

# The World's Advance-Thought.

ONE DOLLAR AND FIFTY CENTS A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

SINGLE COPIES FIFTEENCENTS.

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

For The World's Advance-Thought.  
TO BE.  
ALICE ESKEL.

**W**HAT IS BE—that is the question; for our being  
Does not depend upon our capricious will—  
We can not give or take Life; the form may die.  
We break the vessel that holds Life's essence,  
And, though it 'scapes the grasp of mortal hands,  
It still dwells in the spirit's deathless realms.  
Life is and ever will be! No power in man  
Can to his puny works impart life and growth;  
He does but imitate their deathless action  
In all the instruments his skill can fashion.  
Involved in Life are endless evolutions,  
But the dead fabrications of boastful man  
Give birth to naught, and fall swiftly to decay;  
His art is put to shame by living pictures;  
In all his great achievements the mortal pupil  
Is but a child that carves frail toys of matter,  
Bowing down to worship his own handiwork,  
While Master Life, the cause, is oft ignored,  
Life is not less by loss of form, but more,  
Can the seed expand and still remain the same?  
Can the tree see light while yet beneath the sod?  
Each change from seed to blossom is higher gain,  
And then that blossom's product extends its sway  
Till one seed's life may soon spread o'er the planet.  
Death is larger gain—not loss and oblivion:  
Life takes an atom and grows it to a world.  
Portland, Oregon.

## THE NEW "NEWNESS."

A HARMONY HALL ADDRESS BY H. N. MAGUIRE.

**A**PAPER entitled "The Newness" has appeared in "The Century" which essays to portray the Advance-Thought Spirit that manifested itself in remarkable ways in New England from forty to fifty years ago. The author of this satire labors to sustain the humorous mood from beginning to end and make it the most important feature; and herein the old stage custom of succeeding the play of weight and seriousness with the farce is breached. He may have adopted the role of the satirist and humorist, or, as the Spiritualists say, he may have been "controlled" to do so, to reach minds that would be closed by prejudice against a frank narration and philosophical explanation. Any-way, in almost every paragraph of "The Newness" paper, and in it as a whole, are points of such import for those who are free-minded enough to seek and wise enough to appreciate them that the facetious parts fall flat.

It opens by declaring that "The Newness," breaking out "like an epidemic," "subsided and disappeared almost as rapidly as it arose." This statement may go uncontradicted to the dead—for the continued slumber of whose souls most current magazine literature is printed; but the interest of the live in the record made and making calls for protest. Material worlds outliving our little home orb as the crow tribe outlive microscopic insects vanish into nothingness; but Universal Truth, that

was before and will be after the progeny of Time, can never perish. The "Newness" of half a century ago had been, still is, and ever will be, "Newness." The Divine in all its varying manifestations, as an experience of the individual consciousness, comes in the spirit of immortal youth—it is the highest life realization of a Present that forever unfolds and never ends, as perpetually and constantly making all things more brightly new! Such is the life of the spirit, the life in the spirit. Not always do the years bear onward. Souls of the New "Newness" are now living ages ahead of the world-man's most advanced time-marks; while in the Old Oldness of church and school and party are sleeping, like frogs rock-imprisoned from primal ages, the souls of the common humanity. The higher thought awakened half a century ago has been widening in scope and intensifying in energy every hour since.

"The Dial" [the recognized organ of the 'Newness'] was continued for four years," says this satirist, "being edited in the latter half of this period by Mr. Emerson, and died finally for want of sustenance. It made no great impression on the world, but its rare volumes are now valuable as a record of a singular episode in our spiritual history." The dead again sitting in judgment on the living! "Died finally for want of sustenance," as if truth were dependent upon the tinsel, the foibles and caprices, of forms of clay! "The Dial" came as a thing of life in a world of death; and is now, as a witness of the opening stage of soul resurrection and *avant-courier* thereof, a presence of intensified and ever-intensifying vitality. Its immortal life-principle often impresses itself upon us like the influence of an inspired orator reaching his climax of power.

"Imagination," do we hear? That imagination that is in line with the Divine Will, as all imagination (*soul image-making*) is on the universal or unselfish plane, is a *creative process*. The results appear on lower planes of consciousness as objective or material things, some of which are there idolized and grovelingly worshiped, and all of which are mistaken for substantial realities. Every cell and every group of cells in the human organism is a distinctive consciousness or intelligence within and of itself, but co-ordinately with all other parts held to the service of the whole; and this is a microcosmic representation of Infinite God structure. So say those who live the Law, who are the Law, and who alone are authorized to declare the Law. The same conclusion arrived at metaphysically belongs to the realm of speculative philosophy: positive philosophy belongs exclusively to the spiritually illuminated. But spiritual illumination is for all who will unselfishly aspire therefor.

Natural objects are but shadows of soul creations intangible to the gross physical senses, the shadow presentation being the only way of educating spirit-blind man up to the comprehension of the principle of Divine Wisdom that runs through and holds all things in consistent unity. For instance, a Divine Thought is shadowed to mortals in gold. As we come to understand the essential principle involved we find, though the love of gold is "the root of all evil," in the sense that its place or office of use is at the lowest mark of the scale of human consciousness, or where the conditions are grossest—in foundation excavation, we may say—yet it has been, and for a time longer will be, an important factor in the progress of the race. With the hope of enriching himself in the gold mines of the Northern Apennines Caesar first led his legions Gaulward; but that day had its "Newness," as every stage of human progress has had—there were then, as there are now, men and women on the life-side of events—and these saw the dark scenes of war and pillage constantly relieved and at last entirely overcome by the advancing light of the spirit: they saw beyond what has yet been realized to the lower-nature consciousness of humanity. They knew that Caesar, however unconsciously, was working for God instead of self, that he was on a civilizing instead of a gold-hunting expedition.

The same Divine Thought of human progress has been symbolized in the same way to human comprehension in the civilization of California, Australia, and the American mid-continental regions. The consummation of the Divine Purpose in this, as it will be humanly realized, is near at hand. In Alaska will be discovered the richest and most extensive deposits of gold that ever excited the cupidity of man, to speedily result in overland rapid-transit lines to the far northwestern harbors, and on across the straits and arms of the sea to the Asiatic ports, and still on through the capitals of Asia to the capitals of Europe and the British Isles; and then shall mankind begin to comprehend the inner meaning of the Divine Thought—the golden calf, his mission of struggle and strife about fulfilled, will then be hurled from his Cimmerian throne, when light and life will succeed shadow and shackle in human relationships. All this is a present realization to those who are in the life of the spirit.

See how imperiously that worldling walks forth from the bank with his six-figured certificate of deposit! And see how abjectly that rag-gatherer picks up the scrap the certificate-holder treads upon! The certificate and the scrap are alike but thought-symbols, as are mendicant and millionaire, considered as children of mortality. And who shall say that the thought involved in the



filthy scrap is not incomparably more valuable than that involved in the bank paper?—that the former is not pregnant of blessings, the latter of curses? The wisdom to answer these questions must be looked for in the interior light of the soul; and to develop this faculty of perfect discernment is the one object of human experiences, the only true measure of value of human acquisitions.

Time, and its twin delusion, appearance, are but floating vapor in the infinite firmament of verities. In the light of truth they have no standing. The human conception of time and its durations are but degrees of progress from a false to a true consciousness—the latter being immortality realized, life in the Eternal Present. A ripe peach is to its inhabitants a mighty world, channeled with rivers, basined with oceans, corrugated by mountain ranges. The very soil in its forest depths, like the soil of man's planetary world, is a compost of the dead; and yet rife with resurrecting life. Countless myriads of life-forms roam over the grassy swards and through the forests of the peach-world, while birds make vocal the leafy coverts. Such are the revelations of the microscope.

These peach-world inhabitants have their distinct stages of existence, as has man—their birth-time, infancy-time, youth-time, adult-time and death-time. The consciousness of each is adjusted to its environment. The shortest-lived feels its progress from stage to stage of existence to be as protractedly tedious as man feels his to be. While a human hand is moving the peach-world from basket to mouth myriads of its inhabitants experience that "time was, time is, and time shall be no more." Should an extraordinarily divine one rise in consciousness above the consciousness of the peach-world itself, that is, the unitary consciousness of all the embraced intelligences, we could say to that most advanced one, "You have vanquished time, for all its qualities and measurements are local to the world you have outlived." *Outlived?* Certainly: this is immortality realized. Forms are but fleeting apparitions—nothingnesses aside from the invisible principle, the spirit of consciousness, that animates them, and this principle and spirit—always in the bloom of youth, ever in the warm, bright flush of "Newness"—continues right on extending its conquests amid and through all the mutations and limitations of time.

We may suppose that stubborn schools of philosophy and scientific investigation, with their microscopes and telescopes, are among the institutions of the inhabitants of the peach-world; and that also among them is religious orthodoxy, with its old records and infallible judgments, imprisoning and burning the scientific Bruneaus and Galileos who dare assert that the peach-world is not the center and most important part of the universe.

The soul or interior life-principle is immortal in the lowest as in the highest forms. Truly says the soul-sighted, the often Jesus-visionsed Shelley:

"I tell thee that those living things,  
To whom the fragile blade of grass,  
That springeth in the morn  
And perishes ere noon;  
Is an unbounded world,—  
I tell thee that those viewless beings,

Whose mansion is the smallest particle  
Of the impassive atmosphere,  
Think, feel, and live, like man;  
That their affections and antipathies,  
Like his, produce the laws  
Ruling their moral state;  
And the minutest throb  
That through their frame diffuses  
The slightest, faintest motion,  
Is fixed and indispensable  
As the majestic laws  
That rule you rolling orbs."

Now, and again without reasoning outside the range of what are called scientific facts, we will consider an example at the opposite extreme—the outside planet Neptune and its inhabitants. The Neptune man's year, measured by the earth man's standard, a trip around the sun, is 166 times longer than the earthly year. This would make the Neptune man at three score and ten of his years as old as the earth man would be who had lived 11,520 years; he must have lived before the birth of Adam as long as has been the lapse of time since that event—must have been born thousands of years before time began to run on earth, according to the Jewish and Church-Christian records. But the Neptune man repines, as does the earth man, over the too rapid flight of the halcyon days of youth—when they are gone,—never dreaming in his fractional, sense-bound life that his circle of being is widening to eternal youth, for he looks back to the dead past, or forward to the unborn future, and cannot realize that life is, that all of life is now. Thus conceptions of time and space can only exist where and to the extent that the consciousness is bound by local movements. In the realized unity of all life these are *nil*. There the dividing shadow-lines fall not, "and there shall be no night there, and they need no candle, neither light of the sun," but shall live and rejoice forever in the fadeless glory of Universal Truth—God with all and all with God.

"But," says he of the earth-bound consciousness, as if determined not to be resurrected from the death-spell that is upon him, "do we not have the concurrence of all ages and all human experiences to prove that this material life is real, that its wealth and honors are substantial?"

No; there is no concurrence of testimony from independent sources and of distinct periods of time. The false worldly consciousness of one is the false worldly consciousness of all—of all who are life-centered in the worldly; and, as has been explained, time is but a fact of partial experience, not a truth of universal consciousness. That which is eternal cannot be predicated of either time or mere human experience.

The overshadowing earth consciousness of man is as a colored glass sphere would be to observers and objects within it. The light reflected through-out its interior would not be pure white or true light, but it would be prismatic, partial, like the medium of its transmission; yet it would be the only standard of perceptive judgment for all within the sphere, who could not understand and would consider as "impractical visionaries" all who in consciousness were above these colored-light illusions. We must transcendently rise in con-

sciousness above the material conditions before we can be essentially wise, before the white light of truth will flow in and show us things as they are.

The body of flesh is the grave from which the true life resurrects. The Materialist mistakes death for life, the shadow for the substance. The soul, emancipated from the delusions of time and matter, sees a whole universe of light where all is curtained from the view of the animal man. By-and-bye new types will be shadowed down to him from that realm of Light, of Life—that lofty, self-perpetuating Idealism he had made the subject of satire and ridicule, the "Newness" from which all his new things come as after-births—and these dead effects he will continue to pursue and cling to and worship as realities.

The author of "The Newness" obviously intends the pith of his satire to be in his record of what was called "The Brook Farm Association," in existence from forty to forty-five years ago. It was an association of about a hundred young Idealists or Transcendentalists, including both sexes, who, to realize a life of harmony, and enjoy congenial social influences, settled on a tract of two hundred acres of pastoral and cultivatable land a few miles west of Boston.

All these advanced souls, so far as known, became useful and honorable members of the general society after dissolving their special one, while a great proportion of the whole number (some still among us) have filled the civilized world with their fair fame. Of these young Idealists were Nathaniel Hawthorne, in the front rank of American literary geniuses; Henry David Thoreau, a naturalist of clear discernment and rare judgment; Amos Bronson Alcott, eminent teacher, philosopher and author; Theodore Parker, the Washington of the great moral revolution that has practically ended in breaking the domination of ecclesiastical despotism; Russell Lowell, ranking with the first of American poets and scholars, and diplomat of rare tact and ability; the universal-minded Channings; Charles A. Dana, who has given the world its best model of a cheap, all-embracing newspaper; G. W. Curtis, one of the most brilliant and polished essayists this generation has produced; and in warm sympathy with these choice spirits were Ralph Waldo Emerson, whose soul-light intensifies as the common humanity grow up to its appreciation; Margaret Fuller, the American Madame de Stael; Parker Pillsbury, still in the sunlight of the "Newness;" and many others bearing honorable and illustrious names.

The fact that such spirits as constituted "The Brook Farm Association" should be drawn together by a common impulse of sympathy affords in itself more food for thought than volumes of history of proselyting religions. It was the externalizing to view, at a certain point, of the interior soul-forces, ever operating in unison, to which things of time are as forming and dissolving clouds to the sun-fountains of light; and we may feel assured "The Brook Farm Association" was prophetic of the coming grander organization which shall embrace and hold in reciprocities of duty and obligation the whole human family.



Though few, if any, of "The Brook Farm Association" may have realized that they were living in the spirit, the very life, of subsequent external accomplishments, now boasted of as achievements of mortals in laboratory, council and camp, yet such is the truth; and any of the representatives now tarrying, in fullest appreciation of worldly honors and gains afterwards acquired, would declare that their most ecstatic moments were in that ideal realm. What the most soulful first ideally grasp and enjoy in vestal freshness go down in symbol, in shadow-type, to those on lower planes who are too gross to absorb and assimilate the essences of being. Go back in mind to "The Brook Farm Association" of forty-five years ago, contrast the outward life of that time with that of this, and you will not doubt that its members and sympathizers in thought were indeed living in a *spirit* of "Newness," were coming in with a new world. Railroads had not yet seriously interfered with stage roads west of the Alleghenies; the first experimental telegraph line had not been erected; ordinarily it required as much time to carry a letter one hundred miles as it now takes to carry it a thousand; the farmer was still using the sickle and scythe, and boots and shoes, hats and caps, iron and wooden goods, etc., were mostly made by hand; steamship navigation was in its infancy; candles and whale oil were the universal illuminating agencies outside the great cities; the greater portion of the Pacific Coast was in the undisputed possession of one foreign power, another foreign power claimed the balance of it, and very little of it had been explored; the idea of sub-marine cables was as remote as is now that of inter-planetary communication; Modern Spiritualism, with its wisdoms and wonders, its witcheries and wizardies, had not yet disturbed the dreams of the theological sleepers; the most visionary of all the Idealists were they who were believing African-slavery would be abolished; the telephone and the electric light had not been thought of, nor the use of electricity as a motive power. Truly the "Brook Farm" Idealists were in the flush of a sublime "Newness."

Other heralds are on the watch-towers crying out still more important advances—are in the spirit of a New "Newness." All resources and all efforts shall be subordinated to the law of universal use. The ideals of right and justice of the most soulful constitute the measure of the reach of the God-Power earthward. Only a short time longer shall selfishness be a controlling factor in human society. The age of altruism, of co-operative effort, of wise and just apportionments and distributions, is at hand. The people in communities and the people in nations are drawing nearer unto each other. The whole world of mankind shall be as one family, and they who are now unfairly acquiring, selfishly hoarding and misanthropically wasting, shall be called to account for their stewardships, and in the light of the rapidly advancing New Consciousness, when they shall see themselves as they are, they will call for mountains to fall upon them and hide them. Corrective occult forces are operating with increasing vigor!

For The World's Advance-Thought.  
MUSINGS BENEATH THE PALMS.

ELIZA A. PITTSINGER.

**H**ERE'S faith in the world to-day,  
And joy in the life to come;  
December is followed by May,  
Its withered leaves by the bloom  
Of a glory no power can stay;  
And Victory's banners are waving over pall and bier and tomb.

Inspiration unfurls her wings,  
They are brighter than lamps of gold;  
The Soul in a new robe sings,  
And a myriad hues unfold  
From the blooms of love she brings;  
And the altars are growing warm that were desolate, drear and cold.

Be glad, O ye children of earth!  
Be glad, O my Soul to-day!  
For wealth is transcended by worth,  
And the harp has a new-born sway!  
Be glad all ye nations of earth,  
For life is at last victorious, and the Spirit is on its way!

The old, with its kingdom of sense,  
Gives way to the kingdom of sight,  
And a Power sublime and intense  
Is flooding the world with its light;  
And Love is the great defence,  
While Charity holdeth the key to the gates of the Infinite.

Could I sing a true song for to-day,  
What lesson, what theme should I blend?  
What sweet loving words could I say  
To a brother, a sister or friend?  
What muse should inspire the lay?  
To what summit of joy should it soar, or what valley of thought descend?

O, to be in a singing mood  
Is a way to the heavenly goal!  
And I long for some fair autumn wood,  
For the music that long ago stole  
(With its visions of beauty and good)  
Into my life with a blessing, and showed me the Path of the Soul!

I yearn for the forest so sweet,  
For the bird and the honey-bee's hum,  
Where the grasses and bright flowers meet  
And the discord of earth is dumb—  
With a gypsy I fain would compete,  
With my temple a mound of blossoms, and the shadowy glen my home.

I know there is woe in the world,  
And I know there is balm to heal;  
Then let not our banners be furled,  
Nor smothered nor weary our zeal!  
Ah yes, there is woe in the world!  
But Faith in the souls of the helpers, and Power in their hands to heal!

There is hope for the patient and strong,  
But a bane for each frailty and fear;  
And a wonderful might doth belong  
To a soul that is true and sincere  
In the contest of right with the wrong—  
Then on, O ye toilers and reapers! for the gleam of the harvest is here!

The theme of the Teacher is new,  
He recks not the evil a sin;  
He belongs to the good and the true,  
And his mission does thus begin—  
With God ever clear to his view,  
I doubt not his cause will prevail, and the crown of the faithful he'll win.

And I ask if the Singer of Songs  
May not bear the fair symbol and sign

Of some prophet of God who belongs,  
In type and majestic design,  
To a band who encounter the wrongs,  
And with the great weapon of Spirit who conquer and grow divine?

As I lave in the fountain of sight,  
I hear a sweet magical flow;  
'Tis noon-day, and all is so bright,  
And all is so vivid, I know  
That the song of the poet is might;  
And the Angel of Light sits crowned where the rythmical melodies flow.

Ah, the Angel of Light, it is sweet  
To know she is Angel of Song!  
And the buds that now spring at my feet  
Will bloom in a garden ere long,  
When the world and the singer will meet—  
And one at an altar will kneel,  
While the other, in faith made strong,  
Will kneel at the shrine of a blessing and ask why it waited so long!

San Francisco, Jan. 23, 1890.

COME SOUL-FOREMOST TO THE WORK.

**S**PIRITUAL advance-thought people and Reformers in all parts of the world should rally to our support, that The World's Advance-Thought and The Universal Republic, without increase in subscription price for the two together, and with increased reading matter, may alternately issue in regular fortnightly editions. Through transferred articles and editorial comments in foreign journals the mission of the Companion-Papers is now well known throughout the nations. The spiritual light they reflect has been approvingly recognized by the most spiritual of all religious faiths. Especially in the matter of awaking the people of the nations to the horrors of war and inducing organized efforts to establish International Courts of Arbitration has the influence of the Companion-Papers been felt throughout the civilized world. Now that the world-embracing foundation has been firmly laid, let all who are in the Light duly appreciate the high and holy privilege of aiding in the upbuilding. Material aid spiritually extended to the Companion-Papers, coming as the external expression of internal soul sympathy, will prove an investment of guaranteed productiveness in time and through eternity.

FRANCES E. PARSONS, Rochester, N. Y.: "Hope to hear in your next issue your views regarding the relation of 'Russian influenza' to the soul-forces evolved through the simultaneous Whole-World Communion. I am conscious it is working the destruction of the old atomic particles, preliminary to the reconstruction of the New, which is the wine that demands new bottles, more perfect organic expressions." [Undoubtedly the epidemic is one of the agencies operating to the designated end; others will operate and are operating, as required].

M. DOANE, Worthington, Minn.: "The vast amount of good The World's Advance-Thought has done the world is beyond the ken of the natural man. The spirit of love that it breathes out over the world may be likened to the soft spring winds coming in from the south-lands, awaking to life the blooms that will be followed by life-giving fruits."



## PROGRESSION.

ALICE ESKEL.

**Q**AKE broad your mind! Let not the mists of narrow thought

Check your onward course, for endless is Progression,  
Widening ever to the gaze of him who climbs.  
Be brave, and let not the horizon's murky sky  
Shrink your soul's high aspiration to advance beyond  
The seeming limits of your mortal sense and sight.  
Press on! nor heed the world's affrighted, coward voice  
That bids you stay within the purview of the things  
Grown hoary with custom and rank with vile abuse.  
Press on! new worlds ever open to your firm will  
And steadfast faith. 'Tis he alone who dares explore  
The hidden realms that lie beyond the seen and known  
Adds something to the power and majesty of mind,  
And also adds to his progressive soul the wealth  
That neither death nor Time's mutations can corrupt.

Portland, Oregon, Dec. 1.

## STRENGTH OF THE INVISIBLE.

DISCOURSE BY REV. W. E. COPELAND,  
OF TACOMA, WASHINGTON.

**M**AN lives in two worlds, the visible and the invisible, the sensual and the supersensual. Having a body, which is the constant object of his care, many would have us believe the visible world of which, through this body, he is always conscious is the only world about which he is to trouble himself; but the invisible world concerning which the senses make no report is, after all, the most important.

Many of you have attended a concert. When the music is rendered by a well-trained orchestra the various instruments combine to produce a multitude of sounds. These sounds, we know, are simply rhythmical motions in the air, which, received by the ear, through the wonderful mechanism of that organ, convey to the brain the waves of sound. Thus far the effect is perfectly plain; every one can understand the process: it is upon the body that the effect is produced, and we are dealing with the sensual world. But those who thoroughly appreciate music receive other impressions than sound-waves. We forget the theater, the instruments and the sounds; we understand the thought of the composer, and are borne beyond the walls of the building by which our bodies are enclosed. We wander in the woods alongside the brook or the river; we climb the mountain-side; the sun rises or sets; the birds sing; the thunder-clouds gather, the lightning flashes, the rain falls; the storm clears away. We pass from the earth to the companionship of the risen souls; we enter purgatory, hell and heaven; we witness the struggles of the soul, the eternal battle, the downfall of the wicked, the triumph of the good; we meet the angels and come into the very presence of God. All this belongs to the supersensual, to the invisible world. Not, then, the sounds of the instruments, not the systems of sound-waves, are the important parts of a symphony: the thought of the composer, which we cannot see, is the really important part of the concert. A number of black dots, more or less, as the case may be, is the visible part of the composition, and these dots represent sounds—the mode of producing the waves which are the audible part; but the

thoughts that pass through the brain, and to arouse which the score was written and the sounds united, reveal the composer's power—they belong to the invisible, and correctly report the power of the symphony or *sonata*. The value of music is in the thoughts which agitate the mind. The power of the orchestra is not in the sounds made, but in the thoughts awakened. These are more than noise, more than a harmonious combination of sounds. There is thought imprisoned in the score; it is let loose by the instruments, and on the sound-waves is borne in upon the mind.

The writer of the book of Genesis, or the book of beginnings, with rare insight into the mechanism of the universe, has begun his poem with the creation of Light. At first there was darkness, chaos. The Spirit of God moves upon the chaos, and God said, "Let there be Light!" and there was Light. Before that form of motion which we call light existed there could be no life, no progress. When this mode of life began all things were possible, and the subsequent evolution is easy to understand. To us who have learned the power of light, and its other form, heat, the importance to the universe of this mode of motion is evident; but the wonder is that among a people so ignorant of the world in which they lived as were the writers of the bible one could have been found with so keen an insight as to detect the supreme moment in the beginning of things and mark as the First Creative Act the beginning of light-waves.

Now the light is not audible, nor recognized by the sense of smell nor taste; it is only visible; and the most important part of the light-waves is not even to be seen. Those systems of motion which mean heat and chemical activity are the most important; not the light that is visible, but the light that is invisible, produces the most remarkable results. The ray of light when passed through the prism is separated into a number of colors; we have learned that the constituents of the sunbeam, which we call light, and which are seen in the rainbow arranged in different colors, are light-waves moving with different velocities. But thus far in our investigations there are certain motions not visible, not detected by the eye, and these invisible parts of the white light are the parts most powerful. On the red side of the spectrum are certain motions which convey the sensation of heat; we may cut off all the visible part of the ray of light, and yet heat will pass from the sun to the earth; and heat is that part of light which moves the world. Cold light would produce but slight impression on the economy of the earth. On the blue side of the spectrum are other waves which are not represented by any color perceived by the eye; these are chemically active, and are still more important in the production of life on the earth than even the heat-waves. Cut off all visible parts of the prism, prevent even the heat rays from reaching the earth, and yet the power of the sunbeam to produce those chemical changes so necessary to growth is by no means ended; but, freed from the other rays, becomes more powerful. So we learn from the study of a sunbeam that the parts of it invisible are stronger and more fruitful

of remarkable results than the parts which are visible.

But the strength of the invisible is more plainly seen in another mode of motion. We have had ages of stone, of iron, of steel, and this may very properly be called the age of electricity. By help of this mode of motion we can write and talk at long distances; we can produce a more brilliant light than sunlight; we can obtain a motive power, yet but little utilized, perhaps to surpass all we have yet possessed; and we have a remedial agent of great value. Only a few years have we experimented with this force, and yet what wonderful results have been already obtained! We know that this mode of motion may be changed into light and into heat, and *vice versa*. But it is a part of the invisible world. Electricity is all about us, but we are utterly unconscious of its presence. Its results, when known to the senses, are the most tremendous in Nature. Not long ago the force was believed to be the special possession of Gods. The ancients taught that fire was stolen from the Gods by a daring man. Far more presumptuous the man who appropriated electricity for every-day use, which, while serving us willingly, is a demon whom we must handle carefully. What electricity is we know not. Scientists tell us it is a mode of motion; but why motion should at one time be called heat, then light, then chemical activity, then electricity, and again simply motion, we know not. It is said that the only difference is in the rapidity of the motion; but what makes the difference in rapidity? That these forces are differences in ethereal motion is only a hypothesis; it is, however, a hypothesis which explains phenomena better than any other. Yet no one can prove it. This hypothesis supposes the existence of ether, which is a part of the invisible world. Matter, when its atoms come closest together, is known as a solid, which is inert and dead; when the atoms are farther removed it is a liquid, moves, and has power in itself; press the atoms farther apart and we have a gas, which is still more powerful; ether, we are told, is a form of matter in which the atoms are still more widely separated, and is the most powerful form in which matter is known, if it be a fact that there is such a thing as ether. And here we see that just in proportion as matter becomes invisible it becomes powerful. When we can plainly see the material it is inert; when we cannot see it at all, nor feel it, then its power is enormous. So that again we learn the lesson that the invisible world is far more powerful than the visible.

In the human body itself the invisible is the strongest. The body changes from day to day; that which is sensual or visible is in constant flux; but there is a power which remains constant through all this change. That which lives belongs to the invisible. We have many modes of motion at work in our bodies which we call forces. Strongest of all is the nerve force; but this force is not to be discerned by any sense yet known. We cannot see, hear, taste nor feel it; yet it is, and on it depends our existence. All sensations are produced through its agency. But for this nerve force we



should be profoundly ignorant of the external world; yet no one by means of the senses can detect this mode of motion; it belongs entirely to the supersensual world. We cannot explain the phenomena of human life without admitting its existence. We know that our hands and feet move in obedience to some force passing from our brains to those members; but here our knowledge ceases.

Nor is nerve motion the only invisible power in man. Even more carefully concealed from the senses is thought, which by its results is known to be the most powerful force in man. While thinking is generally the effect of some report from the external world brought over the nerves, yet frequently the most profound thought, and in its effects proved to be the most powerful, arises in the mind altogether independently of the senses. All those changes in humanity and in human control of matter which mark this as an exceptional age have been the result of human thought. While many theorize that thought is accompanied by motions among the molecules composing the brain, yet few would admit that it was the result of molecular motion; and some assert that without such motion thought is possible. Whether molecular motion in the brain is necessary to thought or not, so far as the thinker is concerned, thought is the result of a power belonging to the supersensual world. And this power, which controls all other powers, this motion, if motion it be, which uses all other motions, and at pleasure produces or suspends them, which has never yet been transmuted into those modes of motion known to science, is invisible.

Is it not, then, folly, when our closest study proves the majesty of the invisible, to assert there is no God, no spirit, no world of spirits, because these are not visible, not known to the senses? Surely, since strength belongs to the supersensual world, and increases just in proportion as our senses fail to discern it, may we not be justified in concluding that in man the invisible part, called the spirit, is the real source of whatever energy we find in him, and God, not known to the senses, is the Greatest Energy of All? And does not Science herself, to whom the Materialist is so fond of appealing, declare in terms which cannot be misunderstood that the invisible is stronger than the visible, the supersensual than the sensual, and that the further matter, by its tenuity or dispersion, is removed from the grasp of the senses, the more powerful it becomes? Just in proportion as it grows dense and can be recognized by the senses does it lose its strength, until in its greatest density it is absolutely inert.

If, then, strength resides in the invisible, Religion is justified in pointing man to the invisible God as the greatest power in the universe, and to the invisible spirit as the source of all human energy.

BEING is ever conscious. Unconsciousness is death, always and everywhere. Knowing by doing is a quickening into life; consciousness of being is life fully realized—life in essence.

For The World's Advance-Thought.

### THE MERCENARY SEANCE.

E. M. W.

**A**MONG the countless hosts of spiritual beings living in the world of the fourth dimension, interpenetrating our own, there are those superior to this mankind, higher than the highest sage, and wiser than any mortal. Then there are those who are no better than we; and many lower and more brutal than the vilest savage. It is the latter class who usually communicate with us on the low plane of the mercenary seance, and in the detestable surroundings of heated cabinets. They perceive and sense us, for they are in close proximity to our abodes and planes of perception on the crass material ultimate.

For the race on earth is encompassed by its own dissoluteness and decay, flung off by human particles, to crowd the bordering and outlying Hades, Limbo and Gehenna. They crawl, and sprawl, and cling about mankind as the larvae from the body of a decaying animal. Motives of gain and the unwholesome craving after gross and sensuous phenomena bring the seeker into the lowest order of contact with the invisible world. He plays with infernal fire; he opens himself to Mephitic influences and baneful psychic emanations, and links his interior structures to poisonous agencies in the unseen, which possess the power of torturing, both here and hereafter, in ways little dreamt of. He becomes the habitation of unclean spirits, who indulge themselves through the unbridled outflow of his evil passions, who feed upon his vital powers, and drain away the precious elements of his spiritual life.

The instinct of the grossly depraved, who are recently deceased, is to find for themselves human habitations for the gratification of their special vices pushed to an extreme. Thus they prey upon living men who unwarily, by attending on the seance, expose themselves to noxious organic conditions. Seldom indeed do the souls of good men who have died revisit the earth to appear again on the low plane of materialization. They leave behind them "the coat of skin," which they do not wish to resume. When at the sensuous seance Newton, Franklin, St. Paul or the Queen of Atlantis profess to appear and speak or walk, as an evidence of their identity, it is absolutely certain that the phenomenal appearance is that of some spook of the first water, or of some vulgar and villainous fraud, but lately dead, in whom the lusts of the flesh rule supreme.

This is the worship of the dead, the consecration of corpses, the religion of the charnel-house. The temple of the Holy Ghost is thus turned into a den of thieves. To earth-bound spirits, immersed in the delights of appetite and sense, when this earth fades away at death the true world of light is not realized. Such gross beings haunt the aural surroundings of our planet, and seek the society of mortals of the same low grade. They still hunger for the pleasures of the earth-life, having fitted themselves for no other. They frequent the spirit-conjuring resorts where, for a money consideration, lustful, coarse or demoniacal spirits induce the mo-

lecular activities by which matter appears and disappears, this being the highest plane they can reach. Such spooks, spiritual cadavers, and unflashed ghouls, are the inspirers and gods of professional fortune-tellers and materializing mediums. They personate at seances "My darling child," "My dear mother," etc. They feed themselves through the magnetic auras and life-emanations of the audience. They fasten themselves upon the evokers. They are walking cess-pools, loathsome shells, perambulating grave-yards, lust-stained, lie-fraught vampyres.

But the picture has still darker shades. A growing number of these psychical professionals cultivate black magic. The astral remainder or shade of the departed soul holds in its fine structures the whole story of the man's life, even as the prehistoric raindrops still leave their imprints in the soft clay, now become rock. The will of the magician pierces into the astral realm like a lance, and when that will draws itself back into the world it draws back the shadow-man with it. Then the shadow is taken possession of by some coarse animal elementary, who is the servant of the medium, the picturings of events that are inscribed into the layers of his frame are unrolled, and the dead is imitated in word, gesture and recollection, so as to delude the sitters and spook-hunters, who straightway declare that the real man has returned to earthly manifestation "under strict test conditions!" All this is possible, and is frequently practiced at the present day, though it is downright sorcery, and cannot be done without the gravest spiritual consequences to all concerned. Some of the female adepts of the black art can, through the aid of their familiar or their servant elementary, thus personate any one whom they have ever seen, or of whom they may have beheld a likeness, or whose image can be photographed to their sensitives from the memory and brain of another.

During the age prior to that cataclysmal period known as the Noachic flood men became advanced in the evolution of inversion. They were civilized in evil. They sank below the conception of the Father of Life. They had stately priesthoods founded on the principle of the black art and magical religion. By the evil ways of their occult intelligence they evolved a spectral pantheon of pseudo gods and demi-gods. These made themselves to appear as gods and goddesses, as Jupiters and Apollos, moving in fictitious splendor nor could their votaries discern that these apparitional and magical divinities were, within the form of their appearance, thrice accursed liars, hypocrites and fiends. These phantoms, of both sexes, were materialized and made permanent for days, appearing in the temples and houses in chemically attracted forms of condensation, and cohabiting with men and women by profane and shameful rites. The girdle of their religion was the resurrection of the brothel, veiled in the semblance of high heaven. This utter wickedness was followed by a cataclysm that caused the seas and fires to overwhelm their land, removing the last vestiges of the early mankind. The survivors of the diluvian catastrophe entered into new or-



ganic conditions, and served as the primitives of the present race of the human species.

History repeats itself in each great crisis of the race. It repeats itself, for the reason that the great tragedy of humanity is but one life-drama of mankind. Generations after generations of actors disappear successively from the stage, but in each new act the same contending principles reappear. Our civilization is moving in the downward spiral that the Atlanteans trod to their ruin. Already have the secret evocation and worship of lustful phantoms been carried to ruinous lengths by our psycho-debauchees. If by magical arts the final step in evil is taken, and these spectres, hags, imps, harpies, sirens, parasites, diaboli and ghostly vermin are clothed with quasi permanent forms, for ends of lewdness, as of old, the cataclysm follows by inevitable law—the *Dies ire* long foretold. The world is very ripe, and these are the last hours of the vanishing natural race. The quickened in life, as they quicken, become more and more present, more and more conscious that all things in the social and moral world are insecure and uncertain and that the omens indicate a coming catastrophe.

#### LIGHT OUT OF DARKNESS.

IN a lecture in Salem nearly four years ago we said—having often before and in other relations expressed the same thought—that African slavery, as it existed in the United States, was right; as also that the emancipation of the slaves was right and an imperative necessity of evolutionary progress. We then prophetically foretold the accomplishment of the Divine purpose, which is now becoming apparent to all—the emigration to Africa of civilized Africans as missionary-colonists.

This amply justifying sequence of what has gone before is now rising into prominence in the minds of moral and social philosophers, and is receiving consideration in Congress. A Southern Senator spoke thus, in relation to a resolution introduced by him in the Senate looking to the United States Government securing "its just political power on the Congo:" "I ultimately have in view general emigration of the negroes of the United States to the Congo. They came from that country, and should return. Here their civilization is wasted; there it might be developed to the building up of a government and country that shall be a credit to them."

In *The World's Advance-Thought* issue of March, 1889, among numerous ways suggested to wisely expend the \$126,378,800 Senator Dolph proposed to inhumanly devote to the erection of entirely useless coast defences, was that of assisting African-Americans to emigrate to the lands of their ancestors, and it was thus expressed: "\$123,378,800 to awake anew the expiring war spirit! That amount of money would set down in the salubrious highland regions of Africa five hundred thousand moral, industrious and intelligent African-Americans, with a year's supply of provisions, besides needed implements for agricultural and all manner of mechanical work. Allowing the ample sum of \$50 *per capita* for passage, each would have a working

stock of \$150 upon arrival, and there would be left a surplus of \$26,378,800 to invest in suitable merchandise to satisfy the natives for the right of occupation. Thus vast territories would be won from barbarism to civilization without firing a gun; God's Providence would be justified at last by the return as spiritual illuminators of those who were carried away as debased slaves; and the resulting Peace-Born Republic, assuming its proper relations with the rest of the world, under the shaping and organizing influences of commercial intercourse, would be a practical proof that racial differences are not insuperable obstacles to unity of human interests, but necessary conditions thereof. (Such proof is presented by every commercial exchange between different races; inharmonious conditions, of which war is the summary, have alone stood in the way of the realization of common fraternity. The tree of life is a unity, embracing roots as well as topmost boughs)."

The Reverend Elliott, of the Portland Unitarian Society, always polished and interesting in the pulpit, in a recent sermon essayed to rebuke the only reasonable position the Spiritual Evolutionist can take regarding African slavery in the United States, that on all sides it has been of the Divine educational methods. Interior Soul-Forces brought the planet into a nursery of aspiring life, infinitely varied in manifestation, from a chaos of evil conditions, and light from darkness is the order of progression throughout the moral and the natural universes alike. Faith in Infinite Wisdom forbids any other conclusion. But now enters Mr. Elliott's pulpit, in a social science lecture course, Mr. Joseph Holt, a thoughtful physician of this city who regales Mr. Elliott's church family with the very presentation of the case we had before given, and Mr. Elliott had considered reprovingly.

The confusion of thought on the subject arises from opposing the broad, universal, interior view, with the narrow, insufficient, external view. That the moral duty is imposed upon the individual consciousness of eschewing and turning from evil whenever and wherever seen and felt, without attempting to compromise or palliate it into justification on the ground that, though wrong *per se*, it is a part or special feature of that Whole or One-Life Progress in which all things move together for the best, the Evolutionist will not question or deny, for by the responsibility the individual is under to do right as an individual the general or universal progress is maintained.

The recompense to the individual for continuously doing right, is to gradually rise or grow up into that Divine Consciousness in which the shadows of time fade out in the light of the Perfect Vision, in which the imperfect special is absorbed and terminated in the All-Perfect Whole. The Unilight or One-Life is Light and Life, is The All, at every point, and they who see and feel evil, as all do on the material side, are not in the True Light, but are lost and wandering among the shadowy, spectral symbols.

The present animal-humanity, like ships moving against adverse winds, are carried forward in spite of the fact that they "love darkness rather than

light." The coming Divine-Humanity, their foretypes even now thrilling aspiring souls with New Life impulses, shall move in harmony with the Universal Will and bring to realization the Kingdom of God on earth. Have not after events, especially in the matter of legislating upon financial interests, practically resulting in reducing American producers to a condition of serfdom, proven that hatred and prejudice had more to do, so far as human instrumentalities, as such, were concerned, in giving freedom to the slaves, than true philanthropy and devotion to human rights? Divine influences worked through human organisms to the consummation; but these intermediate spiritual powers were not politicians, were not spirits of strife and war, never sought and have never received the recognition of men.

This line of thought, the only true and philosophical method of harmonizing human experiences with Infinite Wisdom, transforms into the light of hope and golden promise what is the very darkness of despair to the ordinary worldly view. Though on the lowest levels of consciousness, and filling the most menial offices in the great Evolutionary drama, the monopolists and extortionists who have gathered and are gathering to their selves, at the cost of suffering, destitution and ignorance to the millions, the bulk of the material wealth of the nation, thereby venally controlling courts and legislatures, are working for the ultimate benefit of humanity—though as ignorant of their higher use as the worms that weave silk for the loom. When the masses become spiritualized up to the appreciation of time and opportunity to cultivate their moral natures, and learn that happiness can only be attained and retained by living to make others happy, then will a Power above human direction and control intervene to dissipate and distribute for the common weal the vast aggregations of wealth now held by the few to the impoverishment of the many.

In its progress Evolution will dispense with all religious teachers who do not come to their sacred desks with souls aflame with living inspiration; but such fulfillments of destiny are of the incidents of progress. The use of the lumbering old "tally-ho" terminated with the advent of the locomotive.

Evolution destroys and constructs. The Material Evolutionist is on the destructive side; the Spiritual Evolutionist is on the constructive side. True Reformers are Constructionists.

THE CARRIER DOVE comes to us in a new dress, changed from magazine form to an eight-page weekly. Although changed as to form, it otherwise retains all its former good features. The new form is a sphinx risen from the ashes of its former self, our contemporary's printing material having unfortunately been burned up. The Editress should have the sympathy and support of all Spiritualists. We wish her success.

THE Brute-Force Age, after a long period of gestation, brought forth the Thinking Age; and the Thinking Age will soon give birth to the Intuition- al Age. Then earth's children will awaken to Life Consciousness.



For The World's Advance-Thought.  
THE MAMMON-GOD'S STRAIT.

ALICE ESKEL.

**O**LIVING CHRIST, thou purest Light of Soul,  
In whom all live and endless being have,  
Are you so dead to man's most fervent prayers  
That, though they ask for your most tender care,  
You leave them cursed to live in darkness?  
It is not you that men have sought as God;  
The Idol-Christ, the Moloch-Christ, they love—  
(A mask that hides the shameful of sin),  
While you knock at their cruel hearts in vain,  
For they refuse to open at your call,  
And then they marvel why you hear them not.

O, sycophantic priests, purse-proud time-servers,  
Your Christ would have the kingdom of this world,  
Because the soul estate was never his;  
To Peter he says not, "Put up thy sword!"  
But wages war, and loves with bayonets  
His fellow-Christians; and quickly decimates  
With fiery rum the Christless heathens.  
Your Christ must dwell in gorgeous palaces  
Wherein no mortal dares to come  
Unless his garments shine with fashion's gloss.  
And now, that danger threatens to assail  
Your Mammon-God, from wisdom's wider spread,  
You would enforce his rule through man-made laws,  
By fear enslave, when Truth would make you free.

Portland, Jan. 17.

## GOD IN THE CONSTITUTION.

**T**HE following item, clipped from "The Christian Statesman," (in which it regularly appears), is proof of what we have before stated, that Mammon is the God of this "Christian" age:

"Every dime given for this purpose [to put God in the Constitution] is a diadem in the crown of Jesus, and we shall find them all there when we see his glory."

The "Christians" of to-day, as did the Jews prior to Christ's advent, believe in, and are looking for, a *Mammon Messiah*, to come in all the pomp and splendor of a monarch of this world.

Alas! the "followers of the lowly Jesus," whose power was purely spiritual and interior, and whose kingdom was not of this world, after eighteen hundred years of religious supremacy, place themselves in the pitiable position of acknowledging that the Christ Spirit is incapable of directly acting upon the souls of men, by seeking to put him into an external civil constitution to make men worship him through the enforcement of man-made laws! Is not this evidence that the religion of humanity is wholly external and material and not Divine, and that they do not realize that the growing methods of the Universal Christ Spirit are unseen, and most potent in creative and regenerative force in ratio to their silence and invisibility?

The strenuous efforts made by them to put God in the Constitution is a desperate movement on their part, for they feel that their foundation is swiftly slipping from under them, and, as their inharmonious methods are opposed to the spiritual, they cannot enter into harmony with and acquire the power of the Interior Universe of Soul, therefore they can only appeal to human legislation to prop up and give a semblance of authority to their Mammon God, whose throne they feel is fast crumbling to decay. There can be nothing more absurd imagined than Jesus Christ appealing to

Pontius Pilate to make laws to compel the people to worship him.

All things move in circles; and the fact that sectarian Christians are returning to the gross conceptions of a Material King-Christ held by men in the dark ages is proof that the circle of Mammon Christianity has nearly run its course.

\* \*

**G**OD-IN-THE-CONSTITUTION Advocates seem to think because the name God or Jesus Christ is not in the Constitution that therefore it is Godless. There is more of God (good) in the Constitution now than there would be if the Church God was placed therein, for there is abundant evidence to prove that where the Church God is most outwardly recognized the Universal God within is most ignored.

It is not the putting of the word God in the Constitution that will make the people good, but the acknowledgement and development of the God-power in their own constitutions.

The God of the God-in-the-Constitution Advocates is a dead God, and, like all the handiwork of man, can only be a dead image or idol of the living reality in men's souls. The external dead Christ has too long usurped the place of the internal living Christ, and if the constitutions of the Churches and States had contained less of the former, and if man had developed and written within himself more of the latter, there would now be no place for a partial, selfish, Mammon God in the Constitution of the United States.

\* \*

**A**FTER the terrible flood at Johnstown, it was reported by the press, the survivors threw away their bibles and gave utterance to Atheistic sentiments. This is not to be wondered at, for Mammon is the "God" of this "Christian" age, and what happened at Johnstown was only a more general expression of the sentiment we hear individuals everywhere give utterance to when they lose their money possessions. The Mammon "God" is believed in as long as they are making money; but as soon as they fail to do that, they curse their "God" for having deserted them. Like the idol-worshipping Italian peasant, who breaks the image of his saint when bad luck comes to him, the world is estranged from its Mammon "God" when clouds lower.

\* \*

**T**HE continued increase of every form of crime, vice, misery and injustice has shown plainly that the Orthodox Christian Religion is a failure. Ministers ascribe it to infidelity; but Christianity is responsible for infidelity. Christ's mission was, above all, to reform the unbelieving, the sinful and the erring, and if the adherents of the Christian system, with all its thousands of churches and ministers, acknowledge a widespread defection from their ranks to infidelity, they thereby avow that the Spiritual Christ-Power is not with them, that they have no Divine means of regenerating the souls of the wicked.

Too late! too late! O, priests and money-lords!  
The Living Christ now puts the dead one down!

Mark well the signs of these most crucial times!  
The Mammon Temple totters to its fall.  
Stand quick from under, ere it burles you,  
And leap to where Love's Soul is rearing fast  
The priceless Temple of Humanity!

## OUR SCHOOL OF INSPIRATION.

**C**OMING in regular order of soul-unfoldment is the School of Inspiration that meets every Wednesday evening in the rooms of the Companion-Papers, now in the fine new structure known as Washington Building, on Washington street, between Third and Fourth. From the first session of the School interest has been steadily increasing, no embarrassment being experienced from the intrusion of parties not vitally interested, while additional harmonial elements are constantly being attracted. There are no rigid, consciousness-limiting rules prescribed for observance, but the spirit of devotion to Universal Truth evolves its own perfect proprieties: the harmony-loving feel only harmonious influences, and spiritual illumination is bringing its precious treasures to all who are in the true spirit of the movement.

We have come to feel this School of Inspiration to be a special feature of the Whole Movement to bring the race into oneness through mutual love and sympathy; and as such, like monthly Soul-Communion, the parent vine of which it is a beautiful branch, its uplifting influences will extend as far as humanity's spiritual aspirations call for light and life.

The conduct of the sessions of the School is each session inspirationally directed. It opens with silent meditation, or by the participants coming into the Soul-Communion mood, when each finds utterance as the spirit moves, the pervading harmony preventing the controversial spirit from spreading, and no one feeling inclined to extend remarks beyond clearly expressing the thought that inspires utterance. Thus the atmosphere becomes luminous with spontaneous expressions of spiritual truth, and none are altogether insensible to the joyous, peaceful, sense-lulling influences, the *soul-life experiences*, that are evolved.

Every soul state or central life condition evolves its fitting environment, and through genuine Schools of Inspiration *Celestial manifestations* may be and will be realized.

We hope to record such spontaneous expressions of soul-forces in other parts of the world.

The range of vision widens as consciousness extends from the particular to the general, from the local to the universal, bringing within its field all the soul needs of the past, and extending on and including enough of what to lower consciousnesses is the unrevealed future to make the present a life of justifications, of perfect satisfactions. Thus the Perfect Vision, the Infinite View, is centralized in an infinitude of light: no past to mourn over, no future to vainly long for, for the Infinite Thought is completeness, is wholeness, is entirety; is all good and no evil; is life now, eternally and forever.

A MESSIAH, as all agree, is a Messenger of Truth.  
Then no Messiah can be greater than Truth.



## GRANITE STATE PAPERS.

For The World's Advance-Thought.  
THE TWO WITNESSES.

BY WM. H. KIMBALL.

**F**IRST is called the man of character, influence and good standing.

"What, sir, did you inherit?"

"A good family name, a thorough education, abundant care and disciplinary training from kind and watchful parents, and an ample fortune in this world's goods."

"What use have you made of these extraordinary advantages?"

"I have carried myself with a propriety that is creditable to the family name, have refrained from crime and heinous sins of every kind; have used my educational endowments to improve and delight myself in science, art and the general advantages of culture, and have felt determined to reflect no stain upon those who so carefully nurtured and trained me."

"And how have you employed your fortune?"

"I have been careful in my investments, whence I have not only kept intact the large amount inherited, but I have accumulated largely thereto, so that I hope to double, or even treble, the amount descending to my legal heirs."

"What have you done to help those who are struggling with adversity and are trying to keep head above water?"

"I never shirk my taxes, and I generally favor the establishment of almshouses and other kindred institutions. I am willing to be taxed roundly to support these, as the proper receptacle of those who fail and fall in life's struggles. But the way to success is open to all alike; and if many mistake and fail to achieve, I cannot feel responsible to lug them and do for them beyond what I have already named."

"But what if these struggling ones become desperate from failure, and band together in violent assaults upon your own possessions, and upon the possessions of others like you?"

"Give them into the hands of justice, as material for our prisons or hangman's rope, and we will help to foot the bill."

"But man's judgment and ways are not final. God demands a kindly feeling and fellowship between man and man, so real and active that the brother's struggles shall be aided to success, by those able to aid, instead of being unheeded by them. And doubtless God's judgment will reverse your decision that vindictively consigns them to prison and gallows, and you may be held by Him to bondage and pains, while the erring and scorned brother may be told to 'go and sin no more.'"

NOW CALL UP THE OUTCAST WITNESS.

"Pray tell me, sir, what was your inheritance?"

"The curse of an evil family name. Born into conditions of evil and infamy, I was always under the ban of suspicion. My parents were hopelessly poor, and ground down under the stress of desperate want. They cared nothing for schooling for their children; nor could they have helped us in it if

they had. Ignominy and rags like ours could find no toleration in the presence of the decent crew of the ordinary schoolroom, so an evil repute, ignorance and poverty were my unavoidable lot."

"But you must have felt conscious of some power in yourself, at times, to do better than your parents had done, and to make a worthy mark for yourself?"

"True, I have felt better promptings, and started with worthy aims at times; but whenever I have gained one round on fortune's ladder, I have been rudely kicked off by some already up, with curses for my presumption in trying to place myself amongst *decent people*. If I had a worthy desire and tried to fulfill it I could get little credit for it. Only distrust and repulse were meted out, as a rule. I naturally wanted human companionship, but, being repulsed by those in more fortunate conditions, excepting as they wanted to employ me at times in menial service, I was driven to find such companionship amongst the gross and evil-minded—who being, like me, born into the lowest grade, were outcasts and drudges to superior ranks."

"Were not instructions offered you in the ways of virtue and intelligence suited to raise you to better conditions?"

"Yes: but of what use were such instructions when one is crowded and jaded with endeavor to half supply the cravings of the corporeal nature? And when the reigning virtue and intelligence seemed mostly clad with inhuman pride and selfishness, how could one feel greatly stimulated to turn from the pressing needs of stomach and body for acquisitions in such virtue and intelligence?"

"But there is much cheering and active philanthropy in the world that heartily pities and desires to aid the unfortunate and needy: could you not win and hold this in your behalf?"

Most philanthropy of the times, however sincere and active, seems misjudged and inefficient. It largely needs organic consistency, headed with a wisdom that comprehends the situation and is sure and steady in provident means. The great human undercurrents can only be sunned, purified and well empowered by becoming raised up and made active in renewed purpose and energies. These are seldom realized from fitful or fragmentary efforts, but depend upon associate wisdom and power, such as our political framework stands for, but does not, thus far, actualize. So, we are left in the great vortex of competitive strife, compelled to battle with the poor weapons that have fallen to our lot. Our fight is desperate and often shocking in its methods, because all the better positions have been seized and fortified against us; and, while it is a battle for selfish ends, our base selfishness is forced to a defence accordant with all of its conditions. If you would not have us continue as desperate outcasts, let a new course begin—one that will tend to make us helpful integers of an integral public body."

DOLLARS in monuments will attest against the vain builders unfulfilled obligations to humanity as long as they stand. Every atom rules and serves under a universal law of moral responsibility.

## "ARISTOCRATIC" CRUELTY.

**O**NE of our daily papers recently published receipts for Christmas dinners purporting to come from the leading ladies in Washington City. One of the receipts, by Mrs. Justice Field, gives a method of preparing a turkey for a Christmas feast, and reads as follows:

"The turkey should be cooped up and fed well some days before Christmas. Three days before it is slaughtered it should have an English walnut forced down its throat, three times a day, and a glass of sherry wine once a day. The meat will be deliciously tender and have a nutty flavor."

(Signed) "SUE VIRGINIE FIELD."

This from one who claims to be a follower of the meek and lowly One who said, "If you do it to the least of these you do it unto me."

What would Mrs. Field say if some one, that had the power, should force down her throat, three times a day, a large potato, and once a day a glass of scalding water, in order that she might make a dainty morsel to please the palate? It would be just as humane in the one case as in the other.

One that can recommend so heartless and cruel an act, is not risen above the fowl they would torture.

Greatness does not consist in rank or wealth, but in nobility of soul, tenderness of heart, that feels for all of God's creatures—even the lowliest.

## THE SPIRIT OF MURDER.

**O**NE of our daily papers says: "There was a very general sentiment of dissatisfaction with the result of the Gibbs trial (imprisonment for life) expressed by railroad men yesterday. They are of the opinion that he should have been hanged, and expressed regret that he had not been caught on the night of the murder, when the railroad men would have settled the matter."

The murderous sentiment expressed by these railroad men is not an isolated instance of its expression. All over the world we find the spirit of revengeful hatred manifested. People who foster such demon thoughts place themselves on a level with the criminal. From whence comes the desire to kill an obnoxious human being? It is the offspring of the slaughter-house. Man cannot eat the products of the slaughter-pen and callously slay for "sport" the denizens of the field and forest without cultivating a thirst for blood. Our habits of animal killing and meat eating stimulate growth of the savage within us and all its attendant atrocities. We cannot love our neighbors and keep the commandments while bloody sacrifice is offered to Moloch.

In the sight of spirit all murderers—whether of man, beast or fowl—are criminals.

Growth downward is necessary to growth upward. A God whose love does not extend downward into the human conditions is impossible.

The affected smile is the saddest expression of sorrow or the most dangerous expression of hypocrisy.

The shell of the earth-egg is cracking!

# The Universal Republic.

ONE DOLLAR AND FIFTY CENTS A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL FIFTEEN CENTS

American and English Editions.

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

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

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

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

### TERMS OF SUBSCRIPTION:

Per Year, to any part of the United States, \$1 50  
" " " " " " " " " British Empire, six shillings.

For The Universal Republic.

### QUESTIONED FOR FINAL DOOM.

A. P. BROWN.

WE are living, we are moving  
In a grand and solemn time,  
Midst the marshaling of forces  
For a conflict all sublime.

Institutions old and sacred  
To the trial soon must come!  
Questioned now in every quarter,  
Questioned in the church and home,

Questioned in the field and forest,  
Questioned in the lecture room,  
Questioned by the high and lowly,  
Questioned now for final doom!

Ages dim and long forgotten,  
Ages ere historic time  
Saw the Earth in preparation  
For a product most sublime!

Lo! appearing on the planet  
At the All-Creative Word,  
Man, mysterious, many-sided,  
Truly called Creation's Lord--

Linking all below to higher,  
Linking Earth to realms untrod--  
Crawling worm to great Archangel,  
Mind to spirit, dust to God--

Will all-conquering, all defying,  
Heart to love and soul to dare--  
Hands all doing, all essaying,  
Feet exploring everywhere--

Out of Earth his every atom;  
On the Earth his mortal life--  
To the Earth his dust returning,  
On the Earth his loves and strife--

In the midst of circling planets,  
Blazing suns of ancient birth--  
Head amongst the constellations,  
Feet all firmly linked to Earth,--

Mark his course throug all the ages,  
Scan his works and scan his flights:  
Ever seeking evolution,  
Ever climbing higher heights.

Tell me then besotted tyrant,  
Tell me landlord, hard and cold,  
Tell me crafty politician,  
Will your gyves forever hold?

Walking on the plains of Judah,  
O'er the land and on the main,  
Or within that gloomy garden,  
Walked the Son of Man in vain?

Altruistic, all embracing,  
Seeking man his worn feet haste--

On the cross his soul death tasting--

Must such labor go to waste?\*

Now he asks, O, haughty prelate,

Asks, you, pastor--members too--

Where are ye? Be up and doing!

Is the story naught to you?

Not much longer, not forever,

Shall your incantations hold:

Mend your ways or vanish ever--

Leave your shearing of the fold.

Free in thought, now and forever,

Free to use the Father's Earth,--

These are rights the Great Creator

Planted in man's soul at birth.

Through the course of evolution,

Through the ages yet to be,

This is pressing for solution--

Naught but *this* will make men free.

Jersey City, Dec. 27.

\* Adapted from *Dies Irie*.

### CAN SINK NO LOWER.

FACTS are multiplying and magnifying to familiarize the common mind with the moral law, whose operation no human power can stay or change, that Freedom in any relation, in social intercourse, in religious observances, or in personal conduct, is impossible of attainment while the material thought predominates over the spiritual. The "one-world-at-a-time" class, or they who are wholly absorbed in the material, whether paupers or successful (?) plunderers of the fruits of others' toil, are in abject and degrading slavery, incapable of receiving or communicating the spirit of true Freedom. And the material thought always has predominated in human affairs over the spiritual, and therefore true human freedom has never been realized by man, as a social being--not even under the guarantees of the Constitution of the United States, if we do not, as we should not, dignify with the name of Freedom that semi-savage condition (though at least as advanced as any other civilization) antedating the civil war, when, owing to the extent and bountifulness of undeveloped natural resources, easily accessible to the masses, the gross material thought had not organized itself into those forms of despotism and corruption that now prevail throughout the social ramifications, in the mart, in the legislative hall, and even in the temples of worship. The semblance of Freedom that was maintained through the first three-quarters of a century of the Republic's existence was the effect of a circumstantial checking of the animal propensities which have since found free play in the opportunities made by artfully manipulating the means and methods of wealth production. No people can be free or enjoy freedom who are not altruistic in nature, who have not advanced to the Divine comprehension and experience of Life in the Whole, of living and moving and being in the good of one another.

We do not think nor write as a politician, and hope what we say will be received in the spirit in which it is offered--without prejudice, without party bias, with kindly feelings towards all. By rendering unto Caesar all that is justly Caesar's we do not pay him homage, but only accord what belongs to him as a servant, for over and through the material the spiritual holds magisterial sway. The spiritual thought has never failed to vindicate its sovereignty, and it never will. History gives no example of permanency in human institutions, because none have yet been built up on the rock-foundation of abiding truth, the spiritual, principles of universal application. There have been few exceptions in the history of the nations to the general rule that the roads have turned downward to ruin right at the marks of highest material prosperity.

That the germ of true Freedom--Freedom based upon right being and right doing in the social relations, upon a proper understanding of and due regard for the neighbor's rights--is implanted in the American system, is certainly true; but the involved principle is still but a prophecy--not yet has our Tree of Liberty reached fruitage.

Rome, erewhile physical ruler of the known world, was dragged so low by the degrading material thought that her Crown was offered to the highest bidder. The Senate of the United States, being constituted of members elected by special electors, of popular election, is presumed and intended to represent all that is good and noble in the system. But it is undeniable that a very large proportion of Senators have got into their seats by corrupt means. The press and the people know this to be true; but the conductors of the press live by pandering to the passions of the populace, and the populace are so besotted by the prevailing material thought that the love and appreciation of the true spirit of Freedom cannot find expression in their natures. Presidents are made on demagogues' contracts to deliver votes in consideration of receiving place and pelf; Senators have sought and secured seats to represent their own property interests; other Senators, and many, have secured seats as representatives of great moneyed corporations; in a Pacific State one was telegraphed to come to the State capital and be made Senator in consideration, principally, of his refunding to an unsuccessful aspirant what that aspirant had already corruptly expended; both Democrats and Republicans have purchased seats in the Senate who could not on their moral and intellectual merits have been elected to the State Legislatures they purchased; and dissolute monarchical courts are mimicked at our national capital. When Americans, as a nation, shall have evolved into the nec-



essary moral condition to appreciate and maintain a truly representative system of government, the students of history among them will consider the fact of a man of these times being a member of the United States Senate as presumptive evidence of his corruption and meanness of parts, only to be removed by well-sustained evidence of his spotless integrity in private life; while the possession of great wealth will be held to be conclusive against him. Have we not been dragged down by the material thought to the Crown-selling depth of degradation reached by prostituted Rome?

The greatest revolution in building up the institutions of civil and religious liberty on the American continent has yet to come, and among themselves will Americans find their Attilas and Alarics. The difference between the material thought and the spiritual thought will be the measure of the inevitable revolution—the difference between government instituted and administered in the interest of wealth consolidations and government instituted and administered in the interest of human rights: between light and darkness: between life and death. Legislators now see only property to protect, their opinions and rivalries all turning upon questions of method in partially extending this protection so as to best promote their own and the interests of their respective adherents; these are the issues upon which politicians plot and voters are mechanically combined and moved. Though in their squalid poverty the millions become more and more besotted in sensuousness, the demagogues, bound mind and soul to the Mammon Rule, flaunt the figures of property increase, the bulk of all of which is held by a few thousands, as evidence of "increasing prosperity!" O,

"Ill fares the land, to hastening ills a prey,  
Where wealth increases and men decay."

But condemn not. It is a stage of evolutionary progress that must be gone through. It is nearly passed. The pendulum has about reached the limit of its matter-ward swing; from center to circumference the jarrings and croakings are foretelling the reverse movement.

#### THE REMEDY THAT WOULD RELIEVE.

Of all the industrial reform theories none would be more efficacious than that of doing away with usury or interest-taking, by state, municipality, corporation, and individual. Every spiritually illumined teacher, from and before the time of Moses to the present, has taught the sinfulness [life-degradingness] of interest taking. The practice of interest-taking is spiritually deforming and socially corrupting, because it is unnatural, not God-wise—as unnatural and contrary to Divine methods as it would be for a man to abnormally and deformingly discriminate against certain members of his own body. Mankind will not be ready to accept this reform measure until they awaken to consciousness of the Oneness of Life, of the truth that they "are all parts of one stupendous whole;" but the difference between their present moral status and the moral state necessary to its acceptance is just the measure of the difference between the professing Christian and the true one.

#### THE PARTIAL EXPRESSIONS.

WHETHER so much as directs general attention to the evils that afflict the race in these times of self-getting and stolid materialism is, to that extent and for that purpose, inspired. Each of any school of reformers is one (or more) of the innumerable chords that are brokenly preluding the song of man's deliverance from the oppression of man, soon to swell out a perfected symphony and fill the world with melody. The awakening of souls to the influx of light from the Celestial Plane that is pouring in to make all things new on earth, to illuminate the dark places, is like the advance of a mighty inflowing tide—the flood-head flows off into myriads of little threads and rivulets, according to local conditions for channel-ways, all to be reunited and identified with the whole volume in its further progress. The really Divine of Henry George's labors is in the writing and publishing of his books, thus awakening thought in the minds of the people in regard to social evils and injustices, (which, root and branch, will be swept from the earth in the advent of the fuller light); and all the external thinkings and schemings of the "single-tax" people to make political capital out of these partial expressions of the reforming soul-force energies will come to naught. The wonder-of-a-day novel "Robert Ellsmere" belongs to the same classification among reformatory instruments, though its scope of usefulness compared to the field filled by the Henry George publications is very insignificant—it opened channel-ways for new and higher lines of thought, as intended, and it may be said to now be of the past. The book "Looking Backward" is a partial inspiration of truth and fragmentary expression of universal reformatory energy of the same general character. Its author stands so self-discredited by his admitting the members of his perfected social state to be "the same kind of people" that they were in the preceding century of spiritual blindness, not being yet even evolved out of the vicious habit of tobacco using, that his work (should it escape utter forgetfulness) will not have even reference value in future years. In the universal consciousness being unfolded through Whole-World Soul-Communion, high above partizan feeling and sectional views, the human understanding is widening and deepening to embrace the Whole Truth, the truth of the Unity of Life—that the fountains of individual life are in the Universal Currents of Being, and that who would live for self, all unmindful of neighbor, must die, like the choked wayside spring dies, its purer elements fled to never return, leaving behind the corruption of death. But, heart and soul, we welcome each new phase of reform; all alike are evidences of the near advent of the Divine-Human on earth, who shall walk in the light of Wisdom and live in the spirit of Love.

THE "Golden Gate" enters upon the last half of the fifth year of its existence. With commendable zeal the editors say they "are hoping and struggling for an enlarged sphere of usefulness." They have done well enough to be satisfied and filled with joyous hope for the future.

PREJUDICES overcome are vict'ries for spirit won.

#### THE DIFFERENCE.

WHILE American Money Autocrats, not having evolved to a living conception of that only true Freedom which consists in each respecting his neighbor's rights, and seeking his own in his fellows' happiness, are planning and plotting to sink as much as possible, if not all, the surplus public moneys in fortifications and fighting ships, that the burden of paying interest upon a public indebtedness that has been several times paid may continue to be imposed upon the country's toilers, the tyrants of the Old World are beginning to recognize and become reconciled to the inflowing Celestial influences that seek expression in Universal Peace. A Berlin dispatch, dated January 18, reads: "Professor Virchow, addressing his constituents this week, declared that it was his intention to propose in the next Reichstag general international disarmament as the true solution of the troubled condition of Europe and the revolt of the overburdened people."

#### SOULFULLY SAID.

To the Editors of the Companion Papers.

I HAVE been a reader of your paper for the last two years. At first it seemed to me rather visionary; but now, when I read Bellamy's "Looking Backward" and the two new publications, "The Nationalist" and "Dawn," of Boston, I see there is a progressive movement all along the line. While you show forth the more interior or soul part of the work a New Nation is being born, in which to envelop and actuate the true and only perfect way of living. All arbitrary and selfish governments must fall before the Divine mandate. The Golden Rule can be realized on the earth. This good time is here. It is as naturally unfolding as the flower coming from the bud. Such as are on the higher wave of progression are now setting their sails in the right direction, and feeling the breezes of Divine Harmony bearing their life barks majestically along. Soul-Communion will bring us from the outer, where discord and ignorance exist, into our truer and diviner selves. It will prove to us that the soul-life is the only real and substantial life. It is imperishable and co-existent with all Divine forces. Let us who believe in this great truth concentrate our powers, and work in such co-operation that all intellectual and material powers shall be made to serve one common end—the liberation of an enslaved humanity. SARA E. HERVEY.

Onset, Mass' Dec. 27,

You have not the right, rationally or spiritually considered, to withhold from an other's use that which you cannot beneficially use yourself, and the use of which is necessary to that other's happiness; and, not having such right, wrong is added to wrong by your making the one to whose happiness the use is necessary pay for the privilege thereof. True, we state the case according to the strict principle of natural and Divine justice; but suppose a humanly irresistible force should come to enforce this principle among men, how would it affect you? This question now confronts all who are not ready to square their conduct with the Golden Rule. Remedial justice is in the air everywhere!

## ELDER EVAN'S EPISTLE.

"Go to the ant thou sluggard," and be instructed in the virtue of industrial organization. Why go to the ant? Rather let the brethren go to the sisterhood; not alone to learn industry, but also to learn order; to have a place for everything, and everything in its place. Let them go into the apartments of the sisters, and see the system of things. Lamps, tables, chairs, books, and all the little niceties that make up the work-table—everything in order and in its place. And much of the order that there is existing in brethren's rooms is the result of sisters' thought, care and labor. Go into the kitchen and observe the extreme cleanliness attained: food is cooked, not spoiled. Let brethren note all this, and they will learn the secret why the sisters are more spiritual than their brethren, and why they are more sure pillars in the household of faith. The Elder sisters keep the gift—hold the fort: it is woman's day: the Divine Mother of all sentient beings, who has been hidden from carnal eyes, from ages and æons, is being revealed. Because human beings are less carnal—more spiritual—humanity progresses.

On the other hand, the brethren intervene between woman and the rough, crude elements, human and material, and shield them, so that they can work in safety and peace; even as woman intervenes between the uncouth, rough element in the brethren and the angel element in the spiritual world. God's house is a house of order: organization is operating throughout creation. The ant exhibits the law: What can be more perfect than the governmental arrangement of the ant-hill or beehive?

In human affairs perhaps the military organization exceeds all others in perfection. Is it not singular that such should be the case? Is destruction rather than construction the ruling power? It appears to be so, thus far, in human history. What is history but a record of the master minds of the race contending with each other for place and power over the ignorant masses, who are kept in ignorance that they may thus become helpless tools in their hands?

Education, the key of knowledge, must be assumed as the first duty of Government. All children are born equal in ignorance and helplessness: Let them be as equally educated out of that ignorance. Keep all children in public industrial, self-supporting schools, until twenty-one years of age: first, as learners; then, as teachers. Let there be no place found for un-republican class-schools—high schools, academies, colleges, in the great American Republic—unless you want it to become a great military despotism, ending in monarchy.

Mt. Lebanon, N. Y.  
To the North Family.

F. W. EVANS.

"BROTHER FREDERICK," an able contributor to "The Problem of Life", the new inspirational magazine started in San Francisco by Mr. Colville, has just returned to that city after four weeks' teaching in Portland. He lives what he teaches. Our exemplary young friend Charles Neilsen accompanied Brother Frederick on his return.

## THE UNIVERSAL AGAINST THE SELFISH.

THE truth becomes more and more apparent to the common mind with the progress of events, that men and nations are involved in and are constituents of One Common Life, and that all efforts and thoughts and policies that are not based on or are not in harmony with this truth will lead to disorder and distress, and come to naught in the end. The progress towards Universal Peace is exactly measured by the progress of the Race Mind rising to this truth's life realization. Ignorance of it is barbarism; knowledge of it, in the degree of its acquisition, is civilization. Like manacled limbs of the human body straining and struggling for liberty, Mother Earth's energies are ever directed to remove restrictions upon or obstructions to the free flow of her life-currents. Commercial activities are of the planetary life energies, and restricting them by legislation is crucifying the Divine. See how the Whole Life Power vindicates itself against man's deathful and desecrating selfishness: Over two hundred millions of foreign capital has been monopolistically invested in the United States since the judgment of the last national election was rendered in favor of restrictive commercial legislation; and this is an increase of legislative power in favor of capital and against productive industry, for among a selfish people gold is more powerful than votes. Universal fraternity would bring universal prosperity—peace, happiness, plenty, under all flags alike.

PROFESSOR ABBOTT, of Harvard College, formerly editor of "The Boston Index," now out of existence, has been working over and giving to the world as his own the unitary system of prevailing law as originally expounded by the scholarly Wm. H. Kimball, author of "The Granite State Papers" series of these publications. Professor Abbott's artfulness in presenting Mr. Kimball's ideas in different verbal dressing shows fine talent in that direction—though sometimes he adopts Mr. K's phraseology *verbatim*, as in the phrase, "Being, Knowing, and Doing," developed by Mr. K. from the saying of Jesus: "I am the Way, the Truth, and the Life." The Harvard Professor avails himself with utmost freedom of the approaches and openings to this rich mine of inspirational thought which had first been surveyed and outwrought by Mr. Kimball without as much as mentioning Mr. K.'s name. But let the secondary channels open; the primary ones are equal to supplying all demands.

THE Single-Tax "Standard" records, with all its grievous circumstances, as a case of peculiar hardship, the experience of "a young, intelligent and well-educated farmer" of Illinois, who, having inherited 240 acres of land from his father, lost all he possessed by purchasing an adjoining tract of 80 acres, mortgaging the whole to raise the purchase money. Did not this young man fall a victim to his own spirit of greed? The first duty of the reformer is to reform self—thereby and only thus the moral forces may be evolved that can reform the world.

PERFECTION in parts makes the perfect whole.

## THE HIGHEST HONOR MARK.

WE may yet confer upon Robert G. Ingersoll what would be the crowning honor and highest mark of merit of his life—his recognition as a New Dispensationist. He closed a recent lecture on crime with these declarations: "It is safe to say that governments have committed far more crimes than they have prevented. \* \* \* If we are to change the conduct of men we must change their conditions. Extreme poverty and crime go hand in hand. Tenements and flats and rented lands are in my judgment enemies of civilization. They put a few in palaces and many in prisons. \* \* \* Ignorance, faith and poverty are missionaries of crime. As long as dishonorable success outranks honest effort, as long as society bows and cringes before great thieves, there will be little ones enough to fill the jails."

## NEW PUBLICATIONS.

Since our last the following Reformatory and New Dispensation publications have come to hand. We hope to follow this collective notice with special notices as each in the future puts us under obligation, directly or indirectly, for thought-supplies in making up our periodical offerings: "Pacific Banner," Winthrop Center, Maine; "The Christian Arbitrator," Philadelphia; "The Dawn," Boston, Mass.; "The Flaming Sword," Chicago; "The Divine Science of Health," Boston; "The Progressive Thinker," Chicago; "The National Economist," Washington; "Last Days," Atlanta, Ga.; "Young Woman's Magazine," Brattleboro, Vt.; "The Acorn," (a bright Peace Advocate for juvenile readers), Winthrop Center, Maine.

THE Crown of Life is beyond the reach of personal ambition. The recognition of merit that eternally endures is not to be looked for on the mortal side. Were there no other means of identifying Messiahs than verbal claims and miracle-working they would sink from view in the ocean of the common humanity. The true Messiah centers in heaven and radially manifests below as an all-pervading influence. Christ the spirit was most clearly and intensely focalized in Jesus the man, because among men his affections and sympathies were the most universal.

RECENTLY, in the night-time, a light of blinding brilliancy appeared at the top of the flag-staff of a Columbia river steamer when she was coming down stream. The reflection of the strange light upon the water—which lasted for an hour—was so blindingly bright that it was impossible to navigate, and the boat was only held to the current until it disappeared. "Brighter than the sun," are descriptive words used by the witnesses. A few evenings later another such a light appeared over the hills east of Portland, where there are many suburban residences.

BEFORE us is the first number of Mr. Colville's "Problem of Life." Forty pages of reading matter, and claims "to supply a long-felt want." Publication office 106 McAllister street, San Francisco.



ETHICS BASED ON FACTS.

BY DOCTOR PAUL CARUS, EDITOR OF "THE OPEN COURT."

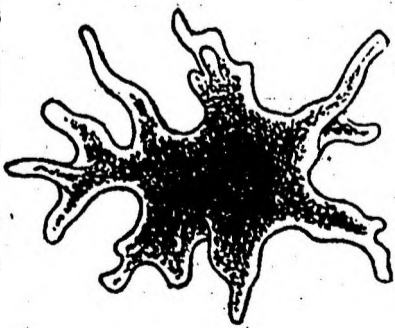
THE soul of man is the result of the total development of organized substance from its first beginning and through all its phases of transformation. Man is the sum of all the memories of his ancestors. In the man of to-day all the memories of the past continue to live in the youth, and the youth in the developed man.

Death vanishes when we thus conceive mankind as one grand totality, as a huge wave sweeping onward across the ocean of life. The wave in its progress incessantly lifts other particles of water and leaves the old ones behind; yet it remains the same, and ever must remain the same in its onward career. The wave is not water, although it consists of water; it is a special form of motion in water. Humanity is not the matter of which men's muscles and bones consist. Humanity is a certain form of life—a form of motion that sweeps over the ocean of matter. The material particles of which humanity now consists are left behind; they sink back into the ocean; but humanity continues to progress—it continues to live, and remains the same through all the changes which the material parts of living substance have to undergo. By humanity we do not understand the clay of which man is made, nor even the life which moves the clay, but the form of life in the clay—his soul; and the soul lives, even though the body may die.

From this point of view the life of the individual man is enlarged beyond the narrow limits of the ego. He feels himself a part of a great-whole, for which, even in the most modest sphere, he can work and exert himself. And in so far as he represents the Soul of Humanity he breathes the atmosphere of immortality. The tidal wave of life that now bears him along, even after his earthly part has returned to the dust whence it originated, will sweep resistlessly onward towards grand and glorious goals, that now in our ideal aspirations we dimly can presage.

Let us throw a glance upon the beginning of organized life, where it separates into two distinctively different kingdoms, viz., into plants and animals.

Living substance, animal as well as vegetable, which has not as yet assumed a perceptibly specialized form, is called protoplasm. Minute lumps of animal protoplasm can frequently be found in stagnant water. They are called change-animals, or amœbas.



AN AMOEBA.

Amœbas do not yet possess a distinct mouth; they take nourishment by absorbing and assimilating all kinds of animal and vegetable particles, which they draw into their interior through any point of their surface. They have no distinct members; they move by sending out protuberances and dragging the rest of their mass behind. They

division. Their constant changes of form gave them their name.

Amœbas cannot as yet be characterized as organisms. The simplest organism into which living substance develops is the cell.

Simple as the cell really is in comparison with any higher organism, it still appears extremely complex when submitted to a careful investigation. Under ordinary conditions it consists:

1. Of a membrane or skin, *a*,

formed under the influence of its environment. [The able writer's indulgence we will here crave for suggesting *evolution from the vital center or essential being of the cell itself*, instead of the words, "formed under the influence of its environment." Of course the constituent elements are from without, but the attractive force, to which they sympathetically or lovingly respond, is within—so the suggestion is merely elaborative of the original idea].

2. Of the kernel or nucleus, *c*; and
3. The plasma or cell-substance, *b*.

According to Professor Walther Fleming,\* the cell-substance, as well as the nucleus, is made up of special fibril structures and an interfibril matter, which, in living cells, we have good reason to infer, is of the nature of a fluid.

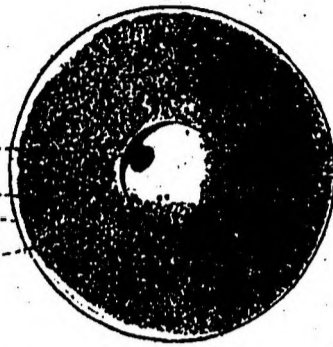
The kernel contains a smaller kernel, *d*, called the nucleolus.

In the activity of the cell there subsists a division of labor: the skin acts as the agency of communication with the outside world; the cell-substance assimilates and dissimilates food; the kernel serves for propagation. When the kernel has split the cell begins to branch off into several filial cells.

The principle of division of labor is carried farther still, when, as in the hydra or gastrula, several cells form one greater whole. Each cell retains its individuality, but it is differentiated through its service to the organism to which it belongs.

The law of specialization which makes the parts of an organism work with and for each other is the fundamental condition of all higher evolution of life. Organized life, therefore, with all the varied spiritual treasures that it has created, ultimately depends upon a moral condition; it depends upon the condition that the individual earnestly devotes all his life and efforts to the service of the greater whole to which it belongs. Or shall we not rather state the fact in its inverted and more natural order? Because the devotion of every part to the life of the whole is the condition of all evolution and of all progress—therefore it is

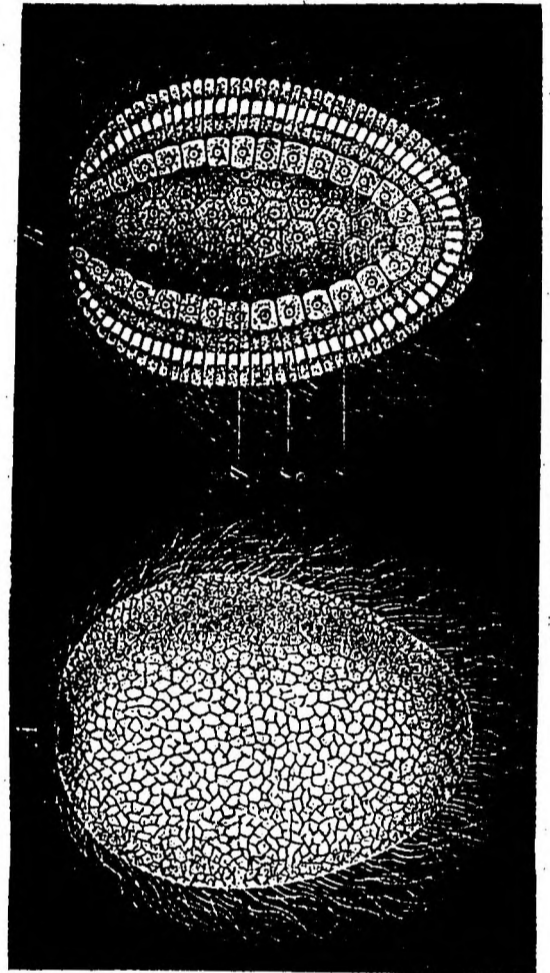
\* *Zellsubstanz, Kern und Zelltheilung*. By Walter Fleming, Professor of anatomy at Kiel. Leipzig, 1882. F. C. W. Vogel.



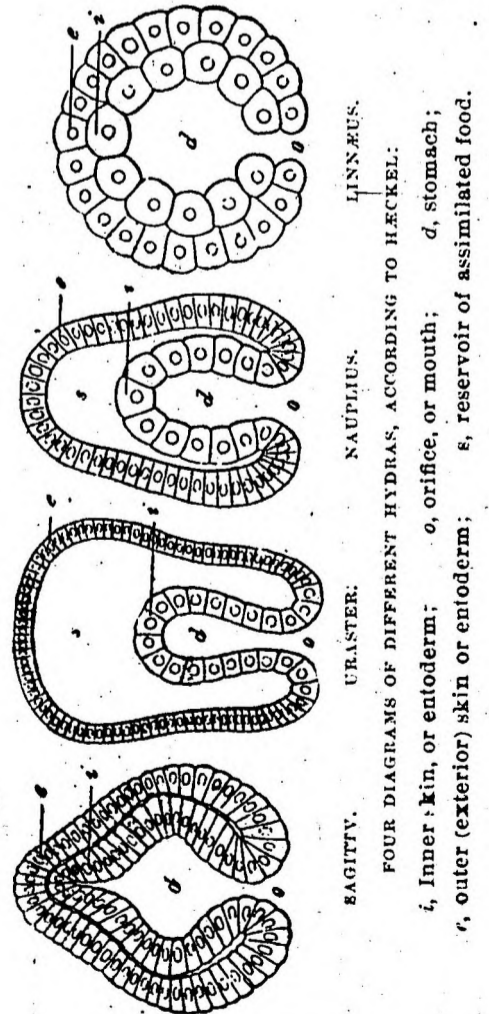
A CELL.

The granulated appearance, according to Fleming, is caused by coagulation due to chemical reaction. In the living cells which he examined minute particles of fat vibrated in the interfibril matter.

ethical. Ethics is no creation of our mind. Being the code of rules for our conduct, it must stand on facts. The facts that have produced man are the data from which the rules of our conduct must be derived. If ethics were a human invention it would be a mere fancy of our imagination. It might then be called poetry, or romance, or subjective opinion; but it would never be a science. Ethics, as we conceive it, can be derived from and applied to facts. It is a science, and among the sciences it is the science of sciences. It is applied philosophy.



GASTRULA (OLYNTHUS).



FOUR DIAGRAMS OF DIFFERENT HYDRAS, ACCORDING TO HAECKEL.

*i*, Inner skin, or entoderm; *o*, orifice, or mouth; *d*, stomach; *r*, outer (exterior) skin or ectoderm; *s*, reservoir of assimilated food.

FACTS of the material scientist are mere intimations of the truths of the spiritually illuminated. Facts are questionable; truths are above question. The discovery of truth ends the specific quest.

Written for the Companion Papers.  
"WHAT IS TRUTH?"

LUPA.

As old as the human spirit,  
As old as the universe,  
As old as the rolling thought-waves  
That bless with their power, or curse,—  
So old is that startling query  
That springs to the lips and thrills us  
With warning, reproach and question,  
"What is Truth?"

What seers have turned back to utter,  
What students have joined to its cause,  
What millions have learned through sorrow  
Of Nature's unchanging laws,  
Whatever all hearts are feeling,  
Whatever all minds are thinking,  
Whatever all tongues are speaking—  
That is Truth.

But what is the Truth we long for,  
The good we would die to gain?—  
The blessing we toil and hope for  
Through ages of weary pain?—  
The secret of life, its motives,  
The where and the when and wherefore,  
The end and the aim of all things?—  
Our souls' Truth?

The branches of Truth are many,  
And various fruits they bear.  
The sun and the frost destroy them  
In spite of our tender care;  
And even though softly golden  
They grow in their mellow ripeness,  
The seed may be small and shrunken  
Which is Truth.

Truth at its best and brightest?  
Ah, Soul, you are growing bold,  
Demanding both sum and factors  
In problems now ages old.  
If ever the truth is fathomed  
Of life and its many secrets  
The answer will meet the question,  
"What is Truth?"

For, Soul, in the upper classes  
The earlier mysteries clear,  
And goals in the fading distance  
Draw slowly but surely near:  
For growth is the test of knowledge,  
And only the eye whose vision  
Is strengthened and cleared perceiveth  
What is Truth?

Written for the Companion Papers.

## THE ORIENT AND THE OCCIDENT: Ancient and Modern Advance-Thought.

A PANORAMIC SKETCH OF THE EVOLUTION  
OF RELIGIOUS THOUGHT, INTEL-  
LECTUALITY AND ETHICS.

BY C. PFOUNDÉS, (LATE OF JAPAN).

Hon. F. Sec. Sc. Lt. & Art, London; Cor. Mem.  
Geogr. Soc., Japan; Mem. Royal United  
Service Institution, London; Etc.

PROLOGUE.

"A NEW RELIGION is the need of the age"  
is now often heard declared, even from  
the pulpit, by popular eminent preachers; and we  
read very much the same thing frequently in peri-  
odicals written for advanced thinkers.

A Religion is not more than a language, or any

elaborate civilization, the invention of one or a few  
brains; it is the growth of long ages of thought, of  
controversy, and of experience, modified by sur-  
rounding conditions and complicating influences.

Now that discussion is becoming possible outside  
the narrow limits of orthodoxy, the systematic and  
scientific study, comparatively, of ancient religions  
is becoming an important factor in our latter-day  
intellectual activity.

The increasingly large amount of valuable ma-  
terial that is being made accessible to the student  
and general reading public furnishing information  
about ancient religions and philosophies, make  
it possible for us to advance a claim towards the  
value and interest of such a line of investigation.  
The seeker after truth and enlightenment will find  
an ample store of knowledge; and there is no oc-  
casion to call (perhaps in vain) for some new  
scheme of redemption, future salvation, some path  
out of the wilderness of unbelief.

History reveals the fact of periodic intellectual  
upheavals in the past every fifth century, or there-  
about; and it is evident that we are now and once  
again entering upon such a phase. Looking back,  
there is the revolt against the Romish Church, the  
*finale* of the dark ages of Christendom; prior to  
the crusades the age of Mahomet; then the early  
Christian, preceded by that meteor-like period of  
intellectuality, the age of Confucius; in the East  
Buddha, and Socrates in the West. Farther back  
in the dim vista of the past we see Egypt, the land  
of spiritualistic illumination, at the earliest period  
of which we have knowledge.

The zone, stretching from Rome to Japan, curi-  
ously contemporaneous in their early history, in-  
cludes Greece, Egypt, India and far Cathay. The  
materials, above all suspicion of having been tam-  
pered out, are scanty; fanatic bigotry, especially  
Christian, did all it could to obliterate traces of  
everything not in consonance with the dogmatic  
theology of the sacerdotals. Enough, however, re-  
mains in the hands of competent and honestly in-  
dependent experts to enable us to know and judge  
for ourselves of the salient features in ancient eth-  
ics, philosophies and religions—the toilsome evolu-  
tion of human intellectuality, so frequently, Sys-  
tophus-like, slipping—the tide-wave of mental activ-  
ity rushing forward or receding anon after anon, yet  
progressing in the main.

The early superstitious fears aroused by the ir-  
resistible forces of nature no doubt were ever  
worked upon by the more astute and subtle; we  
may see this even now amongst the remnants of  
less civilized peoples; and propitiation of powers  
of evil would precede appeal to the higher ideal  
good influences. The merely selfish religious rites  
and beliefs would develop and be elaborated by  
the cunning, such as the "Duk-duk" of the New  
Hebrides, similar "Taboo" of other islands, the  
"Medicine Man" of the western continent, etc.  
Compeers everywhere and in all time, no less in  
the present than in the past, occur to us,—still  
dogmatic, tyrannical, narrow-minded, intensely  
selfish.

The bright jewels of thought that arose out of  
this grosser matter have, however, been handed

down to us—polished, radiant gems, as they have  
become in the transmission; and, although we  
cannot conceive that at any former epoch the  
world was wiser or better than it is now; yet it  
must be admitted that the ancients *did* possess a  
vast store of knowledge and wisdom, some of  
which yet survives for us.

The conditions of life of modern times are vastly  
different from those of the past, and the contrasts  
are more numerous and greater than the parallels  
between Oriental and Occidental. We may, how-  
ever, apply to the circumstances such basic prin-  
ciples as have been common and acknowledged as  
vital to ethics and sociology universally. How far  
back we wot not (it is not imperative we should  
know) that humanity arrived at the intellectual  
plane that developed a hope of immortality; but  
the earliest civilization of which we have accurate  
knowledge shows then existing the belief and the  
hope. In the thousands of years since our progress  
has not been great in psychic knowledge. How  
long humanity took to arrive at that point we can  
but surmise.

In the Valley of the Nile, before the age of the  
greatest and most ancient of the pyramids, we  
learn from recently deciphered inscriptions of un-  
questionable authenticity and antiquity, there was  
transcendent spiritual and intellectual develop-  
ment, the proof of which in detail will be forth-  
coming.

This belief in the hereafter, for the spiritual part  
of humanity, was shared by other ancients—to the  
eastward in the valleys of the Euphrates, Tigris  
and tributaries, still further east along the south-  
ern slope of the stupendous range of mountains  
skirting the great plateau of Central Asia, in the  
valleys of the Indus (Punjab or five rivers), and  
of the Ganges and confluents, yet to the extreme  
east of the continent, along the great watercourses  
of far Cathay, the civilization is based on the eth-  
ical ideals, the philosophies, etc., that have their  
superstructure on the foundation of this all-per-  
vading aspiration towards immortality, the spirit-  
ualistic, the hope of something higher, better than  
the present.

The Semitic sacrificial rites, the Anthropomor-  
phic Jehovah, of the West, is replaced as we travel  
eastward by the abhorrence of blood-shedding,  
and the sublimer conception of a Universal Spirit-  
ual Essence permeating Nature as the Divinity;  
whilst to the extreme East the philosophy is more  
materialistic, calmer and somewhat colder. Sac-  
rifice, propitiary rites, supplications, etc., of the  
West, contrast strongly with the Doctrine of En-  
lightenment of the East, which replaces Faith by  
Knowledge, Observances by Good Works, Igno-  
rance by Enlightenment—above all by SELF-  
KNOWLEDGE and SELF-ENLIGHTENMENT.

The claim to Divine inspiration, super-human  
gifts, any supernatural powers, by scheming sacer-  
dotals of the West, is demolished by the logical  
reasoning of the East; and the teaching is of an  
elevating, dignified character, notably superior to  
the tyrannical priestcraft that calls in every mystic  
and awe-inspiring adventitious aid, at the cost of  
mental and social slavery.



## SOUTHERN CROSS PAPERS.

For The Universal Republic.

## WHENCE COMES NECESSITY?

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

NOT every one who looks upon the same object says the same of it. Some face necessity and see it to be something hideous and cruel; others steadily look upon it and declare it to be a thing of beauty and of joy, having all the marked features of Divinity. This diversity of impression is itself a necessity; but what in each case fathers the impression demands something critical, close, and carefully inquisitorial. First, we notice that what is necessitous is, more or less—for sufficient reasons—away from man's control. It must be because something compels it; but whether that something is itself more than a fancied necessity or otherwise needs to be carefully gone into before our question, "Whence comes necessity?" can be satisfactorily answered. Circumstances varying in nature and origin father necessity. The nature of some of these circumstances is fictional and temporary; others less so; and of some it may be stated they are eternal, or at least apparently so. The nature of the circumstances has much, if not all, to do with declaring their origin. (God being eternal, every circumstance bearing that imprint proclaims thereby its Divinity; but everything temporary lacks that imperial characteristic except in a secondary sense. In either a primary or a secondary sense, however, every necessity is Divine.

Viewing this subject in the clearest and strongest light, and on the farthest-reaching, broadest, and so most satisfying basis, necessity, wherever and however operative, is exactly the promptings of love in its highest aspect. The fact that human shortsight has led to transgression, creating a necessitous chastisement for corrective purposes, only establishes the idea of a Superintending Love controlling it in all its wondrous and unbending supremacy. But all the steps from the beginning to the end are wanting in the eternal impress; the shortsight causing the transgression; the transgression causing its penalty; and the correction following in the wake of the infliction—all and each came in their order, which was temporary, and we trace the whole, step by step, backward to the shortsightedness of the transgressor, man. There is an indirectness clearly apparent in this phase of necessity which throws a strong and clear light upon many perplexing circumstances of life; and serves, by way of a partial contrast, to hold up another phase of necessity wholly eternal, and so obviously and directly Divine. All that shows in this latter case, and in its own strong light, will be seen to be purely beneficent and favoring to those realizing and sharing it; while all that wears in any sense the appearance of being temporary, and fleeting, and also of being indirect, and so secondary, will be seen to be more or less corrective and in the form of chastisement.

There are wheels within wheels everywhere manifested in the progressive history of man; and as we look closely into it we detect in certain phases thereof that man really creates his own destiny;

yet in another we see as clearly that an unyielding control surrounds him wherever he may turn; and this control is subject to just such changes as the impulses of the creature working out his destiny demand. The law of supply and demand is exactly observed in all faithfulness, and without any deviation by the principle of necessity. Human conduct furnishes the cue for the quality of the necessity that is to appear; and circumstances can never arise without the supply being fully equal to every changing emergency. The never-failing supply, and the exactitude of its fitness to every possible circumstance, marks a something so immeasurably perfect that nothing short of the highest ideal of Divinity can account for it. The primary design of the necessity is in all cases alike: love moved it and set it working. But to say that man is not an essential factor in the wondrous by-play, that he is not in short the arbiter of his own destiny in a remarkably true sense, would be to speak in ignorance of conspicuous facts in the case.

Is it not obvious, then, that all necessity has its real holding place in the Divine Nature? What then about its antithesis? All necessity is beneficent and helpful in design; and all that is beneficent and helpful in design is also of necessity. This by implication proves that whatever classes itself under the heading of things or matters unnecessary, and therefore temporary, in so doing shows itself to be outside of everything beneficent and helpful. The word necessity, then, comes before us as an Angel of Light, for it is a plummet whereby we may ascertain exactly how far man's life and actions are out of the perpendicular. Plumb every event in human life and history by this Divine plummet, and it will at once appear whether man is wise or foolish in allowing or countenancing it. Unless it can be shown that man can not live and perform the functions of his being without a certain thing, no satisfactory reason is furnished for the use or countenance of that thing. The uprightness spoken of as being primarily the heritage of man when coming from the hand of his Maker naturally reveals itself in the light this throws upon the subject as consisting of his being born thus capable of perfect happiness and well-being by the simple meeting of the necessities of that being, and those necessities alone. The departure from this uprightness on the part of man, by his finding out many inventions in the creation of all manner of imaginary wants, and therewith also the weirdest and wildest of senseless cravings, reveal him making a rod for his own back, and therewith the necessity for the application of the plummet to show exactly how far he has gone over from the perpendicular. Everything unnecessary is a human invention, and to some extent upsetting the harmony and balance of nature, and working to man's overthrow. These utterly unnecessary things are everywhere in human machinery to-day; they are in every phase of its society, whether commercial, social, political, or religious; and if man loves to have it so, then he is only a fool for his pains. If it can logically be shown that any item, however forceful and prominent, is utterly outside of the pale of necessity, and so can by man be dispensed with, that discovery

points it out as an enemy to the race, and one towards which no quarter should be shown, if pity, love, and mercy are worthy of a hearing. Take every item of life, whether showing in our commercial, political or social circles' and as the suspicion is raised that it can be dispensed with, and nothing be lost, that should be a signal for an attack upon it. Labor is indispensable; and only becomes a curse when the balance of nature is so disturbed that it comes crushingly and unduly upon the masses; then restore that balance by the unrelenting application of the plummet, necessity, and labor will again take its beneficent place as a joy-bringer, a health-worker, a luxury. Capital is dispensable; nothing but an upset of Nature's machinery gave it place at first in the economy of society; and so long as it is allowed to hold its own—as at present—the few will be fictitiously flattered and pampered by its amassment, and the many will be helplessly and murderously in the toils of the same. If men's eyes are holden so that they can not tell a foe from a friend, that fact is only one of the many temporary necessities begotten of cruel shortsight and transgression; and time will yet be when—having suffered correction and recovery—the cruel thing will be ignominiously dishonored and swept away.

Down with all wanting this Divine imprint of Necessity upon it!

(From "The Commercial Advertiser," Detroit.)

FROM the antipodes comes word of extended floods in Australia, with considerable loss of life; from England and France comes news of startling earthquake shocks; from Japan tidings of a great destructive fire in one of her largest cities; and on all hands the elements seem to have exhibited their irresistible power over the puny defences of little man. The lesson is surely needed. It is well that the boast "man owns the world" should occasionally receive a check, to bring before him knowledge of his obligations to Higher Powers, that can hurl him aside like straw, and dash his selfish ambitions and his cherished hopes into utter ruin and chaos. If the tide of blindly struggling humanity, chasing the butterfly of material prosperity, leading them far away from the imperishable delights of an attainable and endless hereafter, heed the warnings of nature, the crushing tragedy of the Connemaugh will not have been wholly in vain.

It is reported from Washington that Samuel Hauser, a Montana Democratic aspirant for a seat in the United States Senate, and a millionaire, has many friends among the Republican Senators. Certainly; wealth, and not questions of state policy, is the real principle of affiliation among present-day United States Senators. It was not because there was no disposition to do so that the Money Kings were not accorded a distinct and most prominent place in the order of presentation that was arranged, *a la* royal court custom, for the New Year's reception at the Presidential Mansion.

Y "And, sure, the letter where, divergent wide,  
The Samian branches shoot on either side,  
Has to your view, with no obscure display,  
Marked, on the right, the strait but better way."

For The Universal Republic.

## THOUGHT THE CREATIVE PRINCIPLE.

MRS. L. D. DURKEE.

THOUGHT, the silent yet all potent force  
That bears the planets in their course—  
Speaks, though unvoiced, in telling tones  
Resounding through all spheres, all zones—  
E'er circling in a shoreless sea  
Whose billows span eternity—  
The all-in-all, the middle beam  
In God's vast Temple: This our theme.

We know the pow'r, we feel the trend  
Of this force electric: 'tis to forefend,  
If rightly used, 'gainst every ill,  
Merge mortal in the Perfect Will.

Then be no thought, no message sent,  
No wing-ed words, without intent  
Of Charity—the speech of Love,  
Creator, God. Thus may we move  
In harmony, in true accord,  
With Nature's law—the living Word.

The highest seek, the best to give  
For others' weal. The thoughts we live,  
Outspreading in the boundless tide,  
Shall backward come all glorified.

Portland, Dec. 1 1889.

## THOUGHT.

OUR bodies are thought-forms, or forms composed of thought. Thought is in us as a liquid in a vase; but instead of the vase giving shape to the contained thoughts, our thoughts give form to it.

Our thoughts are life-giving or destroying, just as some perfumes will invigorate, and others poison. Whatever we think, that element of thought we give life to—we stimulate that thought into activity in all the thought-forms around us, visible and invisible. If we would perfect harmony, therefore, in our environment, we can only produce it by thinking harmonious thoughts, for then the thought-forms whose life is dependent upon inharmony die,—that is to say become inactive, as far as the harmonious thinker is concerned, just as flies become inactive in warm weather if we can succeed in lowering the temperature below the point at which they can maintain activity.

ELNORA D. P. MASON, Onset, Mass.: "I have walked in a shady path so far along life's way, but ever and anon its gloom has been lightened by rays of light which must have come from the spirit, because of their clear, penetrating nature. Your paper is an ever-present help to me, because of its high inspirational standard and holding power. I don't know how many have thought of this, but I have realized it for some time. Hoping you will soon receive that sustenance that will enable you to devote your time and energies to the work of Spirit in its largest sense, I am fraternally thine."

FRANCE, Spain, Italy, Belgium, England, Germany, Austria, Holland, Portugal, Russia, Poland, Sweden, Norway, Denmark, Greece, Turkey, India, Egypt, Oceanica, and nations of North and South America, were represented at the International Congress of Progressionists recently held in Paris. There were four hundred and fifty accredited delegates. The power and beneficence of the Whole-World Soul-Communion influence was of course conceded, the Congress itself being one of its multiplying phenomenal evidences.

## LUCIE GRANGE'S APPEAL.

LUCIE GRANGE's last "La Lumiere," always bright with inspirational thoughts, comes to us all aglow with hope and enthusiasm. She sends forth the following notice and appeal, dated on Soul-Communion Day of December:

"Now that we are prepared to undertake the gratuitous distribution of our paper, we make an appeal to all lovers of humanity to aid in the undertaking. Obstacles born of prejudice and selfishness against the advance of the good and true shall be overcome. We ask all who can, to give of their means without stint to the New Thought workers, who spare not health nor material means at command in laboring to spread the light. Some generous souls, inspired by the article in our last number, in which we spoke of publishing *La Lumiere* gratuitously, have each assured us ten francs a month, or one hundred and twenty francs a year. We will commence the publication of *La Lumiere* for gratuitous circulation as soon as we have received cash in hand enough to sustain it for one year. Address all letters, enclosing stamps for reply, and all postal money orders, to Mme. Lucie Grange, *La Lumiere*, 75, Boulevard Montmorency, Paris-Auteuil, France."

We are pleased with the idea of gratuitously sending forth printed inspirations of truth to all who cannot otherwise be reached by the Light. Money holds a subordinate place in spiritual work; and the soul-forces are gathering power to bring it down to its proper level of subserviency, and to control it there.

[A. C. Doane for The World's Advance-Thought].

MATERIAL Science finds animal man evolving up through matter, but has nothing to say of his immortal or spiritual part. It gives him no pre-eminence over the beast. This is the scope of investigation by the material man; he is confined to the shadow side of the subject. The spiritual perceptions have their ranges on the light side. Material Science and Orthodox Christianity are alike matter-blind—the latter having faith without knowledge of the hereafter, and the former laying no claim to knowledge beyond the here. Jesus the Christ was the power of God in the flesh, but as such power was not and is not of the flesh. He did not evolve to his earth mission through matter; this was unnecessary and impossible; but he advented into Messiahship a perfected soul, direct from the Celestial Plane.

It may be advisable to open a Correspondence Exchange in connection with Schools of Inspiration. To promote this end we will undertake, personally or by representative, to answer letters from conductors or members of Schools that may be organized on the plan outlined on page 86, and will publish a list of such Schools. All applying to enter Schools of Inspiration should be given to understand at the outset that they are not for wonder-seeking or wonder-working, or to promote selfish interests in any way, but to invoke, and cultivate the interior nature into receptivity to, light from the Celestial or Universal Source of Illumination.

## SPELLING REFORM.

To the Editors of The Universal Republic:

ON thing in respect to our gud son Jonathan which surprises me. Sins he came to maturity his inventions hav benefitted the world, and he has been won of the pioneers of almost every gud work. But he appears to du littl—if ony—more than his stupid old futher, John Bull, towards promoting won of the gratest of all reforms, namely, the speling of words as pronounced, by which learning to reed mite b acquired in one-tenth the time and expens now necessary, and far more effectually. Your grand old filosofer—and ours tu—the great Benjamin Franklin, (I named one of my sons after him), strongly urged it. He sed that those hu speld as pronounced were the correct spelers. Won da whil the dokter had a party of frends a letter was brot him in which was the word "yf." He asked his frends what it ment; tha wer puzeld. At lenth Mrs F. sed, "He col Betty, Betty can read everything." Directly Betty so it she replied, "Why yf spels wife; what els cud it spel?" Pra, then, Mr. Editor, go to work, and at wons, for how can u b frendly to educashun and du nothing towards removing the gratest stumbling-block to educashun? I beg pardon, u hav made a start, to your hono(u)r, by expunjing the useless letter u from that word, and others ov a like nature. If u r nervus or timid about going any lenth—as abuv—try won more word, then another; next won colum, then another; until The Universal Republic shal becum won grate educational reformer. Can won of uer reeders tel me why i shud follow e in conceive, and precede it in believe? Or tu e's cum together in proceed and exceed, and not so in precede and accede? Or why uncle shud b spelt with a c and ankle with a k? Or pence with a c and expense with an s? No wonder that our poor "Skul Bord" shud "strike" against such absurditys.

W. E. CORNER.

St. Thomas Sq., London, England.

EVERY issue of "The Industrial Age," of Duluth, contains wise suggestions for the Reformer's consideration. Here is one of them: "Intelligent business men must be aware of the fact that whatever reduces wages reduces their profits, by reducing the purchasing power of their customers. The merchant's prosperity depends upon the prosperity of the wealth-producing classes. Hence the success of the organized labor movements is of vital interest to the legitimate business classes. Why not then organize a Business Men's Alliance, to lend a hand in securing results which are fully as important to business men as to the producing classes? Business men could not possibly engage in a movement that would bring them such large returns with so little effort as to give an organized support to the just demands of labor."

In this most serious, crucial time of the world's history it is imperative on every one to cultivate the protecting power of harmony, and not add to the crop of disasters that is being visited upon blinded humanity by the power of inharmony generated by themselves.



# A WORLD LIGHT.

THE WORLD'S ADVANCE-THOUGHT  
and  
THE UNIVERSAL REPUBLIC.

\$1.50 A VOLUME.  
12 PARTS ONE VOLUME.

TRUTHS OF ALL RELIGIONS FIND  
EXPRESSION HERE.

## A Corps of Specially Inspired Writers.

English address, John Kyte Collett, New Dispensation Library, Cardiff, Wales; American address, Washington Bldg., Portland, Oregon; Australian address, W. H. Ferry, 84 Russell street, Melbourne, and Theodore Wright, South Brisbane, Queensland.

## ADVERTISEMENTS AND TERMS.

Advertisements that do not unreservedly state their object, and such advertisements as ask for money remittances, except in cases of firms by us known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for accepted advertisements will be one dollar an inch for each insertion. Money must accompany order if not sent through a responsible advertising agency. Address,

THE WORLD'S ADVANCE-THOUGHT,  
Portland, Oregon.



## WELL EQUIPPED.

Those disposed to so aid the Companion-Papers may send to us orders for any kind of

## BOOK PRINTING, or Any Kind of Job Printing.

We are prepared to do all manner of work, from the printing of a business card to the making of a bound volume. Material all new and carefully selected. Proofs can be sent out to any point reached by railroad from Portland. (Each letter of proper names must be distinctly written.) Address

PROGRESSIVE PRINTING COMPANY,  
Washington Building, Portland, Oregon.

## SPIRITUALISM.

### THE PSYCHOLOGICAL ASSOCIATION

Instituted January, 1889.

PROMINENT MEMBERS:

DR. BUCHANAN, CORA RICHMOND, PROFESSOR L. PUSCH, Etc.

This Association is instituted for the diffusion of Spiritual Philosophy by means of a monthly magazine, which is sent free every month to members.

Send name, address and religion, together with a post office order for subscription and entrance fee, (\$1), to  
GEORGE A. FULLER, M. D.,  
Look Out Mountain, Tennessee.

## HARMONY,

A Monthly Magazine of Philosophy,

DEVOTED TO

Science of Spirit, Theosophy, Metaphysics and the Christ Method of Healing.

TERMS, \$1.00 per annum; single copies, 10 cts.

M. E. CRAMER, 324 Seventeenth street, San Francisco.

## SAMPLE COPIES.

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

## HOMES, HAPPINESS, HARMONY.

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

### A Soul-foremost Work.

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

### THE OREGON RHINE.

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

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

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

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

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

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

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

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

\* Accent on second syllable—Wil-lam ette.

### Information Supplied.

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

### Chances for Investment.

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

## SOUL-COMMUNION TIME-TABLE.

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

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

|                           |             |
|---------------------------|-------------|
| Austin, Texas             | 1:43 p. m.  |
| Augusta, Maine            | 3:03 p. m.  |
| Boston, Mass              | 3:23 p. m.  |
| Baltimore, Md             | 3:08 p. m.  |
| Burlington, Vt            | 3:18 p. m.  |
| Berne, Switzerland        | 8:41 p. m.  |
| Buenos Ayres, S. A        | 4:18 p. m.  |
| Berlin, Prussia           | 9:09 p. m.  |
| Buffalo, N. Y             | 2:55 p. m.  |
| Constantinople, Turkey    | 10:11 p. m. |
| Cape of Good Hope, Africa | 9:26 p. m.  |
| Charlottown, Pr. Ed. Id   | 3:58 p. m.  |
| Columbia, S. C            | 2:48 p. m.  |
| Columbus, Ohio            | 2:38 p. m.  |
| Cape Horn, S. A           | 3:43 p. m.  |
| Caracas, Venezuela        | 3:46 p. m.  |
| Chicago                   | 2:20 p. m.  |
| Dublin, Ireland           | 7:46 p. m.  |
| 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.  |
| Hallfax, 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.            | 3:23 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              | 2:45 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 HERMETIST

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws, of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents.

HERMETIC PUB. CO.,  
629 Fulton St., Chicago.