

THE BALANCED LIFE

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The balanced life by Clarence Lathbury

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CLARENCE LATHBURY

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GOODNESS AND LOVE Mould THE FORM INTO THEIR OWN IMAGE, AND CAUSE THE JOY AND BEAUTY OF LOVE TO SHINE FORTH FROM EVERY PART OF THE FACE.—
Emanuel Swedenborg.

THE LACK OF EQUILIBRIUM IS THE GREAT INDIVIDUAL SOCIAL EVIL. TO SEEK EQUILIBRIUM WITHOUT AND WITHIN SHOULD BE OUR WATCHWORD.—*Charles Wagner.*

EVERYTHING THAT MAN UNDERTAKES, WHETHER BY ACTION, WORD, OR IN WHATEVER WAY, OUGHT TO SPRING FROM A UNION OF ALL HIS FACULTIES.—*Goethe.*

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Chapter I

The Return to Nature

No musician . . .

But be sure he heard, and strove to render

Feeble echoes of celestial strains.—A. A. PROCTER.

For web began God sends thread.—OLD PROVERB.

THE ideal life is a profound harmony Health is wholeness. of all the faculties and organs. Every legitimate use and appetite lies easily within the compass of that ample and breezy word—health. The coming heaven of man can not be more than a perfect and joyous interplay of his triple nature. Religion may no longer be limited to “the life of God in the soul of man,” he must also have that life in his flesh and intellect; and the irrelevancy or disparity of any part is in a real sense irreligious because undivine and unhuman. Etymologically health is whole-

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ness [holiness], and it is a happy and suggestive truth that the words are identical in meaning. There is a hygienic beauty and simplicity which may, without duplicity, be called the religious life of man.

The melody
of man.

Investigation reveals his rhythmical and musical structure even in virgin conditions. He is an assemblage of capacities and intuitions that are actually symphonic, a harp of myriad chords keyed to the central melody. He is the poetry and architecture of Love. The human intent is exquisitely poised and proportioned; within it the spheres rotate and sing; within it are earth and heaven—but hell is not intrinsically there, and when present it is as a possession or aberration. Congenitally it shelters all that is beautiful and wholesome in the wide domain of Nature—that enchanting prelude of which man is the song. Its ranked powers are shining and all abreast; it has a range of affinities that touches the entire universe with unutterable adaptation. To say that