

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.

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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.

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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.

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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.

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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.

