

# The World's Advance-Thought.

ONE DOLLAR AND FIFTY CENTS A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

SINGLE COPIES FIFTEEN CENTS.

American and English Editions. PORTLAND, OREGON, AND LONDON, ENGLAND---Part III, 1889. Vol. iv, No. ii---New Series.

Written for The World's Advance-Thought.

THE LIGHT SHALL SHINE.

ALICE ESKELE.

**T**RUMPHANT over all the Light shall reign;  
The springtime of the soul at last unfolds;  
The Inner Light of God mankind beholds  
Changing to Love Divine sin, want and pain.

The darkness flies before the Radiant Day;  
Night's shadows grim no more affright the soul;  
Not now for self, but bound within the Whole,  
The world at peace blooms like a morn in May.

The Light shall shine! Truth never knows defeat;  
Truth ever wins, though oft it seems to fail;  
It bides its time; Mammon and Moloch rail,  
While silently it makes its work complete.

Once more the Gods shall smile upon the earth!  
Dissolve ye shades before that Glimmer Sublime!  
Wrong must away before that Love Divine!  
All hail the Light--Celestial is its birth!

Portland, Oregon, July 27.

PREPARE YE THE WAY!

**A** COMPLEX THOUGHT is a thought made up of an indefinite number of simple thoughts. We adopt the phrase and so define it by way of preliminarily making clear the truth we are now called to voice. It may be said of a seed, or the germinal or primal principle of anything, that it is a complex thought. For instance, the thought or idea symbolized by a grain of wheat is complex, embracing innumerable thoughts, distinctively considered, such as the planting; the bursting outer covering; the rootlets branching downward; the upward movement of the main stem to the sunlight; its discolorings from pure white to delicate shadings of green; the little emerald blade cutting through the compressing soil into the open air; other blades branching out in the air; a central stalk forming and strengthening to bear the weight of all, as may be demanded by progressive growth; and so on to blossoming, and thence to full fruitage. Until the preceding processes and conditions ultimate in the ripened grain, ready for its ordained uses, we do not conceive of perfection, of completeness. And now this complex thought, unfolded to its ultimatum, the matured plant, itself becomes a simple element in a still higher thought of complexity: it is but one of the myriads of individuals that constitute the vegetable kingdom; and this kingdom is but a constituent element in a higher unity of related utilities; and so on without end in an ever-widening circle of co-ordinating parts and co-operating energies. It is Infinity in Motion--it is God.

According to our definition of the term, the earth is a complex thought, an unfolding seed in the fields of infinitude. To understand its relations to other world-thoughts we must get above it and outside of it. It must be viewed as a single letter, to be combined with other letters in forming "the

Word of God," or expressing truth in its fullness. The human soul is under no limitations; its powers are infinite; it can rise above the plane of ever-changing forms, of blinding passions and besotting indulgences, into the Soul Sphere, into the clear light of the universal conditions, for who finds his own soul finds the Soul of All. Thus the first evidence of awaking to the Celestial Consciousness is the life realization that each individual soul is a part of all--that all things are a part of itself--that its responsibilities extend to all wrongs and injustices, that it is a sharer and participant in all rights and felicities. This is the Whole Life condition that must be reached (and that is being reached by the most advanced, regardless of race and creed, all over the world), before we can see, feel and comprehend God, or the All-in-All. On this plane of unobstructed spiritual perception we may survey the unfolding of the world-seed, the complex thought known as the planet earth, even more understandingly, infinitely more understandingly, than we can trace and study the unfoldings of the grain of wheat. Because we can only see the developments of the grain of wheat from the material or dark side; while, having risen above the clouds of the lower terrestrial conditions, the view now includes perfected destinies. Here we see what the matter-bound mind cannot see, for it cannot get beyond its inadequate ascertaining methods. Throughout the soul's radius of consciousness (to it infinity) we see the end in the beginning. All is before us--the evolutions and the involutions, the inflowings and the outflowings, of the Divine Essences. The material experiences are now as bridges overshadowing perpetually-flowing rivers; (but they who are in the shadows suppose their darkness to be light--they call the light regions beyond "the valley of the shadow of death!") This is not rhapsody, but all is realized in soul emotions, a joyous intensification of life, that can only be known by being felt. We know of the incarnation before the conception--ere the nuptial couch has been spread we see and feel akin to the germinal principle that is to be planted in mortality, and we know of the ripened fruit. So may the emancipated soul read what children of earth call the past and future of their planet-home.

The consciousness of the bird does not come from its plumage, but its plumage is the outgrowth of its consciousness. Spirit man was here before physical man came upon the scene; and all the natural conditions had to give way and assume changed relations to receive matter-clothed man--the advent on the natural planes of a rational being, one transcending in power the animated beings that had come before him. Then, and as the result of that advent, occurred or began those convulsions of nature that peopled the earth with

new tribes and transposed oceans and continents. This was a stage in the unfolding of the world-seed corresponding to the wheat plant bursting through the soil into the air; it was a breaking through from the spirit world into the natural world. Thus is, and in no other way can be, explained the adaptations of things to each other, or the intelligent relations of things, in the natural or objective world of appearances. The thought, the soul-principle, must precede the symbol, its material embodiment.

The greatest of unfoldments is at hand. Man is advancing beyond the intermediate rational stage and is nearing his Divine Estate. The Divine Man is already here, is a spiritual reality. Even the most worldly should see the evidences. Have not developments led to greater developments, advances to greater advances, throughout all human experience? When did man ever rest on any achievement? He never has; he never will; he never can; it is not in his nature to do so. As our friend John Pulsford, of England, says, "electricity is God's flag in the air,"--one of His flags: it visibly leads the way for greater wonders that are not yet visible. But is it swift enough and varipowered enough to meet all the requirements of man--as he is? Yes? Then the fact proves there must be a New Man, for the man who can advance no further here will have to go back and start again. Does not intelligent life pulsate in the oceans, thrill and tingle in the rivers, sleep and wake in the soils, and smile and frown in the atmospheric deeps? There is an intelligent relation of cause to effect in all the operations of nature. Every force man has summoned from the air, the flood, and the mine, is this moment, like the warhorse caparisoned for the field, ready to do the bidding of a Superhuman Intelligence in taking to pieces and reconstructing on a wiser and diviner plan. The Planetary Tree of Life is blooming, and for the coming of the first-fruits the rough places must be made smooth, the crooked places straight. The man of matter must make room for the Man of Soul.

New Life and New Light the world needs. The subdued light of the stars and moon will suffice for the night-time of sleep, but the Sun of Celestial Splendor can alone give warmth, growth and beauty to an awakened world.

THERE can be no growth without expansion as well as absorption. Spiritual as well as material monopoly is death to soul expansion.

PARTICLES of intelligence unite to form a great organism of intelligence, just as material atoms combine to form a material tree.

## THE SECOND ANNIVERSARY DAY.

THE 30th inst. will be the second recurrence of the anniversary of Whole-World Soul-Communion. The wisdom of the anniversary coming three days after the regular monthly Communion is apparent, when we reflect how important it is that the regular Communion Day should be steadfastly held to the high and holy purposes of its institution, and these alone—devotion to the spirit of truth and aspiration for peace among all nations and all peoples. The consciousness of this sacred duty first performed will give zest and add to the pleasures of whatever of the festival order Communion Observers may be disposed to indulge in. The progress of the movement in the last twelve months should remove the last doubt of its Divine origin from all doubting minds. Unaided by external means, it has extended and spread, like the advance of sunlight, until now it numbers its adherents in single nations by millions, and it has attracted to its advocacy the foremost minds of earth. It will go on conquering and to conquer, until the world is redeemed to peace and love.

We invite all so minded to join us (in spirit) in fittingly celebrating this second anniversary of Whole-World Soul-Communion—making it a resting or festival time, a time for singing the sweetest songs and sending forth the purest and brightest thoughts of peace and love as soul-offerings to all humanity.

## THEIR SIGNIFICANCE.

FEW, in the rush and din of this outside existence, stop to look within to motive-energies, where the springs of life are that radially control and give color to all beyond. Living among the broken and jarring effects, the world-man is insensible of the Divine One-Life Principle, the Unilght, whence proceeds all the strange medley of colorings that make up external existence, until a force is projected from the Center, its manifestations taking any needed form, that vibrates far out towards the dreamy circumference. How a Johnstown deluge or a Seattle or Spokane conflagration revivifies and relaxes the dormant and stiffening nerves in the body of the Race-Man! What varied emotions result! how widespread the sensations! Far and wide the self-bound multitudes are touched by the strange influence that awakens them to the truth that all human interests interblend and harmonize! This is what the shocks are for, this is their use in the Divine Evolutionary Order, and when the object shall be accomplished, when the lesson is learned and heeded that peace and true happiness for the individual are only to be found in love and sympathy for all, they will no longer be necessary and will come no more to distress, alarm and destroy.

ONE of the oldest and most widely circulated papers in America is "The Boston Traveller." In a late issue it gave the subject of Whole-World Soul-Communion respectful and earnest consideration.

VIOLENCE will lead to violence as long as the elements of hatred and revenge are involved,

## COMMENTS BY PARKER PILLSBURY.

[The explanation of the long postponement of the following is that it was inadvertently laid aside with deferred book notices—the notice of Lady Caithness' "Mystery of the Ages" properly belonging in that department; but matter from Parker Pillsbury's pen is ever relishable.]

DEAR JUDGE MAGUIRE: "The Mystery of the Ages" came safely to hand. And what a work! The Preface and the Picture are to me worth the cost of it. Many there are who would peruse it with pleasure, would study it with profit. Had I a small part of the wealth of our Vanderbilts it should, with the gifted author's approval, be placed within reach of such persons, while such could be found. And many such there are who hunger and thirst for it as the bread and water for soul and spirit life. It is the very dialect of the kingdom of heaven.

You would have heard from me before but for a little lecturing tour just made into New Jersey and Pennsylvania, which left me, while it continued, not much time for correspondence. There are excellent workers in the various departments of human Progress and Reform, faithful and true up to the light they have; but not many, it must be said, who have ever "heard whether there be any Holy Ghost," (as some we read of had not). As yet, to all Christendom, patriotism and piety are synonymous terms. Especially is this true whenever or wherever is raised the question of war. Our war with Mexico forty years ago was truly one of the most unhallowed and cruel ever waged among nations. And yet, "Our Union, however bounded," and "Our Country, Right or Wrong," were the voice of both Press and Pulpit! Should you doubt it read a marked chapter in "The Forlorn Hope of Slavery" accompanying this hasty letter.

Your strictures on Admiral Porter's proposal to "give Germany a sound drubbing" are admirable. I wonder what Germany has done to him, or to us, that his hands should so itch for a fight. I should say: sooner the little Navy we have wrap itself in its own shrouds and hasten to bury itself forever in the deepest sea, than to be employed in any business so ignominious, so unrighteous, as that coveted, even apparently longed for, by Admiral Porter. "Let us have peace" was not more the prayer of General Grant than it is of

Your Faithful Friend, PARKER PILLSBURY.  
Concord, N. H., May 1, 1889.

PENOLOGICAL AND PREVENTIVE PRINCIPLES. TALLACK, Secretary of Howard Association. Westminster, Lee & Co., Circus Place, London Wall, E. C., London, England.

This work can be read by all with profit, especially now, when crime seems to be increasing so rapidly. The terrible penal systems and causes of crime that prevail in every country are graphically held up to view.

The book shows that the author has thoroughly studied the conditions—that he has not come to his conclusions without thorough knowledge of what he speaks. We agree with him, in general, as to the causes of crime; but the remedy he pro-

poses—the moral teachings of the Christian religion—seems to us to have already proven itself inadequate, if by the moral teachings of the Christian religion he means that religion as taught by Orthodoxy. On the contrary, crime has been constantly increasing all the time that Christianity has been teaching. The development of the interior Divine principle, individual responsibility, and self-reformation, must take the place of all mystifying and erroneous religious systems, before the criminals outside or inside of prisons can be regenerated. We do not believe in *punishment* for any cause. We would have crime treated as a disease, and believe no case so aggravated but that it could be cured by kindness and education, administered in a spirit of love and the common brotherhood of humanity. But we unqualifiedly say that "Penological and Preventive Principles" is a good work and will be of great value to the world.

FUNDAMENTAL PROBLEMS. By DR. PAUL CARUS. "Open Court" Publishing Co., Chicago. Retail price \$1.00.

As this book is taken up for review we come in sympathy with its author's spiritual surroundings. We see a tall, light-haired woman beside him, who seems to be inducing the thoughts. We wonder at this, for she does not appear to be intellectually the equal of Dr. Carus; but as we look further we see that she is only a supplementary part of the inspirational instrumentality through which the intelligence passes to its verbal expression on paper. To us the book seems to be just what is needed at the present time, and everybody should read it. Certainly to many it would be a light to guide them out of the labyrinths of darkness into which they have wandered. We will give some quotations from it in the next issue.

## THE SOUL IS BODY-MAKER.

THE last Materialistic absurdity is the idea of indefinitely prolonging human life in the physical form—itsself, as related to the higher spiritual existence, a death condition—by the transfusion into the human body of the supposed essences of life that inhere in the tissues of sheep, rabbits, guinea pigs, and other animals on lower lines of evolution. But the awakened interest in the matter is prophetic—the fore-thrown shadow of the immortality of the human soul realized in human consciousness.

The disposition and eager desire to prolong human-animal life by tortuously murdering innocent lambs indicates that the Millennial Era is a long way off for some; and it also throws light on the monstrous doctrine of Atoning Gods.

The soul is the body-maker, according to the necessities of its progressive unfoldment.

In the absolute sense no man can own a particle that he cannot assimilate as part of his spiritual nature. The material atoms cannot be arrested in their transformations by any one, but every part is necessarily subject to the law that governs all as a unity.

PROPHETS of the Celestial plane are already in the fulfillment,

## THE RACIAL MAN.

**A** DISPATCH informs that the ministers of Spokane Falls have observed a season of prayer in its behalf. This was the best they knew, and we have not a word of disapproval. But it would have been, O, how much better, could they have expressed and divinely impressed the truth regarding the calamities—*blessings in disguise*—that are so swiftly succeeding each other in awakening mankind from their death-spells of selfishness. It has been given us to see the great vital currents and arteries which constitute the life-economy of the Racial Man. Into these flow and merge and with them are dependently connected all the life currents of human beings. As the blood globule in the vein of the human body, so is man as an individual in the Planetary Life; and unconsciousness of the Universal or Whole-Life Influence in the human results in congestive conditions in the Planetary Life, just as excrescences and abnormal manifestations result from impeded circulation in the human system. Such ailments are the effects of an unequal distribution of constructive energies; but the balance of force is always on the side of continued growth and development, and obstructions in the general vital currents must, sooner or later, give way. The principle and the natural operation is the same as in the case of the cause and cure of local disturbances in the human system—the latter being a microcosmic type of the former. A felon on the finger is a congestion, the effect of certain parts of the whole-life energies refusing to act functionally in the general interest; and the tendency of all other parts in united action is to break up and destroy this congested condition. The energies of the Planetary Life are being so quickened and strengthened by the unity of thought organically manifesting through Universal Soul-Communion on the 27th of every month that congestions are being rapidly broken up and destroyed in the Planetary Life System. Wherever man is rooted in selfishness, and wherever material hopes and dependence are most marked, there are the most aggravated manifestations of congested conditions in the Planetary Life; and there may be expected at any moment, in the form of natural convulsion or what is meretriciously called "accident," the remedial action that will eliminate and destroy the obstructing elements.

The remedial disposition and power of the Planetary Life are natural developments of the consciousness of their necessity. For instance, when the inhabitants of the two hemispheres were unconscious of the existence of each other, though living on lower planes or in more circumscribed radii of spiritual expression, the feeling and evidences of incompleteness were not so marked on either side as now, when steamships, submarine cables, and international postal communication are externally evidencing the unity of life or incorporation of all in a single Planetary Life Organism.

Cosmical healing forces are now operating that will end, however direful and vast the incidental renovations and destructions may be, in free, unobstructed, healthy action in all parts,—that

Brotherhood which the inspired feel and *soul-see* and know as the smile of God long in advance of the common understanding of deific powers and influences. But the illumination is for all who will seek it. It is not an exclusive boon for the few, nor is it shut out by impenetrable mysteries. As soon as the consciousness rises out of the dark caverns of the low fleshly existence into the purer airs of being it will find the pillar of fire guiding it up into the higher regions of the Eternal Life, in whose immortality and boundless means and capacity for happiness it may share, more and more, as it further advances. Enter into Universal Soul-Communion and habitually invoke and cultivate the spirit of which it is the organic expression, and you will be on the constructive side of the great changes that are in progress—safe in the imperishable life of the Spirit of All, you will pass unharmed through

"the wreck of matter and the crash of worlds."

## MOTHER ANN'S WORK.

**C**ERTAINLY in these eventful times of rapidly multiplying Messianic claims the Shakers show too clear a record for over a century to be ignored by the impartial note-taker. This paragraph we cut from an able and lengthy article contributed by Elder F. W. Evans to "The National View."

"The Order of Shakers is, by its divine revelation of a scientific national theology, disintegrating every ecclesiastical system in existence. It is the revelation of a Heavenly Mother, of a Christ or Resurrection Heaven, from which go Christ-Angels inspiring prophets and prophetesses amongst all races, kindreds, nations, tongues and peoples upon the face of the earth. The final results will be that there will be neither ignorance, poverty, wars nor fighting in the State, but a grand Universal Republic of Justice and Equality, and the nations composing it will learn war no more. And in the Universal Church—the Tabernacle of God—God will be with men, and he and she will be with them, and they shall be his and her people, and God shall wipe away all tears from all eyes, for there shall be no more sickness nor pain, no more death, sorrow, nor crying."

UNIVERSAL-CELESTIALISM—the all-including science and religion—has come through evolutionary processes. Its elaborations will be unfolded and realized to the consciousness of humanity in the same way. The increasing numbers who are offering what they conceive to be gospels of truth for the New Humanity are but effects of the regenerating soul-forces, not directors thereof—only to the extent that every one as a co-operative factor is co-ordinately concerned in the whole movement. They are not the ship, but only passengers with the rest of us. But such mistakes, under the first touches of the divine influence, are natural, and should be considered with indulgence. The fog-banks are rising for us all.

NATURE is but the evolvment of that which is involved in the soul of things. Apart from soul nature does not exist.

## LIGHTS AND SHADOWS.

**P**EKIN, in China, they tell us, pictures itself on the skies in Alaska. Probably as vivid sky-picture cities have been seen in the great desert districts of Asia, Africa, and this continent.

Before the scientist pursues further his investigation of the mirage wonders along the old lines we would suggest that he review his premises and conclusions, to ascertain whether he is not a part of them. The postulate that there is no end to the division of the atom runs all material nature into the mirage regions; and the other postulate, that matter bodies eternally revolve around matter bodies of greater bulk and density throughout the fields of infinity—thus taking more ciphers to the right of a figure nine than there are sands on the sea-shore to tell how many miles in a second the fastest must go, if an adjective in the superlative degree may be used in a case in which the superlative degree is never reached—is no more definite and satisfactory in its ultimatum.

When the scientist comes up to the spiritual platform, and views all external nature as but transient phenomena, or mere apparitions of an immature consciousness, he will perceive rising out of the wreck of his delusive fabrications the "mansions not made with hands" that are founded on eternal truth. There are abiding places of intelligent beings in the upper strata of the atmospheric envelop of this earth that are as real as the cities on its surface; and also above these, and throughout the "interstellar spaces" everywhere, abide organized intelligences far higher in the intellectual scale than the most advanced of earth's philosophers. We materially cognize only what is done on the plane of material consciousness, and as to the vast sister worlds the astronomer tells about away out in the spacial profounds, why he never saw one of them through his most powerful glass. What he thinks he sees are but reflections of reflections—appearances painted on the eye of the planet, which bounds and limits our physical vision, and these reflected upon the retina of the human eye. When the scientist succeeds in proving that he really sees objects right at hand it will be time for him to undertake to give detailed information regarding ranges and climates in Mars, an estimated distance from the earth of forty-seven millions of miles. The truth the Coming Race will live in and shall livingly illustrate will be this: That spiritual consciousness, in degree, is everywhere, and that where the sensibilities are the grossest, or the material impressions are the most vivid, there the spiritual consciousness or life-condition is the lowest. The world of matter is the grave-yard of the Children of the Sun, and in the transforming glory of their Resurrection it will fade from view.

THE possibilities of all perfection are involved in the soul of each individual, but every phase of that perfection must first be evolved. The soul's perfection in any stage of development is the result of evolutionary growth. All may have ideals, but their attainment must be by perpetual effort.

THAT which we call ourself is our Creator,





## SCIENTIFIC CHRIST OR COMFORTER.

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

At such a time as this, when so many systems of thought are stirring the intellectual world, so many would-be Apostles of Truth are offering their solutions of the great problems of life, here and hereafter, it would seem as if there were a crying need for the raising up of One whose word would seem God's Word, and whose utterances would be the Truth itself. That such a One would naturally be a special medium—a seer,—and found within the ranks of such a movement as Modern Spiritualism, would seem a rational conclusion to any properly prepared mind. It embraces a body of people living in open recognition of the surrounding world of Spirit, looking to it for guidance, and obeying its counsels to a great extent. Here we have the nucleus for realizing in modern times the old-time style of government, when the people of Israel were led of God, through Moses and the initiated, and later through Jesus and the Apostles. God is with man to-day over a broader field and more to his comprehension than ever before, and it only remains to complete the plans already laid for the world to recognize His Will as working through all systems of thought and reform to carry forward to consummation the "Kingdom of Heaven on Earth" and to bring Himself intelligently to the consciousness of all who have the power to receive.

To such a medium or intervener belongs the duty of weighing life itself from hard personal experience, or from having borne "the sins of the world on his own shoulders," that others may be saved therefrom by heeding his teachings. Also to teach the ways of God—the ways of the Spirit—in practical illustration of Shakspeare's words:

"All the world's a stage,  
And all the men and women are merely players."

He must have suffered and been disciplined enough to stand forth among men in due time as the chosen exponent of the Will of God, the personification of the Culminating Age in which he lives, and the embodiment in one person of the underlying principles of all spiritual truth. His will must be entirely subordinate to, in fact it must be swallowed up or absorbed in, the Divine Will—must be "one with God," in a typical state of Nirvana.

To possess a consciousness and will at all times subject to another will, and wholly dependent on it for the entire action of my daily life, you will see to be what might be termed the highest known form of mediumship. Living this life, I become the mere expression in all I do and say of the Spirit controlling me, and so of God; for God is Spirit. *Oahspe* speaks more fully of the preparation of such special instruments as myself, of the "sent ones" who are chosen to raise up such, and of the various facts connected with their lives, than any other publication I have met with thus far; but of course it is my own experience that must be my best guide, and along which all my inspiration must run.

I only know that within me lies the solution of many of the greatest questions of life, but that it can only be through the overshadowing power of

God that I can ever make it plain to mortal mind. My experience covers seven years of objective and intuitive teaching since my mind was opened to a knowledge of that Controlling Power which men well term God.

I am conscious of a Power which can penetrate my body, as well as seem like a mesmeric control, conscious of a will as unswerving as iron itself, allowing no thought or feeling to stand in the way of the ultimate preparation and completion of One who is meant for the good of humanity rather than for self. I know no names; such a will as controls and guides mine can only be God's Will, or the will of man grown to Godhood in its fullest sense of Divine Will, Wisdom and Power.

I have not been all that I might have been, all that I would have been, of my own will, but it has been as a background to bring out the useful life that is before me, and as a season of preparation.

I give you what I have written as a beginning merely, as a foreshadowing, of the light that will yet come through me, and ask you to receive it as such. Time alone will bring proof of what I claim in so large a degree.

W. J. CUSHING.

Brooklyn, N. Y., June 10, 1889.

## THE BODY MUST HAVE A HEAD.

To the Editors of the Companion Papers.

IN the number of the World's Advance-Thought for April, 1889, the following separate announcements appear:

"Aspirants for the Messiahship, male and female, are rapidly multiplying. This is right: God, or Divine Law, is absolutely impartial in executive methods. The Messianic Crown is for all who fit themselves to wear it."

"When many call for a leader, one is needed; and when a leader has been needed one has never failed to come."

Does not the latter declaration suggest the questions with regard to the former? If such a body of Messiahs is coming forward, must they not necessarily require a Head? Even a Republic must have a President (only another name for a head), and is it not more than probable that if such a body of Messiahs is now appearing this Head, this King, or, if the term is more palatable to some, this President of Messiahs, is also coming forward—the Motive Power supplying each individual soul with "The Spirit" which shall enable it to fit itself to win its share in the Messianic Crown?

A VOICE FROM OVER THE SEA.

HUNDREDS are spiritually influenced to express to one that is gifted to interpret, possibly thousands to one. We hear of many who have been assured that they are, or will be, great lights to the world. "You are Moses," or "you are Elias," is the usual way of communicating the intelligence. All who are in the work and spirit represented by the Companion-Papers understand that each of all who are in the light of the New Dispensation is a "Moses" or "Elias" in his or her relation to those who still linger in the old animal consciousness. Thus in illumination of the same degree many are as one. But a professional medium's word is by no means conclusive that one will receive the illumination.

## THE ADVANCE TYPE.

BROTHER CUSHING, of Brooklyn, asks us to receive what he gives in this issue of the Companion-Papers as "a foreshadowing of the light that will yet come" through him; and in this foreshadowing he announces that "such a will as controls and guides my will can only be God's Will." Every atom and every world, every insect and every angel, is governed by God's Will. Appearances of evil are but manifestations of ignorance of this truth, of failure to livingly realize it. But we will concede that Brother Cushing has the correct idea of the process of attaining to Godship, as humanly manifested. Faith in one's claim to this pre-eminence will confirm it—to the faith-keepers. Steadfast believers in the special divinity of any one will grow into that one, and so—for themselves—make he, she, or it, divine. If the Brooklyn aspirant to the Messiahship possesses the requisite indrawing divine power, or attractive force of universal love, he will make good his pretension. But be it remembered that the wise men saw the light, the star, before they came to worship.

THE Illinois Messiah, the Reverend George Sweinfurth, whose headquarters are near Rockford, has made a great financial success of his Messiahship. A correspondent of "The New York Herald" estimates the wealth he holds, as unbonded trustee for his followers, at half a million dollars.

ABSOLUTE Truth is as a consuming fire, and in its manifestation all errors must be dissipated. Man's mental heaven and earth, the firmament of material thought which he has woven about him, will pass away as a scroll before the illumination of conscience which is the final judgment.

O, YE *sinning*, powerful ones of earth, beware!—ye who in your selfishness take and give naught, beware!—lest that you call wealth turn to curse and destroy you. Once more, and finally, we warn you, learn while yet there is time!

"We are pleased to see," says "The Psychological Magazine," of London, "that not only the Spiritualists have taken up Silent Soul-Communion, but Christians and Buddhists have joined in."

It is said the horrible crime was committed in Georgia of sacrificing an infant to a recently developed "Messiah." He is a church or Orthodox Messiah.

Two Southern Messiahs are now making a stir in their respective fields, one white and one black. Georgia is the theater of operations of both.

Of the announced female Messiahs we have heard from two are in California, one is in New York, one is in England, and one is in France.

THE Gods of some individuals, like their music, may be very harmonious to themselves, but very discordant to people of finer sensibilities.

WHEN one works for himself he is understood by the millions; when he works for the millions he is only understood by himself.

Written for The World's Advance-Thought.

A CHILD OF HUMANITY.

BY ALONZO.

**THE SON OF MAN** was the name by which the Nazarene Teacher loved to designate himself. Son of Man means a child of humanity. The misery and crime of humanity, its wretchedness and spiritual desolation, are in the Mind of the World, the psychic atmosphere, the enveloping breath, heavy laden with the fogs and frosts of death. The individual human being in seeking to ascend not only finds himself encumbered with the internal burden of his own weaknesses and inherent tendencies to error, but soon discovers that he is hopelessly involved in the slough of misery in which all humanity is weltering. He cannot, if he would, dissociate himself from his environments; he can not breathe without indrawing the effluvia of the race. And this is how it is that the sins of many are laid upon one, and the strength of many is vested in one. Atlas is said to have borne the world on his shoulders, and Jesus said, "If I be lifted up I shall draw all men unto me."

Every medium is the center of a circle; and a group of small circles is included in a larger circle, with a head center; and every group of larger circles has a higher center. This is one of the laws or methods of natural organization. Every medium is a nerve-center in the anatomy of humanity through which certain spiritual energy is diffused to the circle of his or her influence. There are all sorts of mediums for all sorts of influences, and everything comes by inspiration through its own channel—industrial, financial, political, religious, commercial. A mechanic makes his inventions by inspiration; a botanist or a chemist gets his insight by inspiration, just as does a poet or musician, only the talent and the channel are different. There are many different gifts, but all are from the same source, for the common good, and the persons through whom the inspirations come are the mediums or nerve-centers for the transmission of vital force through the structures of humanity.

General Grant was a military medium; he held the power to organize and control the movements of a million or ten millions of men. He did not learn it out of books or from his superiors (?). He knew it by inspiration. When the Power that over-rides the destinies of nations wanted a man to direct the movements of the Union armies, it was not necessary to create one out of nothing: Grant was there in response to the law of supply and demand. When Grant wanted a General to do a work he knew where to find one that could do it. When Providence wants a man or thing for any purpose, that man or thing is ready. If this be not true, then there is no philosophy of history, and no connection of parts in the procession of events.

Great poets, orators, and writers, are World-Mediums. By their voices or pens nerves are vibrated and waves of inspiration thrilled through the spirit of the world which clothe men's minds with thought as the winds bring the elements that clothe the lands with verdure. A world-medium is one through whose brains vibrate the joys and

sorrows of a common humanity; he senses by psychometric insight its struggles and its triumphs, its victories and disasters. He loves humanity, because he knows what is in man, and feels his destiny growing in the womb of the waiting future. He stands on the common platform of humanity as a man, a friend of man and of woman—nothing is less, nothing can be more. Every man is his brother, and every man is his study. His work is before him and his reward is with him, for the Son of Man is also the Son of God. Man is an embryo God, and the babe in the manger is the Lord from the Skies.

AN INSANE WORLD.

**THE** continual cultivation of any passion tends to insanity. The absorbing passion of the world of mankind to-day is the accumulation of material possessions, and if nothing is done to arrest the growth of this passion the world will become insane, and most frightful and monstrous actions will grow out of this insanity. The revolting murders, robberies, and suicides that are continually taking place are in consequence of this atmosphere of insanity. They are evidences and warnings of the state of mental disease that now affects mankind. A crisis is at hand. Either mankind must give up their mad passion for material possessions and seek for spiritual growth, and thereby avoid this evil crucial period, or abide the consequences, for the insane atmosphere within and external to the souls of mankind, being a destructive power, inevitably leads to a breaking up of the world as now constituted. This is the meaning of floods, fires, tornadoes, earthquakes, etc. Only those spiritually developed can escape the almost general destruction. The Spiritual Man is one with the Universal Protective Power, which ever preserves its own.

[O. F. Burton, in "The National View".]

None of the learned astronomers can now harmonize Newton's law of gravity with the conditions of the atmospheres and the movement of the satellites of the four outer planets in our solar system, as late observations of these planets attest. If Newton's law of gravitation were true, Mars should be between Venus and the Sun, as the mass of Mars is not one-fifth as much as the mass of Venus. We do not know the true gravity on the surface of any planet, save the earth. We do not know the mass nor the true distance of any planet from the Sun. The gravity on the surface of Jupiter, as computed by Newton's law, is more than two and one half times greater than the gravity on the surface of the earth, while late observations of Jupiter indicate his gravity on the surface hardly equal to one-third of the earth's gravity on the surface, and a greater discrepancy exists in the surface gravity of Saturn, Uranus and Neptune.

The article by "La Salle" in this issue should be reproduced in every journal in the world. It should be; but even many journals classed as advanced are not advanced and courageous enough to assist in extending its circulation.

PARKER PILLSBURY'S DOCTRINE.

**U**NDER date of Concord, N. H., June 15, 1889, Parker Pillsbury writes: "No question now before the human household can be of more vital importance than this. My testimony is joyfully given after years of wide observation and my own personal experience. My covenant is with the beasts of the field, the stall and the sty, the fowls of the air, and all the fishes of the sea, and its tributaries. They may eat me, innocently, but not innocently could I, too, become a beast of prey! My doctrine of peace leads up to the grains and the fruits as the humane, as well as human diet. While men kill and eat the beasts, birds and fishes, for food, they will kill one another in war and single fight; and death, not life, will be the order of the Universe. Life and immortality cannot be fully, clearly brought to light, so long as human hands are stained with human blood and the blood of the whole creation. It is written: 'The last enemy that shall be destroyed is death.' Nor was it written in vain. Death itself shall give up the ghost, for the mouth of the *Eternal Word* hath spoken it! But long ere that glad day man must cease to be

'Of half that live the butcher and the tomb.'

"Yes, my dear sir, count me one who strives to be pure from the blood of all men, and flesh of all that live and breathe in earth, air or sea, and from all intoxicants, loathsome tobacco included. Reckon me so much at least, or I were not worthy to subscribe: Yours for every good thought, word and work,

PARKER PILLSBURY."

ONE of the most gracious things the wizard-minded Edison ever did was to testify to the absolute certainty of death by the application of an electric current of certain power. Some inhuman pseudo-scientists having succeeded in creating doubt on the point, Edison's decisive testimony was needed to give practical effect to the New York law authorizing criminals under sentence of death to be so dispatched. We view this as a step towards entirely dispensing with judicial murders.

THE Companion-Papers have thousands of secret friends—friends who dare not by open expressions or by extending substantial aid make known their sympathy. When the restraints shall have been removed, as they surely will be and are being, they will be astonished to see how weak were the bonds that held them.

THE spiritual elements of the new Temple of Humanity are being set free and attracted together by a law of spiritual affinity. When everything is ready the parts will come together as in the construction of Solomon's temple, without the sound of hammer—and *instantaneously*.

MONEY is the God that keeps mankind in a continual state of warfare and unhappiness with themselves and everybody else.

THE science or religion that leaves any point in the universe exposed to death or lifelessness will not do for the New Age.



## STRONG IN ITS SUGGESTIVENESS.

THE article of Thomas Buckman on "The Mill of the Gods" is stronger in its suggestiveness than in its express statements. Every atom and particle of matter, mind and spirit is held to purposes of intelligent use; but this truth should not be understood as relieving any one of moral responsibility. The greedy millionaire could not withhold from the needy around him the surplus he cannot himself use if the deprivation they suffer was not a necessary disciplinary course; and it is a necessary disciplinary course on the side of the millionaire—who, here or hereafter, must undergo the old-life-destroying experiences that will bring him into proper balance. The soul that is in harmony with the universal conditions cannot be deformed by redundancies or repressed by insufficiencies, but, like the toy pyramid of pith with metallic base, which always settles squarely on its base however it may be thrown, it will be happily adjusted under any and all circumstances—it will control environing circumstances, and not be controlled by them. But the general tendency of all influences and activities, considered as a whole, is towards a perfect adjustment of parts in their relations to each other. This is in accordance with a spiritual law as sure, positive and unvarying in its operation as the hydrostatic law under which water seeks its level. When the human mind becomes livingly conscious of a spiritual truth in advance of what had before been dispensed, then a force is introduced, divine in its nature, that will operate to agitate and change environing conditions until they are brought in harmony with that truth. They who in their selfish ignorance suppose they are favored of heaven specially and apart from the common experiences must now look for arks of safety, for the windows of heaven are opening to pour forth the cleansing deluges that will leave behind them a new and purified earth.

For The Universal Republic.

## DIVINE HARMONIES AND NATURAL PROCESSES.

BY SAMUEL BLODGETT.

THERE is but one measure of success, and that is the measure of happiness. Not always present pleasure, for what is enjoyed in the present may pave the way for misery a hundredfold more intense and lasting. And on the other hand, what is disagreeable now may carry a germ of something pleasant to remember, some lasting satisfaction, against which no temporary enjoyment could begin to compare.

Happiness cannot be circumscribed to a small point of time and to a mere sensory gratification. If it does not embrace a measure of the spiritual, and the character of the eternal, it is nothing. The person who lives for pleasure, and the one whose abnormally-trained conscience forbids the animal expression and the animal gratification, alike live unsatisfactory lives. The gush of naturalness in the simplicity of childhood, under the direction of mature wisdom and true kindness, is the place where happiness reigns. Nothing is impure that is manifested in health and love, and

nothing is pure that is composed of the lower self. The more one suppresses self-gratification, when such gratification would add to the happiness of others, the more he has departed from the true way; but to please one's self at the expense of others is much worse.

There is much thought given to materializing spirit. It is a higher feat and far more important to spiritualize matter. The latter is heaven; and there are none so poor as to be excluded from it. But it "is easier for a camel to go through the eye of a needle" than for a man devoted to money-getting and vain display to enter therein. I would say to the toilers, "Seek first the kingdom of heaven and its righteousness," and all other desirable things shall be added. This will fit you to receive and appropriate them in a spiritual manner; but you can no more do so in low, groveling selfishness than you can enjoy a good meal of victuals on a badly depraved stomach.

Labor reformers, generally, write as if they believe, and I suppose it seems to them to be true, that the trouble lies in the cupidity of a fortunate and shrewd class; but the cupidity of laborers is the same, both in quality and quantity. It is the cupidity and depravity of the social whole which gives the cupidity of the few all its effect for evil. It is a blood poison that permeates all classes, and can only be cured by raising the social standard higher; and this can only be done slowly, through the teaching and life-examples of those who have passed into a higher spiritual consciousness. Those who are permitted to discern the law of an all-embracing fraternal mutuality will bear the light to guide both rich and poor onward and upward.

Society is not to blame for our personal faults, except in a general educational way; and it is not responsible for our poverty, except in a like manner. It is our first duty to look after our own faults, and to continually strive to correct them, both for our personal ultimate good and that our influence may be exalting upon others. Let no one suppose he is free from blemishes. Nearly all are defective, in habit and in organization. Society does not make us intemperate or gluttonous. Society does not make us improvident, or vain, or envious, or jealous, or irritable and peevish, or cruel, or proud, or unkind, or filthy, or unfriendly, or unsocial, or quarrelsome, or uncharitable, or bigoted and intolerant, or untruthful, or unreliable, or deceitful, or hateful, or disagreeable and unreasonably exacting and tyrannical. Society does not prevent us from cultivating health and those qualities of mind and heart which give substantial joy and peace, which make life beautiful and existence valuable. The Divine harmonies and the sublime processes of Nature are free to the poor and the rich alike, who have hearts to appreciate, true spirits of love, trust and reverence. Those narrow, pinched souls who think all good lies in possession, or even the greater good, though at the highest social pinnacle and living in the greatest splendor, are poor indeed.

No one wishes more than I to give all justice in the distribution of wealth; but we had better

watch and admire the pretty butterfly in the distance than mutilate and crush it in the catching. Philosophically speaking, the great bounties of the Creator are ours now; we only need the capacity to appropriate. If we cultivate an appreciation of the works of nature and the works of art, for their own sake, so long as our physical part is removed from pinching want, it will matter little to us who is the owner. To have reached that condition or state of mind in which we can enjoy in the abstract everything enjoyable is to have become rich and wise, is to have harmonized ourselves; and the day-laborer is not prevented from doing this because of his employment or the meagre returns which it brings.

Grahamville, Fla., July 13.

Written for the World's Advance-Thought.

## THE MILL OF THE GODS.

BY THOMAS BUCKMAN.

IN the apparent chaos that presents itself I see the hand of Divinity at work. The pathway from the animal to the angel is rough and rugged, and humanity are traveling that road. In all nature we see activity, the activity of conflict; and wherever there is conflict there is grinding. Nature is a grand mill, and humanity is the grist that is being ground. This is in accordance with the will of the Ruler of the Universe. And when humanity tries to wriggle out from betwixt the upper and the nether millstones it betrays that there is a crudeness needs to be ground off.

Nature always places in reach enough for all, and well-directed effort, accompanied with proper economy, will secure a sufficiency. I hear some one say that some get more than their share, while others have to do without. That appears to explain the power that keeps the mill turning. But let us look and see if the results of the grinding are always bad. The steamships that bring the different nations into such close relationship, the railroads, enabling travel and commerce to circulate like blood through the human system, the telegraph, the great news-bearer, and the thousands of inventions that lighten the burdens of toiling men—all these are of the grinding machinery.

Yes, I know things are out of balance; but who will say they are not wisely directed? The water that falls upon the mountain's top will never rest until it finds the ocean level; the soul will never rest until it finds the source from whence it came. The human soul is a spark of divine fire cast down to engage with animal forces, "the leaven that is to leaven the whole lump." While it looks outward it sees but strife and conflict; but when it takes an inward view, to the source, it sees the work it has to do, and feels that every turn of the millstones polishes and brightens. When all the imperfections are ground off it will pass out of the mill with not one thing to regret, ready to acknowledge that the work was perfect. Were it otherwise God would be doing injustice to Himself.

Newberg, Oregon, July 27.

SAMUEL BLODGETT's article on "Divine Harmonies and Natural Processes" is well-stated and philosophical throughout.

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

### ASCETICISM AND OCCULTISM — THE SECRET DOCTRINE.

BY LA SALLE.

**T**HE few remarks under the head of "Domestic Infelicity" in the last number touch an important point for those seeking esoteric knowledge, the secret doctrine in the way of life. Years ago it was communicated to me by High Intelligences that perfect chastity in thought and act was an absolute requirement of those who would overcome earth conditions; that the physical sex relations were of the generative plane, and belonged to lower conditions of consciousness. There is a higher and purer sex relation for those who can live above the physical sense plane. The higher law is affinity of mind and soul, which has nothing to do with physical sex, but has to do with qualities of mind, and may unite two men or two women, or any number of men or women, in a common purpose for the good of others, who thus become their spiritual children. Paul speaks of his converts as his spiritual children, and Jesus compared his own overwhelming love for Jerusalem to the mother love of a bird for her brood. But those whose sympathies are limited to personal and sectarian interests and antagonisms are dead to the perception of universal emotions.

In the resurrection they neither marry nor are given in marriage, but are as the Children of Light. The resurrection is the return to consciousness of our true spiritual natures, and of our relationships as children of One Spiritual Father, endowed with capacities for enjoyment and rights to enjoy all the blessings of that Father's creation. Mere physical pleasures are the dreams of sleepers, the illusions of an earth-enchanted existence, which pass away from the awakening consciousness as fogs before the rising sun.

This objective earth-life is the far country in which the prodigal sons and daughters waste their substance and feed on husks with the swine. The husks of physical or worldly sense-pleasures never can satisfy the soul. We waste our soul-substance in vainly seeking pleasure from them, till, starved and starving, we discern our mistake and start on the weary journey to the long-lost home. Only when cured of the love of carnal pleasures can we realize what true happiness is.

But there is little or no virtue in merely abstaining from lower natural pleasures unless we can substitute for them the higher pleasures. No man will tear down his old house before beginning to build a new one, nor jump out of a leaking boat before he can reach a better one. So there is no use preaching asceticism to those who are not advanced enough to receive it. This is like taking away their bread and giving them a stone. There is a necessary experience to be got on the lower planes, and which must be gained before the soul can pass to higher grounds; but it is on the higher grounds that true happiness is, and not on the lower. The transition period is the time of trial and suffering; the journey from the animal to the spiritual kingdom is beset with many dangers.

True love is of the heart and not of the loins, of

the soul and not of the body. There is a wide difference between the bracing and soothing atmosphere of the regenerate world and the steam and fog from the hot-beds and pits of the propagative planes. When men and women can associate and work together, and attend to their business, without any thought of sex difference at all, any more than if they were all men or all women, or angels or unsexed spirits, without any of the glamor or gloss of sex attraction, in mind or manner or tone or expression, then they can be independent. It is difficult to eliminate wholly the elements of animal attraction, which are born and built into bone and nerve and marrow, but it must be done before chastity is attained.

Children are thoughts materialized, attracted to and embodied on material thought planes. To the regenerate their thoughts and works are still their children, but their field of activity is enlarged and exalted. Constructive art, music and literature, are for the regenerate—it is for them to make a poem of life. The highest art is to paint scenery of love and beauty on darkened and despairing minds, to transform gloom into beauty in living pictures, discord into music in living psalms in the lives of human beings.

The secret doctrine of all religions is a secret to the masses of the people, because they have not developed the senses or powers of perception necessary to apprehend spiritual things. All refinements of intellect or emotion are occultisms to the animal sense-environment of undeveloped human nature; they are lost upon those who cannot understand or appreciate them, as pearls are trodden under foot by swine.

The study of Occultism for the purpose of obtaining wonderful powers to do unnatural and unnecessary things is only a phase of Phenomenal Spiritism, an untrained generation seeking for a test to gratify a prurient curiosity, deceiving and being deceived. True Occultism comes by natural development of the mind and soul of man to a consciousness of all his powers, capacities, and perceptions. Occultism ceases to be occult as it becomes intelligible. The growth of mind is progressive conquest of the realms of the occult and extension of the empire of conscious intelligence. The Occultism or the religion which makes pretensions that are not actualized for the good of humanity belongs to the lower realm of shadows and illusions and black magic that broods over the deeps of animal unconsciousness. By their fruits ye shall know them.

Everything that comes to us, be it evil or good, be it devil or angel, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of wisdom, is One Voice, the Voice of the Infinite Unknown in which we are engulfed. We are the harps on which the Great Spirit strikes notes; as we are tuned so the music is played or the voices answer.

If we are tempted by siren strains it is on our own nerve-strings that the tones vibrate. If we stir up harsh jars of discord or antagonism, they are the echoes of conditions within ourselves.

The individual we hate or oppose is a messenger of the Infinite to teach us that there is something hateful and oppugnant in our own nature that must be eliminated. The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors within our own unconscious being. Whatever we hate or love has its correspondent within us. The Universe speaks in the unconsciousness of man; the Unknown is ever his foe, but known and explored and understood it becomes his servant and his friend. Error is truth distracted and distorted; evil is good perverted or misused, or good outside the range of our consciousness. Devils are angels in inverted relations to themselves or to us.

You cannot get rid of evil by fighting it, or trying to scare it away by prayers or incantations, as the churches do, nor by denying its existence as some of the Christian Scientists do. Evil is a condition we have to deal with intelligently, a labor imposed upon us, a bill we have to pay. The churches make war on whoever presents the bill; they cry "devil" and say prayers and count beads. Christian Scientists repudiate everything *in toto*. Suppose your tailor called around with his bill and you should deny that there were any tailors, or that you ever had any clothes! Yet this is no more absurd than to deny the existence of evils and miseries and our obligation to seek patiently their cause and cure.

He who is wise seeks to understand the message of evil, he acknowledges his ignorance and admits his obligation. He goes to work carefully to master the problems of his life, and to explore the depths and mysteries of human nature. Opinions are of little value to him; he seeks the truth that lies back of opinion. Antagonisms do not affect him; he looks behind all things to find the silent cause. The Silence communes with him, the Vast Unknown reveals its secrets.

The unknown, the unexplored and the misunderstood is always our devil, either worshiped or opposed, and his darkened kingdom closes round us like a tomb; but as fast as we grow and understand, so fast the kingdom of the devil vanishes, and the evil spirits are transformed to Angels of Light. We grow in true spiritual power by enlarging our individuality, transforming evil into good, overcoming darkness with light.

The antagonism or oppugnance within ourselves against persons or opinions or things is the *dark core* within which must be illumined before we can pass through the Gates of Gold.

Such compliments as this from S. C. Gould, editor of that entirely unique magazine "Notes and Queries," does us more good than the receipt of dollars, as much as we at times imagine we need the latter, for the former shows we are not working in vain: "It is a solace to read your paper and food for reflection."

Why cavil? Do you not see that the world is accepting the higher teaching or soul-quickenings part of Spiritualism just as fast as it is developed? If the progress is too slow where you are you had better take an advance-step yourself.



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American and English Editions.

PORTLAND, OREGON, AND LONDON, ENGLAND---Part III.

Vol. i, No. x--New Series.

Written for the Universal Republic.

THE WARNING.

JUXTA.

**H**ARK! worldings, blinded peoples, ye worshipers of gold!

Ye that cringe and bow to customs cankerous with mould,  
Turn away from your base idols! Turn away in haste, I say,  
For you're close upon the borders of the final Judgment Day!  
Heed no more the glare and glamor of your gods of pomp  
and pride,

For the Power of Soul is coming—is coming to abide.

Make ready for the harvest that ye yourselves have sown;  
Make ready for the bitter crop that ye yourselves have  
grown!

Ye have sown to foolish fancies—to vengeance and to hate—  
Ye will reap what ye have sown; beware ere 'tis too late.  
Ye fear a God of Vengeance: that God dwells in your breast,  
And not till you dethrone Him will your aching hearts  
find rest.

The things that are external have come from growth within,  
And if ills come all around you they are the work of sin:  
Your ignorance and folly, your stubbornness and vice,

Must very soon in woe and tears accept the fearful price!  
Seek safety from your awful crimes; seek safety while you  
may

In the Power of Love within you, which protects its own  
alway.

'Tis Ignorance destroys you; seek Wisdom while you can,  
For it is the only Saving Power in the Universal Plan.

## HOW FRANCE CAN MAKE A PEACEFUL CONQUEST OF THE WORLD.

**B**EFORE France is the opportunity, without increasing by a single *sou* her public expenditures, and without sacrificing a single life in bloody strife, to make conquests of Europe and of the world—not the old kind of conquests, which have been made and held by physical force or fraudulent diplomacy, or the two combined, but conquests of the Celestial kind, that shall be made and held by virtue of the universal law of sympathy and mutual attraction. The same divine method, varying in application with varying circumstances in each particular case, is available to any other great nation; but we will single out France to illustrate its adoption, because the civil engineers of that country have professionally made out a case and field for the trial. From actual surveys they have proved the practicability and estimated the cost of constructing a ship canal from Paris to the Mediterranean coast, at a point two hundred miles east of Gibraltar. The distance would not exceed five hundred miles, all through French territory. The water supply from the Seine, the Loire and the Garonne, with the smaller currents flowing westward into the Atlantic, would be ample, and the construction of the canal would improve and extend rather than abridge and impair the value of the canals and aqueducts in existence. The estimated cost in detail foots up less than three hundred millions of dollars—an insignificant amount to expend for an open shipway through the wealthiest, most populous and most

variedly productive regions of earth to a sea that washes the richest and most historic portions of three continents. The sum would be more than returned in lessened cost of transportation and in incidental advantages in every ten-years period after the completion.

But how about securing this great work without cost, practically, to France, at the same time attaching to her in interest and sympathy surrounding nations and all mankind? That is the simplest part of the problem. The active army of France, including gendarmerie, etc., is over 700,000 men—all playing mimic war in garrisons and about fortifications, as all the other great armies of Europe are now doing. The yearly cost of maintaining these mimic soldiers we cannot give, but the budget of the French War Minister for 1882 is before us, giving the cost for that year at 571,400,000 francs. The cost now is not less, and very likely is greater. We may set it down at \$120,000,000. Add to this the value of the labor of these 700,000 men who are unproductively engaged in mimic war, estimating it at a frank and a half a day or thirty cents to the man, above living cost, and counting an average for the year of 300 working days *per capita*, we have a grand total of \$183,000,000—more than half enough to construct the proposed ship canal. The diversion to this object of the revenues and labor-energy now worse than uselessly expended in keeping a great army on an active war footing when there is no enemy to fight would complete the canal in less than two years; and there would be an over-plus sufficient to maintain a domestic police equal to protecting life and property and securing order in all parts of the Republic in the meantime.

Thus a ship canal might be built southward from Paris to a Mediterranean port without the French Government increasing her ordinary levies of taxation a single *sou*. She has only to beat her guns, swords and bayonets into picks, shovels and crow-bars, turn her 700,000 uniformed idlers into peaceful laborers, feeding them well and wholesomely and not working them over eight hours a day, and the end is assured. But compulsory labor, as is military service for a peasant soldiery, is not contemplated. The idea is to give the disbanded soldiers the privilege of continuing in the employ of the Government, if they choose to avail themselves of it, and to give as many employment on public works as are now withdrawn from fields of productive labor to perform military duty, thus preventing a derangement of industrial interests and resulting financial convulsions.

Instead of becoming defenseless and exposed to aggressions by adopting and entering upon the execution of this peaceful policy, it would make France the most powerful and enduring nation

of record. The "ancient enemy" across the eastern borders, and the "ancient enemy" across the channel, would be instantly transformed into allies bound by ties that demagogues and intriguing diplomats would not dare attempt to weaken. The whole civilized world would consider the success of France in the new departure as their own success, and revolutionary outbreaks, the disaffection reaching every military company and every hamlet, would be certain consequences to any nation of its governing power attempting to entice or force her back into the old barbarous path of war and oppressive taxation to support standing armies.

The moral influence of any great nation of Europe disarming would speedily result in all other civilized nations following the example.

In the foregoing we have not taken into account the immense sums expended by France on her navy, all of which, except the tonnage required for necessary mail and colonial service, could likewise be made available to widen and enrich her fields of productive industry.

## INTERNATIONAL WOMAN'S CONGRESS.

**O**N Tuesday, the 25th of June, the second French and International Congress was opened in Paris, in the commodious hall of the French Geographical Society. Mlle. Maria Deraiemes presided. The hall was bright and attractive, being decorated with the flags of all nations. Delegates were present from all the civilized countries. No standing room was to be had when the session began.

The following were named honorary Presidents: Miss Ellen Fries, Doctor of Philosophy in the University of Upsala, Sweden; Mrs Cady Stanton, United States of America; Mrs. Chapman, England; Mrs. Callirhoe-Parren, editor of "The Woman's Journal," Athens, Greece; Miss Kucyalska, Poland; Miss Popelin, attorney-at-law, Belgium.

The subjects discussed in this Congress covered a wider field than heretofore; and a majority of the foreign delegates took part in the discussions. The disposition of the delegates was not so much to fine speeches—although the oratory was of a high order—as to lay the foundation for practical work in the future for the emancipation of women throughout the world, socially, industrially and politically.

Existing investments of wealth shall be broken up and changed. New inventions, changed governmental policies, and a higher sense of social and personal obligations, will unite with all manner of natural and so-called "accidental" happenings to bring this about. Mammon has already been dethroned, though his votaries are not yet conscious of the fact.

## CIVILIZATION'S BARBARISMS.

SINCE our last rupture between the United States and Great Britain has been threatened by the seizure of a Canadian seal-hunting craft in the northern seas by an American revenue cutter. The affair is still unsettled, but it is generally believed, and sincerely hoped by all good people, that the question of jurisdiction and rights involved will be peacefully arbitrated.

Extraneous considerations on the part of a large and influential portion of American citizens, the Irish element, always have a dangerous bearing in such a juncture. We point our Irish friends to the fact that war never did and never can permanently undo wrongs. The American revolution was precipitated and fought to its consummation avowedly against unjust taxation, and unjust taxation is now the greatest abuse and greatest element of danger in American politics; African slavery was drowned out in floods of blood, and white-labor slavery in America is to-day the grief of the philanthropist and the terror of the patriot. If war does not intervene to prevent the moral influences now operating in England, and in all the nations, from doing their perfect work, the wrongs of Ireland, and of all other countries, will be peacefully redressed, and any people intelligently knowing and appreciating their rights will secure them by simply asserting them.

The fur-seal difficulty is disgraceful to both sides, and will be looked back to by a generation of healthier moral development as barbaric to an extremely savage degree. If war should result from it a righteous heaven will not fail to manifest its indignation to both combatants in a more emphatic way than it did to the mutually menacing German and American war-ships in the harbor of Apia. What is the character of this fur-seal slaughtering business? Mammon and Moloch are alone concerned in it. The carcasses of the slaughtered amphibians yield no ivory, nor any valuable oils, are not available for human food, and, living, they can in no way work any injury to man. They are killed for their robes alone, and the dressing and making up of one of these costs more than the production and manufacture into wearing apparel of wool enough to make a dozen shawls or great coats. It is a business instigated and carried on to gratify the lowest passions of human nature, both on the side of the seal-hunter and the seal-robe buyer—greed and avarice on one side, and on the other vanity and wanton waste in heartless disregard of the appeals for aid of those who are in poverty and destitution. Life runs into life from the lowest up to the highest, from the highest down to the lowest, and this seal-slaughtering business is actually murderous, and will be horribly realized as such by all concerned in it when the material scales fall from their eyes so that they can see in the light of eternal truth. The wise and humane way of dealing with the matter would be for the disputing parties to agree upon joint action to suppress the infamous business entirely.

But should the murdering of innocent seals, following the natural law of cause and effect, lead to the murdering, under national sanctions, of human

beings, the Molochites are assured that the unity of interests and affections of the people of the contending nations that has been built up by Soul-Communion will go right on growing in symmetry and beauty, while the elements of inharmony shall work each other's destruction.

## THE RECOIL.

IN their spiritual blindness many have stood up in places held to be sacred and stabbed to the death, literally murdered, hundreds and thousands of those to whom, had they been true spiritual teachers, they would have been saviors; and still greater numbers have fallen victims to the unexpressed thoughts of hatred and dark and unwarranted suspicion directed against them by professors of Christianity. "Vengeance is mine and I will repay, saith the Lord," are words awfully charged with spiritual truth! Every thought of evil will return, with all its progeny of sin and suffering, for penitential recompense from the soul of the thinker. Had ministerial and other opponents of Modern Spiritualism known how to give bread and meat instead of stones and serpents to the spiritually famishing, it would have afforded them the opportunity to fill the earth with millennial felicities and glories. But instead they have filled the prepared soil with noxious and venomous weeds; and now of the fatal distillations they must quaff, or seek to offset the evil with recompensing good. On a lower plane of consciousness these malignant thought-forces often went to the mark with fatal effect—embittering lives, blasting reputations, and filling homes with sorrow. They fulfilled the law by doing what their authors wished—by making the evil they desired. A law as certain and inexorable, now that a higher plane of consciousness is reached, is demanding and will exact recompense.

CAPT. C. PFOUNDERS, London, England, well known in the literary and art circles of the great metropolis, thus writes: "I am formulating a plan for a public reading room, in some central locality here, where inquirers and students may meet, see the various publications, and exchange ideas, whilst the more advanced may assist those just entering. \* \* A correspondent has sent me a copy of your paper, and it greatly interests me. We need such literature over here, and if any of your supporters would send me copies I would undertake to circulate them to advantage." Matter addressed to 7 Artillery Buildings, (care Lecture Bureau), Victoria Street, Westminster S. W., will reach the Captain.

SINCE our last we have had the pleasure of entertaining the famous American poet and composer James G. Clarke. Though Mr. Clarke's reputation in the public esteem is based upon his genius as a poet and composer, we know him to be one of the ablest and most advanced of inspirational writers. We had the pleasure of hearing him render, with organ accompaniment, his new song, "Star of My Soul." It promises to become as great a favorite as his celebrated "Leona."

THE God of All is the Good of All.

## 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             | 1:43 p. m.  |
| Augusta, Maine            | 3:03 p. m.  |
| Boston, Mass              | 3:23 p. m.  |
| Baltimore, Md             | 3:03 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 | 9:20 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           | 7:40 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.  |
| Leccompton, 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.            | 3:23 p. m.  |
| Norfolk, Va               | 3:05 p. m.  |
| New Orleans, La           | 2:11 p. m.  |
| Ottawa, 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  | 8:38 p. m.  |
| St. Domingo, W. I         | 3:33 p. m.  |
| St. Paul, Minn            | 1:58 p. m.  |
| St. Paul, Minn            | 1:58 p. m.  |
| Smithtown, Jamaica        | 3:36 p. m.  |
| Sioux Falls, Dakota       | 1:48 p. m.  |
| Salt Lake City, Utah      | 12:43 p. m. |
| Santiago, Chili           | 3:23 p. m.  |
| Springfield, Mass         | 3:21 p. m.  |
| San Francisco, Cal        | 12:01 p. m. |
| Tallahassee, Fla          | 2:33 p. m.  |
| vienna, Austria           | 9:21 p. m.  |
| Vicksburg, Miss           | 2:08 p. m.  |
| Vera Cruz, Mexico         | 1:48 p. m.  |
| Wilmington, N. C          | 2:59 p. m.  |
| Washington, D. C          | 3:01 p. m.  |
| Walla Walla, Wash. Ter    | 12:18 p. m. |

INCREASING interest is being manifested in Portland in the Spiritual Evolution Course of lectures at Cook's Music Hall. A lecture is given every Sunday evening, the subject discussed having a practical bearing upon every-day life.

## SOCIAL EVOLUTION.

THIS subject was ably treated in the Spiritual Evolution Course, (continuation of Harmony Hall series), at Cook's Music Hall, Abington Building, this city, on the evening of July 28, by Mr. J. L. Jones. We give the following extract from the conclusion of his address:

Evolution is a law of nature, but it is a law that works through the efforts of men. Individuals working in harmony with the processes of nature in the evolution of a better order of society become co-workers with Nature's God in the out-working and manifestation of His Perfecting Will. But if we will not place ourselves in line with the forces of Progress we shall be pushed aside and left behind, as drift along the banks of a stream.

Every progressive movement, every advance-step towards truer liberty, that history records, has been resisted and opposed in every possible way by the inert and self-satisfied masses of the people themselves; yet these movements have gone on in spite of and over all the opposition of the Reactionists. Old customs have been cast aside, as the outside leaves of a plant are forced off by newer and finer ones from within.

We know that it is a difficult task to stand fast in the midst of these social disorders and to speak out the truth concerning them. But that is what we are here for. We are in this world to develop our individuality, to fight our way against our material surroundings, and to gain strength in so doing. We are here to learn the problem of our lives, and to solve it.

We have a duty to ourselves to educate and furnish our own minds, to organize and balance in best working capacity our highest and best intelligence; and the more we do this the more we will learn that our own truest welfare depends on the welfare of *all* with whom we are associated. We cannot be much better than those with whom we are connected, we cannot separate ourselves from community of interest and community of thought, from the general progress of humanity.

This we do know, that mind alone is immortal, that our material bodies and material wealth and surroundings pass away, and that all we can carry to another plane of existence is our character and conscious intelligence. And whether that consciousness shall be brightened by the sympathies of those we have uplifted and freed, or darkened by the frowning shadows of our own inhumanities, may make a great deal of difference in a coming time, when we shall see in a different light from that in which we now see.

It may take a long time for the masses of mankind to be educated into a Millennial Era—especially those who are so absorbed in Materialism and money-getting that they do not know whether they have any conscious intelligence much different from that of the animals they drive,—but to those who are developed into a consciousness of true humanities and enlarged human sympathies their work is before them and their reward is with them. These are already in the consciousness where virtue is its own reward.

The possibilities of infinite expansion are en-

germed in the mind of every human being. Our knowledge yet is limited by our physical senses. Our best powers are held captive by physical limitations; but these limitations are giving way, and the forces of soul and spirit are being set free. Old superstitions which have darkened and befogged the minds of men, keeping them in a state of continual antagonism and hostility to each other—deluging the earth with one another's blood in the name of selfish and sectarian gods, when their real enemies were in themselves, their own ignorance and animalism—are losing their hold on the minds of the people, who are beginning to seek for truth and light in their own better natures.

All the popular reform movements,—temperance, woman suffrage, labor reform, social purity, international peace,—are branches of one tree, the Tree of Human Liberty, the Tree of Life; or we may compare them to the branches of a stream which shall unite and flow onward to a boundless sea of Universal Righteousness.

If this is to be all worked out in the line of natural law by individual and social effort, we should see that each one of us should be prepared to do a share in bringing about such a consummation.

The misery of the world appeals to us! The cries of the suffering and dying, the starving and slaving victims of this vast social hypocrisy and system of insensate brutality in which we live, call us to earnest endeavor! The pale faces of weak and over-worked women, of pinched and pining children, the distorted and degraded forms and visages of the victims of slavery, of opium and drunkenness and ignorance of natural law, everywhere haunt us. Such miseries have no place in a true civilization. Our work is to expose the conditions that produce them and open a way for their removal forever from the earth.

It may take many years to work this out, or there may be a sudden culmination. The bud is a long time in preparation, but the flower blooms suddenly. The world of mind is moving now with vastly accelerated speed, and we know little what a year, or even a day, may bring forth.

## A FORERUNNER.

The invention to carry mail matter by electricity is perfected. The main part of the system is a single line of iron uprights. Suspended over them is a single rail, over which the mail car, a light steel vehicle, will move. A speed of two hundred miles an hour can be made. This is but a foreshadowing of what is coming, and in the coming of which old things will be made new. Working hours will be reduced so it will be but pastime for the workman to spend an hour in going to and returning from his employment, and he will go fifty miles at no greater cost of time and money than is daily exacted of him by street railway companies. Rent oppression will cease, and an airy, comfortable-home will be within reach of every worker.

TREAT everybody with the same courtesy and respect you show to those you think the most of, and learn to think of everyone considerably.

## OUR WORK IN GERMANY.

To the Editors of the Companion-Papers:

THE "Neue Spiritualistische Blätter," of Berlin, Prussia, the German organ of Spiritualism, whose editor, Dr. C. B. Cyriax, has a world-renowned reputation, confers upon your journal in his issue of July 11th, given me by you for perusal, a high compliment, the following being a verbal translation of the same:

"The World's Advance-Thought.—This interesting periodical, whose philosophical ideas are undoubtedly running at least half a century in advance of our times, as indicated by its name, appears now in a new dress, with which the reader will be more pleased than with the former style. Connected with this periodical is The Universal Republic, so that the subscribers will now receive every month of the year for the price of one thaler and a quarter a three-columned journal of sixteen pages, containing so much of interesting matter that we cannot but assure the reader that one number of it is worth the whole subscription. The World's Advance-Thought is the journal that originated and gave impulse to the Whole-World Soul-Communion of the 27th of each month, for which all Spiritualists should be very grateful. May this periodical, representing the most sublime and truest ideas of Spiritualism, live and grow and prosper."

J. J. AUERBACH, M. D.

Portland, Oregon, July 29.

[Duluth "Industrial Age."]

To-day every investment of money by the great corporations of the country becomes a permanent debt, and the business is run so as to pay interest. This interest must come out of the labor of the people, as this is the only productive agency. Municipal, county, state, and national governments lend themselves to this same system of debt-creating, and labor pays the interest. The vast changes in our methods of production and distribution which have taken place within the last hundred years have effected a perfect change in our industrial system, and to-day loudly demand a corresponding change in the laws and customs which govern society. This change must come, and that speedily, or our boasted free institutions will be converted into a despotism.

THAT most perfectly-planned newspaper in the world, "The New York Sun," has again given place in its columns to thoughts on Whole-World Soul-Communion. Nearly a column of such matter appeared in "The Sun" of Sunday, July 28, the Soul-Communion time-table, neatly condensed within four inches space, being set forth in full. The prominently-displayed head-lines read thus:

"A NEW SORT OF RELIGION."

"SOUL-COMMUNION AS A MORAL FORCE ON THE EARTH."

"Evidences of the Mighty Power it is Believed to Exert."

"The Time-table Arranged for the Universal Prayer Wave."

"CELESTIAL CITY," of New York, of August 3rd, should have been generous enough to have credited one of the best of the eight editorials it transferred to its columns from the Companion-Papers, instead of appropriating as its own the seven best and crediting us with the least valuable one.



## THE HOLLAND ADDRESS.

THE address of the Holland Spiritualists to the International Congress of Spiritualists to assemble at Paris, prepared by Madame Elise Van Calcar, editress of the leading magazine of the Netherlands devoted to Spiritualism, for presentation through the Companion-Papers, we do not consider timely or otherwise proper. As a general argument against the doctrine of Reincarnation, offered as such on its own merits, it would in no way be subject to the objection of impropriety; but, being avowedly framed to provoke discussion, and thereby divert thought from questions of great practical moment regarding social wrongs and moral obliquities of a public character, or that affect human interests generally, its special consideration by the International Congress would result in more harm than good. The address seems to us obtrusive and irrelevant, inasmuch as those duly appointed to arrange a programme to be observed in the conduct of the Congress have given express notice that the unprofitable and distracting question of Reincarnation (because it cannot be settled or in any way finally disposed of by votes of public assemblies) will not be considered.

In a letter accompanying the address, (in French, but not under the seal of privacy), Madame Van Calcar compliments highly, and by personal mention, many American advocates of Spiritualism of the last generation, the majority still living, and insists that the doctrine of Reincarnation is a foreign, and from every point of view an obnoxious, element, that has crept in to poison and pollute the current below its fountain-source. On this point we will say American "Reincarnationists" are numerous; but there are so many differing opinions entertained by them that it is hard to define what they do believe. The many-sided idea or notion seems to be useful in promoting mental activity, and in this its practical value, if it has any, may chiefly consist. Reincarnation, as we see it, is a perpetual process, and we do not understand it as confusedly exchanging or transposing individualities, any more than the individualities of infants are transposed and lost in their progress to maturity.

But the boundaries of thought of the last generation, however closely they may be adhered to by a few of the remaining lights of the last generation, however stubbornly they may be battled for by the ever-filling army of new converts who cannot see beyond them, are not the boundaries of thought of the more progressive minds of this generation. A New Spiritualism, a Higher Spiritualism, has been born—or by growth has been reached—and in the fulfillment of its high mission the rudimental questions of the *seance* must be deferred to the weightier questions relating to social, moral and political reforms. To the solution of these, as we have been given to understand, the deliberations of the International Congress to assemble at Paris will be directed, and we hope and trust the delegates will allow no minor issues to come in and distract their counsels.

Madame Van Calcar writes almost as fluently in French and English as in her native tongue, and

she writes clearly and argumentatively, having a vast store of acquired knowledge to draw from, we are informed. Readers of the Companion-Papers would be pleased to hear from her on the progress of the Peace Sentiment and other reformatory interests in the Netherlands.

Written expressly for The Universal Republic.

BRIEF STUDIES IN BUDDHISM—NO. VI.  
THE SECRET DOCTRINE.

EVERY unprejudiced student of the religions of the world must have observed that every founder of a religion and every spiritual teacher clearly declared to his followers or disciples that there was one doctrine that could be known only to the few, and another that could be taught to the many. The sayings of Jesus and Paul, as recorded in the new testament, are very explicit on this point—more so, perhaps, than those of any other spiritual teachers. Jesus said to his disciples: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them in parables;" indicating, no doubt, that it was possible for them to develop themselves spiritually above the masses around them, so that they could receive the secret knowledge. He repeatedly told them that certain truths could only be taught to those who were sufficiently developed spiritually to be able not only to understand them, but to keep them safe from the materialistic multitude. They were strongly impressed with the impropriety of giving strong meat to babes.

Paul said to his followers: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory."

There may be a difference of opinion as to how much of the secret doctrine Paul had learned, but it is exceedingly clear from his recorded sayings that he knew that there was such a doctrine, and what it was necessary for man to do and become before he could receive it. Jesus taught much to his disciples that was not taught to the multitude, and they were shown how they could know the mysteries of God if they would—but persevere in the right path. The record shows that some of them went far astray and failed utterly to take advantage of the great opportunity offered them. They were not miraculously endowed with spiritual power, as the masses of Christianity suppose, but those who acquired the secret knowledge did so only as they succeeded in fitting themselves to receive it through their own personal efforts.

The bible teems with references to spiritual mysteries, a knowledge of which is just as surely attainable to-day as it was two thousand years ago, and yet they are apparently lost on the average Christian, who fails utterly to comprehend their meaning.

But we are to consider the secret doctrine taught by Buddha, which, however, is only a part of the

one truth taught by all God-inspired teachers. He taught to the multitude plain spiritual truths concerning the immortality of the soul and the course of life and thought necessary in order to reach Nirvana and to avoid the pain and sorrow of rebirth, but in the seclusion of the jungle, when no ear could hear his words save those of his nearest disciples, he taught them the way to learn the mysteries of the kingdom of heaven.

Buddha said: "The man who leaves his parents and quits his home for the sake of religion; who understands his own heart and penetrates to the hidden motive of his life, and is able to exhibit (in himself) the Law that admits of no selfish consideration—this man is rightly called a Shaman. Such an one—continuing in the 250 rules, and persevering in the four straight paths, aspiring after a condition of mental rest and purity—he shall attain to the state of a Rahat. The Rahat is able to fly through the air, change his appearance, fix the years of his life, shake heaven and earth. The successive stages toward this condition of being are:—The Anaganin, who, at the expiration of his life, (years), ascends in a spiritual form to the nineteen heavens, and in one of these completes his destiny by becoming a Rahat. Next, the condition of the Srotapanna, in which, after seven births and deaths, a man becomes a Rahat. These are they who, having entirely separated themselves from all desire and lust, are like branches of a tree cut off and dead."

I realize that, taken as a whole, the paragraph just written will not be understood by the average reader, but it will serve to show that Buddha declared that certain men, under certain conditions, were possessed of extraordinary powers. How to acquire these powers was taught in the secret doctrine.

Jesus is reported in the last chapter of Mark as having said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Do these signs follow them that believe to-day? Have they ever, so far as we have any knowledge, followed those who have simply believed in the mission of Jesus? "But," explains the orthodox believer, "those powers were miraculous and were only intended for those days; the age of miracles has passed, and mankind does not need them now." Those powers are not miraculous, and they may be acquired just as readily to-day as they could have been 2,000 years ago. Jesus never told anyone that those signs would follow the belief in his mission, nor mere faith in his power as the Savior of Mankind, but he told many that it was possible to acquire such powers under certain conditions, and he pointed out the way clearly and explicitly.

There is evidence that Buddha taught the secret doctrine more generally than any other inspired teacher, and in the East to-day are many men possessed of the wonderful powers above indicated—men who can fly through the air, control

the elements, handle serpents, fix the length of their lives, heal the sick, raise the dead, and do many other marvelous things; but they are not orthodox Christians. I have never seen nor heard of an orthodox Christian, priest, minister or layman, who could do any of the things mentioned in the 17th and 18th verses of the last chapter of Mark, but there are many holy Buddhists in the East who can do them, and many more equally as wonderful; and for the benefit of my Roman Catholic brethren I will add that they do them, too, without the aid or intervention of the devil. When Buddhism becomes the popular religion of the United States we shall not have to go to the East to find men possessed of these powers.

No man knowing the secret doctrine has ever dared to attempt to make it public, and hence it is not to be found in books nor in the possession of men who will sell it for money; but that it does exist, and can be found by the earnest seeker after truth, who seeks with clean hands and pure heart, is as true as it is that the sun shines above us.

This secret knowledge is the rock upon which Buddhism is built, and he who enters the noble eight-fold path which Buddha discovered takes the first step towards its attainment. When he has declared:

"I follow Buddha as my guide,  
I follow the Law as my guide,  
I follow the order as my guide,"

he has enlisted in a cause that will if, he adheres to it faithfully, reveal to him ultimately all the secrets of heaven and earth, and guide him safely to a blessed haven of eternal joy and peace and rest. The journey before him will be long and often tedious, and his path will be beset by many dangers and severe trials, but he will frequently see flashes of light that will encourage him to be steadfast to the end, and will show him how to avoid many a dangerous pitfall. After he has passed a certain point helping hands will be held out to him, and the secret doctrine will be taught to him as fast as he is able to receive it. The pearl of great price can be found, but the setting must be ready to receive it.

In closing this very imperfect series of papers I will admit that they are superficial and faulty, but I hope that they will cause at least a few of my brethren in America to give to Buddhism a careful and unprejudiced study, and learn, as I have learned, that it is full of truth and goodness; that Buddha's life and teachings are worthy of intense admiration and reverence, and that the latter form a religious system calculated to lead the earnest thinking masses up out of the slough of orthodox superstition and absurdity into the light of real truth. As I have said before, those who have escaped from the galling chains of materialistic creeds, and have found their way into the realm of true spiritual knowledge, need no form of religion, for they are Buddhists, Christians and Mohammedans at once, knowing the one truth that underlies all religious systems; but there are thousands in the churches who are longing for Light, and whose cries are not heard by those from whom an answer is expected, as well as many more thousands who have lost faith in Christian-

ity, but continue to attend the churches and pay pew rent because it is respectable to do so. All these need to be raised up to a higher spiritual plane, where they can stand alone and catch a glimpse of the glory beyond. There is a wave of spirituality sweeping over the world which will surely carry away in its tide the tottering structures of orthodoxy. The masses must have a religion. Why should it not be true Buddhism? When every city in America has its Buddhist temple, and the mind of man is turned towards spiritual truth rather than towards money-getting and worldly pleasures, then may we look for an era of Universal Peace and Brotherly Love. God speed the day.

Manila, Philippine Islands, April, 1889.

#### RELIGION IN THE SCHOOLS.

REV. THOMAS HILL, in "Public Opinion," says: "It is practically true that children can be kept pure, truthful and honorable in no way so effectually as by cultivating their natural, reverent sense of religious sanctions." This argument is used in favor of religious teaching in public schools.

If we take as evidence the conduct of the pupils of sectarian schools it seems to have a contrary effect to the above statement. We have in mind the most important sectarian school in this State, the conduct of whose pupils (boys and girls from 12 to 30 years of age) was so notoriously dishonorable, impure and untrue that persons living near the institution tried to sell out and get away; and we have many times seen and heard students of this institution, young men and women, throwing stones at and using insulting language to strangers passing along their grounds. Citizens of the town generally would go a long distance out of their way rather than stand the bad treatment. And this school is by no means an isolated case.

For presentation through The World's Advance-Thought.  
THE SPIRITUALISTS OF HOLLAND TO  
THE INTERNATIONAL CONGRESS.

To the International Congress of Spiritists and Spiritualists assembled at Paris:

WITH feelings of greatest respect for and thankfulness to the promoters of the International Congress for their zeal and persistence in bringing it about, we, Spiritualists of Holland, adopt this method of expressing the wish that the Congress will attempt the solution of a problem that is perplexing a great part of the world. That there exists a great difference between the doctrines Spiritists are propagating and the facts presented by Spiritualists as their most interesting experiences and discoveries is well known. Why, we ask you, would you turn our eyes from these differences? They cannot be put aside on the ground of expediency or for the sake of temporary conciliation.

It being impossible for us to personally participate in your deliberations, we feel it a duty we owe to ourselves and to the cause to prepare for your consideration this declaration of our views:

We deplore the widespread adoration of Allan Kardec. Twice a year the "Revue Spirite" is filled with eulogies and invocations of him as Chief and Master. The anniversaries of his birth-

day and dying-day have displaced every other day of remembrance—even the anniversary of the beginning of public manifestations, the 31st of March, has been put aside for this *cultus*.

• Good spirits and good men will not accept such homage from their fellow-creatures. Gratitude to an author or teacher is beautiful and good; but it is not permitted to go to the extent of making a God of mortal man or immortal spirit.

We deplore the authority given to the doctrines of Allan Kardec, because they are mere dogmas and theories, every part being made to fit the whole in an artistic manner. No writing, of man or spirit, should hinder the progressive development of mankind, by making a criterion for our faith and casting it in an unchangeable mould.

We deplore the propagating of doctrines that are prepared and made up as a system for the simple-minded and the faithful, so that they have nothing to do but to adhere to them. We protest in the first place against the dogmatism and the catechism of Allan Kardec, which leaves no room for the exercise of personal opinion, giving prescriptions for everything, even prayers.

We protest against the doctrine of Reincarnation, because it is degrading to human nature;

Because it has never been supported by indisputable evidence or facts, and is inspired by a fantastic imagination;

Because it is humiliating to the marriage relation, and tears asunder the bonds between parents and children;

Because the "pluralite des existences" has nothing in common with Spiritualism, and is a doctrine for Materialists, who want always to be in possession of flesh and blood, to repeat a material life in the external world;

Because it is unspiritual and sensual;

Because in all nature there is not a single example of retrograding through the processes of birth and death;

Because it denies to mankind the privilege of bringing forth beings after their own nature, as it has been given to the least of the animal creation to do, being unnatural to every living creature;

Because it represses ardor in making as much progress as it is possible for us to make in this mortal life, and tries to perpetually satisfy sensual mankind with material organisms, instead of inspiring them to strive for the new spiritual existence;

Because it is full of danger in its ante-natal influences;

Because it denies a home in the invisible world to needy spirits in which they may, as spiritual beings, be succored and educated.

For these manifold reasons we protest against the doctrines of Allan Kardec; and also on the broad ground that no individual is competent to promulgate a new religion and a new code of morals for the world upon the authority of spirits who are continually betraying their shortsightedness and their ignorance of physical as well as spiritual laws by passing to and fro between the two planes.

We also protest against the Reincarnation doctrine because, in organizing upon it a system, the

facts of experience in America, England and other countries have been ignored, as well as evidences which were revealed to seers in the earlier part of our century; discarding likewise the visions of Swedenborg, Dante, and many *illuminati*, prophets of the Christian Era.

If there exists a spiritual world, as every seer has affirmed, where the Father of Spirits is revealing the wealth of his infinite mercy and goodness—if there are spiritual places for the healing of the ship-wrecked in rudimental existence—if there are regions in which child-spirits may ripen and develop to their fullest capacity, where they are reared and educated by charitable and loving beings—if there exists in the regions beyond the grave opportunity for the developing of every talent, of every aspiration, to its utmost possibilities,—then the doctrine of Reincarnation is an absurd fiction, a deceit, infused into the minds of easily-deceived people by evil and mocking spirits. As far as we can see there is not a sound reason for accepting Reincarnation as a law of nature.

Do not misunderstand us. No enmity, no feeling of strife, no love of discord animates us, but we feel it our duty to bear testimony against error and purify our blessed Spiritualism thereof. We prefer truth to prevarication.

ELISE VAN CALCAR,  
For Spiritualists of Holland.

#### SINGLE-TAX VIEWS.

**S.** B. RIGGEN recently delivered his second address from prepared notes before the Portland Single-Tax Club. As in the first address, he treated the subject with marked ability. The following paragraphs embrace his conclusions:

"All the skill of the labor unions cannot keep wages to-day where they were yesterday. Wages, upon the whole, are declining every day; and so is interest. This means that rent is day by day appropriating a larger proportion of the combined product of land, labor and capital. The landlord stands at the gate leading to the land, the storehouse of nature, levying toll, called rent, upon labor and capital. As competition for opportunities to get to the land becomes sharper and sharper, the landlord becomes more and more exacting, which accounts for rent going up and wages and interest going down.

"Of course there is a point below which wages and interest cannot go. This point is what we call the life-line, or that point where labor gets just enough upon which to live and reproduce; and I tell you, my friends, this life-line is just about reached throughout civilization, and when it shall have been reached wages and interest will stand still, while rent takes all the gain. Thenceforth the landlord will dole out to labor a bare subsistence, and roll in the wealth which his slaves, the landless, produce.

"The two prime factors of production, land and labor, must be free before slavery can cease. To own the one is the same thing as owning both. Give any part of the human race control of the land, and the remainder will be reduced to a more abject condition of slavery than any form of chat-

tel slavery ever known to mankind. With the land free and chattel slavery in vogue a poor creature may now and then run away and reclaim his natural rights; but with the land owned by a class the disinherited could have no avenue of escape. The doors would all be closed against them and their subjection would be full and complete.

"Speaking of free land I do not mean that land titles should all be canceled and the lands thrown open to an indiscriminate scramble for occupancy. This would not only create chaos and be utterly impracticable, but it would be unjust, the beginning of another series of events which would ultimately lead us into the same distressing conditions in which society is now involved. Economic rent, that is legitimate rent, is inherent, and, so far as I can see, a social necessity. It springs from the fact that all land is not equally productive nor equally well adapted to the processes of exchange. In view of the fact that all men cannot occupy the same spot of ground, it follows that some must occupy better spots than others. Now, in order to preserve the equal and inalienable right of all men to the earth, from which all alike come, upon which we all subsist, and to which we all, physically at least, return, the idea of economic rent is suggested. Land on this planet is by no means scarce, as our present system of using it leads the superficial observer to suppose. Throw open all the land now held out of use as game preserves and by land gamblers, politely called real estate speculators, and there would be such a surplus of land that many a stony farm and many a sickly or barren district would be utterly forsaken and abandoned for other places of superior healthfulness and far greater productive power, and while every user of land (which includes us all, directly and indirectly), would be immeasurably benefited by this opening up of the land, and while millions of acres now yielding to the user but a bare living would be abandoned for better land, yet it would be impossible for all to occupy the best land. Then, in order to equalize the natural benefits which flow from land, it would be necessary for every person occupying better land than that which is open to the free use of all to compensate his fellow-men or society by paying for the privilege. This is what we call economic or legitimate rent. For example, suppose the least productive land in use will give a return to labor of four dollars a day, and that there is plenty of land open to the free use of every body that will yield four dollars a day. Now all such land as this would yield no rent, because no one would enjoy any advantage over any body else. But in the case of a piece of land that will yield five dollars, the occupant of it would enjoy an advantage over his brothers of one dollar per day. This we call rent, and in order that all may equally participate in it no other way can be devised for securing equality, so far as I can see, but to pay it (this one dollar per day) into the public treasury, to be used as the community or joint-owners shall determine.

"So you see that every occupant or user of land can be made just as secure in the possession of his premises, improvements, etc., as he can now, the

only condition of his continued tenure being that he must pay to the community what belongs to the community—that is, the advantage, if any, he enjoys in way of rental value. If he occupies land at the margin of production, that is, where land just as good as he occupies lies vacant and unused, then he would pay no rent at all; but to occupy any better land than that at the margin of production involves a privilege for which he should pay his fellows. Then everybody would be happy, because nobody would be wronged.

"Now, my friends, this rent question is the key to the whole poverty question. Efforts to ameliorate the condition of the poor will be as chaff before the wind as long as this rent question is left undisturbed. The evil of the present plan of allowing rents to flow into private pockets, instead of the public treasury, where they belong, may be compared to a two-edged sword. In the first place rents, which are estimated to be worth in this country alone one billion five hundred million dollars annually, belonging of natural right to the people at large, are suffered to become the private property of a few, which in itself every just and thinking person must confess is wrong.

"But the greater evils superinduced by the present system are the premiums thus held out for monopolizing and tying up land, so that would-be users cannot get at it. This mania for land gambling springs from the desire to get a share of that one billion five hundred million dollars, and the result is mankind are all but suspended in mid air. The results are expressed in rags, tatters, mental and physical prostitution; starvation and crime.

"Single-tax men, believing that involuntary poverty arises from this miscarriage of rent, seek to abolish it by turning the rents into the public treasury; which would not only do away with all the governmental taxes now heaped upon the producers of wealth, but in addition provide the community with a large fund which could be used in hundreds of ways for the common benefit. But the great advantage which would accrue would be the wonderful increase in the production of wealth which would surely follow with the two prime factors of production, land and labor, easily accessible one to the other."

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BEGIN now thinking about the danger to the rights of all of increasing the army of the United States. A civilian police of a thousand men will answer outside the lines of undomesticated Indians,



MOVE ON!

SOME people take much credit for having been church members or Spiritualists or members of a society for a great number of years. It is not the number of years that counts, but the progress made; it is not your standing in a class or sect or society that counts anything, but your rank as a man or woman in the Grand Army of Humanity. The question is whether you are any further advanced spiritually and humanly than you were forty years ago, or whether you are revolving around the spot where you first started. The minds of sectarian and antagonistic people spin around like a top, ever revolving over the same ideas. They grow old, but they never grow broad or liberal or truly progressive. Some Spiritualists are still worshipping the relics of old phenomena they got forty years ago, revolving them over and over as another class of relic-worshippers count their beads. True progress ever leads away from sectarianism.

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We are in constant receipt of bulky packages of manuscript copies of addresses or treatises which the authors, believing to be rich with spiritual advance-thoughts, expect to see published in full in the Companion-Papers. While admitting and regretting that crudities and defects, to an extent, mar every issue, we repeat that our work is controlled by a general inspirational impulse, in and by which is represented the influence of all, sympathetic thinkers as well as contributors, who are in the unity of thought and feeling the Companion-Papers stand for. But we will publish and send out to our readers on both sides of the Atlantic, in the form of supplemental issues, any matter not available for the regular issues on account of length, providing the tone thereof is moral and the composition intelligible, if the authors will reimburse us for the actual cost

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