



*Directly below is another free E-book from the  
Conscious Living Foundation.*

*For hundreds of E-books, Videos, Audios and Pictures  
that support your desire for personal and spiritual growth and inspiration  
- all at no charge, visit our website at:*

*[WWW.ConsciousLivingFoundation.Org](http://WWW.ConsciousLivingFoundation.Org)*

Thoughts I Met on the Highway / Trine, Ralph Waldo, 1866-1958  
Project Gutenberg's Thoughts I Met on the Highway, by Ralph Waldo Trine

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org)

Title: Thoughts I Met on the Highway

Author: Ralph Waldo Trine

Release Date: May 15, 2006 [EBook #18392]

Language: English

Character set encoding: ASCII

\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THOUGHTS I MET ON THE HIGHWAY \*\*\*

Produced by Roger Frank and the Online Distributed  
Proofreading Team at <http://www.pgdp.net>

Thoughts I Met On the Highway

Words Of Friendly Cheer

From "The Life Books"

By

Ralph Waldo Trine

New York  
Dodd, Mead & Company  
1919

Copyright 1912  
By Ralph Waldo Trine

\* \* \* \* \*

BY RALPH WALDO TRINE

"The Life Books"

IN THE HOLLOW OF HIS HAND  
THE NEW ALINEMENT OF LIFE  
THE LAND OF LIVING MEN  
WHAT ALL THE WORLD'S A-SEEKING  
IN TUNE WITH THE INFINITE;  
or Fullness of Peace, Power and Plenty  
THE HIGHER POWERS OF MIND AND SPIRIT.  
THIS MYSTICAL LIFE OF OURS

A volume of selections for each week through the year,  
from the Author's complete works.

The "Life" Booklets

ON THE OPEN ROAD  
THOUGHTS I MET ON THE HIGHWAY  
THE WINNING OF THE BEST  
THE GREATEST THING EVER KNOWN  
EVERY LIVING CREATURE  
CHARACTER-BUILDING THOUGHT POWER

DODD, MEAD & COMPANY

NEW YORK

\* \* \* \* \*

Thoughts are forces--like builds like and like attracts like. Thoughts of strength both build strength from within and attract it from without. Thoughts of weakness actualize weakness from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure.

\* \* \* \* \*

Any way the old world goes  
Happy be the weather!  
With the red thorn or the rose  
Singin' all together!  
Don't you see that sky o' blue!

Good Lord painted it for you

Reap the daisies in the dew

Singin' all together!

Springtime sweet, an' frosty fall

Happy be the weather!

Earth has gardens for us all,

Goin' on together.

Sweet the labor in the light,

To the harvest's gold and white--

Till the toilers say "Good night,"

Singin' all together!

\* \* \* \* \*

There is no quality that exerts more good, is of greater service to all mankind during the course of the ordinary life, than the mind and the heart that goes out in an all-embracing love for all, that is the generator and the circulator of a genuine, hearty, wholesome sympathy and courage and good cheer, that is not disturbed or upset by the passing occurrence little or great, but that is serene, tranquil, and conquering to the end, that is looking for the best, that is finding the best, and that is inspiring the best in all. There is moreover, no quality that when genuine brings such rich returns to its possessor by virtue of the thoughts and the feelings that it inspires and calls forth

from others and that come back laden with their peaceful, stimulating,  
healthful influences for you.

\* \* \* \* \*

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeoning of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the horror of the shade,  
And yet the menace of the years  
Finds and shall find me, unafraid.

It matters not how strait the gate  
How charged with punishment the scroll,  
I am the master of my fate;  
I am the captain of my soul.

\_William Earnest Henley\_

\* \* \* \* \*

Thought is the great builder in human life: it is the determining factor. Continually think thoughts that are good, and your life will show forth in goodness, and your body in health and beauty. Continually think evil thoughts, and your life will show forth in evil, and your body in weakness and repulsiveness. Think thoughts of love, and you will love and will be loved. Think thoughts of hatred, and you will hate and will be hated. Each follows its kind.

\* \* \* \* \*

Every day is a fresh beginning,  
Every morning is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done, and the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

Every day is a fresh beginning,

Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted, and possible pain,  
Take heart with the day and begin again.

\* \* \* \* \*

Each morning is a fresh beginning. We are, as it were, just beginning life. We have it entirely in our own hands. And when the morning with its fresh beginning comes, all yesterdays should be yesterdays, with which we have nothing to do. Sufficient is it to know that the way we lived our yesterday has determined for us our today. And, again, when the morning with its fresh beginning comes, all tomorrows should be tomorrows, with which we have nothing to do. Sufficient to know that the way we live our today determines our tomorrow.

Simply the first hour of this new day, with all its richness and glory, with all its sublime and eternity-determining possibilities, and each succeeding hour as it comes, but not before it comes--this is the secret of character building. This simple method will bring any one to the realization of the highest life that can be even conceived of, and there is nothing in this connection that can be conceived of that cannot be realized somehow, somewhen, somewhere.

\* \* \* \* \*

The poem hangs on the berry-bush  
When comes the poet's eye,  
And the whole street is a masquerade  
When Shakespeare passes by.

\* \* \* \* \*

This same Shakespeare, whose mere passing causes all this commotion, is the one who put into the mouth of one of his creations the words: "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." And again he gave us a great truth when he said:

"Our doubts are traitors,  
And make us lose the good we oft might win  
By fearing to attempt."

There is probably no agent that brings us more undesirable conditions than fear. We should live in fear of nothing, nor will we when we come fully to know ourselves. An old French proverb runs:

"Some of your griefs you have cured,  
And the sharpest you still have survived;  
But what torments of pain you endured  
From evils that never arrived."

Fear and lack of faith go hand in hand. The one is born of the other.

Tell me how much one is given to fear, and I will tell you how much he lacks in faith. Fear is a most expensive guest to entertain, the same as worry is: so expensive are they that no one can afford to entertain them. We invite what we fear, the same as, by a different attitude of mind, we invite and attract the influences and conditions we desire.

\* \* \* \* \*

To remain in nature always sweet and simple and humble, and therefore strong.

"Whatever the weather may be," says he,  
"Whatever the weather may be,  
It's the songs ye sing, an' the smiles ye wear,  
That's a-makin' the sun shine everywhere."

\_James Whitcomb Riley\_

\* \* \* \* \*

Sweetness of nature, simplicity in manners and conduct, humility without self-abasement, give the truly kingly quality to men, the queenly to women, the winning to children, whatever the rank or the station may be.

The life dominated by this characteristic, or rather these closely allied characteristics, is a natural well-spring of joy to itself and sheds a continual benediction upon all who come within the scope of its

influence. It makes for a life of great beauty in itself, and it imparts  
courage and hope and buoyancy to all others.

\* \* \* \* \*

There is no thing we cannot overcome;  
Say not thy evil instinct is inherited,  
Or that some trait inborn makes thy whole life forlorn;  
And calls down punishment that is not merited.

Back of thy parents and grandparents lies  
The Great Eternal Will! That too is thine  
Inheritance,--strong, beautiful, divine,  
Sure lever of success for one who tries.

Earth has no claim the soul cannot contest;  
Know thyself part of the Eternal Source;  
Naught can stand before thy spirit's force:  
The soul's Divine Inheritance is best.

\* \* \* \* \*

Thought is at the bottom of all progress or retrogression, of all  
success or failure, of all that is desirable or undesirable in human  
life. The type of thought we entertain both creates and draws conditions  
that crystallize about it, conditions exactly the same in nature as is

the thought that gives them form. Thoughts are forces, and each creates of its kind, whether we realize it or not. The great law of the drawing power of the mind, which says that like creates like, and that like attracts like, is continually working in every human life, for it is one of the great immutable laws of the universe. For one to take time to see clearly the things one would attain to, and then to hold that ideal steadily and continually before his mind, never allowing faith--his positive thought-forces--to give way to or to be neutralized by doubts and fears, and then to set about doing each day what his hands find to do, never complaining, but spending the time that he would otherwise spend in complaint in focusing his thought-forces upon the ideal that his mind has built, will sooner or later bring about the full materialization of that for which he sets out.

\* \* \* \* \*

Beauty seen is never lost,  
God's colors all are fast;  
The glory of this sunset heaven  
Into my soul has passed,--  
A sense of gladness unconfined  
To mortal, date or clime;  
As the soul liveth, it shall live  
Beyond the years of time.  
Beside the mystic asphodels  
Shall bloom the home-born flowers,

And new horizons flush and glow

With sunset hues of ours.

\_Whittier\_

\* \* \* \* \*

Would you remain always young, and would you carry all the joyousness and buoyancy of youth into your maturer years? Then have care concerning but one thing,--how you live in your thought world. It was the inspired one, Gautama, the Buddha, who said,--"The mind is everything; what you think you become." And the same thing had Ruskin in mind when he said,--"Make yourselves nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought--\_proof against all adversity\_." And would you have in your body all the elasticity, all the strength, all the beauty of your younger years? Then live these in your mind, making no room for unclean thought, and you will externalize them in your body. In the degree that you keep young in thought will you remain young in body. And you will find that your body will in turn aid your mind, for body helps mind the same as mind helps body.

\* \* \* \* \*

There is a sacred Something on all ways--  
Something that watches through the Universe;

One that remembers, reckons and repays,  
Giving us love for love, and curse for curse.

Edwin Markham

\* \* \* \* \*

The power of every life, the very life itself, is determined by what it relates itself to. God is immanent as well as transcendent. He is creating, working, ruling in the universe today, in your life and in mine, just as much as He ever has been. We are too apt to regard Him after the manner of an absentee landlord, one who has set in operation the forces of this great universe, and then taken Himself away.

In the degree, however, that we recognize Him as immanent as well as transcendent, are we able to partake of His life and power. For in the degree that we recognize Him as the Infinite Spirit of Life and Power that is today, at this very moment, working and manifesting in and through all, and then, in the degree that we come into the realization of our oneness with this life, do we become partakers of, and so do we actualize in ourselves the qualities of his life. In the degree that we open ourselves to the inflowing tide of this immanent and transcendent life, do we make ourselves channels through which the Infinite Intelligence and Power can work.

\* \* \* \* \*

The robber is robbed by his riches;  
The tyrant is dragged by his chain;  
The schemer is snared by his cunning,  
The slayer lies dead by the slain.

\_Edwin Markham\_

\* \* \* \* \*

This is the law of prosperity: When apparent adversity comes, be not cast down by it, but make the best of it, and always look forward for better things, for conditions more prosperous. To hold yourself in this attitude of mind is to set into operation subtle, silent, and irresistible forces that sooner or later will actualize in material form that which is today merely an idea. But ideas have occult power, and ideas, when rightly planted and rightly tended, are the seeds that actualize material conditions.

Never give a moment to complaint, but utilize the time that would otherwise be spent in this way in looking forward and actualizing the conditions you desire. Suggest prosperity to yourself. See yourself in a prosperous condition. Affirm that you will before long be in a prosperous condition. Affirm it calmly and quietly, but strongly and confidently. Believe it, believe it absolutely. Expect it,--keep it continually watered with expectation. You thus make yourself a magnet to

attract the things that you desire. Don't be afraid to suggest.

\* \* \* \* \*

They might not need me--yet they might,  
I'll let my heart be just in sight.  
A smile so small as mine might be  
Precisely their necessity.

\_Emily Dickinson\_

\* \* \* \* \*

The grander natures and the more thoughtful are always looking for and in conversation dwelling on the better things in others. It is the rule with but few, if any exceptions, that the more noble and worthy and thoughtful the nature, the more it is continually looking for the best there is to be found in every life. Instead of judging or condemning, or acquiring the habit that eventually leads to this, it is looking more closely to and giving its time to living more worthily itself.

It is in this way continually unfolding and expanding in beauty and in power; it is finding an ever-increasing happiness by the admiration and the love that such a life is always, even though all unconsciously, calling to itself from all sources. It is the life that pays by many fold.

\* \* \* \* \*

We just shake hands at meeting  
With many that come nigh  
We nod the head in greeting  
To many that go by--

But welcome through the gateway  
Our few old friends and true;  
Then hearts leap up, and straightway  
There's open house for you.  
Old friends.  
There's open house for you!

\_Gerald Massey\_

\* \* \* \* \*

Many times the struggles are greater than we can ever know. We need more gentleness and sympathy and compassion in our common human life. Then we will neither blame nor condemn. Instead of blaming or condemning we will sympathize.

"Comfort one another.

For the way is often dreary

And the feet are often weary,  
And the heart is very sad.  
There is a heavy burden bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

"Comfort one another  
With the hand-clasp close and tender.  
With the sweetness love can render,  
And the looks of friendly eyes.  
Do not wait with grace unspoken,  
While life's daily bread is broken--  
Gentle speech is oft like manna from the skies."

And then when we fully realize the fact that selfishness is at the root  
of all error, sin, and crime, and that ignorance is the basis of all  
selfishness, with what charity we come to look upon the acts of all. It  
is the ignorant man who seeks his own ends at the expense of the greater  
whole. It is the ignorant man, therefore, who is the selfish man.

\* \* \* \* \*

To get up immediately when we stumble, face again to the light, and  
travel on without wasting even a moment in regret.

\* \* \* \* \*

We are on the way from the imperfect to the perfect; some day, in this life or some other, we shall reach our destiny. It is as much the part of folly to waste time and cripple our forces in vain, unproductive regrets in regard to the occurrences of the past as it is to cripple our forces through fears and forebodings for the future.

There is no experience in any life which if rightly recognized, rightly turned and thereby wisely used, cannot be made of value; many times things thus turned and used can be made sources of inestimable gain; oftentimes they become veritable blessings in disguise.

\* \* \* \* \*

'Tis the sweetest thing to remember  
If courage be on the wane.  
When the cold, dark days are over--  
Why, the birds go north again.

\_Ella Higginson\_

\* \* \* \* \*

Nothing is more subtle than thought, nothing more powerful, nothing more irresistible in its operations, when rightly applied and held to with a faith and fidelity that is unswerving,--a faith and fidelity that never

knows the neutralizing effects of doubt and fear. If one have aspirations and a sincere desire for a higher and better condition, so far as advantages, facilities, associates, or any surroundings or environments are concerned, and if he continually send out his highest thought forces for the realization of these desires, and continually water these forces with firm expectation as to their fulfillment, he will sooner or later find himself in the realization of these desires, and all in accordance with natural laws and forces.

We are born to be neither slaves nor beggars, but to dominion and to plenty. This is our rightful heritage, if we will but recognize and lay claim to it.

\* \* \* \* \*

One who never turned his back, but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake.

\_Robert Browning\_

\* \* \* \* \*

Will is the steady directing power: it is concentration. It is the pilot

which, after the vessel is started by the mighty force within, puts it  
on its right course and keeps it true to that course.

Will is the sun-glass which so concentrates and so focuses the sun's  
rays that they quickly burn a hole through the paper that is held before  
it. The same rays, not thus concentrated, not thus focused, would fall  
upon the paper for days without any effect whatever. Will is the means  
for the directing, the concentrating, the focusing, of the  
thought-forces. Thought under wise direction,--this it is that does the  
work, that brings results, that makes the successful career. One object  
in mind which we never lose sight of; an ideal steadily held before the  
mind, never lost sight of, never lowered, never swerved from,--this,  
with persistence, determines all. Nothing can resist the power of  
thought, when thus directed by will.

\* \* \* \* \*

To stand by one's friend to the uttermost end,  
And fight a fair fight with one's foe;  
Never to quit and never to twit,  
And never to peddle one's woe.

George Brinton Chandler

\* \* \* \* \*

The fearing, grumbling, worrying, vascillating do not succeed in anything and generally live by burdening, in some form or another, someone else. They stand in the way of, they prevent their own success; they fail in living even an ordinary healthy, normal life; they cast a blighting influence over and they act as a hindrance to all with whom they at any time come in contact. The pleasures we take captive in life, the growth and advancement we make, the pleasure and benefit our company or acquaintanceship brings to others, the very desirability of our companionship on the part of others--all depend upon the types of thought we entertain and live most habitually with.

\* \* \* \* \*

No one could tell me where my Soul might be.

I searched for God but God eluded me.

I sought my brother out and found all there.

\_Ernest Crosby.\_

\* \* \* \* \*

In the degree that we love will we be loved. Thoughts are forces. Each creates of its kind. Each comes back laden with the effect that corresponds to itself and of which it is the cause.

"Then let your secret thoughts be fair--

They have a vital part, and share  
In shaping words and moulding fate;  
God's system is so intricate."

If our heart goes out in love to all with whom we come in contact, we inspire love and the same ennobling and warming influences of love always return to us from those in whom we inspire them. There is a deep scientific principle underlying the precept--If you would have all the world love you, you must first love all the world.

\* \* \* \* \*

It was only a glad "Good morning!"  
As she passed along the way,  
But it spread the morning glory  
Over the livelong day.

\* \* \* \* \*

By example and not by precept. By living, not by preaching. By doing, not by professing. By living the life, not by dogmatizing as to how it should be lived. There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap, and each thing sown produces of its kind. We can kill not only by doing another bodily injury directly, but we can and we do kill by every antagonistic thought. Not only do we thus kill, but while we kill we suicide. Many a man has been

made sick by having the ill thoughts of a number of people centered upon him; some have been actually killed. Put hatred into the world and we make it a literal hell. Put love into the world and heaven with all its beauties and glories becomes a reality.

Not to love is not to live, or it is to live a living death. The life that goes out in love to all is the life that is full, and rich, and continually expanding in beauty and in power. Such is the life that becomes ever more inclusive, and hence larger in its scope and influence.

\* \* \* \* \*

Give us men!

Strong and stalwart ones:

Men whom highest hope inspires,

Men whom purest honour fires,

Men who trample Self beneath them.

Men who make their country wreath them

As her noble sons,

Worthy of their sires,

Men who never shame their mothers,

Men who never fail their brothers,

True, however false are others:

Give us Men--I say again,

Give us Men!

\_The Bishop of Exeter\_

\* \* \* \* \*

\_Not repression, but elevation.\_ Would that this could be repeated a thousand times over! \_No, a knowledge of the spiritual realities of life prohibits asceticism, repression, the same as it prohibits license and perverted use. To err on the one side is just as contrary to the ideal life as to err on the other.\_ All things are for a purpose, all should be used and enjoyed; but all should be rightly used, that they may be fully enjoyed.

It is the all-around, fully developed we want,--not the ethereal, pale-blooded man and woman, but the man and woman of flesh and blood, for action and service here and now,--the man and woman strong and powerful, with all the faculties and functions fully unfolded and used, all in a royal and bounding condition, but all rightly subordinated. The man and the woman of this kind, with the imperial hand of mastery upon all,--standing, moving thus like a king, nay, like a very God,--such is the man and such is the woman of power. Such is the ideal life: anything else is one-sided, and falls short of it.

\* \* \* \* \*

High thought and noble in all lands

Help me; my soul is fed by such,  
But oh, at the touch of life and hands--  
The human touch!  
Warm, vital, close, life's Symbol dear,--  
These need I most, and now and here.

\_Richard Burton\_

\* \* \* \* \*

Thoughts of strength both build strength from within and attract it from without. Thoughts of weakness actualize weakness from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure. It is the man or the woman of faith, and hence of courage, who is the master of circumstances, and who make his or her power felt in the world. It is the man or the woman who lacks faith and who as a consequence is weakened and crippled by fears and forebodings, who is the creature of all passing occurrences.

What one lives in his invisible thought world he is continually actualizing in his visible material world. If he would have any conditions different in the latter he must make the necessary change in the former. A clear realization of this great fact would bring success to thousands of men and women who all about us are now in the depths of despair. It would bring health, abounding health and strength to thousands now diseased and suffering. It would bring peace and joy to

thousands now unhappy and ill at ease.

\* \* \* \* \*

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid eternal ways,  
And what is mine shall know my face

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny--

The waters know their own, and draw  
The brooks that spring in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

John Burroughs

\* \* \* \* \*

The thing that pays, and that makes for a well balanced, useful, and happy life, is not necessarily and is not generally a somber, pious morality, or any standard of life that keeps us from a free, happy, spontaneous use and enjoyment of all normal and healthy faculties, functions, and powers, the enjoyment of all innocent pleasures--use, but not abuse, enjoyment, but enjoyment through self-mastery and not through license or perverted use, for it can never come that way. Look where we will, in or out and around us, we will find that it is the middle ground--neither poverty nor excessive riches, good wholesome use without license, a turning into the bye-ways along the main road where innocent and healthy God-sent and God-intended pleasures and enjoyments are to be found; but never getting far enough away to lose sight of the road itself. The middle ground it is that the wise man or woman plants foot upon.

\* \* \* \* \*

For evil poisons; malice shafts  
Like boomerangs return,  
Inflicting wounds that will not heal  
While rage and anger burn.

\* \* \* \* \*

Tell me how much one loves and I will tell you how much he has seen of God. Tell me how much he loves and I will tell you how much he lives with God. Tell me how much he loves and I will tell you how far into the Kingdom of Heaven,--the kingdom of harmony, he has entered, for "love is the fulfilling of the law."

And in a sense love is everything. It is the key to life, and its influences are those that move the world. Live only in the thought of love for all and you will draw love to you from all. Live in the thought of malice or hatred, and malice and hatred will come back to you.

And so love inspires love; hatred breeds hatred. Love and good will stimulate and build up the body; hatred and malice corrode and tear it down. Love is a savor of life unto life; hatred is a savor of death unto death.

"There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

"Give love, and love to \_your\_ heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in \_your\_ word and deed."

\* \* \* \* \*

The kind of a man for you and me!  
He faces the world unflinchingly,  
And smiles as long as the world exists,  
With a knuckled faith and force like fists:  
He lives the life he is preaching of,  
And loves where most is the need of love;  
And feeling still, with a grief half glad,  
That the bad are as good as the good are bad,  
He strikes straight out for the right--and he  
Is the kind of a man for you and me!

\_James Whitcomb Riley\_

\* \* \* \* \*

After a certain age is reached in any life, the prevailing tone and condition of that life is the resultant of the mental habits of that life. If one have mental equipment sufficient to find and to make use of the Science of Thought in its application to scientific mind and body building, habit and character building, there is little by way of heredity, environment, attainment of which he or she will not be the master.

One thing is very certain--the mental points of view, the mental

tendencies and habits at twenty-eight and thirty-eight will have externalized themselves and will have stamped the prevailing conditions of any life at forty-eight and fifty-eight and sixty-eight.

\* \* \* \* \*

Who puts back into place a fallen bar.  
Or flings a rock out of a traveled road,  
His feet are moving toward the central star,  
His name is whispered in the Gods' abode.

\_Edwin Markham\_

\* \* \* \* \*

We need changes from the duties and the cares of our accustomed everyday life. They are necessary for healthy, normal living. We need occasionally to be away from our friends, our relatives, from the members of our immediate households. Such changes are good for us; they are good for them. We appreciate them better, they us, when we are away from them for a period, or they from us.

We need these changes to get the kinks out of our minds, our nerves, our muscles--the cobwebs off our faces. We need them to whet again the edge of appetite. We need them to invite the mind and the soul to new possibilities and powers. We need them in order to come back with new

implements, or with implements redressed, sharpened, for the daily  
duties.

We need periods of being by ourselves--\_alone\_. Sometimes a fortnight or  
even a week will do wonders for one, unless he or she has drawn too  
heavily upon the account. The simple custom, moreover, of taking an  
hour, or even a half hour, \_alone in the quiet\_, in the midst of the  
daily routine of life, would be the source of \_inestimable gain\_ for  
countless numbers.

\* \* \* \* \*

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

\_Whittier\_

\* \* \* \* \*

We need more faith in everyday life--faith in the power that works for  
good, faith in the Infinite God, and hence faith in ourselves created in  
His image. And however things at times may seem to go, however dark at  
times appearances may be, the knowledge of the fact that "the Supreme  
Power has us in its charge as it has the suns and endless systems of

worlds in space," will give us the supreme faith that all is well with us, the same as all is well with the world. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

There is nothing firmer, and safer, and surer than Deity. Then, as we recognize the fact that we have it in our own hands to open ourselves ever more fully to this Infinite Power, and call upon it to manifest itself in and through us, we will find in ourselves an ever increasing sense of power. For in this way we are working in conjunction with it, and it in turn is working in conjunction with us. We are then led into the full realization of the fact that all things work together for good to those that love the good.

\* \* \* \* \*

Earth breaks up, time drops away,  
In flows Heaven with its new day.

\_Browning\_

\*\*\* END OF THIS PROJECT GUTENBERG EBOOK THOUGHTS I MET ON THE HIGHWAY \*\*\*

\*\*\*\*\* This file should be named 18392.txt or 18392.zip \*\*\*\*\*

This and all associated files of various formats will be found in:

<http://www.gutenberg.org/1/8/3/9/18392/>

Produced by Roger Frank and the Online Distributed

Proofreading Team at <http://www.pgdp.net>

Updated editions will replace the previous one--the old editions  
will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do

practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

\*\*\* START: FULL LICENSE \*\*\*

### THE FULL PROJECT GUTENBERG LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at <http://gutenberg.org/license>).

#### Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all

the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession.

If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project

Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org)

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site ([www.gutenberg.org](http://www.gutenberg.org)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

#### 1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project

Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth

in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pgla.org>.

### Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://pglaf.org/fundraising>. Contributions to the Project Gutenberg

Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email [business@pglaf.org](mailto:business@pglaf.org). Email contact links and up to date contact information can be found at the Foundation's web site and official page at <http://pglaf.org>

For additional contact information:

Dr. Gregory B. Newby

Chief Executive and Director

[gbnewby@pglaf.org](mailto:gbnewby@pglaf.org)

#### Section 4. Information about Donations to the Project Gutenberg

##### Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt

status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <http://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations.

To donate, please visit: <http://pglaf.org/donate>

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.org>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

*[WWW.ConsciousLivingFoundation.Org](http://WWW.ConsciousLivingFoundation.Org)*