

THE PHILOSOPHY OF MEH TI

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ALMOST all Chinese ethical teachers and their doctrines are characterized by a strong utilitarian and humanistic tendency. To know this is the key that opens the lock of the Chinese mind. Of course, there are other moral traits peculiar to them. For example, the doctrine of filial piety is practically the foundation upon which later Confucianism is built and ceremonialism, as found in the *Book of Rites*, the *I Li* and the *Book of Rituals* of the Chou dynasty, also occupies a very prominent part in Chinese life. These are the main characteristics of the Chinese mind. But Meh Ti overlooked all the Chinese peculiarities other than utilitarianism and practical value. His chief doctrine was altruism. His philosophy, strictly speaking, consists of seven essential points, to illustrate which I have translated seven chapters. Now let me outline his philosophy briefly and concisely.

The Will of Heaven.—As I have said, the religion of Meh Ti is founded on the will of Heaven. So is his practical philosophy. The will of Heaven is the principle by which right and wrong are distinguished and on which the government and human relationship are to be founded:

“Meh Ti says: ‘I have the will of Heaven, just as a wheelwright has his compass and a carpenter has his rule to measure both squares and circles.’ It is said: ‘Those who secure it are right; while those who do not secure it are wrong.’ At present, the writings of the scholars and superior men are countless and their words innumerable concerning the barons above and various scholars below. In speaking of benevolence and righteousness, all of them are widely different in their opinions. How do I know this? It is said: ‘I have the principle of wisdom as a standard!’” (*The Will of Heaven*, I.)

"If we make the will of Heaven the principle of administration, the ruler will be benevolent, the subject loyal, the father kind-hearted, the son filial, the elder brother friendly, and the younger dutiful. . . . Let the ruler and his officers follow the will of Heaven as it is manifested about us, and the entire nation will at once endeavour to follow the model set up by them. Universal peace and eternal prosperity will then inevitably be the outcome" (*The Will of Heaven*, II).

The principle of wisdom is the will of Heaven. What is the will of Heaven? Meh Ti answers: "Heaven wants the people to have mutual love and benefit; Heaven does not want them to have mutual hatred and to be harmed" (Principle of Law and the Will of Heaven, I). This is the will of Heaven.

To go one step further we should ask Meh Ti the question, How do we know the existence of Heaven? Meh Ti replies with two comprehensive answers, both empirical. "We know that Heaven's knowledge is universal. How do we know that Heaven's knowledge is universal? We know because there is the Universal Being. How do we know that there is the Universal Being? We know because Heaven eats universally. How do we know that Heaven eats universally? It is said: 'Within the four seas,²³ all the people who eat grain, never fail to feed sheep and cattle²⁴ and to prepare wine and rice offerings for making sacrifices to Shang Ti and the spirits'" (*The Will of Heaven*, I). Secondly, it is the justice of Heaven that leads us to this knowledge. "Heaven has the people as subjects. . . . But I have said that the killing of one innocent person must bring miserable punishment. Who kills the innocent? It is man! Who administers the punishment? It is Heaven! . . . It is the will of Heaven that demands justice and love" (*The Will of Heaven*, I).

Universal Love.—The doctrine of Universal Love is only the outcome of his conception of the will of Heaven which is love itself and therefore, demands that love all men. Heaven is the source of love and loves every one without discrimination. "Therefore, the will of Heaven says: 'What I love, love thou; what I benefit, benefit thou'" (*The Will of Heaven*, I).

²³ "Within the four seas" means exactly what we mean by the world. To the ancient Chinese the world meant the Chinese empire. In fact, it is a technical phrase used by all the Chinese scholars both ancient and modern to denote every one within the Chinese kingdom.

²⁴ The six domesticated animals, according to the historical books, are the horse, cow, sheep, chicken, dog and pig. This phrase, "six domesticated animals," is very often used together with "five cereals."

Another source of this doctrine is our daily experience. Those who love are loved and those who hate are hated. If we benefit others, they will return the favor; if we rob others, they will requite us in the same way. Meh Ti preaches this doctrine of Universal Love, first, to urge the people to follow the will of Heaven and secondly, to promote human welfare. "Therefore, every sage who considers the governing of a kingdom as his profession, has to investigate the source of all disorder. The source of all disorder is in the lack of mutual love. . . . The son, instead of loving his parents, loves only himself; therefore, he benefits himself while letting his parents suffer. The younger brother, instead of loving his elder brother, loves only himself; therefore, he benefits himself while letting his elder brother suffer. The minister, instead of loving his ruler, loves only himself; therefore, he benefits himself by harming the ruler. All this is disorder. . . . Why? All lies in that they have no mutual love. Even so it is with robbers and thieves. A robber loves his own family but not others' and so, by robbing others' families, he benefits his own. A thief loves himself but not another man and so, by stealing from others he benefits himself. Why? All lies in that they do not have mutual love. Likewise, princes fight against others' families and barons attack others' countries. . . . All trouble begins in selfishness.

"If the world have Universal Love, countries will not attack; families will not fight; robbers and thieves will be no more, and all rulers, ministers, parents and sons will be merciful and filial. If this comes to pass, the world will be in order and at peace. . . . With mutual love the world will be in order; while with mutual hatred it will be in disorder. So Meh Ti says: 'This is why I can not but preach the love of all'" (*Universal Love*, I).

Non-aggression.—The absence of love is the root of all evils. The great political evil, according to Meh Ti, is to attack another country. Usually scholars talk and write about benevolence, righteousness, Tao and Teh²⁵ in a high tone, but they never realize how utterly abominable the spirit of aggression is. They only know that a murderer should be put to death and a thief punished. They not only fail to condemn war, but they praise and exalt it. To kill one person is criminal; to kill hundreds and thousands in war is

²⁵ Literally, Tao means the way or reason or order. The best translation of it is the Greek word Logos which covers almost the same ground as the Chinese word Tao. Teh can usually be rendered by virtue.

honorable. For this reason, Meh Ti ironically condemns the public opinion of his own day and vigorously fights against aggression. War is simply abominable; every trade and industry comes to a standstill. Furthermore, all sense of justice and righteousness is hopelessly benumbed:

“Meh Ti says: ‘The people of the world today exalt righteousness because it benefits Heaven above, spirits between and men below. . . . But the barons and warriors today continually attack other countries, considering their aggression right and forgetting to seek for the truth. This is like the blind who can not distinguish between black and white’” (*Non-aggression*, III).

“Suppose a man enters a person’s garden and steals peaches and plums. On hearing about it, people would say it was wrong and the government would punish him. Why? It is because he profits himself by doing harm to others. . . . Why is it that the one who kills an innocent man and seizes his clothes and takes away his lance and sword, is more unrighteous than the one who goes into another’s barn and takes away horses and oxen? It is because of this; the more harm he does to others the more unbenevolent and criminal he is.

“All superior men know that these things are wrong and consider them unrighteous. Yet when coming to a great event such as that of attacking a country, they not only do not know it is wrong but even praise it and regard it as right. Is there, then, any knowledge of the distinction between righteousness and unrighteousness?

“Nowadays there are people like this. Seeing the colour black in a small quantity, they call it black; while seeing it in a large quantity, they call it white. . . . Tasting bitter in a small quantity such a man calls it bitter; while tasting it in a large quantity he calls it sweet” (*Non-aggression*, I).

“Therefore, the distinction between righteousness and unrighteousness is important. . . . So Meh Ti says: ‘The rulers, princes and great men, who truly wish to promote the benefit of the world and do away with the evil in it, ought to know that aggression is wholly wrong and does more harm than all other causes. The people who want to be benevolent and righteous, following the Tao of the holy emperors and promoting the welfare

of the people, ought to follow the principle of non-aggression" (*Non-aggression*, III).

Meh Ti, though condemning aggression, does not speak against defensive wars. It is written in Yu's Annals of Spring and Autumn that when Kung Yu Pan, a native of the State of Sung, had made a new fighting machine for the State of Ch'u to attack Sung, Meh Ti, after having found out the truth from the ruler of Ch'u, immediately hurried back to Sung and took a prominent part in defending his native state.

Evidences of Spirits.—The old Chinese conceptions of spirits were vague. It was natural to the ancients that the good should have peace and prosperity; the wicked trouble, poverty, and diseases. There was a belief in a god or spirit who rewarded the good and punished the wicked as has been found in the Book of History and the Book of Poetry. However, that belief was not basic.

Meh Ti, somewhat unlike the other Chinese moral teachers, based the principle of human conduct upon his belief in a supreme Being and attempted to regulate human relations and government by it. He had a strong belief in Heaven and in spirits. Meh Ti's conception of Heaven is very much similar to that of the Christian God. Heaven can be freely translated by "God." Nevertheless, there is a difference between the Christian God and Meh Ti's Heaven. The Christian conception of God has been made foremost and His worship, the paramount issue of the religious life. On the other hand, Heaven is exalted by Meh Ti above all other spirits and serves as the chief basis of human conduct and of his principle of utilitarianism. In short, the Heaven of Meh Ti is the moral necessity for the execution of justice and of mutual love among the people.

What are the evidences for the belief in the existence of Heaven and spirits? Meh Ti's reply may be well analysed into four parts. First, there is the evidence of experience. By experience he means what has been seen and heard by the people. Therefore, the senses are the test.

"Meh Ti says: 'The Tao of observing being and non-being is the practical knowledge of the ears and eyes of the multitude which becomes the basis of judging being and non-being.' . . . Why do you not go into a village and ask? From the ancient times until

now, while there has been man, there has been evidence of spirits and hearing of their voices. How can there be none?" (*Evidences of Spirits*, III).

Secondly, if the evidence of the experience of the multitude is not enough to solve the doubt of the existence of spirits, there are the evidences attested by the holy emperors.

"Meh Ti says: 'If the experience of the ears and eyes of the multitude can not be trusted and can not get rid of doubt, can the ancient holy emperors of the Three Generations, Yao, Shun,²⁶ Yu, T'ang, Wen and Wu be our rule? . . . all say that the ancient holy emperors of the Three Generations can be our rule (standard) . . . In the ancient times Wu Wang, having attacked Yin and slain Chou, commanded that the barons should divide the sacrifice. The near relatives received the inner sacrifice and the distant, the outer. Therefore, Wu Wang had believed in the existence of spirits. . . . Had he not had the idea of the existence of spirits, why did Wu Wang divide the sacrifice?'

"It was not only the case of Wu Wang. When the holy emperors gave rewards, they had to be made in the Temple of the ancestors; while when they gave punishments they had to be inflicted before the altar of the god of the land and grain.²⁷ To reward in the Temple of the ancestors was to declare that they had divided equally; to punish before the altar of the god of the land and grain was to proclaim that they had listened faithfully.

"The quality as well as the quantity of the wine and rice offerings was proportional to the harvest. Thus, the ancient holy emperors, administrating the kingdom, always considered spirits first; man was considered secondarily.

²⁶ Yao, whose name coupled with that of Shun, is suggestive of the Chinese Golden Age. His surname was Chi, and personal name, Fang Hsun. He came to the throne in 2357 B. C. After his glorious reign of seventy to ninety years, he set aside his worthless son Tan Chu and selected Shun to be his successor. He died in 2258 B. C. and was canonized as T'ang Ti Yao.

Shun, a native of Yu Mu in modern Honan, lived between 2317 and 2208 B. C. His surname was Yao. When he was young, he was greatly disliked by his father, Ku Sou. Several attempts were made to kill him but in each case he was preserved by Heaven. In spite of all this, he remained very filial and has been regarded by the Chinese as one of the twenty-four examples of filial piety. He was selected by Yao to be his successor on the throne. He rivalled Yao in virtue and was canonized as Yu Ti Shun.

²⁷ The god of the land and grain is a translation of two Chinese words Hsieh Chi. Hsieh Chi has at least two meanings in Chinese. When it is used without an idea of spirit, it means commonwealth. Usually it is the name of the god of the land and grain whose chief functions are to protect the people within his territory and to give increase to crops.

"Therefore, Meh Ti says: 'Now the rulers, dukes, great men, scholars and superior men, truly desiring to increase the goodness of the world and to get rid of the unprofitable, can not fail to know and respect the existence of spirits. This is the Tao of the holy emperors'" (*Evidences of Spirits*, III).

Thirdly, the existence of spirits is witnessed by the sayings of the sages: "The Ta Ya²⁸ says:

'Wen Wang on high
Displays it in heaven.
Chou is an old nation;
Yet its appointment (from Heaven) is new.
Chou is illustrious,
And the Ti's²⁹ appointment is at the proper time.
Wen Wang ascends and descends
On the right and left of the Ti.
The majestic Wen Wang
Can not be sought now.'

If there is no spirit and Wen Wang is dead, how can he be on the right and left of the Ti?

"Yu vowed in the Hsu of the Hsia dynasty, saying: ' . . . rewards will be given in the temple of the ancestors and punishment will be executed before the altar of the god of the land and grain.' The reason that rewards are given in the presence of the ancestors is to declare the equal division of the command. The reason why punishments are given in the presence of the god of the land and grain is to proclaim faithful obedience to righteousness. . . Thus, I know spirits are mentioned in the Hsu of the Hsia dynasty" (*Evidences of Spirits*, III).³⁰

Lastly, Meh Ti proves the existence of spirits from the universal sacrifice to spirits and the strong sentiment for ancestor-worship. The basic idea of making sacrifices to spirits and worshipping ancestors is the belief in their existence. To have elaborate ceremonies to honor spirits without believing in them is foolish and unreasonable.

²⁸ The Ta Ya, one part of the Shih King or the Book of Poetry, which is one of the Five Canonical Books, literally means the Great Praise.

²⁹ Ti is best translated by sovereign or emperor. In this case, Shang (on high or above) is understood and Ti refers to Shang Ti or the Supreme Sovereign on high. (See Note 16.)

³⁰ The Shu, in this case, means the history. In Chinese it has different meanings such as, letter, writing, book, and history. With reference to a record it usually means the history of some dynasty.

“At present, the reason that we bring wine and grain offering is to make reverent and careful sacrifices. If there truly be spirits, our fathers, mothers, elder brothers and elder brothers’ wives are able to possess and to eat. Is this not of great benefit? In fact, if there be no spirits, the money for making wine and grain offerings is wasted. It is wasted just as though the sacrifices were poured into a dirty gully . . .

“Therefore, Meh Ti says: ‘I do not make sacrifices to pour them into a dirty gully and waste them. It is to share happiness with spirits above and to have communion with the multitude below. Love your neighbors!’” (*Evidences of Spirits*, III).

From these four classes of evidence, it is safe to infer that Meh Ti had a deep religious conviction and a strong belief in the existence of spirits and Heaven. Heaven and spirits are practical and personal and are not limited to time and space. They watch the people from above and execute justice among them:

“Even in a deep torrent at the bottom of a gorge, there are spirits who display their efficacy. . . . The wisdom of spirits knows no difference of place. It is present even in the torrent at the bottom of a gorge, a wide forest, or a deep stream.

“Meh Ti says: ‘It is true that spirits can reward the good and punish the cruel’” (*Evidences of Spirits*, III).

Furthermore, Meh Ti’s belief in the existence of spirits involves a practical aim to be accomplished. Its purpose is to reform the government, to regulate human relationship and to enforce morality:

“This is the Tao of benefiting millions of people. Without this the civil officials and the government would be unclean and extravagant; without this there would be no distinction between male and female. There are spirits watching. Otherwise people would become licentious, cruel, plundering and trouble-making robbers and thieves, using force, sword, poison, water and fire, holding the innocent on their way and robbing others’ wagons, horses, clothes and fur to benefit themselves. There are spirits watching them. Thus, the civil officials and the government dare not be unclean and extravagant. Seeing the good, the government dares not fail to give reward; finding the cruel, it dares not fail to pronounce sentence upon crime. Likewise, people will cease to become licentious, cruel, plundering, and trouble-making robbers and thieves, users of forces, sword, poison, water and fire, holders of the innocent on their way

and robbers of others' wagons, horses, clothes or fur for their own benefit." (*Evidences of Spirits*, III).

Non-fatalism.—A fatalistic doctrine was prevalent in his day and it had been preached by many Confucianists and Taoists. We must understand here that at the same time there were many Confucianists who did not hold the doctrine of determinism. The Tao of Lao Tzi and the Heaven of Confucius are self-determining and self-working. In consequence, the majority of their followers taught that every thing was pre-ordained by its fate and nothing could be modified by human undertakings. Lao Tzi says: "Tao is ever inactive; yet everything is done by Tao. . . . All things in the world owe their life to its existence. . . . Heaven and earth are non-benevolent and treat all things as straw and dogs" (*Tao Teh King*). Confucius says: "If you sin against Heaven, there is no use in praying" (*Lun Yu*). There is also a saying which is still prevalent today and believed by the people at large. It says: "Life and death have their fate; wealth and nobility are determined by Heaven."

In Meh Ti we see the practical tendency of the Chinese mind. Any teaching which destroys the productive facilities of the people is mercilessly attacked by him. So the doctrine of fatalism, which tends toward either inaction or disorder, could not escape his condemnation. According to him the will of Heaven wants the people to have mutual love and condemns hatred. Spirits are able to reward the good and punish the wicked. All those who follow the will of Heaven will benefit the spirits and receive happiness for themselves. All those who work against the will of Heaven will have misery. Happiness or misery is neither determined by Heaven nor by fate. It rests entirely upon man's will whether he wants to follow the will of Heaven or revolt against it. Happiness or misery is determined by man not by fate:

"T'ang received the disorder under Chieh and changed it into order; Wu Wang received the disorder of Chou and changed it into order. Thus, the time was not changed, and the people were the same. Under Chieh and Chou the world was in disorder; while under T'ang and Wu, the world became peaceful. Could this be fate?" (*Non-fatalism*, I).

Furthermore, fatalism was a great obstacle in the way of orderly government, industry and prosperity. The doctrine of fate leads

people to feel perfectly passive and makes them utterly inactive, leaving everything to the pre-established order of things. Meh Ti, a practical reformer, advocating untiring energy and the strenuous life, would naturally be expected to combat vigorously such an unproductive doctrine as fate:

"If the sayings of the fatalists be applied, the righteousness of the world will be turned upside down. To turn upside down the righteousness of the world is to establish fate. It is the curse to the people. To teach the people this is to destroy them.

"Following the word of the fatalists, the officials do not administer and the people do not do their business. If the officials do not administer, the government is in disorder; if the people do not work, the treasury is depleted. The officials can not make wine and grain offerings to Shang Ti and the spirits. The virtuous and the scholars will retreat. Outside there is nothing to welcome and entertain the barons' guests; inside there is no food to feed the old and weak, nor clothes for them to wear. Hence, fatalism is not beneficial to Heaven above; nor beneficial to the spirits between, nor beneficial to men below. These are the results of believing in fate. They have their birth in evil words. This is the Tao of the cruel. Therefore, Meh Ti says: 'Now the scholars and superior men, truly desiring to make the world rich and hating its poverty; desiring to have order in the world and hating disorder, can not fail to know that the words of the fatalists are wrong. It is the greatest evil in the world.'" (*Non-fatalism*, I).

Preference for the Virtuous.—The three chapters on "Preference for the Virtuous" deal chiefly with civil administration and therefore, they may be rightly regarded as the main source for Meh Ti's political philosophy. According to him, the root of all political evil lies in the fact that rulers have no desire to select the virtuous and the able as ministers. Why is it that the government can not have order and has become poor instead of getting rich? Meh Ti replies: "It is because the emperors, dukes, and great men, administering the country, have no preference for the virtuous, nor ability to govern themselves" (*Preference for the Virtuous*, I).

At the time of Meh Ti, the government by the nobility had not completely disappeared and rulers were mostly controlled by favoritism in making selections and appointments for civil positions. Men were chosen either because they were related to the ruler, or because they were pleasing to him. Although there were a few cases where

the able and talented among the common people had been raised to high positions in the government, as a whole, the civil executive power remained in the hands of nobles and royal relatives. Meh Ti, being guided by his doctrine of Universal Love, saw the defects of the administration and consequently he preached the principle of preference for the virtuous against the favoritism and partiality of the rulers. Warning and advising rulers and ministers, Meh Ti says: "Do not fail to honor the virtuous whether you like them or not. . . . To honor the virtuous is the foundation of the government." (*Preference for the Virtuous*, I.)

Meh Ti seldom gives us an abstract principle without showing us how to apply it. He is a very practical thinker and reformer. "The more numerous those who are virtuous, the greater the order in the government. The fewer the virtuous, the less order in the government. Therefore, the duty of great men is to increase the number of the virtuous.

"What is the way of increasing the virtuous? Meh Ti says: 'If you desire to increase those who are able to shoot and to drive chariots, first you must enrich them, ennoble them, respect them and honor them. Then those who are able to shoot and to drive will follow you and be multiplied. This is more true with the talented, virtuous, eloquent and wise. They are the pearls of the country. . . . You must enrich them, ennoble them, respect them and honor them more. Then the best scholars of the country will follow you and be multiplied.'" (*Preference for the Virtuous*, I.)

Resemblance to the Superior.—Closely connected with the principle of preference for the virtuous is the principle of resemblance to the superior. This will unite the country and unify the various opinions of the people. The reason why there are different opinions and disorder in the world is that the superior are unrighteous and the inferior are thereby affected. "Thus, one person had one opinion; two persons had two opinions; and ten persons had ten opinions. The greater the number of men, the more opinions. They all thought that their own opinions were right, while others' were wrong. Hence their relations were wrong. . . . They concealed the good Tao and would not preach it to others. The disorder of the world was like that of birds and animals.³¹ Alas! the disorder of the world has its birth in unrighteous elders." (*Resemblance to the Superior* I.)

The method Meh Ti offers to unify the various opinions of the

³¹ "Birds and animals" is a Chinese expression referring to a state which is below the human level, or to the lack of order and propriety.

people is that all should follow the sayings and doings of those who are next above them. The son of Heaven is therefore the model for all. However, if the son of Heaven were the model, Meh Ti's political teachings would represent a monarchical system of government, as he says: "Whatever is right to the superior is right to you all; while whatever is wrong to the superior is wrong to you all." (*Resemblance to the Superior*, I). But Meh Ti never advocated a monarchical system of government. In the first place, the son of Heaven, according to Me Ti, is a democratic ruler who is to be elected by the people because he is able and virtuous. "Therefore, we ought to elect the virtuous and able and make him the son of Heaven." (*Resemblance to the Superior*, I.) In the second place, Meh Ti does not stop at the son of Heaven as the final authority, but goes on to say that the son of Heaven is to follow Heaven. By following the superior in a feudal way, Heaven is the ultimate standard of all the people. "If we resemble only the son of Heaven and not Heaven himself, the calamities of Heaven will not cease." (*Resemblance to the Superior*, II.) "The people of the world are all to be like Heaven above." (*Resemblance to the Superior*, I.) By making Heaven the ultimate example to be followed, various opinions are easily unified and the kingdom is consequently united. "The elder of a village is to unify the various opinions of the village; . . . the son of Heaven is to unify the various opinions of the country, . . . and Heaven is to unify the various opinions of the world." (*Resemblance to the Superior*, II.)

In short, "Whatever is right to the superior is right to you all; while whatever is wrong to the superior is wrong to you all" is the real meaning of Meh Ti's principle of resemblance to the superior. To unify the various opinions of the people and to unite the kingdom by following Heaven are his aims. His scheme of working out the principle of resemblance to the superior may be illustrated as follows:

Heaven
Son of Heaven
The Three Dukes
The Barons and Lords
Magistrates
Village Elders
The People

In addition to these seven fundamental principles of Meh Ti there are two more minor topics, on economy and against music, to which a few chapters are devoted. As they are unessential to us, we will mention them briefly. They are the outcome of his practical philosophy. Extravagance and music are contrary to his purpose of "promoting the wealth and benefit of the world and getting rid of harm and misery." Whatever is unproductive and wasteful is vigorously condemned. Therefore he opposes the prevalence of luxurious habits in houses, clothing, eating, and travelling. On the same grounds, he condemns the Confucian funeral customs. The Chinese always have cherished a very deep reverence for their ancestors, and the burial ceremony, therefore, is of the most elaborate character. The poor as well as the rich have a strong tendency to go beyond their means mainly to make a show of their deep reverence for the deceased. The highest type of filial devotion is to remain in mourning for three years for dead parents. During this long period of mourning, filial sons retire from public offices, if they have held any; they attend to no commercial transactions, but remain at home concentrating their pious thoughts on the memory of the deceased.

In conclusion, we may say that Meh Ti was a great practical philosopher, political reformer and religious teacher. In the Dialogue between Meh Ti and the ruler of Lu we find a summary of his teachings: "When you enter a government, select your profession and do your duty. When a nation is in disorder, teach the doctrines of preference of the virtuous and resemblance to the superior. When a government is poor, instruct the people to be economical and thrifty in burial ceremonies. When a nation loves sound and drink, speak against music and fatalism. When a nation becomes licentious and without propriety (Li), preach the principles of worshipping Heaven and honoring spirits. When a government attacks its neighboring States, propagate the Gospel of Universal Love." Heaven says and commands: "Whatever I love, love thou; whatever I benefit, benefit thou!" (*The Will of Heaven*, I.) "Love your neighbors!" (*Evidences of Spirits*, III.) Surely the man who framed these noble sentiments four hundred years before the birth of Christ deserves our most careful study and consideration.