

# TOWARD *the* LIGHT

By MARY FELS

*Man finds his soul in his search for God*



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THIS BOOK IS DEDICATED TO  
JOSEPH FELS AND ALEX AARONSOHN  
WHO ARE AN INHERENT PART OF IT







## TOWARD THE LIGHT

In our daily life with its numerous activities, attending lectures and banquets, going to religious services and taking up University courses, we slip into the habit of thinking that we know God and that we serve Him. Yet most of us are restless, excitable, full of yearning, and all the time a vague sense of dissatisfaction gnaws in us to the very deeps of our soul. It is the urge toward God. For this is certain: we are not living in harmony with Him, nor are we even near Him. Hence the soul's proddings to keep us in the quest for, and harmony with, God.

In this quest two great obstacles stand in mankind's way. One is the alien attitude of science. How absurd this attitude, how unthinking! For, what is science but man's mind on the trail of God's laws. Every discovery is a perception of the working of His laws. One set of sciences follows this working in the world of mind and spirit; another seeks clue after clue in the material universe; both try to know and understand and utilize, being on the quest for human betterment, to the

end, consciously or unconsciously, of getting nearer to God.

The other, and greater, obstacle is in the way man obscures God. When Pompey forced his way into the Holy of Holies of the Temple in Jerusalem, he was struck by the complete absence of any image of God. Not even with an image does Israel obscure God, much less by beings. Its prophets are its prophets, even to the Son of Man. And all are servants of God, adoring Him alone, loving Him "with all thine heart and all thy soul and all thy might"; and, impelled by this love for Him they serve his children by teaching "these words which I command thee", and by love and sympathy and active helpfulness. Every nation has its prophets, to the degree of its own degree; the One God is God of all nations; Father of all; and under this Fatherhood all men are brothers.



There are within us possible powers of such clear perception that we can not only see into and through things, but perceive far forward. These powers are not to be developed by incantations and observances of a particular kind, but by all of life. Purity in life attains this pure vision; purity of body, mind, and spirit. Purity of body through

not introducing drugs of any sort, and by averting all grossness in either desire or satisfaction of desire. Purity of mind by abstaining from falsehood in thought and act. Purity of spirit by being pure in spirit and living, unfailingly, true to it. Thus the sluices of our being are kept open and clear, and the light shines in, and from, and upon us, and we see accordingly.

Asceticism is not purity. Purity must be spontaneously of the spirit, and not a cult through which rigidly to put ourselves. Asceticism kills spontaneity where should be constructivity; induces self-consciousness where should be childlike unconsciousness; sows distrust to displace trust; and makes Faith a matter of formulæ instead of a spirited turning to God. It denies the holy passion of love. Asceticism and sensuality confound the latter with the cold lust of passion-apart-from-love. Sensuality especially, having sold its birth-right of love for a mess of lust, proceeds to demean the god-given passion.

With purity of life there is always consecration of life. It goes with desire to devote oneself, at one's best, to the service of God, and our fellow-man — God's children. Negative consecration would go with negative purity, and active consecration with real purity. The former is of the



darkness of life, the latter is the clear light of life. The one segregates itself, withdraws from life; the other is of life and gives itself to life, to mankind. The one mumbles formulæ; the other acts. The latter diligently seeks what and how and where to do; the former has "principles" wherewith to cloak inactivity. One is muddily selfish; the other "thinketh in his heart" constantly.



Whatever is of the spirit is a growing thing. Outreaching of spirit leads onward, upward. Of love this is especially true. To the degree that love is of the spirit it is in a state of becoming. Insofar as it is bodily it grows less and less, while the other proceeds from more to more.



To the good God a deliberate Hell is impossible. We, in our wickedness, fashion one out of our thought and ascribe its creation to him. Our Hell is here. We make it by our marring of God's world. God's world is altogether good, save where we mar it. We do this by ignorantly and carelessly breaking God's Laws. These Laws are so beneficent; they make for goodness, and glory, and consequent happiness. But we break

them, and then we suffer, and slowly, through that suffering, we learn. So breaking God's Laws becomes our Hell; the mount of Purgatory down which we fall, and up which, in good time, we climb toward redemption. It is God's Law of growth. The seed goes down into the ground and its fruit pushes its way up out of the earth. So with the spirit; once out of the earth it can look toward the heavens and proceed on its struggle Godwards. It must free itself from earth encumbrances, not add to them, as we are so prone to do. And which are such encumbrances? Loving the material rather than the spiritual; frustrating the spirit by meeting it with spirits, alcoholic and narcotic; upsetting the spirit by excitements in place of inspiritings. It is the spirit in us which gives the monitions; the body can only be a sort of interpreter; we must listen with understanding and solicitude. Do we? No, we jump about, we jazz, we smoke, we drink, we over-eat. We listen-in to all sorts of sounds, and fail the one Reality, the inner call, "the still small voice" which comes of the great Dominant Tone.



We are right to love the health and vigor and charm of youth and to feel distressed and repelled

by anything to the contrary, whether we find it in the young or the old. For the former is the normal and the latter abnormal. We manifest our own integrity in being attracted to integrity, whether it be mental, spiritual or physical integrity. Advanced age should have this triple integrity in advanced degree—should value it in itself as in others. Thus this attraction of youth by whomsoever it is felt, whether by the young or those older, bespeaks rectitude of feeling. It is witness to the eternal verity of the ever young. How true it is that “the good die young”. By this is meant not the goody good but the truly good, in whom is the rectitude aforesaid.



When what we learn has to do with the eternal verities then it is an achievement forever. By forever I mean the Beyond no less than throughout this life. But thought, feeling, energy of every kind, devotes itself to the temporal,—to diving, swimming, polo-playing, golfing. And great effort is put forth to acquire the ability to beat everybody else. What if one does any of these extraneous things better than anybody else, to what does it lead? We can add to our inner stature but not a cubit to the outer. Even if we could



add to the outer, what gratification would it be to the spirit within us? We can be happy only in spirit, and there growth goes on and on, up the ladder from earth to heaven, which is to say, from man to God. Whereas otherwise "all is vanity and vexation of spirit".



What stirs in us is not God's personal intervention but the impersonal working of His Law. Cyrus, of Persia, and since then Baron Edmond Rothschild, of France, were moved to help Jews back to Palestine, by the force of the spirit of that people. Baron Edmond knew in his own people, Cyrus saw in the Jews of his kingdom, this force for righteousness; and each was moved to give opportunity for its manifestation. That manifestation takes place in Palestine, as Abraham and Moses knew, as we have seen since, as will be seen hereafter. Palestine, the home of that spirituality of the Jew, acts strongly on him; the Jew, fervid of spirit and thus in close relation to that impulse to righteousness impressed on this Holy Land, acts faithfully in Palestine. In the Future, as in the Past, the Light of the world comes out of Palestine.



"The moral equivalent of war". How can anything so immoral as war have a moral equivalent? But it should be superseded by the moral, the most moral order. Wholehearted devotion to and working for the God of all would displace that allegiance to the devil of war (devil is only another name for the violation of God's Laws which destroys). God calls on us for no less sacrifice, no less giving of all; but, as in war is the spirit of hate so in giving ourselves to God is the great spirit of love. War demands your every effort, your every thought and feeling. If one turned all this toward God one would become like God, creator and not, at all, destroyer. It would be an order worthy human beings, created in God's image.



As one reads the newspapers and finds page upon page devoted to racing, to contests of so many sorts, one finds them always in the realm of our outer self. Yet it is the inner self which prompts to them. There is an inner urge toward the good, toward God, which impels people, and they make the sad mistake of thinking this outer excitement will meet the inner need. Far from it; the former only leads away from the latter. What is wanting, and so causes the mistake, is

self-knowledge and wisdom. "Know thyself", and learn the laws of life, and the true fount of inspiration will open up. When this is released then one enters into true, serene self-direction. When a goodly number have thus arrived, true standards will be set up. Contests will be along the line of inner achievement. Faculties of the soul, not prowesses of body, will be the contestants. Deep emulation will take the place of militant rivalry, and States will have cultural patriotism, not cold, cruel, political patriotism.



The Mosaic ordinances could claim authority from on high for they fitted into the ordinances of God, contained within His laws. And Moses went apart to commune with God since it is only within the deep solitude of oneself that anyone of us meets his God. One like Moses had a deeper self into which to retire and find God. He could come closer to God having dedicated himself completely to Him. We all come close, just to the degree of our dedication. It is so in the life of this world; why not in the All-Life. When will we think in terms of the latter's oneness in this life and know that the laws govern throughout.





Moses was one hundred and twenty years of age when he died and "his eye was not dim nor his natural force abated". So it would be with everyone of us if we lived with God as he did. Living with God is to live according to His Law and thus there can come no taint to induce weakness and decrepitude. It means health of spirit and with that goes health of body. No bodily ill but tells of illness in spirit in order to admonish us of the latter. What we have to do is to look to the spirit. When it is well with that, the body will know no ill. Nor will its "force abate" whatever the length of life. Rather will it increase and deepen to lift itself to ever higher and higher force. What deep happiness goes with such augmentation of life! While meeting spirit needs we must not disregard body needs. Air, light and warmth and food, every nutriment of its kind and according to its need. Not that indulgence which goes past need, nor the over-attention which displaces healthy simplicity of life. For body as for soul simplicity is of the Law.



God is all-seeing being all-love. So man sees according as he loves. Whether it be his dear country or some dear person his estimate of each

is true if he loves with true love. For love makes his seeing alight and brightens all his faculties. It gives too the force of itself, to penetrate through all wrappings. Love may need to look through to the very soul, where all is well, however far from it the outer layers of being may be. So "he who knows all pardons all"—as God does.



One may reach out to God as an end in itself, for the way to God is the great purpose of life. No other reach may become an end in itself but must remain a means to the end of living life truly, and "ever more abundantly", in the direction of God. Otherwise stultification sets in, and even worse happens—prostitution. A great man made beauty an end in itself, and so lost his way and met with dire catastrophe. Make self an end in itself and you get selfishness, most grievous of sins. Worship, becoming an end in itself, leads to narrowness, cruelty, worst wickedness. The saint, or rather would-be saint, deifying his doings, carries his abnegations to the point of unhealthiness to both body and mind. There is a bodily part of us and it calls for consideration. It mostly gets too much; hence the reaction of the saint.



As the inner processes of the body are automatic, so should the outer ones be, nearly as possible. We should not make banquets of the need for food but wisely supply that need in the simplest way. And stimulation should come from the spirit within, not of spirits from without. So, too, repose should come from within and not be sought in factory-made narcotics. Exercise for the body should come in the ordinary course of life, not be made-to-order in most elaborate way, running to professionalism. Else the spirit suffers neglect and even violence, and that acts unfavorably on the body.



What a force for evil is there in self-righteousness so blinding that you do not suspect your own ill feeling, your own unreasoning thought.



"Mind is the master-power", says James Allen in his treatise on "As a Man Thinketh". He is wrong. Mind is less than heart, far less; and spirit is before and above them both. Spirit is master over all. As the spirit within us has its way, so are we. Mind works with the outer layers of our being. The heart stands between.



Spirit is the motive power and the heart the moving power. Mind is merely the interpreter of monitions whether from heart or spirit or both. When the monitions from heart and spirit are in accord we are in the Way and the Truth. All of life is to help us find that Way. We find it to the degree that we are willing to lose in order to find. The wish of the heart is the moving force; it is a force which nothing can withstand, for it is of the Law of God. But this is not to underrate the mind but to put it into its place as interpreter. There it can be a power for either good or evil according as it works well or ill. So it needs to be kept clean, clear, enlightened and vigorously healthy. It must be so to stand on the side of truth. It brings to consciousness and leads to act and thus helps in the achievement of ever more abundant life. How it can help or hinder! But it cannot frustrate; heart and spirit have the resurging power.



Either we are so dulled by the sordidness of life that we do not search at all or in our search for truth and beauty we go at it blindly. Our search for truth in the domain of science results so largely in mere means of destruction, or at best palliation, but not for sustaining and increasing constructive

life. Our search for beauty is either indifferent or leads only to fatuity.



No one grows old who is true to type; for this insures that there will be deepening and increase of force with length of life. That with each additional year force grows fuller and deeper militates against "declining years". To the normal there is no such thing as growing old. It is abnormal and unhealthy; it is pathological to become decrepit in mind or body. In both the latter the mind is much to blame. Both our own and the general mind acts on us and in us, powerfully.



In the contests of physical prowess life itself is waged; not to speak of inroads on health, maimed limbs, and shattered nerves. What iniquity! Is not this to be counted criminal as we estimate deliberate suicide? In the latter case is more likelihood of sudden or prolonged irresponsibility. There is no such excuse for the former.



We treat the young as though they were animals, putting bit and bridle upon them. What a griev-

ous wrong we do them. They need, as we all do, to be attracted toward the good and they will surely gravitate to it. By the light that has come to us through longer life we can be a guide by letting that light shine upon the good that they too may see it. This is the utmost we may do one for another. Otherwise we blindly fetter, and interfere with, their own free will and choice.



We make the mistake of thinking that we may, or do, grow deaf as we grow old. It is not so. What happens, or should happen, is that we listen more to the within and thus attention is withdrawn from the without. Thus, less alive to the latter, we by our thought generate this deafness,—by auto-suggestion lower the health of the sense of hearing. There need be no decrepitude with advance of years, but rather increase of force with length of life. Only this force makes for deepening of life and a consequent stilling of its expression. "Still waters run deep." Deep feelings are still.



I have been thinking about the search for havens. Persons lacking balance and driven by instinctive fear; or, persons lacking content in

their life and driven to seek it in something beyond, reach eager hands to an idea or a cult that promises some heaven as a haven. They seek to find themselves in something well-defined. Stronger souls, when life fails their heart's need, know they must lose themselves to find themselves, and their life becomes one of service to the need of others.



To say "the God of Israel" is to say the God of anyone and everyone who is with the One God. Hence, "Hear, O Israel". It needs just this: to choose God and become, in consequence, God-chosen. It cannot be otherwise. By God's great law of attraction and gravitation, your turning toward God brings Him to you. And as when you stand in the sunlight its warmth and light envelope you, so when you walk with God his radiance is all about you. As the one makes for health of body, so the latter leads to health and wealth of spirit. Infallible proof of this is to be found in living it. Those who do so can prove it to you but your fullest proof is of your own experience.



The devil is of mankind's making. When man's worse self wars against his better self the



devil is supposed to be at work. Not so; it is we who are evil in our doing. We have turned away from God and are acting in the dark and breaking His laws. When you turn to God you stand in the light; when you turn away shadow surrounds you and you are sure to stumble and fall. God's Law is there to help you pick yourself up but you must desire that help with all your might.



Daily, as I awake, I can see where I lie, the sky with all its early-morning revelations of light and shade, cloud and color. And one is drawn to God, the Creator of it all, by the beauty and the wonder of it all. Such sense of His loving kindness fills one as the loveliness before one grows from more to more and deepens with the oncoming dawn. How good is God in the way He provides for all our needs, both the physical and the spiritual. The rich return the earth makes when called on for its resources of food, clothing and shelter for man. The wondrous beauty of nature for the delectation and development of man's mind and spirit! But men in their stupid selfishness do not see to it that all this is opened up to man. On the contrary they suffer an order (a disorder) whereby the mass of men are so held

to the grindstone that they neither see nor hear what is in life for them; nor have they even food and warmth for their bodies. No wonder culture is in general an extraneous thing,—something of the brain but not of the spirit. And thus culture is not really such, since it fails to serve the great God purpose of lifting up our spirit to His.



While every true charm whether of body or spirit may, and will, become transfigured in our sight through the radiance of love, the light of love should be permitted to reveal to us every fault and limitation. It needs the crucible of consciousness to make us helpful to one another. We should strive for true estimates, and in this too our training begins at home, with those nearest us. To be true there is like being true to oneself: one cannot then help being true to all others. One thus turns rightly on one's axis. We know how that makes for right functioning.



Where we find man and woman, who have mated, unequal in their rectitude, their worth on the whole, the purpose is that in the light of love the better is to lift up the less worthy. Love has

wished that this should come to pass. It comes to pass as the one of lesser worth learns to look up to the other. For in that are right appraisal and the wish to arrive at like rectitude. Therein lies the healthy force to carry one along.



When one lives in the light of God, longing fervidly to win others thereto, then that very light, reaching out from within, may become an outer fact or seeming. Hence the light shining in an ardent face, and even the halo which some see or seem to see. We are shown it in pictures, past and present. It appears much more in those of the past, when life was simpler and nearer to God. And if nearer God how much wiser really.



Wherever we find, in the Bible, "he shall surely be put to death," it should read instead "he has surely put himself in the way of death, having violated the Law of God." God does not put to death; He gives life. Man, by his choice and through free will, may bring destruction upon himself by going against God's beneficent Law. Or he may make for more, ever more, abundant life, by working with God,—which is to say, by obedience to His Laws.



The Bible is a revelation of God's relation to man and man's relation to God, in terms of various peoples. Those who were nearest to God knew Him best. Through them we get the greatest utterances. In them is the highest understanding. The ages testify to this by the way they preserve them for us. Individual testimony is manifest in the influence upon life.



It is not the Lord who "repents of the evil which he said he would do unto his people," but the people who repent of their evil. For, had they gone on violating God's Law the evil effects were bound to follow. If, however, they stopped in their evil courses and became truly contrite they would overcome the evil effects, with the help of God's Law. In the Bible it is put as persons of the time interpreted what they saw; so that we have there "the word of God" historically understood.



It is imperative that we live true sex life else all of life is set awry, for individual and collectivity alike. No reform avails, no reform comes about, failing sex adjustment according to the Law; for none will wish to bring about better-



ment, none seek to know how to do it. And what is the law as to sex relation? We celebrate it in song and story but do not face about and bring it into life. We recognize in sex love the supreme love, but we do not give it supremacy in life; rather, we trample it under foot, we sell it for a mess of lust. Who gives it great, high place in life? Who preserves it from violation throughout life? Who protects it, from childhood on, into marriage, and to the end of life? And yet truth to it is the Way and the Life: otherwise the way is lost, and life is tainted at the source, and fails all along its course.



When you sail a great sea and the sun is shining there, the face of the waters will be all aglow with the light from the sun. So with ourselves when we face God as those waters face the sun: we grow luminous in spirit with the Light from God. And as that light is constantly active in the waters of the Sea, so the God Light in us makes us active in the service of humanity.



The Bible is the great Divine-Human document wherein mankind manifests itself in all its

limitations, achievements and out-reachings. It has no element of waste work about it. Read aright, every part is illuminating. We are with God on every plane of human conception. Every human cry, every human craving, utters itself in it. And God's response speaks therein, according to the understanding of each age. The prophets are the high-water mark of their race and run ahead of their age.



There is such lovely light in the East this morning. It fills one with sense of worshipful awe, for it is of God's Light. This is the direct link between us, of this world, and Him, Creator of the Universe. Those, who by their lives here have walked in the light and engendered ever more light, will likewise enter into more and more light beyond. It is the line of progression toward God. We rightly use the word to indicate progression here. "We get more light on this and that." "Our lives grow more alight." We wrestle with problems and suddenly comes the ray of light by which we solve them. As light links us to God, who is so greatly our Own, so those truly our own, who have gone into the Beyond, remain linked to us by it. Their greater

light, reaching out to us, falls on us and our path, and helpfully lights up the latter for us. Thus, while serving there they still go on serving here, through us. But there must be in us desire to serve else there is for them no line of attraction for gravitation toward us.



Whence come disease germs but from disease? Thrown off, by the diseased, into the general atmosphere. Where do they attach themselves for further propagation but on soil favorable to their life? Thus those diseased or tending to disease are their victims. Accordingly the more disease in the world the more disease germs are generated. The kind depends on the prevalence of its kind. How urgent then that society in general should protect itself against disease in general, no less than that a person should be in good health, not only to be immune from bad germs but also not to add any from himself to the general stock.

How stupid then is society in not taking into its care all of society: in not providing that all of society live under healthful conditions! It knows very well that food, warmth, air, light and sunshine are essential to health; yet it maintains a state of things wherein the mass of mankind is

debarred from these. So those who have government in their hands are not shepherds of their people, nor look properly after their own interests. Thus those who have what they need—and far more than they need—are infected physically by the ill condition of those who have not what they need.

Nor does it stop at physical infection. The soul of the world is sick, both on the part of those who selfishly have and on that of those who are blighted in mind and spirit through being deprived of what mind and spirit crave. Not only is everywhere catastrophe in consequence of this but there is a constant infection of bad, low spirit, a constant lowering of mind. What might not be the mental and moral status of man if the prevailing mental and moral atmosphere were—what it should be: clear and clean, healthy and robust. Let society look to it that conditions are readjusted; that the terrible disparities of life and opportunity are done away with,—displaced by equal opportunity for all.



“To rejoice in his labor; this is the gift of God.”  
As the atoms, in health, function freely, so according to God’s law should the energies of man work



freely, gladly. So they would if they could work in the field of their innate energies; but to only the few is this choice permitted; the many must work like galley slaves chained to labors alien to them. How can noble human nature rejoice in labor not of its choice? "Our wishes are our prophets." These wishes act as advance agents to herald the powers within us. What if, instead of being enslaved, mankind were free to exercise its inherent powers? What flower and fruit of civilization would be the product? How this would exorcise the countless evil spirits which now so confuse and confound almost every individual. Ill health, for instance, is a matter of evil spirit: with good spirit, spirit according to God, would be good health. Perverted instincts and impulses are of course such; and with evil spirit driven out would become healthy and joyously active. When will we put first what is foremost: the call of God? It is in all of us, if only we would heed. God waits with infinite patience to be with us in the right ordering of the world. We must find ourselves and all choose to be with Him, to work with Him, in devotion to Him and His children.



A harem is a brothel. A religion that sanctions a harem is a heinous institution. It is, of course, not a religion. Where there is secret practice of sexual promiscuity there is still some safeguard in the general belief to the contrary to which the secrecy testifies. The one-man one-woman relation is obedient to the Law, God's Law. It is the greatest of Laws for it leads back to God.



When we love we wish to do things for the loved one. So love for God leads us to service in His name. It makes us wish to serve our fellow-man. And as we serve we grow in love, and come nearer and nearer to God. There is no upward course apart from our fellow-man, no right relation to our fellow-man apart from God. Put God in His place in our heart and at the center of our doings and all will be well. As individual problems, so world ones, await this true relation.



In man as in nature there is the constant resurrection and the laying away, Springtime and Autumn, the springing into being of new birth within us and the living it into more and more strata of our being. The older strata are the

deeper, wiser. When the sluices of our being have been kept clear by clean life, their wisdom can come through to the outer, acting self. It becomes, among others, power of intuition. Some speak of it as subliminal consciousness, subjective self, but while it is this and much more there is no explanation in that. We are stratified as the earth is stratified, save that in us it goes to spirit while the other is but an earthly symbol of what happens to the spirit. In us are layers upon layers of life's experience and attainment and the constant conversion of these into spirit for the eternal life. It rests with us how well and how far this can go on in us. It has to go on according to God's Law of growth but we have free will to either facilitate or arrest it. All of life, to the minutest detail of our life, must take part in this. "The Way, the Truth, and the Life" pertain to it. The Way to God, the Truth before God, the Life of God. Only into this can the Light of God shine and growth toward Him take place.



Compulsory arbitration is imperative for the peace of the world. It amounts to this: come into the open with your grievance; let the light fall on it; let us see, with you, whether it is really

a grievance and if so what can be done about it. Throughout our civilization this is what is needed: light and kindness. As God gives the light and warmth of the sun so should we be unto one another light and love, justice and kindness. If one looks solicitously one soon sees how every problem of life calls for this. It isn't "to get on the job" for the cure of this or that, but to pour all the light and warmth that is in one into the treasury of God's love and care for man. It is this moves mountains and nothing short of this reaches the cause at all. For unless you get at the cause you produce no real effect. We talk of national insecurity and the ambition to exploit other lands as causes of war; but it is what gives rise to these should hold our attention and incite us to effort.



Mark Twain wrote: "The Egyptian, the Babylonian, and Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was,



exhibiting no decadence, or infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" It is because Jews on the whole keep close to God. They do not only pray to Him but they live with Him. Is not He constantly the saving Power? Whatever relates itself to Him may live, thrive, survive.



Hillel, that very good and very wise man said: "Love of the neighbor is the whole Law." He meant, of course, the neighbor throughout the universe. This love is one with the Fatherhood of God. Realization of the Oneness of God, Father of all, brings with it realization of the brotherhood of man. Each people may have its own great interpreter of God and call him prophet, but they all interpret, try to bring near their fellowmen, the One God. These prophets (which means forth-tellers) are nearer the divine through their love and understanding, but they must not be put in place of God. It is the worst impiety and becomes most confounding. God ceases to be to them the One God, Father of us all, and in this alienation men cease to be brothers.



Deeply inherent in love for God is appreciation and admiration of His nature world. We are moved to prayer by its beauty. Love for its Creator rises powerfully in us as this beauty bursts upon us. So it is with human love. What deep, glowing appreciation we have for every charm of the loved one! It is right that we should have keener eyes for this charm and that it should be transfigured in our sight.



The Palestine in which I am interested is a Palestine for all the world. It is mankind's Holy Land. You feel its holiness all about you there, especially if you keep away from the cities. It is in the cities that not only the prophets but every lofty idea is crucified. In the broad, open highways and in certain villages holiness finds a home to welcome it. There God is welcome and there He comes. Even the physical atmosphere tells of His presence. There is more light in it and one can see very far. As one sees more of the solar system, more stars and sun and moon, so one sees deeper into life and along great vistas forward and upward. Thus, you see, it is God's Land for all His children. It has been, and is, laid on the Jews to make their fellowmen more

conscious of this. They have been doing it this long time but it is high time they reaffirmed it with special emphasis. They are chosen because they are a God-choosing people. They must reaffirm with all their might this choice, this deep, all-pervading consciousness, of the One God, Father of all. Do you not see that until mankind arrives at this there will be no real brotherhood of man? And that not until it feels this Fatherhood for all will it feel and enact brotherhood. How self-determination running to selfishness rules to-day! There is a mad setting up of marks of demarcation between peoples. However, there is a lessening of it between persons and this heralds the coming day. Personal effort precedes people effort.



"All is vanity" unless made a means to the end, that end, God. With this purpose of seeking and getting into relation with God, everything becomes balanced, directed, moves forward, upward, leads to God. Thus is everything glorified. Light is on it, in it, all along the way.



When we hand our salvation over to a person or a cult we shirk our responsibility. This is al-

ways an act of cowardice. We should look life squarely in the face, size ourselves up, and act bravely, bearing the burden on our own shoulders. To arm yourself with your theories is bad enough, but to put on those of others is a worse unfaithfulness to the call of God. God is within you: you must listen to and act on the within. Only through this can you fulfill God's Law of growth. Not through another or others can you grow, but only through, by, and in yourself. Therefore God has given free will: you must choose for yourself, you must act for yourself. God gives you boundless latitude—within the Law. You have this latitude for learning the Law and learning to act by it.



Prophets arose when the need for them arose. Thus prophets continue to rise. They rise when conditions seem most prosperous. So they are—for the few; but for the many they are then at their worst. They are really at their worst for all. It is material prosperity that dominates the situation—and denies God. Always when and where the material things are in the ascendant then God is far away and the situation is bound to collapse. It is to the latter menace, that the prophets call attention in strong, deploring terms.



But they have great hearts and they hasten to picture the deliverance that will come if and when the people turn to God again. They know that time will come as surely as tides succeed each other. A prophet knows too that a Cyrus will come to power when the Jewish people have again become their better selves; that a people "in the isles" or elsewhere will stand by helpfully when the time is ripe for noble Israel to manifest itself again for the good of all.



Egyptian remains, on stone or in words, record reigns and conquests, but the Hebrew records reveal interest in and solicitude for every moral theme under the sun. The Greek spoke and wrote and carved so well, but to the scholar, rather than to the man; while the Jew spoke for, and to, every human being. Those Hebrew prophets were indeed God's spokesmen. God would address Himself, never to the few, but always to all.



The Deliverer is always a "man of sorrows." He must be to know life, to see into the deeps of things, to get near to God. He must suffer greatly that the ground may be broken and furrowed

within him, so that the Light of God can get through. "If we walk in the light as He is in the light, we have fellowship one with another." Call it sympathetic understanding, call it love, call it what you will, it is the Light of God and leads you to walk in the footsteps of the Eternal. Love is the truest earthly name for it. As you love so will you live. In every walk of life, in every circumstance and relation of life, it is love that leads the way. Great love leads upward; it achieves greatly. Apart from love is futility, impotence.



The Deliverer is also almost always "despised and rejected of men." He is unlike them and accordingly they distrust and despise him. Something tells them, though in a very vague way, that he will upset things, and that disturbs them, makes them feel uneasy. So they try to make him powerless, even to doing away with him.

But "Abraham rejoiced to see my day: he saw it and was glad." Though, "we like sheep have gone astray" and do not stand in the Light, yet there is always an Abraham who does, who lucidly looks on and, making his own soul an offering for sin, knows of the coming of the Deliverer, be it near or far; and recognizes him if he is at hand.



It is said that on such or such will follow "the resurrection of the dead." Yes, when we have grown into truth and righteousness and come thus near to God we shall know the dead are not dead but alive. God's order of development is from life to ever more life. The Law that governs this little span of life governs throughout God's creation. The life to come must be infinitely more alive than the life past.



Our reward for good deeds is in the doing and so also is our punishment for evil deeds. For each reacts on the doer, driving him nearer to, or farther from, God. This applies even more to feeling and to thought than to action; for the latter is only the reflex of the former. The real action, pulling us this way or that, takes place within us, in the province of the soul. And all reward or punishment is a matter of obedience or disobedience to the Law of God, that great, beneficial Law made up of righteousness, loving-kindness and truth.



The craving to caress is at bottom the out-reaching of spirit toward spirit. When spirit meets spirit that outer craving disappears. It disap-

pears just to the degree of spirit satisfaction. The farther a person is from inner content the more he seeks outer satisfaction. This may be seen in all the ways of life. It is the absence of inner content, in both senses of the word, that drives people to seek outer resources: to build fine houses, to fill them with unnecessary furniture; to lay undue emphasis on all sorts of clothes; to follow after physical sport instead of giving in to calls of mind and soul; to hunt and seize on physical sensation of whatever kind. See how it is at the other extreme of a man and woman meeting in spirit. They need neither caress nor even are dependent on each other's presence. But what deep inner joy they have in each other constantly! What serenity and sweetness is theirs all the days of their life! How full of promise all that is to come! The sense of this extends in prospect beyond the life here, opening up wondrous possibilities beyond. All of life is on the way to the Beyond, to God. When any craving comes let us turn, prayerfully, to God that the feeling may be set in right direction. Even craving for food is prodding of spirit. There can be only hunger, a scarcely conscious hunger, for food, at time for feeding, but cravings rise from deeper source whence is not set time and place.





A people is to be estimated not by its individuals but by the product of the collectivity. The latter manifests the genius of a people. "By their fruit ye shall know them." This applies to person and people alike. The greater the product of a people, which means the higher its reach, the firmer foundations are needed. These foundations must rest deep in the earth. Thus a people who have given great spirituality to the world must have at their base a strong, rich materiality—as the lily springs from the mud. So, if we meet coarse creatures, forcible in their coarseness and crudity, we may look for their opposite in their race. Nor need we look for these; we know they are there by the genius of that race, as manifested in its contribution to the spiritual wealth of the world.



Who sees to it that his life includes precious leisure? A goodly amount of leisure for good uses: to look life in the face, to relate oneself to it, to be with God. To be with God, in spirit truly, insures all else. By the light of this you see yourself and all pertaining. The woman who drives life so hard, rushing from this to that; the man engulfed in business; the many chained to the grind of mere physical need: whose spirit is

at leisure and free to be itself, to live with God? Many could command the situation but do not. They let life remain merely a mad rush after—nothing.



Whatever does not lead to God is nothing. To leave life at nothingness is to throw it away. It is not only to make no return to God who gave it, but to appraise it at nothing. What accountancy looms ahead of us! It is stealing to make no return for what we take; it is prostitution of thought and feeling to appraise below value; it is sneaking through life to run from, instead of turning to, Him from Whom we have it!

Philosophy



We evolve from the personal to the impersonal. The more we live the sooner we grow into the impersonal. Some live less in many years than others in few years. It is a matter of giving yourself to gain life. As one gives oneself one enters into the broader life which leads to God, the broadest life. There it is so large it cannot be defined. How then confine it to the personal? To think of God in terms of personality is to overlook the Law which determines that our growth shall be toward impersonality. Those

who have grown in that direction can testify how there is health in it. They can tell of the deep peace and serenity that is theirs and the joy as of meeting the most loved One, of being near the Best Beloved.



We must do away with all formalism in religion, for it stands in the way of spirituality. Indeed, we must do away with formalism everywhere, for it stands in the way of reality. God would have us spontaneous in thought, feeling, act, for by this way the currents of life are set in motion and kept going, and we proceed onward and upward toward the great current, the dear, living God. If we move by rote, the feeling within us has not full play, has not life at all; how then can we find the living God? If we love as we go along we shall arrive at loving God. "To love thy neighbor as thyself" is to learn to love God more than thyself. For to that we must come: to love God above all else.



If a good man is kind how kind God, the All-Good, must be. Those only who are vengeful themselves will think of God as a vengeful God. How man has made the mistake of investing God

with his own shortcomings. Thus animal sacrifice came about. The savory smell of burning flesh so delighted him that he offered it up to his God, with things accompanying. Those who have offered human sacrifice were of most brutal kind themselves. In every way and at every stage, what we offer tells of what we are. Only when we come to offering all we are do we enter into life with and for God. We know how this is in our relation to our fellow-man. To the degree of our desire to serve him do we manifest love for him.



The soul is indeed "the key that unlocks the universe." Those scientists who make discoveries have had the light of soul to guide and impel them. We could all make discoveries, in our way, if we opened up to soul. To the degree that we do so we see down the eternal vistas, and learn of the Law. Scientists of whatever wisdom and power can learn only of what exists under the Law.



It is the prodding of the soul which makes people uncomfortable in being alone. The soul is admonishing them to look in and face their God. To the degree that the soul is insistent and per-



sistent in this, to that degree they are painfully uncomfortable. And there is no help for it save in heeding the soul's admonitions; the running away, by inducing excitement of feeling to displace God's stillness, only puts off and increases the reckoning. God's account with us stands forever.



God's ways are not "inscrutable." It is we who lack light and power for seeing. So we start with wrong premises and end in ignorance and confusion. We talk of the "mystery of the unseen," unmindful of our own unseeingness. As if God were not clear as His day if only we did not mar our faculty for clear seeing. We mar it by wrong thinking, perverted feeling and bad living. We are given free will and choice to make or mar, and we mostly mar our lives. Who keeps himself simple, straightforward, altogether natural? Who lives life in such a way as to keep the sluices of our being open, clean and clear? How know God save through a pure spirit and its true-to-God thinking? But we are busy all the time obscuring God. We put the tenets of such or such a church in place of God. We look to mediators instead of to God, Himself. We offer Him formalisms instead of fervent devotion. We do not turn to

Him in the depths of our being but say other peoples' prayers to Him. How can the light from Him enter into us when we do not turn to Him in all our own inmost self? In great silence within and without, all alone, we should stand before the One God, if we would hear and be heard.



At Geneva is a method of international life but the spirit which should charge it waits to be born. Rather, it waits to awake for its birth has been always, being of God. The Oneness of God, Father of all, waits to take the world in its arms, as one family, Its family. The good God created this world family as every family, to be at one with itself. Every feeling of love and oneness is of God; the contrary is in violation of His Law, in disregard of Himself.



Human growth is most manifest in religion. Surely since its growth is upward, toward God. The purest, truest religion is that wherein God, the One, stands out most simply, clearly,—not as an abstraction but as the One God, the All-Father, the Dear Lord of all creation. Thus, on the part

of individual and collectivity alike, the within relation to God is the mark of progress.



It is within and without us that God is omnipresent and omniscient, and through His laws that He is omnipotent. He is spirit and we are of His spirit. The body of each of us is to its spirit as the universe is to God. God's laws work through each one's spirit as they work in the universe, and all together work as one. Thus we may not depart from the general harmony without inviting disaster. Faults in the earth like faults in our human nature, bring about catastrophe; while righteousness is effective in its own way, which is a very forcible way. If then our social system does not foster the good of all it menaces the safety of each. The integrity of each helps bring about the good of all. Thus the action and reaction and interaction of God's laws, tending always to the harmonious relation of all, leading back to the inevitable oneness of all—in God.



When one wishes to grow wiser and better the opportunity is drawn, by God's law, toward one. Event, happening, occasion occurs, out of which schooling comes for the one or the group desirous

of it. See this in Israel's history. What looked like catastrophe proved most helpful teaching. With the exodus from Egypt came great Revelation. With the Babylonian exile came further revelation—of Israel's mission in the wider world. Then out of later tribulation came the definite Messianic ideal, looking to the good of all, the weal of the world.



The true Jew is never a wanderer. He is at home everywhere. For the true Jew lives with God and God is everywhere. But this applies to the truly religious person of every race. Not one of us but is at home with God. It rests with us to find our way there. The way is never blocked save by ourselves. God's laws are constantly acting to open up the way again whatever we may have done to obstruct it. It requires our wish and our will and the contrite heart to gain this co-operation. But we must be in direct relation to God and must suffer no mediator, no mediation.



Someone asks: "Why is it that the converted Jew is so often a bitter assailant of Judaism?" It is always so with a small soul whether disloyal to a cause or a person. When a child falls it hits the



floor in its rancor. The small-souled, ignorant person in its apostasy wants to blame something other than itself, thinks to prove itself right by putting the other in the wrong. It is a common failing, common in every sense of the word.



“Everyone worshipeth the work of his own hands.” How true too in alarmingly large measure to-day? What difference between gold as an idol or made into idols, whether calf or other. Think how we bow down before the rich. And to evade the God “of spirit and in truth,” we fence ourselves in with mechanical conceptions of the universe,—willing to be ape rather than angel. Well, one’s choice manifests oneself. But this unworthy choice is not the choice of one’s real self, but that of the all-too-prevalent unreal self. Our care should be to let the latter supersede the former.



“Whom God has joined together let no man put asunder.” God joins together in that domain of man where He is enthroned: in the spirit of man. So when a man and a woman are one in spirit it is God who has joined them together. Then are they truly wedded and all will go well.

But when they are not one in spirit no power on earth should hold them together, seeing their union is not of God. For holding them together brings about catastrophe of the worst kind. In both spirit and body violence takes place where should be harmony,—violence of God's Law instead of obedience to it. In his ignorant tampering here, man mars more than anywhere else and the disastrous results are by far the worst. These are plainly to be seen in the degeneration that takes place where should be generation of the highest sort, physical and spiritual.



The man and woman who are wedded in spirit will wish to be married. Let man beware how he holds together those who are alien in spirit. For this makes for confusion and the confounding of the situation. Not only are the poor souls held in wrong marriage but withheld from the right. It is thus the race suffers blight and loss at every turn and in place of noble, high-minded human beings, we have the commonplace, the ignorant, the degenerate. There is ugliness where should be beauty. "Whom God has joined together let no man put asunder." True love desires bonds and can never feel or foresee them as bondage.



Extreme self-indulgence and extreme self-denial are bad because both revolve around self. The mean is the happy course. It is the simple, natural one whereby spontaneity has play. Without spontaneity there is no life, and lack of life is suicide in its way. We may not throw away life; we must, on the contrary, foster it, in loyalty to Him Who gave it. How sinful then, because hurtful to life, is every act that pampers life and every act that robs it.



Death-bed repentance, if it is real repentance, serves the purpose of preparing for the next life. The eyes were clouded until they came to the borderland and by the latter's light could see backward and forward. Those eyes now see they have to make good in the life to come, what was not good in the life past. The contrite heart is eager for this as one may see by the last wishes here. It turns now to sources that bespeak deeps of spirit. How good it is that the Psalms are there for our uplift and our inspiration. What sensitive, God-loving soul they evince!



A chosen people or person is not deliberately separated from others but it comes about of it-

self. By its mission it must stand out sharply, clearly, forcibly for the fulfilling of that mission. It thus lies in the nature of that person or people to stand apart, faithful to the inherent purpose.



The needs of the body include, of course, movement, activity; but these, like all other of its needs, should be met simply and naturally. They should not come under the head of sport, running to professionalism, but should come in the course of our every-day life. In the years when the energy is more physical than it will be later, life should include more of the doings that offer physical activity. There is no end to what out-doors holds of such and to most productive ends. Walking instead of riding, running, at times, instead of walking, driving instead of being driven, pushing and carrying instead of being served by others. And how good gardening of every sort, farming and so on. Indoors too offers so much to healthy use of physical energy and would at the same time save us from parasitism in this life. There is no need whatever to devise an extra territory for our physical energies; life, lived naturally, covers the whole field of that need as of all other needs. Why



not set energetically to work to make our life what it should be in all simplicity and healthfulness?



We should aim to hold human thought in human solution for then it remains in a state of becoming. To relate a person to an *ist* or an idea to an *ism* is to reduce each to a state of incrustation. You force it into a mould instead of leaving it free to spread its wings for flight ever onward, upward. It is for this that the Law of God provides wings within man and everywhere without.



Of course we should love our fellow-man as oneself, for he is as oneself. We are all children of one Father.



“Whosoever drinketh of the water that I shall give him shall never thirst.” It is the spirit of God that Jesus offers here. To partake of it is to come home. All cravings are for our home in God. We mistake them for what they are not and thus lose our way. We wander farther and farther out of our way by our mode of life and by departure from truth in our thinking and feeling. There is only one way back to our center: “to

worship God in spirit and in truth." But it must be in truth and in spirit. Not by mumbling made-to-order prayers, nor by filling life with formalisms of every sort. Only when we are, spontaneously, on our knees in spirit should we approach God. Only in directing every craving toward God shall we find ourselves near to God. Then all of life will fall into harmony and we are at home.



When we shall worship God in spirit and in truth then we shall serve Him in a living way, by devotion to Him and His children, our fellow-men. That living service is all too rare. We fail in it constantly toward our fellow-man, living and dead. We have stony hearts toward the living and we erect monuments of stone to the dead. A living memorial is the only kind worthy living beings, whether they are with us here or have gone Beyond. Better name after him the street in or near which he lived than erect some obstruction in stone; for the one comes into our life and the other we pass carelessly by. But better set to work the noble ideas that he had and do, as far as we may and can, that which he longed to do. Thus he remains in our lives, the living factor that he

was, and the memory of him does not become part of a tombstone or a static statue.



What thought is given to brain-storms and those worse ones that rise in the rest of our being? What happenings may not take place within us especially at changes of life, and most especially when youth is passing over into manhood or womanhood? And if crime is committed in those years it behooves us to study the case carefully. But what do we do in this case? We hurry it out of existence by way of the cold-blooded murder that we call "capital punishment." It is capital sin, seeing that only He who gives life may take it. He takes by way of His Law,—not as punishment, not out of anger or any hard feeling but only by way of beneficent cause and effect. So as we have hospitals for those sick in body we should have hospitals for those sick in soul and tend the one carefully as the other, and no less, probably more, patiently. When will we acquire the love and forgiveness of God? And the understanding that blames illness of body as it too deserves to be blamed, if there is to be blame at all. Love does not take that attitude.



Those faculties of thought and feeling which we have by virtue of the immortal soul within us must have opportunity for development. They too need light and air and sunshine,—nutriment, warmth, protection. They must fulfill themselves here on earth in order to get back to God, whence they came. Our responsibility is not only to see to the unfolding for development of our own, but to strive to the utmost for that of others. All that we are is related to the all in others, as we should know by the working of infection, influence, suggestion, contagion of every sort. We cannot get away from this; we should wish not to do so; we are born of love for love.



Microbes are mere carriers, obeying the law of attraction and gravitation. Particles of dust are so, in their way. We, large lumps of dust that our bodies are, are very much so; but we have will and choice in the matter.



Judaism says little or nothing about the Hereafter because having come on this Earth man's concern is with this life. Besides, when the Here, Heretofore and Hereafter is so completely taken



for granted one does not discuss it. God is on His throne in Heaven and all else is His footstool. See to it that the part of the latter on which you are placed has your proper attention. If, in your thought, feeling, act, you knock it from under you, how perilous becomes your position.



Where we differ from our fellow-man we must not only loyally agree to differ but lovingly try to understand one another. We shall soon see that the differences are outer rather than inner; and together will love and understanding displace all animosity.



With the collectivity as with the individual the inherent life goes on and on as long as no taint is suffered. A civilization survives as long as it is healthy. Likewise an individual, whatever his age, suffers no decay as long as he remains healthy in spirit. Even the body which such a spirit inhabits retains its young force. All its forces, allied to the eternal, retain their quality accordingly. Seek, and find, and live with, God and you will enter, even here, into the eternal. But see to it that you do not mistake the prophet for God.

The prophet is not the way; he can only point the way—more or less well.



The light in the East is the greater and lovelier this morning after the storm and darkness of yesterday. As in the solar world so in human life; storm and stress clear the air and sun and stars in the spirit shine with stronger, clearer light. But our eyes need to be open to see the one, our spirit awake to appreciate the other and our wish and our will set to turn it to account. A right relation to God and His Law insures all.



The Co-operative movement has long interested me and does so more and more. It is in main line with mankind's development. The latter must come to this: a state of society that gives free, full play to individual initiative, admitting thus spontaneous co-operation. Socialistic feeling we must all have but Socialism is just the opposite to this ideal. Socialism makes for turgid bureaucracy. Government should be of the simplest kind: a board, or boards, of directors, our representatives, chosen by us to lead and direct in meeting common needs.



What is true of a person's wish is true of a people's. The inmost wish has power to draw toward you, to put you into line with, God's laws. So what happens, in the course of the life of the individual as of the collectivity, is what you really wished would happen. That inmost wish has inmost (unclouded) intelligence and knows your true need in the matter of experience as in everything else. Thus will happen to you what you need for development. How good is God, how deeply loving!



Neither a person nor a people need become decrepit however old in years. On the contrary, both could and should grow stronger, greater, with length of life. It all depends on the relationship to the Giver of life. Whosoever, whatsoever, keeps close to Him, loving Him and loved by Him, lives in light and warmth, and all the forces remain forceful, and impel to more and more life and growth. There are then no dark places for taint to come in: there is no coldness to cause paralysis. All-round health has no weak places.



A great person is the offspring of a people, but only as he brings his people to consciousness of his ideas and ideals does advance in their civilization take place. For then only does the advance become incarnate in deeds and the ideals thereby prove themselves. Hence for any class, whether priest or other, to keep wisdom from the people is to arrest the forces of civilization. An outspoken herald of dawn therefore stands out conspicuously and warmly against this background and the ages preserve him accordingly.



My interest in Palestine is that such as Amos, Hosea, Micah, Isaiah, Jesus can come out of it, and such as Moses be drawn to it. One can well understand when there how it engenders and fosters such wealth of soul. God's light is there as nowhere else. In that light His heavens seem so near and indeed moon and stars are manifest beyond elsewhere. God's light, infused into the atmosphere, brings about a wonderful clearness. One comes very close to God and His works.



Mankind is manifestly headed toward a life wherein space and time are eliminated. A life too



where he lives in the upper ether. For we think of progression in terms of upward. And man is devising faster and faster modes of locomotion and of action in general. The master painters conceived of angels as human beings with wings. They and we are moved by what is; there can be no relation in thought, or feeling, or act, to what is not. What we call fancies is simply the incongruous or earliest putting together of realities. We cannot fancy, cannot conceive, that which has no existence anywhere, anyhow.



If you would turn truly in your own orbit relate yourself truly to the great sun of the spirit-God. Begin by desiring this relation: the desire will grow, feeding on itself. Be vigilant as to your loyalty to this desire: there is nothing like loyalty to strengthen foundations of any kind. Be zealous in all the doings relating to this desire: doings are self-expression and make for growth. Be watchful of your truth in all relations of life, whether it be relation to yourself or to others: it is indispensable to clean, unobstructed circulation of spirit.



Love is to the human being what the sun is to the universe, not only warming and lighting life but holding all its parts in place and guiding the course of the whole.



In every human being is great power to love. It may be conserved or destroyed—like the lesser powers. All the powers are interdependent but this one of Love rules the rest. Should it abdicate, it may well do as did that King Charles who also ruled the European world,—have a coffin prepared.



There are two wide ways of peril to this precious power of love: one is in not living home love, especially in the early formative years; the other is in living sex life apart from true love. The second vitiates love in its course and back to its very source; the first only warps it in its course but may thin it down to nothingness for the uses of life.



It is ill to deceive others, but we may be constrained to that, mercy may call for it. It is worse to deceive oneself, one never need do that. The integrity of the brain is necessary to salvation.

Illusions about oneself fill it with cobwebs and then it ceases to be a good working machine and we become, even by our best intentions hurtful, instead of helpful in this life. When constrained by the exigencies of life to play a part instead of living openly our own true life, the mind can and must look clearly on and constantly measure one's part. It will know the deception, for deception, and lament it,—lament it constantly and deeply, and so keep the issues clear. That will conserve not only the integrity of the mind, but that of heart and soul too, in more or less measure. Not wholly will it conserve the latter; it is more moral to live in the light, if one may live one's true life there.



One who can speak of religion "as an adventure" has not real religion. For religion is all of life. It is one with every part of life and most at one with the whole of life. An adventure goes out from life but religion is that to which all of life goes out, or rather, goes in. Religion is our relation to God and the right relation of everything in life to this. It is a constant circling around God and gravitation toward Him. So it is in everything we are and everything we do.



It is not the earth, earthy feminine but the "eternal feminine" that leads us onward, upward. We think we see this eternal in beauty and we are right in so expecting; the eternal should express itself in beauty as God does in nature. God's nature is everywhere beautiful, until man comes to mar it, in his stupid materiality. Thus the beauty of human beings is so often marred—by themselves, not society. Then it loses beauty's power and ceases to attract, even to the degree of becoming repulsive.



The sky is exquisitely lovely in the early morning. That beautiful bar of radiant light, the crescent moon, seems loth to leave it this morning. It looks lovelier than ever because of the carpet of snow beneath it. And the dark trees, rising out of the snow-covered ground toward that clear delicate blue sky, seem sturdier in their aspiring loftiness. God's beautiful nature world! How one loves Him as one looks at it.



"That I may dwell in the house of the Lord all the days of my life." Yes, it is the one prayer with which we should approach God. It expresses our love for Him, our gratitude toward



Him, our longing to be with Him, to walk with Him. It tells of our sense of safety through this, and our appreciation of the power, in our life, of His Law, and how our love and longing invokes its action within and all about us.



“In His light do we see light.” And “such as are blessed of Him shall inherit the land.” “Survival of the fittest,” is to say the latter in another way. For being near Him brings them into harmony with the Law and it is well with them accordingly; and they live and thrive and increase in every way.



To fear God is to fear breaking His Law. For He, Himself, “His anger is but for a moment, His favour is for a life-time. Weeping may tarry for the night, but joy cometh in the morning.” From even the breaking of His Laws we can recover when we will. He will help us in every attempt on our own part. His laws are such His helpfulness is always in them. No net of iniquity, whether it be our own or that of others, withstands this. There is nothing it cannot, will not, overcome, be desire of the heart present to invite His helpfulness.



Your religion will take care of itself if it be religion. Religion is relation to God; how can anything or anyone save ourself impair that? As to ourself, all rests with the sincerity and fervor of our aspiration toward God. That aspiration determines all else,—our relation to ourself, our relation to our fellow-men.



Any thought of mediation between us and God questions His loving kindness. It shows one has not come close to God and does not know Him. Who better understands our need and cares nearly as much to meet it? What would we think of an earthly parent who needed to be coaxed and persuaded in face of his children's desire and aspiration? Yet how by our own supplications and calling on another or others to intercede for us we accuse God of coldness and indifference toward us. The greatly-loving God, who is everywhere and constantly with us, waiting for us to turn toward Him. With that turning He knows all, without word or act on our part; and He meets us as directly and completely as we turn to meet Him.



How right were the Jews to protest against Roman imposition of images of the Emperor, against games and wrestling contests, against theatre and circus in their Holy Land. What had these to do with religion, someone says. Of course they have to do with religion, with real religion. Images of the Emperor where should be admiration and aspiration toward God, the King of Kings? Exciting contests and pastimes in place of those deep, serene soul-stirring doings which pertain to the spirit—and the health of the body—of God's children. Is there anything in which we can engage that does not have to do, favorably or unfavorably, with religion, which is our relation to God during every moment of our life? In their protest the Jews showed sense of real values. This sense marks true culture everywhere.



Whoso's "eyes are ever toward the Lord, his soul shall abide in prosperity and his seed shall inherit the land." This is literally, or one should say, livingly true. For, with one's look fixed firmly on the Lord one walks safely in the path of His Law. Rectitude and integrity of every sort are preserved in oneself and in one's seed and

there is thus preservation for "inheriting the land."

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The adjuration, in Psalm 24: "Be ye lifted up, ye everlasting doors," is to the doors of the spirit of man. For, only the spirit is everlasting and only into it can God, who is spirit, enter. "The King of Glory is mighty in battle" with the soul's outer wrappings but its wishes must invite Him ere He will enter.

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Ignorance is indeed the greatest taint. The thoughtlessness and inhumanity of it. The lack of good heart and fine spirit manifested in it. For, were these present there would be light of intelligence, both instinctively and through culture. Ignorance sits in darkness and walks in darkness. When it puts out its hand it does injury. Persecution of every kind is its doing. Scandal mongering takes its rise in it and continues its course through the ignorant. Untold crime is committed by it. Only narrowness of spirit can live in its atmosphere. It not only arrests progress but bars the way to it. And as there can be no standing still, destruction takes place wherever ignorance is to be found.

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Faith is the witness to what is too large to define. By loyalty to this faith we grow toward the larger and thus comes increase of understanding leading to knowledge. Faith in formalisms can have no such growth, for formalisms are ossifications of life.



What Israel is in itself, what it has given to the world and will continue to give, is a distinctive thing; but its people are one with all other people, making the family of God. Thus there should be no personal differences, no modes of demarcation in the every day life. It is as with a person: there is the distinctive, individual relation to God and there is the social relation to our fellow-man, our brother under the Fatherhood of God. Let us see to it that there is blending of life in the latter. As we may learn from one another in our striving for better life, so a people learns from another people something more of what it needs to attain. It is for this we should look up to each other, person or people, while we walk life lovingly side by side.



Graven images instead of living beings. "The proper study of mankind is man." We tend

toward adoration of the one or the other according as we give our interest and attention and love. Man is of God and is thus the proper object of our study, for all should lead to God. The graven image so easily becomes an end in itself while man safely leads to the one end, God. How life would lead along the way of truth, if we kept clearly before us this one only end! All of life would then revolve around the real axis of life and be always on its way back to the Giver of life.



“Who hath not taken my name in vain, and hath not sworn deceitfully?” And who has not prayed deceitfully? To mumble prayers that are not our own, that do not well up from the depths of our own desire after God, is to take His name in vain. To swear deceitfully is to do even worse than take His name in vain; for it is a blundering attempt to make Him accessory to our sin.



If we are to accept Isaiah's forthtelling, then Jerusalem shall become the seat of the League of Nations. “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and shall de-

cide for many peoples; and they shall beat their swords into plough shares, and their spears into pruning-hooks; Nation shall not lift up sword against nation, neither shall they learn war any more."

And Micah forthtells the same and adds: "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

These two bespeak love and co-operation within nations and between nations.



To be providentially selected is to be prepared for such by one's nature. This is true of a people as of a person. It is your fitness for a task makes you eligible to that task, be it far from, or near to, the divine, be it local or world-wide. Yes, you are God-chosen insofar as you choose God. It is the law of attraction and gravitation in its farthest-reaching relation.



"Would that all the Lord's people were prophets." All that are of the Lord's people are prophets. Each man may be and must be, his own prophet. That is what the great prophet would try to teach him. As every true leader would

teach his people to pray for themselves, to repent in themselves, to act from themselves. Teach them that of themselves is their life, their reward, their punishment. This is the law as to all growth: that it must come from within. There can come help or hindrance from without, but the growth is within, rests with ourselves.



Children born of other than the passion of love, born of barren lust accordingly, or rather, discordingly: and you have perversion of the worst kind, because it is the perversion of the best in life. What wrong currents are thus set in motion! And the great right instincts, what happens to them? How dulled the sensibilities, and confused all faculties of mind and feeling! The light of the world is obscured and might turns into chaos. The story of Freya in Wagner's "Rheingold" is literally true. Giant lust robs Heaven of Love, and darkness sets in and the gods grow grey and ashen, and they age suddenly.



Love may seem dead—as Siegfried's for Brunhilda, after the potion; so it may be only dormant through some riot of the senses. Better to reso-



lutely restrain the riotous impulse of passion and hold oneself true to the former love, until time and proofs from life, in the course of things, proved either the old or actually a new and greater, truer love. It is easy to mistake the aberrations of love for love. Time, however, undeceives us for in time we experience the fruits. Passion of the body apart from passion of the soul, is not love. It is only a flame of more or less brief duration and leaves nothing but ashes behind. Love is a sun whereby every dormant good within us comes to life and every faculty and feeling already alive glows and grows into better and more. Through love we realize the glory of life, all the possibilities here and hereafter. Through it one enters into peace, into deep sense of completion, into joy nothing short of divine.



In his introduction to the Life of St. Francis, Sabatier speaks of "that unhealthy curiosity which lies at the bottom of the human heart, and which at the present day impels men to seek for refined and even perverse enjoyments". It is not the "curiosity", as he calls it, which is unhealthy; nothing at the bottom of the human heart is so; for there God is, and the curiosity, or prodding

rather, is of the God-like. It is its interpretation into thought or act or both by the outer self that becomes unhealthy through violation of Law.



Sabatier says "the sun and the lamp are both deceivers, but I own my preference for the falsehoods of the sun". It is not the sun nor anything, or any person, light-giving that deceives; it is we who are false, according as we turn from the light. Sabatier is right in his choice, wrong in his estimates.



What is the good of campaigning for this or that betterment if the intelligence of the people fails to grasp what we put before them? What have we done to foster intelligence? Of what use are schools when there exist big barriers to general intelligence? For how can there be a general intelligence where people generally are enslaved to getting mere subsistence, mostly of a very barren kind? No government is at all a fit one that does not see to it that all people have their opportunity to partake of the Father's bountiful provision. No one can deny that the provision is there, enough and more than enough, for all of God's children; how in Heaven's name does it

happen that this can be cornered by a few, so that all the rest accordingly become slaves?



Attitude toward the Jews is test of an age as of a person. How the Middle Ages betray themselves by this? They prove themselves middling as well as middle. Luther himself stands thus arraigned. No truly great man comes under this bad head. On the contrary every one has had intelligent sense of the Jewish people. Alexander, Julius Cæsar, Charlemagne, Joseph II of Austria, Cromwell, Napoleon, Lincoln, Woodrow Wilson, Edward House, Newton Baker,—these names at once present themselves out of that glorious company of the great.



If story writers would turn their power to the production of living works what a glorious field would be theirs. Life, over the ages, has a wealth of themes for them. There would be the stories turning on persons known only to the writers, and those dealing with well-known people. The latter affords a wonderfully rich mine. How we love, and are thrilled by, the story of these outstanding

ones. Why do writers not avail themselves more of this opportunity so open to them?



Mankind should sit up and look itself in the face and tell itself it is all wrong in its doings. It is not functioning as mankind. It is allowing its wonderful world to lapse back into jungle. The mass of the people are being torn by cruel want,—want of adequate food, clothing and shelter, want of cultural development for those faculties of thought and feeling that go with an immortal soul. That we can go on indifferently in the face of all this argues lapse in the soul of the world: its happenings will pull the foundations from under us. Has not that terrible war done anything to admonish us? Are we moving forward toward the Kingdom of God on earth?



How true was Joe's sense of things in seeing that mankind must not be divorced from the soil. It is this conviction made him so ardent for the socialization of land values. It is a matter of course that the socially-created value of land should go to society since it creates it and not to individuals who can never as individuals give it



that site value; but the consequences are a less evident matter of course though they follow inevitably. Take this vital one of how the use of land thus lays itself open to all. There follows then the flow of men back to the land and mankind thereby becomes revitalized and society can grow up healthy and wise. One may add "wealthy" but in the sense above all of spiritual wealth. No society can be healthy, can stand secure, if it kicks this fundamental basis, of close relation to the soil, from under itself. Thus our farmer boys of Palestine are to teach by their own doings wholesome material conditions; and by their wisdom and their spirit bring mankind health and wealth of spirit.



Everywhere the workers are slaves. Those on whose toil society subsists get nothing out of it. How simply true it is that they should get everything they need,—food, clothing, shelter, and ample opportunity for self-development. Yet nowhere is it so. Far from it, very far, in our rich country of America. And of all the workers there, the farmers, who are most important of all, fare worst. What a beggarly life is theirs? Such

hard-worked beggars are they! This stands against America as a crime, probably her worst crime. She will have to meet this awful account against her or she will herself be undone. Every country becomes undone to the degree of failure to meet this situation. We have glaring examples out of the past to prove this.



"The strength of the young men and the splendor of the old men." Saadya Gaon of as long ago as the tenth century said this. Who else says so? Who thinks other than that age means decrepitude? But Saadya was right: increase of years means increase of force, force transmuted into splendid faculties and feelings. Youth has that which makes physical, and somewhat of spiritual, basis for this. If perversion of life paralyzes or taints the springs of this splendor why not see in this sickness, not health? When we arrive at this right estimate we shall be in the way of the "truth" and the "life".



As I watched the women at work in a mill I thought to myself "Yes, work under these noisy,

uninteresting, too-routine conditions should at least be better paid than other work wherein is the compensation of pleasure and of spirit health." When I said this to someone I was met by the vehement protest of: "But these factory workers have not the sensitiveness you ascribe to them". And my thought went instantly to those mine and mill workers in England whom I knew to be the most sensitive people I had ever met. Their sensitive faculties had made for noble progress in the face of even these stultifying labors (no labor would be stultifying if there were just a chosen degree of it, instead of the slavish routine). They had become leaders in the Labor Party, and the choice of them for leaders on the part of the rank and file proved the latter of the former's mettle.



There is physical transmission, for the physical is not in a constant state of becoming, as is the spiritual. Besides, a spirit is something in and of itself, and entity from first to last, and independent accordingly. It begins thus, seeking and determining its birth, life, death and achieving all through God's Laws, not man's. Not nurture but nature seeking adequate condition of inception

through fit conception, is the main and, more than main, factor in the making of a human being. Nurture facilitates or retards, but cannot alter. Thus our human conditions, laws, etc., affect the general relation rather than the individual make-up. The latter is subject to Law rather than to laws.



As children must be guided and directed by their elders because they are not ready to meet God's Laws of life themselves, so we must obey socially-created laws that we may learn obedience to God's Laws. We are trained toward love and service to God by way of love and service to those about us, be the latter near or far. The greater love reaches out the farther, toward a greater circle of those whom it loves and serves: thus the growth of love for God.



Of course, philosophy is a science as science is philosophy. Both are following the footsteps of God, of His eternal Laws as they act within and without man. How can anything created get away from the Creator, from His intent and His processes? On the contrary fulfillment of itself comes



only to the degree that it obeys and keeps in line with His laws. When man seeks in the nature world or in the world of mind and spirit he arrives and attains to the degree that he works by the light of the eternal.



Excitation is hurtful to the spirit within us. It upsets its serene depths and militates against its harmony with God. As violent storm does not make for any growth even in nature, so storm in the feelings arrests growth of spirit. The exciting amusements to which we give ourselves are bad accordingly. We should seek instead such as stir not mere emotion but depths of spirit. Not exhibitions of bodily prowess but manifestations of human enlightenment within faculty of mind and feeling. As spirit makes for grace and beauty so should our entertainments. On the contrary, the latter are mostly of a kind to mar beauty and even to maim and to destroy. How impious prize-fighting! Two human beings stand there striking at each other, and the prize is to the one who can lay the other low. And thousands upon thousands of other human beings are accessory to this baseness.



We know Jesus by the "Sermon on the Mount," by his reiteration of the "Lord's Prayer" and "Hear, O, Israel the Lord, our God, the Lord is One," and his summing up and putting foremost as "all the Law", the injunction "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy might" and "thou shalt love thy neighbor as thyself." Though all this had been said by noble Jews before Him it is no less his own and testifies to his real self. Expression falling below is rather of the witness than of Jesus himself.



The prophet, speaking his high sense of God, called on the people of his time: "Wherewith shall I come before the Lord and bow myself before God on high? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God." And another's winged words speak from his lofty soul:

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me burnt-offerings and your meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fatted beasts. Take thou away from me the noise of thy songs; and let me not hear the melody of thy psalteries. But let justice well up as waters, and righteousness as a mighty stream."

And Isaiah said: "To what purpose is the multitude of your sacrifices unto me, saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

When you come to appear before me,  
Who hath required this at your hand?

Wash you, make you clean.

Put away the evil of your doings

From before mine eyes,

Cease to do evil;

Learn to do well:

Seek justice, relieve the oppressed,

Judge the fatherless, plead for the widow."

Both Isaiah and Micah said:

"He shall judge between many peoples,

And shall decide concerning mighty nations afar  
off;

And they shall beat their swords into plough-shares

And their spears into pruning-hooks;

Nation shall not lift up sword against nation,

Neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree;

And none shall make them afraid."

Toward this we have only now made our first move—in the League of Nations. There were utterances to this effect on the part of noble beings here and there, but the League of Nations is the first effective act toward world peace.

Already we have fruits by which to know it.



Real religion entails sacrifice and suffering. One cannot otherwise find God. Not needless suffering but that which comes to sensitive souls in the course of the deeps of life. God is all love and beneficence and has provided in our nature that we shall not suffer needlessly. If we are not ready for the lesson of suffering then it is withheld—by our nature, subject to God's laws. Those may have their outer prosperity, be spared troubles of this life, but what of their inner



prosperity, what of capacity for joys of this or any other life? On the way to God is the only true prosperity, the only deep, lasting happiness. So one can suffer and be happy; give up all and have all. But to be intent on what you may gain by your religion is impious. What you may give, how you may get ever nearer to God, to what service to Him and His children your love for and devotion to God should impel you, this is the way to Him. To count neither cost nor gain but just to offer yourself wholly, gladly, lovingly, as He gives to us. It is the way of true earthly love. The way toward God should be not less but greater, infinitely greater.



Most of us are forever intent on running away from ourselves. I think of one in particular who does not do so. He prizes all the hours, every moment, when he may be alone, for then he feels least alone, being with his God. And it is then he is most effectively active in service to man. For from union with God comes such light and such love as can best lift the life of man. It gives itself out warmly, generously, and helps man the more in that it is not confined, not defined.



How contemptible is anyone who uses political party for his own promotion! It is all too common, in every sense of the word. But, being evil it is self-destructive, as evil always is. This is provided in the Law and it is thus inevitable that evil should be found out and its taint make for the extinction of every one in whom it lodges. It is a very virulent microbe, more powerful than any other kind. It is the composite germ destroying body, mind and spirit.



We not only need quiet and serenity for ourselves but for the good we may do thereby to others. Across the spaces, then, over invisible currents, every good thought and feeling can travel toward our fellow-men. As good voice carries so much better than bad, so good feeling finds its way well and forcibly. Thus nothing true and good need be lost but as in reaching out to God it goes to its heaven, so in reaching out to man it makes for havens of rest and achievement whence all proceed toward God.



It is the prodding of the soul which makes people uncomfortable in being alone. The soul is

admonishing them to look in and face their God. To the degree that the soul is insistent and persistent in this, to that degree they are painfully uncomfortable. And there is no help for it save in heeding the soul's admonitions; the running away, by inducing excitement of feeling to displace God's stillness, only puts off and increases the reckoning. God's account with us stands forever.



Looking at the picture by the American painter, De Forest Brush, of an Indian woman lamenting her dead, I realized why she stood in the conspicuous open and loudly wailed her lamentations. Strong emotion drives each to his own sanctuary there to cry out one's feeling and pray for comfort, or for strength. The Indian woman finds here in the open, face to face with nature, her God, to whom she must make clamorous appeal. As we grow in wisdom and self-knowledge we descend into the deeps of our own being and come into touch with that inner self, we find our sanctuary there. The fathomless stillness of this one calls for hushed expression and we cry without sound and pray without words and are strengthened and enlightened by interior light and power.



When the prophets foretold a Deliverer it was no particular person they proclaimed, nor when they declared the Deliverer would come of the House of David did they mean that particular house but one like it, representative of true Israelite stock. Servants of man are born in their time for great work of deliverance; the prophets knew that as we know it. They spoke from a more vivid consciousness of it, having a greater sense of the need, a deeper solicitude to meet that need. The Deliverer is both product and offshoot of the stock, yet his making comes not from without but within himself. He chooses to keep close to God and from that great place of vantage to become helper to his fellow-man. "Without God's help he cannot succeed; with God's help he cannot fail." So said one of them.



What unfaithfulness to his people is in these words of Bialik: "If the Jewish people does not wish to make a farce of its life-content and historic existence it cannot afford to shirk this obligation." As if a farce could ever be made of the undying glory of Jewish life and history. A life and history which has preserved, far beyond all other, the eternal verities. A life lived close to



God, with an ever-striving to learn how best to achieve this. A life clean, loving, fervid to martyrdom, for its One God and His Law. The devotion to the Holy Land, to what has, and is to, come out of it, this is what is of infinite worth. It is this which should be stressed. The material needs will then be met spontaneously and healthfully. There will be neither disregard of them nor over-regard. And wisdom and vision will preside over all.



The "honor and dignity" of the Jewish people rest in what it has given to the world. With a people as with a person the less one thinks about one's dignity and honor the more they are present to look to their real basis. That basis is found in spirit-content not in outer furnishings, not in adding house to house and city to city. And that spirit is present now in Palestine. Whatever may or may not come this noble, fervid spirit will not, cannot, be undone. It is of the zeal and consequent endeavors of some colonists who came there many years ago. They live the simple, holy life of true Jews. Dignity is the every day garment of these good men and women. In them we are, and will be further justified and honored. We can

point to what we have now, instead of crying out fears for the future.



The physical is only a reflex expression of the spiritual. Physical disaster comes of the absence of spirit in more or less degree, the disaster varying with the latter. The state of the blood and the state of the spirit are one. Each one may be, or rather, must be, his own physician. Let him look to his spirit if he would care for his body.



The less we are bowed down by sorrow, the more it can help us. The deeper the pain, the higher-reaching its efficacy.



One who wishes to help in the uplift of his fellow-man must be himself holy and pure. Lofty utterances in themselves carry no conviction; they must have the push of lofty personality behind them. And they must be charged with the rectitude of proving themselves in the deeds done and to be done. As God has proved Himself in the creation and preservation of this universe, so man must prove himself in fulfillment of profession

and purpose. Fervid true holiness and purity are sure to enact themselves in living fact.



Beware of theories! They tend to rigidity. Thus they bar the way to wisdom. For the condition of growth is fluidity.



Work, though it may be fed by our innermost self, and is better or worse according as it is so fed, can yet stir only the outer layers of oneself; while love, which needs work only for ballast, stirs every pulse and thrills every fibre of our being. It consists of a continuous series of spiritual shocks and their indefinable reverberation echoes through and through us; and they constitute a power which, rightly directed and distributed, may achieve wonders of every conceivable sort. But love must find and hold and ever advance further into its own. There must be the fusion of love meeting love. If any two people grew into one they would do more than the world has done.



Marriage as an expedient, even to the end of having children, instead of marriage as a Sacra-

ment, the sacred consummation of love! This, the former, has always revolted me and does so more and more as life advances. It is a sin, a sin against oneself, a sin against God, a sin against all mankind.



When there comes to mankind the conviction of its oneness with God how it will alter all the conduct of life. For, without this conviction, to what can conduct be referred? Without it, what sense of responsibility has one? Responsibility to be one's best self in the interest of one's part in that great oneness. And with this conviction what noble anchorage of one's own life, what inspiration to impel to the bettering of that life. Without it man is tossed hither and thither and arrives nowhere. One must attain to it in due course of life. It is ordained by God Himself.



This is a world of expression. Its creation was God's expression, is a reflection of God; and as we are made in His image every reality within us craves outer reflection. As when you stand in the sunshine, you throw a shadow of yourself, so when there is sunshine within you. A wholesome nature, which is to say a nature based on reality,



craves sunshine within and without. This impels to early rising—with the sun.



Every Law of God, acting in nature about us, acts the more powerfully in the nature within us. The law of growth, acting in us individually, we call development: acting socially we call it evolution. The former is indeed development, an unfolding from within; the latter, the evolving of general progress forward, upward. If man were descended from ape, or any other animal, there would not be in him that immortal spirit where-with go those faculties of mind and feeling which make for growth,—for development, for evolution. The animal is unchanging, save for the few tricks he may be made to acquire,—tricks having not the least relation to impersonality, to the eternal verities. Man's tricks are of mind, even though an aberration of it.



The homesickness of the soul! If only we would turn about and face it; and proceed to feed it with what it craves. It craves rest in God. In every one of us is this craving with its tremendous drive. The force of the latter unheeded

or misdirected drives us violently hither and thither where is no rest, no peace, no serenity. Its force is there for carrying us to all of this—in God. As we turn toward Him we find the way.



If the Deliverer must be “a man of sorrows acquainted with grief,” then how trained for work of delivery is the Jewish people as a whole. What other people ranks with it there, in the degree of its suffering and the way it has borne it? Also in its being “despised and rejected of men” is it eligible to become Deliverer.



Divine Providence works with us and through us. “Time and tide wait for no man,” but there comes the next opportunity whereby we may work, and even make good the one we let pass. All God’s laws wait to co-operate with man. But man must be of the all-powerful spirit of God, else the Divine tide passes him by. There is not supernatural intervention but divine co-operation where the plane of being and doing is up to it.



Truth and indeed rectitude of every kind is indispensable to soundness and safety of foundation.

It is as necessary to spirit upbuilding as to material structure. "Zion shall be redeemed with justice and they that return of her with righteousness." Otherwise we build on sand.



The One and its unity is a fact simple enough. Truth has always that simplicity. One must, however, be standing in the light to see it. If one admits mists into thought, feeling, doings, vision becomes obscured, of course. In the light of clear, healthy thinking, one sees that, as the sun is the center of God's material universe, so God in His Oneness is that of His spiritual one. It is this Oneness at the center which puts everything proceeding from it into proper place and brings about true function. We know how true this is in the material universe; why not see how the Law, governing everything everywhere, makes it so in spirit? When one comes into the light and the healthy working of thus thinking, then one is on one's way to God. Then one stands in the Light, walks in the Light, works in the Light, and there is no longer stumbling. The spirit is at rest and the heart very happy.



What Goethe seeks to show in the second part of "Faust". His mistake in making work the supreme fulfillment. It is not so; it is the lesser, by far, of the two, great though it is. Goethe and the general make the mistake of supposing that it is the great fulfillment because they achieve this and not the other. The thing to do is to face the fact of our failure in love and try to find out how this failure comes and what it betokens. We must begin by suspecting ourselves. That is always safe as a hypothesis, however unsafe as a conclusion. The menace to one's own integrity is in suspicion of others, or the other thing (as in this impugning of love). How far have we evolved along the line of love? Have we even learned to protect it, much less to appreciate and estimate and understand it? As we grow in general intelligence do we bring this intelligence to bear on our or any one's experience of it? Less on our own indeed, than on others. A few have done so but the tendency then, as in Dante, is to abstract it from this life and place it among the stars. A star it is, truly, but a sun to warm the earth. There it takes its place in its own constellation, for revolving in its course toward Heaven. First it has its own heaven to achieve before it becomes fit for the Heaven of Heavens.



To get a true estimate of a man find out his attitude toward woman. You can safely sum him up on that. And if he puts her on an equality with man, looking up to her even if only because their identity is different, you will find him true in his relation to God. He will prove a truly pious man. It takes rightmindedness and true, sweet-heartedness to know to appraise woman; and this qualification is found only in the God-loving.



I like rhymed poetry less and less. It is matter that should be stressed, not manner. In poetry the attention of both writer and reader is drawn to the manner of expression and thus much withdrawn from what is said. In all writing, whether prose or poetry, we should not be conscious of the words. The words should come as a matter of course, born with the thought, to be body to it, not body apart from it.



All that is beautiful in Nature is reflection of the spirit side of life; that which is not beautiful, which is ugly and cruel, is of the merely physical. It is of the dust and will return to dust. Some is so low even here that it trails in the dust. Hence

our repugnance to, and horror of, the crawling, creeping things.



The people in the Bible thought God spoke to them or so they put it. He did speak to them, or rather, in them. The "still small voice, which is the voice of God", uttered itself impellingly within them. There God speaks to us and there can come response. Indeed, the response precedes Him; we must wish Him to speak and we be ready to reply, else nothing happens. How literally true is the latter! Nothing comes about save as it is addressed to God. The best of human achievement is as nothing when void of God. It is not achievement; it is merely a shell. There can be no light, no strength, no growth, save from God.



Only spirit oneness can unite human beings and especially a man and a woman. That oneness is impregnable. Without it no union can hold. For only spirit union is of God; belongs to the eternal verities.



We should follow the example of Abraham in raising earth altars, altars on earth, to God. Song and service at those altars would consist in love

and praise of God and active devotion to our fellow-men, his children on this earth. What other altar would God wish? What other service suit such altar?



Is it not impious to demean death? To think of it as loss of life? And so to go to graves and think of the dear ones as mere earth? The earth form was only a temporary one wherein the spirit dwelt while on this earth. That spirit is eternal and wends its way from life to more life, from this plane of being to the next higher. We do the dead great unkindness and wrong in thinking of them as dead, and in enacting this attitude into institutions and conventions of mourning. Instead, there should be spontaneous association of spirit with spirit and the more when one or the other has put off the hindering body. For the body both helps and hinders, and thus is another friend to promote the friction, which emits light and induces growth.

Death then is that law of life, from God, to which the spirit turns for its resurrection.



Spiritualism belittles the Beyond. It reduces it to terms of this life and often to its lowest terms.

Surely the Beyond is beyond this life. How can we, here, arrogate to ourselves to define life there? How can we know it at all? Conceptions of it are only conceptions pertaining to this life. As God lives there is a life beyond, but what and how and where, we know not.



A great, noble, human being should not be set apart, nor made mere head of some Order: but remain an individual, differing only from his fellow-men in degree of merit. We should not put him where we feel inclined only to pray to him (we should pray only to God), but keep him where we can see and feel inclined to better the pattern of our human life by his. He would not come into this life were it not for the latter. If God-like and not man-like, he would belong elsewhere. It is we who make him impotent to serve by abstracting him from life. Let us hold him close to us. He, for his part, should, in every true way, prove himself one of us and live this life in all its constructive aspects, proving effective in each. How else can his life light up that of his fellow-creatures? God put us here; to withdraw is to be unfaithful to His wish and His purpose. Any withdrawal is suicide in its degree.





Curse or blessing is to pronounce inevitable effect of God's laws. We should never think of God as one who punishes but as one whose laws must prevail, be it by blessing or belaboring. The laws demand the working out of violation as they bring about blessing from obedience. So man has made grave mistake in thinking he can curse or bless. He merely expressed his own anger and his ignorance of the real Law.



Calm is the activity of the soul.



"Your discussions on life, love, and religion", said someone to me about my thoughts. Is all expression to be discussion? When will we be just loyally affirmative as to our thought and feeling? Why put it forth to fight? Why not for the self-expression which makes for growth within us and the help we may be to others? Not fight others' thoughts and feelings but reach out by what is within us, helpfully toward others.

And why say life, love and religion? Are they not all life? It is not thought so, alas. Religion especially, is set off as a particular thing mostly for Sundays, the day on which we sleep late and

let down life generally,—the day on which we should rise to heights especially if we have failed to do so on all the other days.



Prayer is the putting of yourself into harmony with God. Hence the efficacy of prayer. For, there is of God within you and all about you and the eternal verities inherent can, and will, answer any true call on your part. The answer may not be of a kind you have in mind but the right one will be forthcoming. From the depths it will speak to the depths within you and deep effect take place in proper place and of truly helpful kind. It may be a matter of bodily health or it may be outreaching of spirit for spirit: true answer to true call will come. Insofar as one lives with God this happens all the time.



When will writing or speaking give itself to extolling eternal things? For the present both spend themselves on external ones. A writer will devote columns to the opening of an electrical power station in Palestine but you look, in vain, for a word conveying God's Light. Even in Palestine he lacks the vision to do this,—in Palestine, in the

East, whence rises the sun of God's Universe to light that Universe, whence rises the Light to light up the spirit of the world. But, as surely as the sun of the solar system rises there without fail, so will the Light of the World shine there again. It is there, unfailingly, behind the clouds, and in due time will come parting of the clouds, so the Light can come through again.



Why do we heed such or such sacred words and disregard others? Why not heed the following: "Thus saith the Lord: The heaven is my throne, and the earth is my footstool: Where is the house that ye may build unto me?" There is such simple sense in this. If we kept our eyes on His throne we would stand well on His footstool. That is what He wishes of us: to keep His footstool fit habitation for man, all men; and to lift our eyes to Him on His throne. But we neglect the footstool and, forgetting to look to Him, we build unto Him houses that mean nothing to Him. His children are round about His footstool and we are indifferent to their welfare. And so he says: "And where is the place that may be my resting-place?"



One must go off to oneself to learn heavenly secrets. Only when all alone can one be with God. One may be thus alone in the midst of a crowd but it is very unlikely and calls for complete forgetfulness of those about us. When with others we should be with others; so to be with God we should go apart, into the Holy of Holies. Within himself is each man's Holy of Holies. There he must go to meet his God; there God speaks to him according to his questioning—and his doing before and after the questioning.



To have faith is to look upward; to have none is to look downward. If also one's doings proceed downward then one wishes not to have faith. For the looking upward brings the Light down to us and who would want the Light to fall on a course of depravity. Depraved people may hold positions of piety but that makes them only the more impious. That such people have, in the course of history, had great honor, shows how we are prone to invest the person with the position, however false is their relation to it. Mankind wears blinders even more than horses wear them. We put them on ourselves while the poor beast has them put on him. We have free will from



God. Do we use it to carry us toward, or away from, Him? Surely we should begin by investing ourselves with child-like trust in the creation of this universe, with all its law, its orderly proceeding.



We give account of ourselves as we go along and we are judged, or rather, we meet the reckoning, as we go along. God is immanent and his Laws are always present and we make or mar according as we feel His presence and know and act on His Laws.



Why wonder at the prosperity of the wicked and the affliction of the righteous? There is no prosperity save in nearness to God and suffering nobly borne leads that way, while prosperity tends away from it. Yet, one should not seek suffering for its purification, but accept it when it comes; for God is the end, and suffering is only means to that end.



Marriage is for those who are truly mated. But marriage is a sacrament, and should be approached accordingly and so lived. Nothing short of that love which includes all loves is eligible to marriage. With anything less it breaks

down within and should be broken without. Intimate relations apart from this love are a crime. To this crime are to be traced the worst, and indeed, all that is bad, in society. God's law is violated therein, and therefore there follows unending catastrophe. The instincts of the children born are all set awry, and have accordingly (discordingly) to live out a very wilderness of life. There rise in them not right feelings for right situations, but they are enslaved to distorted ones. Human beings, meant to be noble and free, are ignobly slaves to a mess of emotion; and the soul's proddings, unheeded or misunderstood, are met by tobacco, strong drink, revelry.

When love and its harmony are the progenitors, how different the offspring! The "genius" is then born. Genius should not be extraordinary. It comes of God's ordinance. Commonplaceness, vice, delinquency, are out of order, being born of the violation of God's Order.

But this great love must be zealously guarded. Marriage must be approached reverently and lived reverently. Beauty must pervade it unfailingly as in God's nature world, in flowers, fruit and all. Beauty of thought and feeling must be present. Heights and depths of noble conscious-

ness glorify the relationship. Reserves and reserve must characterize both. Never should vulgar familiarity enter to demean marriage. But, alas, how all too common is this familiarity, and how it leads to the decline and death of love! We do not face the fact of this, but the tragic fact is there, all about us.

And there is the very potent immaterial generation continuously taking place in true marriage, and which depends above all else, on the power and conservation of sex force. United as are these two fine, forceful human beings, yet not in the least enslaved, what strong, effective action and reaction takes place between them. They vivify and inspire each other. It is as Browning has said in his "Flight of the Duchess":—

"If any two creatures grew into one,  
They would do more than the world has done;  
Though each apart were never so weak,  
Ye vainly through the world should seek  
For the knowledge and the might  
Which in such union grew their right."

The "world has not done" because it lags so far behind in this great intent of the Supreme Creator. But this, which is open to all, has found more or less degree of fulfilment in some rare cases of "immaculate" conception. Thus we get the great

prophets. These register the high-water mark of the people most advanced. Other persons, noble and gifted, fall in their way into the precious category of the immaculately conceived. But there should come greater, ever greater, from among us, and they should be less, ever less, rare.



Prayer should be spontaneous, an expression of the spirit's desire toward God. It comes of sense of dependence on God, on the Laws of God. There can be no reversion of the Laws of God; we may only desire that which falls in with them. In prayer then we express our wish to become at-one with the Will of God, with respect to this or that propensity in our nature. The words of the prayer must be our own as the aspiration toward the God whom we address is our own. Others' words cannot voice the fervor of any but their own feeling, as ours only can rightly express our own. The best place for religious service is in one's own innermost being. That can happen only when we are quite alone—with God.



The Temple of Jerusalem was the center of the national system. David kept the idea before the



people, Solomon the building. It connected into one Imperial system all the scattered tribes and persons. It made a more compelling capital than the modern city with its capitol, or whatever Federal Government center pertains. Religion, real religion, has for its center of light a person, the highest and best manifestation of a people. We know this is the only living center by the way the person survives for all time, while Temple or Capitol falls into ruin in little time.



“Is there any one of the great sciences which has not had invaluable contributions from every race and age?” Of course, since it means discovery and application of the Laws of the God of all? Each race expresses itself in its own way, as each has its own prophets; but the source of what they all express is the One God and His Laws.



“To make that balky motor run there has to be a definite arrangement of certain devices to utilize natural principles, always alike at all times, for all men everywhere”. My thought at once substituted for “natural principles” God’s Laws “always alike for all men everywhere”. Whence the

creation of nature with its natural principles? How much clearer and more constructive our thought, how much more true our feeling, if the tenor of our thought and feeling bore always recognition of that Creator! To give credit where it is due is always the fair, just thing in this life. Let us be fair and just also to God. It puts us into right relation to the All-Good, the Supreme Power, and accordingly into right relation to ourselves and our fellow-men.



Those are humble who realize God and thus it is only the humble to whom God can speak. Moses was halting in speech and humble in disposition, we are told. One would know it by his achievement.



In whatever we do we should seek God, else we lose our way. To make anything else an end in itself is to go astray, to wander into the ways of prostitution. God must always be the end in view, for the purpose of life is to find God. The spirit of man must return to God. At the very beginning of its turning to God it knows that it is in the right path, by the way all its concerns right themselves: the body becomes healthy, the mind

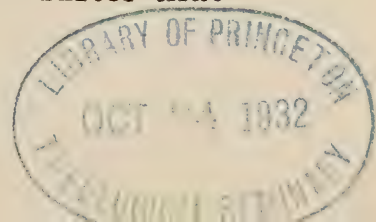
grows clear, the spirit attains serenity. This comes inevitably to him who stands in the light and warmth of the sunshine of God. The sun of the solar system is the symbol of this. As one's spirit yearns for God, so one's body craves the sunshine. Can the made-to-order sun-cure help those who have not this craving? I know how it can help those who have it.



We must learn the symbolism of life, so as not to mistake the symbol for that which it symbolizes. It is to take the shadow for the reality and thus fill life with shadow. We have such urgent need of the light which is always struggling toward us, but which we brush aside to "walk in darkness".



Often the "Lord speaks" to great ones when they are about thirty-three years of age. He calls on them to speak to their people in His name. The fact is their own self calls on them then to be "about their Father's business". Up to that time usually energy is in the blood, not yet gone to spirit. While it is in the blood they are concerned mostly with themselves in the material world; they are laying down the physical basis of life. After that



the spirit asserts itself, calls on man and woman to act on its promptings. Great souls, wishing to obey this voice rather than the other, readily turn to it; small souls run from it. The former do the great things of this world; the latter lose themselves, as fast as they can, in the littlenesses of life.



“We should not try to fathom to what ends God is working.” What impiety! And it was said by a so-called saint, a saint of the church, not of this life in God’s world. We are here to find God. How else are we to know Him save by His works? How manifest our devotion to Him save by trying to understand Him? A law of this life is that devotion and understanding should go together. All laws of this life are God’s laws. Surely they should be applied also to Him. How otherwise understand and know and love Him? Who cares for blind faith? Only a very vain person. The faith that achieves understanding is the only true faith.



It is not as a nation but as a people that Israel achieves; nor yet as a people save in their giving rise to persons in whom rests the high-water mark of civilization. For they are persons of noble



spirit, of great endowment,—fit to be spokesmen of God. They speak, one should say, about God and show Him to be One God, the All-Father; and they point to the Law of God and show forth (for prophecy is forthtelling) its infinite workings. So there come out of Israel these Redeemers and Deliverers when man needs them most: those that have come, to be succeeded by those who will come. These remain for all time; but no State, no city, no Temple remains; only spiritual structures survive. In so far as a people has these latter to contribute it is a people that survives.



“And the Lord went before them, by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light.” Thus it is always, and everywhere, and to everyone, in God’s world: in the daytime clouds are engendered which night-time must pierce and disperse. Lightness of spirit leads away from God and his great Laws; in depth of spirit one faces God and seeks to come near Him. In the night-time of the spirit one is plunged into its depths and there one sees and holds by God. Into what strong relief is this thrown in the history of the Jews! Adversity is the beneficent force which brings back

to God. "The horse and his rider", who involves him in the adversity is "thrown into the sea". It would be true of any people who withstood adversity and turned to their God; and true that destruction comes upon those who brought adversity upon them. As in Egypt so long ago; so in Spain after the expulsion of the Jews; and in many an elsewhere.

Whereas any people who "hearkened unto God and kept covenant" with Him would be God's "own treasure, chosen from among all peoples; they would indeed be to Him a holy nation."



To read fiction is to kill time, and, as Thoreau said, "to kill time is to injure Eternity". Why not write true stories, as O. Henry did? There would be life in them. The fiction stories are dead things and it deadens faculty of thought and feeling to read them. They do, indeed, act like a drug. The tale of living beings—as we have in the Bible—would be stimulating and enlightening, as is the Bible. And how thrilling would be the portrayal of real lives! We hail as great writings those dealing with actual persons and experiences.



If cures from light why not cures from the great Light? If one keeps close to God and thus walks in the Light, may not this Light be transmitted, in more or less measure, to one who suffers the physical ills of those who "walk in darkness"? Who will say God's Light cannot drive out these ills? But one who has found his way into this Light knows how it drives out every ill of body and of spirit. And such a one can understand how a great radiance of this Light could fall from one on another and make whole. It can, however, reach only such as seek. "Seek and ye shall find". This is Law of God, and works in every direction, whether of good or evil. To be well is no more a miracle than to be ill. No miracle can occur since there can be no deviation from the simple general Law of God. It is impious to think otherwise.



"Day unto day uttereth speech, night unto night showeth knowledge". The daytime reveals nature, the speech of God; the night shows the stars, other worlds, great works of God. So within ourselves, in night time, dark days of suffering, we learn of God and his Laws: the ground within us is broken up, God's seed falls into the furrows,

takes root, springs up, and into the light come flower and fruit. In daytime of life, when joy is present, we utter ourselves in work and play, in act and emotion. At night we learn; by day we give out. It applies to period upon period in our lives, as well; applies everywhere.



Palestine is the Holy Land but Jerusalem is not the sacred city. No city is sacred; into the highways and byways into God's open country, one must go to find holiness. It is especially so in Palestine. Jerusalem was either the gathering place of the luxurious in body and in mind, or it lay a ruin. In the countryside were simplicity, devotion, valor,—a high sense of things. Jesus and the other prophets were safe outside of Jerusalem,—safe, welcomed, understood. There the soil is sacred to the life and purpose of holy men.

Why dwell on the death of these holy men and the place of it? It is with their life we have to do, the human life of noble beings and to make it other than human is to rob us of it. How can we take for example life other than human? Then, too, to make the human divine is to obscure the One Divine. Think of putting a mediator between us and God! As if mediation were



needed where is All-Justice, All-Mercy, All-Love. "God is One". "His Mercy endureth forever."



"They sold the righteous for silver, and the poor for a pair of shoes". The only difference between Jews and other people in this propensity is that among the Jews were those who made the above protest against it. The utterance, "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down", is also Jewish.



A woman just told me of her "beloved dog" and how she "adored him". The adoration that should go to her God she gives to a dog; the love that should reach out to God and her fellow-men is spent on a dog. What an abomination! She talks about the dog having better qualities than people. Of course, putting the dog in place of man leads to perversion of thought and feeling. She demeans man in the interest of the dog. Her feelings exercise themselves in the world of dog instead of that of man. We should by all means be kind to dogs, to all animals, when they happen to come our way; but to live with them, that is

another matter; to love them should be impossible to us. Man only can be our companion, calling out our love and service. No lesser love should satisfy our craving for him.



“Thou shalt not bear false witness against thy neighbor”. How very many break this commandment. For, they not only listen to, but even repeat, slander of the neighbor. What unkind unthinkingness prevails in this world! How we sin in not taking careful thought! It is not only to fail in appreciation of and loyalty to the power placed in the mind but to suffer its deterioration and to do degenerate acts accordingly, among them the aforesaid. In every one of the commandments is call to self-preservation. Greatest of all is the power of preservation in the first commandment; from it follow the power and glory of all the others.



“The potential force which Palestine holds for those who come to seek in it the way to God.” These words of Alex Aaronsohn tell truth. There is a potential force in seeking God wherever you so seek, but in Palestine there is more of it than elsewhere. For, Palestine is invested as nowhere else with way to God by those who have so assid-

uously sought Him there. Earth and sky of that Holy Land are thus hallowed. So seekers after God will find themselves more at home there than anywhere else; and in the depth and serenity of that at-home come close to the Creator, the Father of us all.



We may see how mankind holds on to the true, the eternally true, by the wide-spread devotion to, and persistence of, "Nearer, my God, to Thee." Every word of that deserves this long-felt favor. It is addressed direct to God; there is no mention of mediator. It is simple, direct, aspiring. So should we be in ourselves, in thought, feeling, act. It marks us loyal children of God and puts us into the fold, the safe, so-progressive fold, of the working of God's Law.



Someone has said, "Thought in the mind hath made us." It is not so, however. There is a power behind, far greater than thought. It is as thought obeys this power that thought becomes useful to us. "As a man thinketh in his heart." Thought and feeling allied come nearer alliance with this greater power behind them. The spirit of man, which is a composite of God's making is, or should be, our director and determiner. You

believed that such or such a thought in your heart was moving you, only to find long after that it was otherwise: that an undefined, larger determinant within you had been at work. Insofar as mind and heart give obedience to this deep, inner, undefined power, there is the harmonious moving on which makes for growth. One needs only turn in longing and aspiration toward this inmost self, and its great Co-operator, to be in the way of this harmony toward achievement. The lesser co-operators will flock, through powerful gravitation, toward this.



When Isaiah said "He was despised and we esteemed him not", he had in mind any person or people who in devotion to truth goes counter to the careless many. The whole of that 53rd Chapter applies here. How often it happens, how lamentably, that a rare, noble human being is "despised and rejected of men". And he bears the sins of many because to him are imputed the sins real or seeming of those with whom he associates. He is "numbered with the transgressors" whom he seeks to help. Isaiah could speak from own experience. "It is true with his stripes we are healed" when the realization of his loving devotion comes to us and impels us to self-healing.



Nothing can be efficacious for us save that which incites to contrition within us. With contrition comes the pure spirit which brings to itself God. God dwells only in the high and holy places.



I am reading "From a Bench in Our Garden" by Samuel Hopkins Adams. They are charming stories. There is in them sweetness and light, grace and beauty. In portraying the love of fine men and women he brings before you the power and glory of that love. And you wish, ardently, they would know to preserve this love in all its power and glory, its wonderful radiance. Alas, it is, by most, soon dragged in the dust. It is not held in high place by all the practices of life, as it should be held. Everything in the personal life should pay tribute to it there in its high place. Each should be at best in relation to the other, down to slightest demonstration. Next to God, the love of man and woman calls for this, and makes marvelous return. Demeanor, dress, nothing should be overlooked. And above all there should be beautiful reserve, and never unlovely familiarity. With prayer constantly in heart for the preservation of this high love, should it be lived, day by day.



As cross-fertilization cannot take place between different species so we humans cannot affect one another save through like character and faculties. We neither wish, nor are able, to take hold of what the other offers. For what is offered is not of our own kind and cannot be used by us. Certainly one must live and act in one's own orbit; otherwise there is only clash and catastrophe.



The unlovingness in the very structure of a city! No loving solicitude to preserve the warmth and light of the sun for God's children! Houses built so close and so high as to shut off all sunshine from the street, and to cut it off from the houses also; so that out-doors and indoors man is debarred from God's sun. Why let yourself be robbed of it and then run to the doctor for expensive doses of it?



Low natures are impelled by hatred, high natures by love. You will see this working in history, whether that of a person or a people. So you may gauge persons or nations by their enmities or their loves. Love is light; like light it is of the absolute.



As life should be constant search for truth, so love should be constantly sought. It is true love that we seek to achieve. It may mean turning from one to another but what it does mean is the search for nobler, truer love. This search calls for every best faculty, every fine feeling and all one's doings must be in accord. How important then our relation, one to another; how all-important the relation between the man and the woman. In that relation the personal life must not be an end in itself, but means to great end, to eternal life.



As man's spirit must move in the light of God so his body needs its physical reflection, the sunshine. It is to walk humbly with your God, which means seekingly. Health of spirit demands that you seek God in spirit and in truth; health of body calls for light, air, warmth. The body gets physical sustenance from God's Nature world; the spirit is sustained by that of God. As we should not draw down blinds between us and the sweet outdoors so we should strive to be in free, open relationship to God. We need neither doctor nor priest to either tell us about it or to guide us in it.



The relation to Jesus, to Moses, to Buddha helps us only by virtue of their humanity. To the degree of their virtue do they help us. Their virtue is in their real relation to God and His Law, and it helps us insofar as it leads us to God and His Law. Otherwise there is no real virtue, none to prove effective. Look into person and people through the ages and see where you find eternal virtue and its power of preservation. You will find it only where there is the deep true relation to God and His great laws. God, the law-maker saves you from law-breaking. No lesser One may you turn toward in worship and obedience, in anything more than human love and appreciation.



The bottom fact of Lewis Browne may be seen in these, his words: "By the word faith we mean that indispensable—and therefore imperishable—illusion in the heart of man that, though he may seem a mere worm on the earth, he nevertheless can make himself the lord of the universe." How does he know it is illusion? It impels, by his own words, to constructive doing, to a seeking which leads, by however long way, to the finding of more and more in this life. That more comes ever nearer to the good, makes man stand ever nearer



to the light of God, the All-Good, from whom proceeds all life. To Browne the motive power back of religion is fear, not love. As if fear, which paralyzes, could lead forward; and mankind has moved forward. No, back of man, making him stumble and fall and rise again, is love, the all-impelling, upward leading force.



One sees again and again how mere cleverness works satanically in the thought and feeling of man. It confounds with "words without wisdom". It makes mirages where should be clear, open, middle road. How many sink into the mirage lacking also depth of insight, to rise to height of understanding for seeing truly.



We may call it Divine Cause or Loving Father but there proceeds from it general supervision which acts individually on, in, and through man. The Law of God, the loving All-Father, the Divine Cause of all creation, inheres in His works. It acts inexorably, which is to say impartially, in and over that for which it was set going, whether for physical or spiritual creation. Since the former is only reflex of the latter, it has a force for

spirit way beyond its force for matter. Its acting in matter may be more easily seen, as is the case with all that is superficial. For action in spirit you must seek in the deeps of life and for this you must call on every faculty of thought and feeling within you. But what revelation may come to you through this! Whoever obeys "seek and ye shall find" comes upon such Revelation. It is open to all.



As one grows older, not necessarily in years but in thought and feeling, one does not any longer enjoy the merely personal pleasures but longs for those related to the eternal. The former now induce restlessness, the restless desire for what is better, for what meets the present wishes. Restlessness always expresses the feeling of not at home, the presence of what is alien. If only we would act on it by going on the real quest, the search for one's true self. It is not selfish so to do; on the contrary life becomes perversion if you disregard yourself, for it is through it you are and act in this life. Only acts from within yourself are your acts; and only by these do you grow toward God. "Who makes another do a noble deed, His action does his neighbor's act exceed", is said in the wise Talmud. Surely, since the deed

sprang from the heart of the other. Thus everything comes back to us; so everything must go from us. It is the law of the tide of feeling.



As I look from one of my windows over the park, I see the equestrian statue of Simon Bolivar, in among the trees. Thus we make artificial breaks in the natural. How much better if we had put there a lowly seat, inscribed with the good name, whereon the passerby might rest and feel the beauty about him, thinking meanwhile of what this man meant in God's world. We should abet God and Nature, not frustrate them. When will we learn to think in terms of the natural and the Divine? For we have to come to it: to the Creator, and to nature as He created it, both within and without man. It is inevitable return to the Source,—to that which made us and sustains us.



Why may not the Divine Cause and the loved, loving Divine Father be one? They are one and the same. We are born of this Father and we remain in His loving care and protection forever. He is the great cause of all being and His laws look after us constantly. We have but to find and hold

our place and our purpose relative to Him. Then we enter into the Law, and all is well to the degree that we co-operate with Him to bring this about. Love and longing are the forceful levers; faith and aspiration point the way; and wisdom is the great guide.

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It is as meritorious, even more meritorious, for a people to preserve its individuality, as for a person. But in neither case does this call for cutting oneself off in any way from one's fellow-men. Indeed, it demands relationship and co-operation in the duties of life. We are here to become one, as we were and are one, in God. We should think, feel, do, nothing to militate against this oneness. For each to conserve its particular search for truth and striving after rectitude, does not hinder but help that oneness. For it is this which makes for that fullness of individuality which is ours to offer to the general stock. Partnership calls for such contribution. That feeling of oneness is large part of this contribution. See how such contributor is hailed by all the world and felt to belong to all.

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As we should be with our dear ones only when we are our better and best selves, so should we ap-



proach God only when we are at our highest. And, indeed, this happens of itself when we are spontaneous in our relations. When we do not pray at fixed times and places and in someone else's words but only when prayer wells up from within in longing and aspiration toward God do we loyally and rightly approach God. And in our relation to fellow-creatures, especially to those nearest us, we should so live that we are with them only when we wish and are worthy of it. Otherwise life drops to lower planes instead of rising to higher ones; and we lose happiness and well-being here and eligibility to it in the hereafter. Nothing stands still; everything moves, forward or backward, according as you live life; up or down with the action of the Law.



Dear, dear God, I thank Thee for the richness of life which Thou hast accorded to me. I thank Thee for all the suffering it entailed. In deep, wide experience must be imbedded much suffering. There can come experience only to power of feeling and power of feeling draws to itself joy and its opposite, in occasion for each. How otherwise could there be fullness of life?



As we cannot look into the sun so much the more we cannot see God. With all its power of light and warmth the sun is but physical reflection of God's light and love. That reflection suffices to keep all parts of the universe in proper place, properly acting; how much more living in the light of God would keep us in true place and right functioning. God's Law governs both spheres, the physical and the spiritual; the latter, however, has infinitely greater power to turn this governance to account. Its power is for turning to eternal account. The province of the physical account is not to get in the way of the spiritual. Like other reflection it comes and goes; that which it reflects is forever. The one is of the shadow of death; the other of the light and life beyond.



God is good to His enemies—the complacent, the selfish, the wicked—out of His love and its patient waiting for their recovery from sloth of every sort, from evil of almost any kind. And while He waits He is actively helping toward recovery, through His Law.



As from God is only good, and only through us comes evil into life, so nature is there to befriend

if we know to meet its advances. But by ignorance or careless indifference we fail to avail ourselves of nature's good offices and we turn into evil that which was meant for good. From least to greatest demonstration on the part of nature is beneficent, progressive action of the Law through its laws. We have but to know and to heed—and we are not only safe, but helped in our own course onward.



The dream of the Messiah, of course, persists. It is in line with life, is bound to come true. But it is dream of *a* Messiah, of recurrent Messiahs, born into the world to meet its needs. Every high human being, whether a Lincoln or Moses or Jesus, is a Messiah, meets mankind's immediate need in its course onward, upward. He, or she, is sent by God, comes from God, the spirit of God. In the light of this he sees and knows: by its warmth he wishes to serve and ardently works to do so. And his fellow creatures lift their eyes to him, rotate around him, as does the planet with respect to the sun, as should man toward God in supreme devotion and relation. It is God's law of life; its working is sure. The Jewish belief in Messiah is one with their faithful holding of the Oneness of God. And it is due to the truth and

rightness of their belief that they could know and give out the Commandments. Real morality goes with true belief. We are given brains for discernment of the latter. Our part in this life is to use those brains.



A person or people manifests its status by its religion. Does it look up or down? Is it self-centred or outreaching? Is it craven or courageous? Does it stand out in the light or crawl into darkness? Is God in own image or that to which it aspires? Without aspiration one is far from God; only in greatest aspiration is great God. So relation to God invariably tells one's true self. It is the deep down test, witness to height of being. The ages stand by the prophet.



Your faith makes either an idol of yourself—which idol can be duplicated—or finds God, the One.



When the deepest prayer feeling comes I cannot voice it, I have no words for it. I only know that I cry out of the depths, that my soul turns in utmost longing to the All-Good, the All-Wise with the wish to partake of this goodness and wis-



dom, the wish to walk in its way. With what love and yearning I turn to God with this wish in my heart, this wish to come ever closer to Him through right relation to Him and His children, right thought, right feeling, right action in the course of life.



That the Law, as it governs spirit, has infinitely more power than in its governance of matter is shown, for instance, in the former's power of attainment. The vessel of the mind and spirit can never overflow; on the contrary the more there is in it the more can be added. There is the limitlessness of God in this.



When the body of us could stand upright and look toward the heights, then the life breathed by Law of God into us would be ascending spirit-life. Then we must live "in spirit and in truth", loyally reaching out to God, whence that spirit came and of whom it is; living life close to God and coming ever closer. The way is always open and so clear, once you have entered on it. How warm the welcome there, how bright the promise. These are not words but facts of experience. The utterance of them comes of eager desire that one's

dear fellow-men should enter into that way to God so tenderly open to every one of us.



The spirit dwelling in our body is distinct from everything save spirit. It has its own source, purpose, course, destination. While body and spirit are in such close contact they have much to do with each other and so need to be as congenial as possible. Hence spirit must lift up body toward its own level. Union can come about in no other way. Spirit does not descend to body; it holds itself aloof. Hence you may have only body for the part you play in this life; and body ends with life on this earth. If you have lived spirit in this life, then life goes on after death. Those who have truly loved here will come together there. God's law of gravitation will bring it about.



To the degree that you live body it calls for bodily expression. Your monitors of bodily health will speak to you in terms of body. Which of them thinks of you as spirit and body, and considers your needs accordingly?



In all industries, including, of course, agriculture, we must do away with what Dr. Cook, of the National Agricultural Department calls "sand of speculation." The industries are built on this sand and disaster will surely follow. There must be a deeper solicitude for the general welfare. But there is instead this careless drifting through indifference, which enables the few to work things altogether in their own interest, their material gain—which is their spirit loss.



To preserve fruit we separate it, that the bad may not affect the good. We are far from being so careful as to our human contacts. We know what demoralization takes place when good and bad are mixed, yet we pay no heed. How careless we are in the matter of human welfare! We fail to provide the good and driftingly suffer the bad. It is a crime whoever are concerned but the greater crime when the young are concerned.



If I dwell too much on spirit it is well, since the prevailing thought and act dwells so preponderantly on body.



One can see how the working of the Law is present in every domain of life by its inevitable action in the vegetable world and in that of man, his inner life. You cannot get good stock and consequent good growth through mixture of the far apart. The elements are then not at home; are not at rest; spend their force fighting alien elements. Man can progress toward man, his brother, by walking the way of God; he has impulse from free will and choice. Physical nature has not the latter; it must remain in place and there be guided by man. The stock must be kept pure; in man it may in its way be mixed.



Man gives so much more attention to the machine than to that with which the machine works, which latter is really the life of the combination.



The Jews do, indeed, aspire to the conquest of the world,—to bring it into the fold of their own belief in the One God. Their only means to this end will be the penetrating power of light, spiritual light. They need make no effort in this direction; they are that effort by virtue of their own deep feeling for God. And they know and feel that they need not proselyte; for the power and



glory of the One, the Creator and Father of us all, is bound to win its way back into the souls of men in its own good time.



When, instead of giving yourself over to God, you are staked in your personal self, you think too much of that self, too little of your fellow-man near or far. The true God devotion inevitably leads to love of 'man, who, with you, is child of God.



Someone has said, "Purity consists in perfecting the innermost emotions of the heart." Yes, it is to get into that sanctum of ourselves wherein is God.



The great efficacy of taxing land values is that it takes for society the socially-created values and leaves to the individual, brings about and makes secure for the individual, his own right relation to the land.



It is so very important, this relation between the man and the woman. In their coming together generation takes place, but what is to come of it rests with them. The law of this is from God, but what shall come through its action is the

human part—as is the case in the working of all God's laws in nature. The one relating to the human generation is most vital of all, brings us closest to God. How great then our responsibility in it! Is the birth through it to be physical or spiritual or both? Evidently, it should be both; then both births are on high plane. If it cannot be both, then it should be only spiritual; and the birth will be according to the Law. When only physical, it violates the Law; it frustrates the great purpose; it is only reflection, shadow, of the true bringing forth.



As any individual springs from the family stock, so the great ones are born of the bigger family, the nation to which they belong. And the nation is the outcome of family conditions. So the whole human family is of God, governed by His laws in the interest of His great purpose. The little human ambition gets its spark from this great God purpose. It is large according to the human being himself. Does the firing proceed in right direction—toward God, along the line of His law? Then it builds and builds—upward. If it falls back and away from God, then there's destruction instead of construction. But the latter will be swept aside by the onmoving force for

God, for this is the determining process; it is for this mankind is here,—mankind, the only interpreter of God.



The love of the one man and one woman comes next to love for God in heights and depths of feeling, and in meeting all the needs of life. What reverence and aspiration should go to it, what complete giving of self. It is best self that one gives. Thought, feeling, word, act of every kind, should be of the best. Otherwise it is not true to itself; and discord will be set up and violence take place, instead of the harmony and sweetness and serenity belonging to it. You know this love comes next to love for God by the heaven-on-earth that it is, when true to itself.



It is a matter of course that different people, whether singly or collectively, should come into contact, influence each other, learn from each other. Otherwise why should they be different. The differences are due to location. The Creator has made, through the action of Law, widely differing localities. Each has its own part to play in man's development, each is facet of eternal truth and love, as it comes from God.



"It is a principle that if we put down a healthy instinctive aversion, nature avenges herself by creating an unhealthy insane attraction". This thought of Walter Bagehot would be more lucidly put by saying that by violent obstruction we cause the pendulum of energy to swing to the other extreme. We children of God will suffer no interference with the working of the force within us. That force is vital with desire Godward, and violently veers away from any interference with this strong desire. The Law of God is constantly at work within us, having regard however to our free will and choice. We are, through the latter, free, responsible beings, whatever the circumstances and situation in life.



Earliest youth is freshest from God ; hence there are no boundaries to its vague and wandering vision. Hence also the beauty of the young. The vague vision must work its way through this life back to its source. Then the vagueness and the wandering will cease, to be replaced by clear, steady at-homeness.



From the health and happiness there is in self-expression we should learn that in this there is working of the Law. As this world, including



ourselves, is expression of God, so we, acting on the Law, must express ourselves. Hence you have art of every kind, science in every direction, industry of every variety, activity from any and every impulse. In what direction is it to move, within ourselves? Toward God, always toward Him.



We build up man-made laws on the urge of God Law. The one is to sustain and carry us toward the other.



What deep comfort there is in the fact that everyone can enter into right thought, right feeling,—intelligence and righteousness. One need only wish it, and feel God near. Then enactment of God's laws takes place within us and we move into the light, His light, than which there is no other. We must not mistake brilliance for this light; it is not of this light at all. Nothing short of truth and love come into its precincts.



Yes, the greatest pain man can feel is the pain of a new idea. It is the pain and travail of birth. Pain goes to the making of whatever is to be born in this life. So also travail, toil of the deepest kind. Wherever there is less of these, less is pro-

duced. To bring about great results tremendous forces must be at work, and they must be ready and willing to endure whatever comes in their way. The pain and travail greatest in all history, great in every way, is that of Israel. The birth will be accordingly great.



Aspiration is achievement only in that it is on the way to achievement. So it is the beginning, the indispensable beginning, of achievement. How much of the latter is in it, depends on how much aspiration. There may be not enough of it to become that beginning; there may not be mass of it sufficient to draw achievement to itself. God desires aspiration's achievement, but the Law must be obeyed that would bring about the gravitation. This gravitation comprises being drawn toward the achievement and drawing toward us the divine help contained in the working of the Law.



We are to depend on symbols for reminder of this and that. They are to remind us of the very things which should be their own reminders, or rather, which should spring up spontaneously within us. They will spring up thus when

trusted to do so—in their own good time and occasion. That inner impulse is no true impulse which has to be prodded from without. And if the true feeling is there it will resent the prodding. See how we need to turn in all trust and with fervid aspiration to the self within us; and not be diverted from this to outer things.



I have been reading about a great man's love for Jerusalem. There it is again: thought and feeling fixed on the external, instead of the eternal internal. We must wean ourselves away from this. Deep devotion should turn toward depths, not toward such surfaces as symbols are. We should never stop at the symbol but pierce through to the eternally true. It is there, within everything of God's creation. It is for us to determine what shall be our choice and our relation. Recognize the external but recognize it for what it is and bear that steadfastly in mind. Then will the internal not be obscured and you will come into right relation to it.



God's law of growth, great determining law, acts inevitably. So, whatever the age may be

suffering from, whatever its limitations and defects, it is surely moving on. When appearances are most against it, there may be the more growth going on; those black appearances may be the increased slag which the fires within are actively throwing out. So with God and His Law in our heart, we can be ever of hopeful mind.



Whatever is devoted to God, whether thought, feeling, doing or not doing, is real achievement. It adds itself to the sum of that which is fulfilling for God. So to extol doing as something worth while, as something we should do, is wide of the mark. Yet doing for the mere sake of doing is what is expected of us. "What does he do?" is always the question. Not, to what does he aspire, what are his wishes in this life; but what bobbing up and down does he do?



When the love of man and woman is true to the spirit within them then the more love the better. For then the love is a fire that burns toward construction, not destruction. It is the divine fire, fuel for moving on and on, toward achievement, toward fulfillment, toward God.





The will to live, to grow, to become, which is in each of us, is in the whole of creation. It does, indeed, move toward some "great divine event". We, each of us, must be in harmony with this process or we are broken and cast aside. So we must wish to be of it and face God with this wish. Then all will be well with us; and the better, the more we are conscious of it. Consciousness makes for light, and light is necessary to growth.



Because a person can write and because he or she handles words well, is nothing to the point. The point is, what have they to say. And unless what is to be said is helpful in some good way to the reader the writing should be turned down. The latter is not only to the interest of the reader but to that of the writer as well. He should take to other task. He is plainly not fulfilling himself in this. Real fulfillment is always to the good.



There is no fund of animal spirits when spirit is in the ascendant. There is, however, much life under the latter, life everlasting. The former belongs to the temporal. The latter gives out wondrous atmosphere; the former sparkles—for the

time. But the animal spirits are good in their place, insofar as they are of wholesome quality. Then they leave a good deposit.



How far from wise of the State, and how terribly wicked, this cold-blooded murder called "capital punishment". It is capital crime. Done deliberately—and so stupidly. For it thinks to deter others from being murderers by being a murderer itself. Instead of this, it should be, as Alex Aaronsohn has put it: "The taking of life must become an awful and awesome thing. To educate humanity into the importance of life, vested authority must never and under no circumstances take life. This cold-blooded murder by the State is so monstrous, such violation of God's Law, that evil of monstrous nature is bound to be the outcome." It is worse to take the life of criminals than of others, bad as that is. The virtuous are more or less ready to face God, but the wicked must have time and opportunity for recovery. And we should help the latter, through our representative, the State. If hospitals for those sick in body, how much more need of assistance for those sick in soul? From first aid to farthest is what God gives, and so patiently; but

we hurriedly push out of life, shirking all responsibility. Or we submit them to solitary confinement under demoralizing conditions, those in most need of God's good Nature and man's loving offices. How hideous and distorted our doings! When will we become loving and thoughtful and solicitous for human welfare?



There are limits to everything material, but there are no limits to the soul within. You cannot add a cubit to your stature but you can add countless cubits to your inner self, your spirit. For the spirit comes from the great Illimitable and is of the character of that.



Persons prone to philosophize and not to act, should provide some occupation for their hands. It was a healthy instinct made various ones among the philosophers do so: Spinoza, Hans Sachs, Jacob Boehme, and many others. They maintained a healthy balance that way.



Just to sit still, very still, is prayer. You find yourself turning toward the divine agencies which

are always there, always turned toward you. You become conscious of them, and action and reaction takes place. In this consciousness is prayer. You will feel light, God's light, within you and all about you.



The ignorance and impiety of shutting out the sunshine! Yes, when there is excess of heat one should retreat to coolness,—as in the case of any excess one should seek the mean. The temperate is the middle way, the great high road to health and truth of every sort.



How beautiful is nature in all its effects and demonstrations! It is most beautiful at its highest—in the sky. How exquisite there the lights and tints. God speaks to us through these, through all of nature. The heavens do, indeed, “declare the glory of God and the firmament show his handiwork”. It admonishes us to be beautiful also, in all our self-expression: in our person, our surroundings, our manners, our impulses, in all the art and conduct of life. But always it should be by simple, natural beauty. Nothing that is not necessary should come to clutter up ourselves and our surroundings. We should have about us only



those things that are necessary and these should all have grace and beauty.



“I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” Plainly it is our integrity for which He is jealous. Our integrity depends upon our relation to Him. “Of them that hate Me”. Hatred of God tells of hatred toward all: toward His children, His whole universe. What poison to taint the physical and spiritual system of “them that hate Me”. Evidently by the third and fourth generation the poison is being worked out and the tide of feeling turned toward love of God, and that coming into the clearing which is of God.



Take care that your life turns in its own orbit. “Know thyself” and live life true to yourself. Your life-mates should be of your own kind, else it will be with you as with a plant out of its own habitat. Growth will be arrested. Man needs to secure for himself both physical and mental home atmosphere, else he does not breathe well. The society of his peers is his society. He may,

on occasion, meet any other kind of society, any other kind of person. This he should do for the deepening and lengthening of his horizon; but he must not live there; he must return to his own orbit, there to rotate, to enact life. You do not help, but hinder, another by invading his orbit; you injure both yourself and others by being out of place. From your own citadel you can command the situation and can act in the light thus gained.



To be deluded as to a person is always hurtful to oneself and to the other. It is living falsely as to both. This tendency to investiture is always present but clear seeing counteracts it. How we need that discernment which only honesty of thought and feeling, and aspiration toward the good, can give us. We must seek to stand in the light of God and zealously walk in His way. Then we attain.



We need to look closely into our boasted knowledge to find whether it leads toward, or away from, wisdom.



While deep gathering-in is going on within us we have no power of expression. The waters are

rising to the height of the banks and our being with all its powers is rising on their crest. When these waters of life reach the banks they will overflow—into words, music, pictures, doings of every sort. The character of the product will depend on the source, plus what has been acquired in the course of the inflow.



In the Arts is man's yearning to express that inherent self within him which is of God. The greater the yearning the greater the artist, whether he be speaker, writer, painter, sculptor, musician, or whatever his art. The art grips us insofar as it includes law of God: insofar as it has harmony, rhythm, cadence, beauty, grace and what not for expression of soul. To the degree that the artist comes to consciousness as to his real yearning he is good artist, and great. And his music, or whatever his art, is not uneasy nor turbulent, but finds calm and clear direction, and reaches the fellow-men to whom he essays to speak.



To fuss about futurism, free verse, cubism, is to put the emphasis on outer manner instead of inner content. If you give yourself to the spirit

the letter will take care of itself. It should take care of itself, for spirit has its own varied form of expression and we only interfere when we give thought to this instead of aspiring after the other. Technique must be a matter of course. Where there is straining after it there is no greatness. Force must rest with and proceed from the deeps of inner being, not lend itself to extraneous things.



Alas, that the arts should have become professionalized and commercialized. That they should be corralled and crippled and stripped of spontaneity. This must rob life immeasurably for all of us. How each art, in its kind, might pervade and enrich life, were it not relegated to extraterritorial conditions.



Intense love of color is one with our craving for life. The woman of the Orient seeks in strong color something of that fullness of life from which she is debarred. She revels in color just as her emotional nature is riotous because of the restraint placed upon the other sides of her nature. Strong love of life tempered by mind loves color strongly but is reserved in its use of it; or rather, it modifies



its colors by combining related ones. In art this absence of balance expresses itself in great profuseness and variety of detail to the detriment of general effect. In the realm of the intellect power of generalization would be wanting.



The immutable decrees of God are the only dogmas to which we should defer, once we think for ourselves. Let not man interpose any of his own making. We should not obscure the former by the latter, else we miss our way. The way to God is along God's way. Let each of us seek to find it by ourself. One's own inmost self can alone find God for itself. We can have only impelling suggestion from one another, not compelling dogma.



Where the mind is observant, be sure the soul is solicitous. Some concern of the character is at stake.



The pole-star of the voyage of life: to grow better and wiser. In its course never to hinder but to help others to better and wiser life. This includes anything and everything, from food, cloth-

ing, shelter, to equipment for the better and influence toward the best.



How one needs to steer one's course in this life, bewareing of either abandon on the one hand or of rule of thumb on the other. The possibilities of life and one's own self-realization and consequent effectiveness are at stake between the two. Does not the second threaten these almost more than the first? For it paralyzes power and causes the atrophy of quality and qualities.



I have no scheme of things. I've thought nothing out to oppose to another's or others'. I only feel that we talk too much and do too little; that yet we do too much and are too little.



Every sensuous stimulant tends to drown the "still small voice" which is the voice of God—the God in us—seeking to guide us.



The farther the reach of any act the more entirely the ladder has been taken up into heaven, and vice versa.



Men of more character are, as we say, less steady. Out of the greater complication within them, out of that higher-evolved self, they need to put forth resistant force. Thus, however, is generated strength that goes toward still higher development.



Judaism expresses itself truly in love for all mankind, and in a consequent striving for the welfare of fellow-men. I know one, a true Jew, who made this so manifest in his spirit and his endeavors. Whatever the provocation may be there is never bitterness, nor anything like hatred, in his feeling. He forgives and forgets, and loves. There was an enemy who had tortured his sister and his father. He pursued him without resting, and when, after a long time, he had captured him, then, on the intercession of the man's wife and children, he let him go. No man has had more occasion for bitterness and resentment; yet there is only love, love and solicitude, in this man's heart. Never was there a nobler spirit, nor one more consecrated to the weal of the world, than this Jewish one. And by his great fervor and zeal, he will greatly achieve, or rather, go on achieving. For his work is begun, in Palestine and elsewhere. I can testify, not only from what he has done for

me, but from what I know he has done for so many others; and always it is far-reaching and deeply potential, being holy in its character.



One should never think "He shall rule over thee" save in one thought with "she shall rule over thee." For each sex is inherently such that each will be and shall be ruled by the other.



There should be a time every day, when we are all alone, for facing ourselves, feeling the nearness of God. Wise Law, religious Law, sets aside a day a week for this; but every day should provide for it. It would sanctify every day, make it both holy and healthy, for the one brings about the other.



Envy, malice, hatred are deadly poisons, poisonous to the spirit, deadly in their effect on us and on our relation to our fellow-man. They destroy all healthy perspective, and thus lead to meddling, to the invasion of others' orbit. But they injure not them but the invader, for he has gone out of his own orbit, and is in for catastrophe. We cannot really injure others, but only ourselves.



We can do harm, but cannot cause permanent injury to the spirit of man. Thus we can do good to it, but its inherent good rests with itself, together with the action and reaction of its own free will and immortal faculties.



What avails it to look at pictures of dear ones? The picture is only that of the outer person, to be looked at by one's physical eyes. How much better to look from within oneself on their inner selves! The live, beautiful spirit will rise before us, and we shall see also face and form, but transfigured in our sight. We have closed our eyes, shutting out everything save the image invoked,—rather to see again with inner eye, to summon to ourselves, the personality as it lives or lived. Thus we retain the living being, which is what we should always do.



To the unthinking mind love is, of course, an unthinking thing. It works in him accordingly as something of the body, not of the spirit. In the spirit, it is something beyond the control of one being over another. If you think it of the body, you will essay to control it. That accounts for the strange attitude of one who, in his jealousy, kills

both rival and loved one. He thinks this puts an end to their love.



When will we cease to regard capable or incapable as merit or demerit, and think of it in terms of good fortune or misfortune? The former is nothing to the point; it is the latter into which we should look carefully and solicitously. For it is a matter of misfortune. It arrests growth. We would see this at once in the case of plant life; why not for the human? Somewhere back of the incapable one the stock lacked light, warmth, food and shelter. Who dares say human souls come in unequal quality from God? No, man mars what God created noble, capable. Man's selfish disregard of the equal rights of all to life and opportunity; life for his body, opportunity for the development of those faculties which go with an immortal soul.



Action is the crown of life. So we are crowned according to our works, whether they are without or within us.



Those from whom the Jewish observances come down to us were wise, God-conscious men. They are right: All our doings, great or small, should

be done as for God's Law, from the outermost to the innermost of thought, feeling, act. In the God-conscious, God-loving, these observances are spontaneous,—as they should be; and as they would be in others when made to understand, or when they come to perceive, this source and their meaning, wisdom, efficacy.



Beware of man-made dogmas. Let not your energy and attention be diverted from the only true ones: those established through the Laws of God. One loves to observe and obey these because they come of God's Beneficence. All His Laws proceed from Love and loving-kindness and they work out accordingly. For example, suffering is for our schooling. We are not called on to endure it when we are not yet ready to learn its lessons. That is why the unworthy may be spared it for the time being. When it comes know that you have arrived at eligibility.



God does not punish. He gives opportunity to correct wrong in ourselves that we may proceed in the way onward and upward.



We can, and we should go through life leaving a shining trail. It rests with oneself to do so. If we are alight we shed light. Light is of the spirit within us. That spirit is fed by thought and feeling. The latter are in turn reinforced by act. We have free will and by it may will to direct our life into the light—toward God, from Whom light comes.



Retribution comes, not from God direct, but through the general working of God's law. So it rests with us what will befall us. Whether we meet the consequence of our own doings, be they thoughts or feelings or acts, or those of predecessors, it is all one. By our choice, we gravitate toward these predecessors and thus involve ourselves in them. One of God's greatest laws is that we should have free will; and God, the Just, the Beneficent, provides equally for all; thus there is a "fair field and no favour." Wherever it seems not to be so, man has stepped in to mar God's order. God's ordinances man cannot alter, cannot affect at all, and they come disastrously down on all concerned in that interference with God's order. It is not punishment; there is no wrath of God, for there is none in Him; it is the simple inevitable working of Law meant to prove loving,



beneficent, and proves so in the long run, which is the great course from and back to God.



Victory is in character, in attainment toward God. "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."



I have in mind a man who, choosing God, has become a revelation of human possibility. I saw the transformation take place, of the man as he was to what he now is. Devotion to God meant to him consecration of himself at his best. It called for body at its best, and every faculty of mind and feeling at its truest, noblest. And thus he lives with God in every thought, feeling, act. He has become accordingly altogether healthy and of high degree. He has the grace and beauty that go with noble spirit. He has strength of body as of will. His abilities are fit instruments of his powers. He is unselfish, devoted, warm, loving, good in all ways, true to the highest. In every way he seeks to walk with God, "to walk humbly with his God."



To pray is to express aspiration in communion with God. When we pray for help we are calling on those forces within ourselves which are always being helped by God, the All-Good. Help comes through our setting the current of these forces into line with God's beneficent Laws, as they work within us. We should know of their ever-presence, ever-activity by their like in the world without us. God's Laws are indeed universal. They are of His own omniscience, omnipresence, omnipotence.



Reading novels, romances, any long-drawn-out fiction, and short stories also, is another way of killing time—and injuring eternity. It leaves no deposit and is far from being an uplift or any kind of inspiration. They may have a part or parts well worth reading, but to get a good effect from them you must cut them out, disassociate them from the long context. Such excellent parts are to be found in George Eliot's books almost more than in any other. Our interest in the life and experiences of persons should be directed toward living beings, not used up in reading about fictitious ones.

One is reminded at this point of how human emotion when expended on dogs instead of on

human beings subjects itself to lamentable perversion. Even if we are quite alone in this world better, a thousand times better, to long for human love and companionship than fall back on something less. Acceptance of the lower undoes you for the higher. When your love goes out to a dog your love and sympathy for the human becomes impaired. Be kind to animals but love and live with your fellow-creatures, in thought, feeling, act.



Our institutions whether of church or state or society, do not belie us. They express the general. When they no longer do so there comes a break-up. There are always individuals who run ahead of the average advance, and these make that shining minority whose light and force guide and propel into the new order. The longer the change is resisted, the greater the force of the break-up, the worse the pains of travail. For change (growth) being of God's law, and thus inevitable, is irresistible.



The place of the rabbi or priest or minister of such kind is that of teacher. But to be teacher calls for culture of both head and heart. "As a man thinketh in his heart so is he," truly. Nar-

row feeling makes narrow thinking. True to God feeling opens up the eternal verities. And the feeling must be not only right but so fervid as to pervade all of life. These teachers must not be chosen for anything less than this. Not orators, organizers, persons of business ability must be chosen but personalities of depth and breadth, of sweetness and light. Not for facility of speech but for giving out of noble atmosphere and cultural attainment.



One cannot too much stress the importance of after marriage. The stories lead up to marriage, and there they stop. They spend their force in long elaboration of the love-making about which we all know; but the love-preserving of which we know all too little, of this they say nothing. These two people with this precious thing stumble along unenlightened by either their own preparation in thought, or by experience of others. Who thinks of conserving love? Yet what is more, or nearly as much, worth every care and endeavor? Where does the art of life need to be more solicitously practiced than in preserving that sacred fire, ignited by the fusion of a man and a woman, on



which rests the race? on which rests not only mankind in itself, but in his turning toward God?



What about this art of life? It should aim at this: that man and woman should never cease to approach each other with love, reverence, awe. They must guard vigilantly against the commonplace in their relations, and familiarity should be a crime. Familiarity in marriage is indeed a crime, for it kills beautiful, wonderful love. By it, love becomes a common thing—it ceases to be love and remains, if at all, as affection. Then the good of marriage is gone; it is no longer the deep inspirer and great creator, but only something more or less comforting, deadening. This cannot be endured by the better man and woman; they get out of it: but, alas! only to repeat the same blind experience with another. They will learn in time, after a long time of suffering; but whence and from whom comes light on their path? Not from the novel, which should deal just with this.



The world seems monument-mad. What good does all this do? It cannot help God; it does not serve Him, since it takes no cognizance of his suf-

fering children, the mass of the people who suffer dire privation. If we turned all this attention and energy and money to meeting the latter need how might we not please God, walking humbly in His Way. How barren the thought and feeling given to "memorials." Thus they are as dead as we conceive the object of them to be. If we loyally thought of God or Saint or soldier in the Beyond as radiantly alive, and accordingly caring to be remembered by us, we would erect living memorials. Carry on work of theirs, fulfill for them where they failed or left unfinished. That would be serving them by serving others in their name, and preserve them as living beings still among us.



Dear God, how beautiful is your world, both in nature and in man. The whole earth is indeed "filled with His glory." Every morning, with the dawn of day, this manifests itself beautifully anew; every night it shines and whispers from sky and star and planet. If only man would not mar and obscure. Well, the obscuration must pass and the great soul always underneath stand forth again. While in Paris recently I felt constantly grateful and admiring toward the French for the wise way in which they let the Bois at either end

of the great city stand in all its natural beauty, doing to it nothing save opening it up to man by providing pathways of every kind.



Byron's saying: "Love is of man's life a thing apart; 'tis woman's whole existence," expresses not an inherent thing but a thing that has happened through men's coarser lives. He should have said "of men's lives," for man is inherently as capable of true love as woman. True love with the passion that pertains to it is the constant fire; passion apart from love but a passing flame rising as it does from a mere earth segment of one's being.



As the dawn breaks one gets such a great sense of repose—as if some great Presence was making itself manifest. It is thus always as to the within and without of man. When light dawns in the spirit or on the faculties of man he is in the presence of the Eternal.



Faith is proof of love. This applies to human love as to the Divine. Faith is evidence of things undefined, rather than of "things unseen." Thus it is witness to great things, those that beggar defi-

inition and description. To think to do the latter amounts to a denial; as "to define God is to deny Him." And love is the light whereby and wherein one sees clearly, deeply, according to its degree. That explains how it is "he who knows all pardons all"; for he sees and knows because he loves; and by virtue of this love he wishes to "pardon all." Like God again, who, in His love, is infinitely forgiving.



In the contests of physical prowess life itself is waged, not to speak of inroads on health, maimed limbs, and shattered nerves. What iniquity! Is not this to be counted criminal as we estimate deliberate suicide? In the latter case is more likelihood of sudden or prolonged irresponsibility. There is no such palliative for the former.



The body should be the servant, the devoted servant, of the spirit. In this world the spirit needs this corporeal service. The better the body the better the service. The better the spirit the better the servant. To be better in spirit means to be truer to its God-given self. For the spirit is of God, breathed into us when law of God gives us life. Should the spirit suffer any hold-up this



registers itself in the body according to the relation between the two. It depends on the spirit, whose self-mastery determines body mastery. The absence of this means illness in both, to the degree that it is absent.



Not one of us but is made in the image of God. Our soul is of God. But the outer person, having power to make or mar, mostly mars the personality. Let true life and love come along, however, and the soul springs to respond. Be the sins what they may, seven or seventy times seven, it needs but the contrite heart to release the soul within us. Once released it goes powerfully on its way of recovery and redemption and proceeds in the course of an image of God. Its course is here, on earth, in relation to itself and its fellow-man and its God. Here it must earn its eligibility to any life beyond.



Almost everywhere one meets persons, young and old, leading a dog, or rather, being led by it. Such persons lose in human stature. In inner stature, I mean, to which one may add as many cubits as one wishes. There is use for some dogs but certainly they are not fit companions for human beings. For companionship for them is of

mind and spirit,—not of body, nor even of heart merely. Even mind, alone, cannot achieve it. Human beings can meet only in spirit, as they must meet God.



Why use the grandiose word mystery when what is meant is simply the unknown? There is nothing but what waits to become known. It is human unfoldment on which it waits. To great individuals, stars of the first magnitude, this unfoldment comes first; but by their light they facilitate that of the general.



Where there is hunger for knowledge there is the drive to find food for it. Where there is not hunger you may not force education else you set up indigestion and there will be no assimilation of knowledge. You may thus force faculties quite out of place to the point of rupture even. The finest faculties object most to routine processes for training them. They will store up knowledge in their own way, and theirs is for them the way beyond knowledge, to wisdom. But in every case compulsion is wrong. It is sure to cause more or less displacement and to bring about sickness, instead of health, of mind and spirit. Each one has

his own way of arriving at his own ends. Instead of making school a prison let us leave an open field for human feeding of the mind and browsing of the spirit. Such is the momentum of force in men of genius that almost always they insist on this for themselves. We need to be solicitous for all the others.



When there is spirit relation between two people then, of course, they are not so dependent on each other's bodily presence. They love to be together, for expression and confirmation in outer terms, of the inner fact of their relation. But the inner is the only real relation, the only one that will stand all the tests of time. Its reality is constantly shown in the deep joy and rich serenity of their feeling for each other and in the way this impels to loving solicitude for their fellow-men generally. Such an active force for good it is! For it is of the All-Good, is in the realm of God. And so it leads, surely, steadily, onward and upward, toward God.



The uncertainties of other love, the love which cannot do without bodily presence, bespeak its uncertain nature. Far more pain than pleasure is incidental to this. It is made up of the incidental,

being so far from the eternal. But we can turn the spasmodic into the constant by dedicating ourselves, in our love, to God. At once the Light of God will shine into it and it will begin to gravitate toward eternal verity. As it does so its being will grow more and more alight, its warmth will increase and deepen, and it will rotate truly within us, imparting its light and warmth and steadiness to all our being.



Evolution is only another name for God's law of growth, of unfoldment. The "imprisoned splendor" in man escapes, and acts, as man opens up to God and His laws. So there is evolution, in its way, in the animal world as there is growth in the plant world and in all the parts of this world which God has created out of Himself, to be body to the spirit that He is.



It is wonderful what a man and woman can mean to each other when they are the man and woman for each other. The light of understanding, God's Light, plays over them to illuminate and release. Then in him is released tenderness and sweetness, and in her wisdom walks forth. It is fulfillment. Each finds its other half. Think



what the force of this oneness may mean. The world knows only of the force in a half human being, man or woman; it has yet to learn what is the power of a whole one, man and woman. Browning came near this discernment in his: "If any two creatures grew into one, they would do more than the world has done." But that oneness can only be accomplished by the spirit within us. For, as we can only "live and move and have our being in God," so in the spirit which is of God, we live, move, have being.



"The same God who ordained the unchanging laws of nature, reveals himself in the rise and fall of nations." And in the rise or retardation of the development of the individual, our writer might have added. For it is all a matter of law, God's Law, to which we learn to conform or which, in our ignorance, we violate. The law works in the personnel of nations, as in nature; works within man even more forcibly than without.



"Woe unto them that draw iniquity with cords of vanity." How right is Isaiah. Vanity inevitably undermines character. It brings about, insidiously, the development of iniquity. In the

interest of his vanity the vain person lies to himself, which is worse even than lying to others. By way of this falsehood all sorts of shortcomings are admitted and they breed still others, until the entire field of the spirit is vitiated.



How constructive is simplicity, how destructive luxury! The one goes with humility, the other with vanity; they are the outer signs of the virtue of humility and the vice of vanity. No matter what the ability, no matter the excellent qualities, the undermining power of vanity will undo the man and his works. He may well say, "All is vanity" and becomes "vexation of spirit." Humility comes of living, in spirit with God; its opposite, vanity, comes of opposite course.



One is citizen of his country, but should love his fellow-man of every country. Then one becomes deeply interested and seeks to serve, whatever tends to the development of fellow creatures everywhere; and welcomes it from any people whence it comes. A people, like a person, is thus neighborly toward fellow-men everywhere. We are at home in the country where we live but should reach out, helpfully, toward those else-

where. Each should contribute his best. My interest in Palestine is because it has been, and can again be, so greatly helpful to the world.



According as energy within us is given to inner seeing, do we see deeply. And seeing deeply carries with it far seeing. For it is of the realm of God, nearer to Him. And to be near God is to be near one's fellow-man and to understand him; and like God, knowing all, to pardon all. Whence the love that goes out to all. Love makes solicitude and solicitude engenders ever more love. It is law of the inner life, whereby one grows in love and comes nearer and nearer to God.



As there is grade of wisdom and degree of power among us, so there must be infinite possibilities beyond us. We evolve toward the latter in ever-ascending degree. It is the course of, from, and toward God, followed according to His laws. We may arrest our progress by falling back, but we are bound to rise and return to the onward course, whether by one, or seven, or seventy times seven, or whatever number of self-redemptions—with God's help, through His laws.



Work is to the development of man what the mobility of a child is to its growth. Thus it goes with physical integrity. Love is greater, pertaining as it does to the spiritual. But everything physical reaches out to the spiritual for its degree of sanctification. There must be union, there can be no divorce, between the two. Hence there must be both work and love in the life of man. Lacking either, the powers pertaining become atrophied and sickness sets in.



How appalling the stress that is laid in these days on extraneous things, by all peoples, including the Jewish people. Had the forefathers of the latter done so they could not have been of a people fit to survive. No, they were a spiritual people, of everlasting worth. Or rather, there were sufficient children of God among them to preserve us as a people. So it will prove to-day. The many may go down under the dominance of extrinsic values but there will be a remnant to choose God and be God-preserved. The relative example of David and Solomon is very illuminating along this line. David could not, because he would not, build a gorgeous Temple because he remained at heart the simple shepherd. Under his leadership



no disintegrating element could have its way. Under Solomon was luxury and extravagance and all the undoing that goes with these. The vanity of vanities led to dissolution of every sort, as vanity always does.



That through some natural cause the waters of the Red Sea divided so the children of Israel could pass over, and rushed together again by the time the hosts of Pharaoh came along is no less of God than if it were an act of personal intervention on His part. It could not, would not be the latter. It is His laws that govern. He is not person but spirit, with all the force and inevitableness of law that there is in spirit.



A pathway whereon lie light and shade is very attractive to us. That is because it is like life. True life, whether in the world without or within us, tends always to beauty. Ugliness is a departure, expressive of violation of God's laws.



The worst wickedness in this world is marriage without love. "By its fruits ye shall know it." It is destructive to both body and soul. The ill ef-

fect is continuous and ramifying. It brings about both physical and spiritual degeneration, unto the manyeth generation. Love was plainly meant for marriage. Thus it is law of God that love should determine marriage; and violation of that law when love is absent.



One must be loyal to love whether within or without marriage. If two who love truly cannot marry, then, for Heaven's sake, let them forbear from marrying anyone else; let them hold themselves wholly loyal to their love; and thus they will be united in thought and feeling, and beautiful, noble spiritual generation can and will take place in them and through them.



To "Know thyself" and thereby arrive at true relation to yourself and your fellow-man is great wisdom, but it is not the greatest. It cannot guide you into complete fruition. This can come only through attitude toward, and relation to, your Creator. You must know, and act on, whence you sprang, as well as on what you are. You must turn to God and His laws and try to grow in love and understanding there. To love and understand the visible world is far from sufficing

your need. Your spirit yearns toward the greater,—the invisible world. You must meet that spirit's need. As we grow in oneness with the world about us so should we be growing in oneness with the spirit's world. There God is the sun and the centre and His laws are the great governing power. Love Him, learn His laws and act on this love and its service. Then you will come home. There is no other home for us. Others seem so but only really are so insofar as they are on the way to this, our home in God.



As the brotherhood of man rests in the Fatherhood of God, so there is no real sense of democracy save in the conviction of our equality before God. The breath of life from Him, which carries with it, into us, that spirit which He is, is alike in all of us; it is what happens, or does not happen, to it, through us, that sets up the differences between us. But we have free will from God, and we must exercise choice in all that pertains to us; and thus each of us is his own responsibility. We can, in that aggregate which we call Society, hinder ourselves, but that hindrance is of our united making and each is to blame. Each man is master of his soul in the matter of what

happens in this life, in that he must choose whether or not his life shall be soulful. That soul is there in all its potency waiting for the choice to come about—as inevitably it will, in this body or in other form of life. As the body returns to the earth whence it came, so the spirit goes back as spirit to God who gave it.



I have been reading a book replete with wisdom as to the visible world while seeing very darkly as to the invisible world, the great world wherein God rules even more than in the visible. The book is alive with aspiration toward the good and the noble, but leaves unconsidered the source of this aspiration. What does it seek to find but its home in high spirit, in the All-Spirit, God. If there were no such home toward what should we be tending, to what should we be turning? That longing for home, that losing oneself to find oneself, is the dominant call of this life. The spirit belongs to spirit as body was made of earth; the one is servant here to the other. In the book afore-said you find such as this: "It is as if the soul had received an electric charge, and passed it into the feeble body to give it back its strength." The fact is the high emotion of the moment made the man



amenable to the order of the soul. The sort of thing one finds at Lourdes and under other such soulful, open-to-God condition.



Just as youth seems more forcible than maturity because its main energies are still of the body, so physically passionate love is the more forcibly present because of its being so much of the body. In both the energies are obstreperous and make themselves so consciously felt. We think there is the more joy in them when really there is less. It lies on the surface and is thus more readily felt and all too easily oozes off. The love of spirit for spirit is so large and deep it can take root and grow, producing eternal flower and fruit. And lying deep it imbeds itself in us, permeating by its roots all our being. Thence it grows from more to more. As it grows the serenity and sweetness of it deepen and enlarge. Under this sweet serenity it is a fire, the eternal fire, which becomes sun of our being, steadily turning in true orbit and on true axis Heavenward.



“Resignation is often the cowardly abandonment of the best that is in us in order to live in

peace with what is mediocre." It is when it is this violation of God's law of growth that it becomes vice instead of virtue.



"She would never have had the baseness to gild a wrong in order to make it pass for gold." But she had the ignorance and the baseness of low instinct to live in the white-sepulchred prostitution of marriage without love.



In God's light is man's supreme covenant with Him. The rainbow covenant is preparation for this. Man's spirit, bowed by the rainfall of trial and tribulation, yet always seeing God, within himself and everywhere without, then lifts its eyes to the everlasting light and is at one with God, basking in His sunshine.



It is said of Lincoln that "he lacked the wanton appetites of the average sensual man." This shows that he was not born of wanton appetite but of that love which is within the Law, God's Law. And so Lincoln did not waste his force but preserved it for the great uses to come. Meantime,

this force gave him great physical strength and vigorous noble qualities of thought and feeling. By these he grew and grew to the stature of great man ready to meet great need on the part of his fellow-man. It is just the case of a man made in the image of God.



Real humility comes rather late in life though all of life must have been on the way to it. And what does it not call for in the way of wealth of mind and spirit? One must know that one does not know; one must not feel one has achieved but must be ever seeking to achieve; one never arrives at attainment but is constantly striving toward it. Added to this the immensity of God, the great Goal, and humility will indeed be the all permeating, all prevailing part of one's being.



A savant declares "plants and humans are alike." Why not, in their material make-up; but not in their bodily development, which, in its relation to the spirit dwelling within, has great advantage over plant and animal. That spirit pulls him upright, so he can look up and climb upward—toward God, the Giver of this spirit. Those who reckon without their spirit bring doubt

and confusion where should be faith and light. And they walk blindly, instead of moving in the clearing. They "see darkly", indeed.



The sins of the mind are more dangerous than those of the flesh. But one cannot separate the two, for the one proceeds from the other. The sin of the flesh is the reflex action of that of the spirit and there is no end to this action, until the mind is purged of its sin.



The League of Nations forecasts a time when all mankind will not only come together to avert catastrophe but to share the joy of its achievements. Whosoever's achievement it may be all will be happy in its commemoration, realizing it is for the good of all. Columbus day, Maccabaeon days, Bastille day, Fourth of July, Magna Charta anniversary,—each and all will be everybody's day of celebration,—the celebration of good deeds done, of a noble ideal put through.



The goodness of God should be most manifest to us when troubles come to try us. For that is what they come for—to try us. If we accept them



in recognition of this, how helpful they will prove. If, on the contrary, we rebel against them they will bow us to the ground. From the ground will then come the evils inherent to it and we shall be tried the more. In course of time the bowed spirit will have been taught better by these very ills and will then lift its head Godward.



Our responsibility in this life does not end with ourselves, for we have power to help or hinder others. This power makes us responsible to the degree of its power. That power must be put forth helpfully wherever and whenever help is needed. Material aid there must be where advisable, but spirit help is so much more. It is not only more in quality but in field of action, covering the whole ground from a man to mankind. Our influence on our fellow-man is something so important that all of life should subserve care for the quality of it. By all of life then we should conserve ourselves at our best and foster growth to ever better. Do we? Though we can thus help our fellow-man we cannot atone for him. We can help him in this insofar as there is light in us, but redemption must be of his own doing. His contrition must be in himself and his betterment

must proceed from himself, through himself. God's Law admits no vicarious atonement. How achieve at-one-ment with Him through another?



The sins of the fathers are visited on the children only because they are also the sins of the children. No injustice proceeds from God, as we would know if we knew all. Is it not likely that a character with tendency to like sin would gravitate toward the like character in choosing progenitors? Surely the law of gravitation, of the affinity of like for like, acts throughout life; and life here includes birth and death, which are both birth. In God's justice nothing comes to us not due us. It comes by way of His Law, under which there is not that special privilege which we see as intervention in this or that one's favor. What we call divine reward and punishment is the equal, impartial, perfectly just action of this Law, under which are countless laws. Thus all responsibility for our deeds, whether in thought, feeling or action, rests with us. Would it be righteous otherwise? No, it is of the righteousness of God, the All-Good.



What a mistake to say: "Be exceeding lowly of spirit, since the hope of man is but the worm."

The hope of man is God. On the way to the fulfillment of hope, it is our aspiration toward the great God, must make us humble. It is before this alone we prostrate ourselves. Otherwise, as man, made in the image of God, we must look up and respect and regard ourselves as we would be regarded. "Love thy neighbor as thyself" is of this regard for all of God's creatures—including oneself.



What a wrong sense of the situation there is in Jews doing this or that, as Jews, of what belongs to all as a whole. Why demarcation into special groups for the happenings that belong to all? Everything of the every day life should be done by everyone in the interest of all. They are living together as one people, why not act as one people? For instance, why a monument to Jewish soldiers? None have been erected to "Gentile soldiers." Where they differ in point of view and attitude of feeling, there let them gather into congenial groups; but not call themselves a different people when they are just differing persons. Let the group be designated by that for which it gathers, whether it be religion or other inherent conviction. These differences do not make them dif-

ferent persons. No differences do that. As persons they remain one—under God.



As God's laws apply to both body and spirit so a contrite heart, when either has violated law, helps recovery. This contriteness opens out to the always-present law of redemption and the latter can do its work accordingly. But, and especially in the bodily ills consequent on violation of law, we shirk the responsibility and rush to doctors for every ill, large or small. We should do our part contritely, actively. The latter consists in calling on nature's restorers within and using helps from without. These restorers set up a struggle within which calls for sun, air, nutriment, sleep and other restfulnesses. In advocating the aforesaid one speaks not from theory, or any fancy, but from actual experience. Note, how, when the struggle has ended in its triumph, nothing of the illness and pain remains but only aftereffect of a fight.



It is most desirable that a people, like a person, should preserve its culture and its qualities. To do this, however, does not demand segregation on the part of either. On the contrary, we grow



by association with others to the degree that we have right appraisal of what the other has to offer in the way of true culture. This association should be simple and free, admitting, much less fostering, no demarcations on the every day personal side. There should be equal citizenship, like language (for the every day use) and fraternity of every sort in the common interests of life—as well as in uncommon ones when they arise in the way of charity or entertainment or other. There should always be this discrimination between the inherent asset and the life as it moves on toward its differing attainment.



A Messiah teaches right relation to God, both by precept and by example. He is born into this world when it has most urgent need of him. So there is not one only Messiah but successive ones. It is said that on his coming will follow the resurrection of the dead. Surely, since this must mean resurrection of the spirit of man; and it is to this end he comes. As spirit is breathed into us with the breath of life we are ever after alive according as that spirit has life within us. It rests with each one of us to look after its life by living its life. Which means not to subordinate spirit to body but

to take care that body becomes good servant to spirit.



Our bodies are evidently an evolution from bodily forms which went before. The spirit within us, however, is of the spirit of God, breathed into us as the breath of life. This spirit animates the body according to its own degree. If the spirit holds its proper upward course it carries the body upward with it,—upward into the light of God, where health and wholeness lie. One living the life of spirit can testify to the latter by his own health and vigor, by consequent immunity from “the ills that flesh is heir to.”



The unlawfulness of marriage without love, and the necessity of divorce where there is not love, must become established fact. Otherwise man cannot come to realization of his true self. He will continue to wander in labyrinths of physical, mental and moral disorder. The law of life has been violated. Not until this has been superseded by obedience will order, health of every kind, come into life. There cannot be too much insistence on this.



The simplicity and self-denial of the personal life constitute sacrifice to God. Each of us is indeed called on for sacrifice but how we vary, down the ages, in our answer to that call. It is always according to our interpretation and the interpretation is according to the self in its stages of being. Those brutal sacrifices of human beings tell the tale of brutal feeling. We think of them as long ago yet in how far is the wholesale slaughter in warfare removed from them. And the sacrifice of animals what is it but referring that act to God which to-day we refer only to what we like to think our need for food. "Thou shalt not kill." Does not this mean thou shalt not take life?



Sacrifice we must, for love always calls for sacrifice. Love of God calls for the highest, and human love for the next highest; but both must be sacrifice that makes for uplift within ourselves, that leads toward the Eternal.



This beautiful, wonderful love of a man and a woman,—that great love which comes next to love for God: what should not come out of it? Praise and glorification of God and active service. Out

of it should come beautiful being and beings and active devotion to all beings. This is the test of it. "By its fruits ye shall know it." Since this love of a man and a woman brings us nearest to God it follows it must be beautiful above all else in life. In it must be found beauty, truth, highest idealism. It must be founded in these and pervaded by them. Then truly will the heavens open to this man and woman.



Alas that marriage, the greatest fact of human existence, should be so abused. That which should be held at its highest is suffered to sink to low and lowest. Man's preservation, bodily, mental, moral, depends on it, yet how is it disregarded. That which is highest holiest state in our relation to ourselves and to God, in most cases begins badly and ends worse. A form of drunkenness may usher it in, or careless trifling follow better beginning. The holy bonds of matrimony! They should, indeed, be so; and in their holiness give birth to body and serve soul. But to this end all the ways of life must contribute. All of life must engender such atmosphere, must engage in such doing, as fosters health and growth. Not only charity but everything good in life begins at home.





The precious morning light against which things stand out so clearly! We should be awake to it to get this clear perception. It would lift life immeasurably. But we fail to let life have this lift. Instead, we go to sleep late and we awake long past those beautiful morning hours. And all of life loses lamentably thereby.



Judaism's only dogmas are: the Existence of God, Providence, Reward and Punishment. These are not man-made. They are contained in God and His Law. Providence is the working of God's good Law, wherein are love, beneficence, loving-kindness. Reward and Punishment are likewise the inexorable working of that Law, the cause and effect of man's relation to it. If there is Punishment, as we call it, it is what we bring on ourselves through violation of God's loving laws. We can at any time recover from it if of contrite heart and the sincere wish to obey God's Law. So God stands ready to reward and not to punish. He is never harsh but always merciful, as is true love always.



It is not scholars but those whose force pushes into life who add sweetness to the spirit of man.

The scholar, busy bending over books, catches so much less of the God light and has that much less to inject into what he does.



Let us not relegate communion with God to the saint. The saint has it in deeper degree but there can be no monopoly of it. We all have it, whether so faintly it scarcely comes to consciousness, or so fully that it illumines all of life. But all degrees between these two are present in the life of man. That life is a gift from God, came as inbreathing from God, and accordingly we are at-one with Him to the extent of our wish, together with its enactment. We are all saints in the making. There is no noble kind of human being but is pattern of what all others can and will be. The way is along the line of our wish and such push as are in the depths of it. It is this I wish to drive home: the efficacy of human wishes, the inevitableness of the goal—God. An ancient Rabbi put it: "As often as Israel (which means any people) perceived the Holy One, blessed be He, they became saints."



Thoughts of wheat as the regenerator, which it is to both the individual and society, makes one

think of how it is also completely expressive of life in its eternity. And whatever, or whoever, does the latter is nearest God. In the harvesting of wheat the chaff is scattered to the wind, the stem is given to the flames, whilst the wheat, "Kissed by God," is carefully gathered on the floor, for life's uses. How everything physical is a reflex of the spiritual. To the degree of the physical importance is the spiritual original important—under God. The stem of the wheat, like the personality of man, undergoes "baptism by the Holy Ghost and fire"; the chaff, driven off, is mankind's Godless doings. Man must come to consciousness as to this law of relativity as well as he accepts that of attraction and gravitation. Both are equally necessary to right thinking, right feeling, right doing.



As humility goes with worship of God so pride, its opposite, goes with worship of oneself. Thus pride makes one idolatrous and sets up, as in idolatry always, many vices. The attempt to make over another in our own image is one of these. Had we true perspective as to ourself we would have right perspective as to others and we would do unto them as we would wish to be done by. Humility should come not of a sense of lowliness

but of an aspiring spirit, looking not on itself but toward God. This is the active spirit of humility. Through this it grows toward God. Self-de-meaning leads downward, not upward. It keeps one's eyes on self when they should be directed toward the great Goal. Yet man should acknowledge no one superior to himself save God. His sense of the equality of man must include himself. Therein rests the "love thy neighbor as thyself."



Our terms for the personal love are as suitable for the impersonal, since the relationship is inseparable. Nor can we, for the same reason, arrive at the latter save through the former. So one may not segregate oneself in this life. And that is why Judaism advocates marriage, real marriage—"whom God has joined together." As we long to be absorbed in the loved one so we long, deep down in us, for absorption in Deity. The one is the earthly expression of the other and should be recognized as such. That recognition is necessary to the progression of the mundane love toward the heavenly one. In the growing happiness felt in the stages of this progression you may know the heavenward march of it.





It is early morning in all its sweet serenity. That steady morning star, how graciously it surmounts the beautiful scene of rising light and color. And all those lesser stars, still twinkling faintly in the sky, they too seem glad to be there, having place in the glorious break of day. The loveliness of God's world thrills one with joy and praise, if one beholds it with right reverence.



Marriage is the outer expression of an inner fact,—of the oneness of this man and woman. Intimate sex relations are the expression of the oneness of a man and woman. Thus these two expressions belong together. The wishes of the man and woman bespeak this beyond a doubt. We fool ourselves when we separate sex intimacy from marriage. It belongs to love and love desires marriage. If the feeling of the one for the other does not desire marriage then it should desire no sex intimacy. The test of their love is in the wish to be united in holy bonds.



In the inner life is the field of human happiness. If you run away from yourself you run away from fulfillment, from happiness. Any alienation between the outer and the inner self sets up discord.

When you are not happy to be alone with a person know that person is alien to yourself. How many marriages are those of aliens.



In the depths of our nature are the heights of our being. To "know thyself" is to enter into those depths and to ascend those heights. There alone is each one's Holy of Holies; there alone may each meet God. This is why one loves to be alone. For one's inmost wish is to live on the heights. It is also a matter of wisdom, to come to consciousness as to one's inmost wish. Having come to this consciousness one is past being content with anything less than living on the heights of it. Before we come to consciousness of it, we put up with this or that of what is less but we are not happy in so doing. We can never be happy until we arrive and find and live with our true self and its love of God. And we can be content only with being alone or, if in company, with those in one's own orbit. We can be more or less with those struggling toward the heights, but our contentment varies with their achievement. When people fall in love they think they have found their other self; but, as they come closer, they find it in most cases, not so. It may be that either they

were mistaken or they have taken a wrong road toward reaching each other. The way is lost almost always through the lure of the physical. No physical approach finds the spirit of the other person; the physical can only come as a reflex of the spiritual when the latter has been met on its own ground. This is law of life. Apart from this is catastrophe.



When Wordsworth wrote, "the vision splendid of youth fades into the light of common day," he was very wide of the true mark. For that "vision of youth" is merely a sounding herald, on the threshold of life, of what may, and should, come out of the house of life: the clear, full light of day. Youth sees only faintly, but it makes much noise about it. With maturity and on into longer life comes full light and the deeps of life. When will we realize that we do not later come into the fuller light only because we have ourselves cut it off by somehow tampering with the springs of life. And thus the vision is not fulfilled and, instead of this splendor of the increase of life and light, we have only the early harbinger of it. Then, failing the experience of this fulfillment, we talk about its fading, in words that sound well but mean ill.



Joseph Jacobs said the utility of religious custom is "to create a fund of tender emotion which will be at the service of the moralities." Zangwill envied him this remark. To my mind it "darkens counsel." It is as if there were merit in the manner of wording it, whether the words express the real case or not. It is not customs that engender emotion but emotion seeks to express itself in them. And the emotion is due to the depth of love for God, which inevitably induces desire to serve Him and His children; to be, in other words, moral as He would wish us to be.



In man is everything, animate and inanimate, because he is of God who is everything. This all-inclusiveness, on its physical side, can best be studied in the human fœtus. The spiritual relation to God becomes manifest to the individual himself in the course of his development toward God, and one cannot know it through another, though one can be, and is, lighted up with the help of another.



By an unnatural course of life we become the victims of countless cravings. Each of these acts in us like pursuing demon. The fact is we have



wandered widely out of our course and these cravings are proddings from the true source of our being, trying to draw us back. But we mistake them for what they are not and let their pushings mislead us. So we smoke, drink, over-eat, eat the wrong things and revel in all sorts of physical doings instead of meeting spirit by spirit. Instead of reducing the physical to its simplest terms that the spiritual may have pre-eminence we do the very opposite. And so we go wrong and the Furies follow us in the shape of ceaseless insatiable cravings. These set up fever within us where should be health and happiness and deepest serenity. And there is madness or emptiness where should be calm direction and constructive doing.



Surely in religion everyone should be left to own mode of expression. Let the person affiliate in this with others but never bring in any way pressure to bear on another's expression in religion. The virtue of spontaneity is most virtuous in the high domain of religion. We have but to take account of sincerity and fervor in another's religion and respect accordingly what this spirit impels as to observances and doings.



We should know the world is entering a new order, the far better order, by this: woman is now on an equality with man. The vote is the main outer sign of it and is needed because of those men and women who require this outer sign for their recognition of the equality. The new order will come in with the working out of right relation of men and women to one another, and their dual responsibility in all matters of life. They need each other to know themselves, and for working together on the problem of life. It brings a whole mind to bear on things, for each is half of the whole. It takes male and female mind to make mind. The working of half mind has made life fall so lamentably short of what it should be for every one of us.



State of mind has not power over spirit but spirit does determine state of mind. Even the most brilliant mind is subject to the spirit back of it. If that spirit is of low quality it will lead this mind astray. Thus we can see a selfish person, however gifted, frustrate his own self. By the confusion worse confounded, induced by selfishness and meanness, the ablest person can be tricked and overcome. Each of us could testify how we have seen this happen in the case of such or such

a person. In contrary case the spirit is guide and preserver. It holds back the person until that person is ready and ripe to fulfill his noble purposes. It may take thirty-three years, or less or more, but noble spirit acting within, makes outer effectiveness sure.



Two great realities dominate this life: the reality of sin and the reality of grace. The inevitable consequence of breaking God's Law and the ever-presence of that love in law which will absolve you just so far as you resolve to sin no more.



Every morsel of food and drop of drink not necessary to support life is by so much act of unfaithfulness to spirit, through both body and spirit. For the spirit to suffer it and the body to do it, work together in this sin against oneself. The effect is subtle and cumulative. Presently we find bad condition of both body and spirit and we wonder whence this comes. It comes by way of inexorable law. Whatever you pamper you stultify, and thus the forces lose power of healthy action.



Truth is to the spirit as blood is to the body. Each is necessary to the healthy action of each.

Truth preserves the spirit from obstruction as clean healthy blood is self-protected. For each comes from the great source of purity and its health accordingly depends on purity. A Jewish saint said: "To speak an untruth is as heinous a crime as adultery." But adultery is to both speak and act untruth.



We lay stress on mere material instead of on the quality of it. I am thinking now of the scholar and his delvings. He would be on the safer side of things if he both worked by daylight and sought daylight quality in his search among what has been thought in the world. It would irradiate his own life and that of all who come into contact with him and his researches. As in good quality of material is permanence so in high quality of spirit speaks the eternal.



Every human being should have God's green earth outside his windows. It was made for him and he requires it. It soothes and rests him to see it there, for it speaks to him of God, Creator of it and of him. As Atlas had to touch Earth to hold his own in the struggle with Hercules, so



every human being needs contact with earth to hold his own, in the struggle of life. There is, therefore, ample supply for all; it can never be overrun by population; there can only be the over-grabbing which is now the case. This latter is the huge stealing, to which we are all accessory. It is society's crime, not that of any individual, be he potentate of any sort.



The true love of a man and a woman opens the heavens to them, for this is the final stage of man's progress toward God. They know it to be Heaven by the happiness that descends upon them, enveloping all of life in it. Now they have truly lost themselves to find themselves,—which is really the province of love in all its stages of development, from lowest personal to highest God-invested love.



One way of knowing the best is by the fact that it can be converted into the worst. You will find in this life that the very worst is the opposite to the very best. It is because in the best is such great momentum that whatever its course it must bound to the extreme,—heavenward or hellward, which means a condition of spirit, including, of

course, a state of mind, for the mind always follows in the wake of spirit.



The belief in immortality goes, of course, with one's relation to God. A wise, noble, God-loving man like Hillel would have the belief in such fullness that it would hand itself on to all about him, near or far. We do, indeed, find it fully accepted and developed in his day even more than in other times. Judaism makes no doctrine of it but, wisely leaves belief in it to the individual's own relation to it, through his relation to God.



There is nothing in God's Universe, whether of deep inner or of outer import, but man has the right to know and understand it. Man is of God and therefore whatever is God's must be for man. Our attitude must be that of eager attention and glad approach, not that of paralyzing fear. Awe there may be, indeed there cannot fail to be, as we draw nearer and nearer to God; but awe in the sense of love and reverence. Love because it is homeward; awe because of going toward the Great Goal. What love and awe one does feel! You realize its greatness, and consequent dynamic

quality, by the way it sets right, into healthy order, all your being. You no longer know of ill health in body, mind or spirit.



That the Jewish dietary laws were probably originally only for the priests, proves their noble intent. They were to sanctify the body in its way; to make it fit temple for the soul. Diet has much to do in this direction, both by what we eat and how we eat. Simplicity must characterize it throughout,—simplicity as to quantity and quality and conditions surrounding it. How health hangs on this; but not only health of body. In our relation to ourselves, as in our relation to God, everything must come into consideration.



We know that the outer is less than the inner by the way unevolved people seek to climb upward by way of the former. Those who have not found the way to the real Holy of Holies, which is within themselves, lay stress on the letter of the Law instead of on the spirit. They find their way that way. So those whose whole life is not prayer need times for prayer, and manner of prayer set for them. To all growth one comes gradually. Where

it seems to come quickly or suddenly it is only at the point of fruition.



As we must relate all of this life to God, so must all the outer be related to the life within us. To be really related the outer must truly express the inner. Otherwise there can be no growth. Each petal of our being must be a healthy, untainted expression of ourselves, else development is arrested and bud cannot become blossom and fruit. It may arrive at blossom but will fall off if it is not healthy expression of healthy self. And there must be expression in this life, if self is to be true to itself. It is the law of life in this world. Otherwise one does not function and so fails of God's purpose. Thus the highest spirituality may prove barren—but it cannot be very high if it falls short of obedience in this life.



In periods of decadence and in cases of personal decadence one meets with a marked devotion to animals, especially dogs. At times and in particular cases monkeys are made pet companions. What are we to think of the present so-prevailing devotion to dogs, especially those silly little ones.



It fills one with dismay. Not that one concludes it is part of a period of decline, but it certainly bespeaks more or less decline in persons. If we are to judge people by their associates, if "birds of a feather do flock together," what may not we think of those addicted to animal companionship. It may be merely fashion leads them thus astray, but its being a fashion will not protect them from the ill effects of both the association and the weakness and lowness of spirit that so gives itself over to a vile fashion. How few resist the standards of others in favor of loyalty to their own true selves! How few then those who rise to the heights of themselves. If only they would seek to know, and to act on, the aspirations within themselves: then would they be moving heavenward in every way, instead of downward in this or that way.



Reading Stephenson's account of Lincoln's last days there rise before me Joe's last days, or rather, weeks and months. Both these good men manifested a marked serenity and peace, in the time before the end. It makes one think that when a noble being nears the next world deep peace descends upon his spirit. For, he has preserved in their purity the eyes of his soul and sees now, even

more than before, far forward. Each of these men, by virtue of their goodness, truth and simplicity, had always eyes to see way beyond others. It is the reward of virtue, as more or less blindness is the consequence of its opposite.



So many, even among the most intelligent, think of spirit not as dwelling in, but as inherent to, the bodily person. Thus their utterances lack light. Light is from God, and only as one recognizes the relation of spirit to God does one enter into the light. Apart from this understanding the most brilliant expression may take us off our feet but cannot lift our wings, to carry us onward, upward. Where this light of perception is present one wishes to hear or to read more and more; for the light grows and deepens as one goes on; it catches on to the light within us and ever enlarges the field of vision,—true vision toward God, the source of all light. Writings wherein is not sense of the indwelling spirit of God strike us as barren even while we are unconscious of the cause of their barrenness. From them comes no off-spring toward increase of civilization. Only those imbued with this sense of the spirit's relation to God remain as living landmarks among men. They

are our prophets. Whether they are, or are not, heard, they herald and help break through, dawn of better life. It is light adding itself to light to bring about required momentum. No need to say "let thy light so shine"; light does shine wherever it is.



The high ideals manifested on great stirring occasions are not grand gestures but simple expression of fact of feeling. Our noble attitude during the war, Russia's in the first outbreak of revolution, come under this head. But when it comes to acting on these true feelings one has first to step down for firm footing on the ground before one can safely lift one's eyes to the stars and travel toward them. Be sure the ideals expressed by all of us are staunchly at work. Ideals belong to the eternal and carry within themselves the dynamic power of enacting themselves. Do not mistake slow, halting motion, and some missteps, for inaction or retrogression, for these belong only to the base in life, never to the noble.



As one should hold oneself loyal to love by no-wise demeaning it, so one should preserve rectitude of thought by keeping it clearly on sound,

high, plane. It is weakness, and more or less a vice, to concede any stepping down in thought, to this or that situation, even though one may have to do so in act on dire occasion. In the latter case it is the more urgent to keep thought true to the right; therein is the vigilance which is the price of safety.



When one keeps going, or doing things, one does not get into communion with God. One must be all alone, and very still, else the "still small voice" does not, cannot, address itself to you. It cannot because you are not addressed to it. When you are, you will find the "small voice" an all-pervasive force, looming large in your feeling. That feeling is ineffable, indefinable, as all things are when really large.



What commandment is not broken by the person who commits suicide? He does not believe in God and love Him; he loves only himself. He takes the life which God gave and thus robs life of life. He bears false witness against those nearest him. He commits murder. He covets that which he has not. He is altogether at variance with God's laws of life. He is a coward: does not



bravely take up life whatever it demands of him. His selfishness is without bounds; he thinks only of himself when he commits this crime. However difficult life is, whatever its tribulations, we should face it bravely and live it accordingly. Suicide is, indeed, a most ignominious death. What we have to do is to look life fully in the face and live it heroically.



Sex-craving is out-reaching toward God with the prayer, uttered or unexpressed, consciously or unconsciously felt, for spirit from Him, to further the spirit within you, or for begetting another being for this world. It is this always but how it is misunderstood and in consequence leads astray instead of leading onward. This, gone astray, is the worst of all misleadings, when it might be the best of all guides; becomes the greatest curse instead of that greatest blessing it is meant to be. Ultimately it is bound to come toward its own.



The only dogmas for us are those contained in the laws of God. The working of these laws is immutable. We owe everything to God through them. Good or ill rests with us, with our rela-

tion to the laws, which is determined by our relation to God. So to "walk humbly" with Him is to put ourselves in right relation to His laws. To do this is to let the light into us and on our path. That is what is meant by "no evil can befall a good man." Evil, whether of body or spirit, tells of wrong relation to God, of violation of His laws. This evil makes up the Hell of our existence; Heaven is in its opposite. It is beneficently provided that Hell shall lead to Heaven. So the one is the passing thing; the other is eternal.



How absurd to think that the spirit of youth demonstrates itself in a disposition to dance? That disposition is only of the body and there only in the occasional, not the usual. The usual is walking and young spirit would express itself in the spring of this. But by young spirit we mean body, less than spirit, and have in mind the eternal, the ever-alive, ever-developing. Such a spirit imparts of itself to the body, but that may be seen in the constant healthy poise and not in antics.



"Day unto day uttereth speech and night unto night sheweth knowledge." At night we gather

in and in the day we give out. How important then the night, how urgent right relation to it! What is that right relation? The giving ourselves to it in body and in soul, with all our heart and all our might. Which means, go apart when night comes, give yourself to God. Not grudging the night hours nor making inroad on the morning. The night is for that going apart, in sleep, and the morning for participating in the beautiful break of day. It is so beautiful, the return of the light of day after the sacred gathering-in of the night. What love for God, the great Creator, rises and deepens in us, as we participate in each. It is His love, of which we partake. It is the all-creative love.



It matters not how anyone construes God and his relation to Him, the real relation is there. It is present within us and all about us; it manifests itself constantly through His laws. We have only to desire obedience to God, to come into harmony with His laws in all the ways of life, and we shall be walking with God, coming into closer and closer relation to Him. As you come into this relation you know it beyond a doubt. Doubt bespeaks the alien. How can anyone alien to God know of Him? Come toward Him, and the

closer you come the better you will see and know Him. It will pervade your being with such sweetness and light as brings utmost conviction. Of course only those who partake can testify to this and they do so to the degree of their relationship.



To commemorate a man by a statue looks like child's play. It is the more so when man on a horse is set up. How much we make of these mere imitations, how little of the real. In the real man was a spirit and it is this spirit which should be preserved. It is good to set aside birthday and death-day for commemoration, but how much better to set up an agency for constant, active commemoration. And this is done by some,—by those in whom is spirit to appraise and revere spirit.



When can so-called religious service be called religious? For it revolves around the preacher. "It is he, not He, who is the center of attraction." So he is most eligible to the pulpit who is best speaker. Not he who is filled with love of God, but one endowed with oratory. Thus it matters less what is said than how it is said; less what the



man is in himself than what brilliance he can command for outward purposes. So in synagogue as in church God is overlooked.



Not "Judaism in accordance with the times" but "the times in accordance with Judaism", should be the plea of our people. For, Judaism is contained in: God is One, Father of all mankind. So that, under this one Father, all mankind are brothers. Thus they would "love thy neighbor as thyself", he being as thyself. The conviction of this, deep in mind and heart, would set the world right. Man would turn to God, the Father, and see Him in all His beneficence. He would, from this vantage point, look lucidly about him and find how law of God works in everything everywhere,—lovingly, impartially, inexorably; that it works within him as well as all about him. Realizing this he would seek to discern law and to find his way into harmony with it. Then life would be well ordered within himself and toward others,—in the collectivity as in the individual.



Whatever fails to incite to activity, but is merely an end in itself and a gratification as such does

immeasurable harm. What we do or enjoy should be helpful to our powers and through them to the spirit; as mere gratification to feeling it is very harmful. Nothing in life should be an end in itself; it should be means to great end,—to that evolution (growth) which leads to the one great end, the One God. That is why contact with nature and the older generation is so necessary to the development of a child. He is led along insensibly toward nature's Creator in the years preceding conscious activity. Only the later years are safe for erudition,—when mind shall have waked to consciousness and power, so as to protect itself in its contacts with other minds.



As we proceed toward God we need persons, ideal persons. We do, indeed, grow by admiration, faith and love. We must not make saints of these persons, else we push them out of our human domain. To make a god of anyone of them is to rob ourselves still more, thus throwing away a most ideal person. God we love and adore; the noble human being we love and admire. Faith is for God; trust is toward the person. By all this, the love, adoration, admiration, faith and trust, we grow to our greatest inner stature. How

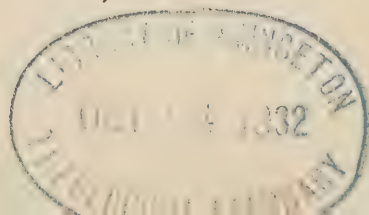
precious then are we, at our best, to our fellow-beings: How indispensably helpful this loving, adoring, faith toward God.



If in God there is "light and no darkness at all" then may we move toward such, by our gravitation toward God. And this is inevitable, this gravitation, however we may hold back. Like the working of this law of gravitation in nature, its action within us is dependent on the mass of our desire. We may foster that desire or inhibit it; it is for this we have free will and choice. But, alas, we use these on the lesser instead of the great things in life. And so we magnify the little, and obscure the big issues before us.



There is no one eternal people. All people are eternal. Each person, of any people, is the more his eternal self as he comes closer to God. As his eternal spirit came from God so must it return to Him. It came through law of God; it returns through His law. Thus man must inevitably enter into, and live more and more by, God's Law. It is for man to seek and find. The more there is wish in him to urge him on, the closer God, in



His Law, comes to him, to help him on. The divine law of gravitation is ever present, and our wishes are, indeed, our prophets.



We turn to the product of the arts,—to paintings, sculptures, writings and music, and especially to the two latter, through out-reaching of spirit. That spirit is of God and it is God it seeks in these out-reachings. But we halt on the way and make the art an end in itself. We forget it is only reproduction of nature, the nature within and all about us, come from God; and our feeling fails to go out to that which is reproduced and which produces. If the reproduction does not lead us to the real product of God it fails of its purpose. The great artist is the one who comes nearer to God,—he is great to the degree of this nearness. Our shortcoming is in our acceptance of the less. We let ourselves be moved by mere moonings: by oratory, manner instead of matter; by music that is “realistic” reproduction of the materialist side of life instead of out-reachings of spirit; by painting that emphasizes the manner instead of theme; by the wording of writings rather than by what it conveys.





We must not demean desire. What we have to do is to put it in its proper place. It has a true place, where it is to be acted on or transmuted into higher force. This applies above all to sex-desire. Its place is for the union and blending of two who are to become one, in progress toward God. But this must be preserved from the merely physical, must conserve the oneness of the two, which oneness can only happen in spiritual relation. So where spiritual relation has taken place the oneness is safe and rises above the lesser passion of desire for this blending. Love has been put, by law of God, into the heart of man and woman to bring about their blending. It may make mistakes but it must still seek its own. When it finds its own immaculate conception takes place, either in spirit or in body, or in both.



I have been spending a little time with William Morris, but I can stay with him only a little time. He makes too much of the Past because its forms were beautiful. There was much attention given then to form and thus they worked out great beauty of form; but how faulty, how ugly because cruel, the spirit of the time. I agree with Sidney Smith: "The good of ancient times let others

state; As for me I am glad I was born so late." They didn't worship God; they only used His holy name to cloak their evil doings. They worshipped themselves, as is evident in their trying to force others to think and feel and do as they did. Those who humbly walk with God never do so; they "do unto others as they would be done by." The tale of the persecutions of the Past is so horrible, it is almost beyond belief; but one has to believe it, and suffer with its sufferers accordingly, even in retrospect. Thank God, it is mostly in retrospect; yet it is not altogether so; there still remain human jungles.



Morris's absorption in beauty of material and charm of form makes him unconscious, more or less, of spirit. Even in his writings he is too conscious of the wording. So his words, beautiful as they are in their combination, get in the way of one's quest for that which irradiates any path and which brings its own fit form with it. Form should assuredly not come before that which it is to envelope.



Dr. Schechter thinks that anyone lacking the results of other people's researches is thus far

lacking truth. But the fact is one can only find truth through oneself. Deference to the search of others is more likely to obscure it for us. It may prove helpful but that can only be by friction, not by displacement of one's own light by another's. Dr. Schechter says truth when he only means knowledge, which is only a tool for finding truth and this only provided it adds to the fervor for truth. Truth is, indeed, the "seal of the Holy One" and is stamped on us only according to our relation to God. So if our studies are done in the spirit of search for Him, they can help toward the finding of truth. Otherwise they only hinder.



In to-day's Press is the following: "It is an inspiring thing to set aside days on which we take thought of our actions and our life during the past year and prepare for the future." Every day devoted thus to such good purpose is good and sacred, provided it is not all relegated to that day. For we should "take thought of our actions and our life" every day and, indeed, all the time as we go along. Surely life deserves to be lived thoughtfully and feelingly all the time, and especially in its relation to God, the Great Giver of life.



The deeper the conviction, the more devout the feeling, the less one must lend it and bend it to a cult. It must be sacredly enshrined within us, whence light from it may emanate itself. It is only from the within that light can come, for only there does relation to the great Light take place. Only there does it maintain itself in its truth and purity so as to grow into ever greater light and strength. Framed into a cult it is bound to lose. It becomes something extraneous. Like other gems it is worn on the outer person and feeds outer feelings, until it engenders even a vice of vanity and thinks to bring all others into its fold.



A person or a people rises according to attachment to God and falls when detachment takes place. It is the inevitable process of birth, growth, decay. The falling away is not due to temptation, but to inclination. The former has no hold on us save through the latter.



How good those holidays which commemorate great deeds and their noble doers! These constitute an ever-living memorial. It is a memorial blessed in every way, uplifting all who par-



take; and keeping alive and active here the nobility which it commemorates. All such holidays belong to all, for every noble act enhances life for all.



Yes, there is bodily resurrection as well as spiritual resurrection, or, I should say, along with the spiritual. For, I am thinking of resurrection here before that of the hereafter. The former must precede the latter,—needs to prepare us for the latter. Any lifting of the spirit is part of it; and with lifting of spirit goes that of body. Try it, and you will see how true this is. Bodily ills testify to spirit ones as health of body goes with health of spirit. And as radiant spirit is ever-young spirit, so it makes for youthfulness of body. When growth ceases there is a going to seed, a going down and back—to earth. So in this pathological condition which we call “old age” a man becomes bowed to the ground; there is no longer any lift upward. But let the spirit hold to its healthy course upward and the body will remain upright and vigorous, and young in every way.



Prophecy—to be able to look in and through and far forward—does indeed come of commu-

nion with God. It is the clear seeing that comes of clear, clean life,—life of the spirit, that spirit which is of God. Save through this how could we communicate with God?



The monuments of long ago, sphynx, pyramid, obelisk, column and court of temples, bring home to one the ever-presence of the out-reaching spirit. The form tells tale of crude development or of the higher and higher. Form tells of deference to form. In the highest one finds less form or none at all. Gradually comes appraisal of spirit by released spirit, and spirit frees itself of encumbering forms.



Strange that so many Jews fail to define Judaism. That they do not tell how it is contained in "Hear, O Israel, the Lord our God, the Lord is One." Which call is to all,—not just to Jews but to all mankind; and hence, "Hear, O Israel." It is because of his allegiance to this true central sun of being that the Jew has survived, despite all the terrible opposition and horrible persecution. As any person, turned to God, survives, whatever befalls him. It makes for deathless spirit, being of God, whence comes such spirit.

The Jew does not seek to proselyte because this belief of his, the one true belief, is bound to prevail and will come to each in due course, however long delayed. The Jew helps along the latter by the light he brings through holding up the torch of the Shema. And the Jew, the true Jew, has not hatred in his heart toward those who despise or persecute him because of his feeling of the brotherhood of man under God the One, Father of all. In thought, word, act, he manifests this feeling.



Does Bergson, like Bernard Shaw, mean that God is in a state of becoming? It is man who is in a state of becoming, becoming that inherent self of himself which God breathed into him with the breath of life. Man and the whole man-world is expression of God. The spirit in man, being of God Himself, is to find its way, through this life, back to God. Hence the efficacy, because true to purpose of God, of living by the spirit. For man the Way, the Truth, and the Life are in his spirit. Apart from that spirit are the lures away from it. If we take care to be turned toward that spirit, more and more light will come to us, to steady and direct and impel us. In steadiness and clearness we shall be impelled to-

ward what is truly good for us: toward right thinking and feeling, right knowledge, right conduct. These will be acting and reacting toward God, the All-Good.



To call on the soul within us and the great Soul of which it is a part is to live on the uplands of life. It is to be actively turned toward these and to live in the light of them. Soul is in every human being. It is just a question of that person's participation in the life of soul instead of veering away from it. In the former case life grows from more to more; in the latter it grows dim toward nothingness. The soul life is alight and alive; the other reels toward the earth earthy, —that nothing out of which God formed the frame for our souls. That frame, however, is dignified and sanctified by the soul dwelling in it and must be treated accordingly. Its health and grace and beauty must be preserved as God preserves and fosters all His nature world. The latter should admonish us as to our duty toward our own and others' bodies.



In presenting a book by Balzac someone says: "That there is in man a love for the woman he has and does not want, as free and natural as his love



for her sister, the woman he wants and cannot have; this is the paradox Balzac presents." This simply means that the woman he has, has failed to hold him and so he reaches out to the woman he has not. They have failed to hold each other and there remains not that great love for his one true woman but the affection, more or less warm, which one may have for many. The great love includes all loves and is for one only; but, it is of great price in both the finding and the holding. They must offer and pay everything that is highest, best, most refined and delicate in them, exercising constant vigilance and endeavor in the conduct of their life together. It is not poverty of the material things that makes this love "fly out of the window" but poverty of spirit and spiritual doings. See how lovers love each other when they have been separated. It is because they have so loved in spirit during their separation. What great out-reaching toward each other when they come together! Emerson tells us:

"When each the other shall avoid  
Shall each by each be most enjoyed."



The consequence of sin is effect from cause rather than punishment from God; for its effect

is inherent in law, God's beneficent law. It degrades the soul and through that degradation brings tribulations upon us. Those tribulations are trying indeed, and by their trial first convict us and then seek to conduct us toward tendency not to sin. We never need ask God to be gracious toward us and forgive our sins. He, more than we, stands ever ready.



That races proceed from psychological processes rather than from an anthropological basis should surely not be considered a "startling conclusion". Men are made within themselves and what determines them is a shaping devotion. The outer layers are taken on and put off according to effects from without, from environment; but these are the temporary while the inner man belongs to the permanent, the eternal. The true Jew is what he is through the great determining power of his belief in the Oneness of God. Any person or people can become like him through the same determinant. And all races must become one people through this;—through pure worship of the One, the Great Creator, Father of all.



Of course sacrifice must offer what is without blemish. It is giving nothing to give something that we do not want ourselves. We must give, and give gladly, only such as we would be glad to have ourselves. And so we must go on offering that which is inherent to ourselves, thus arriving finally at giving one's whole self, in love for man toward love of God. How wise the ordinances of the Bible in their evolutionary value! Even the magnificence of the Temple in Jerusalem was good in that it sought to offer the utmost to God. But man must outgrow this estimate of material things and learn to serve God "in spirit and in truth." Man does grow toward this realization as he draws nearer to God, Who is spirit and truth.



The stoning a man or woman, of which the Bible speaks, should mean to us that person is petrified in himself and our feeling toward him takes cognizance of this. As to the killing of a man, that should mean the person has suffered himself to die in spirit else he could not commit the heavy crime for which he stands arraigned. He that kills sears his soul. It is cause meeting effect according to inexorable law. It is thus we should read the Bible. It is for us to supersede the interpreta-

tion of God's law found there by our own interpretation. The Bible is from all time to all time. See the heights of interpretation to which the prophets, and other great ones, rise. The current of progression is constantly waiting to carry us along.



If a man sin in ignorance he must suffer, according to the Law, else he will never learn not to sin. That beings of like tendency to sin are drawn together makes for multiplied responsibility for the sinfulness, and thus leads the more to its cure. Under this head comes the fact of "the sins of the father are visited upon the children."



Augustine says: "Thee no man loses but he that lets Thee go." No, not even then does God let us go. Does an earthly father when his child leaves him? So much less does the heavenly Father when we desert Him. His beneficent Law is all about us, working without and within, to reclaim us. God's Infinite Patience works in this Law. Seventy times seven may we fall, and again and again after that. His patient so-complete clemency waits for that contriteness which His Law works to bring about. Yes, we "flee from



Thee to Thee", or, as another puts it, "fly from Thy justice to thy clemency"; but it is all one,—His justice, clemency, love.



It is not a tale but the truth in it which appeals to all peoples alike. Yet not alike in the sense of how and to what extent it touches them. That depends on the light of truth within themselves.



We should be careful, zealously careful, to adopt only laws of God for our guidance. We may know these by the light they shed, by the way they preserve us from mirages, by the safety with which they guide into the Way, the Truth and the Life. Symbols of the law are good to contemplate but dangerous to practise; for the latter tends to lead away from that which it symbolizes, the living fact behind it. Symbols are only for childhood.



The more a man and woman are in love with each other the greater care must be exercised by each to preserve individual identity. Care should be taken to the minutest detail of life, from separate rooms to reserve in all the conduct of life.

They must be one in purport but two in method of arriving at it. To the degree that they are two and maintain themselves so, can they blend into a worth while one. Each should continually give but never lose self in the other. Thus each is preserved for attaining and giving, and for the always ultimate oneness. So we find in nature the parts of the one flower or fruit have beautiful variations.



Dear God, help me to walk whole-heartedly and humbly in Thy way. I know I need not ask that help; I know it is mine with the wish for it. I express the wish impelled by the need to come to clearer consciousness as to it and thus to marshal the forces within myself. Expression is action in this life. God knows and acts with the wish, and before expression, on our part. Our own co-operation comes, more haltingly, needs more prodding from both within and without ourselves. For we are the less active by the fraction that we are of the All-Good with its great, undivided force.



How careful we should be to preserve spontaneity in this life; for only in spontaneity is there life. In spontaneity is freedom and only in free-

dom can life be lived truly. So we must beware of routine and of repetition. Doing must lead to achievement and must rest in achievement. To continue after that is to go on mechanically, like a machine or as a slave must do. Yes, we then set up within ourselves slavery to a habit. The energetic seeking is gone and light is no longer engendered. To think of it in its farthest reaching relation one turns to thought of prayer. In this there should be the greatest spontaneity: nothing less than the welling up from within ourselves, from the Holy of Holies within, to the "Holy, Holy, Holy Lord of hosts."



The break of day was wonderfully beautiful this morning. There was exquisite loveliness in the bars of light as they came through. The beauty and serenity of God's nature world should admonish us as to the ordering of our life. That the parts should fit together so as to bring about order, serenity, beauty. That we should forbear to tamper with another's like ordering of his own life: not arrogate to ourselves the correction of any but our own. To pronounce and judge and punish is doing what God would not do. He has set going the laws of life in all their beneficence

and beauty and leaves it to us to live according to these laws.



Truth and beauty are one. Everything true is truly beautiful and everything truly beautiful is true. It is truth to God, beauty of God. It is true and beautiful because it falls into line with God's Law. The ugly and the untrue are violations of His Law. That is why what is ugly repels us while the beautiful delights us and the true satisfies us. The true and the beautiful never fail to inspire us according as we appraise them. One grows in love of beauty as one grows in love for God. Devotion to truth deepens as one draws nearer to God. Both being of God it cannot be otherwise.



What a striking case is that of Schopenhauer, of a man of ability given over to Godlessness! He hated his mother and did not love his fellow-man. The latter probably tells what was his real regard for himself, for we do "love our neighbor as ourself". He hated woman. He hated the Jews. There was corrosion in all his thought and feeling. It was the worse because of the power back of it through his ability. As thinker and writer he put himself before the world and did



much to "darken counsel by words without wisdom". There can be no wisdom where is such lack of love.



As the sun while rising gives out glorious lights and color so a human being may give out radiance from within himself, thus helping to bring about break of day in the spirit of man. When risen, the sun offers warmth with its light; so man, as he matures, as he opens out, helps to turn that break of day into "glad morning" of life. There is no least waste in this life either from sunlight or man-light; there is loss only as either becomes obscured—through man himself. It rests with man to turn to account the force in nature and in man.



Brain and heart together, to think in one's heart, is what soul requires. By nothing less can we approach the soul within us. To this end were heart and brain given to man with his body. It was for relation to the soul within him that Solomon asked for an understanding heart. He was young and unspoiled then,—still a worthy son of David, as his plea plainly indicates. But, like so many of us, he wandered away from himself: ignored the spirit within him through the lure of

the physical and material. He is a gigantic example of the latter. His debauchery of himself, his extravagance and its exactions of others, tell this loudly, shriekingly. It proved, of course, only "vanity and vexation of spirit."

How different David, his great father. David could be recalled to himself whenever he wandered away. Whenever he sinned his contrition was deep and true. He was "robber-chieftain", as someone calls him, only on compulsion and it was incidental accordingly. To the end he remained the sweet, simple shepherd who had sung such great psalms under the stars. So was he always, whatever the temporary failing,—son of God and shepherd of his people. The nation held together under David, notwithstanding the disaffection of even his own son, Absalom; but under Solomon all the people were turned away and soon fell apart. True Israelites can be held together and will follow only where is that spirit which is of God, the One.



Coming across the word "Initiates"—used as noun, not verb—I find myself backing away from it in thought and feeling. It is because this has been used, and run into the ground, by people of

silly, cabalistic tendencies,—people who go off into shady byways instead of staying in the middle of the road. They may glance into those side-ways but must return always to, and proceed along, the open high-road, where God's light may reach them and the sun shine upon them.



How we need beware of mummery in our life. It shuts out God's light. Such sore need to the spirit of man is this clear light of God. Let him turn toward it and it will not fail to fall on him. As he does so he will stand in it more and more, and walk in it ever more unfalteringly.



As you look at the loveliness before you this early morning, you are moved to prayer,—prayer made up of praise and love for God, the Author of it all. And the longings of your soul turn to Him—to meet benediction. This is prayer, and there is no other. For, we need ask nothing of Him. As the wish puts forth those longings, there is immediate response from God. You know this by your feelings, a flood of ineffable feeling. And the praise and love that go before this burst of longings, express that loyal turning to the Crea-

tor, for which His Law calls before it can answer in active response. Thus the beautiful prayers of others are their prayers, not ours. We share their beauty in the admiration and inspiration which it conjures in us, but their turning to God is their own, as ours is our own. Only on our own wish, expressed in our own way, or not expressed, will God, by His Law, turn helpfully toward us. We know this by that free will and choice with which He has endowed us.



There, at its Convention in Cleveland, "Reform Judaism" is talking about the "perpetuation of Judaism." Yes, the perpetuation of theirs is in question. But it is not Judaism; it is many removes from it. Judaism is not in question, can never be, however Jews may be. Judaism is of eternal verity. It rests in the Shema with its consequent "Love thy neighbor as thyself". Therein works the Law, comprised of God's beneficent, so-loving laws. How can anything affect this in the least? We can affect ourselves but not the Law. We do affect ourselves according as we are related or not related, to the Law. The light of the dear God and all the warmth of His love works therein.





What quantity of writing about writings, yet so little about the quality of these writings. They write about the place of them as to historicity and not as to esteem of their matter. Surely their significance in the course of evolution is the determining factor, and the only one. Why not prize them for the excellence of their meanings or put them down because of the lack of it? This is all that matters. Not the authorship, nor the time of their production, nor any when, where, how, whom, but just what they are. In that alone lies what they will do for us, what they will accomplish within us.



We renounce on theory; we relinquish in fact. The trouble with Socialism is that it is built up on theory. Mode of life must be related to the facts of life. Take most care to find the inner fact of yourself. There we shall approach God, and be in the one safe, right way,—the way of that finite which leads to the infinite.



“Blessed are the pure in heart, for they shall see God.” It should read: “for they thus come near to God.” The other conjures up a Heaven where one sees God with physical eyes. That re-

duces Him to a personal God, instead of that great super-personal force which we feel, and feel the more as we draw nearer to It. Not by any physical sense can we come into relation with God but by the spirit within us. The physical is only dwelling of the spirit and we must see to it that it is help and not hindrance to the movements of the spirit in its action with the Law of God.



The turning to God must be marked by such utter simplicity. And indeed the good, God-loving ones are always simple. In their spirit and all the conduct of life they are so. The simple Truth speaks in them and from them. They see in things formal, obstructions to truth and consequent clouding of spirit. Instinctively and knowingly they turn away. They retreat into themselves; there they seek, and can find, God.



Whatever the experience, whatever the state of feeling, how helpful to turn to God. It is to turn to the Light. We find there for us not only light but warmth. And there is no special favor as to this; it is open equally to all. We can get more or less according as we give ourselves to it. The

proof is in the doing. We shall find what we seek, unfailingly there. The dear, dear God, how good to every one of us. Not one but is child of this impartial Father. He is mother and Father in One.



Schopenhauer depicts perversion as life. That depresses, discourages, paralyzes the reader who has not the wisdom to think in opposition to this pervert philosopher. If we, ourselves, live natural life, in thought feeling, act, we readily see how far from the truth of life is Schopenhauer. We know from own experience how different life really is, how it is good and not evil. Evil comes only of perversity, of violation of God's Law. We need to be constantly headed toward the Law.



Religion as it has been, and is, thought, felt, lived, where has it brought us? Farther and farther from God and from being ourselves in the image of God. It is because we have lived it formally and vicariously,—letting it lessen into creeds and their practices, and seeking God through others and not ourselves. It is not that alive and moving force in us which it should be, and would be, were our being turned simply and

directly to God Himself. Instead, we put barriers between us and Him, so that His Light cannot reach us. How different if each turned to Him in the deep within, and through all about us! If we felt, and tried more and more to recognize, Him and His laws in the world within and without us! How His Light would fall upon and shine into us, enabling us to "walk humbly" with Him! It would change all of Life in, and for, all mankind. Wars would be impossible. Exploitation of every sort would cease. Love would reign supreme.



We turn to God, however, not to beg of Him nor to intercede with Him. There is need for neither. The wish that rises in our heart brings Him to us, makes us fall into harmony with His laws. Intercession is not needed where is All-Mercy, All-Justice, All-Love.



The Lord is King. There should be no other anywhere. The deference to such should be paid only to God. It is deflection of feeling where it turns elsewhere. And feeling goes thus out of



Light into shadow. There it more and more loses its way.



Say to your soul: "Flee as a bird to your mountain." The Lord is your mountain.



Schopenhauer's pessimism was not due, as some one says, to lack of mother love but to bad thinking and loveless feeling on his own part. The two go together: right thinking makes for right feeling, and right feeling keeps thought alight. There is a touch of insanity in pessimism. Thus the vision is blurred as the blood is impure. Optimism is health: seeing all, knowing all, understanding all, the All that is of God. Vision that can become obscured is not vision. How know mankind through one man or woman or any fraction? Why put pessimist philosophers into history of philosophy? Or why more than merely name them and by thus passing them by show how they failed in the evolution of philosophy? For they serve only to "darken counsel." They mislead by their own misleadings. They do not see true; their seeing is blotted by blots in their being. Because they can command words for self-expression, this surely does not entitle them to be heard.

How we suffer ourselves to give hearing, and even to be held, by mere facility of speech. How can anything other than noble truth, whether of thought or feeling, be helpful to us? So we sadly waste time and attention, and lose immeasurably, by listening to anything less.



To be gifted is to be tempted. Worldly gifts expose one to worldliness of the extraneous kind; they have a brilliance which draws toward mirage. To preserve oneself with all one's force,—that is greatness, being real goodness. To keep one's head and one's heart in the right place tells of deep stability. If one's head can be turned it proves itself a little head after all; if one's heart can be misled it is not true heart. This test of standing faithfully by oneself, whatever the pressure of popularity and power, is a strong, sure test. Two others speak as eloquently whether of person or people. One is attitude toward the Jew. Down the ages we find saving grace in the person of this or that great soul and always it is that of a person understanding and appreciating the Jew. Sometimes, as in the case of Luther, they begin well, but when power and popularity come to turn the little head, they turn against the Jew.

Another test of attainment in this life is attitude toward woman. It is the acid test of civilization. The place of woman tells the standing in real worth of a person or the people as a whole. Of this too, as of every excellence under the sun, there are shining personal examples down the ages; history is rich in them but not nearly rich enough. Only now are we headed toward the latter,—not everywhere, but very widely. So we may hope, and expect, a great redemption for mankind.



“As long as the world lasts all who want to make progress in righteousness will come to Israel for inspiration as to the people who have had the sense for righteousness most glowing and strongest.”—Matthew Arnold.



“The Jew is that sacred being who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.”—Leo Tolstoi.



Dear God, help me to turn these moments, all moments, to good account, to account toward Thee. I wish not to waste anything in this life: not thought, nor feeling, nor act. It is far from enough to conserve for best possible use such material means as one commands, or rather, for which one is steward, but it is much more incumbent on us to marshal and direct force along spiritual lines. The good God is ever glad to help in this. His laws are devised with this purpose.



It is not "as a man thinketh" but "as a man thinketh in his heart" that he comes to true realization of himself. Once James Allen puts it right: "If he will dig deep into the mine of his soul"; but then he adds: "and that he is the maker of his character, the moulder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control and alter his thoughts, etc." That is the long, extraneous way and is open only to the few. Nor is it the safe way. As our planet is safe by virtue of its relation to the sun, so we children of God are safe in spirit according as we turn toward God, the One. Without the light and warmth from Him, to open up "the mine of the soul" in us, thought is cold and



barren. Thought is but an earth power and must approach, by way of heart, the spirit within and all about us; only then is it safe and forceful. And this Way is open to all,—and it is the only way thus open. Surely this must mark it the simple, true way. Thought has its part to play but it is not the seed-ground; it has to watch, and stand ready, and strive, and hence must become as good at its part as possible, growing constantly in knowledge and enlightenment, tending always to the aforesaid to what Woodrow Wilson calls “true wedlock of the mind”.



The religious person, whether Jew or any other, is one who is pervaded with love for God, the One, and moved by obedience to His laws.



How prevalent is superficiality in writing; but not alone in writing. I have just read in an article on Jewish history by an M.A., Ph.D. that “Their (Israel’s) fate was hanging in the balance on that day (of the Revelation on Mt. Sinai). Had they not exclaimed, ‘All that the Lord has spoken, we will do’, the world would never have heard of the name of Israel.” It was in those

people to so exclaim and thus their fate could not have hung in the balance. God knew what everlasting worth was in them and did not need to be told. It was this relation to the Eternal, this fact of the eternal verity within them, that preserved them down the ages whatever happened to them. This writer tells that Torah preserved them, instead of saying the nature of Torah did it. Torah recorded themselves. Why do they not emphasize inherencies rather than call attention to mere surface?

Another writer says: "If Ezra had not come, it is conceivable, and, indeed, highly probable, that Judaism would have disappeared altogether." But an Ezra was bound to come; his people would produce him. He is the proper offspring of that contingent of the Jewish people whom Cyrus recognized at their worth. The "miracle that could avert the destruction of Jewry in Judæa" was a very natural happening.



How impious to speak of one devoted to God as "God-intoxicated". Not to realize that the purity and nobility of this devotion is the most steadying power in the world! He who used that expression is evidently far from God. If God

were near and dear to him he would know what great serenity, what clear vision, comes of this relationship. Nothing else in life, not the noblest apart from this, carries with it such clear direction and self-possession.



When we feel depressed the sensible course is to look over the edge of it with thought of its passing presently. For, what it indicates is mere withdrawal, for the time, of mental or physical energy. Some struggle is going on in body or spirit and energy is called on to deal with this struggle. Its withdrawal for this use leaves a sense of loss behind; hence the feeling of depression. That tide of feeling will pass as surely as that any low-tide, having gathered needed force, rises to high tide again.



The search for the other self, the man for the woman, the woman for the man, that is the great quest of this life. It is the Holy quest leading back to God, whence all of us came. What is any Grail compared with this? That is a mere symbol, but this is life. And all of life should subserve itself to it; all else should be means to this

last mean to the great end, God. How zealous, how holy, should be our preparation for it—how constant our effort. We admire a Sir Galahad above all else; so should we be Galahads in the quest of Love's fulfillment. It is our recognition of the truth of holy quest makes us recognize the worth of Galahad. Whatever we think, feel, do, should be in the spirit of that quest; even business should be incidental to it and dealt with accordingly. Every opportunity of life should be turned into education toward it. How alive and alight life will then be! And it will be happy in deep sense of fulfillment.



How excellent that saying by Alex Aaronsohn: "To be free of slavery to self makes one eligible to be servant of God."



Given nobility to be transmitted and given transmission along the lines of holy love, and the genius is born into the world. By the power of love the nobility generated is raised to high degree. If the energy of either parent is being turned out to public use, then it rests with the other to have held back her force for such trans-



mission. It is the case of two parents good and great but only one known to be so through output of force, to meet need of mankind in his time. It has been the custom to call on the man. But if the great personal love is not present then we have occasion to say great men have not great offspring. If both parents have but average goodness and ability their love may be of power to raise these to very high degree in their children. Love, the great love of a man and a woman, can work wonders with very little capital.



The martyrs for truth, how many of them there have been and how terrible has been their martyrdom! But what a glorious company! The truth has been not only in that for which they died but in the devotion actuating them. Though in their thought and on their lips may have been mere symbol of truth still the moving power within them was the truth back of symbol. Their struggle may have taken more cognizance of the shell, but it was the kernel for which they fought. The shell too had to be preserved intact to protect the precious kernel. No one ever dies for mere coverings and fencings; life is given for living facts, for the truth within the protectives.

Always life is offered up, or devoted to, the truth within and not to the blinding outward seeming.



A planet revolves in its orbit around the sun and the sun shines upon and into every part of it. Thus it is held in safety and is open to growth. So a person should turn in his own orbit around and toward God, the great Centre of his being, and into every part of him will pour light and warmth. His spirit will be in right relation to the great Spirit of which it is born, and his whole being will live and thrive according to the Law. If the spirit suffers itself to be obscured then it will be in shadow, losing the vitalizing power of light and warmth. And losing itself and its way, steadiness and direction will fail it and dangers constantly menace. We thus become involved in disease and every form of destructive happening.



As one looks at the Egyptian mummies in the museums one gets again the realizing sense of how God's light makes dust return to dust and spirit to Spirit.



In the prayer-poem called "The Royal Crown", Ibn Gabirol says: "Thou art wise but Thou didst not learn from another, nor didst Thou acquire wisdom from any one beside Thee." So also in the spirit of man, which is of the spirit of God, there is that learning and that wisdom not acquired from "any one beside Thee." We have but to let this "imprisoned splendor escape,"—which means, make manifest in this world for this world. No man-acquired learning can compare with it, though it can help in its release. But it can do the latter only insofar as we are rightly related to the Source of all. But not only is there not that relation but the ways of this world hinder this release. Education is such, the splendor within becomes the more imprisoned; for, instead of drawing out wisdom it presses it down with layer upon layer of alien learning and material doings. Our economic system is such that the masses of mankind are held to the grindstone instead of being free to climb upward; those few to whom is permitted control of the economic situation enmesh themselves in materialism. Thus the spirit, in whose keeping is this splendor from God, is ignored all around, and mankind is alienated from God and the self given him by God.



The priest, the Aaronite, must have no blemish. The reason for this is twofold and in this is its wisdom demonstrated. The blemish is witness to unworthiness, being physical sign of spiritual blemish. Set in high place the priest must be perfect that he may be an example of perfection to all who look up to him. We grow by admiration, faith and love. That to which we look up must be worthy our admiration, faith and love to draw us toward worthiness in ourselves.



Just to sit still and be with God: that is prayer. But you must be all alone for that, as you feel Him all alone in His turning to you. He gives Himself to you as completely as you give yourself to Him. It is in the Law, His Law. This never fails in its working. You will find its co-operation as unfailing as your own.



The great Creator of this world is ever present in His laws. These laws are of that Law which He set going for the governance of the world. As the laws are of the Law, so the Law is of God. We are thus, through these laws, in constant relation to Him. It rests with us how close a rela-



tion it shall be. To come by our wish and its endeavor, more and more into harmony with Law, is to "walk humbly" with God. Estrangement, with all its consequences, comes through violation of law. By these consequences we are admonished of our violations and should learn better to direct our steps. They must be turned ever toward God.



They think of God as distant from us. What ignorance and unthinkingness! Why, he is Ever-present, All-Present. It is we who shut Him out and off, by our attitude. We have but to love Him and feel Him near and He is there, both by oneness of spirit and through action of His law. This consciousness of Him lifts us above cares and tribulations into pure realms of thought and feeling. The light is let in and we become wise. Feeling has foundations put under it and is steadied, stimulated, uplifted, radiant with every possibility under the sun,—the sun of His shining into us. These are not idle words; they tell of actual experience, of what happens unfailingly when we do not fail Him. When we do fail Him, then we fail ourselves; and it registers itself in us not only in troubled and distorted thought and feeling, but our bodies too become impaired.

Body and spirit act and react on each other. Out of harmony and you are out of joint—and dissonances follow, of course.



The whole physical world is a reflection of God. As the sun is its centre, the ever-present, ever-acting force, so is He in the spirit world. In Him is our light and warmth, through Him we live and grow. If you turn away from sun you lose its light and warmth; so it is with your spirit, if it turns away from God. All the laws governing this physical world are reflex of the laws governing the spirit world. You know how true desire, mass of desire, draws its own fulfillment. You know what electric currents, as between you and your fellows, are set up by the magnetic force within you. One could go on endlessly indicating this relativity. Let the scientists tell you the laws of the physical world, as gradually they learn them, and you can point to their correlatives acting within you—provided you have let in light whereby to see and understand.



What a lovable personality was that of Joseph II, of Austria! It is because of his large spirit.

That spirit could feel deeply for human need and see far along the way of right enactment. So he stood for the taxation of land values,—of taking for the needs of the State the value created by its citizens generally; not take from the individual what belonged to the individual when there is always a socially-created-value for the needs of Society.

And noble, right-minded Joseph II stood staunchly for religious toleration, excepting not any person or people; and thus the Jews found their good friend in him as long as he lived. Alas, they were all too soon bereft of him, to become subject again to a far lesser being and fall prey to the bad mob spirit engendered.



The six days in Genesis, for creation of the world, must mean six thousand, or sixty thousand, or any adequate number of years for its creation. Man's terminology falls short, of course, for telling of God. For, while man is of God, he is only on the way to God, and most men are very far away from Him. Those we call prophets were nearest to Him and thus walked most in light from Him. Those we shall in time call prophets come under the same head. Though we have wandered

so far away from God, we shall return, and, in so doing, recognize the prophets among us.



The attitude toward a people in general is like that toward a person in particular. Given a highly-evolved people you will find against it a low attitude of mind and feeling; and thus a rare, high personality will be maligned and objected to by low human beings. In this history does, indeed, eloquently repeat itself; for there history has to do with nature, ill nature.



The luminous mind of such a man, as for great instance, Thomas Jefferson, comes of a right heart and clean spirit. Brain alone can never achieve this. The vistas down which we see God, the All-Good, let in the light of God. So every one of us is eligible to superior mind provided there is this goodness and highmindedness wherein is imbedded the active desire to be one's best self and to attain knowledge and experience. There is more forming and informing power in desire for knowledge than in any amount of it merely laid on by what we call education. For education is never such save through active desire and stren-



uous seeking on one's own part. It needs the attraction-and-gravitation power of the latter to draw it to us, "to have and hold" it.



"The just shall live by faith". It is the same thing as: "Seek the Lord and live". Faith in God means loving and seeking God, and along that way lies life, true life. For, we come thereby into knowledge of, and harmony with, God's laws of life; and growth into life ever more abundant, can come accordingly.



Human beings are regarded as animals in that it is thought they are useful only when in harness,—harnessed to work of some constraining sort; whereas it is just the opposite makes man useful, makes him a contributor to our civilization. Mind and spirit must have wide margin of freedom wherein to work out, spontaneously, human creativeness; so the less we are bound the more we may achieve in spirit and in truth. To be sure there are, alas, countless human beings who, like Pickwick's horse, fall to pieces when out of the traces; but so many even of these would not be thus disabled had they not been forced into

habitual dependence on such prop. How is man to find and enact his own powers save under conditions of freedom and favorable environment? Even creative genius may be maimed if it is in wrong environment. Genius, however, is so strong a force it cannot, in most cases, be overcome; but lesser force gives way. In everyone is force of some kind, talent for something; but as climate, soil and air are needed for the physical plant so there must be present favoring conditions for the spirit kind.



Someone spoke of extraneous religious observances as overflow of spirit and endorsed them on that ground. But spirit should not overflow; it should stir the within, not run off into the without; it should stay within to expand and gather force there. Body may, and should, express itself in bodily activities but it should not over-express, else it passes the point of health. It is health that should be championed, not the sport itself. How we fail in regard to body, but worse still in regard to spirit.



Yes, those who disobey God "bring forth in sorrow"; but not those who obey. Obedience to

God's laws brings about health and with health goes healthy functioning. Not only is there no pain with the latter but there is actually serenity and joy. These go with every act in harmony with God, with every thought, feeling, enactment, as with every physical correlative of these. We need to find the natural, that which is in accordance with the Law. This we must do in every realm of life, the physical as well as the spiritual life. We must be lovingly loyal to all of God's creation.



James Russell Lowell says it is the duty of every great nation to produce great men; and Dr. Schechter says it is the duty of every great religion to produce great men. It is only through religion that a great nation can produce great men; it is attitude toward God and the observance of His Law gives good men, great men, to person or people. Love for God and glad obedience to His laws brings goodness and greatness to birth. Therein is the divine fire wherein lofty souls become incarnated. A lesser crucible generates the lesser man. Noble beings love nobly and greatly and of such love the great and noble are born.



Insofar as we are obedient to God through the laws which he has given for living this life, we are good; through disobedience comes evil. Thus Adam and Eve, disobeying God, partook of evil and may be said to have eaten of the tree of the knowledge of good and evil. Through desire to obey God we come into the knowledge of good, knowledge of the true laws of life, God's beneficent laws. Noble beings are filled with this desire. They are found to be "ascetic"; but the fact is they quite naturally and spontaneously live God's laws of life. They do not demean themselves in body, mind or spirit; their life is simple, clean, true in every way.



"For my glory have I created it",—which means for His fulfillment. It is thus with us: we are glorious to the degree of self-fulfillment.



The belief in Messiah, whether in a Messiah or the Messiah, is such a natural one. To the height of our own elevation we look to the coming of transcendent beings through whom mankind will be inspired and impelled to be and to live its better self. Many an individual can tes-



tify to the depth and the strength of this hope within himself,—this hope of seeing, or even having part in the birth of such transcendent being.



The value of the Sabbath is that it provides the atmosphere which impels to communion with God. The quiet and sanctity of the day are of the spirit's world and the spirit, feeling at home, turns to God its All-Home. It is right that one should do no work but one must not overdo this, else one leads away from God. For this lays stress on what should not be done instead of on spirit approach to God.



Wherever you find it, in greatest book or in the far lesser ones, you know which is religion and which is folk-lore, by its character. To the degree of its elevation is it religion. It comes always by way of inspiration. Man has opened up to God and God speaks to him, in him.



Aristotle, and many another, hold the flesh in contempt. That tells a sad story as to their own flesh. You know and judge by yourself. There

is every reason for respecting the flesh. You have but to keep it worthy of respect. The body that we have through law of God is surely worth preserving in its purity—not by asceticism but by active purity of life. This means life according to law of God,—care to avoid perversion of that Law. Pure food, pure drink, healthy sleep, natural instincts, clean thought and feeling, high-aimed acts of every kind. It is much more natural to aim high than to drift low.



Whether what is attributed to Moses is due to him or not, the fact is it belongs to him by its nature. Whether a man has lived in the body or is creation of man's desire and spirit through his thought does not matter. What matters is the kind of man—how true to God in his being. It is this makes him God's man and our man.



Beware of names and numbers where they define the indefinable. For thus you lessen infinitude.



The Bible is the history of humanity written both before and after the facts. The six days of

the creation stand for six thousand years, or more or less.



What we call miracles or what we call nature all comes from God—through His Law. We say it is natural when we understand it; we say miracle when we have not yet arrived at knowledge and understanding of the law of God working in it. So God is everywhere and in everything present to us: and we have cognizance of it to the degree of our desire and its active turning toward God.



The knowledge of evil comes with experience of it. In that experience we ourselves involve ourselves. Of God is only good. So, of the Tree of the Knowledge of good and evil is partaken when we have committed evil and thus far lost Paradise.



To quote an old Rabbi: "Both good and evil come to us only from God." No, the good comes from God; the evil is of our making, of our perversion of the good. It is all a matter of God's good laws: do we obey or disobey? Are we in harmony with them or out of harmony? We are here to learn those laws and to act on them. We

become God's good children and draw ever nearer to Him as we do this. Those laws are always present, beneficently to act with us, if only we will it. The mass of our wish draws the law to our service and we gladly act with it. It is the constructive force that goodness is, while its opposite is the destructive force of evil. We are to choose to which we shall lend ourselves; therefore we are given free will. Free will means individual responsibility: we must see to it that we size up to this.



In whatever spot you turn to God and seek to come near to Him in love and reverence, there you have put up an altar, there made the ground holy. Peace offerings to the Lord means conduct in thought, feeling and act conducive to peace, to love and harmony between human beings. Childlike devotion will think and act in terms of the literal material, not having arrived at worshipping God in spirit and in truth; but it is worship of its kind, of a beginning of growth, and must be estimated accordingly. This is true of everything in the Bible, from simplest personal act to the impersonal, the spiritual, the most inspired of God.





It is of love that the true Trinity proceeds. It is a Trinity not made, like the theological one, by man, but the Trinity ordained by God for man. It includes: love of the one man for the one woman; love for all fellow-creatures; love for God. This is the holy procession within man, when he is natural man,—which is to say, according to God. Who can deny this is God's ordinance, seeing its inherency in man? That man is greatest who is truest to this inherent self. Mankind, down the ages, has acclaimed this. The ages sift out the true. The mists of the immediate have had time to lift, and man has moved on to better perspective. He can no longer be deceived by mere mirage.



The fool, to say, in the face of this glorious universe, there is no God. He has turned his back on the light and is looking into the darkness wherein, of course, he cannot see God. God is in the light. He is All-light, All-warmth. We must keep moving around and toward Him, as the earth does toward the sun. As the earth needs the sun so we need God. We must keep moving that every particle of us comes within His radius. The law of growth demands it; hence health depends upon it. You know that the atoms of your

body must keep moving to maintain health. Then know that it is likewise with your spirit. Your mind grows rusty in inactivity; so your spirit becomes stagnant when not moving on. Our life should be so ordered that it offers activity to body, mind and soul. Alas for those who through compulsion or blind choice live the disordered life where not body nor mind nor soul are given opportunity for actively revolving around and toward God.



A request from the loved one, amounting even to a demand, carries no compulsion, for it is our wish to accede to it. It comes not from without but from within ourselves; it comes from one's other self. So we are right to gladly be, and more than willingly do, what the loved one wishes.



As God is our Light so we should be light to one another. We get most light from the one we love most. There is this light for us in love to the degree that the love rises toward God. Where the spirit is turned toward God the love so rises. There are those who loving all mankind give out light to all. They are more like God.



The reason the Word of God requires explanation is because confusing terms have been used. Words wherewith to express the great God meanings, who can command adequate ones?

There is progression (growth) in this as in everything of God's world. Is not the law of growth the most determining one and thus the supreme law?



As the flowers turn toward the sun so we, when of true nature, turn toward God. Not to do so indicates perversion. We stand or fall according as we do so.



We love beauty in Nature according as it is correlative of beauty in spirit. The deeps of the forest fascinate us because they are reflection of deeps of spirit. Where the trees meet overhead and the vista points beautifully afar we are as in God's protective, far-reaching realm. The perfume of flowers and fruit is that giving out in this life which is essential to right human life—self-expression for others as well as for ourselves. The tall trees, especially those of older growth, point upward, Godward. Colors express that variation which should take place in us in the course of person and people evolution. Differences in

form, texture, relation of parts are also correlative of varied personalities. The Law acts in all, on all, through all; hence the relativity throughout God's universe.



Along the line of our animosities we do no good; we are, indeed, in the way of harm. It is only when love lights the way that we tread safely in the direction desired, the way of helpfulness.



In his book, "The Struggle for Justice," Louis Wallis says: "The struggle for justice is a religious matter." Surely, since it has to do with man's relation to God's children. With higher religion goes higher sense of justice and greater solicitude for its enactment into life. The more we love God the closer we feel to Him and His children, and the more we desire to do justice. Thus the test of religion is in sense of justice. We love Amos and Micah and the other good, great souls for the way they express the latter for us.



The break of day is wondrously beautiful this morning. One is struck anew with the glory of all God's creation. And we little human beings



are the big part of this Creation. We should carry this consciousness constantly with us; then we would be more solicitous as to our worthiness. If we bore in mind that we are children of God, we would wish to live up to the level of that heritage. The dear Parent, present then all the time, how He would help us! But as so many people are sleeping through this radiant early morning and do not partake of the great glory of it, so are their inner eyes shut throughout the waking time. Alas, that they should thus miss what is so beneficently held out to them!

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How blue the sky this morning against the strong golden light flooding it! Thus are the depths within us when the light is let in.

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When you find cunning in a man you may know he is without wisdom. You know that in the idiot, and even in the maniac, there is cunning of a low order—which is not to say that there is any high order of cunning. And the wise man will be at utter disadvantage in dealings with the man of cunning. He is out of his element and will be at a loss and will thus lose his way—and get trapped. But the wise man will not be held by the trap

however cleverly contrived by the cunning adversary. He will both become free and grow in wisdom and experience through what it entailed; while the other will remain involved in the evil he projected, and it will lead to his own frustration.



In the city everywhere is taint. Wherever you walk, the air, God's sweet air, is thick with smoke and smell and dust and dirt from material doings: from construction of buildings and subways, from automobiles and trucks. Indoors, old and young fill the air with their self-indulgent, self-pervverting smoking. Such a long way you must go to get into the open country where the air is still unpolluted. Even there the automobiles follow you with their dust-raising and their exhausts of various hurtful kinds. What ill effects to human beings must come of this! When will we seek the way back to holy cleanliness and healthfulness?



All work is honorable: whether it is that of one who cooks a meal, or cuts a road or cleans it; whether that of one who waits on you in private or public dining-room, or serves you in lowest or highest capacity in a bank; whether worker in field

and farm, or among machinery, or with books and papers of every sort. The most honorable would be that which best serves the true needs and high outreachings of our fellowman. This would react also most favorably on the worker. One thinks at once of work on the soil; out in God's sweet sunshine and fresh air, together with vigorous use of mental faculty and right direction of the spiritual self.



Strauss, in his *Life of Jesus*, was wrong in presenting as not historically but only ideally true, the immaculate conception, the transfiguration, the resurrection, the ascension into heaven. They are both ideally and historically true. They could have happened and probably did so. It is evident that Strauss knew of none such either in his own experience or that of others. Jesus must have been born in harmony with the Law: thus immaculately conceived. That noble soul must have experienced the loftiest exaltation: transfiguration. Resurrection into the Kingdom of God surely awaited a being so close to perfection. And he must have experienced the very heaven of happiness both here and hereafter: at times here, out of his infinite serenity; more constantly there, in the great Beyond. All this has come in its way and degree

to lesser beings; how much more, and in all likelihood, to Jesus. Out of his irreverence Strauss sought to disprove everything—and proved nothing. He did indeed look, as someone said of him, “through dead mists of theory.” And he lived an arid life. How could he know to portray that of anyone else.



When you leave the path of fact for the path of faith you are still in the path of fact, of inner fact. You observe the working of your spirit, which is back of brain and above body. This working you can follow even though you cannot grasp, but only lead toward, the great source. If the latter were less than it is,—less All-Present, All-Pervasive, All-Powerful, you might grasp it as you do the little things that aggregate this life; but it is too large, too far beyond our human hold; there awaits the entrance into that Eternal whence it proceeds. It is shining white there; broken into all colors here, that we may see those colors and try to trace them back to the One Source.



Whoever chooses God is God chosen. Among peoples all over the world are the latter to be found. Not all Jews, but Israel on the whole, has



been of all peoples the most faithful to the One God.



If you love God and wish to walk His ways, then will you love to listen to another's understanding and appreciation of Him. If the theme is an unwelcome one to you then are you indeed an errant child of God. Think of what endless charm the love utterances of human beings for human beings have for you.



Socrates and Plato, and many another great soul, lay such stress on the dependence of happiness on virtue. They omit, however, to dwell on the origin of this. Surely it must mean that virtue is in harmony with the Law, the Law of God, and that this dissolves all dissonance in one's being.



Cyrus Adler, writing about Schechter says: "The work underground in sorting hundred thousand fragments of manuscript (very old) impaired his health to such an extent that he began to pass almost from the appearance of a young man to a man of considerable age." It was the health of Schechter's spirit that was impaired. It was the subjection of a man to documents. That it was

violation of the law of his being is shown in his aging thus. He loved life and life loved him. He wandered from loyalty to his true loves; at any rate, to a limited extent. He was meant to be a radiant, outgoing spirit—to live and move above ground, in the ever-rising sunlight, and sweet fresh air. It was good work he did in this underground sorting but it belonged to others rather than to him. I cannot help thinking his own splendid growth was arrested, and that Judaism has somehow suffered severe loss thereby. He did good work also in matters of administration, but this too should not have been laid on him. That beautiful spirit should have been free. To what heights could it not have flown, to have gazed in its soundness and wisdom, into the depths of God's world. How glad I am that another splendid spirit is not arrested in its wonderful course.



The relation of God to all of us, his children, is alike, is impartial; but how we vary in our relation to Him. We have free will and choice to make or mar. We have power, through His laws, to do and undo. However we may be entangled in ill conditions, ill heritage, ill doings, we can re-

cover by our own will and choice, our own contriteness. For what have I this will and choice but to be "captain of my soul?"



Young and old love stories of a Prince Charming come to release an imprisoned maiden. They are told as fairy tales but are really based on fact; that is why we like them so much. Let love come and we are released. Petrification of this or that kind may have set in but the warm force of love will undo it. Whatever chains may bind us they become undone by love. Faculties of mind and heart are released, as if by magic, and new powers spring into being. But it must be a real prince who comes; it must be true love. Even if you are "possessed with a devil" this love can cast it out.



This that they call "Welt-schmerz", what is it? It is neither pain nor of the world; it is yearning toward the eternal, the true home of our feeling. It is intimation of what should be our relation here to the eternal there. That we should be in constant, close relation to it, else we are restless aliens, unhappy in being far from home.



When I go for my first out-door contact with lovely morning the only women out for a walk then are there in the wake of a little dog. It is not the beauty of the morning brings them out but the need of their "dear" dog. Once I met a young woman wheeling a child, but only the once has that happened. The child is still indoors. And the child is with the nurse in face of the fact that mother love and father love, with their wisdom of love and love of wisdom, are so necessary to the development of the child. Not in main contact with a nurse, more or less foreign, more or less ignorant and undeveloped, will the child grow as it should. Be the nurse, or governess, or tutor, ever so good, the sun of life is still missing. Brief occasional contact between parents and children is too little of this sunshine; and, indeed, it isn't sunshine at all; it has not time and place for rising to full warmth and light. It is through the total lack of this sunshine that you find genius never comes out of an institution for children.



Daybreak came so sweetly and gently this morning. The moon, a small crescent, still lingered high up in the sky, while down below, among the delicate tintings, one star still shone. Every aspect



of nature has its own charm. It could, if he would, be so with every individual. It all depends, as in the world without us, on the harmony within us,—on harmonious relation to the Law of God. To attain this relation we need to wish it with all our might. God's attitude is the same toward all men. It is men who differ in their attitude toward God.



Obstreperous gilt stripes are put on attendants in pretentious house or hotel; and stripes mark the attire of the convict. In the former case the servant must not be mistaken for the "gentleman," and in the latter the poor prisoner must be loudly marked off from the free man. God's children all, who should each have every outer, as God gives every inner, opportunity for individual status.



One is confronted on every hand with the materialism of man, with his disregard of human welfare. After a day shut up in office or factory he travels home in the subway where no ray of sweet daylight and sunshine ever enters. When he arrives at home he finds no green garden to refresh and reinvigorate him but only tenement or some sort of closed-in habitation. His freedom comes,

not in the daytime but at night, and instead of seeking sleep he postpones it to unearthly hours. Instead of rest and calm and the turning to God, he keeps going, going, in some way that still further neglects his spirit. Man tries to understand and treat in his own way the material thing with which he has to do, but the human need he disregards. In and out of prison it is subjected to confinement, to restraint and perversion of every kind.

With what avidity I read everything written by Bernard Shaw. That clear, alight mind sees things as they are and presents them as one should know them. His goodness speaks in everything. He is admirable and lovable in every way,—a truly great man, whose greatness, like all true greatness, will stand out the more as his fellow-man evolves to more.



As one looks at the sun, rays of light stream toward one. So as one turns to God, light streams toward one, evoking the love and energy within. Always God impels to warmth and sweetness, to kindness and justice. See how the turning to the One God evoked the goodness in man—and he gave forth the Commandments. How, on the

contrary, idolatry made man vicious and cruel. Any turning away from the One God has more or less of this effect. Any persecution you can recall, any cruelty, is of this effect.



Thank God for such a one as that good, wise physician, Dr. Paul Carton, of France. That solicitous soul seeks to turn to helpful account, for his fellow-man everywhere, every experience of his active, arduous life, every noble faculty with which he is endowed. How helpful he is to those who have had the good fortune to come into contact with him and his works! What zeal for the weal of mankind is in the all-alight books which he writes for them. His devotion and disinterestedness keep the light in him clear and glowing, and maintain free from taint and limitation those excellent faculties of mind through which he speaks in his writings, and in all his sayings.



With what rare insight and ability, what deep understanding, does Louis Wallis, in both books, *The Struggle for Justice*, and *Study of the Bible*, show the relation of justice to religion. He makes you realize the inner, with the outer, evolution of

man and how religion testifies to this. We have no study of the Bible more illuminating than these books, none which shows such perception of its heights and its depths.



When life had evolved to the point where it could stand upright and raise its view ever upward, then with the breath of life infused in it could be spirit of God. Thus man came to be made in the image of God. He would need, and be endowed with, faculties of thought and feeling for working toward the eternal, for the search Godward. Whatever promoted that search would prove constructive,—what served the hereafter would serve here and what served here would serve hereafter. The peace and happiness that come with virtue tell of this; as the disaster and destruction that follow on vice bespeak the contrary.



The Inquisition, what a blot on a country! And to this day Spain has bull-fights on its Sabbath and Holy Days. But we have prize fights; and they are attended not only by enormous numbers but by persons who stand high in the community; and there are even women who look on and applaud



this baseness of one human being brutally knocking out another. And the movies serve it up for the delectation of the men, women and children who could not see it otherwise.

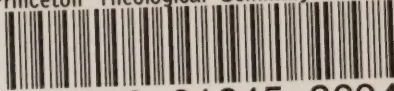


What exquisite colors are in the western sky this early evening hour! Wherever one turns in God's nature world one meets beauty of every kind. So the Law calls for loveliness as well as for love. This should admonish us as to what is expected of us; and tell us how love and beauty lead from and toward God. How can we be careless then as to these, within and all about ourselves and toward others. It should become second nature, love for and achievement of beauty. So also should we be constantly radiant with love.





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