

theological "Open Sesame!"—of our eternal felicity, to reduce the whole of art of science, of philosophy, of politics, to subordinate levels of interest would seem on this hypothesis to be the main interest of life. Well, they tried it in the middle ages. They murdered or silenced the scientist and the reformer; they limited art to the portrayal of saintly postures and emotions; they taxed the common people to death and even dared to attempt the intimidation of secular governments. And how much better off was society for all their wretched fanaticisms? History tells us of the result—of the democratic uprising of the Reformation; of the peasant's war under John of Leyden; of the glorious sunrise of the renaissance; of the French revolution and the triumphant entry of science and democracy. The narrow monkish creedists had their day and went stale because what they sought to accomplish was impossible. They sought not only to fetter the human spirit, but actually to fetter God—to tie Him up in a rigid creed; to limit Him to a definition of their own making; to say to The Almighty, "Thus far shalt Thou go and no further, and here in this Confession of Faith or Encyclical shalt Thou come to a full logical stop."

But God is simply the eternal life and cannot be checked in His goings forth or defined at any particular point of time in any age, by any individual or church. God is Thought's open sea whose shores no finite mind may ever fully explore. In the true sense, all progress