

such a thing as Governmental Unity, and the Church possesses it. And the unity of love; Christians have to judge themselves with the utmost severity whenever they either violate that directly, and break the unity, as by hatred, or adore an idol of it, as by worshipping and putting an ultimate satisfaction in lust instead of love. And there is the Unification proper to our life in part individualist and anyhow spent in recurrent days and in space, that is, the act of Holy Communion – that exterior spatial recurrent action which at once symbolises and causes that interior Communion which never need cease. In fact, all our life is made up of what may be regarded as a more or less adequate IMAGE of the divine thing, and AS SUCH is good, and only becomes bad when we cease to treat it as an image and regard it as the thing itself. Then we, who must not be iconoclasts, have become idolators. Mysterious adjustment, poise, equilibrium, to be maintained by us, who are children of men, sons of God, and yet not GOD . . . Well, I shall not re-read this, so forgive the faults. . . And may we meet soon. Ever yrs, with all good wishes to all,

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