

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



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

there is thus preservation for "inheriting the land."



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



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



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



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



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

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

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

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

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

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

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



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



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

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



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



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



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

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



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



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

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



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



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

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

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

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

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



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

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



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



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

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



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

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



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



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

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



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



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



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

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

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

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

Wash you, make you clean.

Put away the evil of your doings

From before mine eyes,

Cease to do evil;

Learn to do well:

Seek justice, relieve the oppressed,

Judge the fatherless, plead for the widow."

Both Isaiah and Micah said:

"He shall judge between many peoples,

And shall decide concerning mighty nations afar
off;

And they shall beat their swords into ploughshares

And their spears into pruning-hooks;

Nation shall not lift up sword against nation,

Neither shall they learn war any more.

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

And none shall make them afraid."

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

Already we have fruits by which to know it.



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

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



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



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



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



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

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



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



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



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

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



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

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



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



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



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

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



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



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



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

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



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



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

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



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



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

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



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



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



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

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



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



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

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



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



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

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

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

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

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

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

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

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

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

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

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

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



Calm is the activity of the soul.



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

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

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



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



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

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



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

