

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 fellowmen 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.

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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.

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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.

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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.

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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.

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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.

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

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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.

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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.

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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?

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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.

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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-

nition 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.

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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.

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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.

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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.

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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.

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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.

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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 become "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.

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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.

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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 aforesaid 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.

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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, Maccabaeen 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.”

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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.

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