The great God
Is not to be deceived.
Little children,
Arouse your energies,
The laws of high Heaven
Admit not of infraction.
Upon the good blessings descend,
And miseries on the wicked;
Those who obey Heaven are preserved,
And those who disobey perish.
The great God
Is a spiritual Father;
All things whatever
Depend on him.
The great God
Is the Father of our spirits;
Those who devoutly serve him
Will obtain blessings.
Those who obey the fathers of their flesh
Will enjoy longevity;
Those who requite their parents
Will certainly obtain happiness.
Do not practise lewdness,
Nor any uncleanness;
Do not tell lies;
Do not kill and slay;
Do not steal;
Do not covet;
The great God
Will strictly carry out his laws.
Those who obey Heaven's commands
Will enjoy celestial happiness;
Those who are grateful for divine favors
Will receive divine support.
Heaven blesses the good,
And curses the bad;
Little children,
Maintain correct conduct.
The correct are men,
The corrupt are imps.
Little children,
Seek to avoid disgrace.
God loves the upright,
And he hates the vicious;
Little children,
Be careful to avoid error.
The great God
Sees every thing.
If you wish to enjoy happiness,
Refine and correct yourselves.

MISQUOTED.

To the Editor of the Open Court:

In your review of the work entitled From Whence, What, and to What End, which review appeared in the September number of The Open Court, allow me to say, that when you affirm that I designedly express the soul of man merely an assumption of theology, you do somewhat err, and further, when you affirm these words, "But not even science, the expounder of so many truths, can by direct evidence prove that there is such a thing as an immortal something or soul, within the human being," as mine, you do me an injustice.

To define this error, whether committed accidentally or otherwise, allow me to quote from Chapter VIII: "Science asserts that matter cannot be annihilated, and if so, what then becomes of the human thought that has never been expressed by either voice or pen? What becomes of this thought in life? Is it transformed into other forms of matter or form, and where does thought locate after life has departed, if thought is not governed by a vital force, but is nothing but matter? Thus it is to be seen that science, the expounder of so many truths, cannot by direct evidence prove that there is no such thing as an immortal something or soul within the human being; thus, the assertion of there being something immortal in man may be believed in, as the evidence so far found, upholding the assertion that man has a soul, considerably outweighs the assertion that man has not a soul."

You will undoubtedly recognise your misquotations, and find that I unreservedly advocate the principle of soul-existence, regardless of the laws of theology,