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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millenium of Peace.

BY H. N. MAGUIRE AND LUCY A. MALLORY.

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For The World's Advance-Thought.

TRUTH MAKES FREE.

ALICE ESKEL.

WEN sing of freedom and the free,
Though never yet were nations born
Whose brows were lighted by the crown
Of Truth's resplendent royalty.

O, poets of this grander age
That's dawning for a righteous race,
Your soul-lit genius yet shall trace
The noblest thoughts on history's page.

Your souls shall sing their truest lay,
For Truth shall reign supreme on earth,
And place on high the men of worth—
All Good shall gain the purest praise.

Not then shall untruth bear the palm;
Not then shall slaves be freemen called;
Nor souls by passion be enthralled;
Nor wars affright the peaceful calm.

But Love, in every heart enthroned,
Shall rule the being of each soul,
And, linked with Truth, shall bind the Whole,
And they alone shall kings be crowned.

THE NEW EDEN.

TO KNOW the structure of the human brain and its history, and the changes through which it has passed, is to know the history of mankind from their inception upon the planet. Virtually, we carry the world on our shoulders, and the world around us develops simultaneously with the progress made by the world we carry.

We can read clearly the purpose of the Infinite Man in the structures and faculties of the finite man; but man must look to the Celestial in himself to do this, for external effects will not instruct him as to interior causes, but from the interior Center alone can he comprehend the circumference: and material nature is the circumference of which his soul is the Center.

The material world is neither the result of chance nor hazard, but it is a tomé of wisdom whose explanatory key lies in the mind of man. As the Infinite Mind reveals itself in the mind of man, so the mind of man reveals itself in the Earth or Planetary Mind.

The two hemispheres into which the world is divided represent the two lobes of the brain. The Eastern Hemisphere represents the Reasoning Brain—the masculine principle—the government by man; the Western Hemisphere represents the Intuitive Brain—the feminine principle—the gov-

ernment by woman. These Hemispheres have their position in the material world as they are placed in the human head. When the Eastern (Reason) and the Western (Intuition) Hemispheres shall unite in bonds of Peace and Fraternity, man and woman combined shall govern the world.

The various nations, civilized and uncivilized, represent faculties of the higher and lower brains; and each nation is situated in the two Hemispheres, in the same position as the faculty it represents (and whose characteristics it displays) is located in the brain as marked by the Phrenologist.

Men show more genius and liberality who belong to the nations that correspond with the faculties of the higher brain than do those born among nations who correspond to the faculties of the lower brain—nations that dwell in the Southern part of the planet.

Dividing the brain of man, as the world is divided, into North, South, East and West, we find that the organ of Spirituality is located in the Northwestern portion of the brain. This corresponds to the Northwestern part of our planet—starting from the Northwest Pacific coast—and finds its highest development in the ice-bound continent beyond the frozen Polar Sea.

The Central Solar Forces, located in the Polar continent, have been the controlling power of our planet (just as the spiritual forces in man's organ of Spirituality has controlled him), and it is the influence of these forces that causes the magnetic needle to point to the North.

And if the stupendous power in the Northwest would fail to influence the guiding compass, material man would be as much lost as the spiritual man is who fails to follow the compass of his reason when it points to spirituality.

The material compass points to the material Eden of the race, as the spiritual compass (Intuition) points to the Celestial Paradise (Spirituality).

The Eden of the race was located in what is now the ice-locked Polar Continent, to which the rest of the world was, comparatively, a wilderness. As the Edenic race fell from the exercise of their highest faculty into the lowest selfishness, they gradually brought about conditions that culminated in a cataclysm, that cast them out of their Eden. Accompanying this cataclysm was a planetary wave of extremest cold, that placed a barrier in the way of their return to that Eden until they have again grown into the possession of their higher faculties.

Intuition now calls, and the inharmonious portion of our planet will again have its burst of passion, and be overthrown, and our earthly Eden will again be reclaimed. The barrier of ice will be removed, and that portion of our planet that has

been so long hidden, will be opened again to the race.

As the primitive Eden it was a seed that the selfishness of man buried from view; it has now grown to the blossoming time; it will burst the pod of ice and stand revealed a grander Paradise than ever.

Look to the North-West! for the spiritual faculties there will culminate in a Celestial Light that will enlighten all the nations of the earth. Where Intuition reigns the Sun never sets.

NO SPACE.

MIND, *per se*, is not limited in its movements by natural obstructions as the material body is. Living in a mental-spiritual state apart, from the material body, is not so difficult to conceive of, for to live in dream is to live in the spiritual state half separated from the body. Dreamland is the border land between spirit and matter, in which the impressions of the spiritual and material states become mixed, as in the dissolving views of a magic-lantern entertainment when the receding picture dissolves in the oncoming one, and we only catch a glimpse of the prominent features of each, here and there.

We can live, what seems to be, a long period in a few moments in a dream. So we can in the purely spiritual state, but we cannot do so when conscious of, or in direct contact with, matter, for the more consciousness is bound to matter the more we are limited to time and space. The Materialist cannot conceive of a consciousness of eternal existence, because, wedded to matter as he is, all his notions of existence must necessarily be time and space-limited. He would have us believe that life is a tangible thing, when it is an intangible essence, which we can know as a state of self-consciousness, but not as a *thing* that we can handle, and, therefore, it ever eludes our grasp, though all the time it pursues us and we cannot rid ourselves of it.

Life is omnipotent and omnipresent; it is all-pervading, all-knowing, all-seeing, and, being an essence, it is the most potent where matter is the least solid (like the perfume of the rose), and there is deeper, stronger, more palpitating life in the "vacant space," the materialist talks of, than there is on his "solid" earth. If he could see the unseen planets linked together in "space," he would wonder at the "body of God" being so "solid;" and he would find life so universal, that in all the universe he would not find an atom of space in which death could dwell.

THE Trinity of Being diffused into the sphere of external life is man; the sphere of Interior Life concentrated within the Trinity of Being is God.

For the World's Advance-Thought.
TAKE THE LIGHT.

ALICE ESKEL.

WHATEVER we have we silently have grown,
Our powers, our qualities, and their uses.
Fierce tigers grow on a bloody diet;
And gentle herds on grass and golden grain.
We shun the first, which seek only prey;
The others give us aid and wholesome drink.

In primal times the tiger was the lord
Where now the lowing kine disport themselves;
The higher reigns where then the lower ruled.
Heed, well the lesson, bloodthirsty mortal!
You are lord, even as the tiger was;
But not for aye. Back to the wilderness
You soon shall go—there feed your burning lusts
Within the gloom of forests rank with weeds,
The symbols of your savage thoughts and lives!

The world grows apace, and full soon shall shed
Its outer cover, that it may blossom:
The shell, the sensual man, is broken
More and more each day that time advances,
And out of chaos harmony shall come
As spring-time flowers follow winter's storms.

THE HEART OF THE PLANET.

THE PYRAMID OF GIZEN is over the center of the heart of the planet; and as the human heart records the life impulses of the individual, so in the innermost heart of the Pyramid lie recorded the life impulses of humanity from their inception upon the planet.

The Pyramid has the triangular form of the heart, which organ it was meant to portray; its chambers answer to the cavities, etc., of the heart.

The giant Sphinx, near the Pyramid, typifies the mystic silent soul-forces. The body of a lion, with a woman's head, means that when the feminine principle (Intuition) shall be at the head or dominate the animal, (the senses), the body of humanity that sustains that principle will have leonine strength of Being.

When the riddle of the Sphinx is solved, (that is to say, when we comprehend Mystic, Silent Intuition), the treasures of the heart (the hidden records of the Pyramid) will be revealed to us.

The parts of Egypt and Palestine covering the Heart of the Planet have been barren many centuries, because the heart of man was barren. Now that man's spiritual affections are being awakened, the wilderness will again blossom like the rose.

Jerusalem corresponds to the innermost recess (the Sanctuary of Peace) in the chosen people of God, for they were nearest His heart—that is, they cultivated the innermost principles of Divine Love, and lived in the locality corresponding to it externally.

All religions have heretofore had their inception in the East, in the territory covering the Heart of the Planet,—for religion has its seat in the heart or affectional nature—but now the Fountain Source of Spirituality, that supplies the Heart of the Planet, and whose mighty currents are connected with the earth in the Northwest, is going to be opened, and the combined Wisdom of our own Planetary Sages and that of the Sages of our Solar System will be unfolded to us.

Time-conditioned consciousness will be transformed into the unconditioned consciousness of Eternal Truth.

ENERGY.

THE ENERGY of a certain thought in one individual may become so powerful, through cultivation, that it will affect the destinies of several generations. This is the origin of hereditary traits—moral, mental, and physical. In Japan it is well understood, and certain crafts have been followed by families for thirty generations, until they exercise marvelous skill in the execution of their calling.

The reverence for, and pertinacity with which people cling to, old superstitions and creeds, are due to the persistency of energy which brought them forth. The Materialist is made in the same way. Men travel the same walks of life, over and over, because their energy is crystalized in the same direction. Idea-forms are crystalized Thought-Energy. By effort they may be dissolved into their more interior current of progressive spiritual Thought-Energy.

The narrower the stream we sail in, the less chance there will be of meeting ships freighted with universal commodities, that sail on the boundless Universal Sea.

Water, (Mental-Spiritual Thought), under the influence of freezing cold, (Hatred), becomes crystalized into ice (Selfishness), that prevents Life, (the Being) from coming to fruition.

The mental thoughts of inharmonious man become crystalized; therefore, he cannot progress. He thinks the same thought over and over. Like ice, he is fixed in one place; but if the ice be melted by the sun (Celestial Harmony) it will find its way to the ocean (the Universal).

Water in the glow of the sun (Spiritual Thought) becomes etherealized and ascends in moisture (Aspiration) to the blue sky, (Truth), in which it is purified, and returns again to earth in the form of rain, (Spiritual Nourishment), to minister to the expansion of Life (the Being).

SPIRITUAL and material progress, to bring forth their harvests of good, must advance hand-in-hand, or in interdependent relationship. The records are many of missionaries of Christianity having been driven from countries in which they had labored for years making converts and building temples, when their teachings and their temples would be together forgotten; but there are no records of railroads, telegraphs and schools of the useful arts having been voluntarily relinquished by any people among whom they had once been established.

THE serpent, Self, tempts the intuition (Eve) to corrupt the senses (the Adam) with the forbidden fruit of the passions. If the senses partake they perceive themselves in their hideous nakedness, and would hide from their own soul (God) their fallen condition, of which they are ashamed. Intuition thenceforth conceives knowledge painfully, and the senses labor under dire burdens to supply food for their passions.

As long as we act in harmony with Divine laws we are under no restraint; restriction comes as we oppose them, and increases as our opposition increases.

HURT NOT NOR DESTROY.

IN an address upon "Cruelty to Animals," delivered in this city before the Unitarian Society, Rabbi J. Block, in speaking of the Hebrew ritualistic methods of slaughtering cattle, said: "Before dispatching his victims this official had to utter a short prayer, invoking the Highest Authority, by whose permission only he sheds animal blood."

The ten commandments are the highest recognized authority of the Hebrew people. They are claimed to have been written upon tablets of stone by the finger of God Himself. Among them is this commandment: "Thou shalt not kill." It is not the God of slaughter that says: "The wolf shall lie down with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." * * "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord." According to this, those who kill and abuse animals have no knowledge of that Lord who commands that "none shall hurt nor destroy."

The spirit of the Old Testament, as well as of the New, sustains and gives life. It is the Pharisaical letter in both these scriptures that killeth. Those intuitively developed live the spirit, and those living in the senses only, worship the letter, and the result is that the former seek to save and comfort, the latter seek to kill and destroy, and both find warrant in the scriptures for their action. One follows the God of Spirit, while the other follows the letter, or Matter God, for the scriptures contain two Gods who are the antipodes of each other; throughout the bible first one is uppermost then the other, according as the spiritual or material predominates in man.

A HURRIED glance over the speech of Senator Jones, of Nevada, on "the silver question," suggests that it might be at least interesting to read it carefully—which we may find time to do. But money, being merely the measure of value, should be accorded no more importance in legislation than, and should be as free and unstinted in necessary use as, yard-sticks and liquid and grain measures. Quoting old authorities in discussing the subject is like following the line of evolutionary development backward for guiding examples of moral conduct—which our Orthodox friends habitually do. We admit our position is untenable, in the present condition of humanity; but we think and write for the coming civilization, not existing barbarism.

SENATOR MITCHELL is most obliging to all his constituents. His popularity at home and influence in the Senate are not a mystery to those acquainted with his obliging disposition and his zeal in prosecuting official business. Of that quality which passes for ability in this age of American statesmanship he is justly accredited with more than the average allotment.

WALKING in the sunlight we are followed by a shadow. The light is the spirit-man; the shadow is the matter-man. When the soul is centered in the light there is no shadow.

For The World's Advance-Thought.

THE PRE-NATAL LIFE OF MAN.

E. M. W.

TWO CENTURIES ago the austere poet of Puritanism, in his mighty epic, presented the theory of Special Creation, asserting for man an origin independent of, and not derived from, the lower organisms of natural life. As his poetry was grand the defective science passed almost unquestioned, and this dogma soon became embalmed among the cherished convictions of the English-speaking race. But the teachings of Evolution, and especially of Comparative Embryology, have made such an hypothesis no longer tenable or even conceivable.

Just as the fins of the fish tell of water, or the wings of the eagle pre-suppose air, does the pre-natal experience of man tell of the animal natures through which he has passed, and reveal the lower kingdoms of life from which he has arisen. Not an independent and isolated Creation is he, but the finality and summary of all the past. He is made up of a little of every creature's best. He comes, he goes, through many cycles of successive births. Nature writes with lucid lines this grand truth in our forming bodies. The microcosm of the individual repeats the macrocosm of the race. The development of the embryo is a condensed and abbreviated repetition of the evolution of mankind. In the gestative period previous to birth, the inchoate human being runs swiftly through the whole gamut of change that his ancestors slowly experienced in their movement of ages up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, serpent, fish including gills, quadruped including tail, till he reaches the full human form.

By the sexual process life begins for each individual at the point where life began for all—as a particle of protoplasm. In this particle are blended all the attributes and acquirements of the plane of life that has been thus far attained. In it sleep all the eternal secrets. The great mystery of Evolution lies in this protoplasmic speckle, which acts as a living memory leading the germ, in nine months, through the same development that its progenitors gradually underwent during uncounted generations. This development, *ab ovo*, repeats in each forming person, in a few months, the prodigious organic unfoldings acquired by the race during limitless periods of time. He starts at the cell, as a cell, and becomes successively whatever that primal cell became on its climbing way to man. He rehearses in his foetal life each stage of the unfolding gone through by his ancestors. He omits no milestone by the way, and avoids no by-path of animal growth. He moves along with the fishes, the vertebrates, the mammals, but stops not with any, and when gestation ends stands by himself. Thus each embryo tells over and over again the fine tale of heredity, and chants the "Psalm of Life" in all ears. In a few months of automatic womb-work, he has lived, in epitome, through the millions of years and the myriads of changes which his progenitors traversed on the measureless highway of life. He recites his race-history without a break.

The growth of the babe unborn is a picture, in little, outlining that of the family of man. In the earliest stages he is an incipient plant with two leaves. Later on, he cannot be known from the lowest animal. Still later, it cannot be said whether he is snake, fish, or bird, and his tail is longer than his legs. Even when further advanced, it is still a question whether he will be a dog, a horse, or a man. Thus the pre-natal steps of growth in each human being repeat the stages through which the race has passed. The embryoman re-enacts the world-code, and resumes the history of that mighty ascensive revolution by which man entered the world. His growth in the womb is a condensed repetition of the movement by which, through the long ages, the human family rose through the various planes of lower and lesser life. In each germinal dot of man blooms afresh the past life of the race. The germ goes through the same round as the species, and the life of the babe reflects the æonic record of mankind. The slow changes of milliennads are compressed into the brief span of embryonic life. This is now the firm position of science, and this the wondrous process of human birth. Each germ passes through all the successive stages which have preceded in the line of its racial history, and rehearses the sublime drama of animal evolution. The stepping stones of the ascending life are the vanishing forms of the humble past. Each new stage is born from the last.

Prof. Hæckel, in his "Evolution of Man," gives carefully prepared plates showing the growth in embryo of the fish, salamander, tortoise, fowl, calf, rabbit, hog, and man. At certain stages of their development, there is an exact resemblance of form among them all, but each as it approaches the time of birth becomes differentiated. It then ceases to personate the races below it, and begins to assume the form proper to its own kind.

At first the Psyche or Monad caught in the generative whirl, and incarnated in the maternal egg, shares in the Universal Life, and begins to weave about itself the organs which it soon will need. The configurations that its body takes on are successively determined by the memories of its racial evolution which are so wonderfully written on the germ. Then the mobile and plastic structure, having passed through the mystic impressions of its animal heredity, enters more closely into the circulations of the mother, who communicates her higher life to its members. So the little being, as it approaches the birth-hour, becomes slowly humanized, and the sex is determined.

Now how is it possible, in the face of this array of facts, to maintain that we have in man a Special Creation, isolated from and independent of the races of the animal world? What explanation has the believer in the Special Creation dogma to offer? Is this all a meaningless phenomenon? If man was created at once and out of hand from the inorganic dust under our feet, why drag him to birth through all the forms of the lower kingdoms? Why masquerade him in the strange guise of plant, fish, reptile and mammal before clothing the germ with the proper costume of man? There is no rational

escape from the conclusion that all organisms, whether animal or human, start from the same cell. They have a common beginning and a like history. Nature has strewn our pre-natal path of life with the memorials of the animal origin of man. She writes the biography of all on the germ-life of each, using for an alphabet the forms of lower life, so that "he who runs may read."

THE NEW ENGLAND PROPHET.

THAT grand inspirational worker, Parker Pillsbury, sends us a most excellent discourse, entitled "God in the Constitution; Man and Woman Out." It is one of his very best inspirations. He points out the dangers that are gathering thick and fast over the citizens of the Republic from ecclesiastical domination, and the curse that would come upon our land if theologians would be allowed to change the Constitution and pass laws in the interest of the Mammon-Christ religion. He shows how wide-spread the conspiracy is; that many millionaires, Congressmen, Senators, and even some members of the Supreme Court of the United States, are pledged to the success of establishing a King Christ in the Constitution. Should this conspiracy succeed he prophesies a worse slavery for the white race than was the bondage of the black man. He makes a scathing arraignment of the injustice done to women, socially, commercially and politically, and clearly shows that she is the blind tool of scheming ministers, who would close their theological tentacles upon the liberties of an indifferent populace, who have no eyes, no ears, no thought for anything but money.

But our good friend need have no fears; his lifelong work is not for naught. The darkness now is not that of early night, but it is the deeper gloom that ever comes just before the dawn. The moment of apparent triumph will be the signal for the defeat of all the powers of darkness. When the schemers will be ready to put the King Christ into a paper Constitution, the True Christ will come forth and proclaim his Universal Power. In that day the schemers will stand confounded and appeal in vain to armies, navies and legislatures to sustain their selfish claims, for they are of the Old Order and must pass away.

THOUGHT FORMS.

WHEN we perceive a new idea the impulse is to put it into some material form; either by speech, writing or model, for the purpose of typing it for mortal comprehension. This impulse in the individual is a manifestation on a small scale of a universal law. New ideas of universal import, evolved to mortal understanding, invariably type themselves in matter, and consequently matter, whether it be that of which a planet or a sun is composed, must immediately conform to the expression of the idea.

The idea of a New Heaven and a New Earth is based upon scientific principles.

THE SOUL must be at peace to receive wisdom. The Universal cannot perfectly reflect its Truth into the being disturbed by the warring elements of passion.

SOUTHERN CROSS PAPERS.

For The World's Advance-Thought.

RELATIVE AND ABSOLUTE TRUTH.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

PILATE'S brief but pressing question, "What is Truth?" is still awaiting its answer. Many emphatically say such a thing as Eternal or Absolute Truth need not be thought of, for disappointment alone can attend such an expectation. That may prove, after all, to be a rash and an ill-advised statement. Many facts, all that human history furnishes to date, lend their support to it; and that is certainly a very strong foundation of appearances to base a strong conviction upon; still if the future, being essentially different in many important points, can show facts quite outside of that category, the conclusion arrived at from premises now to hand will fall through. There is so strong a probability of such facts arising then, that it is not hazarding an opinion to state all things will yet be made new; even the conclusions in many instances which we have carefully drawn for ourselves from the existence of past facts.

Imperfection cannot grasp or contain perfection, any more than can a world contain the Universe or a cycle of time Eternity. While the human race is progressing towards its goal, perfection, the utmost it can expect to sight or handle of truth, will be relative; true and applicable it may be to the state of things, and circumstances which gave birth to it, but as faulty as the stock from which it sprung. Imperfection cannot do more or better than that. But unless we are prepared to deny the possibility of human nature being perfected, we can find no holding ground for the thought that Absolute Truth is necessarily an impossibility to man.

Imperfection is only a temporary state of things; and it can never apprehend more of truth than it can hold or apply; hence, the whole of truth human history has, during its immature stage, made its own, has naturally and necessarily been relative thereto, so imperfect. But when we read of the world passing away and the desires thereof, we learn at the same time that what is temporary and relative will only fill its time and serve its purpose, and then it will go into the oblivion of the past, and that which is eternal will occupy instead; this imperfect stage, how long soever it may have lasted, and how deep the ruts it may have made for itself while holding its own, is only relative, temporary or time-serving, and tentative; there is a Perfect, Absolute, Eternal, and Unchanging state awaiting the fullness of time to show, and it can only be a promise or prophecy so long as immaturity in any degree continues.

The only way in which we may intelligently grasp the statement, "there shall be time no longer," is by the side of the thought herein considered. Time is like a probationary or tentative portion of eternity, during which no finality will be attained and only imperfection shown. Time itself is something imperfect, and everything connected with it, or showing therein, must partake of its characteristic imperfection. Only the Eternal

state of being—perfection—can sight or possess Absolute Truth; and to the very extent that man is wide of perfection must he and will he be contented with relative truth. That there is Absolute Truth, as there is also perfection, and that man may reasonably be expected to attain to the only holding ground for Absolute Truth—which is perfection—can with confidence be inferred from the Divine fiat, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"What is true to-day will not prove so to-morrow," is very true of time, but of time only. Human history verifies it to the letter up to date; but who would add, "therefore it must ever remain so?" We have not examined the premises sufficiently yet to be able to form a very safe conclusion. Reasoning within the limitations of time and imperfection we reason within a circle, and just outside of it are premises which will abundantly and completely upset our conclusions. While the human race occupies only the weakly progressive stages of being agreeing with childhood, it will speak as a child, think as one, and understand as one; but surely as it comes into its matured or perfect state, it may be expected to win a very different experience, and so to put away the former one. And we contend that human nature in the present era has never yet attained its maturity, has never yet unfolded sufficiently to mature the stock which would allow of its carrying the fruitage it is destined to bear—that fruit being a ripe and an assured perfection.

The Master once said, "I have many things to say unto you, but ye cannot hear them now." Absolute Truth could not be borne by any save perfect characters. Truth has been in all ages ~~done~~ out as diluted as the circumstances of the times and the people demanded. Nothing more than relative truth, suited to imperfect states and times, has at any time in man's history been possible hitherto. If anything more has been uttered it has been so veiled and clouded with symbol that it should not by its dazzling brightness destroy the very sight of the onlookers. Hence, the "letter killeth," because the truth it contains is deeply hidden within it, and will only shine through its coverings very faintly at first, and more and more clearly as the coverings are seen to be such, and so are removed, little by little, until the innermost essence or spirit of it is unveiled.

The Sacred Scriptures, though holding within them Absolute Truth, are surfacely or literally nothing more than relative truths, and so of a character that is temporary, fluctuating and unsatisfactory, so soon as a more advanced state of being and a more qualified state of bearing makes it necessary to supersede them. The truth the Mosaic economy held was no more than relative; and so long as the circumstances continued which made that fit and proper for man, to help him in the uplift, it was all that man could desire or the Love and Wisdom of God provide. But the fullness of time came for that to be superseded, and its repeal came when something less clouded and obscure became necessary and it was supplied. And God changed not. His actions past are assurances of similar

actions to follow whenever altered circumstances demand it. Two thousand years, or less, sufficed to develop the racial man so that the Mosaic economy became unfit for longer application; and now another higher educational class has filled a similar cycle of time and has lost its hold and fitness for the race; we are not surprised, therefore, to find clearer thought and advanced ideas based upon a spiritual understanding of past literalness coming into our life with a force, an earnestness and an assurance that it has come to stay. It is because God changes not, but always adapts Himself to the changeful moods and tenses of undeveloped man, that we see this application of relative truth, ever more and more approximating to the Absolute, made to fit exactly into the very circumstances and requirements of the hour. When man is qualified to grasp and use the Absolute, it is already to his hand; so long as he is unqualified, whatever he may wish for or desire, he will not be entrusted with the things of eternity and perfection, because nothing would contribute more certainly to his misery and destruction.

The Apostle Paul had such thoughts as these when he wrote to the Corinthians: "Henceforth we know no man according to the flesh; yea, though we have known Christ according to the flesh, yet henceforth know we him no more." Paul in those words expresses as fact that he had been caught by what was external, relative, therefore temporary; and so by something that was not worthy of being retained. Christ according to the flesh is only the letter that killeth; but it is a form holding as its essence and innermost the life-giving or life-working spirit, which may be apprehended and savingly applied by all who have spiritual discernment. To be satisfied with Christ according to the flesh and the literalness of the Scriptures is to be satisfied with the form of godliness without having any appreciation of its power. Although Paul was first caught by the external form, he discovered, in time to correct himself, that what it held within it was the only saving reality; so, as he matured spiritually, he put away the childish things that had occupied temporarily as steps to lead him to the reality within. How many have caught the externals, and held to them tenaciously, never seeing more, all the strifes of Christendom abundantly illustrate; but isolated ones here and there, have learned, like Paul, to know Christ according to the flesh no more. Many are now ignoring the letter that kills for the life-working essence or spirit.

MICROSCOPES and telescopes will, e'er long, be invented, that will enable us to see the inhabitants of the ether, and the other worlds of our universe. The scientist of the Old Order will not believe this statement, but neither did their ancestors believe in the present microscopes and telescopes.

SPIRITUALLY you live in your own creations. If you do not like them *you* must change them; none other can do it for you.

TRUTHS is interior and eternal; error is exterior and transient.

For The World's Advance-Thought.
**ANCIENT AND MODERN ADVANCE
 THOUGHT.**

BY C. PFOUNDDES, (LATE OF JAPAN).

Of the three great divisions of Oriental ancient advance thought, that nearest to us geographically, namely, the Semitic group, is most familiar; the next, or central, the Aryan; and the further, the Turanian; being each less well known or understood.

Through the medium of the Old Testament, we have learned the traditions of the wandering tribe (or tribes) and those other races with whom they were in contact, after hostile collision.

The monotheism, represented by that survival of one of its most ancient forms, the Madgean or Parris, we know to have been based on a doctrine of purity, of beauty and simplicity; purity in all things, in thought and deed; the worship of one supreme being, the love of one (and only one) woman.

The ethics of the "chosen people" may not always appear to advantage in the Bible, but in ancient Egypt, as in the great cities on the banks of the Tigris and Euphrates, there was undoubtedly a high moral ideal; and even the practical standard reached, claims our respectful consideration. Yet, beneath all, was ever apparent the sacerdotal craftiness, the name of the one Jehovah, constantly brought in as a Divine sanction for the arbitrary tyrannies of the Theocracy that dominated over the multitude.

The propitiatory sacrifice and prayer, the burnt offerings, the shedding of blood even,—and this not always of lower animals—were features specially characteristic. Its cruelty and sanguinary character apart, it contained germs of evil that have fructified for terrible potentialities in all time, even to our own day. The orthodox may feel shocked, nay horrified, to be told, or reminded, that there is the survival of this human sacrifice, and moreover of its cannibalistic rites, yet surviving in the most holy of the sacraments of the Occidental creeds.

Nineteen centuries have passed since the commencement of the new departure, that has grown up into Western Christianity; with its numerous sects, many claiming exclusive knowledge of the only path to everlasting salvation, and that all outside shall be eternally relegated to torments and damnation.

"Thou that in the heavens dwell
 Sends one to heaven
 And ten to hell,
 All for thy glory,
 And not for any good or ill
 Done afore thee."

To-day myriads of toilers are groaning under the oppression of their masters; true we see the dawn of a vigorous upheaval, a by no means silent protest, against all this injustice. The social structure is like a pyramid. The base rests upon the millions of toilers; up its sides are struggling hosts, selfishly striving for the apex, a road that leads nowhere. Oblivious of the seething mass beneath, deaf to the groans of the desperately hopeless men, of the sighs and tears of the hopelessly heart-broken women, the wail of the infant, the cry c

the aged and the anguish of the sick,—these selfish seekers after wealth and social place, these sordid, ambitious men and women, are criminally indifferent and callous.

It has surely failed in its mission, therefore,—this old-time superstition, this sectarian bigotry, this frantic zeal—even as the creed of the Mussulman, the Islamism of Mahomet, has failed.

Has it not been in spite of the church, has it not been only since revolt, reform, has crept in, that any progress has been made? And now the day has come when even that small concession to advance-thought is inadequate. The Jewish people themselves always have repudiated, and still do, this innovation, this ever-changing Christianity, and its priest-made dogmatism. They show their good sense, there.

Now that we see the future of the western adaptation of an eastern creed, let us look once more to its cradle-land; let us seek amongst the ancient records preserved for us, or at least so much of them as we have been permitted to obtain, that are above all suspicion of having been tampered with.

We see Christianity was no invention, any more than the later outgrowth of Semitic thought in Mahomedanism; and as we seek for the earlier basic principles, we perceive a common principle, preserved intact, most fortunately for us, and our purpose, in other directions.

We essay to peer into the dim vista of the past, to laboriously feel our way into ancient historic records, and erect stations on our path, so as to once more be able to retrace our course.

Amongst the Aryan (or noble) races of the southern Asiatic civilizations, far away to the east, amongst the predecessors of the present Turanian populations, we find what we seek—stores of knowledge, of wisdom.

Whence comes this undoubted archaic enlightenment, this advance thought of by-gone ages, and how comes it that we of the west know so little of it till this late day?

(To be continued.)

[Continued from last number].

THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

The spiritual soul is a compound called in Sanskrit, Buddhi—Man as united to Atma—which terms translated would be The Over-Soul or Universal Soul (Buddhi), universal substance illumined by spiritual intellect (Hyber Manas), united by a ray from the Supreme (Atma). It is, in other words, the most subtle essence, vivified by the supreme spiritual consciousness and expressing itself on the highest plane of thought—Intuition. This soul relates us to Universal ideation, to primal causation, to the infinite and immortal realm of spiritual reason. It is the immortal, the Higher Self, the Christ, the God within the Temple. An ego having a fully expanded consciousness on this plane would be one in feeling and knowledge with that which we term the Divine. Life, with its manifold mysteries, would be an open book, its obscure text made clear; the limitations of Time and Distance would disappear. This soul knows not

doubt, nor fear, nor desire. Love, Strength, Justice, the Trinity forming the one (Wisdom) are its attributes.

We have, then, according to this teaching, two souls, the one earth-clinging, the other heaven-soaring, and between the two the reason or human intellect. The different selves stand as follows.

- 1st, Body;
- 2d, Vitality;
- 3rd, Astral Body;
- 4th, Animal Soul, (lower pole);
- 5th, Human Soul, (link);
- 6th, Spiritual Soul (higher pole);
- 7th, Atma or Supreme Ray.

The body is the vehicle of all the selves, yet not in any sense the self. It is the earth instrument upon which the Supreme consciousness plays its harmonies in music of speech and action. It belongs purely to this world of gross matter. At death the Body returns to earth; the Vitality is inhaled to be again exhaled in other forms; the Astral lingers near the body, fading as the body falls into dust, until it disappears. The Animal Soul lives as an entity according to the strength of its passions—of its earthly attractions. As already pointed out in the diagram of elements this soul is mortal and perishes as to form and self-consciousness. The Atma-Buddhi-Manas is the Eternal, Divine-Self. Between the perishable and the Eternal, stands the Human Soul; and, whether that soul returns to its primal elements, or whether by effort it unites itself with the Eternal Soul, and thus gains for itself a self-conscious life, through æons which to us seem an eternity, is a question of free choice with the human soul. If it prefer present pleasure to eternal good, if the gratification of sense or of passion seem more desirable than the acquisition of God-like powers and an eternal consciousness, it is free to choose.

Such is man according to Theosophic teachings. He holds within himself the potentialities of every sphere of being. Upon this objective plane of gross matter he reigns supreme. Of the earth, of life, he can make a heaven or a hell as he will. But in order to will, man must know, and knowledge can only be gained through study. "Man know thyself."

The foregoing gives simply an outline of this great study—a primary sketch to assist in the understanding of more abstruse works.

THE GOLDEN AGE.

THE GOLDEN AGE of the past, which writers often refer to, was in the infancy of the race, when intuition—as in the child, before external knowledge has blunted its soul's sensibilities—was alone the man's guide and monitor. That was the interior Garden of Eden period, out of which man's passions (the Angel with the flaming sword) drove him. It was essential that man should come out into the wilderness of his external nature, that through its contrarieties and manifold desires he might learn wisdom. The history of the race is but the history of the individual on a large scale. Therefore, let us obey that ancient precept, "Man know thyself."

(Discourse by the Rev. W. E. Copeland, Tacoma, Wash.)

THE PURE IN HEART SEE GOD.

SINCE one great object of Religion in all ages has been to attain the Beatific Vision—to see God—it is well worth our while to devote one evening to the pre-requisites, and also to a discussion of what is meant by seeing God. One of the prophets declares that no man hath seen God at any time; again the Master tells us that only the Son hath seen the Father, and yet also declares that the pure in heart shall see God.

The ancients speak always of the heart as the seat of the spirit; the source from whence proceeds thought, aspiration, love; indeed the center of all spiritual activities. We should rather speak of the pure in mind and assert that the brain was the seat of thought. But after all the ancients may be right; we do not know that the brain is the part of the body specially favored by the spirit. Indeed it is probably true that the whole body is pervaded by the spirit and that it is in one part as much as in another. Whether the brain or the heart is the place in which the spirit dwells, there is not much difficulty in determining what is meant by purity of heart. Our thoughts must be occupied with pure ideas; evil imaginations must be kept away.

What is this seeing God? Certainly not the seeing of any form. This cannot be expected, for God has no form. No image can possibly be made which will, in the least, represent him. The prophets were right when they asserted that no man had seen God at any time. The trouble with many of the theologies has been that they have made mental images of God. Yet, while God cannot be seen, again He can be seen. We may see God in Nature. We see very different things. One man looks upon a great waterfall and sees so much mechanical power running to waste; another looks on this same and sees the grandeur and strength displayed; another looks behind the great mass of falling waters and sees that Power which lies behind all motion: one person looks at the flowers in the wood and sees weeds; another sees so many genera and species; another sees the exquisite beauty of form and coloring; and another sees the beauty of God.

We may see God within ourselves. Of course the seeing is a mental operation, not performed by these material eyes. Some, who have followed very far the process of concentration, tell of seeing a great light in the heart, an unspeakable glory; which attests to the indwelling God. I hardly think that Jesus alluded to such an experience, but rather to the knowledge that God does dwell in man; that humanity is Divine. When the thoughts are pure, and our whole attention is concentrated on high and holy things, then do we become conscious of this Divinity. How may this purity of heart be attained? In all ages and among people of various religions, fasting and prayer have been exercises highly commended, before one could be instructed in the mysteries which lay at the very heart of the deepest religious life. The neophytes were compelled to fast and spend much time in prayer. It is recorded of the Masters also that they passed much time in similar ex-

ercises. Fasting and prayer have always been highly commended in the Roman Church—which in Christianity is the legitimate successor of the ancient mysteries. Among Roman devotees some have developed extraordinary powers and great holiness, the principal agents being fasting and prayer. The wonderful powers possessed by the Masters in all religions are not mythical, but really are possible. Nor need we be surprised at the results obtained. It is well known that gluttons and drunkards are above other people sensual and unspiritual—in bondage to the flesh; then it naturally follows that fasting from meat and drink will develop spirituality. Consider the persons you have known, and you will remember that those who were most abstemious were the most spiritual. Fasting, not carried to excess, is a most reasonable method of developing the powers of the higher self.

You can easily understand what is meant by fasting, but the meaning of prayer is not so readily ascertained. This however is certain—by prayer is not meant merely petitions or requests frequently degenerating into teasing: this does not add to our spiritual strength. Nor is thanksgiving what Jesus meant when he declared that certain demons could be cast out only by prayer. Thanksgiving is as natural as the song to the bird, and has no particular effect on the spiritual nature. That kind of prayer which reaches the centers of spiritual life is what the Occultists call concentration—where all the powers of the mind are concentrated on some special object, until one forgets all the material surroundings; when one thinks of God until God is discovered; when one longs for the beatific vision until at last the Divine is seen; when one agonizes for the control of the lower by the higher self. Such prayer avails. And, whatever our theory about answers to prayer, such abstraction does increase the powers of the higher self.

I have no doubt that the man or the woman who would live upon grains, fruits and vegetables, sparingly eaten, and who would pass a certain part of each day in prayer, persisted in until one becomes unconscious of material surroundings, would develop uncommon spiritual powers. But the development of spiritual gifts is not a cause sufficient to warrant the effort. It is everyone's duty to live the spiritual life and thus be of service to the race. To this end no exertion is too great. Let everyone contribute something to advance humanity, and then life will have been well worth the living.

FROM "The Hermetist": "If we stopped to think how every word spoken in the presence of a little child affects its future for good or evil, we would all be far more considerate in our speech. It is astonishing how children will ponder for days upon a careless word or sentence which no one supposed they had ever heard, and at some critical moment use it themselves with a most startling and horrifying effect. Then, alas! we see and deplore its real deformity, and realize how potent is our influence over these observant innocents!"

MATTER is truth clothed; spirit unclothed from matter is naked truth.

Continued from page 118.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

THE false doctrines and theories of the "race mind," concerning "evil," can only react upon itself; giving temporary expressions of evil, and thereby acting as schoolmaster, to teach us, through bitter experience, that "evil" cannot, and does not, have real being.

It is this putting asunder at the very core of our existence (which we do when we accord to evil any being in reality) which must be overcome. Evil is ignorance, and we must overcome it before Eternal Light (Life) is possible. Look at capital and labor! they assume the same attitude toward each other that the human consciousness or "race mind" assumes toward the feminine part of itself. And the sting of this falsehood or wrong thought at the fountain head of our true wealth—Labor and Commerce—works harm to both capital and labor. It separates and disintegrates their mutual interests, and, as expressed now in their present attitude towards each other, they must die, so to speak. But as neither can do without the other, they will readjust themselves, and in so doing will assume an attitude in accord with the advance-thought of the present day.

Now let us look into our own hearts a little. I think many of us will find the serpent coiled up there, even in the sacred chamber of the "inner temple;" and this is what he whispers to us: "This work which you are doing—such as sawing wood, carpentering, taking care of animals, cooking, washing, tailoring, mending torn garments and making new ones, attending to the wants of children, etc.—is all far beneath you. You are capable of much higher things. This is menial; any common person can do this; but you are gifted and your education fits you for a superior calling to this; use your brains to make a name for yourself; and you can, at the same time, earn money to hire some one to do this work." Then, to excite our vanity, he whispers to us even more softly: "Besides, the world needs you; you can do so much good with your education and talents; your soul burns to express itself; and your heart yearns to help others, in some grand way, and these duties are a hindrance; they prevent your doing something really noble and good;" and so on, till a rebellious spirit is our constant companion, and we go about with our hearts filled with the very essence of disintegration.

It seems to me, that before we can be acceptable to our Heavenly Father and Mother, we must respect Labor, crowning her Lord of all.

Capital and labor, man and woman, in the race mind of the human consciousness, must face about. The false and unjust assumption of superiority and rule of one over the other, in all its varied and subtle forms, must yield. This old idea of superiority and inferiority, which galls something within us till the injustice of it turns all to bitterness, must readjust itself. The cup of gall and vinegar has been or is being drunk to its dregs, and now comes the resurrection and the life.

JESUS MORE THAN A REFORMER.

To the Editors of the World's Advance-Thought:

We regard Jesus as more than Reformer. Reformers eradicate some evils, lop off some excrescences and remedy some abuses in that life which was naturally created—or which came up from the earth—and of the general system of which Reformers themselves remain a part. But Christ is the Divine utilizing spirit which descends from above. Reformers leave man in bondage to the natural, earthly part of their being, inasmuch as they remain subject to the order of earthly generation. Christ, by regeneration, introduces the Divine Spiritual Life, which frees man from earthly limitations and obligations to the carnal life—raising him entirely out of it, on to the spiritual plane.

Of all Reformers that came before Jesus, it seems to me that Gautama approaches him the nearest in the character of his doctrine, and its results to the individual. But it seems to me Gautama was on the external, intellectual plane, while the life of Jesus was more interior and spiritually intuitive. Gautama's work may have been one of the preliminaries in the preparation for the work which Jesus wrought. So, I think, was Moses, and the Hebrew Prophets. I believe the most elevated of the latter were inspired by the same Spirit Christ, while uttering their prophecies, that raised up Jesus; but they did not receive it to become their daily life, as did Jesus. They spoke as they were moved, by an Intelligence above the plane they were living on; Jesus, from the same plane on which he was living.

As to the distinction between Jesus and Christ, we believe it is as set forth by Rev. W. E. Copeland, on page 131 of last issue of The World's Advance-Thought. If Christ ministered to Confucius, Pythagoras, Socrates or Plato, I believe it was through intermediates—but to Jesus direct.

That Jesus acknowledged the Jehovah of the Jews, the "I will be that I will be," as his Father, is shown in John viii., 54., "He that glorifies me is my Father, of whom ye say that He is your God." If this be admitted, I think it will be evident that He did not minister to the Jews directly, but through intermediates, who acted in His name, and who were only a little in advance of their brethren in the flesh—which is in perfect accord with what Modern Spiritualism reveals of the relations of spirits to mortals, and accounts, to my mind, for all the crudities, immoralities, and anthropomorphic limitations and imperfections ascribed to Jehovah in the Jewish Scriptures. Their history is that of the gradual growth and development of mortals, combined with a gradual revelation of the character and designs of the Eternal Spirit in the creation of man. And, though interrupted by apparent eclipses or set-backs, occasioned by the natural resistance of the material and beastly side of human nature, that Purpose steadily advances, like the seasons, or like the progress of day and night—the spiritual night, or seeming arrest of day, serving to disorganize and overthrow, or else to concentrate the opposition, so that day overtakes and attacks it continually in the rear, and advances continually toward ultimate victory and final conquest.

The last number of The Advance-Thought was unusually interesting. Am always glad to see the military spirit condemned and the principles of peace, justice and equity sustained. Northern politicians are loud and blatant concerning the treatment of the negro by their white neighbors in the South, but seem entirely oblivious of their own glaring crimes against the Indians, who are treated in the main as though they had no rights that white men are bound to respect—not even when conceded by the most solemn government treaty. It is painted as a crime for Indians to hold land that is not open to the greed of the white man—who wishes to become a lord by securing a paper title and compelling settlers to pay a large price or rent, for what God has given free—but no crime for speculators to hold unoccupied land.

The ingenuity of people who frame statute laws so as to enable them to gather great riches from other people's toil and sweat, and to loll at their ease, while the poor are having the life crushed out of them through the inequalities and oppressions of unjust legislative enactments, and their application by equally unjust Judges, is exceeding sharp. They must, I think, sometimes feel the weight of a terrible retribution, when Justice shall call for a settlement of the outstanding balance against them. But light is spreading and will yet penetrate all dark corners of the earth, and in time to come make such wrongs impossible.

The Lord (the only wise Lord and Creator of heaven and earth) be with you and prosper you in every good work. Yours fraternally,

A. G. HOLLISTER.

Mt. Lebanon, N. Y. June 19, 1890.

THE BARONESS ADELMA VON VAY sends us the prospectus of a new work in German, just issued from the press, entitled "Die Sphären zwischen die Erde und die Sonne" (The Spheres between the Earth and the Sun), by "Augustus." The work is divided into two parts: the titles of the first part are God, Probation, The After Life, The Holy Ghost, Well-doing, The Spirit Teacher; the second part is devoted to the numerous spheres of the spirit world. The price of the work is four marks, or \$1.25, including postage. As the proceeds from the sale of the book are to be devoted to the betterment of poor needy children, our German friends will be helping a worthy cause by sending for a copy of the book to Baroness Adelmavon Vay, Gonobitz, bei Poltschach, Styria, Austria.

"THE RELIGIO-PHILOSOPHICAL JOURNAL" has donned a bright new dress, appearing as a handsome sixteen-page paper. It is one of our most welcome exchanges, and we wish it increased success in its new departure. The number before us is full of excellent things. Mr. B. F. Underwood, formerly editor of "The Index," has joined the editorial staff, and with his long and varied experience as a writer and lecturer, the "Religio" will acquire added fame, at home and abroad.

Those who "have no time" to cultivate their spiritual natures will be in the same condition when they go into the spirit-world that they would be in this life without any physical senses.

MERITORIOUS ORATION.

REV. T. L. COLE, a minister of the Episcopal Church, delivered the Fourth of July oration in Portland. The World's Advance-Thought family are familiar with and can heartily endorse some of the thoughts and conclusions expressed.

"There is a conflict with the human soul," said he, "and that life is only free in which the higher and Divine man is unrestrained by the lower and brutish man from working out its true destiny. This is the highest and only true freedom. With it the slave in bonds may be more free than the despot. Paul in chains was free, while the Emperor who bound him was a slave."

"I believe," said Mr. Cole, "America will again be united to England—as a sister nation—with the other English-speaking states. How it will be brought about I do not pretend to predict."

Though commendably broad, coming from a churchman, it is only the exclusiveness of this view that hides the method of consummation. What other destiny than a general unification of policies can there be for peoples steadily rising to consciousness of the Unity of Life? The Truth itself, intuitively perceived and livingly realized, will be the harmonizing principle; and not homogeneity of language and traditions. Only a partially universal sign-language is possible or would be convenient in a natural world of such zonular contrasts as are, and through the coming physical changes still will be, presented by the Planet Earth.

PLANETARY PHYSIOLOGY.

THE series of articles published in the Companion-Papers from one to two years ago, assuming the earth to be a living organism, opened veins of inspiration that will flow on until the inspiring assumption will be recognized as a "scientific postulate;" and as the truth advances to the common comprehension—that in this Planetary Life "we live and move and have our being," the consciousness still widening into the Sun Life, and on, eternally and forever, into still grander Life conditions—the human nature will be more and more Celestialized, until the will of the Good shall be "on earth as it is in heaven." The morning dawns in the higher sun of whose day this truth will be exemplified in the general human state—when the many will be as the Messiahs have been. In his "Evolution of the Psyche" papers Doctor Merrill foreshadows the forthcoming science of Planetary Physiology. But souls that cannot yet see beyond the narrow confines of their little church organizations, have much growing ahead of them before they can see into the mysteries of the Earth-Mother Life.

ANOTHER paper devoted to the philosophy of Spiritualism has made its appearance, at Summerland, California. Its title, "The Reconstructor," is an appropriate one. It has our best wishes in its work of reconstruction. Prof. J. S. Loveland is editor-in-chief, and the editorial and contributed matter of the initial number give promise that another good paper has entered the spiritual journalistic field. Long may it live to reconstruct.

A NEW ERA IN RELIGIOUS THOUGHT.

To the Editors of the World's Advance-Thought:

A NEW ERA in religious thought has surely begun when the most conservative of the Protestant churches starts out to knock away the pillars of its ancient belief. The "New York Sun" says:

"The debate over the question of revising the Westminster Confession, whether or no any definitive conclusion is reached, will have an influence which will extend far beyond the bounds of the Presbyterian communion itself, reaching to nearly every part and branch of Protestantism. The Westminster Confession was formally adopted by the first General Assembly held in May, 1788, and for more than a century it has continued without change as the standard of faith of the Presbyterians. Its fundamental doctrines have also formed the basis of the general Protestant belief, with variations among the Methodists, and not until now has there been any concerted movement from inside to disturb them. The discussion has only started. Prof. Briggs is right in saying that, whatever the General Assembly may do, the great theological revolution will go on. It can not be stopped now. Attempts to clog it by compromise and evasion will not avail."

The "New York Tribune" says: "The Presbyterian General Assembly has not yet reached the point of deciding upon the kind and degree of revision that are desirable, but from the conciliatory spirit already manifested it is evident that the changes will be made without acrimony and without any break in the good feeling that prevails. The discussions in the Presbyteries seem to have exhausted whatever rancor this burning question has produced, and the minority appear disposed to acquiesce gracefully in the decision of the majority, though they will omit no endeavor to guide and restrain the revisionists in the work that is now seen to be inevitable."

Out in Indiana we have the unusual spectacle of the German Catholics and the German Lutheran Protestants joining hands in a political war against compulsory education.

The association of people of like mind is denied me, but it will afford me unbounded pleasure to hear from you and your very excellent contributors through the medium of your inspired sheet. Christian influence and churches are plentiful here, but I do not feel perfectly at home with the members of any sect or denomination, because I cannot accept a creed or doctrine with limitations and obscurations. Therefore I am not a member of any church, but visit any or all at will.

Believing in the Divine Parentage, the Universal Brotherhood, the truths taught by all religions, and daring to lead the life, with conscience, honesty, justice, courage and honor thoroughly alive, imposes a social self-ostracism that makes one yearn to mingle with kindred spirits, freed from bigotry, prejudice and all worldly distinctions. Yet, strong love of God and Truth and the law is sufficient.

But the light is dawning; new hopes are being inspired, new possibilities revealed. Human progress is slowly gaining ground. The theory of Ev-

olution is opening an illimitable avenue of progress and development. Higher orders of thought will follow, and your lessons are in perfect harmony with them. Science and religion are marching together, and when the material and religious revolutions have been consummated, and are ready to take on the form of flesh and blood, we will be drifting toward that Golden Age

"When comes that statelier Eden back to man,
With the crowning race of human kind."

Your hopes and aspirations may not be realized in your day or generation, but the consoling and comforting thought is yours that your work and your paper are aiding in the transfiguration. God speed the noble work!

ANDREW F. OTTE.

Cincinnati, Ohio, May 25, 1890.

HEBRAIC OCCULTISM.

THIS YEAR is the year 5650 of the Jewish Calendar. Dr. Auerbach, a resident of this city, and a learned Hebrew scholar, says that the translation of these numbers, standing for this year, in Hebrew signifies *extermination*. Every word in the Hebrew language has a numerical value, and *vice versa*. To know Hebrew thoroughly is to know the science of occult mathematics. The Hebrews were called "the chosen people of God," because originally they were the most deeply versed in occult lore of any nation co-existing with them. It is the persistence of this occult force that explains the secret of their preservation throughout the ages. The accepted version of the Old Testament is but an external and literal translation of an occult work whose true meaning in the Hebrew language can only be interpreted by those Kabbalists who are soul-illuminated. There is no language in which a single character or word means so many things as in the Hebrew.

Our notice of the "Carrier Dove" was overlooked, and, therefore, failed to appear, in our last issue. We now take pleasure in announcing to our readers that the "Carrier Dove" has reappeared in its former dress as an illustrated magazine. In this form it will issue monthly instead of weekly. Mrs. Julia Schlesinger, the editor, is much to be commended for her patience and perseverance—having passed through two fires, and being uninsured sustained much damage by loss of printing material, personal property, etc.. The April and May numbers before us are full of good things. A very attractive engraving—A Contented Prisoner—adorns the head of the Children's Department. May the "Dove" wing the editor towards the prosperity her courage deserves.

ALL the strengthening elements in meat are in milk, and the latter is free from the unspiritual passion and murder-breeding elements in a diet of flesh and blood.

IN the external the shell is more durable than the contained nourishment; in the spiritual it is the reverse—therefore, it is the fruit within and not the shell that needs our greatest care.

"HONESTY is the best policy." How can *honesty* be *policy*?

WHAT IT MEANS.

A DISPATCH from Halifax reads: "Immense fields of ice are still encountered by incoming steamers, which are now forced to make a detour of several hundred miles to the south. The Balina, which arrived this morning, grazed an iceberg, damaging her plates. The iceberg was covered with seals and had a polar bear upon it."

The disturbances within the earth are breaking up the immense fields of ice at the poles. Ice corresponds with selfishness, and the wonders that await mankind at the poles have been kept from them by the ice, just as the interior of man's being has been kept from him by his icy selfishness.

Human selfishness and polar ice are being broken up simultaneously. Humanity must now be free from all that hinders progression—therefore, the earth, by man's command, is adapting itself to the condition necessary for the progression.

* *

LIBERTY was born when the American flag was conceived; and the good, the pure and the true—the red, white and blue—of all nations (who were represented by the signers of the Declaration of Independence and the first statesmen of America) ushered in its advent upon earth.

Though the infant Liberty has passed through perilous times, and has had ignorant nurses to care for her welfare, she has withstood the diseases of childhood, and is growing to vigorous womanhood, and she will now dispense with those who are ignorant of her needs and take counsel from her Interior Mother, instead of listening to the contradictory advice of those who seek to compel her to take dwarfing remedies of Old Tyranny and Corruption.

* *

THE representation of angels with wings on their shoulders, harps in their hands and crowns on their heads, tells, in symbolical language, the attributes of the emancipated beings. Wings placed on the lungs, signify that breathing the atmosphere of Divine Love wings to happiness or heaven; thereby harmony (the harp) is retained; and the crown (of wisdom) caps the throne of reason. As intuition departs from humanity Celestial symbology is misinterpreted to mean material realities, and that which is allegorical to the awakened intuition becomes absurdity when explained by material sense understanding.

* *

THE term death does not mean simply the destruction of the physical body, but it means error in all its phases, for these are destructive, not creative. The germ of destruction (death) is in all error. Man is more dead every time he partakes of error. The spiritual man, who purifies and expands his being, by feeding upon truth, becomes more and more alive every day, and when he can reach that excess of life that overbalances the death in him, he will be immortal; he will be the Creator instead of being subject to the Destroyer—Death.

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Sing *Te Deums* to the Savior

For the grand and glorious conquest;

For the slaughter of the enemy!

Kill for power; kill to make our nation greater—

Great in lands and goods and armies!

Make the blood to flow like rivers!

What care we for mothers' mourning,

Sisters' tears and lovers parted?

Glory! glory! is our watchword,
Though mankind be smote asunder;
Though we maim and rend and cripple;
Though we overthrow the workshops,
Burn the cities, blight the harvests,—
Shall we not be great in story?

True, the poet sings your praises,
All repeat the fulsome stanzas;
But they tigers deck with flowers,
High exalt a mad delusion,
And would turn all things to chaos,
Make of beauty shapeless ruins,
Drive sweet Peace from home and fireside—
All to give the few more grandeur.

"Glory!" "glory!" you shall taste of,
You that sing to war great pæans—
Statesmen, lawyers, preachers, poets—
You shall have your compensation:
Be prepared to see the "glory;"
Ready be to feel its sharpness,—
For, remember! he that killeth
By the sword shall surely perish.

HOW OBTAINED?

A PORTLAND clergyman sermonizes as follows:
"The poor boy of your school-day acquaintance is now a merchant prince. Busy clerks crowd his counting-rooms. A fleet of ships lie at his wharf, and he wields an influence more extensive than the limits of an empire. No 'chance,' no 'luck,' no 'freak of fortune,' as men sometimes say, has sprung all his wealth and power upon him. They are the legitimate results of foregone causes. The factors of all this success, which so many envy, and at which the simple wonder, were nothing but the vulgar qualities of industry, economy, intelligence, integrity and perseverance. These were the means used and this is the result. This is what the man sought and this is his reward."

"Industry, economy, intelligence and perseverance" can be employed to achieve business suc-

cess by dishonest means as well as honest ones. Any one acquainted with modern business methods will not find that honesty cuts much of a figure in them, or that merchant princes owe their wealth to it; on the contrary, it is impossible for a man to be a "merchant prince" and "own fleets of ships," and have come by them honestly by industry. Take the craftiness of the speculator and gambler out of business and men would not get rich as its "legitimate results."

We know people who are always "industrious, economical, intelligent and persevering" who are poor because of their integrity; and we know people who have all of the above traits but honesty, and they are rich because they are willing to take dishonest means to accumulate it—they are more tricky than those around them. The ordinary rich man does less constructive work than the "tramp" they abuse so much for not working.

All the "industry, intelligence, integrity and perseverance" the most of the rich men of Oregon exercised to gain their wealth was to get large quantities of land, without paying anything for it, and then work the interest mine of twenty-four per cent. a year on the money owing them from the poor farmers who bought the land.

"Two baseball clubs, composed of women, played a game before two hundred people. United States Attorney Blackburn swore out a warrant for their arrest for disturbing the peace. Officer Patterson arrested them as they were leaving town in carriages for Covington, Indiana." This is a display of petty tyranny unworthy of this age. But it needs such displays of "authority" on the part of men to arouse women to the necessity of making more effort to take part in making laws by which they are governed.

THE poor man works ten hours a day to get a living, and the rich man works still more hours to plan how he may best get all the proceeds of the poor man's labor. It would benefit each if the rich man would cut down his hours of scheming to eight; then the laborer could easily get his eight hours or less, for there would be less scheming that he would have to work to satisfy, and the rich man would run less risk of developing paresis or other forms of insanity that gold-greed engenders.

With their modern iron screens and cages banks are approximating very near to jails in appearance. The bars and bolts of both are significant of the spiritual imprisoning power of the lust for gold. The bank is the prison-house of the rich sharper, and the jail of the poor one. One locks himself in with his legally stolen money, and the other is locked in for illegally stealing money.

A CONVENIENT TERM.

A PRESS DISPATCH says: "The governments of Europe are negotiating with a view to a common action for the suppression of Anarchism. Germany is taking a leading part in the negotiations, and the only obstacle encountered is the objection of England to the extradition of political offenders."

"Anarchism" is a convenient term used by despots to include all progressive movements for the emancipation of the people.

We can read between the lines and see that this international co-operation of the Governments of Europe to suppress "Anarchism" is a united movement to further enslave the working people. But the light of Right and Justice has shone upon the workers too strongly to longer allow the darkness of Might to enshroud them.

Let the kings and satraps beware!

The universal eight-hour labor movement is but the first stirrings of the Dawn in the consciousness of the Giant People; next time the Giant will have fully awakened, and tyrannical governments will be as an egg shell in its grasp!

REAPING.

THE "Oregonian" says: "As men sow, so shall they reap; and this will be true forevermore. Otherwise human life would be mere confusion and mockery, and man, above every other creature, would be the fool of nature. Among innumerable things to thank God for is the everlasting fact that idleness, stupidity and vice cannot have the rewards of industry, intelligence and virtue."

Man has sown to unrighteousness, in his thirst for gold, and he will reap his reward in kind.

Having sown to unrighteousness, man "is the fool of nature," instead of its master; and while he remains the fool, the forces of nature will operate to his destruction.

While thanking God that "stupidity and vice do not receive the same reward as virtue," let us recollect that stupidity as to the operation of moral laws, and vicious practices, are the bane of our civilization; and that we should make haste to understand the one and abolish the other, before the harvest comes to destroy us.

IN a manufactory, in Massachusetts, the girls are out on a strike, because new machinery was introduced that would do more work in less time, and, in consequence, the manufacturer cut down wages on pay day without previous notice. New inventions seem only to increase the wealth of the already rich manufacturers and to cut down the wages of the poor workers. But labor is demanding its rights, and the laborer will get the benefit of all new machinery.

For The Universal Republic.
IDOLS.

ALICE ENKEL.

ALLEGIANCE to a King? Wherefore should I,
Born in the image of the Over Soul,
Bow down to rank—pay homage to a man?
Like me, naked he came into the world,
And all his pomp and state he must leave here
When he returns to live where all are One.
A king is but a higher effigy,
That takes the place of idols made of stone,
Ascribed to whom were wondrous virtues
And force to change the destinies of man.
'Tis fear and ignorance that rule the world,
While dead and living idols hold the reins;
And this will be as long as we refuse
To learn the source of all the good and ill
Is in ourselves—centered within us.
All forms but typify the inward thought;
Soul-force alone changes these transient shapes
And makes them perfect channels of pure joy,
If we do blend with Universal Good,
By being Love, the Source of all there is.

AFRICANS FOR AFRICA.

AS WAS pointed out and explained by The World's Advance-Thought over four years ago, (now becoming a popular conclusion), Africa's redemption to civilization can only be thoroughly accomplished through the instrumentality of African-Americans. The nations of antiquity distinguished for conquest and colonization enterprise never failed to reach in Africa a line beyond which they could not advance their standards. The great deserts seem to have been an environing incident of the dissimilarity of nature of the inhabitants of the remote interior, rather than a sufficient explanation of the failures of the ancients to permanently establish themselves among and maintain intercourse with them. The Phenicians and Carthaginians circumnavigated Africa, and it is of tradition that the Tyrians and Jews voyaged through Africa to a land of gold—the Ophir of bible record; but permanent footing the ancients could not acquire, and moderns have not yet acquired, in those regions. The meager success reached in this direction by predatory bands of Arabs must be viewed as the result of savage diplomacy, in which cimetar, carbine and shackles have been chief factors, rather than of assimilation of different racial bloods.

Africans were transplanted to the New World, and have here undergone nature-modifying experiences, preparatory to becoming an intermediate influence of harmonization in bringing the Negro families of Africa into moral sympathy and commercial relationship with the world at large. And the sequel will show that all other influences, agencies and conditions necessary to the end have been and are being accordingly evolved. Abhorrent and justly condemnable in its every feature as has been the drama of capturing Africans and holding them as slaves, measured by justice in the absolute, (most and the greatest of the Christian nations sharing in the guilt), we here see light coming out of darkness, the Providence of God vindicating itself in the end.

The migration to the Congo Valley at once of half a million African-Americans, not a quarter as many as engaged on the side of the Cross in the

vain-glorious Crusade Wars, and their settlement there on permanent homesteads, would bring Central Africa under the influences of civilization as quickly as the discovery of gold led to the settlement and development of California and Australia. This would be the civilized colored man's opportunity to develop to the fullest extent his natural capabilities; it would be the Republic's opportunity to secure its due share of moral, commercial and political influence in the great developments that will be made in Africa in the immediate future, and without becoming involved in "entangling foreign alliances;" it would be the Christian world's opportunity to erect its altars in freedom and security where heretofore its efforts have been baffled; it would be the political world's opportunity to reconcile threatening international misunderstandings by harmoniously uniting to assist in the consummation; it would be the industrial world's opportunity to relieve congested conditions in the old fields by the opening for surplusages of labor of new ones. The half million African-American immigrants, moving in sympathy with great developing enterprises, backed by the public-spirited of all the interested nations, would mark their advance interior-ward with villages, telegraphs and railroads—the tide of immigration steadily pouring in as the advance-columns pushed on, communication the while being continuously maintained with all the capitals of the world!

The time has come for mankind to be given the example of a truly orderly and progressive Government, in which the interests of religion, industry, commerce, science and art will be harmonized under irrefragable rules of Justice and Freedom, giving protection to common interests against selfish encroachments of individual or party, and according impartially regulated liberty to all. The Congo Free State Society, Leopold of Belgium now at its head, may be developed into a Politico-Commercial Union of the Citizens of Civilized Nations, that shall foreshadow, if not fully realize, the ideal.

MAN, as a material organism, fills precisely the same kind of an office in the Divine Economy as does the bee and the ant. Each alike is the outward expression of the One Indwelling Power. All things and beings move together, each having its fitting place in the Evolutionary proceeding, each struggling forward on its own special plane to widening consciousness of the Oneness of Life, in which consciousness alone is freedom and happiness. This is the absolutely true interior view. All the time the material veil was impenetrably drawn between Equatorial Africa and the civilized peoples the tribes of the former were advancing on their planes proportionately with the latter; when the time came therefor Stanley and the other explorers rent that veil asunder as naturally and necessarily as extend the roots of the growing tree. Our Planetary Life Tree roots in all natures, and will fruit for all.

MEATS stimulate the decaying or death elements in man, (lust, sickness, etc.) for when the spirit has left the animal, life gives place to corruption—the lowest existing forms,

IS IT TRUE?

DR. FELIX L. OSWALD, in "Open Court," says: "War will continue while there are motives of rivalry between man and man: nature will not forego that potent means for securing the survival of the fittest." Is it true that warfare secures the survival of the fittest? Have the men who have given the world all that is truly valuable in art, science, literature, inventions, etc., survived because they took up arms and murdered their fellow men? No, it is the brutally strong who survive by the gross means of war; while the truly great men are generally the first to succumb in a bloody warfare. It is the lowest motives that generally lead to war. The same instinct that causes the burglar to break into a house and steal, actuates those who influence men to go to war. It is the pirate in man's nature that hoists the blood-red flag of battle, and he is anxious to kill the pirates of neighboring nations who are after the same spoils as himself. The protection of a seal-slaughtering monopoly came near involving America and Great Britain in war recently. Think of it! what a motive to excite thousands of men to murder each other and bring about all the misery and ruin that must inevitably follow in the footsteps of war. Yet, nearly all the wars of history had their origin in causes as trivial and dishonorable.

It seems to be an idiosyncrasy of masculine human nature to blame women for most of their failures in life, and but few men are generous enough to give them credit for the assistance they render them in gaining success. Adam is willing to take the apple of success from the hands of Eve without thanks or acknowledgment; but if in his folly he eats of poisonous fruit, he quickly blames her for the disastrous results.

In the coming time the expansion of the soul will so refine the body, that there will not be a corrupt body to bury when the spirit enters the Celestial realm. Dematerialization, instead of corruption, will take place, and the time of its happening will be subject to the control of the individual.

All organisms, including suns and planets, are resultantly evolved from the operation of an interior or soul law of sympathetic attraction; and, life being universal, life inheres in all movements, outward and inward, mechanical or fortuitous operations being spiritually inconceivable.

It is time for the "advance-thinkers" who stopped to erect tabernacles where they got their first glimpses of truth to move on. Grandeur ideals are being disclosed.

THAT we despise error, even while practising it, is illustrated by the avaricious despising the avaricious, and the slanderer despising the slanderer, etc.

TESTED to the end, blood has never proved a good cement. Nations and religions held together by blood are doomed to dissolution.

THE religion that will not practically lighten and brighten human effort in every honest field of endeavor will not suit the age.

For The Universal Republic.
GIVE US A WIDER CHARITY.

A SEEKER AFTER TRUTH.

THE crying need of this transitional age is Charity. Charity that shall meet every finite circumstance and need. Charity as wide as humanity, producing mutual toleration, and above all the universal manifestation of True Brotherliness.

In the present reign of mammon-worship, in the hurry and scramble to obtain what the world ignorantly calls wealth, ease and preferment, in the selfish struggle for place and power, we do not realize that

"All men are sick in body, heart or brain."

We entirely forget that rule of rules, whose exercise is constantly necessary to round out and give complete symmetry to each individual character and life. We almost entirely ignore the fact that

"The milk of human kindness should be given
To the sick children of the human race."

and we have yet to learn the solemn, portentous meaning of the burning, living words:

"He dwells in death, who dares to hate the brother."

Failing to discern that mankind live in the basement of themselves, that instead of letting humanitarian feelings—sweet and wholesome breathings of brotherly and sisterly affection—reign in and rule over them, they have allowed the animal heirloom, bequeathed from a long line of evolutionary ancestry, to usurp the place of the God within, inverting the otherwise God-like order and making him harsh, censorious, sternly critical. Assuming to judge the brother, he lays down rules for his daily conduct, which he will not himself be governed by. Essaying to remove the mote from his brother's eye, he is himself blinded with selfishness, pride, avarice. The hell mankind need greatest and immediate salvation from, is that which they have themselves created, and which will follow them while the sin-storms rage within.

"How spake the Man of Mersey when the Jew,
The type of an extreme morality,
Thanked God that he was not as other men?
He turned to where the Publican bowed low
And owned himself a sinner, and He saw
A genuine manhood, sweet and beautiful.
The heart that feels its own unworthiness
Throbs most with love to God and love to man."

The man who sees one common nature where
Others discern but surface opposites,
Sees as God sees. All human beings share
The common imperfections of the race."

Finally, let us all rise to the heights of altruism, of love to God and the neighbor; acting in harmony with the solidarity of all friendly, harmonious beings of the radiant upper space; fully realizing that unless shielded by humanity, they will be devoured by the race that is sunken below humanity.

"Treat all mankind as brothers, though they fall
Seven and seventy times the seventh time.
Thy own repentant errors, all the sins
That almost broke from impulse into act,
And lived as wishes yet were never deeds,—
These, thy shortcomings, man, should make thee feel
The common nature and the common life,
That makes thy erring brother part of thee."

Some men grow prosperous through their very crimes,
Some by their generosity are made
Want's abject slaves. Some toil for years in vain,
While others climb to fortune in a day.
Misfortune proves not man's depravity;
The lowest in the social scale may be
Nearest in love and virtue unto God;
The highest in the social scale may be
One rotting mass of crimes against mankind.

When Caesar fell, and lay a reeking corpse,
Beneath the marble statue of the foe
Whom he had triumphed o'er in mortal life,
Pompey, through Brutus' dagger, was avenged.
Justice haunts Wrong's proud threshold, not in vain.
God punishes all crimes against the poor,
The weak, the erring, the unfortunate.
There is no expiation for the sin
Of man against his brother, till that mind
Unlearn the cruel lessons of its hate,
Its biting satire, its contempt of love,
Its perjured villainy of act and speech,
Its Sunday pretense and its six-days' sins,
And finds God's love through loving deeds to all
Who sin, weep, fall and perish by the way."

For The Universal Republic.
FOR FREEDOM ENTIRE.

A. O. YATES.

THE First Revolution was for the freedom of the colonists from arbitrary taxation and oppression—for life, liberty and the pursuit of happiness.

The Second Revolution, or Rebellion, was for the rights and liberties of States, and for the "freedom" of the slaves,—which cost more in money than if their freedom had been purchased, let alone the lives of the noblest of "the whole nation."

The Third Revolution—now waging—is for freedom from taxation; for the "rights" of the masses; for the American birthright—life, liberty and the pursuit of happiness; freedom from the power of gold; freedom from the grasp of the usurer; freedom from starvation; and for the overthrow of the shoddy aristocracy, whose God is Mammon; for the lifting up of the down-trodden toilers, the bone and sinew of this mighty nation; for "equal rights to all," by the power of the ballot box and by arbitration.

May the battle be a bloodless one. War it must be, until the rights of the people and the wealth of the world are evenly balanced. Wake! ye honest toilers of the land, and steer our glorious "Ship of State" from off the breakers now looming up ahead through the obscure fogs that hang "like a pall" over the bowed head of blinded labor. Let the mighty breath of the millions roll back the parting clouds! Let the "Rock of Plymouth" be your beacon! Stand by the Constitution, for it was founded on the "rock" of justice! Recollect that "eternal vigilance is the price of liberty!" Let the watchwords be "Onward and Upward!"—so shall ye hasten the "glorious millennium."

WHILE in the Upper Willamette Valley we visited the office of the "State Journal," at Eugene, edited by H. R. Kincaid, Oregon's senior editor in the chair, and excelled by none in his stores of knowledge and information relating to North-Pacific interests and developments. He was long a Clerk of the United States Senate. After inspecting his thoroughly systematized establishment, and taking in the pleasant surroundings, we thought Mr. Kincaid would not be wise to exchange his business and home for the ownership and direction of a great metropolitan journal, were the opportunity offered him to do so; and he is philosophical enough to think so too. It is better to know how to be happy than to startle a clamor-loving world.

THE brain is the Wisdom-Center; the heart is the Love-Center; and these twain are one.

THE INJUSTICE OF JUSTICE.

[W. E. Aldrich in "The Hermetist]."

A PERSON accused, without money to secure counsel and without friends, is almost certain of being convicted. He or she goes into court and finds himself or herself one at the mercy of many. The Judge is paid by the State, the jury is paid by the State, the Sheriff and his deputies are paid by the State, the District Attorney, a brilliant lawyer, is paid by the State. In fact all the force and machinery of the State is against the accused. As a matter of form, and to satisfy a lingering sense of what justice requires, an attorney is assigned to the accused, but in the majority of cases, the assigned attorney will not work with the same diligence as he would if he were paid for his efforts; and besides, the assignment is usually a young attorney, quite briefless, and utterly unequal, from lack of experience, to cope with the District Attorney, who is usually a lawyer of acknowledged ability. In every other situation it is agreed that the party who is paid is naturally interested in favor of the party who pays, and it is also with the Judge and Jury—the District Attorney "makes his record" on the number of convictions he can produce. This is recognized through the South as a great injustice, and in several States the County Solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. Now where can a remedy be found which will restore this inequality before the law? We would suggest that the State shall employ Public Defenders, whose duty it shall be to appear in all criminal cases as attorneys for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees to this office should be lawyers of equal ability to the District Attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the New York World, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give five thousand dollars each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery.

MANKIND have advanced beyond the old absurd and inequitable doctrine of "right by discovery"—the notion that unfolding a standard on a strange coast, or aiding an enterprising and courageous explorer to penetrate into hitherto unexplored wildernesses, gives a nation the light of eminent domain or political control over such regions. Light can no longer be brought out of darkness in this way. Commerce no longer needs death-doing cannons to herald its progress into new fields. Yet a while they may be needed to protect, but the institutions of peace will henceforth be supreme over all the territories of earth.

For The Universal Republic.
LAND TENURE AND THE SINGLE TAX—PART IV.

SAMUEL BLODGETT.

HENRY GEORGE claims that periods of industrial depression invariably follow, and are dependant upon, land speculation, and an increase in rents; that it is because rents monopolize the profits, and leave no margin for capital and labor, that manufactories stop, business is generally curtailed and trade depressed. The idea has nothing better than an imaginary basis, except as land speculation is a part of a general speculative furor.

That a speculative fever, usually, if not always, precedes financial stagnation and disaster is undoubtedly true, but such speculation is never exclusively nor particularly in land. Business does not rise and fall to correspond with the land-rent thermometer, but, on the contrary, rent has much more of an inclination to accommodate itself to good or poor times. The truth is, that in a period of speculation, interest and the price of labor does not go down as rent rises, but they move in parallel lines, in the same direction, from the same cause. The speculative condition, in an individual or in society, is an unhealthy condition, and when it reaches the stage of wildly going in debt, in the hope of a speculative margin, or going in debt for things which could be done without, it is dangerous; it is the prelude to a breakdown, or to a foresight of consequences, which leads to a great curtailment of expenses, both of which produce a business depression, equal to the derangement thus incurred. It is the speculative and going in debt spirit and habit, in general, which causes the mischief; not speculation in land in particular, or any other commodity. When the collapse comes there is a collapse in rents as in other things. Business does not start up on, and because of, the lowering of rents to fit capital and labor conditions, as Mr. George says, but it starts as hope and financial ability are restored. So far from there being a natural antagonism between interest and rent, they are nearly synonymous terms; rent being a return for an investment in real estate, and interest being a return for an investment in a loan. The natural tendency is for them to go up and down together, or to transfer capital to one or the other use, according as it is supposed that an investment may prove the most profitable. I accept the proposition that an increase in population is the prime cause of the increase in the price of land, and the degree of rent obtained, but I do not agree with the conclusion, that, because society as a whole gives value to land, therefore, society as a whole should have all the value returned to it. This is speaking of market value merely. If there was only one person in existence, land would have all the value that life had to that person, for he could not live without it, but it could not be sold unless there was another party to sell to.

The reason that the market value given by society to land should not be returned to it, is, that everything possessing market value possesses it for the same reason. The fact or rule concerning land is of universal application. There could be no

profit or living in publishing a newspaper, except that the people make a demand for it and give it value, and there could be no market value to a wheat crop, but for the same reason. Society makes all the market value there is to the work of the day laborer. If the reason given why land values should be returned to the community is valid, every person in every department of human effort should be returning all the time to society that he has wrongfully (?) taken from it. The world was formed with the express design that, in exalted communities, every individual should be continually giving and receiving benefits to and from his fellows, in many ways, material, social and spiritual; and, while every one should aim to do the world good in general, and his associates good in particular, there is no objection to receiving good in return. When one grows rich by speculation of any kind, something has gone wrong. His gains have come to him falsely, because they have come to him without the return of a fair equivalent, and it matters not in what the speculation may have been. It is as injurious to the people, and as reprehensible to have been accumulated in petroleum monopolies, and corners in wheat, as in real estate transactions. Speculation has given this country a great many millionaires.

It would be interesting and useful to know more specifically the methods employed to win success, and in what departments of speculation the successful ones have generally operated. I do not wish to belittle the evil which land speculation and land monopoly have entailed in some of the countries of Europe, and which is beginning to show itself in this country, but I think not one in fifty of our most wealthy men have got their property, in whole or in the main, from land speculation and land rents. I believe, if honest statistics were gathered, that what Henry George thinks is the evil of evils—the only one on which all the other industrial and financial evils depend—would prove, so far as the United States are concerned, comparatively small. I am willing to admit, that as a positive evil, land monopoly looms up; but as something actually experienced it does not seem to me of such overshadowing importance. My observation is, that those who have attempted real estate speculation have not averaged four per cent. on their investments.

The Single Tax idea is as yet purely theoretical; but, I believe, as a city expedient it would work less evil than it would in the country. There is no class, in this country, that work so many hours for so little pay as the farmers. In most places, if the farmer goes in debt for one half or one third the price of his farm, it is extremely hard to make the proceeds of the farm pay the interest on the debt.

If he had to pay interest on the full value or a like amount in rent to government, he would be a serf indeed. And if this was decreed to be levied yearly, with no remission, and added to from time to time, to keep up with the rise in the value of the land, would not hope die within him? But, it will be said, it is only the land value, estimated without improvements, which is to be taxed, and that a large part of the value of farms consists of

the improvements. Well, if a young man, in starting farming, has to go in debt for the improvements, and pay interest on that too, as would often be the case, the less improvements the better; he cannot afford the surroundings of comfort.

But there is a serious difficulty in the way, in some parts of the country. There are very many farms in New England, and whole towns, that would not sell for what it would cost to put on like improvements. I have seen farms there, on the market, for not more than it would cost to make similar improvements.

Improved agricultural machinery applied to the rich smooth lands of the West, and cheap railroad transportation, have discounted the rough, sterile lands of the Northeastern part of the country, so much below nothing, that if it were not already settled, it would take a good deal of subsidizing to induce any party to begin. Where land has no value in itself the Single Tax idea cannot be made to work, and still funds must be raised by taxation. What would be done in such cases?

[From "Twentieth Century]."

WHEN should a wife be looked upon as the inferior of the husband? I am not now speaking of any two particular married persons between whom there may be personal superiority and inferiority, but of husbands and wives, as such. The wife always has been and is now looked upon as the inferior of the husband. In many states she is little better than his chattel slave. The laws are in his favor and against her. He is a citizen and she is not. He can hold all or the greater part of what should be their joint property. He has powers over her person that are abominable. But even when husbands are such good and just men that they will not take advantage of bad laws against their wives—in some cases even when they are theoretical believers in the absolute equality of husband and wife, as far as rights and privileges are concerned—they treat them as inferiors. How many men would allow their wives to go as freely to their pocketbooks as they, themselves, go? There is nothing that most men despise more than to be quizzed about where they have been and how they have spent their money. But most men think they have a perfect right to know what their wives have been doing and what they have done with their money. If a man has a passing fancy for, or falls in love with, a woman not his wife, and does things he would not choose to have the whole world know, he will not hesitate to conceal it all from his wife, and would think it very strange if she should go out with a gun and shoot the other woman, turn him out of the house, and take the children away from him, and then go about telling people that her honor had been tarnished. But if his wife does the same thing he thinks it outrageous that she should not come and tell him all about it, and when he finds it out, he says his honored name has been blasphemed, he shoots the man, turns his wife out of the house, and takes the children away from her. And if he is arrested he is tried by a jury of other men very like himself, who decide that he did exactly right.

JUSTICE AND THE LAND—PART II

WALLACE YATES.

IN the onward march of Truth there is no variability nor shadow of turning. Her course is the straight and narrow way, and the law of natural selection ever tends to the elimination of Expediency and to the survival of Right.

Those who assert that existing "titles" to land are valid reasons for withholding from the landless their equal rights with all men to the use of the earth, are upholders of Expediency at the expense of Right.

Portion out, to-day, the earth's surface among those who have arrived at "man's estate," so that he who comes to maturity to-morrow, finds his patrimony appropriated, and nowhere to lay his head,—save by the sufferance of some recognized owner—and the law of Right declares that a robbery has been committed, if the equal rights of the new-comer are not at once satisfied. But no apportionment of the earth's surface to individuals as their absolute possession, no matter how small the acreage of each allotment, can be regarded as anything but a temporary device of expediency. For, as population increases, the time must come when the whole surface will be absorbed, and those coming after must pay tribute to existing owners for the privilege of access to the raw material of nature. But, were population to remain stationary, it is manifest that no areal division could subserve the ends of justice. The wants of man cause varying degrees of value to attach to different portions of as the earth's surface—the rich alluvial bottom, compared with the gravelly hillside; the marble quarry, with the lava bed; the rich prairie pasture, with the bareness of the alkali plains; to say nothing of the extra value attaching to the limited areas underlaid with minerals, in active demand for the satisfaction of man's wants; and last and greatest, the enormous value created in small areas where mankind crowds in dense masses for increased facilities of production and exchange. These differences of value considered, it is evident that private property in land can by no process of reasoning be harmonized with justice, even could we suppose population to remain stationary. For private property in land pre-supposes areal division,—that is to say, the surface must be divided by measurement, as at present, and titles conferred on that basis. Hence, any increase in value of a given tract, due to natural or artificial causes, enables the owner of that tract to speculate on the needs of his fellow-men. If man discovers the uses of petroleum, and an active demand arises therefor, the fortunate "owner" of the oil-well is able, through the power of monopoly, to absorb all the profits of his possession, to accumulate wealth to a vast extent, by levying toll on the product of the labor of every man who must use petroleum. Coal "barons," in Pennsylvania, become millionaires from the same cause. Railroad "kings," acquiring rights-of-way through populous localities, become possessed of wealth, and of powers, dangerous to the preservation of liberty and equality in a republic. Were all these increased values turned into public fund, instead of into the pockets of privi-

leged individuals, this dangerous tendency to inequality would be nipped in the bud. The demands of Justice would also be satisfied. For, whereas, these enhanced values are due to the presence and demands of society at large, how can we reconcile it with justice that certain individuals should absorb these values? A hermit in possession of an oil-well of great productive capacity, could extract no value from it beyond the small quantity he might use for his individual needs; the remainder might float away on the surface of the nearest stream. Railroads are built because of population and its demands. And the black diamonds of the coal "baron" would still be reposing in the earth, as they have lain for countless ages, if "society" did not exist and create a demand for them.

Yet there are those who argue on the "land question" as though, in civilized society, no man has any use for land but the farmer—as though the myriads who crowd our cities were not land animals. Does civilized man in the heart of a great metropolis, need the earth less than the savage does? Is not the earth just as essential to the operative in the sixth story of a great factory, as it is to the denizen of a cocoa-nut grove in the tropics, or to the "granger" who is cultivating corn on a Kansas prairie? Shut off the savage from his hunting ground, his clam-bed, or his cocoa-nut grove, and starvation stares him in the face. Debar the social unit, in a crowded modern community, from access to natural opportunity, and are not his conditions equally hard? Or, if individuals are allowed to assert their paper "titles" to these natural opportunities, and extort all they can get from those who are compelled to use them in order to subsist, is it not clear that the non-owner is the slave of the owner, to the extent to which the former has to labor to satisfy the demands of the latter?

The operative, working on a sixth floor, or the miner whose days are spent two thousand feet beneath the earth's surface, may not set their feet, during working hours, on "land," but their presence and labors are just as effective in giving value to earth's raw material as though they were clearing off a forest to fit the earth's surface for man's habitation.

The solitary labor of the settler expended on a large area may, at the end of twenty years, give a cash value of as many dollars to each acre, improvements included, providing the surrounding country is also occupied in like manner. The labor of the social unit, put forth (in close association with his fellows) in the heart of a great city,—while difficult to estimate—no doubt adds many-fold greater value to land in the city than do the efforts of his rural brother to the land where *his* labor is applied.

If the settler is the sole inhabitant of a vast plain or forest, he may labor to infinity without giving the slightest value to his land, apart from his improvements; and should another settler come along and desire to buy out the first one, the only price the new-comer would be willing to pay would be the value of the improvements, because, all around it is land of equal natural

fertility, which may be had for the "taking up."

Should other settlers come in and surround the first one—a store, a post-office, a school and a church be built, and the place become a trading center—the land begins to acquire a value which is due, not to the labors of any individual, but to the combined efforts of all—to that law of human progress which is based upon association. And when the whole country is "taken up," and no more vacant land is to be found, a monopoly value is added to the preceding, and the new-comer must pay this price to some one already in possession, for the chance of being allowed to apply his labor to the raw material of our mother earth. In plain terms, for the privilege of earning a subsistence he must become the slave of the land-owner, a certain portion of his time and labor must be devoted to satisfying the latter's demands.

Should the State charter railroads to tap this point; should enterprise erect mammoth factories, machine shops, etc., our first settler, the owner of the town-site, might eventually find himself a millionaire through the sale and lease of lots: not by any labor of his own, but through the combined efforts of a great community, whose labors, concentrated on a small area, have given enormous value to the land.

To this community value every operative and factory girl, every hod-carrier who has labored in the construction of enormous buildings, and every architect who planned them; every clerk and superintendent, every drayman and porter, street-sweeper and janitor—in short, all who have been engaged in productive labor—have contributed. Who shall say what has been the contribution of each? yet all are entitled to a share. But he who rakes in this vast community value, which we call ground rent—he who reaps where he has not sown and gathers where he has not strawed—is the land-owner, monarch of all he surveys, to whom a false civilization has surrendered that greatest of all the rights of mankind—that right to which, as "the children of men," we are all equally entitled—the right to the use of the earth.

WE are tired of hearing people who have much material wealth spoken of as "the better classes," the "best people," etc. People are not better or more meritorious for having much material wealth. "The better classes," the "best people" are those who fulfill their duties more worthily than others. If any distinguishing term must be employed to designate those who are millionaires, let it be something of this kind, the idlers, the vampires, that will convey the truth instead of a falsehood.

AT the unveiling of the monument of General Lee, at Richmond, Colonel Anderson, the orator of the day, said that people were known by their monuments, and the record of the world always gave its most beloved admiration to warriors. The real monument of the warrior is ruined homes, sorrowing widows and suffering orphans. As long as people give their "most beloved admiration to warriors" so long will they be blind to what the Christ teachings portray.

For The World's Advance-Thought.
EVOLUTION OF THE PSYCHE.

BY S. A. MERRILL, M. D.

WE have reached a point in the discussion of our subject where matter at last emerges from the elementary into the universal form. We have seen it pass through the electric, magnetic, gaseous, chemical, molecular (or crystalline) and kometary stages, in which condition it is fitted to enter into the seventh or final state in the structure of the worlds.

In this process of world-building the preliminary step to be taken is the development of a nucleus or world-center, which is to be the foundation of the future planet. There are two kinds of world-centers or of world-nuclei: those designed for the exterior planets; and those designed for the interior planets, or those nearest the sun.

In the formation of the nuclei of the exterior or larger planets the material chiefly made use of is the pumice stone, which, being of a light character, is best adapted to the creation of a world in which bulk, weight, and distance from the solar center, are all to be considered.

On the other hand, in the development of a world in which density, weight and nearness to the sun are to be considered, the material employed in the structure of the central nucleus is granite. For in laying the foundations of a system of worlds and their attendant satellites due regard must be paid to the density, bulk, position and relative attraction of all the bodies it may contain. Otherwise the system would be lacking in those elements of stability and security necessary to its proper government and perpetuity.

The first step in the evolution of a planetary nucleus is the formation of a komet which shall contain all the elements of its basic center. This is effected by discharging the contents of three of the proper elementary komets into a single one. These several elementary komets are duly weighed and properly gauged, in accordance with the relative chemical proportions in which they are to enter the nucleal mass.

The next step required in advancing the work of evolution is to convey this newly created world-center to the Electric Sphere of the system of which it forms a part, and to establish it in an orbit extending to that Sphere. It is an intensely cold part of space, and it is within that Sphere the roots of the gravitative forces are thoroughly developed and mingled with the mass,

In the case of the interior planets, the orbits thus required to reach the remote Electric Sphere were very elliptic, like those traversed by the komets that visit the interior of the Solar System. It is while revolving in this eccentric orbit and in the Electric Sphere that the granitic strata are placed upon it, which are to complete the foundations of the planet. These are introduced upon it in a manner similar to the one employed afterward in the development of the crust, and are similar in composition, in many respects, to the original komet that forms the center.

But before entering upon the work of establishing the crust, it will be necessary to introduce an

element upon the mass which shall play an important part in the elevation of the future islands, continents and mountain systems. This is accomplished by surrounding the nucleus with a komet bearing the necessary carbonaceous elements, to supply the proper materials to feed the volcanic fires that are to perform the work. These materials are not deposited in strata, like other permanent world-building materials. They are laid down upon the surface of the nucleus in narrow belts, corresponding in all respects to the form, height and outlines of the future mountain and island systems to be developed, at the proper time, upon the surface of the planet. These important elements of use in the future elevation of portions of the crust are distributed by special creative act.

The carbonaceous materials are introduced in a very dense state, the composition greatly differing from those subsequently used in the evolution of the various coal measures intended for the use of man. They are put together in a single komet, and are afterwards condensed by causing the mass to revolve in the Electric Sphere.

In the work of developing a stratum about the new world-center, the several komets containing the various elements that are to form that stratum are brought into contact with the nucleus, their several centers of gravity being made to conform to its center of gravity. While occupying this position the various molecular elements that are to form the new stratum are mingled together in space, and are subsequently deposited and chemically united in the crust itself by the aid of electricity.

In this way were formed the twenty-one separate and distinct granitic strata that have been superimposed upon the Earth's original kometary center, to give form, strength and solidity to the skeleton framework of our world. These constitute the granite ribs of the Earth's frame, and form a sphere of about 513 miles in depth, which, added to the primitive kometary center of 6800 miles in diameter, constitute the terrestrial skeleton of 7826 miles in diameter. To this add the various strata that represent the Earth's interior viscera, its muscular, cellular and cutaneous systems, which together have a depth of fifty miles, and we have the Earth in its present volume of 7926 miles in its polar diameter.

In the formation of the exterior dress or crust of the planet we shall first consider its basic strata. There are two of these strata that enter into the basis of the crust proper. The first of these is siliceous; the second is argillaceous. These have also been deposited by kometary agency, each by a single one of those remarkable bodies that have been employed in the collection and further elaboration in space of the various forms of matter used in the work of planetary construction.

Like the komets used in building the Earth's interior framework, those which were employed in forming the basis of its exterior structure were anchored to the central body by bringing their centers of gravity into coincidence with the terrestrial center of gravity, and causing their elements to be deposited in the form of rain. But in the distribu-

tion of these elements that form the crust, however, other forces besides that of gravity have been brought into play.

These forces are magnetism and electricity. They are employed to thicken the stratum in some places, and to make it thinner or disappear altogether in others. The last two strata, however, whose formation we have been considering, are of uniform depth all over the framework of the planet. The first is about ten feet in thickness; the second, or argillaceous, is about twenty-one. The office performed by these basic strata of the crust is to prevent the waters of the ocean from penetrating the framework of the planet.

In the creation of the waters that cover so large a portion of the terrestrial surface two gaseous komets were employed. The first of these komets was oxygen, the second was hydrogen, and the two were measured in the chemical proportions of water. These were discharged simultaneously upon the planet, and condensed afterwards into water during its revolution in the Electro-Sphere. Hitherto the world had been only a dry, barren orb revolving in space. These two gases at the first formed a vast atmosphere, surrounding the planet on all sides, the lightest one at the top.

Upon the entrance of the Earth into the Electro-sphere, these two gases were united, with a stupendous crash, to form that vast liquid body that rolls around the world, and is the origin of all life upon it from its dawn until now. These vast waters formed at that time a stratum covering the whole sphere at a uniform depth of five miles. But millions of years will elapse before the bosom of this ocean's mighty waters shall be vexed by the operation of those Titanic forces which are finally to "cause the dry land to appear," and which are destined to stud its surface with islands and continents, diversified with hills and valleys, to beautify and adorn its face and supply homes and food for all created things.

As yet no friendly moon looked forth from the sky to greet the wide expanse or elevate it into those majestic tides that to-day sweep over its maternal bosom. Only the great solar orb, in his daily journey about the planet, excited a feeble tidal wave, that pursued him, unbroken by island, continent or mountain-chain. As yet no mighty winds existed to stir its sublime depths into storm and tempest, no gentle zephyrs to ripple its face into smiles and laughter. No friendly cloud had been born out of its Divine maternal depths by the fervid kisses of the paternal sun, to screen its bosom from his too fervid glances. The space since occupied by the atmosphere was at that time a void, unfilled by that glorious and sublime ocean which rolls in perpetual and unbroken tides around the world, and whose magnetic currents bear the warmth and life of the tropics into the polar circles; and in exchange bring back into the tropics those cool, invigorating tides which create that diversity of climate in every part of the habitable globe so necessary to the life, health and progress of mankind.

The air we breathe was created in space by the union of its two gases in a single komet, which

was afterward brought and thrown upon the planet. This vast, subtle body envelops the earth to the height of fifty miles—a mighty, mystic ocean, in the midst of which “we live and move,” and from which we derive the sources of our daily being, and at the bottom of which we creep, like minute animalcules on the floor of the sea.

But as yet the world had not been provided with that marvelous mechanism that was intended to co-operate with the solar magnetic ray to produce the phenomena of light and heat in the terrestrial atmospheric envelope. This mechanism was supplied by first bringing to the atmosphere and discharging within it a magnetic comet, previously prepared for the purpose of assisting in that work.

This subtle agent permeated the entire body of the atmosphere, and was followed by a similar body of electricity, to co-operate with the former as one of the two complementary agents destined to assist the solar photosphere in the creation of light and heat for the use of our world. These dual forces that play so important a part in mundane affairs are the positive and negative electricities of science.

These elements of the terrestrial magneto-sphere are mechanically mingled in its atmosphere, and form, in connection with the atmosphere, that terrestrial machinery which co-operates with the solar team in producing those vast supplies of light and heat that illuminate and warm our planet and give life and sustenance to all mundane beings. But these elements form only a part of the Earth's photosphere. Mingled with these elements of the sphere are three other gases, besides oxygen and nitrogen. They are carbon, phosphorus and sulphur. These substances exist in the terrestrial envelope in the form of impalpable gases, without whose co-operation in the production of light and heat the Earth would roll in space a dead, dark, cold world. For the terrestrial photosphere is a counterpart of the sun's. It is formed of the same materials, but in different proportions.

In this manner the various photospheres of the several planets that form our system are made to co-operate with the solar photosphere in producing the immense supplies of light and heat that enlighten the worlds and endow them with the elements of life and growth.

Thus is the great Central Solar Orb enabled to expend his mighty forces, age after age, with undiminished energy, in the creation and distribution of these indispensable elements of Universal Life to all his worlds, and to sentinel the sublime march of our system to the inhabitants of other worlds in the depths of Universal Space.

WHATEVER we fashion with our hands or come in contact with, becomes impregnated with our magnetism, and the magnetism contains the sphere of our thought—whatever it may be—for the time being. Humanity plants the elements of destruction in its work, and each object or plane, in which inharmony is planted, becomes a sphere, to some extent, to give out inharmony, just as decaying matter gives out foul odors that produce discomfort and disease.

SUFFRAGE IN KANSAS.

SIXTEEN STATES now have school suffrage for women. Kansas has municipal suffrage. Wyoming is the first to make women practically free; there is a likelihood of South Dakota being the second; and we hope our State of Oregon will come in a close third.

This year, for the first time, the Judiciary Committee of the United States House of Representatives have reported in favor of a sixteenth amendment enfranchising women.

In answer to an article in the Los Angeles (California) “Express,” in which the writer, claiming to be a Kansas man, says that municipal suffrage for women in Kansas is a failure, the Topeka (Kansas) “Capital,” editorially reviews the benefits derived from the measure, and among other things says:

“So large was the majority in favor of the measure in both branches of the State Legislature, and so strong was the public sentiment in its support, that the Governor, a strong opponent of woman suffrage, gave his signature to it. * * * * *

As to the allegation that the operation of the law has been detrimental to good order, for the reason that women of the baser character vote to sustain wrong administrations, the very opposite is the truth. Women of the best character vote, and in large numbers, when there are important issues at stake. In cases of questions of importance, either affecting the morals of the community or its material public interests, such women, representing the best morality and intelligence of the community, carefully canvass the character of the candidates, and put a veto upon ring-rule and upon administrations which would corrupt the public morals.

“The four years' trial has proven that the women in the cities of Kansas are a reserve power for good, and that when evil is to be restrained or good to be accomplished the women may be relied on to do their duty at the polls.”

GENERAL VON MOLTKE, in a speech in the Reichstag, declared that “the days of war waged by the cabinets are past;” that the elements of danger are now among the people themselves; that “these dangerous elements are everywhere producing discontent, and may at any moment precipitate war.”—and therefore, according to the logic of the General's argument, the government should get ready for war by vastly increasing military expenditures, thus aggravating the discontent of the masses by increasing still more their already intolerable burdens. If future wars need be, their use shall be to annihilate the willing wielders of the sword.

THE sensual man thinks that if he attains the mirage of his illusions, that are always pictured in some distant time or place, he will be happy; the spiritual man seeks to enter into the peace of his own soul.

THE First Society of Spiritualists of Portland is flourishing. Its large hall is usually filled, and among the regular attendants are some of Portland's most intelligent citizens.

CONSTRUCTIVE WORK.

WITHOUT going back to inquire into and pass judgment upon the relation armed ships have heretofore held to human progress, moral and material, it is manifest that in the conditions of the present they can best serve the interests of humanity and honor the colors they bear in missions of peace. Wars waged for conquest, and to restrict trade and commerce to special channels, are frictional conditions in human progress. They characterize crude and imperfect moral development. The heroes of the future will be the great Captains in opening new fields for productive industry and fostering its interests. We are entering an era of Commercial Supremacy, of Industrial Sovereignty—an era in which the direction of human energies and the application of the natural forces will be altogether constructive. The noblest service the navies of the nations can now render to humanity at large, is to engage in carrying African-Americans to the African coasts, with food supplies to stand their needs until their labor in that country shall bring them independent means of living. Petitions to Governments maintaining navies asking for such disposition of public ships would bear the signatures of the wisest and noblest of every Government so petitioned, and be backed by a power of public opinion no civil administration would care to oppose.

THE savage treatment of political prisoners in Siberia, by the English corporations who lease the mines there; the horrible treatment of convicts in the South, by such monopolies as the Tennessee Coal, Iron and Railroad Company, the inhuman oppression of miners by the Spring Valley Coal Company gives us a foretaste of what humanity may expect if these selfish systems should continue to grow. But these soul-less corporations are themselves surely and swiftly manufacturing the dynamite of inharmony that will sweep them out of existence.

THE Government of the United States is most solemnly committed to the doctrine of the right of expatriation, or of the citizen transferring his allegiance at will, its assertion having played a prominent part in one of its foreign wars, and it could not with any degree of consistency, nor would any of its political parties wish to, prevent or in any way hinder the emigration of its colored citizens to engage in the noble work of redeeming to civilization the salubrious and fertile wilds of the Congo Basin.

“DR. CYRUS EDSON has an article in the June ‘Forum,’ on sanitary science, in which he predicts that as the world grows cleaner epidemics will vanish.” Cleanliness is the external symbol of godliness or purity within. It is because the world is impure spiritually that we have contagious diseases. It is the poisonous principle in the seed that bears poisonous fruit. As long as mankind remain infants in spiritual knowledge, they will continue to ignore the invisible causes that produce evils.

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No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out copies of the old "blanket-sheet" form.

HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole countries. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill:
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odoriferous breeze*
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Acco:it on second syllable—Willamette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the 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 peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	8:18 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. m.
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.	3:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 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.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. John's, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chill.	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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