

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.

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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.

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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.

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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.

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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."

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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.

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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."

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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.

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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.

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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.

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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.

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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.

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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.

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“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.

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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.

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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 someone 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”.

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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.

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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 steady 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.

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.