why others do not like what we like.

359. There is nothing so heinous as praise that deceives others and ourselves.

360. The reason why we are so able to deceive others is because we have learned the art by practising it upon ourselves.

361. There are two ways to get respect. The one way is to command it. The other way is to win it.

362. There are persons in this world whom it is necessary to mistreat, if you would have them respect you.

363. We can respect those who are sincere, but not all of their opinions.

364. Sincerity is rare, and to be sincere is dangerous.

365. In attempting to conceal our faults from our friends, we sometimes disclose them to our enemies.

366. We excuse in others those faults which we are guilty of.

367. If we could see all our faults at once, our pride would suffer a shock.

368. We sometimes tell people our faults, but we usually choose rather admirable faults to tell.

369. Having a profound knowledge of our own faults, we are able to form a more or less accurate estimate of the faults of others.

370. Humor plays upon the surface of life, like bubbles upon the surface of water; but beneath the surface there is nothing to laugh at.

371. The really wise do not laugh because there is anything to laugh at in the world, but in spite of the fact that there is nothing to laugh at.

372. A sense of humor is necessary to health, to happiness, to sanity, to life itself. Without a sense of humor the race could not long survive.

373. It is from sorrow that most humor is made; sorrow that the soul has transformed into beauty. Yet there is a humor which has no pathos in it, and which has never come near the soul.

374. Humor can not be destroyed. Sorrow only makes it more delicate.

375. Humor is closely allied to wit, but that which is often mistaken for humor is closely allied to silliness.

376. It requires more talent to be seriously humorous than it does to be humorously funny.

377. Silence is the only language that can not be understood, yet silence may be misunderstood.



378. Our strength ofttimes lies in our ability to be silent.

379. Attempt to explain away an intrigue, and you convince the world of your guilt.

380. Only the unconventional are original.

381. The conventional is the commonplace. Genius is never conventional.

382. Sometimes we have nothing more to say, when we most desire to say something.

383. In conversation we always emphasize the "I," because it is of so much importance.

384. Many persons destroy the impression they have made, by talking a long time after they have nothing more to say.

385. Success creates envy; pre-eminent success turns envy into admiration.

386. Great men do not win success. They compel it.

387. Our enemies add more to our success in life than do our friends.

388. There are persons who are noted for their success in life, who secretly know that they have failed; that they have not been true to the instinctive longings of their souls, and that their success has been in a field that is not theirs, and never could be theirs.

389. There are times when to be misunderstood is flattery.

390. Misunderstandings would not rise so often if we were not too proud to explain.

391. Quarrels that remove misunderstandings are blessings in disguise.

392. To know when to quarrel, and when to avoid a quarrel, requires wisdom.

393. We may have great influence, and yet lack the ability to use it.

394. Our influence upon others is seldom so unconscious that we do not perceive it, or fail to take advantage of it.

395. There are some persons who are in harmony with discord; who find in discord the only music which can appeal to them.

396. There are so many persons in whose lives discord prevails that there has been built up a great school in art, literature, music and life; a great school in which nothing but discord exists.

397. Egotism is necessary to strength.

398. Some persons are thought egotistical because they express a knowledge of self that to a less interested person seems exaggerated.

399. If we were not egotists, we would not complain of egotism in others.

400. The difference between the egotist and other persons is that the egotist expresses what he thinks of himself, while the other persons do not express what they think of themselves.

401. Pride is the scale in which we weigh ourselves, and we always tip the scales.

402. Pride consoles us for everything that it causes us to do.

403. We may forgive those who wrong us, but we do not forgive those who wound our pride.

404. To possess the love of a woman is one thing, but to possess the woman is quite another.

405. Marriage is not the triumph of cupid. It is the triumph of the life force—of the lives that crave for birth.

406. The woman who is carried into matrimony by storm, usually finds it storming ever afterwards.

407. Love is a cure for most women's ills, and the woman who is without love is ill.

408. A woman may possess a natural delicacy that greatly resembles the delicate beauty of a flower; a delicacy of nature that is more charming than beauty is beautiful.

409. The most certain way to deceive a woman is to tell her the truth.

410. A woman resists the approach of love much as she does the approach of disease, because she fears love, and what love may do to her.

411. All women desire that you praise them. Some women demand that you shall do so.

412. A woman talks more often of those she hates than of those she loves.

413. Woman admires beauty more than strength, but she loves strength more than beauty.

414. Woman is the victim of the world's satire; also of its love.

415. The heart is more entertaining than the intellect; woman therefore more than man.

416. Men are usually acquainted with their minds; women with their hearts.

417. When we picture an angel, we draw the likeness of a woman with wings; and when we portray a devil we represent him in the form of a man.

418. A woman is not satisfied with just love. She must also have an occasional flirtation.

419. We can not fathom the depths of our own souls. We can no more understand ourselves than we can understand God.

420. We search everywhere for things that will explain ourselves to ourselves.

421. If we should meet ourselves, most of us would need an introduction.

422. Upon recognizing ourselves most of us would blush.

423. We see ourselves in our perfections; others in their imperfections.

424. We would not suspect others, did we not first suspect ourselves.

425. The world is busy trying to convince itself of the truth of that which it wishes was true.

426. Just in proportion to our worldly attraction, is our desire for earthly existence strong or weak.

427. Few persons are fitted by nature to enjoy the world in which they are placed.

428. In adjusting ourselves to suit our conditions in this world, we get ourselves out of harmony with the conditions that will surround us in the next.

429. No two persons ever lived in the same world.

430. What the world can not understand, it suspects.

431. We have little respect for the world's opinions, and yet we strive to win the world's praise.

432. Our beliefs, our religions, our characters, are based upon those impressions which we have received from inheritance, and from life.

433. That person adds to our treasures who conveys to our intelligence a good impression of himself, although that impression may be incorrect, and far from the truth.

434. Every person recommends himself to us in some way, and our treatment of that person is according to the recommendation.

435. We never treat two persons alike, because no two persons attract us precisely the same.

436. Man is the highest type of spiritual development found upon this earth. But to imagine that man is within a thousand centuries of Heaven, is to stretch the imagination until it breaks.

437. No animal is more animal than the human animal.

438. In order to view the human race correctly, one must forget that he is a member of the human race, else he will be partial.

439. To be human is natural, but not exactly honorable.

440. Our point of view is governed largely by that side of life on which our vitality places us.

441. We are blind because usually we do not wish to see, and deaf because we do not care to hear.

442. Men who see alike often disagree because they do not express alike.

443. Clearness of mental vision is rare, is abnormal. Like genius, it is possessed only by the few.

444. The imagination reveals the existence of beauty in everything that it closely observes.

445. The function of the imagination is to magnify, to make more clear. It does not show things as they are, but it reveals what they contain.

446. We naturally avoid those who wound our feelings, whether we wish to do so or not.

447. Those who have the most command over their feelings are usually accused of being feelingless.

448. The more highly our feelings are developed, the more delicate and sensitive they become.

449. We are never modest in the opinions we form of ourselves, but we often attempt to appear so.

450. Our unpremeditated opinions are not always our real opinions. Sometimes we find upon reflection that the opinions we hold are different from those which we have thought we held.



451. Our opinions demand to be expressed, and if we do not express them they usually express themselves.

452. We are all willing to do our duty so long as our duty does not conflict with our interest.

453. Self-interest is the one object which all men see; also the one which they are the least apt to admit that they see.

454. We never criticize those in whom we are not in some way interested.

455. Hate is more closely allied to love, than to friendship.

456. Envy will not allow us to see; hate shows us only the dark side.

457. To envy is to acknowledge ourselves inferior to those whom we envy.

458. Being unable to keep our own secrets, we tell them to others, in hope that they may be kept by them.

459. We do not trust any one person with all our secrets, but we usually put all our secrets out on trust.

460. That secret which absorbs us, almost always betrays us.

461. All merit is relative and can be ascertained by comparison only.

462. We are not influenced in the judgment of our merits by what others think of us, but by what they think of us we are influenced in our judgment of their merits.

463. The brave approach danger cautiously. Boldness is not bravery.

464. It takes a great deal of courage for a brave man to commit a cowardly act, but it is possible.

465. We live in a world in which ignorance reigns supreme.

466. We live in ignorance so profound that few of us suspect it, and some of us even imagine that we are enlightened.

467. There is nothing so terrible as ignorance in action, and ignorance is in action the most of the time.

468. If we will take care of ignorance, the world will take care of itself.

469. Ignorance sometimes reaches the sublime.

470. We may attract a person physically and be attracted by that person spiritually.

471. Subjective literature is the literature of the soul. Objective literature is the literature of the intellect. Subjective literature is superior to all art. Objective literature depends upon its artistic qualities for life.

472. To win, to secure, to capture, requires strength, but to enjoy requires wisdom.

473. He is a wise man who knows that he does not know anything.

474. To know that one does not know, is the beginning of knowledge—of wisdom.

475. Inspiration, like lightning, may either make us blind or help us to see.

476. We are more truly the likeness of our reveries than we are of our thoughts.

477. The dreamer is wiser than he thinks; the thinker not so wise as he imagines.

478. Our thoughts are sometimes strangers. We do not know them, have not lived with them, and can not explain them.

479. If we are cultured, we imagine that all nice people are cultured.

480. Education refines the mind, love the heart, and sadness both.

481. Next to birth, death is the most important of all God's laws.

482. Death speaks a language which all obey, but do not understand.

483. Death is but the releasing of the spirit from its prison of clay.

484. We all have our delusions with which we are charmed, and which we would not part with, even in exchange for the truth. If evidence is offered us to prove our delusions false, we wilfully refuse to hear the evidence.

485. We nurse our ills as we do our children, and refuse to be comforted.

486. Our griefs, our ills, and our sorrows would seldom stay with us long if we did not make them welcome.

487. Just in proportion to our ability to make things pleasant, are we capable of making things unpleasant.

488. Conformity is a tribute which weak men pay to their brethren.

489. We are strong sometimes when surrounded by temptations, and weak when the temptations are no longer near.

490. Introspection is a pathetic study, but the inspection of others is quite as sad.

491. There is a spiritual side to man that the advocates of eugenics do not suspect, can not understand, and may never learn to know.

492. There is a harmony in solitude that soothes and heals; a music that strengthens, and produces health.

493. We do not possess life; life possesses us.

494. Nothing is perfect. Not even God is perfect. He, too, is striving toward a perfection that He has not yet attained.

495. We often think we flatter when we do not even praise.

496. The instinct that tends to draw the dramatist and the author away from tragedy, is an instinct that in time will draw away from tragedy the whole human race.

497. There is enough tragedy in the most humorous situation to cause us to weep, did we not instinctively avert our eyes, or fail to see beneath the surface.

498. Law protects us, and our offspring, in our marriage relations with others, but it does not add anything sacred to marriage.

499. Poverty is as proud as wealth, and much more sensitive.

500. Work is a great generator of faith.

501. Poverty can sympathize with poverty, but it does not know how to sympathize with wealth.

502. The world belongs equally to all men, and that government is a failure that robs a single man of his just proportion of the world's goods.

503. Optimism is pessimism enlightened by faith.

504. We can never really know those with whom we have never quarreled.

505. The person at whom we laugh is very often an imaginary person; a person who has no existence except in our imagination.

506. Nature, bent upon the perpetuation of the human species, misleads us, by every trick in her catalogue, into believing ourselves in love. Sometimes she misleads us with pity, with sympathy, with respect, with admiration, and sometimes even with hate.

507. The reasons that we give for our acts are very often not our reasons, but our excuses. Our reasons very often remain hidden even from ourselves.

508. A man in the presence of his enemies is a stranger to himself. He is not the person that his friends know, that his acquaintances know, that he knows himself.

509. Sensitiveness is easily hurt; silliness easily insulted.

510. We can not conceive of anything much nobler than ourselves.

511. To lack sentiment is to be heartless.

512. An indiscreet act is an immoral act.

513. There are persons in this world who have only enough human nature to hold them to earth.

514. We can admire persons so highly that even their faults will become admirable.

515. Hate is the child of darkness, of unenlightenment, of ignorance.

516. Hate has no place in the character of the really enlightened man.

517. We may dislike, but we can not hate those whom we have not loved.

518. There is not a passion in all our natures but which has as many virtues as vices.

519. Just as admiration can prevent love, so can respect defeat passion.

520. If God is love, then Satan is hate.

521. We do not see the real. The real is the invisible.

522. Nothing is of importance that does not aid life in the accomplishment of its purpose.

523. Just to live is the most important thing in life.

524. That which seems to us to be the most unselfish, is usually the most selfish.

525. All passions practice deceit.

526. Back of the existence of all evil is a lack of wisdom that has made the evil possible.

527. To appreciate, to admire, to enjoy, is to possess.

528. It is not necessary for us to express what we feel. Our feelings are capable of expressing themselves.



529. We often lose ourselves in that for which we seek.

530. It is no misfortune to lose one's self, but it is a great misfortune never to have found one's self—to be forever lost to one's self.

531. Self-love weeps. Repentance resolves.

532. Evolution is the aim and the end of all life. Out of life something is being made.

BENTLEY HISTORICAL LIBRARY



3 9015 07157 7103