



For The World's Advance-Thought.

## DIVINE WOMAN.

ALICE ENKEL.

**S**PHINX OF THE AGE! silent, yet most potent—  
Shrined within you, O, Mother Soul of Love,  
Is the solution of the many problems  
That mystify and bewilder blinded man.  
He, full of ambition, and strong in pride,  
Knows not your silent, Celestial soul-force,  
But thinks his noisy clamor rules the planet;  
While you—unconsciously—do govern.  
Greatest in life are the all-silent powers;  
Innermost are they and mightiest in the soul:  
And were it not for you, pure, gentle woman,  
(Through whom the finer forces are evolved),  
The world would lose its balance and go astray.  
All hail, thou patient, silent burden-bearer.  
Divine Woman! renovator of the race!  
Your time has come! You, the last, shall now be first.  
All hail and honor, O, Queen of the New Age!

## MILLENNIAL SUNRISE PAPERS.

For The World's Advance-Thought.

## THE COMING ORDER OF THE WORLD.

BY E. M. W.

**T**HE bulk of the present mankind, whether rich or poor, are on the natural-corporeal plane of life, and are immersed in the lusts of the flesh. The cultured portion and the scientist are in the natural-rational degree. High above these is the Christ-Plane, or the Arch-Natural Life, which embodies heaven in earth and so fills earth with heaven. The law of selection is nature's law carried into the higher degree—the survival of the fittest. The coming race will be neither male nor female as separate, but two-in-one, being the children of the evolution. The proper man is a twin creature; two persons indwelling with each other; eternal mate with eternal mate; man-woman, woman-man. This was the state of the Man of Galilee; this is the resurrection state of man on earth, and it leads in the finalities of evolution, to physical immortality. New Adam dwells with new Eve, the guest of God and at home in Paradise. Nature is sexual, but man bi-sexual. The unit of the race is not the *Vir* or *Mulier*, but the two-in-one. The planet is in labor till it brings to the sun's bosom God's man-woman child, the queenly king, in whom the heavens and earth beam reconciled.

God speaks in evolution: whatever is against evolution is against God. The aim of man's uprising is the absolute elimination of evil—a state of being in which the friction of choice is ended, and the conflict of motive has ceased to clash in the brain. Choice and effort and struggle disappear in a fixedness of instinctive right-doing. The whole force of the soul moves in the direction of the right thing. All that we now do by stress of will, passes over into instinct, while the man goes ever on to higher moral conditions, through ever diviner outreaches of evolution. The resurrection of the race has begun. Our humanity is becoming demagnetized of its animal elements. It is being reborn into the dual life, by gradual evolutionary change. And the departed shall return each to his own.

This is the life-effort of the race—this is the order in which Creation has traveled from the beginning. In the formation of the new type of hu-

man nature, new states cannot be grafted into old conditions. All things must become new. The New Man will eat no flesh, and partake of nothing which must previously be slain. Fruits, vegetables, grains and the milk of the domestic animals constitute his diet, while the ambrosial fruits require no mastication, but turn to aroma upon the palate. Nothing is slain henceforth, as no more germs are permitted to unfold than are needed to maintain the balance of nature. The animals, at the end of their life-cycle, dissolve rather than de- cease. Noxious insects and poisonous reptiles will pass away as the Titanic saurians have. The carnivora will disappear or be evolved to the herbivora, and as an ancient prediction has it, the lambs and the lions shall feed together and be led by the infant hand. Man in his uplift, lifts all forms that are below. The dense congregation of the human race in huge cities ceases when the New Order gains sway. The noisome alley, the crowded tenement houses are supplanted by the cottage with its garden and field. Middle men are no more, nor the hungry class of small traders who elbow each other in all towns. Uniformity in weight and measure, currency and postal exchanges prevail throughout the world, and all the children of men will speak one language into which all partial dialects will flow and disappear. Civilization will flower into a perpetually ascending series of Divine Gifts. The unsightly weeds of the present day will be displaced by balsamic plants and odorous flowers. The fruit-bearing trees will become transcendent in their fruitage. The area of the citron and the orange will extend itself northward for thousands of miles. The Arctic zone itself will yield up its vast and gloomy solitudes to the tillage and habitation of man: for animate and inanimate nature sympathize with the human body and rise with its uprising; and the earthly creation, groaning and burdened, feels within itself the birth-pangs of a New Era and waits for its deliverance.

The old body of man is an opaque clod; the new body is semi-transparent, like a statue of Parian marble, and luminous from within; its type is the white camellia blossom. The old body is grossly nourished by the processes of animal digestion: the new is fed with aromal food, and the excretory functions are not known except as in the flowers which exhale all extraneous particles by an insensible process into the atmospheric circulations. The old body is fettered by gravity to the terrene surface, like the clod from which it comes, and is localized to the orb's expanse; the new body, according to the conditions of its will, traverses the sidereal immensity, passing from orb to orb with the celerity of thought, and is made the freeman of the Commonwealth of the Universal Family throughout all space. The eyes will grow lensic and telescopic, so that through them an aerial landscape vaster than the surface of a world may be condensed upon one foreground and visioned on the sight. They will breathe through the ganglions of the breast until the body becomes gradually one sensorium, thinking not through any one local organism, but in every nerve; being made a form of intelligence for the divine substance of in-

telligence. In their aromalized bodies death changes to translation—the ripened soul, having lived below so long as it will, becomes detached from the orb, as the mature fruit from its stalk, and enters upon a second state in the Superior Life, while the natural form exhales away. In this way they are caught up into the ether, and their mortality is swallowed up of Life. This is realized Arcadia, where joy dwells with universal Pan in the sacred groves. The old-time misfortunes are forgot and cease to leave a scar. The calamities of the flesh are ended; the great Saturnian year dawns at last; the goal of humanity is won. Here dwell the peace-makers, and they are called the Children of God. Here dwell the pure in heart, for they see God. Here dwell the meek and they inherit the earth. Creeds, customs, tongues depart; the war-drum makes no sound.

Nature is the realm of shadows and appearances, and the natural folk are to the Arch-Natural People as are the natives of the clay to the children of the ether and the fire. Thus the mere natural man dwells upon the edge of the darkness, and molders and declines and ceases in fantasy and sin. He glides erect in part, and then grovels like the worm. The Arch-Natural Man is a virtue whom all the virtues serve in unison. They are vestal or marital purities. They are the elect of earth's real chivalry and nobility, the flower of all its courtesy, the sweetness of its purity and ripeness of its regeneration. There are no drones, and here for the first time there is fullness of bread for all bread-earners. They stand at once in the joy of eternal innocence and the tranquility of established virtue. They feel the vast pulsations of the new-born prime. Blue space floats like a river between the isled stars. Pleasure and duty are blended, and pain becomes an extinct sensation. In the endless ascension of their states and days miracle is instituted into natural law, and natural law uplifted into miracle. The body tends to become a form of mind working out its corporate immortality. It is a luminous body composed of elements that are vital globules, each in the solar image; it is an organism of infinitesimal suns. The whole body feeds through new and living pores, and is nourished by the astral system. Here is music transformed from a vibration to an existence. Here Art attains its coronation where the statue follows the sculptor's hands, and flows in fluent music to stand an image of verity, being fashioned through the evolution of substance. Here is mortality builded up structurally into the immortal. Man-woman spaced in one double form. These are the potencies of an endless life.

The Arch-Natural man subsists day by day by means of increments of substance, which renew the wasting tissues, making new germ-cells as the old ones become naught. Thus in the higher evolution the organic renewal goes ever on. "Whoso eateth me shall live by me." By the evolvement of the higher type of cell-germs he grows bodily out of his nature-heredity, till he stands at last in the public order of the Kingdom of Heaven, incorrupt, impeccable, released alike from the body of sin and the sequence of death. Truth waits

upon organic transposition. The new cells as they form in the body evolve into the vortical, so that the whole body, by course, becomes in the vortical or arch-natural degree. These are the new children of Deucalion and Pyrrha, who shall repopulate the globe. In a word these are men, not shadows of men, not pigmies, not simulations; but personal forms for the indwelling of incarnate God. But those who are of the darkness and not of the light, find no entrance to the marriage supper of the Lamb; therefore they waste away, and are resolved into their molecules again. One short season of life is sufficient to exhaust the ability of the body to evolve new germ-cells in place of those that disappear. The Son of Man finds no place to lay his head in the body of this abortive mankind, till the race shall stand in the universal form of woman-man, each one a Son of God, a daughter-son. There Christus dwells in that bright form. He won from the sepulchral worm. This closes the era of conjecture and opens the day of reality, when a race who will be neither male nor female shall possess the planet, and reveal the splendors of the true human type.\*

\* See first verse of fifth chapter of second Epistle of Clement to the Corinthians for a wonderful prediction of the Coming Order of the world.

#### FALSE AND FATAL TEACHINGS.

**U**NDER prevailing low-consciousness religious teachings the two-fold error has gained lodgment in the human mind, that God rewards in this life in material ways, with this world's goods; and that when the human soul departs this life it leaves behind all responsibilities relating to property interests. Thus, in the prevailing ignorance of life laws on the part of the very ones who stand forth as spiritual teachers, self-getting is encouraged in this life, and neighbor-forgetting is assumed to be according to the Divine Order in the next one. These false and pernicious teachings have made infernal conditions for myriads on both the spiritual and material sides.

Why will not people listen to the truth that gives life—life eternal, and happiness at every stage of the soul's progress? Instead, they turn deaf ears to its utterance, crying out, as of old, against the instruments of its promulgation.

No one does, and no one can, in the absolute sense, own one single atom. Every particle under individual control is held for the good of all under trusteeship conditions that cannot, by any power or force in the universe, be set aside or modified; and these conditions will be fulfilling continuously until the last destiny affected shall have been wrought. The influence of the motive follows as a life-condition the doing, above or below, as the case may be. Who leaves material wealth to be used in selfish and evil ways will be chained and held by life sensibilities to the consequences, the downward tendency; and who directs material wealth to beneficent purposes will likewise have an eternal estate, a posthumous consciousness of lasting bliss, in the good thereby accomplished. The life-lines are continuous, are not broken at any point, and spiritual responsibility is not withdrawn

at any stage or place. Every atom and aggregation of atoms is teaching and being taught. All things, in all relationships, are interlinked and interblended in the unfoldment of the Divine Plan; the essences of all things inflow to and outflow from the Infinite Soul, and a jar never results from its unific impulses throughout the countless myriads of vibrations of the universal symphony. Imperfections are as impossible to the Whole as perfections are to the self-willed partial movements. The tree does not end its life with the topmost branch, nor begin it with its lowest root—beyond the visible the invisible essences extend right on, the visible tree being but an apparition in a spiral round of the Infinite Energy, as every planet is.

And so with human souls in their illusive material dreams. Until the sensibilities rise out of the grossness of the material into the refined essences of being, "the life of the resurrection" of Jesus, the human soul will be subject to the pains and penalties of decay and death; and this is the terrible condition of the black-swarming spirits who, when physical death overtakes them, perpetuate their selfishness and continue in the root-stage of existence by the disposition they make of what they call "my property."

But "all is well that ends well." The miser in every act and thought is engaged in spiritual work; and so at every turn in the dark soil is the worm. All have missions, and the mission of each is adapted to his or her stage of soul-unfoldment and ruling aspiration—the material for the material, the spiritual for the spiritual. The man who lives in the brown-stone palace and figures up his securities at millions is simply used to hold under orderly regulation the gross elements of external life until, in God's good time, the people shall have been spiritually prepared to appropriate and use them wisely. The mines and forests, the lands and waters, the railroads, telegraphs, steamships, telephones, with all the other wonderful devices of utility and ornament, with still more wonderful to come, will be for the common and equal benefit of the people at large, just as soon as the people at large become morally fitted to wisely appreciate and use such advantages.

**E**VEN the one among men who claims to be the very Voice of God cannot get squarely onto the only life-ground of the Eternal Present. The Pope now wants Jerusalem, as if the shadow of a shade of the past of Calvary still lingers there. The yesterday of the universe is no more—not enough remains of it to illuminate a key-hole—no light, no life, no anything there. If Jesus and his example of immortality are not present realizations they are non-existent.

**A**LL that has been rightfully belongs to your Present; but how small a portion of it holds a place in your consciousness! Let your soul expand, that the universal treasures may flow in.

**T**HAT thought is Divinely creative whose individual source, by universality of sympathy and perception, represents the Infinite Source. The race thought makes the race world.

#### CHURCH INFIDELITY AND MATERIALISM.

**O**FTEN it happens that we make a visit to one of the churches a feature of our Sunday devotions and indulgences, when we can spare the time from other duties and appointments. We have listened to sermons in most of the Portland places of public worship. The singing always pleases, and often we are interested in and sometimes feel profited by the pulpit remarks. But seldom do we visit places of denominational worship that we are not shocked at evidences of infidelity to the truths taught by Jesus, and of gross materialism. At one church, boasting a large membership, the minister told of a hard, stubborn infidel, to whom appeals had been made in vain, until a wealthy member of the church soliciting his conversion offered him ten dollars for every successive day he would read a chapter in the bible. "The second day," said the minister, "he found Jesus, he was saved." After appeals to a man's moral sense and reason to trust for salvation to a man-made scheme fails, the end is achieved by appealing to his cupidity, his low mercenary nature! To excuse this minister for thus perverting truth while standing up as a spiritual teacher on the ground of ignorance is the most merciful judgment admissible. People can no more be brought into the light of spiritual truth by such willfully or ignorantly false presentations of it, than they can hope to find it when worldly-wealth-getting holds the first place in their hearts and minds. The material consciousness is the tomb from which the spiritual consciousness struggles to resurrect itself; and in the glory of the resurrection spirit is lord, matter is servant.

At another time, and in another Portland church, also one of the most popular, experience-telling being in order, we heard one of the "pillars," after felicitously reporting his own worldly prosperity, promise the young people present that God would make them rich and keep them so if they would faithfully serve him! Another "pillar" here arose and "clinched the argument" by telling of a man "back East" who was "poor as a church mouse" till he became a church member, when his possessions increased till he became one of the heaviest tax-payers in the county. He did not explain, however, that somebody lost every dollar that Mammon-rewarding church-member gained that he did not earn by honest toil. But it is due that church to say one of its members had the courage to fittingly rebuke then and there such worse than Paganistic ideas of Christian duty and Christian rewards.

The most dangerous forms of infidelity and materialistic skepticism are right in the so-called Christian churches.

**A**S VOCAL sounds unordered and undirected by mind are meaningless gibberish, just so spiritual phenomena is unintelligible jargon (also dangerous) when not subject to soul rule.

**M**ATTER is God's foot-stool, not his crown; but many who call themselves His servants spread the material conditions over them as parasols are used, to shut out the light.



## THE UNITY DIVINE.

*Air: "Auld Lang Syne."*

**O** brotherhood and sisterhood  
 In ev'ry clime and land,  
 United for the true and good,  
 Invincible we stand.  
 Removed are lands and floods between,  
 Our hearts and hopes are one:  
 As God and angels do above  
 On earth it shall be done—  
 On earth it shall be done;  
 As God and angels do above  
 On earth it shall be done.

The peace of God as incense rare  
 Around the souls is shed  
 That blend in love, in concord are,  
 The light of truth to spread;  
 For them the angel hosts descend  
 To guard, protect and guide,—  
 For them the smiling heavens bend,  
 The storms of earth subside—  
 The storms of earth subside:  
 For them the smiling heavens bend,  
 The storms of earth subside.

O joy, O peace, O rest Divine!—  
 Celestial blessings sure  
 For souls that lovingly combine  
 And form a union pure.  
 The pow'r of God goes with His peace—  
 Behold the shadows fly!  
 The right shall reign and strife shall cease,  
 And death itself shall die—  
 And death itself shall die:  
 The right shall reign and strife shall cease  
 And death itself shall die.

H. N. MAGUIRE.

## "LOOKING BACKWARD."

REV. W. E. COPELAND BEFORE  
THE PACIFIC UNITARIAN  
CONVENTION.

**O**F NOTHING did Jesus have so much to say as of the Kingdom of God or the Kingdom of Heaven. The burden of all his sermons was the exceeding value of the Kingdom of God. To secure entrance the disciple was to sacrifice everything else. Having entered, one needed nothing; everything was provided. The question of the utmost importance to every one claiming to be a disciple of Jesus is, what did the Master mean by "The Kingdom of God?"

A careful study of the passages in which the phrase, Kingdom of God or Kingdom of Heaven occurs, makes plain the fact that Jesus has in mind two quite different conditions, one external, the other internal; one relating to society, the other to the individual. Some passages can only refer to a spiritual state into which the individual entered; most, evidently refer to a social condition entirely unlike that in which the people of the first century were living, and equally unlike the condition of society now existent.

The Church in general has concerned itself altogether with the internal, nor has it very clearly explained that internal. The social state, of which Jesus has so much to say, has been transferred from the earth to another state of existence, in some far off future. When men shall have put on their spiritual bodies and entered the world of

spirits, or when the earth has been purified by fire, then may we expect to find the Kingdom of God. Before that a few may hope partially to realize the heavenly condition while yet in their bodies on the earth; to this end in the Roman Catholic Church monasteries and convents have been erected, and those who wished to dwell in the Kingdom of God urged to enter these commonwealths. The Roman Church admits by this policy that in society, as at present constituted, it is almost impossible to secure union with God. Outside the Roman Church, here and there, one has withdrawn from the world and lived the Perfect Life; still on one's fingers can almost be counted those who have succeeded in entering the Kingdom of God while yet on earth.

The Protestant Churches all object to the Roman Catholic idea that the Kingdom of God can only be found in a monastery or convent, yet take no steps to change the present social condition, so that while in the world one may yet not be of the world.

It is evident that while men are compelled to spend most of their time in a fierce battle to obtain enough to eat and wear it is impossible to live the Higher Life, which depends on harmony and peace. It is a common experience with religious teachers that when they urge men and women to devote more time to religion and to spiritual exercises the answer is made, "We are so busy getting a living—making money to have something on hand for a season of sickness or trouble—that we have no time." And the excuse under present social conditions, in which fierce competition applies the spur to every one, is a perfectly legitimate one. We cannot expect people to go hungry and naked in order that they may have time to walk in the Perfect Way.

That the disciples might realize the spiritual condition in which union with God is secured, when they have the Kingdom of Heaven formed within, it is necessary that society be remodeled and ordered in the New Way, which was an earthy prototype of that spiritual oneness with God which would be all satisfying. To be sure in our present social condition a very few may live the Higher Life; but there can be no very general entrance upon the Perfect Way. For humanity in general to reach the destined goal the surroundings must be such as to promote spirituality.

While Jesus, like all other teachers who attempted to instruct the multitude in secret things which had been imparted to them, had much to say of the Perfect Way wherein the traveler arrives at a knowledge of the truth, and a spiritual power given only to those who have conquered self, he differed from the others in that he attempted a change, a revolution, in society which should assist the pilgrims who attempted "the strait and narrow way." Not only were a few to dwell in the Kingdom of God, as had been the custom from the beginning of time; not only were the secret societies into which the chosen few had been initiated to be continued; but the many were also to be brought to a knowledge of the Secret Doctrine, and to be so instructed that they might live the Higher Life

while yet in their bodies on the earth. Many were called and but few chosen, because only a few were in that social condition in which they could entirely devote themselves to an unselfish life.

Jesus plainly saw that in society as then existing, (and no great change has taken place since his death), it was well nigh impossible for any to live The Life. Love of riches especially stood in their way; also love of power and fame—all of which he had conquered before he began his great work. Jesus is the Representative Man, standing for all human kind; as he lived so must all live who would attain oneness with God. The temptation is typical of the trial through which every aspirant after the Higher Life must pass. Love of riches, of power and of fame—which are different forms of love of self—must be conquered before the disciple can take the first step in that road over which have traveled all who have become Sons of God. Unusually strong, the great Teacher, like a few before him and since his time, succeeded in mastering the love of self, of the individual; but to make the way easier for his disciples, to bring about a general conversion to the Higher Life, he ordains a new social condition.

He begins with the external and lays down the lines on which the City of God, the New Jerusalem out of the Heavens, is to be builded—that Heavenly City which the Apocalyptic seer saw descending upon the earth, passing from the spiritual condition, in which it had long existed invisible to the flesh-veiled eyes of man, to the material, where it should be seen in all its beauty on the earth. The Apostles looked upon the Church which was established after the death of the Master as the New Jerusalem upon earth, which indeed should become more perfect when a second time the Lord should come upon the earth and separate the sheep from the goats. As it existed in the first two centuries it was a vast improvement on the social condition obtaining outside its membership; but it was to be improved until there should be "a new heaven and a new earth."

That I am right in my interpretation of the meaning of the phrase, Kingdom of God, is evident from the fact that the Church for some time after the death of Jesus, exactly how long it seems difficult to ascertain, was constituted as Jesus had instructed the disciples. It lasted, at least in some parts of the Roman Empire, until after Church and State were united under Constantine, and the Mammon of Unrighteousness was fairly enthroned as universal ruler in things ecclesiastical. It was a Christian Republic, or a Commune, in which no member had any private property; everything was to be placed in the common treasury; every one was to work, and from the common wealth a support was to be provided for every member. Life was simple; the needs of the brothers and sisters were few, and supplied at no great expense. A small amount of work done daily by each member brought in revenue enough not only to support the brothers and sisters, but to largely supply the wants of the needy and inferior outside the Church.

In this condition the disciples had time and op-

portunity to cultivate the spiritual powers and realize the Kingdom of Heaven within. And we find in this Christian Republic that the members were possessed of powers which we should call miraculous; but which are natural to those who have given to the Higher Self the entire control of the complex man. Many are disposed to regard the account of the wonders worked as fables; but a close investigation and a comparison of the early Christians with the disciples of other religions which also aimed at the establishment of God's Kingdom on the earth, or, failing that, at the development of the Higher Self, convinces the student that the early Church had powers which we should call supernatural, and, to those immersed in earthly things, are supernatural, but to those who have risen above the earth are altogether natural.

I think that now we can see the relation between Edward Bellamy's inspired novel "Looking Backward" and the Kingdom of God. The purpose of the novel is to lead the reader to work for the establishment of the external Kingdom of God, which, once having replaced the present state of society, all the glories of the Kingdom of Heaven within may be realized—to do away with competition, which is brutal, and replace it with co-operation, which is human and almost divine.

Why has the Church utterly failed to bring the Kingdom of Heaven upon earth?—for it must be evident even to the careless observer that it has failed. For the plain reason that it has forsaken that strait and narrow way in which Jesus ordained that it should walk—forsaken and condemned it, scorned it, and utterly repudiated it, indeed declared that Jesus never meant it for men while on earth.

Wealth has not been wanting for the building the New Jerusalem. At some time in its history, as in England before the secularization of the estate the Church, it owned the larger part of the property within the realm. Indeed, since the first centuries the treasury of the Church has been full to overflowing. It was rich enough to buy the adherence of the world; it could make it an object pecuniarily for men and women to join it; it could satisfy the love of beauty, of magnificent display, and please both eye and ear.

Talent more than enough has been found among its teachers. During a large part of its history the choicest talent in the civilized world has been devoted to its service. At one period, when as yet Europe was in the feudal condition and power, or fame could only come to those of noble birth, talented men of the lower classes entered the Church; indeed every one who was not a fighter and wanted honor entered the priesthood. And even after feudalism had passed, still talent was always at the call of the Church.

Every variety of interpretation of the fundamental doctrines of Christianity has been tried in vain. Creed after creed has been elaborated—every possible form of service, from the pomp and magnificence of the Roman Church to the barrenness of the Quaker meetings. Nothing in the way of doctrine, form or ceremony but has been in turn

used by the Church, and always with the same result—a few have been interested, but the PEOPLE have turned away, and the Kingdom of Heaven was as far from earth as ever.

The needed external condition in which spirituality can thrive has not been provided. While the law of society is competition, while every one strives against every one else, while the main object of life is to get enough money to buy clothes, food and shelter, or to obtain better clothes, food and shelter than others have, careless of how much suffering may result to others, (and this is our sad condition), we can hope for no spiritual advance. How can we live at peace with one another, how can we do to others what we would have others do to us, how can we turn the other cheek, when by so doing we endanger our very existence? While the unnecessary struggle for existence, which is the law of the animal world, obtains in society, how can we hope to live other than the animal life? In the fierce struggle to live, amid the hoarse and angry shouts of the wrangling multitude, how is it possible to secure that equanimity of mind which alone will permit us to practice the Golden Rule?

What the Church and its leaders should specially interest themselves in, is the evolution from the present social state, which is altogether un-Christian, to the true Kingdom of God, the rise from the brutal to the human, the advance from the material to the spiritual. We bewail the progress of materialism. What else can we expect, when the Church itself is altogether interested in the material? Would Christianity regain the power she once possessed, let her direct all her strength to a change in our present brutalized social state. And this is exactly the purpose of "Looking Backward"—to bring about a social condition in which an injury to one is the concern of all—a condition not for an isolated individual here and there, but for the nation; and not for one nation only, but for all nations. A condition when war will be impossible, when vice and crime will be reduced to the minimum—when, competition forever abolished, the only possible strife shall be to see who can do the most for the race.

Since the fatal alliance between Church and State, consummated under Constantine, individuals have not been wanting who have walked in the Perfect Way—else indeed had Christianity altogether disappeared; but these individual lives, grand, beautiful as they have been, have had no permanent effect. Of course it is possible, under the prevailing conditions, for enthusiastic souls to live at-one with God; but the establishment of the Kingdom of Heaven on Earth, for which we pray, but which we do not want, will be impossible until society is remodeled. What a mockery is the repetition daily of the Lord's Prayer, "Thy Kingdom Come," which, if answered, would destroy all those things which we prize most highly, would, for most of us, take away our sole occupation—that of making money! Yet the world can be regenerated only when this prayer is answered, and God's Kingdom does come. "Thy will be done!" What then would become of our present lives? How

dull to most of us, the struggle for riches having ended, would life be!

Evidently while every one is compelled to enter upon a fierce competition in order to live at all, it is impossible for true fraternity to exist; yet fraternity is essential to the Kingdom of God. The calling one another brother and sister in church and prayer meeting, while outside each seeks to gain some advantage over the other, each to increase fortune at the expense of the other, such hypocrisy is not fraternity, and has nothing in common with that brotherly love so highly commended by Jesus and the Apostles. What we need is true Fraternity, growing out of Liberty and Equality.

"Looking Backward," then, is not a mere treatise on political economy: It is an essay whose purpose is to accomplish that which Jesus proposed as the end and aim of his ministry. And as such it is entitled to the careful study of all clergymen and of all men and women who call themselves Christian. It is the Voice of God—sounding somewhat strange when uttered through the pages of a novel, but nevertheless the Word from on High once more showing the only way by which it is possible for humanity in general to enter the Kingdom of God.

#### MISTAKING EFFECT FOR CAUSE.

NO ONE ever got for money paid therefor one iota of spiritual light. No college and no church built up by soliciting contributions of money—that is, that could not have been established without their projectors making themselves petitioners in the courts of Mammon—can be made a primary center for the radiation of spiritual light. Such world-creations can but send forth dead imitations of the living truth. The spirit power precedes and commands worldly power—neither autocratically nor courtierly, but by universal love-sovereignty, the eternal fitness of things. Institutionalized religious systems are not producers, but products: they are but the shadows, the reflections, of the spiritual conditions that are anterior to them. The earth and the fullness thereof are evolutions of interior soul-forces, and all things external thereto are utterly barren of evolutionary energy, of producing power. Soul-Communion could not have been carried around the world and established in all parts of it if mercenary or any manner of worldly motives or means had been the impelling power. But now, the foundation having been laid "without purse or scrip," how dinful the lower airs with cries for money to build up temples of "universal worship!" One famed pulpit orator says, "I will acknowledge the receipt of every contribution, great or small, with my own hand." But up with the advanced landmarks; they are at least valuable to show progress made.

EXTERNAL organizations are the ice-palaces of the soul's winter season. They are dissolving away in the spring-tides. In the golden summer of Universal Love the last partition walls will disappear.

SPRIT to matter is as flower to soil.



## SOUL-COMMUNION—ITS MISSION AND MINISTERS.

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

I am seeking to endow each Evangelical denomination and the American Sunday School Union for home missionary work. Will you kindly send me any year-book, minutes of proceedings, or other printed matter, giving the address of each or any part of the churches of your denomination, or state where the same may be obtained? Also give the address of your three leading ministers. Your early attention is urgently requested, and greatly favor  
Yours very truly,

49 Dey st., New York, Oct. 26. EDWIN T. ENGLISH.

If the people who, on the 27th of every month, in all parts of the world where printed matter, of any language, goes and finds readers, simultaneously devote one half hour to silent prayer or concentrating thought in invoking universal peace and inspiring [inbreathing] Divine Truth—corresponding at all points with the thirty minutes immediately following meridian here at Portland, Oregon—may be termed a denomination, the word must be broadened in significance to include the most spiritual elements of all the religious organizations, whether technically called Christian or not, who, recognizing the Golden Rule, affirmatively taught by Jesus, and said to have been negatively taught by Confucius, in faith hold to and aspire to be living expressions of the Fatherhood of God and the Brotherhood of Man.

That vast numbers participate in the monthly observance, in all the nations, who have not risen in consciousness to this high ideal, but enter the Communion with the hope and purpose of promoting selfish ends, is true; but as the lowest roots are as much a part of the tree as its highest branches—the essential good of the latter gradually being drawn up and transmuted into organic energy for higher structural uses—so the least soulful who come within the Communion influence are quickened in spiritual consciousness.

Whole-World Soul-Communion is an organism—a more perfect organism than any material structure. It harmoniously combines into unific force, to operate with perfect unanimity in the direction of the realization of the highest aspirations involved, all the spiritual grades and conditions it embraces. The first and final evidence of this, for those who are in a spiritual state to receive it, is the Divine Power that inheres in it. Then may not the tree be judged by its fruits? Good alone, and on higher and broader planes than ever before manifested, has resulted from Soul-Communion. Those who will enter the Communion, and become imbued with the true spirit of the call, will be illuminated to know that from it, as from a great Spiritual Sun, are radiating out the fraternizing influences that are now being felt and manifested in all schools and systems of thought, in nations, in alliances of nations, and throughout the whole world.

The truth in the preceding paragraph expressed, that all entering Soul-Communion in the light of its embodied spirit and truth, or honestly aspiring to such illumination, become constituents in a living, a Divinely-planned organism, has, like all spiritual truths, for the benefit of those who have not yet advanced beyond the comprehension of the types, its correspondences in the natural world. Bees work together, in and out of their hive, as

a single intelligence—birds take wing for migratory flights simultaneously, over hundreds of square miles of territory, as a single intelligence—fishes gather under a common impulse of intelligence to certain feeding banks from dispersions throughout the ocean depths—and the earth, an intelligence constituted of myriads upon myriads of minor intelligences, revolves and circles to the sun as a unit. Form-expressions of Divine Intelligence are of the material states and planes of consciousness, being shadow projections or symbols of the attributes and impulses, fragmentarily manifested, of the Infinite One Life. Until we reach in consciousness the central life-principle, the interior soul state, we cannot possess wholeness (holiness) of life.

That the nature of anything is determined by a life-impulse of intelligence within it, which may be called the central thought of its being, is not a metaphysical abstraction, but from its very simplicity, and the commonness of its typical illustrations, it does not challenge thought and induce meditation as do the assuming dicta of creeds and books held to be sacred. But search the records of the spontaneous expressions of truth of Jesus, and therein will be found abundant evidence that he taught that as was the thought-impulse so was the moral nature. To his unerring spiritual perception the crime was already committed in the lustful thought. The stately pile no more expresses outwardly the subjective or interior thought of intelligence of its architectural plan than does the tiniest flower. Thus the spiritual element extends into and fixes the external character or environing conditions of all things. Not by loud praying or outer forms of worship do we cultivate the spiritual, but by grasping in thought the highest ideals of perfection and goodness and exercising the will-power of the soul in the direction of their realization. The ardent desire of the caterpillar to move faster is the evolutionary force that at last gives it wings to fly. But in no stage of its progress can the soul rise and expand in consciousness beyond the ideals of its aspirations. The soul or central thought, the interior life-principle, of Whole-World Soul-Communion, is the desire for a world of peace and harmony, of love and wisdom; and, true to the universal law, it will evolve, and is evolving, this happy environment—just as naturally as the soul of the bird evolves its plumage and song, as the soul of the flower evolves its coloring and odor.

You will now understand that while Whole-World Soul-Communion is not positively iconoclastic to any degree, or in any direct way, it is pre-eminently constructive on the highest planes of thought, its aim and object, in the Providence of God, being to bring to the life realization of humanity the sublime truth promulgated by Paul "in the midst of Mars-hill," at Athens—that "God dwelleth not in temples made with hands, neither is He worshipped with men's hands (with gold offerings and ceremonial adulations) as if He needed anything, seeing He giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth."

Such spiritual work is high above the school systems, yet within and through them it largely operates. If the endowment of "each Evangelic denomination," etc., for "home missionary work," is your present highest conception of religious duty, you should act accordingly. But remember that in spiritual work the widow's mite, given unselfishly and as a *true soul-offering*, counts for more than millions given in a worldly spirit or to perpetuate one's name in the memory of men. All the millions of the national treasury, as a mere money power, could not have carried around the world and established monthly Soul-Communion. Money and all earthly things and affections are subordinate to the Power that has done this.

You ask for the address of our "three leading ministers." Every one whose soul strives for freedom from lower seekings, for that truth which can alone give freedom to body, mind and soul—whose sympathies, unconfined by the dividing walls of men's planning and construction, flow out into the whole Universe of Good—is a minister of Whole-World Soul-Communion.

How many millions regularly unite in Whole-World Soul-Communion, in all parts of the world, cannot be estimated with definiteness. We know the movement to be making progress in the Buddhist countries; there are observers among the Mahometans, and it is believed it will extend among the peoples of that faith; some months ago a Dresden paper estimated the number of observers in Germany at ten millions; the progress is believed to be at least as great in France and other parts of Europe; and there are now few hamlets or neighborhoods in Great Britain and the United States where the heavenly call has not been heard and heeded—probably in most cases silently.

We have heard of edifices being dedicated to Soul-Communion; but doubt that the majority of these, if any, have been consecrated to the sacred purpose in the broad, universal spirit of the call. Above temples made with hands and men's formulations of means and methods of salvation, that spirit will forever respond to the highest aspirations of the human soul.

Special organizational effort in the direction of the attainment of the Divine ideal embodied in Soul-Communion is natural and to be commended; but it will be impossible to embrace the movement in any synodical plan of government. There is no room, in its true spirit, for the play of worldly hopes and ambitions; it is purely spiritual, needing no "visible head."

Matter is nothing till spirit makes it something. If you would transmute worldly riches into imperishable spiritual wealth, so as to make yourself a conscious part of the Eternal Life, devote them to harmonizing the distracting differences of faith among men upon the universal truth of the unity of all life. Exactly how to do this you will best learn by consulting your own soul, divesting your mind of all sectarian preferences and prejudices.

Apology for length of this response to your brief note of inquiry is that it comprehends answers for other inquirers, thereby saving writing labor.

Portland, Oregon, Nov. 15, 1889.



MISS FRANCES E. WILLARD.

THE evil of intemperance can only be removed by spiritualizing the people. It has followed the race through all its history, and its plagues and curses will continue to blight and deform until human nature itself changes. It is an expression of the lower nature of man, and manifests itself variously and manifoldly. The indulgence of any vicious appetite is intemperate, whether smoking opium, eating morphine, smoking or chewing tobacco, "taking snuff," or doing anything else in the way of degrading and besotting the functions and faculties of man as a spiritual and rational being investing a physical organism.

External reformatory efforts can be but temporary. The only radical cure and the only effectual treatment of racial diseases—the most terrible of which in all the ages has been the partaking of intoxicants to excess—is the direction to that end of soul-forces evolved in self-regeneration. The would-be Reformer, in the pulpit or secular walks, who indulges in tobacco smoking or chewing, or any kindred vice, has no power to reform drunkards—his influence cannot reach their souls or life-centers, into which the life-changing leaven must be introduced to effect the desired end. There is no reformatory power where there is no self-reforming spirit; and in the case of every mortal there is necessity for reformation at some point or in some condition. That necessity and mortality pass away together.

But we take a lively interest in all reformatory movements, especially those directed against the universal and all-time evil of intemperance. They are at least valuable as external evidences of the progress that is being made by the silent soul-forces, in which alone are involved, and from which alone can be evolved, the power to uplift and regenerate the race. Of the various methods and means to abridge the evil we suppose the organization known as the Woman's Christian Temperance Union is the strongest and most important. At the head of it is the brave, good, soulful woman whose name is at the head of this article. We are glad to chronicle her re-election as President of the Union by a unanimous vote of its Delegates in National Convention assembled. She reaches out to compass all good. She is wisely comprehensive in her efforts; and understands the omnipotency of thought-forces. Under her administration the Union has distinguished itself by raising a strong voice against the horrors of war and appealing and pleading for Courts of Arbitration. Miss Willard is also a leading spirit in devising and working to carry into effect a plan to turn from ways of temptation poor and friendless girls in the great cities, and aid them in securing honorable and comfortable homes. While we see the path of duty for ourselves above all organizational trammels and obligations, our prayers and sympathies are with Francis E. Willard, for the work she is engaged in is of angel ministry.

THE whole Past forms God's Present, and in this Present He inbreathes the whole Future ere it begins to paint its scenes on the landscapes of Time.

Correspondence of "The Pacific Express."  
THE SOUL-COMMUNION MOVEMENT.

FRANCES E. WILLARD, President of the Woman's Christian Temperance Union, in the course of an article considering the subject of Whole-World Soul-Communion—the simultaneous devotion on the 27th of each month, in all parts of the world, of thirty minutes to invoking, by concentration of thought to that end, peace and good will among all mankind—concludes thus:

"They may not pronounce all our shibboleths, and probably do not; but, like little Jack Horner, I choose to put in my thumb and pull out a plum from their pudding, leaving the indigestible, if there be any, untasted."

If there is anything indigestible to any class in the Soul-Communion movement, or that would be injurious to any class if digested and assimilated, now that the Divine Power that inheres in it has, unaided by men, carried it into all the nations, and is still further and constantly extending its heavenly reclaiming power, it is clearly the duty of all moralists, and especially those who have adopted as the pursuit and profession of life the holy calling of spiritual teachers, to point out and expose for avoidance and just condemnation such obnoxious features.

That noble and brave reforming soul, Frances E. Willard, takes out the plum that seems to her to be the sweetest and most luscious—the world-circling thought of temperate lives, firesides blessed with abundance and crowned with love, societies tranquil, enlightened and just—and says, in effect, "There are all kinds of good things in the pudding; I know of nothing bad."

All great spiritual teachers agree that the thought-atmosphere one induces and becomes enveloped in fixes the moral status within that sphere of influence. Jesus plainly taught that the sin was already committed in the lustful thought. We instinctively know that the external character is expressive of the desire or soul-impulse within. This interior life-principle is subject to cultivation; and this cultivation is the development of spiritual power, of moral force. A law of affinity governs the attractions of thought-atmospheres, and, as a positive or good force, the power involved is eternally cumulative. If the inhabitants of the earth would habitually think temperance, intemperate natures would become extinct and go the way of the monster creations of prehistoric times, to whom the purified airs were fatal. To supplant the evil thought with the good thought is to destroy evil at its root.

WHEREVER the spiritual thought goes there will be found its shadow side or Materialism. This is the present condition, and it will continue until the Spiritual Sun rises high enough to envelop all the planet. (But the mists are now rapidly rolling "in splendor from the beauty of the hills.") The great majority of church-members are Materialists, and one of the Christian sects is made up of Materialists—they believe God will kill off all who do not share their faith, and then continue their existence as material beings in sole possession of the earth. Terrible thunderings shall awaken the sleepers!

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.	3:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:33 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	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	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

THE matter-blinded and soul-shriveled affected to treat with lightness the wisdom-expressions of Ralph Waldo Emerson forty years ago. The moths are again flying in the light. Emerson abides with the Eternal Present; his immortality is self-demonstrated.

For The World's Advance-Thought.  
ANOTHER WITNESS.

A. G. HOLLISTER.

**L**A SALLE, in *The World's Advance-Thought* No III discloses the "narrow door" of Jesus' teachings, both to Occultism and to immortality. A door too narrow to admit selfishness and sensuality, but leading through straightness into spaciousness and unbounded freedom—a freedom which is to that of the sensualist as the freedom of earth and sky is to a treadmill.—a freedom to possess and enjoy the truest and grandest things in earth and heaven—to soar among the stars of intellectual and spiritual light, and gather the rarest jewels and richest fruits produced by every race and every clime, inaccessible to corruption and decay—a freedom to dispense all good things to the needy and appreciating as fast as they will clear themselves to receive and retain them.

Because few are willing to be undeceived by the experience of others, mankind mostly feed on illusions, and must try every conceivable way and invent every possible device to shun "the narrow door" and grasp the coveted prize of eternal peace and rest without parting from their delusions and without divesting themselves of the environing protoplasmic mud, which imprisons and enslaves while it gratifies their lowest passions.

Immortality means deathlessness. It is not a product of nature nor of evolution, but it is a life from above, proclaimed by Jesus and his Apostles, and which it is the mission of all true disciples of his to communicate. They teach the "secret doctrine" openly, together with the moralities, to all who will listen, to a mixed multitude of any and every degree of perception and of understanding, well knowing that only those prepared and "drawn by the Father" and Mother of Spirits, having eyes and ears to perceive and hearts to understand the truth of the Perfect Life, will be raised thereby. Such will be drawn inward and upward towards one Primal Center.

They teach that God is light, and in him is no darkness and that all direct light is life. Consequently, all who would come to Him, must come into the light, works and all, that is focused in His messengers in whom He dwells. For "there is nothing covered that shall not be uncovered, neither hid that shall not be known and come abroad. That which was spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in the inner chamber shall be published on the housetops." This with reference to the hypocrisy of men in professing great outward sanctity before the world, while within they are full of extortion and avarice, excess and all manner of uncleanness.

"For every idle word that men shall speak they shall give account thereof in the day of judgment." The root meaning of the word translated judgment, in scriptural Greek, is separation. "And this is the judgment, [turning point, separation], that light has come into the world. And men loved darkness rather than light, because their works are evil. Every one doing vile things hates the light, neither comes to the light lest his works be re-

proved. He that doeth the truth comes to the light, that his works may be made manifest that they are wrought in God."

Here is shown the affinity between evil works and darkness, and their inhering antagonism to light, the presence of which produces separation between precious and vile, evil and good, falsehood and truth.

Jesus foretells a harvest at the end of the age, when tares should be separated from wheat, and he would send forth his messengers, and they should gather out of his kingdom all scandals and them that do the lawlessness, and then shall the righteous shine forth as the sun in the Kingdom of their Father. The kingdom of Christ is in the hearts of his people, the same who, before they hear the gospel, constitute the world, or field of the householder, in which the good seed was sown, and afterward the tares.

None can reasonably deny that the sins which men commit, such as lying, thieving, adultery, fornication, murder, slander, fraud, lasciviousness, also evil dispositions, such as lust, envy, malice, lawlessness and revenge, and all false doctrines taught for true, are tares of the enemy, that have come from an evil source. These are gathered out in the harvest, which is the *krisis* or turning point and period of "separation," from all that mars or hurts, from all that is rudimental, tentative and provisional, including the matrix of matter into which spirit is cast for a time, to gain experience and discipline and develop its powers. This is the season of judgment, which comes in due time to every spirit that has matured its fruits in the psychic or astral body, and ultimately to nations, and the world composed of individuals.

Let Christianity be expounded by those who have entered "the narrow door" and walked in the straight way of the judgment that removes the tares, and it will be found that only the moralities which constitute the merest rudiments thereof can be received by those who continue the life and practices of the world. No matter how subtle their reasonings, how expansive their intellects, how soaring their imaginations, how versatile their talents, nor how fine their perceptions, they cannot rise above their chosen element, or kingdom, only as they make room for a higher to enter in and raise them. Whatever doctrinal matter they absorb for nutrition will be either transmuted or translated so as to conform it to the life they are living, or it will be extruded and rejected as intractable substance, for this is the law of all living organisms.

Hence the necessity of fixing our thoughts on the higher, endless and perfect life, and daily rejecting the lower with all its feeders, if we would escape its limitations and irritations, its immoralities and disappointments, fatigues and disease, and rise to that pure emancipated state to which the whole truth in Christ is the way.

It is something more than a veneer and outside polish, or a set of rules for conduct that leaves the core of rebellion in the heart untouched, to "accuse before God day and night." It is a remedy which, if truly applied, penetrates to the most se-

cret cause of evil, turns the light upon every dark corner, discloses every hidden transaction and the motives thereof, and floods the mind with the light of the new and endless life, which flows down from above and forms a new environment for the soul.

After the covering is voluntarily removed, and the cross of daily self-denial, which is "the yoke of Christ," has been assumed, the divine uplifting life thenceforth ever flowing from the inmost sanctuary within, like a spring of living waters pouring forth, carries all corruption and soil and stain before it, washes the heart till cleansed from carnal taint, making its desires pure, and so revolutionizes the character.

For The World's Advance-Thought.

THE TWO THIEVES.

**H**UMANITY always has been and is now crucified between two thieves—Theology and Materialism. There is some hope for Materialism. Materialists are usually honest in their denials; but Theology is the impenitent thief. Theology never seeks the truth—it always hates and fears the truth, and in going about to establish its own opinions, and in trying to retain its obsessing despotism over the minds of men, it never hesitates to murder those that refuse to submit to its authority.

Theology has no sympathy with humanity nor its hopes nor aspirations. It ignores feelings, as it ignores facts. The holiest and purest feelings of human nature it ruthlessly outrages, while it denies facts, or ascribes them to the work of the devil. Speculations, polemical discussions, fine-spun webs of theory and sophistry, the illusive forms of truth without any of the substance, the ghosts of dead virtues without any of their living power, these are the deceits which it makes men worship, while it denies or ignores in practice every principle which it professes in theory. Materialism begins and ends in mud; Theology begins and ends in pretence and imposture.

ALONZO.

Soul-growth in self and promotion of soul-growth in others is by absorption in higher thought-atmospheres and radiation into lower atmospheres. Noisy declamation has little to do with either process. He who follows the plow may be more favored in his spiritual conditions than he to whom the temples of worldly wisdom are ever open.

THE "lessons of history" are not of first consideration to New Dispensationists in deciding upon policies for the present and future, but are mainly valuable as records of progress made. New inspirations are coming to meet the necessities of new exigencies.

JOIN not unthinkingly in the common condemnation. There is many a Jean Valjean in the world, many a Magdalen who has been the last mourner at the burial of Truth and the first witness of its resurrection.

INCREASE the capacity of your soul. No medium can get above his or her plane of consciousness.



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### For The Universal Republic. THE MYSTERY OF THE AGES.

BY ALICE ESKEL.

**I**N the solemn land of Egypt,  
By the banks of ancient Nile,  
I wandered once in vision  
And saw Gizeh's stately pile.

There appeared to me Osiris,  
Who clasped me by the hand,  
Saying, "Come! to you are open  
The mysteries of this land:

Men revere death's silent temples—  
So secrets deep were placed  
In this pyramidal structure,  
That Time has not effaced.

It was builded by the Soul Kings,  
Who sought wisdom from within;  
Their researches lie recorded  
Here, afar from earthly din.

From the Sphinx a secret passage  
Leads below this mystic shrine  
To vast hidden record chambers—  
The work of the Sacred Trine.

Here the whole past is recorded,  
And the future time foretold:  
These, when rightly questioned,  
Can all mysteries unfold."

### ONE FORCE VARIOUSLY MANIFESTED.

**E**X-PREMIER GLADSTONE, in the course of a recent speech, said:

"It is not extravagance to say that, although there were only two millions of people in the thirteen American States at the time of the Revolution, the group of statesmen that proceeded from them were a match for any in the whole world, and were superior to those of any one epoch."

The statesmen of the American Revolution did not proceed, in any partial or special sense, from the two millions of people then inhabiting the North American continent. As well could the buds form and unfold on a tree-branch after it had been severed from the tree. The roots of the tree of

human freedom had been and are being nurtured by human experiences in all parts of the world and of all preceding times, and the leading spirits of the American Revolution and of the Republic's organizational period were no more representative of local conditions of human nature than the seeds of an apple are representative of its nature more than of any other apple from the same tree.

Just as the extending vine attracts and assimilates elements of strength as it nearer approaches perfection, until it blooms and fruits, so the Tree of Life (the human race representing its highest sub-Celestial development) enlarges, enriches and vitalizes as the year-marks multiply—these being the indices in rising order of spiritual progress. It is a vast night-time procession to the earth-side view—a procession in which all are moving—but only passing glimpses are here and there had of party flambeaus and legendary bearings; it is the one river, reflecting back ever-changing images.

The Spiritual Evolutionist is now ready to build his beautiful superstructure upon the ground-works of the Material Evolutionist. Inspiration will supply the material, every piece fashioned to its predestined place. Here are some samples, picked up at random: Christianity came to spiritualize without doctrinalizing Paganism; Mahometanism came to restore from the mythological distractions the composing thought of the unity of life; feudal government succeeded the imperial and autocratic systems as the fore-runner of further and more equitable divisions of political power—at last, when the race become morally qualified therefor, to ultimate in that perfect freedom in which each will make his own rights secure by respecting his neighbor's; as a needed element in illustrating and demonstrating the practicability of the popular representative system, the independence of character of the American Indian was needed and appropriated; also was demanded and has been appropriated, as a needed element of loyalty, the submissiveness of nature of the African. Minor experiences manifest the operation of the same psychological law—one example being that the co-operative feature of the polity of the Mormons, the desert conquerors and reclaimers—enlarged, elaborated and ennobled to the grander purpose—is obviously to become a constitutional element of the general industrial system. As the kernels of things are reached and appropriated, in the course of human progress, the husks fall away, in their times and seasons to be redeemed to higher uses, and thus all things come into availability as required. This is the perpetual motion of soul.

The Creedists have denounced and the "Liberal" have eulogized the heroes and sages of the American Revolution as infidels. Both are wrong—

neither can see with the eye of the spirit. In their day and generation George Washington, (who was strictured by a Boston minister for not kneeling in the course of this minister's ministrations), Thomas Jefferson, Thomas Paine, and their compatriots, had more abounding faith in the One True God than any of the churchmen. The destinies they were called to fulfill prove this; and stronger proof there could not be. All great advances in human progress are of necessity characterized by enlarged spiritual consciousness on the part of the conscious instruments of consummation; and the new and larger consciousness of course is infidelity to the old and lower, for in the broadening light of the former the latter's boundaries will fade out and disappear. The heroes and sages of the American Revolution could not have done their work without rising in consciousness above the old prescribed lines of thought.

### THE TRUE REMEDY.

**A**N Oregon daily paper says: "It is reasonably certain that the hanging of a criminal terminates his career of crime, while the criminal who escapes with imprisonment is ready when his term expires to repeat the offence."

If the editor can prove that thoughts are not living entities that enter minds receptive to them, then he will be able to prove that a career of crime terminates with the hanging of the criminal. Ideas that enter the mind are suggestions to good or bad actions, and the spirit of the murdered criminal may be more dangerous than when in the body, for, being invisible to the physical eye, his suggestions may influence weak minds to commit crime when they would not do so if they could see from whence or whom the suggestions came.

No wonder criminals are ready to repeat the offense, for they are fed on thoughts of crime continually during their term of imprisonment. Most of the managers of prisons look upon the inmates with contempt and hatred, and practice all manner of cruelties for infraction of prison discipline. The worst in their natures is cultivated, to the entire exclusion of the good.

It is possible to turn penitentiaries into such reformatories that it will be impossible for one to commit crime after leaving its protecting and educating care. But its managers would have to be *living teachers*—that is, persons who live and are a part of the harmonious truth they would impart.

Rights of gods themselves do not extend beyond right uses.

HEAVEN is easily available, but to reach God requires vast soul labor and experience.

For the Universal Republic,  
THE UNIVERSAL SYMPHONY.

ALICE ESKEL.

**T**HROUGH all the countless ages  
The voices of the sages  
Have sung the soul's refrain.

A single note of gladness  
At first broke on the madness  
Of man's benighted brain;

Then mystic notes of music  
Welled up enthusiastic  
From seers who caught the strain.

Now all the chords are blending,  
For all the world is tending  
To give sweet Peace acclaim.

The symphony Celestial,  
Its chorus universal,  
Is now mankind's refrain.

## GRANITE STATE PAPERS.

For The Universal Republic.

### GOVERNMENT:

#### ITS NATURE, FORMS AND CONDITIONS IN OPERATION.

BY WM. H. KIMBALL.

##### ITS NATURE:

Government, in its essential nature or design, is a servant to Man. In human experience Man is the Object; Institutions are means to Him: Man is magisterial; Government is ministerial.

##### THE FORMS OF GOVERNMENT ARE:

1. DESPOTIC AUTHORITY, (for human helplessness or Childhood);
2. COMPLEX OR MIXED AUTHORITY, (for Youthhood or the unfolding power of man);
3. COMPOSITE OR SCIENTIFIC AUTHORITY, (for full Manhood—human powers unfolded and scientifically operated).

##### OPERATIONS:

**D**ESPOTIC or Absolute Government, empirically and selfishly operated, exhibits the authority of a personal ruler perverted to selfish ends, against the interests and rights of the governed; or, at least, misjudged and unjust, and so begetting disorder and turbulence as protests against oppression and wrong.

Despotic or Absolute Government, scientifically and socially operated, exhibits the authority of the ruler exerted faithfully and truly in behalf of all, according to their needs. It realizes the primary form in Government truly related to the primary form of the human mind; serving it, accordingly, as in its inexperienced and helpless conditions it were utterly incompetent to serve itself.

Mixed Government, in its empirical or unscientific processes, exhibits authority much more diffuse than Despotism, being distributed through partial civic forms which in some measure recognize human rights and powers. Yet in this condition it is operated mostly on its own behalf—most-

ly exclusive of human rights and interests; and so, oppressing the masses, opposing progress, fomenting constant unrest and strife, and finally leading to revolution outright.

This form, (Mixed Government), in scientific expression, delegates power to man in proportion to his capacity to use; reserving in institutional forms or methods, such determinate power as will finally rule in all questions of rights that may arise; but will always distinctly determine such questions upon human grounds—upon human rights and interests—and not with a view to avenge wrongdoing and vindicate authority merely.

It aims to unfold and qualify individuality with the design of ultimately enfranchising the citizen in the free use of all the powers of a mature manhood. Yet, for the time being—during its own proper use and needs as an educational power—it must operate various checks and restraints, and tutelary methods, in order to keep all citizens truly poised for progress to final, full achievement.

Composite Authority, in empirical or unscientific expression, recognizes and distinctly proclaims the right of all to "life, liberty and the pursuit of happiness;" but it does not comprehend and institute the organic or associating laws by which such rights can be realized void of friction that will wear and tear the system. It locates power in the whole people—formally distributes authority to all, and thus attempts to actualize universal "liberty" and universal "happiness." But inasmuch as the unrestrained action of special factors, void of scientific selection, is sure to beget painful discordance, (as illustrated by unscientific expression of musical tones), the personal freedom and power involved in this system, beget conflict and discordance without end, when it is thus attempted empirically. Inasmuch as this form of government is capable of the amplest harmony and delight in the practical unity and co-operation of all the people when it is rightly operative, in so much is it more capable of the most wretched discordance and distresses when it is operated upon the inverse principle of *unregulated* freedom, wherein self-service completely controverts the principle of public, general or associate service. For when freedom and power are accorded, as inherent rights, to all citizens without exception, and then set in operation upon the animus of self-service almost exclusively, void of any commanding methods by which to associate, unitize, or accordantly relate these diverse powers, strife and distractions of every kind are sure to ensue; antagonisms and conflicts, in some form or other, are found universal and unceasing. Such distribution of power while yet citizenship were poised upon self-interest—confronting self with opposing self amongst all citizens, (at least in material affairs generally), how were it possible to avoid general strife and misery? It were folly to expect anything else under such circumstances. All that would prevent universal crime, rapacity and misery would be found in the stern manliness or cultivated moral force pervading a large percentage of citizens. For the system, having its conception in riper manhood, and being exclusively pertinent thereto and fully im-

plying it, cannot get even germinal projection or formal inauguration in a very low condition of human culture. But neither intellectual nor moral culture could avert the numerous evils indicated as the natural outgrowth of "free government" while yet it were merely empirical or unscientific in its expression. For a system that empowers all, and then leaves such powers to operate through as many diverse interests as there are people composing it, cannot do otherwise than beget innumerable and endless distractions. Continued thus, it must crowd and crush the simple, or such as are weak and helpless from any cause, and thus finally destroy the system itself. For while it were theoretically a government "of the people, by the people, for the people," it were thus actually a rule of the stronger and more crafty *against* the weaker and more simple. But there is another view of this matter, full of the most cheering assurance, to which let us now turn. It is:

Composite or "Free Government" in its ultimate or scientific form. This form, conducted with scientific exactness during its developing or qualifying conditions, aims mainly to found and administer such means as are competent to educate all citizens in all their powers, mental, moral and physical. It must do this in order that it may come, finally, to fully matured conditions, wherein all citizens are fully empowered and free, and all institutions are perfectly adjusted and infallible in service. In this result is realized the full play of *absolute authority*, in institutions scientifically adjusted in amplest service to MAN, and the full play of *absolute freedom*, in human genius and power operating accordantly therewith; just as in the science by which tonal power is ordered in musical harmony, when one is educated therein in a way to comprehend and operate the *Absolute Harmony*—the eternal law or authority of total combination—one is thereby empowered, or made free in the unrestricted use of musical powers, and prepared to revel in the delights of harmony thenceforth. Human freedom and power, in any direction, are only perfected through knowledge of, and conformity with, immutable law. Human power, in whatever realm directed, must forever be under the yoke and burden of God's immutable authority; but when the human mind is duly educated and enlightened therein, the "yoke is easy and the burden is light;" for, in the end, freedom and authority become perfectly married—when the productive power of both are duly realized. The law of liberty and the liberty of law are found to be one in true science—full, comprehensive knowing—in which alone is man perfectly enfranchised and his energies duly inspired. While the laws of creation (special or general) make a "yoke" of supreme authority, constant and sure, the human mind when educated into a knowledge of those laws is prepared to assume that yoke—accept and act by such laws—and is sure to find therein its own full freedom.

Thus the sure promise of positive freedom and order for all is the grand objective in government; which promise is to be realized through processes of development vitalized by that object, in scientific

organization accordant therewith. This third degree of development, thus proceeding under clear scientific direction, cannot, of course, actualize such final excellence; for, be it remembered, that development, by its very nature, is a process of unfolding what has first folded up as an involved verity; and evolutionary or productive processes are always different from the methods of full attainments and use. But the clear conception of such forms and uses is the only adequate base of scientific development—of intelligent structural endeavor leading to uses. Hence trineism, as fundamental to composite or associating order, *tends*, when scientifically operated, to an intelligent and consistent evolution and organization of comprehensive results or ultimate uses. It tends to a due co-ordination of previous opposing forces, whether in individual or combined form.

If I have made myself understood, it will be seen that the character of human conditions and institutional forms contemplated by the third degree in the developing series—the degree of composite order—are those basic to our American system of “free government.” And it must be also evident that the national conduct thus far has been under the direction of blending empiricism that totally failed to comprehend the national designs and needs; instead of that scientific direction requisite to the orderly progress of the nation to the great results involved and promised in its code of principles.

#### ABOVE THE AVERAGE.

SYLVESTER PENNOYER, Oregon's Governor, sends forth a model thanksgiving proclamation, as compared with other such state promulgations. Here it is, omitting preceding and concluding formalities:

“I would remind the good people of this Commonwealth that no expressions of gratitude can be more acceptable to Heaven than their gifts from their abundance in aid of the poor.”

As good as it could be for the stage of spiritual development of the race; but the more advanced in soul culture would amend by saying no expression of gratitude can be more acceptable to heaven than the recognition of the truth that it is because of spiritual ignorance that we have the poor always among us—the truth that God's law of love, justice and wisdom would supply every one according to needs and in ways to secure the highest degree of happiness for all, if man's folly would not bring distress and suffering to all by opposing selfishness to the operation of the beneficent law.

But being a world whose inhabitants love darkness rather than light, who cherish the dying body and know not of the life-giving soul, be it done unto them according to their understanding.

PROBABLY there is no newspaper of England outside of London of greater influence than “The Manchester Guardian.” The “Guardian” gives the Soul-Communion idea high consideration, regarding it as one of the most powerful instrumentalities of good ever brought forth.

Soul leads and refines mind and matter.

#### HE STILL LINGERS.

GENERAL GIBBON, Commander of the Military Department of the Pacific, recommends, in his annual report, the immediate expenditure of \$20,000,000 in Pacific Coast defenses. But General Gibbon is one of the old dispensation-lingers who think the nations will go right along slaughtering human beings and destroying the fruits of poor men's toil as heretofore. We submit for his consideration, and the consideration of the head of the department to which his report is addressed, the fact that English engineers have reported that Gibraltar, the strongest fortress in the world, is no longer impregnable—that it could not withstand the guns and steel-clads now afloat. Coast defenses have ceased to be practicable. Who does not feel with each passing day that the probabilities of military and naval adjustments of international troubles are growing more and more remote? Anyway, another general war can only be thought of as the breaking up of a long, dreary winter of barbarism, to be succeeded by an endless era of peace and good will.

#### “LIGHT FOR NORTHERN EUROPE.”

To the Editors of the Companion-Papers:

UNDER this heading, in March, 1888, in commenting on my essay, “Woman Created in the Image of God,” in the issue of that date, you promised that I would be instrumental in spreading the light of the New Dispensation in the Scandinavian kingdoms. A few months later I returned to Norway, my native country, feeling that I had a mission in that direction. It was an encouragement, an inspiration, that friendly recognition. I feel the uplifting influence still, and most needfully, for I have begun my work here, and on all sides opposing elements are being arrayed against me. I feel the hostility of Church and State, as represented by the privileged “higher classes” of these institutions.

I have lectured once in Christiania, choosing for my theme, to celebrate the centennial jubilee of the year, “The French Nation: Part I, the Revolution; Part II, After Sedan.” I am arranging for lectures in Copenhagen and Stockholm. But everywhere the Reactionary tendency is felt very strongly. Among the poorer classes, conventionally called “lower classes,” the Reformer puts forth the most successful efforts. They are stretching themselves towards the light like plants growing in a cellar.

A Norwegian named Maurits Kartevold, a country-place watch-maker, without any education except what he has given himself, has made a very remarkable piece of mechanism, illustrating the progressive bent of his mind and independence of thought. He thinks all that is best and noblest in religions should work together with science; and in harmony with the thought he calls his mechanism, built on the clock plan, “The Universal Temple.” All the departments of thought, religion, science, etc., are appropriately represented. The dead religions are immovable; those of present hope and interest are “marching on.” There, the mission of each ingeniously and forcibly illus-

trated, are Brahma of the Hindoos, Zeus and Pallas Athene of the Greeks, Jehovah of the Hebrews, Christ and the Evangelists, and the Goddess of Liberty, trumpet in hand. A picture gallery of the most illustrious men is embraced, Plato, Aristotle, Guttenberg, Copernicus, Galileo, Newton, Voltaire, Rousseau, Franklin, Lincoln, Goethe, Lessing, Hugo, Darwin, Paulus, Socrates, Sanct Olaf, and —Woman, the Minerva of the Future, carrying the Sun of Enlightenment.

In the center of the clock is represented the struggle for liberty. Tyranny, in the form of a tiger, is driven forward by a figure in a Pope-like costume; while Minerva, with her lance in the mouth of the beast, is forcing it backward. There are pictorial illustrations of English progress from 1215, of American progress from 1776, of French progress from 1789, of Norwegian progress from 1814. Over this is written, “Look for light in history, nature, experience, conscience and science;” and still higher is the inscription, “The Truth will make you Free.” This, in a monarchy, and under a state church rule, is a hopeful indication.

There is a growing association of spiritual investigators here, and “The Morning Dawn,” their organ, is a credit to the cause.

Soul-Communion roots in the moral soil of Norway as the sturdy pine does in the natural soil.

AASTA HANSTEEN.

Christiania, Norway, October 15.

#### THE COMMON MOTHER.

To the Editors of THE UNIVERSAL REPUBLIC:

NOTHING can be clearer in morality than the absolute impossibility of property in the Creator's Land.

The Earth is our common mother, out of whom we are taken and unto whose bosom we must return.

To-day it is the ambition of man to monopolize as much as possible of the best parts of the earth's surface—to hold not for honest, needed use, but for price and hire; but in the new and rapidly coming order the great question with each will be, how little land will suffice for man, to the end that others too shall not be despoiled and hindered of their inherent, equal right?

And in this view it becomes important for society to supply its own needs by the appropriation of ground-rent in place of all forms of taxation upon what is rightfully property, or upon any form of industry or its products.

A. P. BROWN.

Jersey City, Oct. 20.

THE editor of “The Pacific Banner,” of Winthrop Center, Maine, one of the most prominent of the temperance advocates, says: “Soul-Communion is the greatest weapon we have for the advancement of the cause so near our hearts.”

FRANCES E. WILLARD, President of The Women's Christian Temperance Union, writes at length on the Soul-Communion idea, treating it in terms of highest commendation.

HOWEVER visionary and impracticable it may seem, every idea of reforming old conditions into new and better is valuable in outworking the general progress.



## SOUTHERN CROSS PAPERS.

For the Universal Republic.

## THE PRESS VERSUS THE PULPIT.

BY THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

CONSPICUOUSLY among the stern facts of the present day is that of the Press proving to be superior to the Pulpit. The nominal church-goers, who hang apparently upon the utterances of the fully primed orators of the respective church organizations, said orators representing a kind of vested interest that no one knows how to dispense with at the present stage of human affairs, are quietly and unconsciously becoming interiorly invaded and overcome by the felt and admitted superiority of the Press in meeting the requirements of the famished interiors of the race. The Press is very surely undermining the foundations of ecclesiasticism and its hoary-headed superstitions, and the Pulpit is vainly endeavoring to hold its own and keep the already tottering superstructures of the various churches from tumbling down altogether and involving their superstitious devotees in their ruins.

Those whose eyes are opened wide enough to perceive this feel neither concern nor alarm at the sight. The Pessimist's view is not showing at all from the standpoint they are occupying; they are in full view of the silver lining to the dark cloud, and let whatever dark and dismal thing may show itself within the experience of the Racial Man, they know that it only serves to mark the progress already made, and the progress yet to be made, ere the goal of the Racial Man's destiny is fully attained. Except from a standpoint of marked imperfection Pessimism cannot be seen; there has been no failure in anything the Divine Sovereignty has had in hand; the progress intended is all the time being happily and accurately attained, in spite of all external appearances to the contrary: yes, and a wondrously satisfying Optimism is the very truth of the case all the time.

The Press is the power destined to bring to naught Pulpit things that are, so that no flesh shall glory in the Divine presence. The World's Advance-Thought is truly named; it is doing a mighty work in the desired direction. More power to it, and to every truly liberal paper or magazine running on similar lines, say I; and the sentiment is now being echoed by thousands. The dogmatism and tyranny of the Pulpit is in the act of shaking off its mortal coil. It has been held *in terrorem* over the undeveloped "fearful and unbelieving" ones just as long as it was qualified to do so; now, that light is becoming more widespread and general, the means by which it swayed over people in the past are fast losing their power for good, and the day draws near when they will be fairly entitled to receive a decent interment. While the Pulpit held its own there was nothing better available to dethrone it; but now, that something better and mightier is coming in, and coming in to stay—its own time at any rate—the vanquished will have to make "a virtue of necessity" and join hands with those who are preparing everything for its funeral.

There is scarcely any necessity for attempting to resuscitate what has been nothing more than a time-serving expedient. Some reality in the form of organization and genuine social life is desirable; but a resuscitation of the formal meetings, partings and harangues with which the Racial Man's past history has been crowded are certainly not at all desirable. The Press can never dispense entirely with the living voice; but so far as solid instruction and enlightenment are concerned the Press certainly surpasses the Pulpit in every respect for imparting it, and gatherings could be utilized to much better purpose for Soul-Communion or social intercourse than for formally sitting around and listening to a harangue the bulk of which would quickly thereafter be almost forgotten. What a world of labor and time is thrown away in every such effort! The speaker's weary hours of protracted study; the listener's wearied efforts of preparation for the event; the journey to the place of meeting; the time occupied in sitting it out or whiling it away—these are all wasted labors when compared with the results which a printed discourse is competent to accomplish. How many thousands may be served over and over again by an article in print, costing little if any more effort in production than the industriously prepared sermon or speech. And then, if it escape the memory, there it is at hand to go to for further refreshings; and if it be deep and profound, and demands that the depths of one's nature be brought to bear upon it, so as to fully and fairly grapple with it, then in solitude, when lost to all surroundings, the nature may indulge itself and the very innermost be stirred up to feast upon the deep thoughts laid before it.

Much may be said for the Pulpit, no doubt. Impassioned oratory from a thoroughly genuine spiritual man is not a thing to be despised. It has had its day, and (for the present) it has evidently about outrun that day. When a higher state of being is ultimated it may or it may not be resuscitated. The probabilities are that then vocal utterances between man and man will be no longer required, that thought will be so charged with spirit force and vitality that it will penetrate every nook and cranny, and go much farther than vocal utterances now do; and then probably the days of the Press itself will be numbered.

All hail each and every event that comes in the perfect ordering of Divine Providence towards the fulfillment of man's predestined future! Truly we know not what we shall be. We are not straitened in God; we are only straitened in ourselves. There are latent powers yet to unfold in human nature that will set man on a very much more exalted pinnacle in every way than he now occupies. There are too many of the "fearful and unbelieving" crowd yet abroad to allow these powers to show so rapidly as they might. We are, as a Race, all tied up in the one bundle of life together; and so, although some are struggling hard with their surroundings to pierce the gloom and remove the obstacles to human progress as a whole, those very forward ones are still tied by subtle and powerful cords to the masses that hold back, and be-

yond a certain amount of elasticity there is in those cords they cannot forge greatly ahead. It is wisely ordered so; in love for the Race it has been decreed that the forward ones should either succeed by struggling to impel the laggards ahead, or that they should die in the attempt.

It was concerning the whole world that Jesus died. He was exerting himself thus to forge ahead and carry the world with him; but the world, in its fearfulness and unbelief, hung back, and he was made a victim in consequence. Every man that forges ahead in the same way, to the extent that he has the Race as a whole at heart, and has energy and ability to make his way, to that very extent, whatever comes upon him, whether death or aught besides, his efforts concern the entire Race. Nothing less than a Universal Movement is a Divine one. Nothing that makes its own boundaries, shutting in this and excluding that, pretentiously doing so to vindicate what it has construed to be the very truth—nothing showing such characteristics—is at-one with the God of the Universe, the Spirit of All Truth.

## PACIFIC COLONIES.

WE have heard from a few families desirous of securing homes on the Pacific Slope. When from fifty to one hundred families, of desirable character, are ready to migrate, we will undertake to locate them in pleasant homes here in Oregon; and then, having made a success of this first settlement, we will undertake to indefinitely extend the work, including in the field of operations, according to the preferences of the different organizations, all the Pacific States and Territories.

Comfortable and prosperous homes can be found for thousands more than are now located in the Pacific valleys, providing they should be of moral nature and industrious habits. Heads of families and young men who can command \$1,000 or more, who are progressive and liberal in their views, and temperate and industrious in their habits, we will be pleased to correspond with to the end of selecting locations for them.

The majority in a colony organization should be farmers, but all useful occupations may be represented.

By coming in bodies of from 50 to 100 families greatly reduced transportation rates may be obtained; and the immediate enhancement of values that would result from the settlement of such bodies in any district would alone go a long way towards offsetting original investments.

We do not consider it at all feasible to ask those who may feel desirous to migrate under this call to subscribe to pre-arranged social rules. People naturally honest and inclined to deal justly with their fellows need not thus formally obligate themselves; and those of different character could not be restrained by merely signing their names.

Under the plan of inauguration each will own what he or she may purchase. Model social conditions will be hoped for as the natural evolutionary result of bringing such choice spirits in association.

There shall be no concealed rights or interests.

OPINIONS MAY DIFFER—TRUTHS  
EVER AGREE.

To the Editors of the Companion Papers:

**H**OW CAN we account for the great difference in belief among thinking people upon questions that should rest upon a logical conclusion? Certain the fault is not with the fact itself, for there is nothing in nature but what is as substantial in foundation of truth as any problem in mathematics.

Our ability to either understand or to comprehend or to demonstrate any fact in science or truth in metaphysics, is certainly a matter of personal development and of mental and spiritual endowment.

Perhaps the most serious matter of all, in the way of a clear path to fundamental principles, is our mis-education. And it is more difficult to unlearn what has been falsely inculcated than it is to fathom truth when once the mind is clear of rubbish.

Of course the great mass of humanity, in its inferior capacity and undeveloped condition, make little or no effort to think and reason out conclusions. They are most likely to accept as truth, unquestioned, whatever has been handed down by an equally crude preceding generation, with faith in priest and creed.

We are all more or less retarded and confused by pre-conceived ideas and impressions falsely given to us, entailed upon us by our social surroundings, which, in spite of our efforts to disengage them, will still stick to us and warp us on one side or the other.

Then we are likely to jump at conclusions in our haste to gain the truth, and in our impatience under a suspension of judgment.

It is a great and a serious trial, after reasoning one's self out of an erroneous belief with fear and trembling, to gain a firm foothold upon conscious truth and struggle up through the maze of undergrowth into the undoubted light and freedom of universal actuality.

When looking upon the world of humanity as it is, perhaps we might wonder that there is as much unanimity of opinion and belief among thinking persons as there is. There is a grain of truth in every creed. To select that and discard all else is a difficult thing to one who outgrows a system of religion.

The great danger is in discarding spirituality altogether, as illusory and unwise. It is well to stand upon what is known and knowable. Demonstrable fact is the foundation of true religion. For no fact in nature is in conflict with truth; but there is a connection, link by link and step by step, upward, and a Divine Harmony from base to pinnacle, from center to circumference, from commonest fact to sublimest truth. And as man's faculties are properly educated and developed from the lowest to the highest, so does truth upon truth, unfold to his discernment, and his aspirations rise in spirituality, and his obligations and love increase towards mankind.

A wider vision embraces a wider margin of realities, while the immensity of the obtainable and the illimitable becomes the inspiring features to a Progressive Soul.

S. H. HERRING.

Written for The Universal Republic.  
POWER AND USES OF THOUGHT.

E. PARSONS.

**T**HOUGHT on the Celestial Plane produces great exaltation. Then can we appreciate the angels' song: "Glory to God in the highest; peace on earth, good will to men."

All power is manifested in ultimates. Thought is the ultimate of the finite mind, and the outward cause of all development. No human achievement is possible without thought. Its rapidity of motion cannot be measured by time or space. It makes present to our minds in an instant any person, place or thing thought about, no matter how far the object may be from the body, if within the limits of knowledge.

Knowledge is compounded of ideas, and ideas are compounded of thoughts—which are the great factors in mental structure. Mind has no power to act on mind or matter without thought. This makes clear why the Lord employs human instruments in saving His ignorant and erring children. The World's Advance-Thought had its origin in thoughts about spiritual truth; and in the same way originated the plan of Whole-World Soul-Communion. The Communion would not fill its uses were not thoughts transmissible from mind to mind. It is well known that there is an aura or sensitive sphere emanating from everything. With man thought has power to move the affections and suggest thought to another. The greater the number of minds harmoniously concentrated on a given subject the greater the power to accomplish the desired end. That the thoughts of a single Reformer have revolutionized the thoughts of vast numbers on religious subjects is well known. Then who can estimate the glorious results effected by the Lord in his Second Coming through the instrumentality of Whole-World Soul-Communion? But those who will divinely cooperate must divest their minds of all sectarian ties and selfishness, seeking only the elevation of humanity from gross naturalism to a rational understanding of and obedience to spiritual truth, which alone can bring about the desired end of Universal Brotherhood—the end of wars and the fulfillment of the promise to "make all things new."

Love and affection may be felt, but cannot be seen without being materialized by means of thought. Thought, single or compound, has geometrical figure, which is transferred to memory for future use. We cannot will, speak or do anything without thought.

Savannah, Georgia.

SINCE our last hundreds of human lives and property worth millions upon millions of dollars have been swallowed up by floods and fires. The explosion of a cartridge factory in Antwerp, resulting in the instant death of nearly two hundred, the wounding of a vast number, and the destruction of property valued at seven millions of dollars, leads in horror.

ABOVE is the last letter written by Dr. Parsons for publication. He is now in the fuller light.

[From the "National View].

A PLEA FOR CHURCH UNION.

**I**t is an admitted fact that people only quarrel over what they cannot understand or non-essentials. The indications are that these differences will be entirely ignored by the coming World's Religious Conference, and thus will be destroyed the great cause for contention and inharmony over the earth. When this source of discord shall forever disappear, then the proper unification of all nations can proceed according to the prayer of earth's best people, who have always agreed that after all the golden rule is the sum and substance of all true religion.

After the adjournment of this Conference, and the address to the world shall have been proclaimed, day-break for all the nations will then become visible, and the way opened for the abolition of all military establishments, for which there will be no longer any use. The many millions of people who have been protesting against the unsatisfying church creeds, which have been so long offered to earth's hungry children, have at last prepared the way for the spiritualization of humanity from sin and misery, by the divine influence of God's Holy Spirit.

\* \* \* \*

It is admitted by all honest investigators of the many demonstrations of the Holy Spirit during the past forty years, which, by the incoming light of truth have caused creeds to tremble, error to die, and humanity to rise to its proper sphere of knowledge, that they are clearly identical with the experiences of Primitive Christianity.

THEY STILL MULTIPLY.

**T**HOMAS COOK, of Hot Springs, Arkansas, "Spiritual Headquarters for this Earth," is one of the most confident of the latest Second Comers. He admits, however, that he is "but half a representative of the sacred truth, for woman will be represented in this Messiahship, and God will raise up a woman, that the prophecies may be fulfilled concerning the lamb of God and his bride." When this brother gets above the types, onto the true spiritual plane—where the essences of things are centered and unlighted, thence projecting outward their various form-expressions—he will find that figurative "bride" of holy writ to be within, of, and counterpartal as the receiving and subjective creative principle to the supreme will-power of, his own soul. These perfected beings, being all-in-all, need not local headquarters, like birds and foxes and unresurrected men and women.

JOHN S. CRUM, Vienna, Ill.: "The idea of organizing the highest character of spiritual forces of the whole earth into one united effort, at the same hour, all around the world, is a grand and beautiful idea. It will do more to harmonize the various and conflicting moral conditions than anything else could. The movement will gain strength and power as time rolls on and never go backward or downward."

FOR you no Christ ever lived or died until the Christ-Spirit becomes a present realization.

## PENINSULA PAPERS.

For The Universal Republic.

HARMONY—NO. V.

SAMUEL BLODGETT.

IN Part IV I called attention to the greater opportunities laboring people now have as compared with former times; and while I hate no jot of my efforts to secure them greater and greater advantages, till the full realization of earth's bounties are accorded, I wish to note, for their benefit, the prodigal waste of opportunities now entirely within their control. Some, it is true, act with comparative wisdom and discretion, but the masses, especially in our large cities, do not. In those places ten hours' service fills the bill of the employer's demands for a day; and the question is, how far do they use the two hours gained to promote their own happiness and the happiness of their families and friends?

The liquor and tobacco habits do more towards keeping men in poverty and misery than the whole catalogue of social wrongs under which they suffer, and it is surprising to me that so many Reform writers palliate and excuse these voluntary sources of degradation and woe.

Of course no one can help aspiring to happiness, and they mean to use their spare time to this end; but they drift along in their weakness into channels of dissipation, which they themselves feel is lowering their manhood and keeps them in a feverish, unsatisfied condition, more adverse to real enjoyment than useful, though ceaseless, toil. Nothing should be called happiness, however much we may be carried away with fascinating excitement at the time, unless the remembrance thereof is pleasant and agreeable. And how many human lives are largely made up of what may be called regretted pleasures! The State of New York recently gave laborers Saturday afternoons as holiday time. Results do not seem to indicate that they have profited by the concession. My information is that it is the harvest time of the week for liquor saloons; and this being so, we may infer that gambling dens and brothels then find increased patronage too. Such a course turns blessings into curses.

The wage-earners should use the most of this time to store up useful knowledge and cultivate their sympathetic and spiritual natures. This would be joy that leaves no sting behind, would make them feel more and more the true dignity of life, would fit them for intelligent, unselfish, patriotic citizens, and would give them an interest in a higher and purer social atmosphere. If they generally worked for that purpose they could soon be fitted, intellectually, morally and financially, to run many branches of industry on the co-operative plan, thus taking all the profits there would be in the business. The retail trade takes enormous profits in many articles of necessity. If it did not there could not be three times as many employed in it as are necessary. Every trader, every agent, and every professional man, not actually needed for the convenience of the public, is really as much of a burden to the people as if they were actual paupers. There are not less than one million of

these non-producing superfluities in this country. Productive industry maintains them at an expense of not less than \$500,000,000 annually. People generally think they could not live without what is called the competition of these rivals. This is a mistake. There is almost always a real or implied understanding which combines to keep prices up. And how to rid the people of this incubus is one of the most serious and perhaps the least-thought-of problems Reformers must confront.

I think the time is coming when no one will be allowed a retail trade without a legal license for certain designated territory, in which only a stipulated profit or pay will be permitted. But preliminary to this must be voluntary unions, throwing a combined trade to certain stores, under contract, or combining to buy at wholesale, making the divisions themselves. The former plan has some advantages over the latter, but either can be made to work in most places, when the parties so combining have sufficient members to make it an object to a trader, and will cling together with fraternal sympathy. Of course it would have to be conducted on a cash basis, and the rules should not be relaxed in favor of any one; neither should any of the members be permitted to relieve the one they do business with from his obligation for any temporary convenience or gain. Other dealers would try to break them up, by offering special inducements at times to different members, but as an organization they would have nothing to fear except short-sighted selfishness and dishonesty in their own ranks. The Farmers' Alliance has made a beginning in this way, and I trust that temporary defeat will not stay the onward march of the idea till the standing army of retail leaches are reduced to useful numbers, the profits being measured by reasonable compensation for doing the business.

I am not prejudiced against those acting as agents between producer and consumer. I seek that which is desirable for humanity as a whole, having faith that whatever benefits the aggregate will be conducive to the well-being of individuals. We must utilize the machinery modern inventive genius has provided; and the only way to do this is to make every one useful in supplying human needs, regulating the hours of labor to the well supplying of those needs. If this could be accomplished, the physical exercise required would be actual enjoyment, at least in the United States.

Farming ought to be the most pleasant and desirable of all avocations, with plenty of leisure for social enjoyment and storing the mind with information and knowledge. But instead of this, no class is more harassed, no class work so many hours; and this notwithstanding inventive genius has been most partial to farmers. Why is this? The machinery that has been provided to facilitate farm labor has been of no advantage to the farmer. I believe they would have been, as a class, as rich to-day without these improvements as they are with them. The profits have all gone to other parties. But we may be glad that the advantages are here for them when they get considerate and united enough to take them. If they had taken

leisure as the machinery was introduced, in proportion to the labor saved by it, it would have been a blessing from the first, and all the time. Instead of this they have worked equally hard, so that, for the last twenty years, there has been continuous over-production.

Sixteen or seventeen years ago I wrote an article for "The New York Tribune" advising the farmers to combine and enter into an agreement all over the country to reduce their hours of field work to eight hours for a day. But the people were not ready to put the idea in practical effect. I now reiterate the advice. Let them unitedly curtail the hours of labor, both for themselves and their hired men. Let them take the blessings which belong to them of right, without fear, and they will not suffer in consequence.

We should learn to do without lawyers. We should hire physicians upon nearly the same plan that we hire clergymen, making it their interest to teach hygiene and keep those in their charge well.

I would like to have all the departments of labor meet in one grand National Convention to discuss the labor question and announce authoritatively a united aspiration and purpose. Good would surely come of it, if it were composed of reasonable, moderate people, having an all-embracing sympathy. But it would not amount to much if the delegates were bigoted, impracticable, factional fanatics, having, as Paul said, "a zeal, but not according to knowledge."

Grahamville, Fla., Oct. 22.

MR. J. C. McQUINSTON, of Cincinnati, Ohio, taking in Portland in a general business tour, got hold of a copy of the Companion-Papers—as most people do when ready for it, wherever they may be—which led to his calling upon us. We found him to be an old acquaintance of an uncle, and the interview was pleasant and profitable. Mr. McQuinston travels extensively, is naturally observing, and takes interest in watching and studying the flow of the currents of moral thought. He feels that a New Dispensation of spiritual truth is at hand; and we will write him down as a part and partaker thereof.

R. E. WHITEFIELD, a lineal descendant of the inspired George Whitefield, whose eloquence and zeal revived a wonderful interest in religion in England and the American Colonies in the early years of Methodism, placing his name permanently in history as one of the most powerful and faithful of Christian ministers, was a recent caller at our editorial room. Mr. Whitefield's keen eyes and intelligent countenance indicate his honorable descent. He is engaged in business in San Francisco.

A WHIRLWIND gyrated over the city of Tacoma, on Sunday, the 17th inst., when the ministers were delivering their forenoon sermons. One church was unroofed, and two congregations were broken up in panic. The church in which W. E. Copeland was discoursing in favor of issuing newspapers on Sunday was uninjured, his hearers were not thrown into disorder.



## TWO BLOODLESS REVOLUTIONS.

**B**RASIL furnishes two examples of bloodless political revolutions. In the early part of the present century the invasion of Portugal by the French resulted in the whole royal family removing from Lisbon to their colonial capitol of Rio Janeiro. This was followed by a liberal foreign policy, under which Brazil's population, trade and wealth rapidly increased.

During the transition period of the South American States from colonial dependencies of Spain to independent forms of government, (from 1820 to 1825), Brazil became sympathetically affected in favor of her continental neighbors, and, further urged by a condition of anarchy and misrule in Portugal, under a rival branch of the royal family, declared her independence, when Pedro I, son of John VI, king of Portugal and Brazil, and father of Don John Charles Pedro of our times, (Pedro II), was elected Emperor. The mother country could not, convulsed with political dissensions as she was, oppose the movement by force, and thus the independence of Brazil was established with little agitation and no bloodshed—an event certainly without a parallel in the political history of the New World, and we do not recall any in that of the Old World.

In 1831 Pedro I abdicated in favor of his son, then six years old, and directed all his energies and means to restoring tranquility to Portugal, the crown of which had been usurped from his daughter by his brother Don Miguel. Brazil was thereafter governed by a regency till 1841, when Pedro II ascended the throne.

Pedro II introduced measures to ameliorate the condition of the Brazilian slaves, and finally freed them, and the arts of peace and industry always found in him an advocate and patron. He has ever been popular at home and respected abroad.

Now come the tidings of Brazil's transformation into a Republic, without even a riotous demonstration; and it is said that Don Pedro himself (*sub rosa*) advised and facilitated the change, fearing that bloodshed and anarchy would follow his death as Emperor.

History presents many examples of sovereigns offering and giving their lives and abdicating to perpetuate dynastic rule; but the example of Pedro II, as it is now coming to be understood, stands out singularly brilliant and sublime.

We see in this bloodless advance-step of Brazil a hope for the future of South America as bright as a Savior Star. Brazil alone embraces imperial extents of territory of rich soils that are wilder and less explored than were the regions between the Columbia and Missouri rivers seventy-five years ago. They are equal under development to sustaining great nations; and the time for their appropriation by civilized man has come.

THE negative rivulets of inharmony are combining into a vast ocean of inharmony that will overwhelm all of like character. The positive streams of Harmony are all uniting to form that perfect Sun of Righteousness that shall exalt the good in mankind. Choose: the end of the Old Order is near.

## DAWN OF THE SPIRITUAL REPUBLIC.

**S**INCE putting in type the article on another page headed "Pacific Colonies," the movement to locate in communal settlements on the Pacific Coast people of advanced spiritual thought has assumed unexpected importance. Progressive-minded people in all parts of the country are evincing interest, and this interest will extend to the European countries. The inspirations of this issue—prominently Mr. Kimball's magnificent article on "Government," "E. M. W.'s" occultly powerful article on "The Coming Order of the World" and Mr. Copeland's "Looking Backward" discourse—indicate to us (as there is no preconcerted plan, on the part of mortals, in supplying subject-matter for the various issues of this journal) that this Colonization Movement has a deep interior significance. Within and of it is organic energy of truly spiritual nature.

We do not propose that subscribing to pre-arranged social rules, or to any extent losing individual control of individual property interests, shall be features in this movement. Let the soul-forces of good people mingle, and their need be no apprehension regarding the results. The main thing is to bring together the needed constructive elements—moral, intelligent, temperate, industrious, law-abiding, progressive and inspirational people, who, while acknowledging "the yoke and burden of God's immutable authority," will be "duly educated and enlightened therein," so that yoke will be easy, that burden light. The fore-comers of the New Era are now numerous enough for collective action. Mankind at large need the social models which they alone can furnish.

Corresponding Secretaries in different parts of the country will soon be supplied with suitable printed matter. In the meantime we will continue to briefly answer inquirers.

## PARKER PILLSBURY MAY COME.

**P**ARKER PILLSBURY, Reformer of two generations and life-long advocate and defender of free thought and human rights, is moving hitherward. A recent letter from William H. Kimball, of Concord, N. H., contains this paragraph: "Our good brother Parker Pillsbury has been circulating in the West for a long time, and I am questioning whether he will not reach you before he is through with it. He is now eighty years old, I believe, and is vigorous and spry as a youth." Wherever the desire is ardent and hopes are high for the betterment of humanity, and honesty and sincerity are accorded their due, Parker Pillsbury is sure of hearty welcomes. He is one of the precious few who practice what they preach.

THE failure of the October number in reaching subscribers has caused groundless apprehension in the minds of some friends. Having to perform all the work connected with the business ourselves, (except the invaluable services rendered by contributors), it must be done in the way disclosed to us as the work proceeds. Twelve parts make a volume, and every subscriber shall receive every part due.

Written for The Universal Republic.

## SPIRIT OF THE TIMES.

THOMAS P. FREEMAN.

**T**HIS is a great Republic of ours, but there is a Greater, whose Laws must, in a measure, rule ours. The spirit of these Laws is being infused, more and more, every day, among the nations of the earth, by the Power that created man. Men say that they recognize this Power, while their actions show that they do not recognize any power above their own will. Jesus Christ said, "By their actions ye shall know them."

Men may build a wall above the level of the sea and keep its waters out, then claim that they have stopped its power; yet it remains a fact, that they have not stopped its movements or altered its level. Men may be a small part of this great Power, but they are not The Power. If a stone is thrown from the earth it will come back, notwithstanding it has a center of attraction in itself, because there is a greater center in the earth, whose laws must be obeyed. Men must learn that there are Laws that they did not make, that they must obey. When they attempt to break these Laws, their punishment is obeying these Laws.

These Laws will not excuse men's ignorance—therefore, it is necessary for them to learn to understand them.

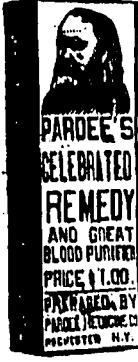
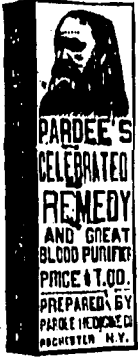
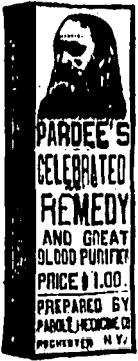
Prejudice against each other, on the ground of color, is the greatest stumbling block in the way of men to-day. It is true that the Caucasians have the bible on their side in their class distinctions, but it is equally true that all others have the Natural Law and Jesus Christ on their side. It can not be shown that Jesus ever made any distinction. Simon the Canaanite was one of his disciples, and when all the others left Jesus, he staid to the last and helped him carry the cross up the hill. This Simon was one of the so-called accursed.

This unnatural, un-Christian, un-Godly distinction must be removed, and the inhabitants of the earth come together on the level of intelligence and morality.

Portland, Oregon, Oct. 27.

BENJAMIN G. SMITH, of the Mrs. Frank Leslie journalistic family, is the author of a work just coming from the press bearing the title, "From Over the Border; a Book of Prophecies and Fancies Concerning the Life to Come." Its typography and binding are spoken of as neat and beautiful, embracing 238 16mo. pages for one dollar. Benjamin G. Smith is a writer of force and originality, and his is one of the most inspirational pens of the day, phenomenally rich of inspirational pens as the day is. The book may be ordered of Charles H. Kerr & Co., its publishers, 175 Dearborn street, Chicago.

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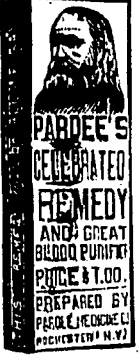
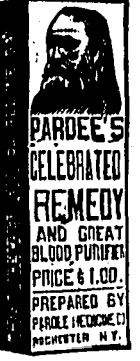
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