# THE UNIVERSAL REPUBLIC.

ABINGTON BUILDING, PORTLAND, OREGON.'}

FRATERNITY WITHOUT REEDON AS A HOPE IS WORTH MORE THAN FREEDOM WITHOUT FRATERITY AS A FACT.

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## THE UNIVERSAL REPUBLIC.

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Phought Publishing Company. . Send bank notes in registered letters only. Subscribers desiring a change of post-office must give the name of the office WORLD'S ADVANCE-THOUGHT,

#### LINGERING BARBARISM.

DMIRAL PORTER, U. S. N., has reported to a Washington newspaper that it would afford him great pleasure to take part in a naval war against Germany. He states that he has carefully overlooked the ground, with the result of reaching a plan to "badly cripple Germany while we are getting ready;" for "no one supposes," he says, "that the American people would give up the contest until Germany has received a sound drubbing."

A great preliminary advantage in entering upor the execution of his plan, he intimates, would be the opportunity of settling disputes about the surplus in the treasury by at once tapping the vaults at the bottom and letting the gold and silver flow out and into the coffers of ship-builders and furnishers of naval supplies; and this kind of advantage, he thinks, would be greatly extended by the prevailing low interest-rates and vast sums of unemployed capital, conditions favorable to Government getting on good terms the additional hundreds of millions that would be needed after squandering what is now on hand. This would greatly add to the stability of the Government by increasing the selfish interest of usurers in maintaining it, and by enlarging and extending the tax burdens of the toiling millions, thus contracting their power and influence to institute

He would open the campaign with such war-ships as we have, and such fleet merchantmen as we could purchase and arm. (Admiral Porter suggests that he be allowed to draw on the treasury for fifty millions of dollars to buy and equip the latter). The first operations would be to hunt down and sink or capture innocent traders and steamships bearing the German flag, murdering as many sailors and marines as possible in doing so, crippling and bankrupting. without thought of limit or nationality, marine insurers and owners of merchandise in such bottoms, and precipitating industrial panics throughout the commercial world.

We cannot better show how utterly unnecessary and absolutely fiendish it would be for this country to declare war against Germany, or any other nation, than to quote Admiral Porter's own words as used in his newspaper war-cry. He says:

"If, for the time being, Germany should try to blockade our they who turn with eyes of pity on the fallen of their sex, who redoasts, involved in protecting her own trade with that of the United States. The hundred millions and more of British goods finding a market in the United States could not be cut off without ruining British industries. France would also have an interest. Meanwhile we could get slong without their goods, if necessary. So England and France would be forced as a measure of industrial self-deto protest ther vessels and their trade with the United States."

Then should a war of protection be forced upon us—the only war we could become involved in with any kind of moral or political iustification n our side—what more would we have to do than close our ports gainst German commerce? And, considering the vast extent our trade relations with Germany, this would be introducing a estruction-charged wooden horse into the enemy's manufacturing cities that would of itself be more disastrous to him than open

In the face of the fact, by himself brought out in bold relief, that our present and prospective strength is in our commercial interests, the extension and development of domestic and foreign trade.

"I have been urging in my letters and reports the importance of building up a powerful navy. The Government should go to England and France, both countries being ahead of Germany in modern naval vessels and guns, and buy all the rifled guns we can find and bring them here. We will very soon make use for them."

Eertainly, if permitted to act out their animal natures, such men as Admiral Porter avows himself to be would find ways to "very soon make use" of all the destructive enginery of war they could get hold of; but the millions who work and produce, and grind the years out in the strife of business competition, have begun to think. and this would very likely prove a successful restraint upon their savageness assuming active form, as thoughts have grown more powerful than dynamite guns. The people are now seriously studying causes and effects, figures and methods. All over the world farmers, laborers, mechanics and tradesmen are coming to understand there are better uses for human beings then going to battle-fields to shoot and cripple, and be shot and crippled. They know that if there have been excuses and justifications for such barbarities in the past, there are not now-that crafty politicians and contractors and manipulators of public securities precipitate wars to carry out schemes of personal or party ambition. Most hopeful sign of all, the purest, truest and bravest of the women of the nations are rising in their might, in the omnipotence of their redeeming love-power, to protest against the wickedness of war.

In this New Morn in human progress no statesman intelligently looking to the welfare of his country, and regarding the best interests of the race, can, without doing violence to his conscience, vote away a dollar of the people's money for preparatory or contingent war purposes; and when the infants now being born come to the voting age the popular verdict of every civilized nation will be in harmony with this conclusion.

## THE GHASTLY LESSON.

Terrible, terrible beyond description, that scene in the island harbor of the South Seas-a hell of thunder and lightning roaring and flaming above, and the despairing cries and struggles of drowning men amid the warring billows and breaking ships below! Prayers-thoughts of elevating love-for the untimely departed! Tears of sympathy for the bereft! But shall the lesson of wisdom be lost? Inharmony is a force of destruction. The ill-fated ships were in those distant seas on missions of probable carnage. They bore thither only the means and methods of destruction-men supplied and equipped to kill and destroy. And have not the Gods intervened to arbitrate the matters at difference by giving as was asked? Cease, statesmen and all, to longer doubt this sure and unvarying law of compensation, of God's justice. Its evidences and vindications will increase and grow more and more decisive, until inharmony shall be consumed from the face of the earth. As sure as the seed brings forth after its own kind, so sure shall the troubles and tribulations of nations and of individuals continue until the spirit of love and fraternity succeed that of hatred and war.

An equitable distribution among the wealth-makers of the world of the vast sums that are being uselessly, and worse than uselessly, expended for war purposes would permit all classes of industrious and thrifty people to save money for future emergencies while thoroughly educating their children, supplying their boards with "the best the market affords," and even keeping carriages for occasional pleasure rides. Why the people who make the wealth do would of joy order bells to be rung and thanksgiving to be sent up heretofore reflected upon mortal minds, will soon be given. The not have these advantages is the problem the spirit-forces are now being directed to solve. This is certain—just as fast as-the work ers become harmonized to the laws of their being, rise from the animal into the spiritual, their environment will become happier.

[Written expressly for THE UNIVERSAL REPUBLICL.

TO EMILIE DE MORSIER IN ANSWER TO "THE APPEAL."

BY LUPA.

And angels with mortals clasp hands in their joy!

Lightenings, thunders, tornadoes and darkness

Long have the few been devouring the many,

Oft has the saber been pointed and sharpened,

Always the mother-heart mourns its lost treasures.

Swords must be sheathed and the war-drams forgotte

With blood that is fresh from the warm heart of love:

Love that would shield the weak ones from oppression

Man waits not forever when woman dares venture-

Bless the brave heroes that stand by your side;

Hear "The Appeal" that comes over the waters

And angel with mortal clasp hands in their joy.

THE MODERN PHARISEES. GHE NEW YORK SUNDAY MERCURY, along with vas

make it pre-eminent in its field, gives its readers a "Sunday Table

Talk Department" which, for progressive and vigorous ethical

thought, and originality of presentation, is second to no like

reading department of any publication on the Atlantic seaboard. It

comments thus on Captain Serjeant's "Universal Rights Support

"There is a new organization which is called the "Universal

Rights Support Association," the headquarters being in London

The object is to bring about social, religious and political purity and

teach human beings that they can only live the true life, which is

love for others as well as love for self, when the All-Father lives in

them. "Women and men." runs the address. Woman is algored

first, because she is ordained by the Supreme, who is the real author

of the soul, as the "chief builder of the body of man, which on

earth is the temple of the Holy Spirit." No strong-minded female

need assume that the prime-movers of the organization pander to

their coarse and wild theory that women should dominate political

government. Such women are oftener defeaters than maintainers of

the Divine Will. They are seldom body-builders or temple-makers.

But the prime-movers mean the gentle, heaven-aspiring, tender-

member that as there is a Divine Rather there is a Divine Mother,

hood and sisterhood. The organization proposes to educate both

sexes against bad unions, the results of which are comparatively

soulless children who become the sport of demons, and protect wo-

man against herself and against the wiles of man by bringing into

the world creatures born of love in its purity. Can this reform pro-

tory efforts at least bring some good results. The "Universal Rights

Support Association" should largely, in this era, turn its attention

to the mock asylums for deprayed women, for they are institutional

Pharisees in the guise of the Samaritan, to the equally Pharisaical

religionists who preach with the lungs of Boanerges, but avoid the

fallen, and the "fine lady" who "lolls, courtesan-like," in her

splendidly upholstered pew or chariot, but turns with scorn on a sis-

ter wrecked by poverty, or a well-dressed and smirking scoundrel.

Than the "fine lady "there is many a better woman at the core of

her heart, soul-sad and lying in a gutter, or overcome by the wine of

IN THE RAIN.

Nay! shrink not thus back in horror!

Turn again-

In the rain!

Mocks this pallid, homeless sleeper

Slumbers still the dreary anguish

Of those eyes

Where a teardrop on their lashes

Frozen lies.

Ah! the drenched and broken lily

'Tis a sister, 'tis a daughter,

Once a guileless, happy being

Wearing all the radiant livery

Of the skies?

Who can tell

When she fell?

Strong in trust she risked her honor-

Risked and lost-

Buying worlds of bitter knowledge

With the cos

In your scorn?

Unrebuked her tears were shower'd

Raise the young head in its anguish

Mother's lips have breathed above it

Sister's hands have wandered softly

O'er that brow

Where the chilling winter raindrops

That young form,

Guarding it with love's strong barriers

For their sakes who loved her fondly.

Take her from the cold and tempest,

From her sin.

In this life's tempestuous trials

Wander now.

Father's arms have oft encircled

Vords of prayer.

On His feet,

And His holy accents spake her

Twas not thus our Christ regarded

The forlorn.

Wept the Magdalen, repentant

Not upon the stony portal,

Dare you pass her by unheeded

Void of sin.

Moans in pain!

That hath been

Hark! the blast howls. How she shivers,

Did she know when wrong approached her

Blind with light that dimmed her reason,

How the gush of rosy lamplight

desperation, lying

gress? It may not to any great extent, but they who make reforms-

hearted women who hate Semiramis and love Lucretia. These are

Association," sent forth through the Companion-Papers:

quantities of excellent literary matter, and special matter, that

The knight fought for tokens, the brave for reward.

Till war, want and famine are vanished from earth

Then man will grow gentle and woman can res

Oft has the cannon paid tribute to death:

Nursing a curse that returns in new births.

Calls for a halt in the flerce, onward rush;

Reveilles sound, and the hosts are awaking!

Rank upon rank of brave mothers in line

Strengthen the arm that is rocking the cradle

Love that refuses to bear with a wrong.

Woman, wherever you live, love and suffer.

Women of France-our Sister Republic-

Echo on echo your call shall repeat;

Nation to nation send ringing hosannahs,

Claiming divinely-appointed commissions.

Long have been hanging the storm-clouds of war-

Wasting their substance, their strength and their lives

WOMEN OF FRANCE, our Sister Republic

Echo on echo your call shall repeat!

Nation to nation send ringing hosannas,

Over the continents, over the oceans,

Repeating in spirit to torture anew.

PORTLAND, OREGON, APRIL, 1889.

SIGNS IN THE HEAVENS.

derful meteoric display. For a quarter of a minute the night-shad-

ows were dissipated and a sun-like radiance prevailed. Description

the form of a mighty bell, moving with the handle foremost. The

movement was from the northeast to the southwest. At its inten-

sest brilliancy innumerable vari-colored stars were shot out from its

body, five from either side being particularly noticeable in size and

Bethlehem as a spectacular display could not have been more won-

[From the Independent, Burlington, Vermont!.

THE SINGLE TAX ON LAND VALUES

while Anarchy means no government at all, because in the opinion

any represented in the life of mankind at present. Communism.

forward all the year to the time when they shall go to the country."

But Mr. George would omit, as we have done, "ownership" of land.

been refuted, to prove that the only way to break up land monopoly

legislation Bentham's device for secret balloting, has this winter

cities than on the country and would actually lessen the farmer's

burdens. This fact has been conclusively shown from statistics by

the distinguished New York lawyer, Thomas G. Shearman, in a

Against Socialism, and still more against Anarchy, there is

recent paper read before the Ohio Legislature.

opportunities to all men no light need be poor.

the nation would enjoy it with a rough equality."

BETWEEN 8 and 9 o'cless on the evening of the 30th ult.
the heavens canopying this city were illuminated by a won-

CO-OPERATIVE INSTITUTIONS. BY THEODOBE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

in words is impossible. Some of the witnesses say its apparent size was that of a great ship, and declare the stars over a great expanse of the fi-mameut were lost to eight in its intenser light. It assumed the idea of co-operation is a matter of course, that is coming naturally and necessarily in its own quiet way, and is coming to stay. It is can only be afflictive and cruel in its results, and that everything in brightness. No report accompanied the appearance. The Star of tuted so that co-operative measures and co-operative methods only

derful and impressive to the eyes and minds of the beholding When the Christ said to the bewildered Pharisees. "the kingdom shepherds. Throughout the remorable meteoric display of the 12th and 13th of November, 1833, the greatest ever known, there was no single body of luminosity thin would approximate in size and bril-We have at hand a tabular trade as authentic by scientists which embraces many interesting true. The list is extended, beginning long before the Christian et al. It includes records of showers of stones, iron, mercury, fire, sand, sulphur, saltpeter and unknown In 1492, when Columbus was on his first voyage, and a few days after he landed at San Salvader, a stone weighing 260 pounds fell at Ensisheim, on the upper Rhine - By the order of the Emperor Max-

imilian, then reigning, a narrative of the event was drawn up and The Christ told some of his disciples once, that some of them deposited with the stone in the church, "and many people came to standing there should not taste of death until they saw the reign of see it." says the chronicle, "is a miracle. It entered the earth to God come with power. How many have wearied themselves in the the depth of a man's statute," continues the chronicle, "which fire from sheer vanity trying to identify the event in history that was thus predicted. A class, comprising most of the erudite and learned everybody explained to be the will of God that it should be found," commentators, had an idea of power which had no broader horizon because "it was really a miracle of God." The narration is too well than the power appertaining to the lowest material plane; powers on confirmed to admit of doubt in any important particular. This rethe higher planes of the psychie and spiritual came not within their markable erolite, after having remained suspended in the church view. They naturally found their attention riveted by the demonstrations of physical force manifested in the winding up of the where it was originally deposited for three centuries, was then, dur-Jewish era by the destruction of Jerusalem, and this became to ing the French revolution, carried off to Colmar; but has since been them the fact that illustrated the Master's prediction. But that estored to its former site, and is now in the possession of Ensisheim. was no extraordinary exhibition of power, or any manifestation Professor Olmstead says of the great display of 1833 that the meof unusual power, to be realized as something in itself unique, teoric matter could not have been less than 2238 miles from the earth. and so peculiarly and specially divine. All adown the ages where Materialism has had a stronghold of the race the very same manifestations of power have been common, and that right down to the present day. Such an event then cannot by the spiritual mind be held to satisfy or justify the prediction in question. The reign 6 HAT Socialism and Anarchy are as wide apart as the two poles, and as unlike as black and white, are facts that even wellread school-boys are beginning to understand, Socialism meaning heaven. But one event occurred in early church history that will your great temple of modern civilization! I tell you that there shall simply Democracy in government and Co-operation in industry,

of Anarchists mankind will be more progressive and more virtuous hat illuminates the subject of the kingdom or reign of God. Luke establish." in absolute freedom than under any system of restriction or compulsion. Each of these systems involves principles far nobler than taught his disciples concerning the kingdom of God, but he does not even incidentally mention a thought that was uttered then. The such as is taught in the new Sestament, is a crude form of which day of Pentecost, being the feast of first fruits, gives the first fruits of Socialism is the philosophical expression. That the early Christians the Christ system in the shape of twelve representative men, qualified "had all the ga in common" we have good authority for believing: by the gifts of the Spirit for a work they were commissioned to exwhile that the same principle carried over into modern life would ecute. Under the fullness of this qualification they plant a church involve Socialism is the natural inference. Most and Spies should at Jerusalem, and an event arises spontaneously in the history of be called Anarchists, not Communists nor Socialists. Socialists do that first church which is unique in history and worthy of the most believe that sufficient cause for poverty and degradation is found devout and attentive consideration. Concerning it we read that 'all in bad government; while if they did believe that government by that believed were together, and had all things common, and sold checked and modified by this gospel, there will come a time when be no doubt that they would advocate such a proceeding. But up need." And this state of things lasted some time, for later on we will be but a faint symbol of the ruin which shall overtake this bossted to date the Socialists have left the Protectionists undisturbed in read, "the multitude that believed were of one heart and of one soul; their monopoly of this folly. But what Socialists and Anarchists; neither said any of them that aught of the things which he possesse and in fact most modern thinkers, do hold, is, that with equal was his own, but they had all things common." And we read that "great power" and "great favor" prevailed amongst them while this It, is here that Mr. Gaerge in Acrough-going Individualist, strikes hearty oneness remained. Now, if the reign of God with power, and hands with Socialism. Equal access to natural opportunities" is the will of God done on earth as in heaven, be one and the same the watch-word of his reform. Since in the one word Land we find thing, and if the illustration of the interior working of the human tive, we recall the following legent attributed to the embodied all natural opportunities, the problem Mr. George set before himself was to discover how to make access to land possible for certain that we have in this spontaneous outburst of communion the all. He would applaud President Buckham's words: "The very best verification of our Savior's prediction concerning the kingdom of

thing in the world is a home, and the very best place for a home is God coming with power. a farm. I do not see how in a city a man can, huddled with other human beings, have the true home feeling; people in the city look more than months, we cannot definitely say. Surrounding circumfor a while under its sway, gave it its death-blow. It came before its an unknown, and, as many deemed, a spectral personage, of very for he has shown that ownership of land means monopoly of land, time and could not be borne; so while it came to let its loveliness be means exclusion from land of the mass of humanity, means in fact | seen and tasted, it had not for all that come then to stay. The race the serfdom of the landless. As to the morality of land ownership of man had not then sufficiently matured as a stock to commence we prefer to quote from the Pulpit Commentary edited by such bearing such heavenly fruit. But this event stands conspicuously distinguished religious teachers as Canon Spence, Canon Farrar and alone among all the records of early church history and life, and others: "The land is like the air of heaven, like the rain and the for that reason is the more likely to be the fulfillment of so unique sunshine, like the fisheries of the sea, meant to be a common bless- and extraordinary a prediction. And there are tale-telling reming to all, rather than the private good of any. Its productiveness is nants in Christendom's dark history now which point to somedue to nature's chemistry as much as man's art. What man has no thing like co-operation, when divested of the superstitions which part in producing he has no title to possess, and therefore no man are elsewhere wrapped around them. The reference here is to monascan legitimately possess himself, to the exclusion of others, of that teries and numeries. As co-operative industrial institutions, banded divine part of the earth's fruitfulness. Accordingly, the theory of together with one heart and one soul to further the interests of human-Moses is that God is the great and only landlord; none having more ity as a whole, more efficient means for the purpose could not be disthan life interests in the land. Every fifty years it had to fall into covered. Such would embody in the life the very called-out and sep-His hands again. Under God the land belonged to the nation, and arate idea the word ecclesia conveys, and in its organized co-operathe jubilee year permitted it to be so divided that all the families of tion exhibit the body-like unity of aim and desire for the welfare of the race that any and every God-like institution must and will dis-It was reserved for Mr. George to adapt this solution given in the play. But no existing system exemplifies the true principle. But if bible to the conditions of modern civilization; and he has presented that perfect heavenly state of co-operation was unbearable when it arguments that, during ten years of fierce discussion, have never | flashed itself thus into human history, then so very immature and undeveloped, what shall we think or say when we confront the fact that and to restore the earth to the people of the earth is to tax land nearly two thousand years have run their course since then? We values. So powerful and effective have his arguments been that to- can expect more from a youth of eighteen than we can from a child day in the British House of Commons "ground-rent taxation" is of ten. Man is continuously unfolding more and more as time rolls growing into favor with astonishing rapidity; while far-off South on, and displaying the more interior and higher possibilities of his Australia, which was the first country to bring forward into practical nature, and so we may reckon that what he could not bear in the year 34 is no criterion to go by in the year 1889. The thought of co-operaactually passed a bill applying Henry George's theory to local tax- tion is a significant one; it is the dawning of approaching spiritual maturity in man; it is the aspirations of a nature becoming con-Mr. George has anticipated President Buckham in condemning sciously alive to past mistakes, and intent upon correcting them. the system of land ownership in vogue in Russia and India. Mr. We confidently reckon upon co-operation working its way on and George does not propose government ownership of land; he would up, more and more, until in some sublime and heavenly form, disturb no one in his title to his land; what he does propose is simply greatly exceeding the brief history of communion already alluded to, the gradual assumption by the government of the yearly rent of all it takes full possession of every regenerated heart, and so finds its the Emperor, "tell me the name of those yellow birds—what they land, exclusive of improvements. This would of course involve the permanent abode on earth. Thus making and embodying the will are?"

## [From the Burlington (Vermont) Independent, March 15].

The protected industries at Fall River reduced the wages of the cotton operatives there, three or four years ago, for fear of what might weight in the argument that mankind must be better before such be done by Free Trade politicians; but now, that they are secure ideal states can become possible; but to Mr. George's system no such of high tariff for four years, the employes demand a restoration of objection can apply. He would simply shift taxation from the the former pay. The demand received no attention; consequently change is certainly not too great for sinful humanity to bear up thought but a few would strike, but they did strike—six to eight under. Space fails us for the discussion of the "single tax" in its times as many as had been calculated upon. Some 40,000 looms relations outside of agriculture. But we believe that the question have ceased their clatter, and the employes feel nice. The stock has come to stay until it has been answered; and the only true of the mills there is all above par and pays a good dividend. said, to \$3,500 per week, near \$200,000 per annum, and as the managers have found their employes could live on the smaller production or lessen the reward of the users of land; but by making pay the are not willing to allow them any share of the benefit of it unprofitable to hold land out of use, it opens natural opportunities high tariff. We said the tariff was not designed to help labor, for labor, stimulates production, and facilitates exchange. The effect and would not in the end raise the price of labor. The operatives of such a tax would be to lighten the burden of working farmers, will be beaten and go to work soon at the same prices they were possible to get redress against capital when there are idle hands they use or consume; and it would open to them new oportunities to enough to twice fill the places of every striker. Their claim may

market for all he could produce. All care engaged in producing I know men, and I tell you that Jesus is not a man! The wealth would similarly be benefitted by a system that would promote religion of Christ is a mystery which subsists by its own force, production and facilitate exchange. Therefore, all the school be and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for His much lifted up in spirit, and feel there is a divine purpose in it all. The leading motive in laying before the readers of the Com- proofs are miracles, and from the first his disciples adored Him. Alexander, Cæsar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creation of our genius? Upon row and sympathy over the wrecks of war-ships and loss of life at rations of thought on the important matter of equalizing social bur- hour millions of men would die for Him! I die before my time, to complete recovery. Apia, who, with victory on their side, had a hundred bottoms gone dens and more efficiently and justly distributing the wealth production and my body will be given back to the earth, to become food for down and ten thousand lives been sacrificed in a naval combat, tion of the world. We believe new light, and more satisfactory than worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the the loss of ships in Apia harbor. The way is simple. Build no

rosebush when the butterfly told it of the odorous flowers above. guarantees of security.

SOUTHERN CROSS PAPERS.

Wrliten for THE UNIVERSAL REPUBLIC.

TT is quite a matter of surprise to many, how the idea of co operation is cropping up everywhere, and forcing itself upon man's attention. Others, occupying another standpoint, declare that contended that the qualifications and disqualifications of human nature are such that Individualism and its counterparted competition human history points emphatically to the truth that man is consti-

f God cometh not with outward show, for lo! it is within you," weekings of the human body? That furnishes a wondrous illustration of the reign of God, or of the will of God being done on earth as in heaven. The body, composed of many millions of independent living monads, serves under one controlling will. That will flashes its intention everywhere through the organism, and is responded to without hesitation; no member works for itself alone, or even principally: no part of the body lays claim to anything it does as being especially its own; there is not a sign of a selfish thought shown by any one of its organs or working parts; the sense of property evidently has no holding-ground in it anywhere; and so long as interior monitions and intuitions are heeded and duly attended to nothing like disease or discomfort can be experienced by the organism. This is a very beautiful and satisfying correspondence of the reign of God, or His will being done on earth as in heaven.

for one moment bear the light as a fulfillment of this prediction.

It is passing strange how little the new testament writers say

abolition of all other taxes; and it would fall more heavily on the of God done on earth as it is in heaven.

# A PRACTICAL ILLUSTRATION.

products of labor to what is the product of no man's labor; and that laborers were asked not to begin labor this week. The managers answer is the one that South Australia has the honor of having sug- The restoration to former prices would be an advance equal, it is In short, we believe that a tax on land values does not restrict since it would exempt their stock and improvements from taxation receiving when they struck. Laborers should learn that it is imand relieve them from the heavy tax now levied by the tariff on all better their condition by giving them access to land now held out of be right. They ought to have the advance, but they cannot use by speculators, while the stimulus it would give to mining and secure it.

writer of the article referred to is one of the ablest of New England. and is extended over the whole earth.—Napoleon at St. Helena.

1"Old Major," in Elmira (N. Y.) Dally Gazette.j

IF CHRIST-SHOULD COME? 'He came unto his own, and his own received him not." SUPPOSE that thirty years ago another star of Bethlehem had appeared, and that at some rural village; into the family of

s poor mechanic, there had been born another Messiah, who, after working at a trade for years, in company with the pecrest and humblest people, studying with infinite wisdom and brooding with infinite pity over the condition of mankind, should just now be entering upon his ministry. In what condition would he see the world after eighteen hundred years of Christianity? Would he not find the affairs of the great nations of Christendom in the control of Pharisees? Christian England going to war to protect the bondholders in their right to, "spoil the Egyptians." A hundred thousand harlots and thieves in the greatest city in the world? Women doing men's work in coal and iron mines for a pittance hardly sufficient to keep body and soul together? The agricultural laborers of Great Britain and Ireland living lives of poverty, equalor and ignorance, with the poor-house their only refuge when they shall cease to be what was he then contemplating, if not the co-operative interior able to work? Nine-tenths of the soil of those islands owned by less than thirty thousand landlords, who, with their collateral relatives to the third and fourth degree, live from off the earnings of this same squalid and ignorant class?

And would he find these conditions improved in the great cities and fertile sericultural regions of continental Enrope? On crossing the Atlantic, would be not find the rich growing richer and the poor poorer? People crowding the streets of stiles whose acte reliance for a livlinood are vice, pauperism and crime? State prisons, jails and poor-houses filled to overflowing? Usurers and extortioners fattening from off the earnings of their fellows? Capital ruling the world, politically and socially? Money crowned king-Usury legalized and protected by law? Corruption the main reliance of those who rule and govern? Thousands upon thousands of the poor in the great cities and manufacturing centers being ground to powder by force of the law of supply and demand? The soil upon which the people-are born and must live being monopolised into a few hands?

And suppose he should come with a few poor followers. destitute wealth, culture, education or genius, and say to the great Christian aristocracy: "Repent ye, for the kingdom of heaven is at hand!" Repent! Change your order of thinking and living. Cease to grind the poor. Cease to take usury—interest—for that is the hible meaning of the term. Cease to monopolize God's land made for his children. Cease to debase labor and deify money. "Sell all that thou hast and give it to the poor." Suppose he should say this?" The people would say: "He is a religious crank, a Communist. He should be squelched. Away with him. Such doctrines are dangerous

to society. This is the great era of Christian civilization. Such cranks should not be allowed to run at large. They would undo the great work of this century of material development and prosperity." And then suppose he should turn and say: "Woe unto you, Tondon! Woe unto you, New York! Woe unto you, Washington! Woe unto you, Scribes and Pharisees-hypocrites! Ye pay mint and anise and cummin, but have omitted weightier matters-judgment, of God shown as having come with power must be an event that mercy and faith. Woe unto you blind guides, which strain at a gnat illustrates-at least proximately-the will of God done on earth as in rand swallow a camel. Your house shall be desolate. You talk about not be left one stone upon another that shall not be thrown down. This is the gespel of the kingdom of heaven which I have come to

> What would be the effect of such teaching-not in the far-off past, but as a present reality, proclaimed by a Divinely-Commissioned Messenger? Should his teachings obtain much headway, should the multitude begin to follow him, the cry would at once be raised: "Away with him! Crucify him!"

> An yet the teachings are the same, word for word, as were preached eighteen hundred years ago by him whom all Christendom affects to worship.

And we believe that unless the tendency of modern practice to defy capital and make it supreme in the administration of human affairs is civilization of the nineteenth century.

[From The Two Worlde.] NAPOLEON BONAPARTE AND THE LITTLE RED MAN. As an incident, said to be historical, but certainly highly some

biographers, that Bonsparte believed implicitly in the ment and occasional interference of supernal sgencies in mor affairs. In other words, and according to the popular phraseology How brief was its record! That it continued for years, or even of the day, he was "very superstitious." One of the tales reported concerning him was, that on every great occasion—whether in public stances, and unquenched lusts and desires in the experience of those or private, in prosperity or adversity—he was constantly visited by diminutive size, and all clothed—even to the mask on his face—in vermilion red. Whether the celebrated "little red man" was a messenger from the higher or lower world we do not pretend to say. The Emperor himself, and his most trusted confidents, all admitted that, at least, he was not a being of this world. It was on a certain occasion then, when Napoleon had been reviewing, with pride of heart, and almost superhuman feelings of triumph, his magnificent army, stretched out in glittering lines, ranks, squares and battalions, previous to his last great martial enterprise, that, reigning up his horse and gazing with vast and sparkling eyes over the vast and wonderful scene of pomp and power, he gasped forth his joy, triumph, and pride, in the oft-repeated word 'Magnifique! magnifique!" (magnificent). As he spoke, a voice at his ear, in clear and distinct tones, said, "And yet ere another year shall pass away, all these glittering lines shall be strewed in the dust; all these vast battalions shall vanish, and not a trace shall be left of the mighty army who now bend before you in human idolatry." Turning to gaze upon the audacious speaker, the Emperor beheld, with a shudder, the little red man standing at his. bridle. "Prophet of evil!" he replied, "what can touch me? What affect, or even disturb, my power? and what force, nuder heaven, can conquer, or much less destroy, this superb army?" 'Look up, and behold their Destroyer!" answered the spectre. The Emperor gazed with autonishment for then and there—in the twinkling of an eye-he beheld hundreds, then thousands, and, at last millions of little tiny yellow birds, winging and fluttering out of the lines of the outstretched regiments; at first they seemed only to dazzle his sight-at length their multitude increased to such dense masses that the air was filled with them, and every line, every casque, helmet, waving plume, and glittering bayonet was hiddennot a form remained visible, the little yellow birds had quenched the sight from the eyes of the amazed beholder. "Fiend! or whatever other agent of the Evil One thou may'st be," cried "Public Opinion," replied the spectre, and vanished.

## THE CONGRESS OF NATIONS.

The President has sent to the senate for confirmation the names of men selected by him to represent this country in the Congress of North and South American Nations, to convene at Washington the coming fall. Democratic Senators criticized the list as being made up almost entirely of Republicans. Neither political nor religious partizans should be selected to hold seats in that Congress. The nations cannot be fraternized through the partizan spirit. New Dispensation souls are called for in this work; and they alone can accomplish it. The call for this first Congress is but an incidental effect of the silent influence such souls are wielding to the end of doing away with war and inaugurating co-operative policies that will give happiness, security and prosperity to all. As such we look upon it as an important evidence and prognostic of what has been and will be, and have faith that it will prove a great advance-step in. the right direction. But in the Congress that will do the consummating work, women will hold seats, and all the great nations of earth

We regret to learn, as will all who have read her contributions f poetry in these columns, that Eliza A. Pittsinger is very seriously afflicted, at her home in San Francisco, with an ailment of the eyes. Writing of the probability of an operation being performed, she save, in that courageous spirit of intelligent faith and hope that is characteristic of her verses, "whatever the termination may be, I am Perhaps this fiery haptism in necessary to helping on higher soul unfoldment. I bow my head patiently to the great chastening." Our force. Jesus Christ founded an empire upon love; and at this prayers are for our poet-friend to be carried safely through the ordeal

Ir this Government is wise it will be materially benefitted by taining the ships lost would soon amount to as much as their-ful You may gain material power by controlling others, but you must "Too beautiful to be true," said the caterpillar at the foot of the value, and war-ships are elements of danger to the country instead of

In the rain. But because we are so helpless He forsakes us not in trouble.

He, despite of ev'ry error, Ev'ry stain, Stoops and folds us in His bosom From the rain.

levied on land values.

What a strange medley of parts and passions is man! Monarchs panion-Papers the article on the "Single-Tax System" is to have in and magistrates are exchanging doleful and feeling messages of sor- their minds the subject for consideration, preliminary to new inspifrom all the alters of worship.

Life and Light for who will accept; Death and Darkness for who

control yourself to gain spiritual power.

manufactures would assure the farmer a steady and increasing

### THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is capable of being a Freeman.

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### TO LOVERS OF THEIR FELLOW-MEN

PERSONS IN ANY PART OF THE WORLD RECEIVING hence all true Buddhists can do no less than love and serve him. THIS NUMBER OF The Universal Republic WILL CONSIDER THE MARKING OF THESE LINES WITH RED INK AS A SPECIAL REQUEST TO USE THEIR PERSONAL INFLUENCE TO EXTEND AS WIDELY AS POSSIBLE NOTICE | ing creatures. He also taught to his disciples, or to those who were OF THE INSTITUTION OF Whole-World Soul Communions. TO BE SIMULTANEOUSLY HELD IN ALL PARTS OF THE WORLD, ON THE 27th day of every month, ACCORDING TO THE WORLD'S SOUL-COMMU-NION TIME-TABLE HEREIN PUBLISHED.

### WHOLE-WORLD SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being th time fixed and inspirationally communicated through THE WORLD'S ADVANCE THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peac and higher spiritual light—we give below a table of corresponding times for en tering the Communion in various localities:

When it is 12 m. at Salem, Oregon, U. S. A., it is at-

|    | When it is 12 m. at Salem, Oregon, U. S. A., it is at— |             |                           |          |     |
|----|--|-------------|---------------------------|----------|-----|
|    | Austin, Texas  | 1:43 p. m.  | Augusta, Maine            | 3:03 p   | . m |
|    | Boston, Mass   | 3:28 p. m.  | Baltimore, Md             | 3:08 p.  | . m |
|    | Burlington, Vt   | 3:18 p. m.  | Berne, Switzerland        | 8:41 p   | m.  |
| -  | Buenos Ayres, S. A                                     | 4:18 p. m.  | Berlin, Prussia           | 9:09 p   | m   |
|    | Buffalo, N. Y  | 2:55 p. m.  | Constantinople, Turkey    | 10:11 p. | nı. |
|    | Cape of Good Hope, Africa                              | 9:26 p. m.  | Charlottown, Pr. Ed. Id   | 3:58 p   | m.  |
|    | Columbia, S. C   | 2:48 p. m.  | Columbus, Ohio            | 2:38 p   | . m |
| •  | Cape Horn, S. A  | 3:43 p. m.  | Caracas, Venezuela        | 3:46 p.  | . m |
|    | Chicago  | 2:20 p. m.  | Dublin, Ireland           | 7:46 p.  | . m |
|    | Detroit, Mich  | 2:38 p. m.  | Edinburg, Scotland        | 8:01 p   | . m |
|    | Frankfort, Germany                                     | 8:43 p, m.  | Dover, Delaware           | 3:09 p.  | . m |
|    | Frankfort, Ky  | 2:33 p. m.  | Ft. Kearney, Neb.         | 1:33 p.  | . m |
|    | Fredrickton, New Bruns                                 | 3:43 p. m.  | Georgeton, British Gua    | 4:18 p.  | m.  |
|    | Halifax, N. B  | 3:18 p. m.  | Havans, Cubs              | 2:51 p   | . m |
|    | Harrisburg, Ps   | 3:03 p. m.  | Honolulu, S. I            | 9:51 a   | . m |
|    | Iowa.City, Ia  | 2:03 p. m.  | Jerusalem, Palestine      | 10:31 p  | . m |
|    | London, Eng  | 8:11 p. m.  | Lisbon, Portugal          | 7:49 p.  | m.  |
|    | Lecompton, Kan   | 1:48 p. m.  | Lima, Peru                | 3:04 p   | . m |
|    | Little Rock, Ark                                       | 2:03 p. m.  | Milwaukee                 | 2:18 p   | . m |
| ٠. | Mobile, Ala  | 2;18 p. m.  | Indianapolis, Ind         | 2;28 p   | . m |
|    | Memphis, Tenn  | 2:11 p. m.  | Montreal, Canada          | p.       | m   |
|    |  | 2:23 p. m.  | 'New Haven, Conn          | 3:18 p   |     |
|    | New York City  | 3:15 p. m.  | Newport, R. L             | 3:28 p   |     |
|    | Norfolk, Va  | 8:06 p. m.  | New Orleans, La           | 2:11 p   |     |
| •  | Omaha, Neb.  | 1:38 p. m.  | Ottawa, Canada            | 3:08 p   |     |
|    | Philadelphia, Penn                                     | 3:11 p. m.  | Panama, New Granada       | 2-53 p   |     |
| ٠. | Pittaburg, Penn  | 2:51 p. m.  | Paris, France             | 08:19 p. |     |
|    | Rome, Italy  | 9:01 p. m.  | St. Petersburg, Russia    |          |     |
|    | Savannah, Ga   | 2:48 p. m.  | St. Louis, Mo             |          |     |
|    | Santa Fe, N. M   | 1:07 p. m.  | St. Johns, New Foundland, |          |     |
|    | St. Domingo, W. I                                      | 3:33 p. m.  | St. Padl, Minn            | 1:58 p.  |     |
|    | St. Paul, Minn   | 1:58 p. m.  | Smithtown, Jamaics        | 3;36 p.  |     |
|    | Santingo, Chili  | 3:28 p. m.  | Springfield, Mass         | 3:21 p.  |     |
|    | Slouz-Falls, Dakota                                    | 1:48 p. m.  | Salt Lake City, Utah      | 12:43 p. |     |
|    |  | 12:01 p. m. | Tallahasse, Fla           | 2:33 p.  |     |
| 1  | vienna, Austria  | 9:21 p. m.  | Vicksburg, Miss           | 2:08 p.  |     |
|    | Vera Crus, Mexico                                      | 1:48 p. m.  | Wilmington, N. C          | 2:59 p   |     |
| _  | Walla Walla, Wash. Ter                                 | 12:18 p. m. | Washington, D. C.         | 3;01 p.  | . m |
|    |  |             |                           |          |     |

PEACE AND WAR.

TRUE spiritual work produces happiness and prosperity. War and strife are the outgrowth of greed for selfish gain and sensual gratification. Man fights and kills to pander to his passions. True happiness does not come from enlarging one's desires and de- who were walking in the same path. But he was led away from it veloping one's passions. He who lives for sensual gratifications and, by earnest prayer, meditation and fasting, the spirit of God alone never develops the finer emotions of the soul. All the strife grew in him until it filled his whole being, and Divine Wisdom was and wars in the world are caused by the selfish desire to feed sensual emotions. It is the spirit of get-all-you-can-in-any-way-you-can that is continually at war with the rest of mankind, individually and collectively. Insult to the flag or international affront are simply effected the at-one-ment, or, in other words, his soul having become mere pretexts used by selfish people to bring about war, from which | purified and merged into the spirit, or God, all wisdom was his. they expect to reap some selfish advantage. The manufacturers of military stores and supplies, the builders of war-ships, army contractors, etc., are ever on the alert to fake advantage of anything knowledge. that may lead to war. They seem perfectly indifferent to the terrible suffering they may bring upon their neighbors: they offer them of spiritual truth, and that the panacea for human ills was to dispel a bloody sacrifice to Mammon.

War never builds up; its mission is destructive. Cheating and gambling in all its forms, drunkenness and debauchery, are as what was not worth prizing; grieve for what he should not grieve much a state of warfare as that upon the battle-field, the difference for; consider real what was only illusionary, and pass his life in the between them being that the victims of the former conditions die pursuit of worthless objects, neglecting what was in reality most valmore slowly, and the outward evidence of slaughter is not so apparent. They that would fatten on the loss and dishonor of others would also slay them for material gain.

A WEALTHY New England manufacturer having resigned his seat | fellow-men. in the Senate because he can make more money by personally attending to his extensive business interests, the event is made the occasion for Congressmen to clamor for an increase of salary from \$5.000 to \$10.000 a year. There are hosts of as able and as good men following plows and engaged in mechanical pursuits at from his own spirit (or, as Jesus expressed it, through his own Christ or \$300 to \$700 a year as five-sixths of those who are now holding seats in Congress. There is no reason why a Congressman should expend more to live in Washington than hundreds of respectable traders and artizans there whose incomes will not average \$2,000 a year—no rea-H. S. Olcott, from which I have taken many expressions which son becoming to an honest representative of a free republican form appear in these papers: of government. Whoever heard of a candidate for office grumbling over the smallness of the salary?

FRED. S. RYMAN, a Boston philanthropist and humanitarian, whose good offices as such are extended to man and beast alike. makes the invention of a felt substitute for leather the subject of gratulation, as it removes one of the strongest excuses advanced for the slaughter of animals—the necessity of their hides being converted into leather. The felt substitute is said to be as durable as leather for foot-wear, and more comfortable and healthful. A New York firm has extensively engaged in the manufacture of slippers upon the path he pointed out to them. The next converts were a and shoes of the more Christianly kind. It gives us pleasure to rich young man and his father, and at the end of five months his record the facts.

IDAHO's representative in Congress submits the apparently plausible proposition that if Congress will admit Idaho as a State at once. with a donation of six millions of acres of arid lands, to be selected would be settled within four years," We hope Congress will do nothing of the kind, except under such clearly-defined conditions as will make it impossible for such lands or the water to irrigate them to get into the hands of speculators.

ACCOMPANYING "Lupa's" exquisite verses-a beauteous superstructure resting on a solid foundation of philosophy—is this note: "I have been intending to respond to the appeal from France for a Women's Universal Peace League, but have been prevented, so far. However, my whole being echoes that expressed desire and reaches to clasp hands across the ocean. Great events are in the air, but let us hope the changes will be peaceful ones."

SOUTH-SEA-ISLAND PAPERS.

[Written expressly for THE UNIVERSAL REPUBLIC]. BRIEF STUDIES IN BUDDHISM. WHAT OUR LORD REALLY TAUGHT-PAPER NO. 3

BY RUSSELL WEBB. BREAK from the bond of self, and so, unsphered, Be God, and melt into the vast divine,

Flying from false to true, from wave of sense. To peace eternal, where the silence lives. | Light of Asia.

ROBABLY the most satisfying answer, to the spiritually minded, to the question: "What did Buddha-Gautama really teach?" may be found in Edwin Arnold's inspiring creation, "The Light of Asia;" but all have not reached that stage of spiritual development in which are the qualifications necessary for the grasping of the full intent and meaning of this sublime work. The materially minded person—the average man of to-day, who prides himself upon his intelligence and reasoning powers-requires a concise, prosaic statement of facts, capable of but one interpretation, and loses his bearings when launched upon the broad sea of poetic ideas. Hence it is my purpose, in these papers, to define as clearly and in language as simple as possible, the true foundation upon which the superstructure of Buddhism rests, and leave it to the reader to decide whether it has the qualities requisite for a universal religion. In doing so I must ask in advance the latter's indulgence for making occasional references, for purposes of comparison, to the recorded teachings of Jesus of Nazareth. I have no quarrel with Christianity on the contrary I feel that there is much in it to revere and admire; it has done and is doing its legitimate work; and to declare frankly my motive in endeavoring to make Buddhism the popular religion of the United States, it is to lift the materially-minded Christian up to the spiritual level which Jesus desired his followers to occupy. I would certainly not attempt to take any man's religion from him without offering him another which would fully satisfy the longings of his soul. In referring, therefore, to Christianity, I will do so, not to depreciate that creed, but to show how nearly alike were the teachings of Buddha and those portions of the teachings of Jesus that have been faithfully recorded in the new testament. I firmly believe that only a comparatively infinitesimal part of the actual teachings of Jesus are accessible to the world now in written or printed ecords, and that quite a large proportion of that which is accredited o him in the new testament was never authorized nor taught by hin. Literally, Esoteric Buddhism was what Jesus taught, and

This fact will appear as we proceed. To the masses Buddha taught, as Jesus did, a doctrine of universal brotherhoood—of peace and love and good will toward all livsufficiently advanced spiritually, a secret knowledge which no one who knows would attempt to teach to the masses to-day, no matter how well educated and intellectual certain portions of the masses might be. There are numerous expressions in the four gospels showing unmistakably that Jesus had something to teach to the few that he could not teach to the many. The mysteries of the Kingdom of Heaven are only for those who have earned the right to know them; but all may know them who will "live the Life."

Having very briefly reviewed the birth, life and death, of Gauama, let us take a general view of his teachings before considering their special features in detail. The various rules and precepts which constituted the system of early Buddhism may also be discussed hereafter; at present we are concerned only with fundamental truths.

When the illuminated Prince Siddartha left his seat under the Bo-tree to spread the leaven of truth abroad over the world, he found India buried under a corrupted Brahminism and following some of the most degrading forms of idolatry and Paganism. It was, perhaps, an exaggerated expression of the condition in which Jesus found the religious element of Palestine six hundred years later; the Brahmans were immersed in a grossly materialistic system, in which bloody sacrifices formed a horribly prominent feature; and so were the Scribes and Pharisees, and, in a modified degree perhaps. the Sadducees. They had once had the pure truth, but one materialistic conception after another had been grafted upon it until the pearl was buried in mud. This is the condition of the Roman Catholic Church to-day—the spirit of truth is hidden under a monstrous fabric of the grossest materialism, and none realize this fact more intensely than those pure-minded members of the priesthood who have sought the truth with pure hearts and clean hands.

gently but firmly rebuking the superstitious and materialistic practices of the Brahmans, and preaching a pure and holy doctrine of peace and love. Edwin Arnold makes him say:

"So were the sacrifice new sin, if so The fated passage of a soul be staid: Nor, spake he, shall one wash his spirit clean By blood; nor gladden gods, being good, with blood; Nor bribe them, being evil; nay, nor lay Upon the brow of innocent bound beasts One hair's weight of that answer all must give For all things done amiss or wrongfully Alone, each for himself, reckoning with that The fixed arithmic of the universe Which meteth good for good and ill for ill. Watchful, aware, implacable, unmoved: Making all futures fruits of all the pasts.'

A famous mystic is accredited with the precept: "Not in the knowledge of things without, but in the perfection of the soul within, lies the empire of man aspiring to be more than man. This is the essence of true Buddhism. Prince Siddartha in the first years of his search tor the truth, followed the Brahminical idea of mortification of the flesh, and almost sacrificed his physical life for it. There was a lesson in this for many of his cotemporaries all the facts, that in previous lives he had progressed to a high spiritual plane, and that he was, at the time of his last birth into this life, far in advance, spiritually, of the masses of his race. Having The whole secret of human life was revealed to him, and "he was taught of God." He knew what was necessary for the salvation of mankind, and bent all his energies to the spreading abroad of that

He learned that the secret of all human suffering was ignorance this ignorance and become wise. If the Christian will take up his bible and turn to the psalms he will find this idea very clearly enunciated repeatedly. Buddha learned that ignorance made man prize uable, viz, spiritual knowledge. He obtained a solution of the whole mystery of human existence and destiny-a knowledge of which enables one to estimate at no more than their actual value this life and relations, so that one may live in a way to ensure the greatest happiness and the least suffering for himself and his

The way to salvation having been made clear to him, he began to teach it to others. He did not teach that Nirvana was to be gained by believing in him and his mission, and worshiping him as a God; nor did Jesus ever teach such a doctrine. Buddha taught, as Jesus did, that man's salvation lay within himself, and that only through Christos) could his soul acquire everlasting life; that through the purification and perfection of the soul, by one's own thoughts and deeds, could it attain at-one-ment with God. This idea has been thus briefly expressed in the Buddhist catechism compiled by Col.

> "Scrupulously avoiding all wicked actions, Reverently performing all virtuous ones, Purifying the intentions from all selfish desires, Is the doctrine of all the Buddhas."

To these might be added the cultivation of an ardent aspiration to God and an earnest love for all living things. The first disciples of the regenerated Prince Siddartha were the five companions or disciples who had abandoned him when he broke first they were not inclined to hear patiently what he had to say, but his appearance and manner were such that they were soon naving the closest attention to his words, and finally entered earnestly following numbered sixty persons. These he ultimately sent in various directions to preach, while he went to the town of Senani. near

The main points of his teachings and those of his disciples to the

1st. That some of the causes of sorrow were birth, growth, decay, by the local government, that the State will reclaim such lands by illness, death, separation from loved objects, hating what could not constructing large irrigating canals. The Delegate says, "every acre | be avoided, and craving for what could not be obtained; that these characteristics differed with each individual, but that all men had them in degree and suffered from them.

2nd. That suffering, the result of unsatisfied desires and ignorant crayings, could be escaped by complete conquest over and de-

struction of the eager thirst for life and its pleasures. 3rd. That such conquest could be gained by walking in the eight-fold path of right belief; right thought; right speech; right will be until they work out their own salvation. "Seek and ye shall doctrine; right means of livelihood; right endeavor; right memory find, knock and it shall be opened," is the higher law. and right meditation; that by thus walking mankind would gain salvation from the miseries of existence and of rebirth and reach

"To cease from all sin, To get virtue, To cleanse one's own heart, This is the religion of the Buddhas." nerely not be evil, but that we should be positively good.

As time passed the teachings of Buddha were molded into a simple system, and one of the first formula was called the "Three Guides." and was thus expressed:

"I follow Buddha as my Guide! I follow the Law as my Guide! I follow the Order as my Guide!"

Thus the disciple meant to express that he regarded the Lord Buddha as his All-Wise Teacher and Exemplar; the Law or Doctrine as containing the essential principles of Justice and Truth and the right path; and the Order as the teachers and expounders of the Law revealed by Buddha.

From these simple ideas gradually arose the complicated system ianity is like the plain and simple moral code taught by Jesus. But his followers, soon after his death, began to add to it and remodel it and their followers have added to and distorted the teachings of superstitions entirely at variance with the original ideas. But those this idea: ideas have never been allowed to utterly disappear, and the day is fast approaching when they will shine for mankind more brilliantly than ever—brightly gleaming lights to guide him to Nirvana.

Some of the early Buddhist precepts, which are still taught, were all that the most ardent Christian could desire. The five observances, which are repeated publicly at the temples, are among this class:

1. I observe the precept to refrain from destroying the life of beings.

2. I observe the precept to refrain from stealing. 3. I observe the precept to abstain from unlawful sexual

4. I observe the precept to rain from falsehood.

5. I observe the precept to a stain from using intoxicating liquors and drugs that tend to proceed tination.

Then special rules were made for the priesthood, and as the forms increased in number the hope fundamental truths were buried deeper and deeper. It should be the aim of every lover of mankind to assist in bringing these jewels again to the surface and to elevate them above and beyond all forms and ceremonies.

All the members of Prince Siddartha's family became his disciples, and the doctrine spread-slowly at first, more rapidly after his death-gathering upon it incrustations of error through the efforts of the priesthood, until a council was held to settle the rules and doctrines of the Order. This council did for Buddhism what the Fathers did for Christianity: they made it a system in which there were very little of the original teachings. Buddha's last words to his disciples were soon forgotten: "Mendicants! I now impress it upon you, the parts and powers of man must be dissolved; work out your salvation with diligence." Manila, Phillipine Islands, Feb. 15.

> [A convict to The Prison Mirror, of Stillwater, Minn]. MISSOURI PRISON DISCIPLINE.

READ with interest your article, "Take Notice Legislators," in your issue of Feb. 7, and wish that I were able to propound the same question to the "eminent statesmen" now assembled here. I wish some one would propound the same question as did the Hon. Frank Searle a few days ago before the conference of the prison committee of the Minnesota Legislature: "Do not forget the convicts; they should receive a part of their earnings as a reward for their good behavior." You can set this State, Missouri, down as one of he sister States that practices collusion with contractors and suffers her convicts to perform outrageous tasks. Poor fellows get their backs lacerated for not being able to cope with the expert who has had three or four terms. Even they who are able to accomplish the task get nothing for it from the contractors, or the state, except their fare back to the place they came from-and they may live a thousand miles from there—a suit of clothes which a Jew in town here will give them a dollar and a half for; that is if a man is lucky enough to have a friend who will send him a suit of clothes fit to be seen in. It looks as if their object was to have the man go out in such a condition that he will be compelled to steal, be re-arrested

and sent back, that the contractors may profit by his past experience. paying my fare. Everybody seemed to smell the penitentiary in my clothes; looked upon me with suspicion, as they naturally would at a man pale and emaciated, as we all look going out of here. Not a second shirt to my back; clothes hanging on me like a scarecrow. Who would hire such a forlorn, suspicious looking object? I had to steal or beg, and as stealing is considered by respectable people the most honorable of the two, Tstole, was arrested, and here I am... What could I do?" Echogan west, what!

I am convinced that two-thirds of the men leaving this institution would forsake their evil ways, and become honest, respectable men, if they only had some one to help them along after they leave here, money enough to pay their board for a week or two and buy a change of clothes

Would society at large rather a man should become an habitual criminal, spending his life in the penitentiary, than have him become an honest, respectable member of society? Surely—to say nothing of the humane and the Christian side of the question-policy alone would decide that it would be better to give a man a few dollars for a few years' labor and thereby enable him to redeem himself, instead of becoming a curse to society at large, as well as himself. If the State cannot afford to do it, make the contractor pay something near what their labor is worth, and give the convict the difference.

These contractors here are making, at the least calculation, a dolar and a half per day off each man's labor. They are turning out more work, by a third, in every department, than the same number of men do on the outside, and all they pay for each convict's labor is forty-five cents a day.

"No one careth for my soul, or my body either," is the cry of all vithin these walls, except the favored few who are possessed of friends with political influence, or money, or both. If one has neither. God help him! He loses all fear of hell before he is here six months, believing that a kind, just and beneficent Being will not doom one of his own creations to a worse punishment than this. Three years here is punishment enough to atone for all the sin and crime one may have committed in a long life-time; and vet there are men, friendless and moneyless of course, that are sent here for double and treble that period, for trivial offenses, men that never beore broke the law of man.

I have been here three years, and never once during that time has there been a soul here to speak a good word to a convict. The chaplain reads his sermon on Sunday, if it is a fine day, and looks after the library, and draws his salary; and having done all that, he considers he has done his duty. A wretched soul, bruised with adversity, we bid be quiet; but, like Banquo's ghost, "it will not down."

A WISE SUGGESTION.

To the Editors of THE WORLD'S ADVANCE-THOUGHT: PIRITUALISTS ought to found and maintain schools of their own, as Catholics and Protestants do, in which their children can be taught the science of life and death and immortality. When t is known that death is a continuation of life, with all its responsipilities, and that man is his own savior, and is held responsible for nis acts, and must work out his own salvation from sin, then, and then only, will crime and injustice diminish.

The intellectual education and false religious teachings of the schools of the present day only turn out first-class criminals, to be ound in the "learned professions," to "lord it" over the ignorant slaves, as politicians live on the labor of working-people. The greatest criminals in the prisons are not the illiterate, but the best

educated. Such is life under the present "Christian" rule. No wonder Wong Chin Foo, in The North American Review for August, 1887, explained why he was a heathen, after many years of Christian experience. "The only positive point" he says, "Christians have impreesed on heathenism is, that they would sacrifice religion, honor. principle, as they do life, for gold." All this grows out of the false eligious education into belief in an imaginary Savior outside ourselves. The only remedy is Integral Education—the education of the whole man-body, spirit, and soul. If God is Love, then an unselfish life is the true life to live. But it is exactly the opposite of the Christian life as now lived by Christians, so-called. They live exactly opposite to the example of Jesus, and why they should be called Christians, when there is no Christianity in their lives, is a mystery. Love surely will transform the lowest order of humanity to the highest. Hate will not do it. If practical love is the law, and the only law, that can settle all difficulties, why not use it on all occasions for that purpose? As in music one note is discord, but harmoniously combined with others becomes an element of harmony, so in society people must harmoniously combine for each other's good. Thus heaven may be established on earth.

If people understood the real value of this life, and its influence ipon the future, they would not waste their time in employments which do not fit their minds for the higher enjoyments of this life, or make them capable of enjoying the highest state in spirit life. Self-effort is the key-note to human progress for those who live in the "mud of ignorance" described by John Milton; and there they

B. F. CLARK, M. D. Belvidere Seminary, Belvidere, N. J., March 15.

unselfish force, cannot flow into his being.

THIS essay is intended to explain the words, "Man is created in Divine Trinity. In my former article I undertook to show the human form and properties in their masculine and feminine duality, explaining how this double-form is the expression of the trinity of the divine form and properties. I will now try to show how Man in actions and deeds equally represents the Divinity.

God has given Man a creative spirit, to create in a human fashion s He Himself creates in a Divine fashion. We know that God created the world for, through, and by him whom He calls "His only begotten Son," and who is the source of the human soul, the type of Esoteric Buddhism followed to-day in the East, and which is no of the purely human which is common to man and woman. Now nore like the system propounded by Buddha than modern Chris- when Man creates—and they are peculiarly men who have the creative spirit, their source being God the Creator-they create for, through, and by the human soul, or for, through, and by humanity. to suit the claims of Materialism, just as the early Christian fathers But if the masculine creative mind only creates for himself, detached from the soulful and from humanity, it becomes an empty Jesus, until the pure truth lies buried under a mass of creeds and and devastating creation. Bjornstjerne Bjornson thus expresses

"Who has not love for smallest things He cannot grasp the souls of all: Who cannot build his own abode To earth his greater buildings fall; onquering from Moscow to Cartagena, He lonely dies on St. Helena."

The creative abilities thus become their opposite—the devastatingif they disengage themselves obstinately and unlovingly from the human and the feminine. The Divinity is a Trinity, and thus we know that there is always co-operation between the three persons of the Godhead-that the Holy-Ghost, the source of the feminine spirit, has not been unparticipating at the origin of creation. In order that the human being may be in unison with the Divine Being it must feel respect and affection for humanity, and beprompted by and devoted to the womanly nature. Just as far as the numan creative spirit neglects to feel this respect and this love, to eceive this prompting and to pay this devotion, just so far its work will lose its likeness to God's beneficent work, and prove a disintegrating rather than creative force.

We may convince ourselves of the justice of this reasoning by folowing the development of speculative philosophy in Germany. The philosophic minds there, going their own way, more and more exclusively wishing to create a world for, by, and through, themselves -that is for the restless male spirit, sundered both from the human and the womanly-have wandered down the straight road to that materialism that dissolves all faith.

We have more recent facts, more alarming, more overwhelming, to prove the justice of this reasoning. Besides the material destructions of war, we have facts to show that the male ruling power, when it neglects to have regard for humanity and respect for womanhood, manifests itself as a moral devastating force, indeed. The man, by those words of punishment, "He shall rule over thee," was separated in a higher sense from the woman. He ascended his dreary pedestal, and she vanished away from his eyes. As the purely human only can appear by the communion of man and woman, this likewise disappeared for him, and the sway of the male spirit grew more and more monopolistic; life grew more and more one-sided; human consciousness more and more empty. This vacuity in the man shows itself in later times in a pronounced way. In man, generally speaking, human consciousness seems to be faint, dull. In the woman, on the contrary, human consciousness grows stronger, more

wide awake. Here permit me to quote from the inspired French historian,

ules Michelet: . "One fact is incontestable. Beside so much progress, material and intellectual, the standard of morals has grown low. While everything is advancing and developing, the soul is shrinking. In this hour, solemn indeed, when electricity operating through nets of wires spread throughout the globe has become a centalizing medium of human thought, making earth at last conscious of herself. what manner of soul are we going to give her? What, if Old Civilization from which she expects all, is only able to send her an impoverished

Let us now give a glance at the manly spirit. We are told that the Hebrew name of the man, Adama, signifies reddish clay, and There are two or three hundred men who have sone out and was he not formed of the "dust of the earth?" Man is a son of the come back again since I have been here. I have asked a great earth, like the Titans. He is strengthened by being thrown to earth; many of them, when I have an opportunity on holidays, why in the he would, if possible, penetrate to its center. The male spirit has a world they came back—their answer invariably was: "What could firm structure, it is a physical spirit, it is characterized by its crys- A PAID-UP MEMBERSHIP THE BEST INSURANCE AGAINST. do? I didn't have enough money to pay for a night's lodging after | talizing and constructive qualities, it is represented in the realm of matter by its firm bodies.

The outlet of masculine thought is Mathematics, and the way lies through Physics, Chemistry, Geology, Botany and Zoology. From the animal kingdom the masculine mind advances to the hu man, that is to say to human anatomy. From this he mounts to Physiology, and, armed with microscope and electrical apparatus, he investigates the nerve system from the uttermost fibres and papille through the spinal marrow up to the brain; and he stands by the door which leads to the life of the soul. He stands by the door-but the door, indeed, is closed.

Let us try to apprehend the manly spirit as intrinsically different from the womanly spirit.

Let us first consider the masculine spirit. "No knowledge can be made use of if one does not on reflection sunder what in actual fact is united;" therefore we have no right to cast blame of onesidedness and usurpation either on the scientists or on the German speculative philosophers if they only value their work for what it s, the product of only one force, or at most few forces, of the mind. and even if these men work entirely with male spirit, completely sundered from the human and the feminine, they have naturally a complete right to do so, if they work as men, with their manly power

and abilities to win manly results. But there are to be found among men a certain kind of spirits who re gifted in a more human and many-sided way, who are not ingrainedly or exclusively male. These are named poets, and these sometimes remind the stern masculine thinkers that there are " more

things in heaven and earth than are dreamt of in their philosophy.' Poets are distinguished from philosophers in the most decided way in being aware of woman's existence. They cannot do without her in their poems. The male speculative thinkers, on the other hand, did not know that Man meant man and woman, and that they therefore could only represent the half of humanity. They did not understand it in a higher acceptation; that is, they had no compre hension in a philosophic sense of what womanhood represented, and thus they could not transfer this X, this unknown magnitude, into the world of their thoughts and comprehension. The male spirit was therefore the Autocrat of the World of Thought.

[Written expressly for THE UNIVERSAL REPUBLICL. CONSERVATION AND CO-OPERATION.

ET us draw a picture of an ideal society, one capable of satisfying the legitimate wants of ideal human beings. In such a society there would be no disease, no drunkenness, no prostitution, no poverty, no slavery, no extravagance, no fear of the future, no parasites to suck the life blood out of their fellow-beings. An ideal so ciety would be organized so as to save labor, there would be no unnecessary work done, and no labor wasted, or as little as possible would be. The absolute necessaries of human life are food, fuel. shelter, clothing and tools. The first requirement would be to provide these at the least expenditure of labor, and herein to apply th art of raising labor above the plane of mere monotonous drudgery. The art of economy in life is to get the greatest possible amount of enjoyment out of the least possible amount of labor, to infuse the inspiration and enthusiasm that will make labor a free and honorable pleasure, instead of an enforced and degrading punishment.

Beauty and use, ornament and adaptation, should go hand-inhand; cleanliness, health and wholesomeness should be primary and weak, and live on their earnings as masters on the earnings of requisites. No beauty can disguise sickness, stench, or personal

uncleanliness. Look at the present sanitary condition of society! A large proportion of the population can't get wholesome food or cleanly habitations; and never will get them except through co-operation and education. Now we have co-operation without education, and education without co-operation, and very little of either. Labor is degraded and starved, and work is slighted and dishonestly performed. great deal of the food sold is improperly prepared or adulterated, inducing disease, and so unfit for use by refined or civilized beings. Most of the clothing and other material made for the common peonle is as dishonestly manufactured as the food; and still the purchasers have to pay excessive prices. A great proportion of the labor of the world is worse than wasted in providing fineries and

luxuries for the adornment of ill-mannered and ungrateful selfishness. The cause of all this uncomfortableness is in the gross habits and astes, gross stupidity and gross selfishness of the people. Their principal aim in life seems to be to get ahead of one another, like hildren at school, who study not so much for the sake of learning as for the appearance of being above some one else. So the masses of the people slave their lives out, thieve, cheat, lie and swindle, by all legal or illegal means, not for the sake of getting the comforts of life-for they never can get any comfort by this method-but for the sake of keeping one another down. Then they blame the capitalists for keeping them down, while they are all trying their best to be capitalists themselves and keep other people down-all climbing over one another like a disturbed pest of bugs.

They won't learn, they won't listen. This nation was conceived n fraud and brought forth in discord. They commenced by stealing the land from the Indians, and the liturgy of their life is to swindle one another. The present dead-lock between labor and capital is brought about by the fact that the whole nation can't live

by stealing from one another—some of them are compelled to work. The idea that the people can deliver themselves from this deadlock of insane competition by voting, when their only choice is be-A selfish person cannot get universal wisdom, for he receives tween two factions of frauds, seems illusive. It might be done if and evolves selfish force, and, therefore, aniversal wisdom, being an they knew how to vote; but they don't know how to vote, and they don't know how to learn. I don't think it can be done by voting, for

The spirit of the teachings of Buddhism was that we should not | WOMAN CREATED IN THE IMAGE OF GOD. | the reason that the vote of an ignoramus counts just as much as the vote of a wise man.

Trades unions and labor unions generally seem to have the same elements of selfishness and antagonism in them that characterize the image of God," so that the human duality shall express the the unions of the capitalists. A trades union is usually a monopoly or trust on a small scale for the benefit of its own members. The only true foundation, the good of the whole, which is greater than

any of its parts, is generally ignored. I have thought that the best plan might possibly be for those who believe in the good of the whole, or the God of All, to co-operate, to unite their forces, to apply practically the laws and principles in which they profess to believe first among themselves. If they can make co-operation and harmony a success among themselves, there will be no difficulty in extending the system indefinitely. A co-operative system could possibly be launched forth which would absorb the present diseased and discordant society and transform it into a clean and wholesome and happy family.

Competition is all right in itself-it is both an incentive and an aspiration; it is in its misdirection and prostitution to base ends that competition works disaster. Emulation and competition are uplifting and liberating forces, if wisely guided to constructive uses, instead of being diverted by individual discords into destructive

Co-operative communities have their first and greatest task in eliminating internal discords. The hereditary evil impulses of natural humanity tend to discord, antagonism, diffusion and loss of energy. The guiding star of the new civilization is co-operation, concentration and conservation of energy. Dormant in human nature are energies which, if liberated, forces which, if conserved and effectively applied, are able to lift the race into a new cycle of evolution

Conservation of energy and its right direction and application is true social economy. Political economy, so-called, is only an apology for the inefficiency of present arrangements, an acknowledgement of the impossibility of liberating humanity under the existing

order. The war of the elements must first be fought out in the body of the individual and the organization of the community. A community liberated from the elements of discord, and inspired by the genius of progress, is a power which can hardly be limited. Such a community is autonomous; it makes its own laws and customs and habits, and carries them out by the consent of its own members. It is an organization which secures liberty to the individual, and law and order to the society. In such a community is no place for policemen or landlords, for bankers or saloon-keepers, for gamblers or prostitutes, or any useless or pernicious members.

There is nothing that I know of to prevent a net-work of such emmunities from absorbing, in process of time, the vital elements from the present effete and rotten civilization, and blooming out over its ruins a New and Living Society of Humanity,

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