

RAYS.

GOD ACCEPTS the innocents even when they offer no sacrifices, and delights in unkindled altars if the virtues dance around them.—*Philo Judeus.*

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TO ASSERT that God's revelation is confined within a hundred and eighty-five pages is the same as to assert that the soul of a particular individual weighs six hundred pounds, or that the light from a lamp is equal to that of seven candles, four to a pound.—*Leo Tolstoy.*

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TO LEARN is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm, and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of the silence remains with him; and though he leave the path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return.—*Light on the Path.*

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IS A FIERY HELL for sinners a more or less horrible conception because of its eternity? Is the fact that there are hundreds, aye! thousands of children in this city who are *used* to hearing foul oaths and curses from the mother lips that should teach them all holiness, a light and tolerable thing? Is it a valid excuse for us to plead at the Judgment Bar whereat we always stand, that those who starve in order that we may grow rich are used to their penury? Is it nothing to you, all ye who pass by, that the harlot is used to her shame; the drunkard to his bestiality; the thief to his degradation; that pain and cold, injustice and hunger, make up the lot of myriads who are used to them? Will not the fact of that very use shape itself into a curse to write across the heavens a fiery message to this age of ours—"Mene, Mene, Tekel, Upharsin!"—*Two Houses by Ivy Hooper.*

THE MYSTERY OF THE MOON: Or the Laws and Logic of the Lunatics.

A SATIRE.

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After the foreign market had been established, a marked change in the social and industrial relations of the Lunatics was observable. Wealth increased very much among the upper classes in the form of bonds, bank shares and loan debentures. A long-haired crank tried to call public attention to his statements that the so-called wealth was not wealth, nor even an evidence of wealth, but rather an evidence of debt owed to the holders by the working class; but just as he thought the public were becoming interested, the society classes had him charged with vagrancy, and jailed.

The poorer classes kept up an incessant harping on their condition as compared with that of their betters, and finally agitated for a combination to control the manufacture and distribution of all commodities, holding that the great cause of poverty was the unfair profits of middlemen and the great waste incurred in marketing. Everything was to be settled by a plebiscite, and the first plebiscite was for the presidency of the organization. There were seventeen candidates, seven of whom claimed each a majority of from one to five over all the rest. Wholesale ballot-stuffing was charged by each against all the other tickets, and it took fourteen years to unravel the tangle in the courts. In the meanwhile the proceeds of the worker's wasteful methods did not equal his rent, for the very farmer had to give his wheat for the right to raise wheat.

The great increase in the amount of wealth possessed by the capitalists was such a source of temptation to the lower classes that crime increased alarmingly, and jail regulations were made correspondingly severe. There came a great era of jail-breaking that roused the authorities to special legislation. An attempt at jail-breaking was punishable