

The World's Advance-Thought.

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FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

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

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Written for The World's Advance-Thought. FROM THE VALLEY TO THE MOUNTAIN. SOUL-COMMUNION POEM.

ELIZA A. PITTSINGER.

Part First.

I HAVE been on the Mountain Celestial,
Where all is resplendent and fair,
And the sweetest balm for the spirit
I found was devotion and prayer.
I prayed for the true and the faithful,
For the friends who are walking with me;
And I asked the All-Bountiful Father
His children to strengthen and free.
I prayed for an absent and dear one,
For one I had known long ago,
Whose love led me up to the mountain,
With the bloom of the morning aglow.
I prayed for the spirits in darkness,
For the blind, who believe in no God;
For those who are stranded in matter,
Who are tethered and bound to the sod.
And I saw that the law was unchanging,
That each soul must pursue its own way:
That some need the ages in seeking
What others may find in a day.
I prayed for the patient and hopeful
Whose path to my own did incline;
And the answer it came as a promise,
A heavenly blessing and sign.
O, I thought as I traversed the mountain,
And gazed on the valley below
Of the life-giving glorious fountain,
Whose waters eternally flow!
And I thought of the Bountiful Father,
Of the true-hearted, faithful and few,
Who had toiled with me in the valley
Where the cypress and nightshade grew.
And I wondered why trials and crosses
The journey of life should engirth;
Why a spirit divine in its mission
Should be bound with the fetters of earth.
Ah, then I was wrapt in a vision,
And I felt the soft touch of a hand,
And knew that some Heavenly Presence,
Some Angel beside me did stand.
I was lost in sweet worship and wonder,
Was thrilled and o'erpowered with awe;
And I search through the kingdom of language
For a symbol to tell what I saw.

Part Second.

'Tis enough that I lingered and listened,
That I treasured each fragment and part,
Of that lesson so lovingly given,
And forever engraved on my heart,

'Tis enough that I saw in that vision
The sign of a promise divine;
And in the sweet light of prevision
Its heavenly oracles shine.
But the human is weak and short-sighted,
Cannot measure nor fathom the plan
That brings, in its fullness and glory,
The seed-time and harvest to man.
O, I learned in that glorious lesson
The grand ministrations of pain,
As I followed the Prince of the Martyrs
To the mount where His body was slain:
I was thrilled with a new-born devotion,
Saw the path leading up to the goal;
And as rivers flow into the ocean
Flowed my love to the Infinite Soul.

And I read in that wonderful meekness,
In that god-like forbearance and grace,
That shone like a halo around Him,
The sign of His birthright and place.
And I know, as I ponder the lesson
In its fullness and heavenly plan,
That He was the Son of the Father,
The Glorified Spirit in Man.

Whatever the human may suffer,
Whatever the mortal may hear,
Whether climbing the mountain of sorrow,
Or treading the vale of despair,

'Tis on Calvary's deathless summit
Where the stone of the temple was laid
To the greatest of earthly trials,
And the greatest of human pain.

'Tis the stone of the grand superstructure,
And will ever remain the one
Unapproachable, fast and unchanging
As the beams of the noon-day sun.

Unto Him by our love we are likened,
Unto him by our discipline brought,
And we find in every trial
A key to the temple of thought.

O, ye friends for humanity toiling,
The ages are won by your creed!
And the new bright blossoms are springing
In the fields where ye scatter your seed!

Leading up from the shade of the valley,
Leading out from the gloom of the night,
Is the glorious dawn of the morning,
In its flood of sweet splendor and light.

O, let us hold fast to the promise,
For the time of the harvest is near,
When the "Angel will thrust in his sickle,"
And the golden fruition appear!

Let the oil in our lamps be ready
For that glory and fullness of birth:
While the crowns are kept for the faithful,
And the meek shall inherit the earth!

San Francisco, Cal., June 10.

LIFE extends into and through all; but they who
make worldly accumulation its main object are
building things upside down.

GREAT success will hereafter attend spirito-physi-
cal work.

THE SITUATION.

OVER three years have rolled away since the
issue of the first number of The World's Ad-
vance-Thought. The results, spiritually consid-
ered, have not been paralleled in all the past his-
tory of the planet; and they will only be exceeded
in the future by their own further increase and un-
foldment.

Until the advent of The World's Advance-
Thought the newspaper registers would have been
searched in vain for the title of an ethical publica-
tion embracing the word *thought*; now this journal
has two namesakes in America, while the word
thought appears in the headings of a multitude of
other publications.

The World's Advance-Thought came to reassert
what had long before been demonstrated by Jesus,
and others—to the exceptional ones far enough ad-
vanced to receive the demonstration—that visible
nature, in all its forms and conditions, is but the
objective expression, the external sign-language,
of impulses of intelligence within—of thought-
forces specifically manifesting and universally cor-
related. For instance, a bird is the symbol of a
specific thought, and the worm it feeds upon is an-
other; and these thoughts are correlated by spir-
itual sympathy; and the devouring of the worm
by the bird is itself the symbolical expression of
spiritual truth: To the perception of the fleshly
or external consciousness it is murderous, (just
like animal-man is murderous in his carnivorous
habits); but to the higher consciousness of the
spirit it is the absorption and assimilation of lower
spiritual conditions by higher—a blissful experi-
ence to both. What is wreckful and distressful
disorder to the external appreciation is beautiful
and consistent order, are experiences of endless de-
light, to the interior life, the life of the soul. Thus
every sphere of being is two-fold, has its sunshine
side and its night side—its outside of war and its
inside of peace. Environments break and reform
in response to the will-forces of the quickening
spiritual consciousness; but death and destruction
are confined to the former—they cannot reach the
true life, the life that transcends the low worldly
sensuous consciousness, for to its necessities they
are instrumental and subservient. Though count-
less millions, disembodied as well as embodied in-
telligences, still slumber in darkness, the call of
The World's Advance-Thought has been heard
throughout the nations, and the sleepers are awak-
ing everywhere—the feeling is becoming quite
general that after all they who are popularly sup-
posed to have made the greatest success of this
mortal life may be but "hewers of wood and
drawers of water" in their relation to higher life
conditions represented in the poor and meek (in

the worldly sense) all around them. According to the foretellings of this journal, the progress of changing consciousness—from the false consciousness of life in matter to the true consciousness of life in spirit—is being marked by terrible convulsions and disasters. As the scaffolding subserves its uses in the building of the temple of the soul it is taken asunder and removed.

Since instituting Whole-World Soul-Communion societies to promote thought-unity, as a regenerative and creative force, have been organized in all parts of the world—all most obviously branches of the one Universal Soul-Communion Vine. It is the truest and most powerful manifestation of God-Power ever given to the children of earth. No opposition to its progress being possible, and only those who have not yet risen to the plane where truth gives freedom to mind and soul failing to recognize it as a Divine Embodiment, it will abide and extend its conquests forever. It is Celestial in its origin, and its progress no mere human power can arrest.

Only those who are ignorant of our mission will see egotism in the foregoing. The self-thought has no place in true spiritual work, and it is solely to impress this truth that we detail the success achieved. Deducting from gross receipts from subscriptions and all other sources the cost of the thousands of copies we have sent over the world gratuitously, every copy sent to a regular subscriber has cost three times as much as we have charged for it; and a more thankless work, in its relation to mankind at large, was never engaged in.

In our mission has been given the first example of a complete victory over Mammon—in it has been practically illustrated the truth of the saying attributed to Jesus, "Ye cannot serve God and Mammon." The central feature of institutional worship is, and always has been, dependence upon gold. No true evangel of spiritual truth ever taught the primary necessity of the use of money for its propagation; and yet no religious system was ever organized that did not grow into, if it was not born into, a scheme of sinecurism and money-getting. This explains why the face of the earth is strewn with the ruins of sacred temples whose rituals and litanies have passed from history. As soon as the material thought primarily came in the immortal principle went out, so that in due time the lizard and the owl came to travesty the incantations of the priest and the devotee. It is because the mercenary influence cannot enter the work that Soul-Communion, unaided by the expenditure of a penny in missionary ways, has gone around the world like the sunlight and already has millions of observers. It is an altar of the highest consecration for every soul that is led to seek it. Its ministers are heaven-sent and its temples are not made with hands.

"Seek ye first the kingdom of God and His righteousness," without which splendid temples are a mockery, worldly riches and honors a delusion and snare. To the wise this is not a mere abstract theory of morality. Those who have lived and are living to gain worldly wealth alone, or

mainly, are beginning to realize their wretched condition as the New Consciousness advances.

FIAT LUX.

THE end is in the beginning to the Celestial Consciousness. Time-periods are of lower consciousnesses. The Materialist, beginning with what he calls inorganic fire-mist or star-dust, will trace down through millions of years the solidification of the elements, the pulverization of the rocks, the accumulation of soils, the production of forests, the formation of coal measures, etc., and then, in his little narrow circle of self-wisdom, he will exclaim to matter-bound minds listening to him: "How absurd to talk of God making the earth in six days, with all these evidences before us of the countless ages the great law of evolution has been operating to make things as we find them!" But the idea of Fiatic Creative Energy is true, nevertheless, to all who are capable of getting over the subject and looking down upon it. To Infinite Wisdom the creation of the earth, and all that therein is, was not the work of as much as six seconds; it was instantaneous. Before the germs existed (according to the finite mind's conception of existence) of the plants that have fossilized into coal, the necessity of the uses of the coal to people now living on the earth was a present reality to Divine Wisdom. No past was necessary to furnish a starting point, no future was necessary to outwork a consummation. There are no limitations to Infinite Creative Energy. What in our low consciousness of the spiritual we imagine to be great periods of time are but successive stages of rising consciousness we pass through in attaining to the full consciousness of Divine Truth. Material Evolution is a cloud that fades away in the light of Spiritual Evolution.

ENDING OF THE MASQUERADE.

THE wisdom of the philosopher, the piety of the aged man, the sincerity of the devotee, the zeal of the fanatic,—all commendable, all honorable, all worthy of respect and reverence,—but yet all shadows, masks, soon to be cast away.

In the New Consciousness of the coming time all this variegated toggery and paraphernalia of sadness and gladness, pomp and poverty, reverence and hostility, will be laid aside. It will be but a memory melting in the sunshine of a restored and renovated world.

The little children of the Kingdom are even now toying lovingly with the aged locks soon to be laid off when the soul is clothed in the robes of eternal youth, as the breezes of spring rustle the outworn leaves of the old while the new are opening to the light of day.

WE hear that a wealthy banker of this city "will endow a chair of practical theology" in some institution of learning, setting apart from his accumulations therefor \$100,000. It must differ from the theology of Jesus in this, that Jesus whipped the money-changers out of the temple, whereas the endowed chair is to be founded and maintained by money-changing—the interest accruing upon the \$100,000, which is the product of unearned interest.

"Homo" in the "Golden Gate."

WHAT IS SOUL-COMMUNION?

EVERY sensitive person is painfully conscious of the evil conditions of present human society, and also of his own inability and the inability of any mere human power to remedy them. Though this is called a land of Christian civilization, yet everywhere abound squalor, filth, stench, poverty, disease, crime and appalling ignorance. The masses of the people, with no thought of any life but the physical, are slaving their lives out for an existence that, to an intelligent and sensitive person, is merely an animal one,—not a life in any true sense worth living,—while those who succeed in gaining the wealth about which the never-ending battle rages, without any thought of the miseries and privations of those around them, usually make a vulgar, ostentatious display of their selfish enjoyments.

Disease and death (the natural consequences of such inharmonies) everywhere fasten upon their victims, who, instead of being thereby the subjects of sympathy, are made the victims of quackeries and swindles of all kinds. The laws of health, and even of common human decency, are everywhere ignored in the lives and occupations of the people. Though churches and schools abound, the most appalling ignorance and vice much more abound. The churches utterly fail to stem this tide of abominations, because they refuse to recognize the real causes of it, and their formalities and rituals are merely the whitewash on the sepulchres in which humanity is buried.

In human nature, even in the worst forms of it, are ingermated the seeds of intelligence, and of a desire to rise out of its evil environments, if there were any chance to do it. But the crazy system of competition, which compels people to crush one another like dumb beasts in a struggle for existence, as unnecessary as it is brutal, makes it impossible for the masses to exercise the ordinary decencies and virtues of humanity in their intercourse with one another. The churches and the newspapers seem to be committed to upholding this system of disorder, because they usually refuse to permit the discussion of any efficient methods of reform, and are deaf to the cries of the oppressed.

The object of Whole-World Soul-Communion is to bring together in sympathy those who deplore these miseries and brutalities, (which almost make one ashamed of belonging to a race that permits them); for the purpose of creating a public opinion averse to such disgraceful conditions, and awakening the people to the possibility and necessity of improvement.

The evil is in the selfishness, blindness, and stubborn stupidity of the race, and the remedy is in a clearer public consciousness of human rights and duties. With a Social Conscience awakened to the dignity of human nature, and the grand inheritance, both material and spiritual, in store for an enlightened humanity, the prevalent evils would soon disappear from the earth.

The soul is that in man or woman which is pained by inhumanity.

LIFE FOR THE LIVING; DEATH FOR THE DYING.

IF this generation does not learn that more than mere curiosity and a disposition to indulge in mental speculation is at the bottom of the various articles that have appeared in the Companion-Papers on the probability of the earth being a living animal, and having changed its orbital positions, the next one surely will. It will be said of many a contributor to these pages when reviewed by fairer and more intuitive critics,

"He builded better than he knew."

Until we become conscious of the truth that Mother Earth is a living organism—triple-natured, as are her children, having body, mind and soul—our spiritual perceptions and conceptions will be misty and inadequate. All true Messiahs have been in this consciousness, to a greater or less extent, and the source of their power and the explanation of it was the value of their use to the all-including Mother Soul—incomputable by earthly standards. Such human souls are major-nerves between the Planetary Mind and its constituent intelligences, by and through which it operates or transmits its unific waves of will-force. We have an exact miniature illustration of the operative principle in the domination of the human body by the human mind—the former being myriads of intelligences representatively guided and directed by the latter—which is in turn over-guided and directed. Whoever is consciously in this general or universal use between the higher and lower sees the latter subjected to his will and participates in the power and majesty of the former. [The masculine pronoun as used is to be understood as denoting the two sexual principles in conjunctive operation—receiving and giving]. With this key, and receptive to the light of the higher consciousness indicated, Messianic Missions cease to be mysterious. The Planetary Soul ~~were~~ ^{was} one; his consciousness of natural affections and their obligations were not circumscribed to family or nation, but he came for the whole world—he represented the unity of life; he knew that as the lower consciousnesses, quickened by the impinging influence of the higher, widened and coalesced, there would be a corresponding breaking and reforming of material environments—what is now taking place with unusual activity—and therefore he said he came to bring a sword. (Environments adjust themselves to the consciousness, and not the reverse). Speaking through Jesus to its children, sorely distressed by their selfish conflicts, the Planetary Soul said: "Come up into my warm and wedding love of Oneness of Life, where all is harmony and peace." Those ministers who utter sectional and partizan prayers, such as invoking blessings "especially for God's people of this church," do but increase strife and misery in the lower world by multiplying and aggravating dissensions.

"The light that lighteth every man that cometh into the world," and all intelligences above and below him as well, is the degree of individual spiritual consciousness. The worm has its degree, as has the planet; and the object of the experiences of each and all is to quicken and extend this con-

sciousness. Physical death is for this purpose—to awaken the consciousness from the delusive dream that the material existence is real; and all those direful forces that bring upon mankind and his dominions swift destruction—the tempest, the earthquake, the deluge, etc.,—are physical death's auxiliaries in effecting this end. They are needed teachers, merciful and beneficent, and not the furies they are made to appear by a perverted mortal imagination. Nothing true can perish. It is because the material philosopher's consciousness is not quickened above earthly conditions that he concludes all is darkness beyond the earth's atmosphere. To the Celestial Consciousness the Planet Earth is a living organism—it is the intelligences it embraces unified in thought and feeling—and it rolls through realms of light more glorious than its mortal children ever knew.

To bring all parts in harmony and sympathy with the Whole Thought and the Whole Life is the one purpose of individual experiences. When the earthly tribes become involved in selfish antagonisms, mutual love and sympathy failing to perform their functions as conserving forces of the whole, and when in their blindness they depend upon external conditions—such as material wealth, atoning gods, old records, social and political rank, etc.,—the false supports will surely be swept away. Twelve thousand years are but a brief span in the life of a planet, and none of the philologists and antiquarians claim the existence of written records beyond that time. If we knew what reprimands Mother Earth administered to her refractory tribes in the yesterday of her life, as it were, we would not feel so safe in being elements of inharmony in her constitution to-day. The great Valley of the Yukon, in Alaska, is strewn with the remains of the same kind of mastodons that have been found on the Asiatic side, in Siberia. That there was a time when they roamed over all the intervening regions, now embracing straits and arms of the ocean and a climate of perpetual frost, is highly probable; and the fact that one of these huge carcasses has been found (ice preserved) with the meat in so good a state of preservation that it was relished by dogs is quite conclusive that the overwhelming catastrophe was not slow in its culmination. This is but one of many such great physical changes that have been incidental to the moral progress of the planet. Whether or not darkness lowered over the earth and it shook convulsively when Jesus was crucified, as recorded, the illuminated well know that external nature is sympathetically affected by the interior soul conditions. Every thought of truth makes its ineffaceable record on the universal register. The simultaneous observance in all parts of the world on the 27th of every month of Soul-Communion, invoking by unity of thought peace and good will among all mankind, is beginning to make for itself a fitting environment—the nations are all preparing to "beat their swords into ploughshares and their spears into pruning-hooks." "Many people will be rebuked;" but souls in the consciousness of the universal sympathies "shall go forth and grow up as calves of the stall."

INDIVIDUAL THOUGHT EVER LEADS.

"Know'st thou what wove yon wood-bird's nest
Of leaves, and feathers from her breast?
Or how the fish outbuilt her shell;
Painting with morn each annual cell?
Or how the sacred pine-tree adds
To her old leaves new myriads?"

THE religious faith of any age and people is but the outward expression of the moral thought of such age and people, the projection into external life of the inner nature of its votaries, as the life-principles respectively involved in birds, fishes and plants find fitting expression in their structural plans; and the human soul's demand for truth being eternally continuous, and the supply eternally inexhaustible, it is impossible to formulate an abiding religious system of perfection. While a religious system, as a moral influence, may be above the spiritual thought of the mass of its votaries, the spiritual thought of individuals will ever be above the spiritual thought of the most advanced religious system. Creeds, in their highest forms and fairest sanctions, cannot, from the very nature of things, dispense and conserve the highest spiritual truth—they can but express past conceptions, and must, therefore, forever be behind the most advanced spiritual thought. Thus the moral progress of mankind is effected and assured by the evolution into formal and social expression of the thought involved in the spiritual consciousness of the most advanced minds; and the social qualities and tendencies never fail to be a reflex of the thought of the social members in the concrete.

This idea of unified thought-forces being the organic and conserving social energy may be elaborated and extended infinitely, the ultimate conclusion being that the highest and truest conception the human mind is capable of forming of the Universal or Divine Energy must accord with it. Mankind spiritually affiliate into a single individuality, with a God-Parentage common to all; and the tendency of all human experience is to the proof of this proposition, all the evidences of human history are affirmatory of it.

ADMONISHED BY AN ANCESTOR.

THAT Universal Soul-Communion is regularly observed by, and is influencing to better thoughts, better feelings, and in every way better lives, some who are in the foremost political positions of Europe, we know to be the fact. We have the best of authority for saying Emperor William is a Soul-Communionist, and has become as strong an advocate of peace as was his father. It is told that he was impressed one Soul-Communion night, just after retiring, (the Communion time in Berlin comes between 9 and 10 p. m.), to get up and sit quietly at his table; and that, acting upon the impression, he felt and recognized the presence of an ancestral spirit, who admonished him that the policy of War had run its course, and that hereafter the only nations that would stand and prosper would be under the mild sway of Peace.

"How can a spirit be in two places at once?" asked the mortal. The angel answered, "All places are as one to the Celestial Consciousness,"

GREAT DISASTERS.

IN the ordinary use of language, designating an event of disaster and horror as unparalleled is taken for hyperbole, as a verbal method of emphasizing that which cannot adequately be described by plain and precise statement; but truly the overwhelming by floods of Johnstown, and the adjacent villages, in Pennsylvania, has had no parallel in human history. Should the race undergo an intellectual relapse, during which our accredited records would fade away into misty traditions, this harvest of death and ruin, taken in connection with the disastrous inundations of recent occurrence in Europe and China, might easily be magnified into a memorial event marking the relation between man and his God, as to-day devout millions consider the alleged Noachic deluge. Despite that feeling of security that is a necessary part of our human nature—and without which human life would be an unbroken experience of distressful alarms—we will now and then, as the horrible details marshal themselves to mental view, tremble at the thought that for the thousands that were taken as many millions might have been swept away! He who says nay, most strongly affirms a Supreme Over-ruling Intelligence, else who or what the Power to fix the limits of destruction?

Among the greatest disasters of record these are recalled to mind: The destruction and burial by downfalls of fiery ashes and cinders of Herculaneum and Pompei in the year 79, (though the actual loss of life probably was not so great as resulted from the Pennsylvania floods); the destruction of Lisbon by earthquake in 1755, bringing instantaneous death to 60,000 human beings; the inundations in Holland in 1491, causing the death by drowning of 100,000 men, women and children. But the moral shock immediately attending these, and similar events of history, are not to be mentioned along with the revulsion caused by the Pennsylvania catastrophe. The difference is in the difference between the olden and the modern methods of transmitting intelligence. In the past, days and weeks were required to carry tidings from capital to capital, whereas within a few hours from the giving way of the reservoir above Johnstown the millions of the civilized world were being informed of the death and destruction marking the event—the world was standing aghast.

Only by comparative views can the mind fully realize the loss of life and property involved in the floods in Pennsylvania and the conflagration at Seattle. According to the estimates, the entire cost of the revolutionary war has been exceeded by the combined property losses of the Pennsylvania floods and the Seattle conflagration; and the loss of life on the American side on all the revolutionary fields falls short of the highest estimates of the loss of life in the Johnstown disaster.

"THE INITIATION," a New Dispensation journal published at Paris, France, puts the number of Whole-World Soul-Communions, from data carefully obtained, at ten millions. Without asking or giving a penny for missionary uses—"without purse or scrip!" Jesus was right.

[Written for The World's Advance-Thought].

TRUE FASTING—DOMESTIC INFELICITY.

BY LA SALLE.

EVERYTHING on the physical plane is the shadow of something on the spiritual plane, hence a spiritual law that applies to fasting. Abstaining from food never can of itself change the spiritual nature. You change the spiritual when you reform your thought and feeling, and to fast spiritually is to renounce old habits of thinking and being. All our humanly formed habits of thought and feeling are based on the hereditary incapacity of human nature. To rise above this error and ignorance it is necessary to cease to be the servant of it, and to make conditions for a higher intelligence to enter and take control. To those who are happy in their natural humanity I bring no alarms; it is well that they should be so, but I write for those who find a New Life arising within them, waging war upon the old and enlarging the areas of sensation and experience.

* * *

SOME of the most distressing conditions of life arise from inharmonies in marriage relations. The remedy for this troublesome condition can only be found in the economic and personal independence of both parties. Each individual, man and woman, must develop the positive and negative elements of his or her own character, thus completing and balancing the individuality and making it self-sustaining. What more pitiable or humiliating sight than a man or woman who is only half of an individual, and cannot live either with or without the other half! And yet the world is full of such half persons who can't find their other half, and can't travel either singly or doubly. Such people are liable to become the sport of demons, because they are subject to the sway of physical attractions, which are always illusive and unsatisfying. A critical self-examination and analysis of feeling and emotion must be made, and the understanding must be enlightened, to distinguish between physical and spiritual sensations. The lost better half of humanity may be sought and found in the interior soul, where the gates of Paradise open, where all lost virtues are restored, where all wounds are healed and all sins forgiven.

To know thyself, to know the laws and forces that lead thee captive or hold thee in chains, to understand how to overcome involuntary passions and emotions, and to hold thyself subject to a voluntary decision of thy will—this is the problem of thy fate which thou must solve, O, man or woman! if thou wouldst be free.

* * *

THE Christ is the Soul of Humanity. The individual spirit, purified and restored to a consciousness of its true self, enters into the Soul of All, becomes a part thereof, and lives and sees in and through All. The Christ Soul is the true self and the united Humanity in One. It is not a person outside yourself, but a changed consciousness within yourself.

LIBERTY was evolved from environment in America. When environment is evolved from liberty true freedom will be realized.

THE RISING CONSCIOUSNESS.

A GREATER number rose to a consciousness of the true object of Soul-Communion in its June observance than ever before; but it must be confessed that there are still very many who think its purpose is to bring personal benefits to participants, and to astound the world with external wonders. These latter have not yet been spiritually quickened to feel and perceive the spirit-forces evolved through the Communion observances that are steadily and surely harmonizing the discords of human society, re-invigorating old ideas of reform, and inspiring new ones; but at each observance they rise a little higher, and will in due time get out of and above the obscuring fogs of self-promptings, when they will see, and rejoice as co-sharers in, the ripening harvest, which is for all humanity. Be not affected by the convulsive movements attending the great change: through and over all the light advances.

THE TWO STATES.

The material scientist tells us that the vegetable feeds upon the mineral; that the animal feeds upon the vegetable; and that Black Death swallows up all forms of the animal. But what to the material scientist is a process of endless annihilations is to the Spiritual Evolutionist an eternal cycle of life. When the former gets beyond the external forms, in the inner light of the soul, he will see the life currents flowing into and through the crystals, into and through the plants, into and through the animals—broadening, deepening, purifying as they flow—and bearing back to the Central Fountains the perfected results of all the developing stages passed through. All is life to souls conscious of the universal movements; all is death to souls self-bound in matter.

[For The World's Advance-Thought.]

NOT FOR CHRIST'S SAKE.

BY ELLA L. MERRIAM.

MAN-MADE CREEDS teach an upright life for Christ's sake, but the now dawning Religion of Humanity, spotless and unfading, broad and comprehensive as the universe itself, and co-existent with the Father, teaches the excellence and necessity of the highest type of moral culture possible—not for Christ's sake, but for one's own sake, and for the sake of others about us—for the Truth's sake—royal, golden Truth, which reflects its sacred influences and holy benedictions from center to circumference of creation. **BE GOOD!** Not for Christ's sake, but for the development of those God-like virtues within thee, that alone can make thy life sublime and render the highest gratitude and homage to the Infinite! **BE CHRIST-LIKE!** For the upward direction of youthful paths, and the smoothing and brightening of maturer ones; for a tendency toward a general and final amelioration of life's varied ills, and the more rapid spread and secure promotion of true happiness: and last, but not least, for the elevated standpoint of spiritual excellence you will thus have attained, whereupon to build those broader, brighter and more satisfying pursuits of man's unending existence.

Los Angeles, Cal., June 20,

COMMERCIAL RESTRICTIONS

To the Editors of the Universal Republic:

ALL governmental restriction of the absolute freedom of commerce strikes a blow at one of the natural, inalienable rights of man.

Under the New Dispensation men are coming to recognize that race distinctions and national prejudices should never be a bar to mutual love and good will. Men speak of the protective system as robbery; but open robbery is more honorable. If I am only robbed I am likely to know where, when, and of how much, but this protective tariff taking leaves me in the dark upon all these points, and then actually claims to have done me a favor.

Any tariff is a perpetual incentive to fraud and undervaluation, false invoices and perjury; while a tariff for bounty is immoral *per se*, since it takes away the substance of one class to increase the gains of another class.

This kind of protection, falsely so-called, being itself immoral in principle, is made an idol of by unregenerate men for political and selfish ends. Its worship consists largely of deceit and lies, forged quotations, and false pretences. Men go to Congress and say, "Because we pay high prices for labor in this country, you must grant us a bounty for our protection;" and turning around to the workman they tell him, "Your wages are high because we have protection!" Like idol, like worshiper. Immorality cannot be defended as a principle without producing far-reaching demoralization among its votaries.

The only just tax is where the community takes for public use that which itself has created. The concentration of population and the advance of civilization create an enhanced value for all natural opportunity. At present this is conferred upon the claimants of the opportunity, who, by means of having seized upon that in which all the living have an equal right with themselves, are erected into a privileged class and enabled to exact tribute from those who should be, and of right are, equal co-possessors.

Only as our conduct of government shall approach the lines of everlasting right will justice be done and the Kingdom of God come upon this tired earth.

A. P. BROWN.

Jersey City, June, 1889.

EVERY one of the readers of the Companion-Papers will regret to hear that W. H. Kimball, author of the "Granite State Papers," is seriously ill at his residence at Concord, N. H. Among the possibilities of the future is the re-publication in book form of these papers, with Mr. Kimball's portrait for a frontispiece illustration. He is one of the most vigorous, most graceful, and most spiritual, of the writers of the Spiritual Evolution School. "The Granite State" series alone would be sufficient to secure The World's Advance-Thought an abiding name in history.

"THE MESSENGER," of Liege, Belgium, gives an extended notice of Whole-World-Soul-Communion, and its time-table for the principal towns in the Netherlands.

NECESSITY OF SACRIFICE.

IN the march of natural law individuals are necessarily sacrificed for the good of masses. We cut off branches that the others may become more fruitful, we thin out weakest plants that the rest may have room to grow. The wounded must be left to suffer while the battle rages; a sacrifice is always justifiable for a greater good. If the inhabitants of a city are prostrated by disease arising from the malaria of a swamp, while it is a duty to care for the sick, yet it is a more imperative necessity to drain the swamp, even if in so doing some of the sick should be left to perish. Similarly in the present diseased conditions of society, while it is a duty to provide for the poor and helpless, it is a more pressing necessity to discover the real causes of poverty, disease and crime, and ditch the slough of ignorance. Any material sacrifice with this object in view, if made in a right spirit, can be but the exchange of a less for a greater good. But this is taking an outside or political view. In the strict spiritual sense there are no sacrifices. The vital principles of the Indian and the buffalo live right on in higher forms of expression.

DR. LE PLONGEON, the Central American explorer, declares that he has indisputable evidence that the history of North America began 110 centuries ago. In the Mayas of Yucatan he finds all that remains of the early inhabitants, and evidences, including manuscripts, that the language is the oldest living tongue in the world. The history of the creation, the deluge, and other great epochs, are before the reader of this ancient tongue. In many respects it is identical with the ancient Persian, and the Sanscrit roots frequently appear. Although the keystone arch is not found in these ruins, several of the buildings are domed over. The frescoes show art superior to that of ancient Egypt. One of the royal residences was found to contain 120 rooms.

Few persons have the keen sense and correct judgment to distinguish between persons and principles. Truth should always be recognized and honored, no matter from whom or from what source it comes, because truth acknowledged is the saving and redeeming principle in human nature, and the refusal to recognize it coming from a source against which one is personally prejudiced is the impulse of the spirit which rejects its savior. He who allows personal antagonisms or antipathies to swerve him from devotion to principle falls from the straight and narrow way into the mire of self-deception.

WHEN inspiration runs its course in any given direction it will then seek higher and more perfect expressions. The transforming influence is now at work among all the reform movements, and the next thing in order will be union and fraternity, through mutual concessions. A giant, and a greater one than appeared in 1856, will be in the political field in 1892, and the John Browns of the New Emancipation will not be lacking to hurry on the inevitable culmination. We write in the prophetic, not in the partisan, spirit.

FOR A FREE LIBRARY.

WE will give our library of a few hundred volumes, and exchanges as they come to hand—among which are some of the finest secular papers in America—to any club or society that will organize to maintain a free reading room in this city. Such a reading room should be free in the fullest sense, all kinds and classes of reading matter being accepted for the tables, shelves and files that would not be adjudged vicious or demoralizing by an inspecting board free of sectarian bias and prejudice. And were we able we would do more than this towards establishing and maintaining a free public reading room in Portland.

A WEALTHY lady of California first transferred to the "Golden Gate" Publishing Company a three-thousand-dollar piece of property; and has now made a second transfer of property to the Company which the "Golden Gate" says should realize \$40,000. The editor of the "Golden Gate" calls for donations of \$60,000 more, to make up a sufficient aggregate to erect an elegant structure in San Francisco, where the "Golden Gate" could be printed, a platform for lecturing maintained, office quarters provided for special occasions, etc.—the proposed edifice to be generally used, we presume, as is the Paine Memorial Temple of Boston.

MINOT J. SAVAGE concludes a paper in the June number of "The North American Review" with the declaration that we are now going through the greatest revolution of thought the world has ever seen. He says "it means nothing less than a new universe, a new God, a new man, a new destiny. It is as certain to come as sunrise. And when the sun is up, the cruelties, crudities, monstrosities, injustices of the long night of orthodoxy will have fled away with the shadows. From the 'new heaven' will smile down a grander God, and on the 'new earth' will live and labor and hope a grander man." The returning echoes are becoming clearer and more frequent."

A BEAUTIFUL piece of hand-embroidered silk, something over a yard long and four or five inches wide, comes to us, by mail, from China, the outside wrapper marked "sample." Accompanying it was a sweetly-written note, the writer saying she wished The World's Advance-Thought sent to her address and could think of no suitable equivalent available for transmission by mail except the embroidered silk. The embroidered figures are in the center of the strip, and cover two-thirds of its extent.

INTELLIGENCE is an essence of which form is the clothing or expression. The difference between universal intelligence and individual intelligence is the difference between the all-pervading principle and a limited formal expression of it. Intelligence forever seeks to build up and enlarge individuality through progressive states of consciousness.

VIGILANTLY strive to keep your thoughts high and pure. There can be no religion more soul-saving, none more consoling.

Written for the World's Advance-Thought.
YOU WILL REAP AS YOU SOW.

BY H. A. BRADBURY.

THE vast field that lies before the spiritual student, which the worldly man knows nothing of, and which requires spiritual unfoldment and illumination to apprehend, is being explored from a different and higher standpoint by New Dispensation adherents than by any other class of Progressionists. The World's Advance-Thought is the receptacle of the highest conception from the Messianic standpoint yet reached in the field of exploration. The Messianic standpoint of movement is vastly different from the common Spiritualistic standpoint. The latter deals with the phenomena. Its adherents see in the phenomenal facts all of Spiritualism, and with witnessing these and communing with departed friends they are satisfied. The adherents of the former have been awakened to a realizing sense—perhaps by spirit influence, and may be by natural spiritual growth—of the need of higher views of God; of salvation from the besetting sins of earth-life; of drawing nearer to the Infinite Good in aspiration and prayer; and of living better and more spiritual lives. The inscription over the door of the temple of Messianic guidance is: "Fidelity to truth; faith in the Infinite Good; prayer for its possession in the hearts of men; and charity for an erring, sinful and ignorant humanity." Cultivate these virtues, if thou wouldst live in the inspired injunctions of the New Dispensation gospel.

Thus spoke the Inspired Teacher of the Christian Dispensation: "Seek ye first the kingdom of God and his righteousness; do unto others as you wish them to do unto you; with what measure you mete it will be measured to you again; why judge ye not of yourselves what is right?" In essence the teachings do not differ; and in the mode of introduction to the world they are the same. The spiritual phenomena are the John the Baptist "crying in the wilderness" of Materialism, "Turn ye from the darkness of Materialism to the light of Spiritual Truth! Prepare ye the way of the Lord of a Universal Brotherhood and International Peace!

The phenomena of Spiritualism, notwithstanding the frauds connected with them, are doing a great work in the world. But the silent soul-forces that are renovating and directing the industrial, social, political, religious, spiritual and rationalistic thought of the age are doing an infinitely greater work. They are elevating the world of mind everywhere from the planes of worldliness to the higher planes of duty and use. Greed and sensuality have been the great sins of the world, as hard to overcome as the fear of death itself; and if we would have them banished from our humanity it is needful that each individual do the work of one—on one—the one within. Then, by seeking the aid and guidance of the soul-forces, ("the rock that is higher than I,") ever desiring to draw nearer and nearer to the Infinite Good, what could hinder the redemption of the world?

I am not much of a believer in evil spirits, who, some think, employ every opportunity to deceive

and injure their fellows in earth-life. What evil we have here belongs here, and may easily be traced to its legitimate cause—the crude earthy elements and bad environing conditions in ourselves. It is spirit or sense, which? When spirit gains the mastery, and there is a growth of the spiritual man, these conditions are overcome and evil vanishes.

The frauds in the name of spirit manifestations have not been caused so much by spirits as by the conditions incident to the motives that have actuated both mediums and investigators. They have sought the manifestations from too low planes. Greed, curiosity, and the gratification of sense, have been too much and too often the incentives. When mediums will seek the kingdom of heaven instead of dollars, cultivate humility instead of pride, and Spiritualists generally seek to banish the spirits that haunt the human heart—avarice, selfishness, and all forms of sensuality—and will enter the seance-room with a soul-desire for truth, with feelings of veneration as if they were entering the vestibule of heaven, trying to think such thoughts as angels think, and to do only that which angels would approve, then will fraud cease, and we shall be on the royal road of attainment to the highest moral and spiritual goal. This attainment unsought, we derive only the emotional and intellectual benefits of spirit communion.

But "seek and ye shall find" is as true to-day as ever. Spiritualists are given a golden opportunity, such as the world has never before known. The question, "If a man die shall he live again?" no longer need go unanswered. It has been demonstrated over and over again that he does live on forever, an individual, conscious being. Through the sacred gift of mediumship the departed do return and prove their condition, thus answering conclusively the question, "What shall I do to be saved?" The answer agrees with that of the Inspired Teacher of old, "You will reap what you sow." The choice is yours; your conscience is your guide and judge. It tells you that if you would reap the fruits of joy and gladness "over there" you must sow the seeds of goodness here. It becomes us as rational beings to do the work *now* of rooting out every taint of the soul-darkening elements of hate, deceit, pride, avarice and sensuality.

Norway, Maine, June 15.

H. A. BRADBURY, Norway, Me.: "While observing Whole-World Soul-Communion in my own room, in company with three other gentlemen, one of them, a middle-aged man of excellent habits, became developed as an inspirational medium. He is held by the influence of a spirit of prayer, who declares that love and charity are the only doors to higher spiritual conditions. In this man I find the only person hereabouts who accepts the higher view of spiritual things as I do."

THE man alone famed for his worldly wealth goes down to the tomb like exhausted steam is puffed away from the locomotive. There is a change of purse-bearers—that's all.

TRUTH came before and will outlive churches.

INTERPRETS A SIGN.

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

IT is true, indeed! This is a New Dispensation! We have entered the Millenium of the earth, that great event which has been the theme of the prophets, the song of the poets, the hope of the world; the signal for Universal Peace and righteousness has been given; we are in the Second Coming. It is no wonder that all intelligent minds have become, and are becoming, impressed with the mighty change. But nevertheless the virgins slept at the coming; the world of mankind was in a living grave; the wisest of the philosophers of the nations did not understand the significance of that glorious illumination seen in the eastern and western heavens at sunrise and sunset which for several months preceded the Second Advent, and was noted by all peoples.

JAMES BRIGHOUSE

South Cottonwood, Utah, June 20.

THE EMPTY SEPULCHRE.

The "Boston Globe," writing upon the case of the three doctors who expected to discover the secret power of Bishop, the noted mind-reader, at the point of the dissecting knife, says: "The preposterous thing about it is that they should have expected to discover the secret of the phenomenon exhibited by Bishop by an examination of material organs of his body. If they did not expect that, then why make the autopsy at all, and why, of all other things, make it in such haste as to horrify every one who has heard of their conduct? It is a clear case of Materialism probing for the living principle which mere Materialism need never hope to find. The method pursued, too, was strictly consistent with Materialistic theories. It assumed that in spirit the principle of all life is something that can be handled, weighed, measured and treated after a material fashion."

In a book notice "The Better Way" develops an interesting evidence of inspirational writing thus: "There are many things in it that we do not comprehend as yet, and therefore cannot criticize, but that they belong to the higher or deeper truths of nature and the universe is manifest by their fascinating influence—only spiritual truths having this effect, while individual opinion produces a haze while reading."

MRS. E. A. BATCHELDER, Milton, N. H.: "Many thoughts have come to me, with which I found no sympathy until I read your paper, and you can judge of the delight with which I hailed it. I rejoice that I can come into close association through Soul-Communion with those who can look beyond the world of matter to the world of spiritual light."

WERE it not for the web of spirituality woven about them by the poets, (the more imaginative of their time), the so-called conquerors of the world would be viewed to-day—as they really were—as murderers, butchers of their fellow-beings, instead of being worshiped as heroes.

THE "mystic" gives you the only wealth that is transferred to your credit in the life beyond.

INTERNATIONAL CONGRESS ASSEMBLES.

JUST as we go to press a dispatch comes to hand announcing the opening, at Paris, of the International Socialist Congress. All the nations are represented. Germany is represented by 82 delegates, 11 being members of the Reichstag. One of these declared in a speech that working Germany and working France are as one, and that the influence of the Congress in promoting harmony among working people will extend throughout the world. Glory to God in the highest!

OUR BEST TERMS.

FOR \$12.50 in a single order we will send ten volumes of the Companion-Papers, or 120 Parts in consecutive issues, to ten different addresses.

For \$6.50 in a single order we will send five volumes of the Companion-Papers, or 60 Parts in successive issues, to five different addresses.

Single numbers will be sent to Soul-Communion groups or neighborhood unions at ten cents a copy; but to insure orders being filled they should be engaged in advance of publication.

As soon as we can financially strengthen the work by devoting to it the proceeds of the sale of outside property, when sold at fair and reasonable figures, or when the cost of production may be decreased by increase of demand, the rates of subscription will be lowered.

But the nature of the work places it above ordinary business vicissitudes, and the Companion-Papers will proceed on their way until their mission shall have been fully and satisfactorily accomplished. The lower or financial part of the work must yield to the necessities of the higher.

People who want the Companion-Papers, but have no money, will not be deprived of them on that account.

PROF. B. F. UNDERWOOD, the noted liberal orator of Boston, is adding to his high reputation as a scholar and thinker by the lectures he is delivering in Oregon. Not acknowledging allegiance to any school of thought, as there is too much progressiveness in our ethical ideas to allow of their crystalizing into a school, we nevertheless think Professor Underwood is needed in Oregon, and suggest that the liberal societies of Salem, Silverton, Portland and other points co-operate in arranging to keep him in this field permanently.

AN address through The World's Advance-Thought from Elise Van Calcar, of Holland, to "The International Congress of Spiritists and Spiritualists at Paris," will appear in our next, and reach Paris in time to be perused by the delegates to the Congress. Elise Van Calcar has the reputation of being one of the most powerful of European female writers, and her reputation as such will not suffer from the publication of this address.

It continues to be fashionable to appropriate paragraphs from The World's Advance-Thought, working them in between items that are duly credited. But we are usually called into good company—such minds as Emerson, Selden, Carlyle, etc. All right; the main object is to spread the light.

A WORD TO THE CHRISTIANS.

YE say that good works are of no avail. If so why do ye build so much on your own goodness, and condemn those who differ from you? Moreover, ye oftentimes refuse to do good, or to give credit to those who are willing to do good, because ye say that there is no virtue in doing good. Yet ye claim that ye are good: Wherein does your goodness appear?

Ye say that ye are saved by faith in Christ. Is a faith which does not bind you to do good to all men a saving faith? Is the spirit which moves you to condemn others, to think evil of them, and to return evil for good—is that the grace of your saving faith?

If ye think that ye are saved by faith, while yet your hearts are full of bitterness and uncharitableness to others, why do ye think that others cannot be saved by a faith which does bring forth good works? Ye cannot judge of a tree except by its fruit; neither can ye judge of faith except by the works it inspires.

WE acknowledge a pleasant call from Mr. Morse, and his accomplished wife Dr. Cora Ellison Morse, who reside in Minneapolis in the summer months, and in San Francisco in the winter months, maintaining homes in both cities. The Doctor is highly inspirational, and Mr. Morse is a most agreeable and intelligent gentleman.

WE have thought best, aside from the saving of labor and cost, to send out Parts of the Companion-Papers just as they come from the press. Stitching or wiring the pages together would be somewhat mutilating. Kept clean and carefully preserved, the Parts will bind more neatly in book form just as they are.

THE first offshoots of the New Dispensation Influx, under all their various names and guises, are beginning to decline—that is, their original features are disappearing, like the seed crumbling away with the advance of its outgrowth.

CLIFF dwellings are found in great numbers in Morocco which probably have been inhabited from their first construction. These dwellings in all particulars are like those found in Arizona and New Mexico.

It is not the plan for you to do all through your own visible organism. The God-Influence works through all organisms. Millions of instruments are at your command to be promoted to higher uses:

OUR expressions of truth are inspirations of the moment, and therefore no one can stand for us on the platform or elsewhere; but we claim to have a brother or sister in every human being.

JAMES G. CLARKE, Jr., a bright and active young Minnesotan, son of the famous poet and composer whose honored name he bears, is now in Portland, and may remain here permanently.

How can there be death to those whose consciousness is above the flesh?

WHERE secrecy and mystery begin roguery or vice is not far off.

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.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. 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.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Detroit, Mich.	2:38 p. m.
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.	2:03 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. Johns, New Foundland	3:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:53 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:43 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	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

THE stupendous thought of God is diagrammatically illustrated to the finite mind through the transformations of matter, and as each lesson is well and thoroughly learned the matter-forms are of no more importance to the soul.

PHYSICAL IMMORTALITY.

THE subject of physical immortality is coming within range of investigation and discussion, the following points may be of value:

Thought is life;

Feeling is life;

New thought and new feeling are New Life.

New Life is Re-incarnation, or being born again.

Some people are so firmly set in their old habits of thought and feeling that they have to pass out of the physical body before they can be changed in nature so as to enable them to progress. When people are so bound up in old beliefs and superstitions that it kills them to receive a new thought or idea, then, in the order of evolution they must die. This is the law of progress which underlies and enforces the truth of the saying, "Ye must be born again." Now, if we can be born again without dying physically, we need not die. But the law of life is Progress, and all the old shells of unbelief and superstition in which the people have been dwelling must be broken up and disintegrated, so that their intelligences (spirits) may be freed.

Those people who keep up with the progress of thought usually retain their faculties to the last, while those who refuse or are unable to advance sink into senility. Death truly defined means spiritual unconsciousness. The masses now are dead to true spirituality. That the spirit should be forever confined to a physical body might be death rather than immortality, but that it should be measurably freed from limitations due to hereditary imperfections of the body, and that the body should be so developed as to be a much more fitting instrument for the expression for purer thought, is within the limits of probability. The truth made manifest in the flesh means physical immortality.

THE FALSE CHRISTS.

The number of false Christs and Saviors appearing in different parts of the world at the present time is a result of the gross popular misconceptions of what the words Christ and Savior really mean. Any one is a savior of whatever he saves: if he saves money, he is a savior of money; if he saves a fellow-being, he is the savior of that person to the extent that his influence reaches. The word Christ is not a noun, but an adjective; it means, not a person, but an impersonal spiritual condition, in which a person associating himself with any movement for the good of humanity surrenders personal interests and ambitions therefor. The measure of the Christ-influence or saving power of any individual is the measure of his self-renunciation and his sympathy. Every one is divine to the extent that he realizes this impersonal and unselfish spirit, because he embraces within himself the welfare of all to whom his sympathies extend. There is a great difference between the false god who lives on the ignorance and credulity of his dupes, and the True God who lives in the love and confidence of his associates.

OPINIONS amount to little on the outside. The connections are all perfect and can never be broken on the inside.

[Written for The World's Advance-Thought.]

WHY SHOULD WE MOURN?

BY HARRIET C. GARNER.

UPON the shining sands of time are written many sublime thoughts and acts. The dramas of life, too, are written in living characters. "The life that now is" is filled in, like the little coves along old ocean's shore, by everlasting ebb and flow from the depths eternal, and will itself be all eternal soon. By a divine chemistry of life, the spirit is reducing the world around into the vital fire that shall burn when the material altar fades down to ashes and is seen no more forever. We gather fruit amid all the scenes of earth, from all its surrounding powers, more eternal than earth itself. The material fades, as forms and rites expire, but the spiritual power, the idea enveloped, (as soul is enveloped by the body), like Charity itself, lives forever. And to the good and brave, the cloud resting on the heart of grief is lined with the light of glory. To follow the path on which the light of heaven falls, to be true to the inborn conviction of duty, often rises to the highest point of moral heroism, and is always the crowning glory in the character of woman or man. To rise above the narrow prejudices of the age, to stand up, without compromise and without concealment, in defence of great truths, to rise above the tide of popular and fashionable worship, when God and conscience and human reason point the way, is a mark of character as lofty as it is brave. O, the immortal spirit of influence! it is beating time to the soul's measured tread and moving its hands over the dial-plate of eternity.

There is an interior universe, stronger than the outward and physical, and human beings are strong and glorious only as they link themselves to its laws. The great moral law entwines us all; it is the shining pathway stretching onward, endless as the growth of the soul. What germs of truth rooted in the soul and loved, what themes for admiration and gratitude and praise, are even now, and here, cherished, to be ripened and unfolded in the coming future! Every flower that blooms on the wild heath, or beneath the hand of culture, is a symbol of the wisdom and beauty of Divine Goodness. Therefore the sunshine of an indwelling presence is ever ours to enjoy, and will make our pathways radiant with the glory of its light. Pervaded by a spiritual sense of Divine Wisdom, and of the immutability of the laws of the universe, why weep and mourn, as though there were no hope, no bright Celestial spot, where spirits meet and love, and love to meet again? We are cheered by the thought that all congenial spirits loving the truth, and the good of the race, may be partakers of each other's joys, and unite at last in the vast congregation that are peopling the realms of the blessed.

Sparta, Wisconsin, June 12.

WE have on hand several pieces of European national currency which we will supply at its home value to those interested in cabinet collections of foreign money.

ALL Life is music when we strike the chords.

A LETTER FROM PARKER PILLSBURY.

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

THE new form is a great improvement. Now the paper can be bound and preserved for the good it has done, and may still do, both in history and future experience. All old newspapers have interest to me; but we have no World's Advance-Thought in newspapers, unless we call such the parchments and papyrus-papers out of which all good bibles come. And them we cannot read now as we can the English and American papers of 1760, '70 and '80 to 1789, whose anniversary we have just celebrated with all the pomp and circumstance of War.

But alas! with very little pomp or show of Peace. The sea was white with the canvas, or black with the smoke of steamships full of cannon, at the naval exhibition, and the streets of the city were glutted with the men and horses, cavalry, artillery and infantry, whose terrible tread shook the ground as the dozen miles or more of columns, hour after hour, surged along.

And the banquet of the most honored, who ate and drank to the cost, so the papers showed, of thirty-five thousand dollars! and eighteen thousand dollars of the sum for wines!! Of the ball I will not speak; but the newspapers you saw and read.

Not one woman was invited, not one woman I think was named, in all the numerous programmes and preparations. Women were only needed to grace the pageant by day as gazers, and to partner the dances at night. And all night!

It is proposed to build a magnificent monumental arch at some point over which the multitudes, civic and military, marched, and the question has been raised, "Of what shall it be constructed?" One wicked wag asked, in his paper, whether it might not be cast of wine bottles that were drained on the occasion!

But let me not trifle. I read to-day in a Boston daily paper an article calling our attention, and the attention of our Government, to a far more hopeful sign of the times than would be all our war demonstrations, even had they been attended by no such indulgences of vice, in varied forms, as were witnessed in New York on the day we celebrated. [Referring to the call for the Paris Peace Congress.—Ed.]

The call from France comes after all our Earthquake, Whirlwind and Fire, as in the vision of Mount Horeb, like "the still small voice" that followed there—the voice of Reconciliation, of Arbitration, of Millennial Peace. Peace on earth and good will to men, to women, to children,—prelude to the glad day when the sword shall be no more; and the nations learn war no more.

In much haste, but heartily yours,

PARKER PILLSBURY

Concord, N. H., June 12.

T. W. SOONEWARDEN, Colombo, Ceylon: "I shall thank you to send me specimen copies of your valuable journal, The World's Advance-Thought. The existence of it was made known to me by the High Priest, who received the particulars from the American Consul at Manila."

"The Investor's Index."
THE MIGRATORY MOVEMENTS.

THE tide of emigration is only beginning to flow into the lower Columbia basin. The records show that the greatest increase for a period has been in the fields nearest to the centers; and then, when the overflow would set in beyond, there would be a check in the former, with corresponding increase in the newer fields. Thus Ohio's percentage of increase was lowered from 1820 owing to the rush to Indiana; Indiana's was lowered from 1830 owing to the rush to Illinois; Illinois' was lowered from 1840 owing to the rush to Iowa; and Iowa's was lowered from 1860 owing to the rush to Nebraska. Here different influences and conditions intervene. There is a break in the stretch of naturally fertile lands by the arid plains putting down from the Rocky Mountains; and at this juncture the great war between the sections came on, as if the interruption of the continental migratory flow had something to do with this great moral convulsion. But apparently special providences intervened to prevent the arrest of continuous settlement and development—the discovery of the precious metals in the Rocky Mountains, the inauguration of work on the first Pacific railroad, the invasion of the buffalo solitudes by cattle-raisers, followed and accompanied by successful experiments in farming by irrigation, these events and activities carried forward the tide, though in unsteady and irregular movements, so that now all the arable valleys west of the Missouri river are occupied, and Oregon and Washington are to-day backed by continuous permanent settlements to the eastward. Being the last fields for the great migratory tide to flow into, and offering inducements in the way of natural resources certainly more varied, and probably richer, than any of the former general objective-points of emigration had to offer, and now being available from all the seaports and all the great inland centers by competing railroads, (additional lines projected and in progress of construction), it is not an expression of intemperate enthusiasm to predict that the increase of population of the North-Pacific regions from this time on will exceed the expectations of the most hopeful and add one of the most stirring chapters to the history of American progress.

THE new thought that it is no longer necessary for the masses of the people to lead such slavish and unsatisfying lives, ministering to the material and neglecting the more precious refinements of intellect and heart, which alone make life worth living, is rapidly making way among the more thoughtful members of society. The New Era will be one of cleanliness, health and comfort; filth, disease and poverty have no place in a true civilization.

ALL railroad lines should be owned by the government, and transportation thereon should be free; all street-car lines should be owned by the cities, and transportation thereon should be free; and all bridges and ferries should be maintained by the counties, and be free. The time has come when this is feasible and possible.

"GO TO CHURCH!" the parson cries:
To church each fair one goes;
The old go there to close their eyes,
The young to eye their clothes.

A RESIDENT of Martin's Ferry, O., has two small boys and one big dog, a Newfoundland, their constant companion. The other day the boys got to fighting, and the smaller was getting the worst of it, when the dog, who had been an uneasy observer of the proceedings, rushed between the lads, separated them by main force, and then dragged the larger boy away, without hurting him in the least or showing a particle of ill temper. Is not this an example of evolution in reverse movement?

THE conductor of a "great magazine" gives first consideration to the commercial value of articles tendered. "The North American Review" did not hesitate to publish a paper in advocacy of prize fighting after prize fighting had become a popular mania. Allen Thorndike Rice, proprietor of "The North American Review," died a double millionaire, and he died young. He left two millions behind—*behind*.

THE "Desarmament" is a weekly newspaper just started in Paris as an advocate of general disarmament, as its name implies. It opens with letters from Gladstone, Emilio Castelar and Jules Simon, and contains much good matter, original and selected, promotive of peace and friendship between the nations. The Peace Wave gathers power as it rolls.

BOSTON capitalists of reputed benevolence announce that they will establish a factory in one of the poorest districts of Ireland to furnish employment to evicted tenants. It is proposed to incorporate and sell stock in all parts of the United States. We like the idea so well that we are sorry we see a possible hiding place for Mammon in the scheme.

KNOWLEDGE is little good till it is digested and assimilated, organized and incorporated, as part of the individuality. Knowledge, like food, does not always fatten; the more some people eat the poorer they get. So, a man may be as an encyclopedia or a dictionary, full of all sorts of information, and yet be only a learned fool.

THE "Waverly Magazine" says "Socialism is any scheme or project which has for its object to do away with the hardships of life and bring about equality among men through the instrumentality of the State." Correct reformatory ideas are rapidly becoming popularized.

IF it should happen that some one should discover the secret of making gold, so that it would no longer be so valuable, and losing its value would lose its rank as a God, this would be looked upon as a disaster by those whose lives are centered in worldly possessions.

THE cause of the suicide of a Vanderbilt and of a Rothschild was "financial troubles."

Written for the Universal Republic.
POLAR DISPLACEMENT—NO. II.

BY S. A. MERRILL, M. D.

AMONG the many interesting evidences of the great convulsion that has left its record in the stupendous changes it has wrought, not only in the configuration of the oceans, seas, islands and continents of the globe, but also in its climates, its flora and fauna, and in the contents of the crust of the earth itself, none are more remarkable than many of the fossil remains of man himself, as these not only carry us back in thought to the great cataclysm, but also bear eloquent testimony to the antiquity of the human species.

If we look into the traditions of the race, as they exist among all nations, we everywhere find allusions to this great cataclysm, "the Deluge." The theory of polar displacement will not only justify and explain this universal tradition, but will also render more probable the tradition regarding the submersion of the Island of Atlantis beneath the waters of the ocean.

This tradition in the time of Plato was almost universally current. For it is quite natural to suppose that such a catastrophe as the sudden change of the earth's axis of rotation, attended, as it would be, with an instantaneous transfer of the earth's rotary and centrifugal energies to a new center of rotation nearly 90 degrees distant from the old one, would be attended by great upheavals of portions of the terrestrial surface, and by equally great depressions of other parts of it.

Among the many curious evidences that tradition brings to us is the legend, that has come down from widely different sources, that the sun and the stars at one time changed their places in the heavens. Some of these traditions assert that the sun rose before the great cataclysm in the present south. This would be strictly true, if my theory be the correct one. If we turn our eyes to the starry heavens we shall probably find startling proofs of these great telluric revolutions among the members of our solar system. The external planets have their axes but little inclined to the ecliptic, (about five degrees), with the exception of Mars and Uranus, one of whose poles is turned almost directly towards the sun, thus making their changes of climate and season very gradual and agreeable. On the other hand the axes of Venus and Mercury are placed at an angle with the ecliptic of about 75 degrees—our own being only 23½ degrees, and slowly becoming less.

It is easy to comprehend the wonderful change which the climate of our little world would undergo if the sun were to vary north and south of the equator only 10 degrees, instead of 47 degrees, as at present. On the other hand, it is manifest what remarkable variations would occur in temperatures and seasons were the sun, with the earth as with Venus, to make a journey north and south every year of time 150 degrees, instead of 47 degrees, as at the present time. This would bring the polar circles within 15 degrees of the equator, and the entire globe, with the exception of a narrow zone of 30 degrees in width at the equator, would experience an alternate six months of arctic night and

cold, and six months of day with the most intense tropical heat. This would compress the area of animal life into very narrow limits. Certain it is that human life, as we know it here, could hardly exist under such rigorous conditions.

May it not be possible that the "ice ages" were due to changes of this character—either sudden or gradual—in the inclination of the earth's axis to the ecliptic? According to M. Frederick Klee, in "Le Deluge," the axis of the globe has suffered displacements, and it was the last of these that occasioned that terrible event, the Deluge. And it is to the witnesses of this terrible convulsion that we must ascribe those mythical traditions in which it is said that during the catastrophe of the Deluge the sun and stars changed their places in the heavens.

If the foregoing views be correct, may we not derive a philosophic as well as a scientific lesson from a contemplative study of these vast changes through which our race has been called to pass? If there be any legend connected with the great cataclysm about which universal tradition seems to agree, it is that nearly the entire race of mankind were destroyed by it. This indeed is what we might expect as one of its natural results.

According to all tradition, including the account given in the old testament, the reason assigned for the destruction of the world by the Deluge was the extreme wickedness into which mankind had sunk. In the "Elder Edda" it is said of Vala, as she is looking out upon a corrupt world of mankind:

"There saw she men—
Foul murderers,
And perjurers,
And them who otherwise
Seduce to sin;
Brothers slay brothers;
Sisters, children,
Shed each other's blood:
The world grows hard;
Sensual sins grow huge;
There are sword ages, axe-ages,
Storm-ages, murder-ages,
Till the world falls dead,
And men no longer spare
Or pity one another!"

No more vivid description could be given of what must have been the moral condition of mankind at a certain stage of his intellectual and spiritual progress. During the early ages of man, after his emergence from the animal world, through the law of evolution, it is very easy to imagine that vast numbers of the species were very little elevated above the brute creation. The sense of right, of justice, of duty, was very feeble indeed, very little above that of the animal world from which men had recently emerged. The conservative, non-progressive element of this vast mass of ignorance and savagism would become retrogressive, and, obeying its mere animal instincts, would, in the course of time, lapse into a state of universal sensualism and crime.

If under these conditions the Creative and Administrative Powers that rule mankind deemed it best to overwhelm the world in this way, and destroy the great mass of semi-ape, semi-human races and tribes that then filled the earth, and in some way preserve—probably in the mountain regions—some of the more advanced and advancing

portions of the race, to re-people the world, would it be any serious deviation from the principle of "natural selection" and the survival of the fittest? To my mind it is highly probable that such an event took place. It accords with all the traditions of the race, and gives to them a rational explanation. It would rid the earth of its most ignorant, corrupt, brutal, non-progressive elements, and, by re-peopling it from the more progressive elements of humanity, the world would take a long step forward. Indeed, it is claimed that the race has been partially destroyed more than once. If so, it becomes an easier matter to understand the "why" of the long ages of the existence of the race prior to the advent of those nations and civilizations contemporary with the dawn of history, and which, though seeming very antique to us, are indeed very modern when compared with the long, dim twilight of the race that existed beyond them in the bosom of a still remoter past.

Should the philanthropist hold up his hands at the thought of such a sacrifice of life to achieve the ends of creative progress, I again refer him to the bible, to universal tradition, to the records and remains of a race long since buried deep beneath that remarkable deposit, the "drift," and lastly to a very remarkable phenomenon taking place under our own eyes,—ten millions of Chinamen being swept from the face of the earth in a single night.

The more advanced portions of the race appear to have progressed out of the original ignorant, indolent, childish, brutal and wholly unintellectual condition of mankind, as it emerged from the lower world, and into the sublime and godlike moral, intellectual and spiritual energies of character we exhibit to-day upon the higher levels of human life, only after passing through a hundred thousand years of infinite toils, labors, perils, hardships, and vicissitudes, compulsory in their character, and without which man's present lofty height of love, wisdom, power and progress could never have been attained.

Pomona, Cal., June 20.

THE day before the unveiling in Rome of the statue erected to the memory of the church-immolated Bruno—more imperishable than the marble itself—the Papal party scattered throughout Rome circulars denouncing all who would take part in the ceremony as "miscreants bearing the black livery of Satan," and saying it would be "a permanent insult to God, to Christ, and to his Vicar on earth." How blind to the signs of the Second Coming the very ones who claim to be the special and exclusive beneficiaries of the First Coming!

"If I had my way," writes our friend David Wilder of Boston, "there should be fractional currency, more notes and less coin, but no paper worth less than gold. The use of coin as currency is folly, and the issue of any paper not equal to gold is a fraud." Coin circulation has grown into a very life condition here on the Pacific Coast—when a greenback must be used some inconvenience is usually involved in getting it.

ALL things are for the lover of all.

THE PRIZE FIGHTING MANIA.

PHYSICAL strength is an essential quality in the prize fighter; but no human giant ever stepped in front of an antagonist with the strength of a healthy, full-grown donkey. Agility is an essential quality in the prize fighter; but no prize fighter ever bounded into the ring with the agility of a wild-cat. Determination, persistence, endurance of physical torture, entire lack of sympathetic feeling in the fury and excitement of combat, these are essential qualities of the prize fighter; but if the bull-dog does not excel the prize fighter in all these qualities it is more to the credit of the bull-dog. There is nothing at stake in the prize ring and no natural abilities are requisite to entering it that do not belong to the animal plane; and it follows that they who delight in witnessing prize fights, and who gloat over published reports thereof, derive all the pleasure they feel in these indulgences from their animal instincts. But no "great" newspaper can afford to close its columns against such demoralizing matter; it commands the boldest head-lines, the most conspicuous place, and is eagerly sought after even in the family circles that feign to worship the Prince of Peace. The money expended by the press of the country for telegraph dispatches and special reportorial services on account of a recent prize fight would have secured homes to some thousands of neglected waifs in the great cities who are on the downward paths of vice. But money in circulation only indicates moral tendencies, good or bad, and therefore stands in secondary relationship to the spiritual principle involved; when the soul-forces move in the right direction all else will move in the right direction. And the soul-forces, so far as the whole human family is concerned, are moving in the right direction. The soul-force specific is working within and forcing the viper-element out. Better the elimination should be through brutal gladiatorial displays and morbid newspaper readings than wholesale battle-field slaughterings. The moral sewerage system is working satisfactorily.

THE most remarkable kiss upon record is that which was given by Queen Margaret to Alain Chartier more than 400 years ago. He was a poet, but the ugliest man in France. During his life-time he enjoyed a wonderful reputation, but after his death he was forgotten. He is now chiefly remembered on account of the kiss which the queen pressed on his dreaming lips one day, as she found him sleeping, saying to her maid as she did so: "I kiss not the man; I kiss the soul that sings."

KING LEOPOLD, of Belgium, was waited upon at Brussels, on the 29th ult., by a delegation of working-men, to whom, after cordial handshaking, he said: "All workers are members of the same family and should join hands. Tell your comrades my feelings are implied in the Belgian motto, 'Union is Strength.'"

WE learn from "The Messenger," of Liege, Belgium, that Lucie Grange has established in Paris a Central Bureau for the collection of Soul-Communion experiences throughout France.

Written expressly for The Universal Republic.
BRIEF STUDIES IN BUDDHISM—NO. V.
THE PRECEPTS OF BUDDHA.

BY RUSSELL WEBB.

Scrupulously avoiding all wicked actions;
Reverently performing all virtuous ones;
Purifying the intentions from all selfish desire;
Is the doctrine of all the Buddhas.

A VERY large proportion of the current Buddhist literature is undoubtedly the work of comparatively modern writers, and may be open to one of the objections raised against the Christian literature, viz: that it abounds in erroneous conceptions. There is quite a well founded belief that much that fell from the lips of Buddha while he was publicly teaching was taken down, as were many of the teachings of Mohammed, on pieces of shell, wood, leaves, etc., and thus preserved to the world. There is little doubt that much of Buddha's secret teaching was carefully preserved, and has been handed down to the present generation, pure, and unalloyed by the erroneous reasoning and sophistry of the exoteric priesthood. The general character of the Buddhistic writings indicates this, and through them all runs the fundamental principle of Buddhism, plainly discernible like a thread of gold, viz.: the idea of self-purification, self-denial, and brotherly love. These were really the foundation stones of Jesus' system of teaching also; but, as far as is known, none of his words were written for the public eye until he had been dead about three hundred years, and then they were so warped and distorted by the prejudiced early church fathers, to harmonize with their superstitions, as to bring to the head and front of the Christian system an idea that Jesus never taught, i. e.: making salvation dependent upon a belief in his incarnation as a divinity, his death on the cross, and his miraculous resurrection. The fundamental truths of Christianity were buried under this mountain of error, and to-day the world has little or no true Christian literature.

And here, I hold, lies the principal claim of Buddhism to supremacy as the religion par excellence for the masses. Those who have found the truth, are able to stand alone, and are walking in the straight and narrow way, need no form of exoteric worship; but, as a means of bringing the masses up to the spiritual plane where they can begin to walk alone, true Buddhism has all that can be asked for.

No one is asked to accept the Buddhist scriptures as the word of God and absolutely infallible, but they are considered as sources of knowledge from which man may draw strength for his own struggle for spiritual life. The recorded sayings of Buddha contain a perfect system of religious instruction, and while, undoubtedly, many things never uttered by him have been attributed to him by over-zealous disciples, the true can be readily distinguished from the false when one possesses the key to that system, which is very simple and can easily be understood by a child. It is embraced in the four lines which head this article.

True Buddhism is strictly a religion of personal purity—purity of the body and purity of the mind. The first idea to be acquired is that physical and

mental cleanliness are the distinguishing attributes of a true Buddhist, and that, when he has learned this truth, he is ready to start on the high road to Nirvana. A man whose thoughts are pure, and whose aspirations are God-ward, can do no evil. Any one who will read the forty-two precepts of Buddha cannot fail to be impressed with the fact that the predominant idea is purity.

Buddha said: "Living creatures become good by ten things, and by ten things become evil. What are these ten things? Three of them belong to the body; four to the speech; three to the thoughts. Murder, theft, lust, are the first three; equivocation, slandering, lying and flattery are the four; envy, anger and delusion are the three. Absence of belief in the three objects of worship (Buddha, the Law and the Order,) is the high road to error. The prayerful man who practices the five rules, and does not draw back in his aim to observe the ten rules—this man will obtain perfection.

The five rules are:

1. I observe the precept to abstain from destroying the life of beings.
2. I observe the precept to refrain from stealing.
3. I observe the precept to abstain from unlawful sexual intercourse.
4. I observe the precept to abstain from falsehood.
5. I observe the precept to abstain from using intoxicating liquors and drugs that tend to procrastination.

The ten rules are the above, with the following:

6. I observe the precept to abstain from eating at unseasonable times.
7. I observe the precept to abstain from dancing, singing, and unbecoming shows.
8. I observe the precept to abstain from using garlands, scents, perfumes, cosmetics, ointments, and ornaments.
9. I observe the precept to abstain from using high and broad beds.
10. I observe the precept to abstain from receiving gold and silver.

The last five rules were for those who had given up all the world for their religion, or who had "taken up the cross," while the first five were for those who were just entering the true life. They mark out a line of thought and conduct requisite for salvation, and if fully and legitimately interpreted they are all the seeker after truth needs. Buddha, in teaching, laid special stress upon the fact that there was no great merit in any outward act; that salvation depended entirely upon the inward motive that provoked the deed; that the mere following of rules in a perfunctory way, without earnest feeling and ardent spiritual aspiration, was of no special benefit to anyone. It might keep him out of mischief, as the forms and ceremonies of to-day do some of the priests and clergymen, but it could result in little or no spiritual development.

Buddha said: "A man guilty of any kind of disobedience, and not purging himself by repentance, confirms himself in his wickedness, and must certainly return to life in a bodily shape, even as the waters return to the sea; but yet, by acting up to

his duty, and getting rid of his evil ways, understanding the character of sin and avoiding disobedience, and so attaining to virtue, this man, when his day of punishment is over, may afterwards attain to perfection."

Here he speaks of reincarnation and Nirvana. He is said to have thus spoken of the latter: "Just as the heated bar of iron, hammered, emits the star-like sparks which, scattered everywhere, are lost, and have no further place of being, but are gotten rid of and destroyed for aye, so, also, is Nirvana. Having destroyed all lustful desire and all unholy attachments we reach a condition of rest beyond the limits of any human knowledge."

Did space permit, we might take the forty-two precepts and compare them with the Sermon on the Mount, and I am quite sure that Christians would be surprised at the similarity of the two codes, as well as by the clear and ample nature of the former. But, at the risk of trespassing upon more space than the generous editors of this paper may feel disposed to grant me, let us read one or two more of these precepts.

Buddha said: "A man who foolishly does me wrong, (or regards me as being or doing wrong), I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always redounding to me, the harm of the slanderous words returning to him."

There was once a foolish man who heard Buddha, while preaching, defend the great principle of returning good for evil, and therefore he came and abused Buddha. Buddha was silent and would not answer him, pitying his mad folly. The man having finished his abuse, Buddha asked him, saying: "Son, when a man forgets the rules of politeness in making a present to another the custom is to say; 'Keep your present.' Son, you have now railed at me; I decline to entertain your abuse, and request you to keep it, a source of misery to yourself. For as sound belongs to the drum, and shadow to the substance, so, in the end, misery will certainly overtake the evil-doer."

Again Buddha said: "A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person. So, again, he is like one who flings dirt at another when the wind is contrary; the dirt does but return on him who threw it. The virtuous man can not be hurt; the misery that the other would inflict comes back on himself."

As was the custom then, and as it is now among the Orientals, Buddha's teachings were largely in parables, and, like those of Jesus, often had a double meaning. He also, as did Jesus, taught to his nearest disciples certain things that could not be taught to the masses. There is a secret knowledge which can be imparted only to those who have earned the right to know it, and, of course, there are no public records of this part of Buddha's teachings. This mystic knowledge will be the subject of my next and the concluding paper of this series.

Manila, Philippine Islands, April, 1889.

[From The Investor's Index].
HYGIENE AND CHARACTER.

WHILE food does not determine character, absolutely, any more than character determines food, yet there is always a certain relation or correspondence between the two. Plants flourish or die out, animals thrive and fatten or deteriorate according to the nature, of their food supply, and human beings are no exception to the rule. Some foods tend to produce fat, some to produce muscle, some to produce bone—so the physiologists tell us; but I shall not consider the physiological aspect so much as the metaphysiological or psychological aspect. Physiology treats of man merely as an animal; metaphysics, psychology and psychometry treat of mind and spirit, intellect and emotion—of man in his process of translation from the natural to the Arch-Natural. Our mind-development depends on the thought-atmosphere in which we exist, the prevalent public opinion and habits and conditions of mind of those who influence us in our associations.

The food of the masses of the people is dictated partly by fashion or habit, partly by necessity; more by these than by taste, because they educate their tastes to suit their fashions or their necessities. Some choose food because it is expensive; others are compelled to use the cheapest they can get; a few make a study of fitness. A staple article of food in America is the flesh of the hog. This meat is used very extensively among farmers and the poorer classes of working people, who cannot afford anything else: and the fat is used by all classes in cooking. Much of the food supplied in bakeries, hotels etc., is saturated with grease extracted, or supposed to be extracted, from the bodies of dead hogs. So much of this meat and grease is used that raising hogs is the principal occupation of the inhabitants in many parts of the country.

The characteristics of swine are restlessness, unsociability, insatiate greed, and some other conditions for which the vocabulary furnishes no names, but which are very offensive to persons of refined sensibilities. A hog seems to have a guilty and depraved consciousness; it suspects everybody of sinister designs. Its movements are awkward and all its expressions rude and uncouth. It is a born thief, and its whole existence is devoted to gratification of passions so gross that they yield little or no enjoyment. Moreover, a hog is very positive and determined to have its own way whenever there is an opportunity. Now the psychical effect on human beings of habitually dieting on swine's flesh is to induce a tendency to take on these conditions of mind. Physicians agree that a diet of pork tends to induce scrofula. This is its physical effect: scrofula is a physical expression—the outward and visible sign of an inward and spiritual deterioration of character. This scrofulous condition of body and mind is referred to in the 28th chapter of Deuteronomy.

The excessive use of grease of any kind tends to deterioration of character and constitution, as illustrated in the stupid and sodden nature of the Esquimaux and Kamtschatkans. Age and expos-

ure to the air or smoke causes grease to become rancid and an irritant; frying in iron vessels complicates the evil still more by addition of carbonates and oxides of iron, also irritants.

Cereals and fruits are the best foods for human beings. Roots, such as potatoes, turnips, etc., which contain more of the unrefined earth-elements, are more suitable for stock and should not be used too exclusively by human beings.

Humanity is slowly evolving out of crude and cruel conditions. Only within the last fifty years chemistry and physiology have shed a light of science by which men can learn to take care of themselves as animals. Now psychical science comes to teach them how to live as intellectual and spiritual beings. A knowledge of social science is also beginning to dawn on the darkness, and when the principles of industrial and social organization and co-operation become fully materialized, a way will be opened for the masses to free themselves from the bondage in which they are now held. They will then be able to learn and apply the principles of rational science to the practical affairs of social and domestic life. Cookery will become a fine art and grossness and dyspepsia will disappear.

Cleanliness is said to be next to godliness, and it is certainly an essential element of it: and it extends further than the body—it extends to the mind and soul. People cannot keep themselves clean, if they must eat improperly prepared or adulterated food, and if they must live in crowded and filthy tenements where they cannot even breathe clean air.

The God of the New Dispensation is a God of cleanliness and purity. He calls for clean bodies and clean minds; for freedom from overwork and grinding poverty. Cleanliness demands frequent and regular bathing: every home should contain a bath-room. The whole body should be washed and thoroughly cleansed at least once or twice a week. Comparatively few people observe this law of cleanliness; many cannot on account of the necessities of a struggle for existence: many become so debased that they look upon this unclean manner of life as natural and necessary in a country that is supposed to be civilized.

Among the Jews, and some other peoples, the hog is considered an unclean animal, its flesh unfit for use. The Mosaic law forbade the use of swine's flesh, and among the Jews it was considered a disgrace to be a swineherd or hog-raiser. Those who understand the Mosaic law and ritual know that it was not a haphazard affair gotten up by chance or by fraud; but that it was derived from the ancient wisdom of Egypt and India, and is symbolical of esoteric laws and principles fundamental in human and universal nature. A psychometrist can feel the spiritual elements of food and trace their effects upon character, individual and national.

The physiology of bathing is that the body is continually changing; myriads of busy beings are at work building in the new and pulling down and casting out the old. A great deal of the debris is thrown out through the skin, and if the surface, as well as clothing and bedding, are not kept clean

and pure, the refuse is re-absorbed into the system. The psychic law, the higher law of spiritual development, is, that the spiritual body, the temple of thought, is continually being renewed in the same manner by the invisible builders of organized life. People who live in an atmosphere into which no new thoughts nor progressive ideas can penetrate simply keep throwing off the old dead matter and taking it up and building it in again—thus they revolve in a vicious circle enwound in a web of darkness.

WHY DO BOYS LEAVE THE FARM?

Too much dull, solitary labor; want of social advantages; want of social recognition. Man is a social being, and grows with the growth of his associates. If farming were carried on co-operatively, as manufacturing and other industries are, there would be more social advantages and less hard labor. In a large manufactory each individual does his own part of the work and attains skill in that particular branch. This is specialization or socialization of industry; each operative becomes a specialist. In farming the rude and primitive method is usually followed; the farmer attempts to do everything himself; there is no division of labor, and of course no special skill acquired in anything. Time is worse than wasted in attempting to do too many things, each on a very small scale. Success is attained in this age by doing things on a large scale, which is co-operation in effect. If a dozen or more farmers would form a stock company and work a large farm co-operatively, the business being divided into departments, as in a factory, and each person responsible only for his own special work in garden, dairy, field, or shop, the problem would be solved. No one need work more than eight hours a day, while society and surroundings could be adapted to the tastes of the members. A thousand acres of land will support a thousand people engaged in gardening, fruit-raising, dairying, and associate industries which would naturally spring up in such a community. This would surely be better than that a thousand acres should lie idle or only sustain a few rude and overworked farmhands. The best social advantages could be enjoyed in such communities, for society is always just as good as its members wish to make it, and labor, when it comes in harmony with our tastes, and in line with our natural development, ceases to be drudgery, and becomes enjoyment and second nature.

This is a period in human history in which the inventive genius of man is achieving its grandest triumphs. Means are being constantly discerned and applied to make more available and productive all the natural sources of wealth. This magic march of mind will continue until the material at command will be so utilized that the whole human race will be provided for—involuntary poverty will be unknown.

LET each man seek his neighbor's good and the labor question will be settled.

THE greatest motive force in the world is the good of humanity. Unite with this Divine Power,

THE RIPENING HARVEST.

NEVER before in human history was there so general and intense a feeling against war, such positive and determined effort to do away with standing armies and institute Courts of Arbitration. Peace Parties of growing influence are organized in most of the nations, and are the strongest in the ones whose policies have heretofore been most warlike. In Great Britain, in France, in Germany, in Italy, in Holland and Scandinavia there are now strong and growing Peace organizations, while the movement for Disarmament and Arbitration is being encouraged in all the nations by the personal influence of the foremost in moral and natural philosophy, letters, science and politics. To-day there is confidence expressed in the success of the Peace Movement by those who were least hopeful three years ago. In England, France, Denmark and the United States there are now distinctive female organizations to promote peace and amity among the nations, and they are wielding an influence that is being felt and acknowledged at the centers of political power. The Secretary of the American Peace Society, Rev. R. B. Howard, of Boston, reports that the general interest manifested in the cause the last year has been greater than ever before; and the annual reports of all the other Peace Societies that have reached us are of this tenor. In accord with the call of The World's Advance-Thought, and the spirit of Whole-World Soul-Communion, the Women's Christian Temperance Union of America have added a Peace Section to their organization.

Three International Peace Congresses will be held this year—two in Paris and one in Washington. The latter will be represented by delegates from the American nations only, but we consider this American movement as supplemental to and not independent of like movements on the other side of the Atlantic. Should there be narrow minds expecting to control and direct its influence to exclusive ends they will fail of their purpose, for the natural tendency of such movements to expand is irresistible.

But of all the evidences of the strength and progress of the fraternizing spirit of the New Dispensation none, in our judgment, transcends in importance the call for a Congress of representatives of the laboring interests of all the nations of earth, to be held at Zurich in the fall. Through this Congress of universal purposes and sympathies an effort will be made to frame regulations, binding upon all the civilized governments, fixing the age at which children may work for wages; to establish a uniform rule regarding the time of a legal day's work; and to solve, or put in process of solution, on the basis of mutuality of interests, all other labor problems. Is not this a fulfillment of the prophecies, the beginning of the realization of the oft-expressed hopes, of the Companion-Papers? Whole-World Councils are the natural results of Whole-World Soul-Communion. We hope the United States will be represented at the Zurich Congress by delegates imbued with the broadest humanitarian spirit—men [and there should be

women also] capable of rising in their philanthropy above party and country and grasping the full truth of the unity of all life.

Oregon "Astorian."

ELEMENTS OF SUCCESS.

NOT long since the death of a millionaire was announced in the papers, and his life was held up as an example for young men to imitate. He started in life poor, but by constant labor, unflagging energy, and sharp practice, he succeeded in accumulating over a million dollars in the course of sixty years. Therefore his life was a success, say these public educators, and is worthy of imitation. Those who were more intimately acquainted with this man know that his life was a miserable failure in everything but the accumulation of wealth. It was his sole aim to be rich, and every faculty of his being was brought in subjection to this all-absorbing desire. Until infirmity compelled, he was never absent from business a single day in twenty years, and during all that time he never did one charitable act. His life was one of self-interest, without a single feature worthy of imitation save that of industry and determination. These were his only redeeming qualities, and they were perverted from virtues into vices.

We protest against the practice of holding up the lives of such men for our sons to imitate. Success in life is not merely the filling of money-bags or accumulating property. This is all right, legitimate and praiseworthy, when done with a proper motive. It is right to wish to place ourselves in comfortable circumstances, to furnish means to educate our children, to develop all our capacities for enjoying life, and to do good to the world in the thousands of ways open to the rich. * * * * But the man who sinks every higher aspiration to the level of mere acquisitiveness loses every capacity of enjoyment save that one. It is a duty to cultivate all the faculties of our natures, not one alone, and we shall be held as much responsible for neglect in this direction as in any other. Improvidence is a term not confined to waste of material substance alone. The dead millionaire was improvident in everything that would elevate, expand and ennoble. "Life has been a burden" were the last words of one who had spent a long life in the pursuit of wealth, and had failed in his object at last. It was a wasted life—utterly wasted—is the universal verdict; but it was not more so than that of the millionaire who had wasted all that makes life of value and saved only that which the elements could destroy or the lowest thief could steal.

OUR old friend W. H. H. Beadle, formerly of Yankton, Dakota, now of Chemawa, this State, has written a strong paper in favor of the new States, by constitutional provision, forever retaining ownership of their school lands, and realizing for the purposes of their appropriation in perpetuity, by granting long lease terms. Judge Hedges, for a long succession of terms Superintendent of Public Instruction of Montana, takes the same ground. The underlying idea has a strong leaning towards the Single-Tax theory.

A THOUGHT.

To the Editors of THE UNIVERSAL REPUBLIC:

IT is said that when Appollonius of Tyana was asked from whence he received his great power he replied, "By eating nothing that ever had life." Whether this story be true or not, I feel confident that we will never be really kind to each other so long as, for any reason, whether for food, sport or clothing, we take the lives of animals. I am well aware that many good men have lived, and still live, who have never considered this; but of those who have few, if any, I think, have been disposed to deny this.

Parker Pillsbury, if I am correctly informed, has abstained from food of flesh and fish more than twelve years; and Henry Bergh went so far, I believe, as to wear felt shoes instead of leather. I hope while our Universal Brotherhoods and Peace Congresses are organizing we will not forget our duty to the animals.

Here is a field for reformatory effort in which those of all religions, and of no religion, may join, and find matter well worthy their best thoughts.

FRED. S. RYMAN.

WORLD'S CONFERENCE POSTPONED.

From the "National View" we learn that the World's Conference for a meeting of the leading representatives of all religions, to be held in Washington, has been postponed from September to October, immediately after the close of the American Commercial Convention, to which all the American nations have been invited by an act of Congress. The conference of all religions is called by the World's Arbitration League, with headquarters in Washington. For reasons of expediency it has been thought best to postpone the meeting of the Conference as intimated. Though having different special objects in view, both Conventions will be animated by the same spirit, and the objects converge towards a common center. The League is world-wide in its sympathies, and it hopes for such results from the action of its Conference as will ultimately bring the entire religious world in harmony with its grand design of settling all disputes between nations by Arbitration, instead of the more cruel and unsatisfactory methods of war.

WE lectured in Cook's Music Hall, Abington Building, on the evening of July 7th, on the subject, Historical Evidences of Spiritual Evolution. The audience was composed of ladies and gentlemen of high intelligence. Abraham P. Miller, poet and journalist, expected soon to arrive from the East, will probably deliver the next lecture in the Spiritual Evolution Course. Seats free to all comers.

WE have received and are receiving so many notices of the non-receipt of the June number that it is necessary to remind readers that no June number was issued. We stated in the May number, or Part I of the New Form, that we should take a month's vacation. The vacation time was spent in issuing "The Investor's Index," to make money to use in publishing the Companion-Papers,

PACIFIC HOMES.

Progressive Land Company of the North-Pacific.

CENTRAL OFFICE, PORTLAND, OREGON.

METHODS SUGGESTED AND THE FULFILLMENT OF OBLIGATIONS GUARANTEED BY THE MANAGEMENT OF THE COMPANION-PAPERS.

Special attention given to the interests of

COLONIZATION AND CO-OPERATIVE ENTERPRISES.

THE U. S. LAND LAWS.

When it is proposed to secure homes under the Homestead and Pre-emption Acts, singly or in co-operative organizations or colonies, the Progressive Land Company of the North-Pacific will undertake to secure IN ADVANCE sites for such new homes, furnishing plats and accurate descriptions thereof, including report upon climatic conditions, present and prospective markets, etc. The land laws, it is true, require applicants to be personally within the district in which the land is situate upon which they may make filings, (the rule being relaxed in a special way in favor of ex-soldiers), but in so important a matter as securing a freehold a person, especially if living a great distance from the country of contemplated settlement, should take no step until reliably advised regarding opportunities and legal requirements. Immigrants seeking homes under the public land laws seldom get off the cars at the end of their journey with any foreknowledge as to legal requirements or localities of vacant lands, and, these matters being out of the range of ordinary real estate business, and not of the general information, their ignorance puts them at a great and usually most costly disadvantage. The Progressive Land Company is represented by an attorney thoroughly versed in the public land laws and the rules of practice in securing and defending titles thereunder; and through its correspondents in all parts of Oregon and the Territories of Washington and Idaho the central office is constantly kept informed in regard to lands subject to entry in the different districts.

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Personal consultation regarding modes of procedure to acquire title under U. S. laws free. A fee of ten dollars will be charged when advice is generally followed as to locality, and of twenty-five dollars when any one of a series of tracts described by the official plats is accepted, this covering the cost of preparing the preliminary papers. If telegraphing is necessary applicants must pay therefor.

Letters asking for specific information in the interest of co operative organizations and colonies must be accompanied by a fee of five dollars.

FOR INVESTORS.

Those who think of purchasing improved farm-homes or stock ranches in Oregon, Washington Territory or the adjacent regions would do well to first examine the property lists of the Progressive Land Company. They will be found to embrace any kind of property desired—fruit farms, dairy farms, grain farms, and farms diversified in natural conditions so all these interests may be carried on together; also compact bodies extensive enough to cultivate on the co-operative plan.

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In what Western city of America, of present commercial or manufacturing importance, could a mistake have been made in making an investment a few years back? Compare the shore-line extent and resources of the Atlantic Coast with those of the Pacific, having in mind the great cities so closely ranked along the former, especially the northern portions, and then doubt, if you can, that Portland, the mistress city of the great Columbia, second only to San Francisco in export and import trade, will make prodigious gains in wealth and population within the next ten years. Is it unreasonable to believe that a present investment of a few hundred dollars in an eligibly located lot in Portland would soon grow into a fortune? This is the time to make investments; do not wait for the years to slip away until you will be lugubriously telling what you might have done.

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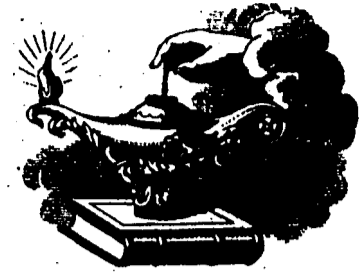
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Mason's Monthly.

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CAMDEN, June 22, 1889.

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The Home, 40 Ambrose St., Rochester, N. Y.

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PORTLAND, OREGON.



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 DEVELOP, BUILD, EXTEND, CONSOLIDATE! —
 I SEE FORESHADOWED IN THE COMING YEARS
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 OUR OREGON THE GREATEST OF THE GREAT;
 AND FOREMOST OF HER THRIVING TOWNS I SEE
 AGGRESSIVE PORTLAND STANDING AT THE GATE,
 AND HOLDING IN HER BREAKLESS GRASP THE KEY
 TO GREATER WEALTH THAN ANCIENT KINGS DID EVER SEE."

THE OREGON IMMIGRATION BOARD, as its name implies, was brought into existence for the express purpose of collating and sending forth to the world reliable information regarding the State of Oregon and the adjacent regions, for the benefit of all who would learn thereof with a view to seeking homes within their borders. The publications issued by the Board give full and complete information upon all points of interest to such as contemplate

SEEKING NEW HOMES AND NEW BUSINESS LOCATIONS.

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**The Productiveness and Adaptability of the Soil,
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There are still along the slopes of the Cascade and Coast ranges vast tracts of land, compact bodies of great extent, awaiting the coming of appreciative pioneers. Do not think of seeking lands to colonize in either the hot, dry regions of the south, or the rigorous regions of the extreme north, until you learn of the openings for community settlements in

OREGON'S MATCHLESS VALLEYS.

THE CHANCE WAS NEVER BETTER.

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