

among them in order to be the greatest, for i, of myself, can do nothing. it is the father within me that doeth the works. i, of myself, am nothing, but i and the father are all things there is no limit to what i and the father can do. the i am; that word has been much misinterpreted in your holy scriptures. your great avatar often spoke of the i am, but how has it been interpreted by your people they have taken it to mean the man himself, but the i am that he spoke of was not the man, it was the i am that you all possess. the father within the higher part of you that is the creator. he spoke not of himself as the man. you see, much of the true meaning of his teachings have been lost by misinterpretations. i say unto you again, love one another, for you are all one in this great creation. try to understand the true meaning of love, for it reaches far, much farther than you can possibly realize in your present level of understanding. learn together, help one another; receive from one another in love and understanding, for by so doing your growth shall be much more rapid; for all on earth have so much to give to each other. the veil needs only to be lifted ever so slightly for each to see that this is so. a great deal has been written in your scriptures; there is a great deal to be interpreted. there are many keys for interpreting the writings; many of these have not been available to your people. in searching the scriptures, your people have found many things that seemed to be contradictory. this has been pointed out by many of your people, but this is only due to lack of understanding, the lack of being able to interpret. to go into the interpretation of many of these things and even though frequently announced in our newspapers under fictitious titles, the parties soon become known and are recollected ever after; and some even acquire fame by the insertion of a paragraph announcing an elopement, in which they insinuate that themselves are parties; so that an elopement in high life may be considered as one of the sure roads to popularity. but not always a safe one, replied bob. life is full of casualties, rejoined dashall, and you are by this time fully aware that it requires something almost beyond human foresight to continue in the line of safety, while you are in pursuit of real life in london. though it may fairly be said, that all the worlds a stage, and all the men and women merely passengers, still they have their inside and their outside places, and each man in his time meets with strange adventures. it may also very properly be termed a camera obscura, reflecting not merely trees, sign posts, houses, c. but the human heart in all its folds, its feelings, its passions, and its motives. in it you may perceive conceit flirting its fan arrogance adjusting its cravat pedantry perverting its dictionary vacuity humming a tune vanity humming his neighbour cunning shutting his eyes while listening to a pedagogue and credulity opening his eyes and ears, willing and anxious to be deceived and duped. it is a strange world, indeed, said tallyho; and of all that i have ever heard or seen, this london of yours is the most extraordinary part. yes, this world is a well covered table, where guests are promiscuously set; we all eat as long as were able, and scramble for what we can get answered his cousin; in fact, it is like every thing, and at the same time like nothing the world is all the naturalist laughed scornfully; the veins swelled angrily in pentaur's forehead, and his voice took a threatening tone as he asked: and do you believe that your finger and your eyes have lighted on the truth, when the noblest souls have striven in vain for thousands of years to find it out you descend beneath the level of human understanding by madly wallowing in the mire; and the more clearly you are convinced that you have seized the truth, the more utterly you are involved in the coils of a miserable delusion. if i believed i knew the truth should i so eagerly seek it asked nebsecht. the more i observe and learn, the more deeply i feel my want of knowledge and power. that sounds modest enough, said the poet, but i know the arrogance to which your labors are leading you. everything that you see with your own eyes and touch with your own hand, you think infallible, and everything that escapes your observation you secretly regard as untrue, and pass by with a smile of superiority. but you cannot carry your experiments beyond the external world, and you forget that there are things which lie in a different realm. i know nothing of those things, answered nebsecht quietly. but we the initiated, cried pentaur, turn our attention to them also. thoughts traditions as to their conditions and agency