CAPTIAL PRIZE, $75,000
Tickets only $5. Shares in proportion

L.S.L.

Louisiana State Lottery Company.

"We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Annual Drawings of The Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness, and in good faith toward all parties, and we authorise the Company to use this certificate, with facsimiles of our signatures attached, in its advertisements."

G. T. Beauregard
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Commissioners.

Incorporated in 1868 for 25 years by the Legislature for Educational and Charitable purposes—with a Capital of $1,000,000—to which a reserve fund of over $550,000 has since been added.

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A SPLENDID OPPORTUNITY TO WIN A FORTUNE. FIFTH GRAND DRAWING, CLASS E, IN THE ACADEMY OF MUSIC, NEW ORLEANS, TUESDAY, MAY 12, 1885—180th Monthly Drawing.

Capital Prize, $75,000.

100,000 Tickets at Five Dollars Eac
Fractions, in Fifths in proportion

LIST OF PRIZES.

1	CAPITAL PRIZE		$75,000
1	do do		25,000
1	do do		10,000
2	PRIZES OF $5000		12,000
5	do 2000		10,000
10	do 1000		10,000
20	do 500		10,000
100	do 200		20,000
300	do 100		30,000
500	do 50		25,000
1000	do 25		25,000
	APPROXIMATION PRIZES,		
9	Approximation Prizes of $750		6,750
9	do do 500		4,500
9	do do 250		2,250
1967	Prizes, amounting to		$265,500

Application for rates to Clubs should be made only to the Office of the Company in New Orleans.

For further information write clearly, giving full address. POSTAL NOTES, Express money Orders, or New York Exchange in ordinary letter. Currency by Express (all sums of $5 and upwards at our expense) addressed

M. A. Dauphin,
New Orleans, La.
or M. A. Dauphin,
607 Seventh St., Washington, D. C.

Make P. O. Money Orders payable and address Registered Letters to

New Orleans National Bank,
New Orleans, La

Sheriff's Sale.

TO BE SOLD AT PUBLIC AUCTION on SATURDAY the 18th day of July next, in front of the Post Office in Chatham, between the hours of twelve noon and 5 o'clock, p. m.

All the right, title and interest of William Crosbie, in and to all that place or parcel or land situate, lying and being in the Parish of Chatham, and County of Northumberland, and bounded as follows, to wit,—Commencing on the easterly side of the Great Road leading from Chatham to Richibucto, at the southwest angle of the land formerly owned by the late James Kerr, and now owned and occupied by William Kerr, thence southerly along the east side of the said road seven hundred and twenty-six feet or to the northwest angle of the land now or lately owned by Michael Delaney, thence easterly along the northerly side line of the land owned by the said Michael Delaney, three hundred and five feet, or to the west side of that part of the Brown lot now owned by the said William Kerr; thence northerly along the west side line of the said lands of William Kerr, parallel with the said road seven hundred and twenty-six feet or to the south east angle of the said lands so owned by the said William Kerr; thence westerly along the southerly side line of the said William Kerr's land three hundred and five feet or to the place of beginning, being the same piece or parcel of land which was conveyed to the said William Crosbie by the late Andrew Duncan, deceased, by deed dated the 4th day of May, 1881, as by reference thereto or the record thereof will more fully appear; and being the same land at present in the occupation of the said William Crosbie.

The same having been seized by me under and by virtue of an execution issued out of the Northumberland County Court by George E. Henderson against the said William Crosbie.

JOHN SHIRREFF,
Sheriff of Northumberland County.
Sheriff's Office, Newcastle, 2nd April, A. D. 1885.

$66 a week at home. $5 00 outfit free. Pay absolutely sure. No risk. Capital not required. Reader, if you want business at which persons of either sex, young or old, can make great pay all the time they work, with absolute certainty, write for particulars to H. HALLETT & Co., Portland, Maine.

SEEDS!

150 Bushels
SEED WHEAT
LOST NATION.
—AND—
WHITE RUSSIAN.
Specially Selected and Cleaned.
300 Bushels Choice
EARLY RED,
LARGE LATE
CLOVER
—AND—
PRIME TIMOTHY SEED.
FOR SALE LOW BY
JOHN McLAGGAN.
Newcastle, March 27th, 1885. 4 lg

FERTILIZERS.

Members of the Northumberland Agricultural Society who wish to procure FERTILIZERS for the coming farming season are requested to leave their orders therefor between this date and May 30th with either of the undersigned, who will give full information as to prices, terms, &c.

JAMES FISH, NEWCASTLE.
D. G. SMITH, } CHATHAM.
D. T. JOHNSTONE, SR., }
Committee of the Board

SALT.

LANDING,
Ex Oliver Emery rom Liverpool,
2,500 BAGS SALT.
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St. John, N. B., March, 1885 13 South Wharf.

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Chatham Livey Stables.
Regular Coachesto trains leaving and arriving at
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Miramichi Advance.

CHATHAM, - - - - APRIL 23, 1885.

Royalty in Ireland.

The visit of the Prince of Wales to Ireland has been watched with unusual interest and some necessary anxiety. That this should be is, in itself, sufficient reason why such visits should have been the order of the year long ago, whether suggested and carried out according to his own determination or as the result of policy. In any case, it is better that the right thing should be done late, than not at all.

About the value of visits, or periodical residence of royalty in Ireland, there can be no question with those who are familiar with their sentimental effect in monarchial countries. Even with ourselves there is much sensibility to the influence of distinction and title well worn. It, sometimes, displays itself in snobbery on our part, but that must be taken with the rest. We cannot analyse this attraction any more than we can electricity. We only know it by its effects. Lord Beaconfield's appreciation of the sentimental element in human nature as a prime factor in governing was sound in practice. Let it be directed aright and it is the spirit of patriotism—wrong and it is anarchy. "Let me make the songs and who will make the laws of the country" is as true to-day as it was in Troubadour times. The poet is prime minister, and he may employ whom he will at the treasury.

That the "grievances" of Ireland have resolved themselves largely into sentimental and historic memories seems to be pretty well accepted. But, unfortunately, the demagogue has usurped the place of the poet. This being the case bad sentiment should be met with better, that it may be killed with kindness. Sentiment is an epidemic and is in the air, therefore it should be purified with an antidote. There has been a good and bountiful seed time of legislation for Ireland. It would be well if what has been sown were allowed to ripen into harvest before sowing more. It is bad husbandry to plant too thickly. What became of the sentimental grievances of Scotland under royal treatment, may become of the same in Ireland to a great extent. The Scotch may be more wise but not more generous than the Irish. Indeed, the Irish suffer from the extremes of this quality, which sometimes assumes the form of injured innocence and the tongue trips lightly from benediction to the reverse. We look with patience and hope for the time when natural laws will supersede artificial contrivances for the peace of Ireland—then there will be a great calm.

The firm and impartial administration of justice, which conciliates and bribes nothing—"be just and fear not"—the cessation of all special legislation, with enlarged powers of municipal self government, the extinction of a separate executive and the frequent visits or residence of royalty, will do more for order than is conceivable to democratic ideas, which are alien to the history, traditions and instincts of a people, every one of which has an ancestry, real or ideal contemporary with, if not prior to Brian Boroimhe. These things, if properly directed will cause Ireland to dress up in the front rank of the first line as an important unit of the British Empire. Creed will then be consecrated to conscience and to living principles unalloyed with and untrammeled by dead issues.

Why England is Strong as Against Russia.

The British have long been famed for their love of liberty, and in neither ancient nor modern times have the people of any country made such long and persistent struggles to maintain this inestimable boon as they have. After the Normans landed upon the shores of England and wrested the throne and country from its Saxon owners, this struggle went on between the two contending parties, the one to maintain and hold the conquest they had made and the other to wrest back the liberties they had lost upon the field of Hastings. The history of the country proves how bitter was this strife, but although worsted in many a fierce and desperate battle, the people, time after time, succeeded in wresting from their oppressors some of the liberties they so freely shed their blood to obtain. In the great civil war in which Charles I. lost his crown and head, the people were triumphant, and although his son Charless II, upon the death of the great Protector, "enjoyed his own again," his brother James II, owing to his despotic acts, was dethroned by the Revolution of 1688, and the vacant seat was offered to and accepted by William, Prince of Orange, by the Parliament of that day. At his coronation, William solemnly swore to protect and maintain the Constitution drawn up by Parliament which ceded political as well as religious rights and liberty to the people.

Since that time, there have been radical changes for the better in the constitution of the country, which have been of great benefit to the people. These changes were effected, not by a rebellion of the people, but simply by the votes of their representatives in the House of Parliament During the present century, while the people of the other countries of Europe were in open rebellion against their governments and offering up their lives upon the field of battle as well as upon the scaffold in vain efforts to secure their political rights, those of England were slowly but surely securing an extension of theirs through the indomitable courage and perseverance of their representatives in the House of Commons. The able and far-seeing statesmen who, not only introduced but succeeded in carrying measures which in many instances, amounted to revolution had great difficulties to overcome before they could convince their opponents that justice was on the side of the people and that it was the duty of the government of the country to concede to them their just and legitimate rights. During this long struggle the people of England were being prepared not only to receive but to appreciate the liberties they now enjoy. In addition to this, they have, from their knowledge and experience, of the past, built up a political constitution that is the best, wisest and most perfect that the world has ever seen and been the means of making their country the greatest, wealthiest, and most powerful empire in the world. Her people have also gone forth to other continents and founded large, prosperous and wealthy colonies. To the inhabitants of these colonies, the parent land has ceded all the rights and privileges that her own are in the enjoyment of, and, while being loyal and true to the land of their birth, they still have a feeling of love, esteem and respect for the brave old mother-land. Proud indeed they may well be of the land of their sires as it is the most just and generous in the world.

The annexations of Russia or the Colonies of France or Spain are not to be compared with England's conquests and England's colonies. Wherever the flag of England floats courts of justice are to be found where the laws of England are fairly and impartially administered. In India, before the rule of England was established, its inhabitants knew little or nothing of peace or justice. War appeared to be the chief aim and object of many of the races by which it was inhabited and year by year large tracts of land were swept bare by hostile armies and their inhabitants subjected to robbery, slaughter, grinding taxation and starvation. Now, everything is changed there. England's conquest and England's rule has immeasurably bettered the condition of its people and at English colleges and the English bar, Brahmin, Parsee and Hindoo are studying English law, so that they can teach, plead and administer English justice in Indian courts. Now, whatever may be said with respect to the past defects of English government in India, it is not at all likely that its inhabitants would in the future, be happier or better governed if they were transferred from English to Russian rule. The present desire of the British Government to educate and prepare the inhabitants of India for local self-government, which is not only different from but antagonistic to the Russian system of government, proves beyond a doubt that the people of India must be hostile to Russia in the conflict that threatens to take place between that nation and England for the possession of their country.

Of the many wars that England has been engaged in during the past century, the conflict that is likely to take place between her and Russia for the possession of India, promises to be one of the greatest magnitude, and in all likelihood will terminate in favor of the nation that has the longest purse to keep her armies well filled and equipped with all that is necessary to carry it to a successful issue. If, in addition to the conquest of India, Russia has designs upon Constantinople, we have every reason to believe that not only France and Germany but Austria and Italy will be drawn into the conflict and it is not at all likely that they will side with Russia.

The Northwest.

It was expected that news of a conflict between the Riel rebels and Canadian troops would have been received early this week, but it appears that the latter are not yet within striking distance of the enemy. Meantime, ugly rumors of massacres are afloat, indicating that the Indians are, to a considerable extent, in rebellion. Our special despatches give the latest from the Northwest and indicate that General Middleton will be upon the rebels to-day or to-morrow.

The East.

There is nothing new from the Soudan, but latest advices indicate that the power of the Mahdi is considerably shaken.

The aspect of affairs in Afghanistan is more threatening than last week. It seems that England's hesitation in declaring war against Russia is based on a fear that the Ameer is inclined to be treacherous. Meantime the British people are much exasperated over the Government's hesitancy in taking a decisive stand against Russia's aggressions. So far Russia has had the best of it.

MORE RAILS.—The steamer *Clifton*, belonging to the North Atlantic Steamship Company is about to load with steel rails at Barrow for the Northern and Western Railway Company. They will be landed at Chatham.

THE PILOTAGE COMMISSION.—John Sadler, Esq., of Chatham, has been appointed to the Commissionership of the Miramichi Pilotage Board vacated by the death of the late Hon. Wm. Muirhead. The selection made by the Government is a good one, but as the Senatorship was taken from this County, and even the Province, to be given to a Civil Service favorite at Ottawa, many people will be agreeably surprised to learn that our rulers have recognised us at all in Northumberland. The reasons, probably, are because an outsider could not well be a "Miramichi" Commissioner and there is no pay attached to the office. If there had been any money in it no Chatham man would have been thought of, at all events.

IN A BAD WAY.—It is not probable that any one familiar with the course of political events in the Dominion is at all influenced by what the *World* may assert, because it is so manifestly "cranky" that serious notice of it seems absurd. Its hatred of Mr. Blake amounts almost to insanity, as the following from its columns shows,—

The National Club of Montreal, an organization belonging to the Quebec section of Mr. Blake's party, held an out-door meeting last Friday to support the claims of the half-breed rebels in the Northwest whose hands are red with the blood of loyal subjects. This kind of thing will hardly hasten the accession of the Blake party to power.

Mr. Blake has about as much sympathy for or association with the Montreal rebels as Sir John has, but as Sir John is in a desperate strait just now, papers of the *World* stripe imagine they can divert public attention from his mal-administration by abusing and misrepresenting the Opposition leader.

GENERAL NOTES AND NEWS.

It is feared that more trouble may yet arise between France and China in reference to the evacuation of Formosa.

It is reported that the Persian Government, at the request of England, is running a telegraph line from Meshed to Herat.

Out of this disturbance several things will come. The aid which the Pacific Railway Company required to enable it to carry the work to completion is still withheld. The truth is the Government is itself in straits of money. Without additional aid to the railway it looks as if it would have to raise some $60,000,000 by June.—*Bradstreet's.*

"Natural Law in the Spiritual World."

We began our enterprise more as a cruise than a voyage on the ocean of Natural Law. Our craft had neither the capacity nor the outfit for more, nor might we venture far from land. Our courage was good as our confidence was strong, but we consulted prudence rather than hardihood. We simply coasted along known shores, set our sails only to favoring winds, and drifted gently with flowing tides and steady currents. Our aim was not to explore, but to visit, not discover—to see what had already been seen and mapped, and to familiarize ourselves with resources lying ready at hand. Nor was our object to bring back merchandise, but to gain strength of heart and head in the exercise of faculties that lie dormant and dull through desuetude ashore. If we have not circumnavigated nor brought home either wonders or spoil, we have at least reached in safety the port we set out from with open orders none the worse for the change of air and light and the outing. We are only amateurs, in youthful spirits, of buoyant hope, full of enthusiasm and ingenuiousness, to whom nature smiles to open her treasury, and with whom she communes in a language dead to grosser sense, but translatable to the soul in the rythmic measure of poetry with which it may rise and make brief but ecstatic excurions in the unseen. To those to whom she is only a vast warehouse of food and raiment, and to whom power is the surplus of each, she speaks in other tones, and the entrance to this territory seems to be a great stone rolled to the mouth and sealed. Our vessel was small, as we have already said, but true of model and staunch of beam. We knew something of the element or environment we were in and the law of force vs. resistance that ruled there and obeyed them, and having both chart and compass of excellent credential and warrant we struck no rock nor grated on a shoal. We kept in the deep where no soundings are required, and when it grew dark we sought the Beacon and put out all our own lights that we might see it the better. We knew the danger of false and delusive lights and the treacherousness of false guides.

In concluding this record of our trip we desire to set down one or two notes that are marked in the log. We do not wish to cloud or darken Truth with words without knowledge or meaning, or predispose deafness by monotony of sound. We only ask to speak as we see, and sing as we feel. We know the falsehood of reversing this or any other natural order.

It may be remarked that we avoided wandering haphazard among the minutiæ of physical facts. As far as facts have been fixed beyond controversy we cheerfully, even joyfully accept them. We cry with the horse-leach for more—"Age cannot dull or custom stale their infinite variety." They are the alphabet with which we may spell out their lesson of something more than themselves. We have reliance on those who have devoted lives to the discovery and confirmation of physical facts. They were generally animated by singleness of mind and honesty of purpose. As they found nothing but candor and innocence in their investigation they have come back truthful and pure from their intercourse with nature. If they heard her, silent of all but herself, they were only the blind who saw her not eloquent in signs of much more, nor did their good communications breed in them bad manners of either mind or heart. Still, while we may appropriate and praise the materials they have brought, we may object to the structures some would erect with them, for though we are both clumsy and artless in process we may be excellent in judgment of effect. A whetstone, though incapable of cutting, is useful in sharpening steel. The division of labor we see in all, denies the monopoly of knowledge in any. The arrogance of such pretensions is speechless to the questions of a child, as they are humbled in the weakness of result. They are the glittering tinsel of to-day, which will be thread-bare to-morrow, and are as transient as the life of the ephemera which are born in the dawn and die in the sunset.

"God fulfils himself in many ways
"Lest one good custom should corrupt the world."

If those in pursuit of knowledge in the physical world have not presented us with the tesselated mosiac of creation, complete in all parts and design, they have, at least, shown us pieces of it here and there, beautiful and perfect in themselves, and suggestive of the remainder which, if combined, would develope the idea and pattern. They are bringing us, however, some of the pictorial blocks cunningly devised which reverence may put together as far as they go and look up towards their giver and author. With physical scientists we are content and will look for more rays of light with satisfaction, for we know that they are digging away the clay to get at the gold, and this being the base, nothing else or less precious will repay, no matter what dross and make-believe may be met in the search. The spurious imitations and half-truths of research are the capital of the charlatan, which, sown in the wind, will be blasted or reaped by the whirlwind and fire and found scattered lifeless on the way-side and hillside, and among thorns, to produce nothing to perfection. They are the false coinage of a bankrupt country inhabited by credulity and infidelity, where they circulate to deceive, but have no buying power beyond. They are only the tokens of bandits and barbarians—not the bullion of commerce and civilization.

He is an arrant coward who trembles for the truth he has not, and a fool who would dress it popular in shams. The end will be the same to each, his Dagon prostrate in pieces before the ark of the Lord. While physical science is down in the mine, and, perhaps, darkness, sending up the ore, we, on the surface, and in the light, may use it for higher purposes than the mere desire of possession. Both vocations may fulfil the same end.

The process or mode of truth on earth—which is science—is just as divine in its sphere as the process or mode of the same truth beyond the earth, is divine in a higher. Both are rounds in the ladder which is set up on earth and reaches heaven, upon which angels in apocalyptic vision may be seen ascending and descending, just as the eye is single or double, in darkness or in light. It is the arbitrary cutting in twain of the continuous line running through all things, either for convenience or to match theories, that constitutes the wilful and lawless divorce between science and religion, so called. It is like the interception of an opaque object in a ray of light which prevents the eye from following its upward or downward course. This separation or division between science and religion is only relative and lies in the position and direction of the eye with a foreign object intruded. It is like a political boundary between parts of the same country, purely artificial. Eject the intruder or wipe the line off the map and a miracle of simplicity is wrought. The eye and the light are the same. To look downward is natural and near, to look upward is supernatural and beyond. Distance has no element of difference in its nature. It is simply a term of sense which denotes the relation of one thing to another, but has no positive effect upon the things themselves. A mote in a sunbeam and a planet are as nearly related as if mixed in the same mass. It is the employment of words and the ideas we associate with them, expressing the use of the same thing for similar purposes, but with seemingly different effects, that makes a distinction grow into an opposition in the mind where alone the contrast exists. There may be obliquity of faculty, but there can be no want of relation of facts. The continuity of one law operating on both mind and matter cannot be assumed broken and become many in consequence of our classification of the things wrought upon, however we may separate it to suit our method or teaching. It is a pedantic abuse that has grown into fatal error and much irreverence.

Whether we contemplate matter or mind in their relations to God and each to the other, we cannot, even rationally entertain ideas of differing laws without dividing the unity of our thought of God, though the degrees of correspondence may vary vastly. We may chose to call the study of the relation of matter to God and the law acting therein Science, and our study of the relation of mind to God and the law influencing it, Religion, but the difference is only verbal. Hence, the distinction between things secular and religious—the vicious misconceptions which arise in social life and the schisms and failures in organization in consequence. All is science and religion, whether the eye is on God or his works. All is complete in Him and "nothing is common or unclean" in this relation. In His sight all things are seen related to each other and each to Him. To a low order of intelligence only a few things appear in relation; all else is phenomena, mystery, miracle, supernatural; to a higher intelligence, other and more things present themselves in relation, and phenomena etc., decrease and so on in infinite progression, but each is found in relation to the other and all things to God.

We are again almost landed among geometrical expressions of truth or mathematical series, which are, however, nothing less than the harmonies of the universe reduced to the measure of mind. We may imagine the distance between the mental condition of an astronomer and a savage witnessing a comet in its height or the sun in eclipse, and grade the scale as we wish. Within the degrees of conceivable ascension there lies a wide field for the growth and display of all the false and distant religions or relations which the darkness and wilfulness of man have contrived. Since he first asserted the right to think wrong and act arbitrarly, and to know the sweets of independence or the policy of disobedience, with their immediate profits, he has ever been laboring heroically to ennoble expediency, to crown success with mere paste gems of truth—which corresponds with the phosphorescent light of corruption—or to satisfy the waking moments of a slumbering conscience that "the end justifies the means." To him "thou shalt not surely die" is more true to sense than "thou shalt surely die" is to faith. The uncompromising result of disobedience may grow dim and unreal in its remoteness. Its present advantages may suggest some dubiousness or probable mitigation in a degree of penalty, or dilute it in constructed ideas of possible personal atonement which spring ready-made from our imperfect conception of divine justice, through ignorance of Natural Law. The keenness of our desires are the wings of hope in every sphere. In this they bear us in a life which we make a game of chance for temporal prizes, and the quality of the prize will characterise the flight, whether high or low.

The path of true relation is single and narrow, too narrow for two abreast. The walk must be alone, but it traverses the universe and takes in all.

"Like the crimson streak on the ocean's cheek
That fades in the setting sun"

or a moonlight track over a tumultuous sea. The knowledge of that relation is Science, which is the quest of truth in any sphere, or religion—it matters little which word we use for they are in essence one and embrace each other. On either side of this line of light there are immeasurable regions for all the conceits and speculations which the ingenuity of the intellect can devise and room besides for a pandemonium of unutterable confusion. Here all are gaps and chasms, a realm of exceptions and special providences, miracles and magic where capricious laws are in wanton operation—the university of opinions, in which each faculty or *ism* has its professor and class. Its hills are Parnassian and Olympian, its plains are Elysian, to sensuous pleasure, or paradise to peripatetic piety as we view them, while to all, the turbid and hated Styx rolls between—that dark picture of human notions of death, void of all ideas of developement. The power in these kingdoms is authority, the law, lawlessness and the operation of it is radicalism or the spirit of unrest and change. Mending, patching and reforming what is bad are done here, but all knowledge of regeneration, developement or growth, is not. We are not occupied with this aspect of the subject except for comparison. We leave it for those whose

"Lawless and uncertain thoughts"

imagine all a howling wilderness and therefore in bondage to their fearfulness. They who abide in law and liberty need have no concern about the riot of disorder or the violence of anarchy. Their spiritual relations may be serene, whatever tribulations their physical counterparts may involve.

Our lot is not to breast the stream of natural law to be overwhelmed by its force, but to float peacefully down the current of its beneficence. Then its power will be submissive to our faith, as we are obedient to its sway.

That there is a dominion and reign of law, not for observance, but for obedience, is as clear as noon-day to the reflecting and reverential mind. We are obeying it in some measure both consciously and unconsciously every moment of our lives. In it "we live and move and have our being" whether we will or no, and our responsibility is in accordance with our relation, and our relation is as our light. But we give undue attention to its power for our material advantage and too little heed to its moral and spiritual demands. If we would but appropriate its truth in our higher and eternal relations, as we do in our lower and temporal, Christianity, which is the sphere of its more developed operations in mind, would not then earn the odium which atheism and even heathenism cast on her struggle in the mass where her individual victories are lost in the melee. The reproach should not be that both she and her handmaid Liberty have been compelled to bless and consecrate some of the worst examples of

"Man's inhumanity to man"

It could not then be said, with a patronizing, supercilious sneer, that our civilization—which is faith in the lower operations of natural law,— is superb, but that our religion—which is our faith, or infidelity, in the higher operations of the same law—is a bundle of inconsistencies, a concrete of pride, philosophy and policy, with sufficient admixture of mystery to make it plastic enough to conform to every exigency of the lawless and evasive mind, whether in fear or favor, in pleasure or pain, to appease or punish—a tolerant despotism employed by man in the exercise of assumed authority, resting on neither law nor reason, but a parody of revelation by which he may justify himself. To such, the Christ of the Gospel is found at the head of a motley mob of crusaders, pious, but persecuting, who are as voluptuous and luxurious as they are ascetic. The psalms of victory are drowned in the lowing of the herds and the tumult over the division of the spoils. It was for sacrifice that Saul spared the goods of the Amalekites, which he was commanded to destroy. He was a frugal man, but he was taught that "to obey is better than sacrifice and to hearken "than the fat of rams." We may conceive, if we may not realise a social condition where natural law in every sphere is acknowledged and obeyed, and apply our conceptions to practical life. It is visionary to expect it in perfection in the mass, nor are we led to this conclusion in any of its operations, but the reverse is affirmed, yet it is found in development in the individual. The individual and the atom are, after all, the units of value, both in matter and mind. The mass is the combination of these and is in quality what they are in kind. The atom is acted on individually by the law we have in view, and in accordance with homogenity and affinity combines with its fellow in a positive form of fellowship, each after its kind, by imperative force, being in perfect subjection and not made wayward by a will of its own. Hence, all the variety of forms in nature, which are as perfect as they are marvelous. The same law from the same source acts on the individual christian just in the same way, not on the mass or community, and in accordance with and by the power of that law, the Will—not eliminated, but subdued—is led—not forced—in subordination in the direction of the attraction of its new desires and dispositions. These grow and develope in fulness towards perfection with increasing intimacy and trueness of relation, till soul with soul merge into complete communion with their kind; and as atom combines with atom and cell with cell, to form crystal or flower, so christian with christian, drawn by a common attraction, meet in a spiritual body, the head and power of which is Christ, and the law or process which accomplishes all is Love. In the formation of this perfect body or community all opposing or foreign elements are rejected with the delicacy and niceness of the law of attraction and repulsion which we observe in matter. Force a particle of human system or plan into this perfect order, or touch it with some chemical of human effort, and its beauty and form will dissolve into its original elements and present all the confusion out of which it was evolved by the power of natural law. The consummation of the reality of this evolution is not now, the tares are yet among the wheat, though the fields are whitening unto the harvest. The deepest and most universal verities that Christ uttered, were addressed to individuals. Witness the interview with Nicodemus by night, when the science of spiritual life, that "except a man be born again he cannot see the Kingdom of God was taught,—the mid day conversation by Jacob's well in Samaria with a woman who was a sinner, which fixed forever the only conditions under which that life will be fruitful,—the place and character of the true worship of God,—not at Jerusalem or on Mount Gerizim, but everywhere for "God "is a spirit and they that worship "Him must worship Him in spirit "and in truth" or the sublime assurance of immortality given to the Sisters of Bethany, in the depths of that dark grief which doubt mixes with death. "I am the resurrection and the life, he "that believeth in me, though he were "dead yet shall he live" and in the recapulation of all truth in the dying thief. Things given to the individual become personal property.

We need hardly remark that we have been compelled to generalize where it would be impossible, even if it were necessary to use detail. We have been led into the moral side of the subject as being more practical to most of us, though less generally considered. If we were more able than we are, our ambition would have led us no further than this, a mere outline or chart of one or two sections of a universal map of human relations. We simply accepted the fact of the oak from the acorn without involving ourselves in the mystery of developement through the centuries that intervene. This is a greater fact than either, still no less a mystery. The acorn was not the beginning, nor is that on the bough the end of the tree. Its history and destinies are as unfathomable as our own in their respective kingdoms. The nature and capacity for correspondence and the character of the environment make all the difference, while the power and the law at work in both are the same. Nor have we postulated fictions to work out facts, and though the subject is the most seductive to the pleasures of the imagination, we have exercised much self denial. We have only adorned what was rich in apparel as a meed to truth and illustrated that which is clearer by contrast. We simply directed attention to that which is greatest, to include the less, and found the same principle sufficent for all, and endeavored to show the unity and divine simplicity of that law which is as magnificent as it is tiny in its operation. To us a peal of thunder

(*Continued on 3rd page.*)

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