

The World's Advance-Thought.

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FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

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

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For The World's Advance-Thought.

THE NEW AGE.

ALICE ESKEL.

THE Wisdom Serpent now shall cast the useless skin,
And underneath will show the beauty that's within.

The New shall bring the germs to bear a purer good,
Grand sciences and arts to serve man's higher mood.

Transmuted by Soul's skill, the earth, the air and sea
Shall lend their aid to build homes of transparency.

And high within the air great cities shall arise,

A Potent Force sustain and hold them in the skies.

The body, no more gross, shall lift itself at will

And float above the earth—soul-force shall give the skill.

The instruments to come shall work at man's desire,

Maintain activity, and no known force require.

The Universal Force that pulsates in the heart

Shall link together worlds by tele'logic art.

THE ALL-INCLUDING WORK— NEW FORCE EVOLVING.

[CALLED FORTH BY ADELAIDE COMSTOCK'S LETTER].

HAD we not known that in the march of events our inspirations would be justified, we probably would have shrunk from giving them publicity in printed form in the spring of 1886, when was issued the first number of *The World's Advance-Thought*. In that first issue we said that the work of human regeneration must begin with and can only be effected through the silent soul-forces—that "the countless millions of spirits restlessly wandering in search of promised man-invented gods must be enlightened before they can move forward and cease to obstruct the inflowing to the planet of spiritual light." We felt our mission to be, primarily, "to the spirits in prison," and were illuminated of the Spirit to know as the work succeeded there, corresponding ameliorations and advancements would be realized in the human conditions. In this understanding our work has been carried on, the effectuating agencies being thoughts charged with soul-force, or centered in Universal Love, in which all conditions of life interblend and interdepend. Enough of the future of the mortal understanding became a present realization of the Spirit for us to declare with perfect confidence that thenceforth a Redeeming and Transforming Power would be present at family boards, in temples of worship, in social, political, fraternal and reformatory organizations, in schools and colleges, in editorial rooms, in legislative halls, in international councils—that in all stations and relations

of human life and in all lands this Power would check and impel, plan and execute, make triumphs and defeats—that through it an Era of Love and Wisdom, Peace and Justice, should be inaugurated against all opposing forces and conditions.

This "Sun of Righteousness"—the One Source and Substance of all manifestations of Light and Life—is now high enough for thousand to see clearly, where before but few had seen "as through a glass darkly," that the time comes on apace when the lines of illumination, multiplying and widening, will unite and ultimate a World of Light.

The call for Whole-World Soul-Communion—first voiced in the course of an extemporaneous address in the capital city of this State, and without a moment's forethought—came as naturally in the progress of the work as the branching of the growing plant. The time had come for the Soul-Force Center pivoted on the Celestial Plane for the uplifting of our humanity to extend and intensify its energies towards that consummation—to quicken consciousnesses, wherever susceptible to Divine influence, to the Oneness of Life, the perfect naturalness of and God-Willingness involved in Divine Parentage and Human Unity; and to this end subordinate Soul-Force Centers, each representing an affiliation of aspirations and efforts according to plane of thought and consciousness, have been established and are multiplying throughout the nations.

The tendency of growth in all true Reform Movements—and "all true ones are growing forces—is towards essential unification, despite external antagonisms. From the Life-Center or Soul of Whole-World Soul-Communion (as much an organic structure as plant or animal, and more perfectly so, the varying aspirations involved affiliating into and unifically operating as soul, body and mind) is rapidly being evolved the environing conditions necessary for the advent of the Divine-Human. Since the proclamation of Whole-World Soul-Communion several Whole-World Congresses—the first of history—have convened and given expression to the growing aspiration and desire of mankind for peace, for equity and fraternity in social, national and international relations. The most warlike nations of ante-Soul-Communion times are now seriously considering the Christian duty and political advantages of substituting Courts of Arbitration for Standing Armies. Most promising feature of these international outreachings towards the Divine in governmental and social conditions are the convocations that have been holden by representatives of the Whole-World's Industrial Interests—heaven-directed initiatory steps towards the realization of orderly peace and merited prosperity for all. (But this hopeful view is only justified by considering them as manifestations of the progress

of spiritualizing influences among the people, rather than as mere external forms of protesting against injustice).

Spiritual truth is communicated to the external mind by parable and symbol, fiction and allegory. The material world itself, as related to the eternal verities, is but a novel, to be thrown aside for one higher in the educational series when its plot shall have been elaborated to the understanding. Millions have been reached by New Dispensation ideas embodied in poems and fictions, to the extent of their receptivity, who could not have been reached by more direct means. The novels that have so deeply stirred the public mind since the institution of Whole-World Soul-Communion are of its energies and influences, however unconscious of the fact may be their authors.

In September, 1888, appeared the first issue of *The Universal Republic*, marking another stage and meeting other requirements in the progress of the work. Its introductory article opened with these paragraphs:

The *Universal Republic* makes its advent charged with a mission, as came its fore-running consort, *The World's Advance-Thought*. The significance of its appearance is that the preliminary work of excavating for the foundation and laying and cementing the first stones thereof—the truths of all the religions of earth—has advanced far enough for the work of superstruction to commence.

The idea of a Fraternal Union of the civilized nations, thus making the security of all the security of each in the exercise of all just rights and privileges, on land and sea, and securing to the citizens of each the fairest opportunities and best facilities to become prosperous and happy, consistent with the well-being of the whole, is now presenting itself for consideration as an evolutionary necessity of human progress. * * * *

Looking backward, we can now clearly see there have been no real retrogressions; looking forward, we can now clearly see coming into view the environing conditions of an age of realized Unity of Interests.

In the first issue of *The Universal Republic* also appeared a remarkable contributed article, referred to editorially as *the three-star paper*—its signature being a trinity of stars. The unfriendly criticisms of this divinely-inspired article were as necessary to the germination of the truth-seeds involved in it as the soil that covers the natural seed is to its germination. Though written long before the author of "Looking Backward" had mentally projected the plan of his work, this three-star paper will be found to be a complete exegesis of every principle and essential suggestion contained in it—and more, for, declaring "Evolution to be the law of the universe, its silent force being felt in every detail, from the most minute to the most sublime," it satisfies reason and intuition by giving us a civil Government of just and impartial operations as the

natural environment of a just and impartial, a regenerated, people. We have space to here reproduce from the three-star paper only what follows:*

"Under the Coming Civilization for every day's work done there will issue a Government labor-note. This, like Bank of England notes, may circulate freely, until in the course of exchange it arrives at a Government warehouse, where its face will be paid in goods, and the note destroyed. But this, it may be protested, involves immense governmental transactions. So it does: for it is the very essence of the Coming Civilization that every kind of business in its nature a monopoly must be conducted by the Government for the benefit of all, and not, as now, by private individuals for their personal aggrandizement. Of this nature are railroads, telegraphs and telephones, manufactories of all kinds, and especially the collecting, storing and distributing of the nation's food. The labor-notes issued to pay their hordes of employees will alone set at rest the question of a circulating medium. And if any doubt arises as to the ability of a properly conducted Government to accomplish all this, my answer is to point to our postal system, which, under our cumbersome form of unrepresentative Government, is a marvel of "safety, certainty, celerity" and cheapness, to which no private enterprise has made the faintest approximation. Why not? Because all private enterprises involve individual profit as a necessary corollary, while the postal and all other Governmental institutions require only necessary expenses, and return the profit to the entire community.

"Hereditary rights will be limited, under the New Order, to inheritance of the results of personal labor only. Indeed, when land owning, interest, profit and rent are relegated to barbarism there will be little left to inherit, and still less need of inheritance. Man's heritage from nature of unlimited opportunities and boundless natural resources will suffice. The inheritance of the right to govern, of titles, and of riches, has no foundation in justice, and must pass away."

All forms of force employed by man are adapted to his stage of consciousness (as indicated by the most advanced of the race) at the time of their employment.

The earth is a living organism, and electricity is planetary nerve-fluid; it is local to the earth. Just as the touch of a human toe instantly awakens sensibility throughout the body, so an electrical vibration started at New York may instantly be felt at the furthest extremity of the planetary organism—the idea of time involved in electrical vibrations appertaining to the human understanding of the evidences, and not being of them intrinsically. The varied utilization of electricity (its opposite or the attractive condition being magnetism) marks the outside limits of man's advance or unfoldment of consciousness within the planetary life-bounds.

Natural forces are Universal Intelligence, and the finer the force the higher the order of intelligence it will manifest. Electricity is a higher form of Universal Intelligence than steam; and soul-force, the intelligence of Celestial Light, now nearer practical utilization than was electricity in Franklin's day, will in every way surpass electricity more wondrously than electricity surpasses steam—it will transform the world.

Humanity has passed through the cycles of material and spirito-mental development, and is now entering the Celestial stage, vaguely known by

the record-worshippers as "the Second Coming."

With the higher life-conditions now involving new responsibilities will be imposed, and human souls that cannot or will not inbreathe or inspire the finer essences of being appertaining to the New Order will cease to be of the highest and controlling species of the planet,—will gradually pass into extinction, by reason of being unfitted for life in the more spiritual conditions that will prevail. The truth is stealing over even many who until very lately depended wholly upon their material possessions, and still desperately cling to them, that gold and craft have run their course in human affairs. For them the changed conditions will be as a consuming fire.

It has been so in earthly type,
And will be so once more,
When soul awakens from its sleep
And sings the songs of yore.

(From The World's Advance-Thought of May 5, 1886.)

THAT [new] force exists; and no machinery of human device will be necessary to its use for human purposes. But it will only respond to the invocation of the Divine-Man—it is not for the man who is "of the earth, earthy." To use this new force [new as being first realized to human consciousness] its director must rise to the plane of the universal causal energies. It is soul-motor, and the "physical forces" of the mind-man are its negative or effect side. [Nearly four years having elapsed since the publication of the above, its republication is now in order with the progress that has been made in the unfoldment of consciousness to its truth. The phenomenal evidences will continue to multiply and become more convincing until "the last shall be first and the first last."

Written for the Companion Papers.

ANCIENT AND MODERN THOUGHT.

BY C. PFOUNDERS, (LATE OF JAPAN).

THE individual's selfish fears of the hereafter, the consequences of wrong-doing, is a most powerful lever for a crafty priesthood to work with. Holding monopolistic control of this gate on a royal road to salvation is a grand opportunity to exact from the ignorant and fearful; but the demoralizing influences of such a system are attested by all history.

It may be very convenient to accept a belief that forgiveness of sins, whether of commission or omission, may be obtained, even at the very last moment; but this fundamental principle of the creeds of the Occident is so altogether antagonistic to the Oriental sense of equity, of ethical expediency, that it must become the point around which will revolve the polemics of the near future.

These are Oriental ideals: Evil alone can be overcome by good, wrong-doing by remedying, and, as far as possible, undoing and atoning for, the wrong done; "do the good and right for their own sake and for the general welfare." Contrast them with the mind-ideals that obtain in the Occident, at least amongst the majority of adherents to the Western creeds—of forgiveness being attainable irrespective of the continued suffering of those wronged; of acquisition of merit by actions based on the motives of an investment profitable in the

future; of personal, selfish desire for individual salvation, which is so frequently linked with complacent self-satisfaction at being "chosen" while so many are "neglected,"—these fundamental thoughts and ideas of the Occident must be eliminated before we can find a common basis for our ethical philosophy, or a practicable religion, worthy of the advance of the age, of utility and acceptability to all classes, including every grade of intelligence up to the highest possible culture and power.

It will be essayed to illustrate how far Oriental Wisdom will assist us in thinking out and working out all this. We must take the world as it is. We are face to face with momentous problems, political, social, religious, educational, ethical, that must be grappled with. The responsibility of their solution is upon us and cannot be avoided.

Material progress has been wonderful in our own time; but are we marching forward or slipping backward as regards the great ethical and philosophical questions? Let us pause and look upon all sides for a road along which we may travel in safety and escape the threatened engulfment. We want truth and light; but not half truths and scant rays. We need, and must have, the whole truth, complete illumination, sweeping away for ever the dense ignorance that darkens our path. The crass animal instincts must be overcome, and the higher individuality, the sublimer constituents, the moral and intellectual, must be developed.

The knowledge is accessible; but the development of the capacity to assimilate the wisdom is primarily necessary and a work of time, of labor. True, the "One-Man Power" has in all the past striven for supremacy, as represented in the influence of such as Mahomet, the Nazarine, the Buddha, Confucius, Lao Tseu, (the Tavist), Socrates, and other Typical Lights; but now the time has come when each must be a law unto himself, when we must be our own educators, our own Messiahs.

Tossed on the mapless ocean of scepticism, speculation, imperfect knowledge, without helm or pilot, those who have lost faith in the old beliefs, and are seeking havens of rest, are offered all that their needs demand, if they will but seek for themselves the knowledge of the truth and not lean upon others, or expect that to be done for them that they should do for themselves.

We see the curious spectacle of leaders (misleaders?) swaying between extremes, yet demanding at every turn their all too servile following to face about and accompany them along the new route. We see these restlessly seeking the unattainable—for them—because they will not seek for it in the one only place where it can be found—within themselves,—demanding light whilst persistently closing their eyes against it,—asking for knowledge, but deaf to all but their vapid utterances. We consequently have offered spiritual panaceas and schemes innumerable, each to live out its brief existence and be replaced by another equally transitory mind-idol. But the old civilizations and philosophies do contain germs of thought which, transplanted "with wise judgment of possibilities," are pregnant with potentialities of future bloom and of fruit in due season.

For The World's Advance-Thought.
"THE LOVING MESSIAH."

ALICE ESKEL.

THE Perfect Angel-Soul is two-in-one,
Wisdom and Love in sweet concord blended.
Earth soon shall see the high consummation
Of Divine Nuptials—Light and the Virgin,
Soul-blended, shall bring forth a Radiant Child,
(The Christ that is to be), the pure blossom
That shall cap the Tree of Life with perfume
So fragrant with the elixir of heaven,
That all the nether world shall lose its hate
In spherul harmony by it distilled.

ARE ANGELS AMONG MEN?

In this Part are presented lines of inspirational thought upon the positive and negative conditions of life, often spoken of as "the male and female principles."

The article from the far-away Kingdom of Corea, by Mrs. Gertrude Denny, is vital with *positive* influence, meriting thoughtful consideration. Mrs. Denny will continue the consideration of the subject in succeeding issues.

Mrs. E. L. Mason, authoress of an inspirational work highly commended, (we have not seen it), expresses thoughts and opinions on the same subject, which, it seems to us, would be more life-yielding if the Motherhood side were *unreservedly* opened to a *universal* inflowing from the Fatherhood side. Where the *All-Good* is invoked in the spirit of *All-Good* the shadows of doubt and mistrust cannot fall.

Truth simplifies as she approaches, until, her shining face risen above the hazy earth-line of mental conceptions, she takes her place as the Central Life Principle, when *THE-FELT-I-AM* is the answer and solution in advance to all questions and problems.

Light is Life, is Good, is God, is *Positive*; and lower degrees of this Supreme Quality relate there to negatively. The Infinite is *All-Light*, One Force operating in different channels: inflow—equilibration—overflow: more Life evoked and given: Love and Wisdom playing in and out and growing in unific power and happiness forever. Heaven and ever-intensifying Life are in the Spirit of Progress; death and hell loiter at the way-stations.

In the outer world we learn in separateness; in the inner world we have being in unity, as a science, acquired by the mind familiarizing itself in detail with the involved rules and principles, is comprehensible to thought and available as a perfected or unitary system. Through separate external existences as man and woman, and the play of the natural affections in pantomimic illustrations and partial expressions of the abiding, we are led up to the truth of the Oneness of Life, in the consciousness of which the unsatisfying physical sensations of pleasure and mental illusions of happiness pale and dim and die away in the inexpressible felicities of the eternal soul-life.

How can the authoress of "Hiero Salem" know of the Celestial Life, when she raises the "question whether we have [humanly manifested] dual-self-unified Angels of God on earth?" All is dark beyond the radius of illumination of the individual soul. The Divine-Human—to whom the physical

existence is entirely ancillary and instrumental, and who understand by life-consciousness and soul-power realized that they will never lack aids and instrumentalities and functions to manifest their power and glory as they more and more become exalted in life in the Divine Will—are *now* an uplifting influence to the race. From these Divine fountains are mediately flowing the streams of inspiration that are ushering in the harvest time of human progress, the advanced human types who, fully potentialized for the consummation, shall establish and maintain, as their natural environment, societies and institutions of peace, righteousness and justice—Celestial conditions impossible of attainment to the present self-serving, jealous, warring animal-human clans—impossible of preservation by them if attained. Running out the parallels of moral and intellectual progress within the last half century, the life-time experience of millions, should convince any reasonable mind that only the introduction of a higher typical nature can save our human world.

Mrs. Mason's denunciation of the debasing grossnesses which too many women tolerate and even excuse in men—both not infrequently standing forth as social paragons—is well timed and not too plainly expressed.

REVIEWING REMARKS.

Your last issue is a marvel of prophecy, preaching, exhortation, instruction and personals. It seems to me that lesson from the Spokane Falls Seer is fearfully true, and therefore equally important and necessary. Not that I did not learn something from Phenomenal Spiritualism. But that Dispensation is *closed*. The "more excellent way", is here. As vast numbers of Jews are here; are everywhere; though their day and dispensation closed nineteen hundred years ago. They are even returning to Palestine to meet their still expected Messiah. So multitudes of earnest, honest Spiritualists are begging their departed ones to turn back to Materialists, to become men, women, children, with eyes, ears, tongues, suited to their own eyes, ears, tongues, that they may commune together.

God is Spirit,—not *a* Spirit, as our Scripture reads—and they that commune with Spirit must also be Spirit in the communing sense, and commune or worship in Spirit.

That strange fire is still offered to strange gods is still true. Even the Christ acknowledged that evil spirits were cast out, that wonders were wrought, by the scribes and chief priests, and would not suffer his own disciples to so much as rebuke them. And one of the latest lessons of the New Testament is: "Beloved, believe not every spirit." A lesson mightily needed to-day. As Mr. Wheelock unmistakably proves in his "Mereenary Seance" article in your last paper.

PARKER PILLSBURY.

Concord, N. H., Feb. 15.

THE caterpillar while a caterpillar does not desire the wings of the butterfly—the old life must have begun to pass away before the new life begins to quicken.

SERPENTS "magnetize" birds to their death.

"HIERO SALEM."

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

MANY good things come to us, for which we are glad. But nothing can supply the place of your paper.

A new book has appeared, which to that is

"Another morn risen on mid-noon,"

with this mellifluous name: "*Hiero Salem—A Vision of Peace*." A like vision has not appeared before. The author, E. L. Mason, is the wife of Rev. Dr. Mason, formerly a Baptist pastor at the National Capital; which dignity he exchanged a few years since for higher manhood. "*Hiero Salem*," when you see it, will speak for itself. And when you have perused it you will see that nobody really is competent to speak for it but itself.

"*Looking Backward*" is a Vision of the Future, painted from a hundred years hence, when it shall have been wrought and fought and suffered and struggled and developed and *devil-oped* and educated and cultivated and completed out and up into a millennial triumph.

"*Hiero Salem*" is the struggle and agony of that hundred years, more or less, wrought out by a master hand and inspired brain and heart, in novel or tale, of five hundred such pages as the world has not read in fifty years.

The Bellamy critics all seem to suppose the people of this planet in the year 2000 will all be pretty much as they are to-day. Actuated and governed by the same greed, appetite, passion, lust and ambition, and of course, ignorant, bigoted and superstitious as now.

"*Hiero Salem*" points out what is to be done in the hundred intervening years.

In the year 1830 Garrison drew the *Invincible Sword of the Spirit* on the Great Red Dragon of American chattel slavery; and in 1864 that monster of all cruelty, all crime, was no more! Let that be but the beginning of similar reform, in similar period, closely succeeding each other, and long before Anno Domini 2000 a Bellamy, or a better, Millennium, will be upon us in all its glory and felicity.

In such Faith and Hope, still lives and labors, cheerfully, joyfully,

Your friend and coadjutor,

PARKER PILLSBURY.

WHOLE-WORLD SOUL-COMMUNION is Trinity-in-Unity—soul, mind and body. The highest aspirations constitute its soul or static principle; the truer, higher, purer thoughts engendered constitute its mental state; and it will embody itself in tranquil material conditions—a new earth. It is also a Dual-Unity or conjunctive embodiment of male and female—the Positive or Divine ever transposing and uplifting into its own essences of perfection the negative or material.

In the crystal essences of Divine Truth are fecundated every form of beauty, every feeling of true happiness.

STAUNCHING a virulent flow at any point below the fountain can only result in spreading the venom in other directions.

For The World's Advance-Thought.
THOSE "MANSIONS."

ELLA L. MERRIAM.

DOUBT not the fact that every child of earth will find a home "over there;" and the beauty and excellence of those homes will depend entirely upon the use we make of our various opportunities. Vastly different will they appear to many of us from what we expect. Man-made customs and laws extend not into the realm of Spirit—separated only from ours "by the closing of an eye." Gold and craft will count not one farthing towards purchasing the heavenly homes. Many living in luxury here will be penniless "over there," for our only exchequer as spiritual beings will consist of the fruits of a well-spent life. The miserly, the dishonest, the indolent, the bigot, each and all, will find homes; but O, how bare, how obscure, how diminutive! fitting abodes for such shriveled souls! No bright-hued blossoms, beautiful adornments, happy inspirations, heavenly prospects, the reflection of loving, noble earth deeds, will greet their awakening. And throughout these empty apartments shall resound the wailings of the wronged, for who can imagine the poignancy of regret for wasted opportunities that comes rushing in upon the quickened perceptions when stripped of mortal environments? Unhappy visions of what "might have been," and what certainly must yet be accomplished, envelop these wretched beings in despair.

But who are these blithesome, beautiful beings in bright array, flitting in and out of those Celestial homes? Surely this must be heaven, such blissful influences steal over us! These bright beings are none others than earth's loyal, loving, perhaps unlettered and obscure, children, who never denied true charity of deeds, if not of gold, to those who sought the shrine of their hearts. They poured the oil of human kindness where the Pharisee "passed by on the other side." Their loving natures overflowed with kindness for all in distress, human or brute. Thus they cultivated their natural virtues, instead of allowing them to languish and die. No sorrow for wrongs committed nor good omitted chains their pure souls to darkness and despair, but, kind and sympathetic on earth, they now are ministering angels to all needing light and strength.

Would you build a beautiful home and enter it in radiant beauty? Would you have that home attractive to the purest and brightest of heaven? Would you, at every turn, meet loving greetings and approving smiles? Would you enter the future state untrammelled and buoyant? Then build carefully; build wisely; build honestly. Let every block in the immortal edifice be of the best material—kind words, pure thoughts, loving and unselfish deeds, cemented with patience and true charity; so that, whether upon pallet of straw or couch of down, when the last earthly moment comes "loved ones, gone before," with songs and smiles and shouts of victory, will be there to welcome you to your "home not made with hands, eternal in the heavens."

SIGHT, sound, sensation, are all soul derivatives.

Translated from "La Science Pour Tous" for this journal.
THE COLOR OF SOUND.

M PEDROUS, a young physician of Nantes, has put forth some theories as to the color of sound. He accidentally discovered that one of his friends was endowed with the mysterious faculty of seeing the colors of sound. This friend, a professor of literature, for a long time had not supposed himself an exceptional case. He had thought that everybody had that faculty, and only discovered his mistake when he tried to explain his experiences in the matter to his friends.

Every time a sound strikes his ear, more especially the sound of a human voice, instantly, without a moment's reflection, the sound translates itself to his eyes into a color. For him voices are red, yellow, blue, green, etc., and the same voice always presents the same color, which is evidence that this is not mere hallucination. As there is a large variety of voices, although a certain number of them give the same shade of color, taken together they correspond to a palette holding an infinite variety of colors, and these colors mix and agitate themselves before his eyes as if under the brush of a painter.

Every sound produces a color, which varies according to the nature of the instrument or the cause of the sound; whether it be a whistle, a musical note, a spoken word, or any casual sound, the color appears always to be a result of the excitation of the auditory nerve. In general, and it is especially the case with M. Pedrous, the stamp of the sound gives it its special color, while the height and intensity of the sound only augments or diminishes the intensity of the color. The voice of any certain individual produces invariably the same colored impression, irrespective of the words he may say or the songs he may sing.

On the contrary, the same piece of music will produce different colors according to the character of the instrument which plays it. Thus the Breton melody known as *L'Appel des Patres* appears yellow if executed on a tenor saxophone or a harmonium, red on a clarinet, and blue on a piano. As to the notes of the song they can be distinguished by the incessant variations in the intensity of the yellow, red or blue coloring. It is necessary, however, that a sound must have a certain degree of intensity to create the colored impression. There are sounds that the eyes can not see; but the colored impression is seen before the sound is heard.

The eye locates the color in the place where the sound is heard the loudest. The subject unconsciously turns himself towards the place and is surprised not to see the objects there likewise colored. This shows that the color impression is purely subjective—that is to say takes place in his own being, just as one having had a limb amputated may feel sensations of pain in what would be, had it not been detached, the limb's extremity.

EVERY psychical upheaval has been a growth outburst, and the new contents that have been upheaved at each psychical change were new growths that contained within themselves the germs of more advanced forms of life. Another psychical change is at hand, the earth's blossoming period.

For The World's Advance-Thought.
UNITY.

J. H. AND M. T. NEFF.

JESUS said, "I and the Father are one." What is in the way of our saying the same? We all would so see and say but for our ignorance. In ignorance we have built up an imaginary something which we call God, as well as a something we call "God's curse"—as though God could curse the work which He pronounced good! Our whole life is spent fighting shadows. How are we to get out of the shadows? By rising above them, by climbing from the negative to the positive pole of being, where we can say "I," "I am," and "I and the Father are one."

Have you climbed there? or are you climbing slowly, as though afraid some one would pull you back? Can a man dishonor God by claiming kinship with Him, when we are made in His own image? Nay, nothing good can dishonor God; we simply dive down into the shadow of our own doubt when we think so, suffering an intellectual eclipse to occur between us and the Great Father. Every one of us should be able to say, "I and the Father are one." And we should keep on saying it, until the truth in all its potency dawns on our intelligence, when we can see ourselves as giants, having control over all things, instead of being the inferior beings we are, our lives a constant dodging of what we call circumstances, and our only self-glorification prostrating ourselves before some (supposed) outside superior power, supplicating "its" protection.

All power belongs to us, and we should be able to use it in healing the sick, raising the dead to life, casting out devils, making old age come back to newness of life, health and beauty—to dispel storms, bring warmth and sunshine and flowers to bloom all the year round, destroy lust, and make sure and constant the reign of love in all our borders.

Fort Wayne, Feb. 27.

The colors of the rainbow are represented in the complexion of the different races of humanity. From the darkest to the fairest all colors are represented. The unity of all the races, like the blending of all the colors of the rainbow, can alone bring forth the true White Race—pure in heart as in complexion. The perfect soul, like the perfect melody, must contain within itself all the notes of the universal gamut. The octave of spiritual notes is as essential as the octave of colors and music to produce the Celestial Harmony that will redeem the race. The rainbow is truly an emblem of redemption from the destructive power of disunion and inharmony. Each race must blend with its neighbor to overcome the stormy cloud of war with the rainbow of peace ere the promised immunity from destruction can be fulfilled.

The intention that does not go beyond the proposition, "I will if the others will," is ever barren. The intention is alone pregnant of good that would take the form of a practical example.

The Golden Rule is an exposition of Universal Law rather than a maxim of ethics.

For The World's Advance-Thought.
HEAVEN AND HADES IN MAN.

ALICE ESKEL.

ASCEND in adoration,
O, man abased in sin,
Ascend to your Creator,
The purest thought within.

The heaven that you covet,
The longed-for resting-place,
Comes not through death's transition—
It is no gift of grace.

The life within you hidden,
Like tiny mustard seeds,
Grows great by cultivation,
Ensmall by growth of weeds.

Transform the ills within you,
As seeds transmute the soil;
Your Sun of Love keep shining,
Bring good from out turmoil.

The seed beneath the surface
Must rise above the sod,
To unfold its wondrous nature,
And grow unto its God.

Portland, Feb. 27.

SOUTHERN CROSS PARERS.

For The World's Advance-Thought.

WHAT IT IS TO LIVE.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

WE flatter ourselves that we fully understand and appreciate the blessing of life; but no sooner are we confronted with the question, What is Life? than we are about non-plussed. That we hold Life as sweet and precious, that we esteem it beyond all and every other possession, is continually shown; but as soon as we begin to ask ourselves to define what is this highly valued entity we call Life, we are as mazed and dazed as we can be.

There is another something that we have a deal to do with that we can no better define, and that we express by the term *God*. If our very lives depended on an exact definition of either Life or God we should be very liable to forfeit all that we most prized. Would it surprise the reader if both terms had to do with the same thing?

We again talk just as glibly and familiarly about Spirit as we do about Life and God; but it is open to question whether we have anything like accurate conceptions concerning Spirit. Is it right to speak of spirit as plural? or of God in the plural? or of Life as being plural? We do it mostly; but are we mostly wrong or right when so doing? That Spirit ever was or can become visible to material senses is open to serious question. Whenever it takes form in such a way something more or less than Spirit has permitted it.

Thus it would appear that Life, God and Spirit are interchangeable terms, and there is good reason so doubt whether plurality is, in the strict and absolute sense of the word, possible with either. Life is divisible and diffusible; and so is equally God and Spirit. Life can be appropriated and enjoyed indefinitely; and so can either God or Spirit. Life does all that is done, and wherever anything can be or is done; and is not the same true of either God or Spirit?

What will not a man do to retain Life? Some-

thing in, of, and about man knows the exact spot where all value centers. What is this something, then, that knows so very much? Here we find ourselves just as much at a loss as ever. What it is that inheres in us that so values Life we can as readily define as we can either God or Spirit. The poet says

"God only knows the love of God;"

and the sentiment is equally true if we substitute for "love" the word "Life" or "Spirit." But the statement gives us a clear idea, for it tells us what knows so very much. And do we not "live, move, and have our being," in God? Then what can be this knowing something which rightly values Life and God, if it be not this abstract and indefinable something we call God?

It is profitable to let thought roam through so boundless a subject as this. Not what we understand most is what is most calculated to benefit us or do us good. Let us not hurriedly jump at any conclusion in this matter, or we shall be guilty of a rash and foolish act. There is much more truth waiting at our doors for admission than has ever been admitted. If we shut the door of our hearts to exclude what is outside, and to secure only what we have, we are ourselves the losers by so doing. We live; we want to live more than we do; so long as we really live we would live away. There is a profound and a satisfying truth sounding forth in all this which nothing in our mere external natures, no, not even in our much belauded reason, can help us to grasp.

It is open to question whether we really know what it is to live, as yet. What means all the unrest, all the cravings which seek gratification in man's nature, all the cogitations which disturb the foundations of modern society? May they not be all summed up in this, that man is trying hard to really live? Call not the toilsome, weary lot of the one who has to grind in a ceaseless round, day by day, for a begrudged existence, by the dignified name of Life. Look at that capitalist trying to dispel his *ennui* and grasp something more satisfying than the shadow that cleaves to him, trying in truth to *live!* To call the unrest and the turmoil that fills the troubled existence of earth's millions at the present moment by the dignified and sacred name of Life is to perpetrate a gross libel upon Life itself, and to thus show our ignorance and folly.

Man is beginning to awaken to the reality and the necessity of Life. He is beginning to feel an aching void within him, and he would have that void filled. Neither riches, as the world estimates riches, nor the want of them, can make any marked difference between the parties who are troubled with this aching void. Any amount of effort is being expended to palliate the anguish and distress that permeates the whole of society, from its base to its apex; but redress is being sought in a direction that will not reach the bottom of the difficulty. The evil is deeper rooted than men are externally expecting to find it. The want is something more essential than all the external man is capable of handling or appreciating. Let all the palliatives be applied that men are fondly hoping will furnish relief: if they fail in doing even that, such failure

will help towards the needed solution. One thing is needful. Having that, all things are in possession; wanting that, all else must and will pall. Yes, one thing only is needful—*God, Life, Spirit*; more of that essential and indefinable something that gives rise to present craving, and that can never be satisfied without an abounding fullness of itself, of its own.

Paradoxical though it appear, we all know a great deal more of God, Life, or Spirit, than we appear to. God-in-Us knows enough, if only we would allow that same Power working within us to assume the supreme control and to quell and quiet every turbulent uprising in opposition thereto. We may appropriate and employ all we will of that which we most prize, provided we travel the right road and go far enough along it.

O, the history and mystery of Life! Did we truly possess it we should never want again.

In a lecture on "Unilight," delivered in this city in the early part of 1888, we asserted that colors are not natural or elementary existences—that they only exist ideally—that they are spiritual expressions—mere appearances, reflected from the interior or soul realm of essences for uses of differentiation or distinguishing purposes in the intermediate or mind realm. With equal truth this could be said of all natural things; but colors were specially referred to because the material scientist knows nothing with positiveness regarding them upon which to base a different theory. This inspiration is fully confirmed by an article in this issue headed "The Color of Sound," translated from a French scientific journal expressly for our columns.

Life conditions are interpenetrating, and their grades include all natures. The editor who is uncharitable and lives in a spirit of denunciation and revenge infects his paper with these malignant life-conditions, to go forth and poison the life-springs of whole communities. Children reading such fulminations may thus take on a moral leprosy that will outlive the years of time. We have felt duty-impelled to say this. It is proper and necessary for all to be informed of current events, but too much care cannot be taken in selecting the medium of information—especially for the family circle.

The center of every state of perfection is but a part of the circumference of a higher center of perfection. This planet is circumferential to the sun. If the sun were to indraw the world into its central radiance it would not have attained the ultimate center, for our sun is circumferential to a still grander one; and so on forever. The Ultimate Soul Center can therefore never be reached, for it extends to infinity. When we have gained the wisdom of our solar system we will enter into the consciousness of another.

Let deathful creeds alone and open your soul to Nature. Invoke the flower in the spirit of Universal Love until it yields to you the mystery of its being. Secure that key and you can open with it all the other mystery-chambers.

For The World's Advance-Thought.

FAITH.

S. A. MERRILL, M. D.

SAYS the *Spiritualist* Paul: "Faith is the substance of things hoped for: the evidence of things not seen."

In almost direct antithesis to this definition let us introduce one given by that great apostle of modern materialistic thought, Col. Robert G. Ingersoll, who defines it as: "That irrational compound of ignorance and superstition called Faith."

That Colonel Ingersoll is quite as sincere in his definition as was Paul, we entertain no doubt: and though at first view it may appear paradoxical, we hold that both propositions, if not equally true, at least have a large element of truth within them.

For *faith* is a many-sided fact, and admits of many significations, owing to the poverty of human language, which frequently puts the same word to many different and often nearly opposite uses. But let us first look into the evident meaning of the word as employed by Col. Ingersoll. It will be found on close examination to be the most external and objective of all the significations that can justly apply to it.

It refers to that external garment or shell of churches, creeds, beliefs, formulas, rituals and even superstitions, that the religious mind of Christendom during the last eighteen hundred years, and during the infancy of our race, has elaborated and out-wrought as a vesture for itself.

It is that vast husk or rind of *literalism* which conceals, while it corresponds to, and dimly reveals, the vast body of interior esoteric and inspired truth that has been the "Light of the World" in all climes, among all nations, and in all ages of mankind.

It bears the same relation to those interior truths which the dress does to the body, the shell to the mollusk, or the *literal* dress to the poem.

But this religious thought-garment, which the infant race has wrought out for its hitherto existing spiritual needs, is too narrow and small for the expanding mind of the adult man of to-day. It is of too antique pattern. Through its ghostly and well-worn rents and fissures, in strange contrast, shines forth the new dress in which man will appear when he has put aside the old one.

And hence the present movement of modern materialistic Iconoclasm: and hence also the present movement in the Presbyterian Church. The Christian element of society throughout begins to feel the need of a larger life, with more of human freedom, and the Iconoclast is in a sense acting the part of an intellectual *accoucheur*.

Materialism gives itself the credit of destroying religion. But it is only aiding it in its efforts to be born out of the old shell, that it may appear in the new dress of modern illuminated thought.

At present the Church is only concerned in an attempt to cast off some of the more obvious and objectionable elements of the old shell in which it has ultimated itself.

But the instructive part of the play will begin when the "piece of new cloth" shall be fitted to

the "old garment." "The rent will only be made worse."

The contrast between the new thought and the old symbols in which it embodies itself becomes all the greater by exposure and comparison, and the whole will be cast aside in due time.

But what is Faith in its more subjective forms, as indicated by Paul in his inspired moments, and as defined by modern thinkers. It is the most original and profound faculty of the human mind. As a subjective element of our intelligence, Faith is the Eye of the Spirit,—the most interior perceptive of the *Celestial Nous*.

The poet recognizes it in those beautiful lines to "The Daffodils,"

"They speak unto that inward eye
That is the bliss of solitude."

M. Victor Cousin, founder of Eclecticism in Philosophy, in his definition of Faith and Reason says: "Faith is an undeveloped reason. Reason is a developed faith."

In other words, faith is the *noetic* faculty of the Spirit,—that most interior sight by which it perceives the deep "things of the Spirit."

Reason is the Eye of the *Mens*, or the Rational Understanding.

The former is more refined, spiritual and *feminine*, and concerns itself with *Celestial* things.

The latter is more masculine in its forms and uses.

Faith is "*Der Reinen Vernunft*," or "Pure Reason" of the metaphysician Kant.

Reason is his "*Die Verstand*" or "Rational Understanding."

Reason is the animal *mens* or mind. It states its perceptions in symbolic terms of the terrestrial or material plane, from which it is elevated but a single remove. Hence its demonstrations are easily perceived and acted upon by the greater portion of mankind, who are still living upon the lower levels of life and thought. The cogitations of faith, or the pure reason, relate solely to the Spiritual, the Celestial, the Universal. They can only be presented to man's intelligence, as he has existed in the past, in terms of the rational understanding and of externality—which are a two-fold remove from the plane of its own perceptions. Hence the human mind, looking at "the things of the spirit" through material symbols, expressed in terms of the intellect, sees them only through the veil of sense, and as "through a glass darkly."

This divine faculty in our nature when illuminated by the higher spirits,—by the Central Sun of Truth—is *inspiration*. It has guided the infant steps of man through his long, painful journey from a remote past down into the more full, perfect and resplendent spiritual light of the Adult Era of the race—the era of the *Crowned* or the *Celestial* Man. For, as was said of old, "There is a *spirit* in man, and the inspiration of the Almighty giveth him understanding."

But while, during the long, dark twilight of man's infancy, faith, or the spiritual intelligence of man, has shone like a dim, distant star on the dark horizon, often wholly concealed by the clouds of error and superstition, to-day it is bursting forth in noon-day splendor—a Sun in the spiritual heav-

ens, that illuminates with its resplendent radiance every object that can instruct the head or interest and delight the heart of man. Under its benign, transcendent and Celestial light we should re-examine reverently the religions, the philosophies, the deeds and the events of the past, recognizing in them only the data of the history of the evolution of the Spiritual Earth, under the operation of a law as perfect, absolute and undeviating as the one by which the material world and all that it contains has been evolved.

In this analysis of the term *faith* I have examined only the subjective elements of the word. Paul's evidence of things not seen, "the substance of things hoped for," refers to that objective condition of the spirit, the accumulated moral, spiritual and Celestial energies, that through long ages have been "stored up" in the Psyche or spiritual body of man: the loves, wisdoms, philanthropies that to-day form the wealth of the human head and heart, and which are flowering and fruiting in the infinite forms of the New Civilization of the future.

THE Non-Progressionists have two arguments in store, which are always brought forward when any ideas are advanced different from those accepted by them, and that they cannot refute. They either affirm that the ideas are old, and point to their advocacy by Progressionists of the past and their failure to succeed, as evidence of their worthlessness, or they relegate them to the realms of the ideal, therefore impossible of attainment. Because ideas did not succeed in the past is neither evidence of their worthlessness or their failure in this age. Steam and electricity were experimented with by inventors all along the centuries, but they were not successful because the times were not propitious for their advent. If mankind should reject ideas that were failures in the past, the world would become a howling wilderness; and if they refuse to accept ideas from the ideal realm, not a work on art, science or literature would be produced.

IN other countries to as great an extent as in the United States, England, the European and South American countries, has been developed and manifested the demand for and the supply of higher and more satisfying spiritual food. There is a growing Soul-Communion Center at Ispahan, the Persian capital, and throughout that kingdom a New Dispensation of Truth has come to the Islamites and is making marvelous progress. The New Light has also burst forth and is spreading over the Buddhist countries still further east.

MIND and labor, not money, have developed the world to its present state of progression. Money has been an incentive to toiling minds and hands, but without the latter it would have been of no value. Mind and labor can make a desert island blossom as the rose, but money alone never raised a grain of wheat or put a shelter over one's head.

SENDING money abroad to purchase "the gift of God" is like crossing an ocean for sunlight. Everything for you is right where you are.

ORIENTAL OFFERINGS.

For The World's Advance-Thought.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

I AM emphatically in accord with the subject-matter of your lessons, my dear friend. I have only one criticism to make, and that applies to all authors I have read or heard of in Occult Science, so it can hardly be said to apply to your writings particularly. I refer to your use and application of the terms "positive and negative." I glean from your own writings that you also are not quite satisfied with them. The consideration which I have been able to give the subject leads me into the following train of thought, and course of reasoning.

First, something within me surges up with a tremendous NO whenever and wherever I come across these terms, as used and applied ordinarily. Then I turn and ask, What is the correct statement? And the first feeling that comes over me is to completely reverse the old order of thought in regard to the "positive and negative," male and female, energies or principles, and their relations to each other and to all creation. I class the male as the passive principle, in so far as such a principle can be expressed, and the female as the active one. (I myself do not believe there is any passivity in creation or expression). The male surrenders all to the female; after that his influence is indirect or "passive." She then is endowed with all his possessions, with all wealth and power; she is the worker, the executor, the creator, the active "two-in-one," and she gives expression to, "creates," or re-creates, both the male and female energies. And again, all is surrendered to Her, the source from whence they came. In this attitude She is God and God is She. The "world" or human mind takes the opposite view, as you know, and, starting from the basis of an inverted truth, counts her as "least in the kingdom of heaven." "Jesus the Christ" knew the real truth when he said, "The least shall be greatest in the Kingdom of Heaven;" and again, "The last shall be first and the first last." To this false or inverted attitude of the human or earthly consciousness may be traced all expressions of antagonism. This is the starting-point, this the secret and almost unsuspected source of opposition in all its myriad forms, and its brood are legion. For this reason, when we discover truth we find it to be exactly the opposite of our conception of it. We stand with our back to truth, and, looking out and away from her, we search everywhere only to learn that she (they) are not to be found in that direction. When we turn square about we are not long in finding ourselves face to face with them,

and soon we feel ourselves folded lovingly in our Mother's arms. Remember "Truth" is always female AND male, because our Father has surrendered all things to Her, and given Himself into the bargain.

Now, let us try to get a glimpse of pretty much the same idea from another standpoint. We will take electricity for an exemplar, more especially the electric light. We have heat, force and light when the positive and negative fluids, or spirits, are united; but separate them, and where is your positive and active? It has gone; all is darkness. Then the positive and so-called active is just as much negative or passive as the negative and so-called passive is then just as much darkness and impotency as the so-called passive. The same thought carried further shows us that the flame is just as much positive and negative, male and female, at its outer extremity or points of radiation as at its base, or at the point where it emerges from the burner; and further still, even the light which fills the room or space is a continuation of these same energies in union. Separate them and they will not give even a "half light." This example shows us that while we may term one of these energies positive and the other negative, neither can reflect the other. They must unite to reflect (reproduce) themselves. They are both active, and they are so upon the principle that one cannot give without receiving, nor receive without giving.

I must say, right here, that I feel in the very depths of my soul that these terms, "positive and negative" are not only not the proper terms to use when referring to the male and female energies or principles, but they are absolutely misleading, confusing and wrong, for these two mighty energies do not stand for yes AND no, ignorance AND wisdom, light AND darkness. They are at-one with each other, and both say Yes or No always. They say No to tear down or disintegrate, and Yes to build up and re-arrange; and they both say the same thing and work together in either case. This is my understanding.

You say in your statement of being, that we are all mind from center to circumference. I think that is a correct statement, and in the same way do I see that we are positive and negative, male and female, from center to circumference of our whole being, spiritual, mental and physical. To call the brain "positive mind" and the body "negative mind" seems to me like calling the light produced by the union of these two energies negative, and the united energies which produced it positive, or like making the instrument stand for the two energies, which, when they are united, not only create or make the instrument, but operate it, just as our human intelligence first makes tools and machines and then operates them. The

light produced by the Divine-Human machine is human intelligence; and when this intelligence faces about and begins to trace itself backward and inward to its Source it is on the road to Eternal Life (Light). "The Temple of God (Good) is within, and they have written their laws in our hearts," and when the human intelligence unites consciously with that Source, then it has eternal Light (Life) right here and now. Then it is "born again," and has conscious access to the inexhaustible fountain of its origin. We learn on our journey back to this Source of our being what conditions are necessary to reach it, as well as to keep up uninterrupted intercourse with it after it is reached. The conditions are to be found in the first and second commandments. On these two commandments hang all the law and the prophets (profits). You know what these are, so I will not quote.

All that is yet known of electricity in its workings tell us that nothing is or can be expressed till these two energies, positive and negative, male and female, are united. Then work begins and something is expressed, created or manifested. I believe it is easily proven that the human body is the most perfect and intricate of electric machines; and just as long as these positive and negative energies or spirits can unite, or just as long as there is enough LOVE-POWER (attraction inherent in the molecules of the body) to hold them together, just so long can the light hold out to burn, or the Human-Divine intelligence express itself, in part or in whole, through that machine. Everything which is the opposite of love and trust (attraction) tends to separate them; therefore discontent, impatience and fear (especially fear), in all their varied and subtle forms, are just so much capital invested on the side of a more or less speedy "moving out," much as in the matter of our changing houses. We were not satisfied with the one just left, so we pulled away from it, and finally got out of it, and so it comes to pass that the light of our lamp can be seen no more through the windows of that house.

I think it is easy to see what is necessary to continue the union of these two mighty energies in the use of the same human instrument (body) for a great length of time. "Material Science" calls it attraction; "Christian Science" and all Religions call it "Love"—the Law of Love, God (Good). God is Good and Good is God, and they are both swallowed up in the word "Love," and they are One.

WEEKLY Schools of Inspiration are rapidly multiplying. The exercises consist in alternating brief periods of silent meditation or the Soul-Communion mood with spontaneous expressions of inspirational thought, the controversial spirit being carefully kept down.

SOUL CONSOLATION.

I'm going to my own hearth stone,
 Bosomed in yon green hills alone,—
 A secret nook in a pleasant land,
 Whose groves the frolic fairies planned:
 Where arches green, the livelong day,
 Echo the blackbird's roundelay,
 And vulgar feet have never trod.—
 A spot that is sacred to thought and God.

RALPH WALDO EMERSON.

GRANITE STATE PAPERS.

UNITARY SYSTEM OF PREVAILING
LAW--RECAPITULATION.

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

YOU ask me to recapitulate the substance of my contributions in what you were pleased to christen "Granite State Papers." This I would gladly do, but my present state of health is not promising of desired results. Some six months of prostration and unyielding physical debility is not favorable to such work as I would gladly proffer to your readers.

From the first it has seemed to me that the best service I could do to the inquisitive thought of the times was to impress that thought with a commanding intellectual leverage in a system of Creative Law that has been unfolded to my own mind, and worked there to steady and lead, constantly, my intellectual vision and expression.

I knew that such a departure and outreach from ordinary habits and methods of intellectual quest would not readily awaken a strong interest and find a large following; but small beginnings often lead to great results; at least if real value is there. Being impressed myself with the inestimable value of this system as a ground-work for all quests in current problems—theologic, social, political, etc.—it has borne such intense sway in my own experience during many years of ordinary business pursuits that commanded me, that I snatched most of the brief periods of that leisure which occurred, and devoted them to some varying methods of formulation and definition of the system. This I deemed important, because it was clear that a unitary system of creative law would, while carrying that unity into all varying forms, carry also corresponding variety in verbal dress or covering; and the constantly ruling intent was to so render the system as to indicate its reach and at the same time to fix it to the comprehension of intelligent observers coming after. Hence my papers in The World's Advance-Thought have been seemingly largely repetitions; and my portfolios remain so full of such varying illustrative formulas, and essays tending to set forth their practical application, that I have little else to offer to you and your readers while I am permitted to occupy your columns. So, please do not regard me as entirely indifferent to "good manners" if I continue to send you more of these scraps, especially as there is no recent promise of desired working ability.

In renewing my contributions in this attempt at a fresh offering, I am thinking I cannot do a better service than to sketch the course of my own thought in the unfolding process of this system. Earliest

intellectual reflections fastened the conviction on my mind that there were unity and order in creation, becoming the rule of Sovereign Wisdom, in which my faith was constant. It remained to find a practical rendering of this, and formulations that expressed the certainty of positive science. Only by long and most persistent mental workings, motivated thus, and by intellectual chipping and hewing accordingly, did the process go on and system gradually appear. For, definite form could not appear until it had been thoroughly wrought out and established from the indefinite involutions of primal states of mind. There is but one course of real education, let the subject be what it may, which is from seeming nonage—covert power—to ample science or knowledge realized. It is for this reason that my own experience in this mental career may prove useful to impress essential realities.

The question ever uppermost, accordingly, was, "What is the method or ruling law of universal consistency in Creation, and what its bearing in human affairs?" It was clear that ultimate purpose must be *human*, and that all things must in some way betoken this humanity as their principle of consistency. Under the sway of such quests and convictions I was led to see that there must be an underlying projecting force, power or ruling energy to every visible form or experienced verity, by which form and character were determined—the oneness of Creation resting in the universality of this force, and the diversity in special differences necessary to variety in expression. This involved *One* I classified as *Principle*. Seeing furthermore that nothing could outwardly appear in the realm of diversified realities without the generative action of this basic power, this generative process was named *Operation*. Coming then to see that resultant form or fulfilling object in which productive operation comes to embodied expression or rest was both life and light to the whole series, a new term was evident, and this was called *Order*.

The threefold elements thus discerned were seen to be indispensable and universal; and it was soon discovered that the realities for which these terms stood constituted the requisite laws of Creative Being: for, short of the three—*simple unity, diversity and composite unity*—there could be no completing aspect to mind, thought, or things, and beyond these nothing could be conceived as requisite to fulfill. Creative consistency was thus to be the simple reflex of the Creative constitution itself.

But the analysis thus made, as an outline of essential elements, opened to a further quest. It soon became clear that *one-ness* being necessarily constant amid all variety no mere analysis or differential showing of elements could suffice. All the elements of the series must pervade each form or degree, but strictly in the order of the degree. The three must be in the first degree in simple form; in the second in complex diversity; and in the third in the fulfilling order of that degree. Upon this conception a formula was projected that seemed to illustrate this ampler truth, and I now introduce it, using the terms first employed: Principle; Operation; Order: though corresponding verbal covering be may employed, analogically, with strict propri-

ety, as may appear from other contributions of mine.

ILLUSTRATIVE FORMULA.

I	Principle	{	Principle of Principle (1);
			Operation of Principle (2);
			Order of Principle (3).
II	Operation	{	Principle of Operation (4);
			Operation of Operation (5);
			Order of Operation (6).
III	Order	{	Principle of the Order (7);
			Operation of the Order (8);
			Order of the Order (9).

It was thus shown that the threefold elements were constant in each degree—in primary degree, whatever the subject, 1, 4 and 7 being dominant; in secondary degree, 2, 5 and 8 being dominant; and in third degree, 3, 6 and 9 dominant.

It was seen that the second term—Operation—was the conditioning sphere or degree of the primary Principle; and this could only give *true* results in Order or final form when the conditions and circumstances of this sphere were all favorable. The artist might have the most perfect conception or mental form born of his Art-genius, but if the elaborating conditions were in some manner short or resistant, the form or Order would surely be correspondingly short of the conception or Principle.

Jumping now over years and years of elaborating processes of analysis, synthesis, definitions and manifold illustrations, I came to a commanding system of Creative Law. I found in the manifest Logic of Creative Being the immutable Principle; in the creative processes thence, by the evolutions of the Natural Humanity, the necessary Operation; and in Creative Fruition in Divine-Natural Man, the necessary Order. So it was seen that a true doctrine of creation gave (1st) Creator as Supreme Principle; (2nd) the Natural Humanity in all of its devious career under self-disposed conditions, as Operation; and (3rd) the Divine-Natural Man in supreme Sonship, as Order or perfect result achieved.

There thus appeared a new clue to the purport of the sacred scriptures, which, previous to the full revelation in the Gospels, were more marked with human fallibilities and contrarities than by the consistent rule of Divine Wisdom.

Without self-willed, resistant creaturely form in natural man, there would be no subjective instrument, duly intelligent and capable of final appreciation of creative bliss when it should come to be an actual experience at last. So, the Divine Nature came by necessity to be mostly obscure while the human form seemed to be in almost sole command.

My sketch must end here, though it is far short of the design first in view; for the severe debility that prostrated me for many months unfits me for a more worthy offering. What I have already had printed may derive additional significance from it, and further offerings from various scraps and brief essays still held in reserve may yet come forth, to help in "Granite State Papers," if I am favored with sufficient strength. WM. H. KIMBALL.

INSISTING upon the impracticability of a reform more than anything else makes it impracticable.

WHEN struggles cease conscious being begins.

For The Universal Republic.
THE SPHERE OF LIFE

ALICE ESKEL.

FROM mightiest orb to molecule minute
Each is a sphere of life circumscribed
By the radial thought centered within.
All things, like worlds, in orbits run around
The centers of their most earnest love.
To them the leading thought is as the sun
Of their universe; from it they draw life.
For some gold is the orb that shines and guides;
Dogmas give the greatest light to others;
And when these idols disappear they think
The boundless universe is in eclipse
And naught remains of all the true and good;
And yet the mightiest sphere that rolls through space
Is but the smallest orb with thoughts grown great,
Just as the giant oak that lifts its crown
Of plumaged verdure to heaven's dome
Is but a tiny seed with soul enlarged.
Thus mortals grow into the universe
And gain of it as much as they can earn.
No bounds are placed to limit Wisdom's search
For grander truths but those we weave ourselves.
We make the little sense bound sphere of self,
And dread to go beyond, for fear of loss:
We blend not with the Whole, because we fail
To grasp how much immortal wealth Soul Love
Keeps hid within its heart of Life and Light.

AUTHORESS OF "HIERO SALEM"
SPEAKS.

From letter to a mutual friend with permission to publish.

I AM able to read pretty well the so-called magical writings of the Theosophists of old. Theirs is a double-twisted way of communicating a certain line of ideas to initiates, while hiding it from those not initiated in the science of correspondential language. But I see that these writers recognize woman as a more fully developed dual-being than is her brother, man. And that it is *she* who first receives that Vitalizing Energy which fills "the Spirits of the Powers of the Air;" and that, as she stands half-way between the Higher Intelligences and man, it is her high task and prerogative to affix the syphons of her being to the Wisdom-Element of Heaven—to the Eternal Mother there, of whose nature woman's is part and lot.

There is a popular error which is fundamental to the popular error of life and society to-day: that is the error which teaches that woman is the expression of the love-element of life. She is naturally the recipient of and the medium of the supply of that inspirational Wisdom without which (especially at this crisis) there will come, presently, an utter inundation of the world in such floods of passionate fervor as will bring furious and fiery conditions to the race.

If I were a Theosophist, or a Spiritualist, or anything but a mere dispassionate home-keeping seer of the on-coming conditions of things, I would make mention to these psychic students of this important fact. (Please first remember I have never had anything to do with a seance or circle of any sort). But by some means I comprehend the philosophy and methods and dangers of these natural attempts to get at Truth.

The fact that I would like to have considered is, that woman—orderly, natural woman—is the medium of inspirational wisdom from that Eternal

Womanly in Deity, of whom woman on earth is the image.

Woman is not the love-element of Life, but she is the inspirational intuitive Wisdom-Element; and advanced thinkers are quite right in perceiving that only as woman is left free to rise to her own heights of mental, moral and physical health can she be the beautiful comforter and spirit of peace which she naturally is. I am so impressed with the recognition that woman is the medium of Wisdom's inspirational life, inasmuch as she takes in "the Power of the Spirits of the Air" at nostrils and at all the pores of her fine, clean being, that I am compelled to solicit for woman perfect liberty to be her best self, *she*, and she only, being judge what is her best self. There are many things and conditions to which the average man seems to take quite kindly that are far below the plane on which woman naturally has her being, and from which man cannot (for his own sake) afford to longer draw her down.

Men who like rum, tobacco, and any degree of uncleanness, mental, moral or physical, have, perhaps, liberty to live in those things if they choose; but if they intrude any of those things on woman's presence they then are not liberty-lovers, but are licensing themselves to treat woman as violently in a spiritual way as they would be physically treating her if they plunged her into muddy water and held her there to the point of drowning. Because the low spiritual atmosphere which is betokened by such an external order of life is as repulsive to the demands of a natural woman's whole nature as impure air is to the demands of her physical lungs.

I surmise that in seances and in this "Whole-World Soul-Communion" there will be many communicants who will bring to bear on the spiritual atmosphere a quality of emotional fervor of a not too high order,—an emotional fervor which will decidedly demand that every woman who has anything to do with the matter shall most purely call on the life of the Mother of Wisdom: which life, being the holy opposite of even holy love, will certainly engender and add a current of life of a most healthful and revivifying order. Love and Wisdom are the two opposite poles of spiritual creation, as Man and Woman are the external expression of those two opposite poles of Spiritual Creation. I see plainly that the very masculine man is the exponent of the Love or Will element: and the womanly woman is the exponent of the Wisdom or intuitional element of spiritual life. But meanwhile a manly-woman and a womanly-man beings each of whom is the continent of those opposite forces which, in the spiritual world, are known and felt as that distinct inflowing and blending of Love and Wisdom which makes of the soul which is thus baptized "the Beulah-land," the married land," of which all scriptures speak. Such a being, whether man or woman, is (or would be) an angel of God: neither male nor female, but both male and female. But it is a question whether we have any of those dual-self-unified Angels of God on earth. So, as we men and women are commonly but fragments of souls, (either expressions of the

Love-element or of the Wisdom-element), you will agree with me, perhaps, in thinking that women should at this crisis call with the might of all their beings on the Mother-Wisdom-Power, in order to hold in equilibrium that other force, which so commonly falls away from Love into a much less heavenly thing: a thing altogether sundered from Wisdom, life or health.

E. L. MASON.

written from Boston.

THE DELUGE OF LIGHT.

SOCIETIES under various names, but all answering to the general designation of Schools of Inspiration, are being organized throughout the world. We have received from London prospectuses of two such Societies—probably now fully organized. One of these London organizations was forming on the philosophical, and the other on the practical, side—both intended to develop and extend the sentiment of Universal Brotherhood. One of these, the Christo-Theosophical Society, seems to be creedal, (at its head, or prominent among its members being the Rev. George W. Allen, a prominent minister of the great metropolis, who possesses the Paulinian courage to declare from the pulpit his Divine Nature of Whole-World Soul-Communion); but it is given out by those authorized to speak that "the object of the Christo-Theosophical Society is to prepare those who at present are Christian in a narrow sense of the word to rise to see that the Christ-Spirit is a Universal Spirit, embracing in the strong bond of family love the whole great human family." The other organization, called "The Tolstoi Club," aims at bringing together rich and poor, workmen and the so-called "upper classes," in a fraternal social union, in which all distinctions as to worldly differences shall be ignored. Such movements characterize the current moral thought—or a powerful *upper current* of thought, however silently manifested—in all parts of the world, its manifestations greatly varying in method and magnitude of expression. In France it expresses itself in the enrollment of a million seekers of truth, freedom and justice as a "Brotherhood of Christ;" in Germany, yet in the nascent state of organic power, it avails itself of the opportunity of the ballot-box to warn despots that the rule of physical force is passing away; in Persia it is disclosed in a schism in the orthodox Mahometan faith that can only be averted in its progress and finally healed by new infusions of spiritual truth, a practical *reborn*ing of the old faith; and everywhere the transforming influx is quickening individual souls to the consciousness of the truth that gives freedom and happiness, here and hereafter, now and ever.

The ideal is involved; the symbol is evolved. If the ideal is crude the symbol will bear the marks of crudeness. It is the persistent purpose of an ideal that makes its outward symbol an ever increasing power in the world.

The more original with the individual the idea the less the involved truth.

TRUTH is always central to the straight-sighted.

THE ANSWER AND THE PHILOSOPHY.

We have been asked to give an opinion upon the healing efficacy of "magnetized paper" transmitted through the mails.

To an extent the vital forces or essences of all organisms are transmissible, and by means of this universal transmissibility of vital individualizations the Unity or Whole Life is maintained—a prolific thought for inspirational minds. All forces and activities are essentially spiritual, and human beings in their intercourse and enterprises are as certainly engaged in interfusing and unifying external things into one internal life condition as bees are engaged in distributing fecundating pollen in their flight from flower to flower. Every ship coming into port with a cargo from foreign lands is a Messiah of the truth of the Oneness of Life. All fruits now produced wherever natural conditions are favorable originated or had their first external expression in particular localities; and birds and other locomotive life-forms have been almost as widely distributed from their primal abodes. The distribution of essences of being began in the water and air currents, before the higher life-forms were evolved; and then, as locomotive creatures of advancing intelligence appeared in orderly succession, rising higher and higher in value of use in the Divine Economy, each and all co-operated in the Divine Unifying or Universalizing Plan—more diffusive agencies of distribution and fusion being developed as the creaturely consciousness of the Life-Unity advanced.

Earthquakes, volcanoes, and all other convulsive movements of nature, as well as wars, pestilences, disastrous explosions, conflagrations, inundations, etc., have been as the broken according notes that precede the perfected melody—the methods of unloosening what had been inharmoniously compacted, to the end of all parts freely moving in universal interchanges of essences of being, which is the God Constitution. Selfishness is discord, the fragmentary life, the hell state; altruism is concord, the whole life, the heaven state. The institution of Whole-World Soul-Communion synchronizes with the unfoldment of the human consciousness to this fundamental truth of the Divine Economy. The utilization to human needs of electricity or planetary nerve fluid is the most perfect and the last of the terrestrial methods of universalizing human thought and affections; and we are now on the threshold of still higher conditions, of the Celestial Age—each for all and all for each.

Beware of the influences you invite! As dangerous as rags thrown out from a pest-house is the magnetism thrown off by some organisms—an animal stimulus whose reaction is soul blighting.

There are no better or cheaper telegraph and railroad facilities than in the Colony of Victoria, Australia, where all the telegraph and railroad lines are owned and operated by the Government. The Government now has in its treasury a surplus of \$34,000,000, accumulated from profits derived from operating telegraph, railroad, postal and express lines.

LET THERE BE LIGHT.

VICE thrives best in darkness. Turn the blaze of Spiritual Light upon it and its dark shadows vanish as a mist of night before the rising sun. We see it stated in many journals that since the utilization of the electric light on the public streets haunts of vice have disappeared from the public thoroughfares of cities where it is most used, and they have sought more congenial quarters in dimly lighted streets. Localities that were formerly considered dangerous after night are now perfectly safe with the increased illumination.

The business of saloons is profitable because they hide their transactions behind some device to obstruct the view of the saloon's interior from public gaze. If there were no backrooms, barrels, blinds, painted windows, etc., to hide them from view, day or night, the respectable patronage that sustains the saloons would soon be done away with; for respectable patrons would not like to be seen drinking at the bar with the usual crowd that infest such places.

Turn on the light!

The knowledge and acceptance of Infinite and Supreme Power in the Universe has been very rare among the inhabitants of this world in its past history. Only truly spiritual natures are soul-expansive enough to intuitively grasp the stupendous thought that the power of the Universal Soul is limitless. Such natures can not formulate any creed or doctrine, for they see that nothing that has limitations can enclose the boundless Whole. All religions verbally acknowledge an Infinite God, but spiritually they deny the Infinite's existence. God cannot be Infinite if His power is limited to the narrow bounds of the human mind.

From Los Angeles comes to our reading room "The California Nationalist," a weekly 16-page journal at \$2 a year. At the mast-head as editor is Mr. W. O. Owen, formerly of Portland, a gentleman of zeal and sincerity in advocating social reforms and possessing talent of no mean order. Should the "Nationalist" receive merited patronage it will flourish and do much good, but the best and most useful publications are not in healthy demand in any particular locality. The "Nationalist" comes up on a rising tide of popular sentiment, however, which may, and we hope will, carry it on to abiding prosperity. Mr. Owen is a young man, an original thinker, and full of sympathy for his fellows.

When people become morally fitted for the ameliorations Reformers are working for then the necessity for reform work will cease, and not before. The great majority of Reformers are themselves, consciously or unconsciously, working to promote selfish interests.

Before the mission of the Nazarine can be comprehended with any degree of fullness records and creedal dicta must be laid aside. But that they may be necessary to such as have not yet begun to have their spiritual eyes opened we will grant. The most difficult cases in optics are treated in the dark.

THE HEAVY-WEIGHT GODS.

It is said that a tribe of Indians live in an unexplored part of the State of Washington whose standard of excellence is measured by the weight of the body. The chief is said to weigh six hundred pounds. All children, at a certain age, must have a stated standard of weight; those who fall below this standard are killed by throwing them down the unfathomable crater of an extinct volcano.

The newspaper correspondent who gives this information says the United States Government should send troops to prevent these Indians from pursuing these horrible practices. Nothing is said, however, of stopping the horrible practices of the gold-heavy chiefs of our civilization. These do not throw their victims—those who have not the proper weight of gold—down a precipice, but they compel them to make shirts for twenty-five cents per dozen, and thus leave them to die by the slower and more cruel process of starvation.

Right here in the city of Portland, said to be the wealthiest city of its size in the world, we know a poor cripple that is working for gold-heavy men fourteen hours a day, seven days in the week, for twenty dollars per month and board himself, and he is afraid that some one will get his place by offering to do the work for less money.

OLIVER WENDELL HOIMES satirizes "Looking Backward," and in doing so wins no new laurels. If he felt to indulge such a vein of humor he could more becomingly have done so by holding up to ridicule existing social shortcomings and inconsistencies than by caricaturing a noble ideal. For instance, he might have presented this among many such facts, that while the drinking saloons are moral death-traps, they are the only institutions known to our "Christian" civilization that offer the wayfarer true Christian hospitalities—free chairs, free literature, (the very best as well as the most vicious), freedom from proselyting importunities, besides those indispensable conveniences that the stranger distant from his lodgings can find nowhere else.

We are constantly in receipt of letters suggesting and advising that we call for Soul-Communists throughout the world to concentrate thought in the holy Communion time to special objects—one asks invocation for mercy in behalf of Siberian exiles, another for temperance reform, another in the interest of "social purity," and so on without end. Soul-Communion is Celestial, is centered on the Universal Plane, whence the illumination reaches and penetrates all the retreats and conditions of spiritual inharmony and disorder, as the central sun pours forth his floods of light throughout the Universe. Soul-Communion unfolds and nourishes to fruition every germ of goodness.

Never was hope more chimerical than that of organizing the present selfish, warring race of human beings into social conditions of tranquillity and justice. But the growing and multiplying reformatory movements show the work of regeneration to be satisfactorily progressing.

For The Universal Republic.
RESPONSIBILITY.

ALICE BERKEE.

ALL living things have duties to perform:
The task of each is fitted to its state;
The worm that eats the earth prepares the soil
And fits it for the use of scatter'd seed;
While these absorb the good within the ground,
And lift it up for use of other forms,
Who many comforts and great blessing gain
Because of duties done by worm and seed.
No half way measures will suffice to bring
Blossoms to the plant—atom by atom
It must accrete its needs by daily toil,
And not until it grows the stalk and leaves
Can it produce the glory of its state.
The coarser things must first be perfect grown
Ere it can weave the crown of finer web.
Say not, O man, "I am above this law;"
Slight not the coarser tasks that come to you:
Perfect in these, you then may reach the heights,
And find that they are wisely built upon
The nether plains of life you blindly scorn.

PENINSULA STATE PAPERS.

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

SAMUEL BLODGETT.

ALL private property has an arbitrary basis. Common consent recognizes the idea that under certain conditions things pass into private possession and become subject to individual control. This is true of land and all its products, whether animal, vegetable or mineral. Single Tax Men err in this, that the idea of property in land came in any different way than the idea of property in other things. It came with and because of the establishment of permanent homes, and is necessarily connected with them. No property has ever been held as private in the absolute. Society has always set up a first claim over it all, and on occasions has exercised that claim. This reservation and conditional right to it is declared at every tax assessment; and in the emergencies of war property is sometimes taken by the wholesale, the protest of the individual owner going for nothing.

I do not deny the power and influence of that instinct, common to some animals as well as to mankind, that possession gives title—frequently exhibited in cats, for instance—yet men have reasoned beyond that, and do not always admit that because one holds a thing it is necessarily his. Mankind did not have to be but little advanced beyond the felines in their conceptions of mine and thine to understand that when one took a wild animal, either dead or alive, he was entitled to it; but it was quite a step to hold that the progeny of such an animal, brought forth and reared without the slightest expense or care of the one who had domesticated the mother, (and about as wild as she was in the original state), having been sired by a neighbor's male, also belonged to the owner of the mother, and that it was theft for any one else to take it. This decision was not instinctive. It was come to through a process of investigation and reasoning, which recognized that some rule must be adopted in such cases to maintain social order, and to encourage enterprise and thrift, and this finally

came to be regarded as the best plan proposed. Neither instinct nor reason, nor both combined, made the rule from a purely ethical stand-point, from seeing that it was the fiat of an absolute un-failing justice, but because necessity demanded some rule, and human consciousness did not recognize a better.

And when it was agreed that one might transfer such claim, and that the children might inherit it, it was but a logical continuation of the idea.

When the original animal was in its wild freedom it belonged to no one in particular, any more than unused land does; neither can we say in strictness that capturing it gave any title; the only hold on it was the general recognition of society, and their right to so recognize it is purely arbitrary. The specimen might have been the best of all its kind, both in its individual qualities and also for breeding purposes; but we never take any count of that as a reason why society should have the profits; we let it go as the captor's good fortune and a reward for his enterprise. Now the question arises, has society been justified in this course?

I say yes, not because it is defensible on the highest ethical grounds, but because it embodies the highest unitized conceptions for the public good; and it is right for the rule to be continued till something higher is evolved.

When individuals and families began to feel the need of permanent homes; of course they made houses, and cleared and fenced land. This was possessory title, and its recognition was very nearly as brutes would have recognized such a title. It is not likely any one thought that the possessor had rights to more than he cultivated and his buildings covered, and at first very little land was used in that way. But as the people emerged more from barbarism land came more into use for cultivation, and the people depended less on the chase. Better homes were founded and larger areas of land were cultivated.

For better protection, and for the gratification of the gregarious instinct, human beings frequently grouped in villages, with quite a limited supply of land allotted to each for a home, and the outlying lands were divided as seemed desirable, for longer or shorter periods of time. This was one way that society improvised to regulate the land in its early development.

In some countries provisions were made so that those who were fortunate, and so desired, could secure large estates. Very different measures have been adopted by different peoples for the distribution of lands, and by the same people at different times. But all people, at all times, representing any considerable degree of civilization, have maintained that society as a whole, through its government, has a right to determine under what conditions and to what degree and extent real estate may pass into private hands. Even the United States, which has been a veritable spendthrift in the lavish disposal of its rich and widely extended domain, has never surrendered this principle. A warranty deed has never been regarded as absolute and final; after getting it one is not allowed in all cases to do as he pleases with his land. The Tax

Collector frequently reminds him of a superior society claim which he can never raise above or thrust aside; and if it is wanted for public use, such as a street or a railway track, it is taken, whether he is willing or not; and he cannot use it to establish a nuisance; neither is he permitted to build a wooden structure thereon within what are called fire limits. We do not allow parties to take mineral lands on the same terms that we do land of another class. In some parts of the country fish taken on another's land, where no expense has been incurred in producing them, are regarded as the sole property of the one who takes them, and the same thing may be said relative to wild fruits. Running water is regarded differently in different parts of the country and under different conditions. In some places it is held as illegal to divert it from its bed, unless returned to it so as to pass in its natural channel through the owner's land next below; but when we come to where irrigation is practiced all this is changed. Water is taken freely and made to go anywhere it will run; and to any extent desired, if it dries up the original stream bed, there being no care about the result in that respect. Not only so, but laws are made to protect those who have invested in irrigating ditches according to priority of use, so that later comers, opening ditches further up the stream, cannot ruin those having already invested further down.

Our Government has made mistakes, and continues to make them, concerning the public domain, but it has never made the mistake of admitting that any individual has, or can have, an iron-clad grip, and an absolute control, over any real estate.

So much seems to be necessary to set right the Single Tax Men and other Free Land Theorists. They have assumed, first, that the title to land rests on a different foundation from that of other property, which is a mistake. The base of all private property is in common consent and specific law. No private property has an ethical standing which is always clearly consistent and logical.

They have also assumed that property in land reaches further than was ever intended, or than is ever put in practice. These assumptions being false, the arguments founded on them are also worthless.

Has society a right to permit private property in real estate? Certainly, if it has the right to permit private property in anything. Any kind of reasoning which would exclude private property in land could be applied to any other species of possession with like and equal effect. The error is apparent of those who believe there is a difference between securing one in the exclusive use and possession of a piece of land and in the private ownership of it; and that society or government is authorized in the performance of the first act, but that the last is robbery.

But I have never known the attempt made to show how a deed title could give more than the exclusive possession and use. Some may say that a title runs to the heirs and assigns, while the exclusive possession and use would not. I reply, this is not necessarily the case.

I said that private property in land was conceded,

NATIONALISM THE WORLD'S HOPE.

To the Editors of the Universal Republic:

At the risk of being called visionary, I wish to make a few remarks on "the signs of the times," and shall begin by calling attention to the following cable news dispatch, clipped from "The New York World:"

"BETHLEHEM STAR TO RISE AGAIN.—Vienna, Jan. 13.—The Star of Bethlehem will again be visible this year, its seventh appearance since the birth of Christ. It comes once in 315 years, and is of wondrous brilliance for the space of three weeks; then it wanes, and in seventeen months disappears. It will be a sixth star added to the five fixed stars in the constellation Cassiopea while it remains in sight."

This caught my attention as being strangely coincident with "the signs of the times;" and also as a reminder of a prophecy by one in our own ranks. I think these were the exact words, though I forget the prophet: "When the Star of Bethlehem shall take her seat in Cassiopea's Chair the world will have entered on a New Era."

According to the above dispatch this will be the seventh appearance since the Christ-Spirit found expression through Jesus of Nazareth and opened up the Christian Era. It will now enter upon its octave. At its first appearance we are told that the angels sang "Peace on earth and good will toward men." But the time, it seemed, was not ripe for mankind to comprehend it, and when he who was announced as the World's Savior went forth on his mission he said, "I come not to bring peace, but a sword." So it has since stood as a prophecy of a millennial age in some far future—dim and uncertain except as seen with the eye of faith. But never before have the people of the world seemed to grasp the idea of its fulfillment or to be imbued with the spirit of its meaning as they are to-day.

In response to the angels' song earth's millions raise their voices to-day, and from their souls the prayer goes forth for the promised Second Advent of the Christ-Spirit and the establishment of peace and righteousness. Never before were the signs so hopeful.

And what shall we say of this great movement, this "new departure," Nationalism, which, like a spark on the stubble—nay, I might say in the dry grass of the prairie—has so quickly kindled into a flame that is spreading like wild-fire over our own vast continent and bids fair to set the world ablaze?

Wonderful, indeed, has been the progress of its infantile steps! Grand prophecy of the strides of its manhood!

Is it truly coming? Are we indeed on the threshold of that glorious age "foretold by seers and sung in story?" It does indeed look like it.

How far, I wonder, has Soul-Communion had an influence in helping to bring about this state of things? The head-line of this communication was a Soul-Communion intuition. God grant it may be as reliable as the prophetic utterances of the one who first caught the idea of Soul-Communion! for, my heaven-gifted brother, I must say that, in looking over the file of your "Avant-Courier of the New

Dispensation," I am almost spell-bound with wonder and awe at the accurate and rapid fulfillment of its published prophecies. The fearless freedom with which you express yourself carries proof with it that you have your credentials. And yet when you first flung your banner to the breeze few would have believed that the world was so ready for it.

But as we can only know the depths of the ocean by sounding it, so we can only know the thoughts that are stirring the souls of the people by challenging an expression, and it proved in your case that you had not mistaken your mission. Many would have hesitated and said, "Who will believe our report?"

You, having faith in your Divine Mission, dared be true to the light within, even at the risk of the world's scorn, and you have your reward. I am sure the Peace Principles advocated in your columns have had their effect, that your paper has been an uniting power. "Blessed are the Peace makers!"

And now will you please in next issue, guided by Divine Light, give an opinion on Nationalism? Is it to be the corner-stone of the Universal Republic?

To me it so seems—a liberating power which, in the individualization of each and every citizen, will give all an opportunity to be true to their individuality and make human advancement possible.

I should like, too, to hear from some of our Shaker brethren as to their opinion of the movement.

When it comes to ministers of the gospel taking the subject of their discourse from a novel it would seem that the spirit of prejudice is dying out, and that there may be such a thing as a consecrated novelist. I look on Bellamy's work as the "Uncle Tom's Cabin" of the New Dispensation.

ADELAIDE COMSTOCK.

Ventura, Cal., Feb. 6.

WOULD NATIONALISM DESTROY INDIVIDUALITY?

[Extracts from an essay entitled as above by Charles E. Barnes, Deputy Commissioner of Labor of Michigan.]

EMERSON recognizes two distinct individualities when he says: "What we commonly call the eating, drinking, planting, counting man, does not as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knee bend." Bovee says: "All men are alike in their low natures; it is in their higher characters that they differ." This double-nature means the God and Mammon Spirit in man. All of our actions through life are governed by the one or the other, and our daily practices give public testimony to which one we worship.

"Darwin and other writers prove that when a physical organ is no longer used, it will, in course of time, disappear. Prof. Powell says: 'When non-use sets in, not only are the organs lost, but the functional tendency is lost. A fish in a cavern first loses sight, then the purposive effort that led to organic vision and sustained it, and finally the organ of vision itself. Growth requires the constant effort to attain powers, and then the systematic use of attained powers.'

"The same law applies to the mental and moral impulses and traits, the good qualities, the nobler attributes, the appetites and passions, the animal aspirations and the spirituality in man.

"Why does man worship Mammon instead of God? It is because all of the conditions conducive to the development of these crimes and base impulses are created by the competitive system, which Herbert Spencer calls 'Commercial Cannibalism.' Like the physical organs, these conditions are matured by constant and vigorous use.

"Conscience, honesty, justice, manly courage, honor, and the desire to do unto others as you would have others do unto you, are dormant in man because he has no use for them; they have never been exercised. These qualities of character unfit a man for and would make him a perfect failure in business.

"The competitive mode of doing business is Pandora's box, from which has issued all of the industrial, and a majority of the social, ills that afflict mankind. Truly it has made a cannibal of man! The employer subsists upon the strength, energy, vitality and very life of his employees. The merchant succeeds by the failure of the store-keeper in the next block. It is a struggle for existence in which the strong prey upon the weak. It makes society 'a mass of warring atoms,' instead of a perfect social organism, working in harmony with Divine Law.

"Nationalism will develop all that is good, true and noble in man, or the true individuality, but that false or base individuality the new social order will eradicate. * * * The brute nature in man is already doomed by the logic of human events and Evolution's prophecy of the coming man, who will be an intellectual and spiritual man. The commercial and competitive or baser men can no more survive the transition to the new and higher social conditions, of which we but just see the dawn, than could the megatherium, plesiosaurus and glyptodon survive the transition from their geological age and the higher physical conditions which come with the unfolding into a new geological age."

THE following item, published by us nearly four years ago, asks for reincarnation: When the cause you have at heart is numerically the weakest your vote counts the most. Who votes upon considerations of expediency evolves a force for evil that will be sure to return to torture the soul. Though you stand alone in their advocacy, vote for the principles you advocate. You will thus evolve a soul-force in favor of honesty and sincerity that will be a bright jewel in your eternal life crown.

MUSCLE is now more popular than mind, just as mind is more popular than soul. A sublime poem fresh from the pen of the author can await the coming of the monthly, while the daily paper pays telegraph rates for the lengthened-out details of a brutal prize fight. All-powerful soul is accorded hearing in neither daily nor magazine. But the world will soon change position and stand on its feet instead of its head.

For The Universal Republic.
LIBERTY'S GREATEST FOE.

LUCINDA B. CHANDLER.

THERE are three distinct lines of movement in progress in our country to-day which are a marked departure from original Americanism as established by the framers of our Constitution and founders of our Government.

The National Reform Movement, instituted twenty-five years ago to secure an amendment to the Constitution and make it a religious document by placing in it the word God.

The Sunday Reform Movement, to secure religious observance of the first day of the week.

The Blair Bill, proposing to secure instruction in "the principles of the Christian religion in the public schools."

This bill was first introduced in the first session of the Forty-first Congress, and again in December of the Second (present) session.

The National Reformers have persistently held to their purpose of putting a label on the Constitution for a quarter of a century. Within the last three years they have been encouraged by the accession of the National Woman's Christian Temperance Union and several of its State organizations. The State organizations have resolved "that we believe Christ as the Author and Head of Government should be recognized in all political platforms and by all societies, and we will rejoice to see the day in which a political party distinctly gives such recognition;" and at the last National Convention of this organization in Chicago, in November, 1889, it was resolved that, "while discountenancing union of Church and State, we do affirm our belief that God in Christ is the King of Nations, and as such should be acknowledged in our Government and His Word made the basis of our laws."

Neither in the small body of National Reformers nor in the large body of W. C. T. U. women has there appeared, meantime, any endeavor to secure to the people by right systems the equity of the principles of justice, equality and fraternity embodied in our Constitution.

"Christ the Author and Head of Government" a party shibboleth!

Two years later a Secretary of a State Sunday Reform Convention, Rev. W. D. Gray, states that he does "not believe that Governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law."

The third movement is directly calculated to procure the establishment of ecclesiastical authority instead of civil governmental, and to substitute for the right of the individual conscience the control of of State-Church authority.

"The principles of the Christian religion," to be taught in the public schools, if ever agreed upon by the various sects and denominations, could only be decided by an ecclesiastical body.

To compel obedience to an authority claimed to be the only rightful one by force of statute law, to compel people to become *political Christians*, is alarming. It is not only a menace to civil and religious liberty, but ominous of the decay of real

Christianity in the Church.

In following the steady growth during twenty-five years of the tendency to promote Christianity by statute, and, at last, to subvert the fundamental principles of religious liberty guaranteed in the Constitution, one who has listened to the earnest protest made by Church members fifty years ago against "religion and politics," and the possible union of "Church and State," can but see the stealthy grasp and control of the colossal enemy of liberty and human freedom.

The unfulfilled portion of Hoag's prophetic vision seems likely to be a near and threatening reality!

WE have received a copy of "Spiritual Fragments," by J. J. Owen, editor of the "Golden Gate," the same being a compilation of editorials from his paper. On this Coast especially, and to an extent among readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of the writers advocating the cause of "Modern Spiritualism," while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection. It has a portrait of Mr. Owen for a frontispiece adornment, embraces 260 large and clearly printed pages, and may be had by post on application to the "Golden Gate" for \$1.25. But we must say to the printers of this very readable book—not the "Golden Gate" Company—that funereal black is out of place for headlines in a bright spiritual volume.

WATCH the records of the Senators who voted to squander public moneys in fortifications, as well as the results following the expenditures, and note the fulfilling of our prophecies. "Who lifts the sword"—especially in this time of peace, and when the sentiment of all good people, of the wealth-producing classes in particular, is for disarmament and arbitration—"shall perish" most ignominiously. The fortifications would be useless, so far as foreign foes are concerned, and if ever used in any way by an organized political power the object would be to destroy the last constitutional guarantees of the citizen. The real present object of expending vast sums in this way is to indefinitely continue the public debt, with its oppressive interest exactions—all paid by the workers.

THE "United States American" comes to us from San Francisco, published weekly at No. 419 Folsom street, at \$1 a year. Its editorial matter is vigorous in thought and elevated in tone. We concede that it is a part of the general reformatory work, but subordinate to more inclusive policies than it advocates. Reformatory ideas of local or national application lack completeness, but may usefully supplement more comprehensive ones. This nation is but a limb or member of the great human life.

SINCE our last we have printed a book, and have another one on hand to print. The profits of this outside work are devoted to the inside work,

THE ONLY WAY.

THE London Tolstoi Club announces that it will "endeavor to join practical Socialism, in the highest sense of the word, (the consideration and active promotion of legislation tending to remove social inequalities and unfairness), with the study and elucidation of those Divinely ordained laws obedience to which can alone assure the success in actual practice of any system of social and legislative reconstruction." And there is no other possible avenue of escape from prevailing social evils and injustices; but each individual must study, elucidate and regenerate for himself—though in doing so associate effort is not only practicable, but in a measure necessary. Each must seek to associate all the others with himself by the indrawing and unifying power of Universal Love.

THE man who produces the wheat owns it; the man who grinds the wheat has a right to a portion of the flour; the men who make the sacks, and carry the flour to market are justly entitled to shares. These are equitable property interests. But the bulk of the lands and the medium of exchange is claimed and held by those who do nothing. Interest taking is slave making; and the most abject slave of all is the slave to the vice of avarice. Poverty may be freed and receive a heavenly endowment at death; avarice cannot.

SENATOR STANFORD would proceed to remove the cause of poverty on the assumption that it results from lack of intelligence in the direction and application of work on the part of workers. If Senator Stanford will run over the list of inventors who lived and died in penury, while others reaped the golden harvest of their sowing, he will conclude that the accumulation of great wealth is almost invariably evidence of craft rather than intelligence.

THE "Prison Mirror," published by the inmates of the Stillwater, Minnesota, prison, is doing a greater reformatory work than all the scaffolds, penitentiaries, jails and schools of reformation. It would be a good thing if all State Penitentiaries would follow the example set by the Minnesota institution in sending forth such a publication. Have they a Paul and Silas in durance at Stillwater?

FROM "Public Opinion," Portland, Oregon: "A new standard of merit will ere long be adopted by the world, (the signs are already in the heavens), and in awarding places of merit in the Temple of Life the palm will no longer be given to the moles who burrow beneath the foundations. The man with the muckrake may begin to drink in the glory of the stars."

THERE is too much of the self-excusing and neighbor-accusing spirit, along with no little vanity, in the prevailing disposition to give the female spiritual precedence over the male. Is it not a war between members of the same body? Men would be powerless for evil were women omnipotent or good—as they might be.

LECTURES of the Portland Evolution Course are well and appropriately attended.

[CARRIED FORWARD FROM PAGE 108].

because the establishment of permanent homes made such a concession necessary. I believe all those who clamor for Free Land, as they call it, while theoretically denying this, give it a practical admission. Free Land has no other logical meaning than that everybody has a right to the same piece of land. We all know this cannot be, for hundreds, perhaps thousands, would select the same locations. There are only two alternatives in this dilemma. Either to own the land in common, (which is not Free Land to individuals), or to make some rule by which one person (having no more rights in the case than his competitors, according to Free Land Theorists), can appropriate what he desires to the exclusion of all others; then the next; and so on down till they are all served or the last of the land is taken. As Free Land is impossible, and as all must know it, all that those who use the term can mean by it is that they object to the rules now used for dealing or parceling it out. That some change will be made in the not very distant future seems probable, not to say certain, but nothing radical will be adopted till there is greater harmony of thought among Land Reformers.

ILLUMINATION IN CHURCH.

J. F. D'Arcy, of this city, is a devoted student of the inspired writings of Emanuel Swedenborg, and a prominent New Churchman; but he is awake to the fact that formulations of doctrine and letter-expositions of truth are but guide-boards at the wayside bearing man-offered information, and that each soul must attract its own light and evolve its own motive-power of progress. In a discourse before the New Church Society of Portland, recently delivered, Mr. D'Arcy filled and thrilled his church associates with that vitalizing influence of truth that will ever be evoked in vain from light-limiting creeds. Below are a few specimen paragraphs:

"There is but one Reason. The mind that planned the world is *the* Mind. Every human has a right to an inlet to that Mind. The triumph of eloquence is when the soul is lifted out of self and becomes the tongue of the Infinite—coming, as He always comes, with thought suited to the occasion. Everything is born of Spirit-force, and Nature, directly representing Spirit, is organically reproductive. So are we when in accord with the Divine. God is alone creator of the useful and the beautiful—therefore to make anything useful or beautiful the individual must be in submission to the Universal, and therefore is Nature a correct representative. Knowing this; we watch her and pattern after her ways. Dolland formed his telescope on the model of the human eye; the strongest piers of the bridge are hollow, after the pattern of the little shell-fish that is fast to the rock and struck incessantly by the breakers. It is because God flows into Nature that everything we do that does not conform to His expressions there is ground to powder and scattered to dust. Remember the law of gravitation, the force of wind, snow and rain, when you build your house, or it will soon tumble to ruin. Everything must be a continuation, not a contra-

diction, in Nature. In all God's Universe there is no such thing as a contradiction. Everywhere order, everywhere law. No special phenomena, no Special Providence. He alone rules in the least as in the greatest. 'I am the Lord, and there is not else; beside me there is no God; I form the light and create darkness; I am the Lord that doeth all these things.'

"Why are great works always attuned to good morals, expressions of wisdom and beauty? Because the Eternal flows in and through them. Towers and palaces are built by family pride: too soon they lean and fall. Love and fear lay every stone in the massive cathedral; but, dug from the ground, they soon go back to earth.

To-day we behold the offspring of ruling passions: intellectual activity from superficial wants brings superficial institutions. But again we approach the Age of Intuition and Illumination. They are preparing the soil for fairer flowers and fruits for the New Age, and we now herald its dawn. The Lord is coming. His triple-face is Beauty, Truth and Goodness, and He moulds from them forever (for His mortal children) images to remind them of the Infinite and Fair.

"Let the dead bury their dead.' The swaddling-clothes must come off; creeds, customs, books and preconceived ideas must go down, and we must follow the ever-living, ever-moving Lord in His redemption. 'Of my own self I can do nothing,' 'the Father which sent me He doeth the works I do, and greater works than these shall ye do because I go to the Father.' Soul should be as free as air or sea, that the Infinite may flow into us and around us and over us.

"While the New Light is breaking the representatives of mediæval ratiocination and ecclesiasticism in Europe, absorbed in the traditions and legends of the night that has passed, are vainly dreaming of its return. In Prussia and Germany Bismark can no longer steady the ship of state—the coming surge will toss her like a shingle on Niagara.

"For the first time in the broad sweep of the world's history Brazil presents the sublime example of a nation of twenty millions being won into liberty by one peaceful word. In England, Gladstone, alert and active, is watching with the calm eye of a statesman, trusting alone in righteousness and justice. The working-men of France are uniting in fraternal bands, calling themselves the 'Brotherhood of Christ.'

"Persons devoted to reform and their schemes are the merest flecks upon the crest of the wave driven by the breath of the Almighty to awaken the nations to that intellectual activity and intellectual life that must precede the Age of Illumination and Intuition, but no man can track the movements of the God of all Destiny. He thunders to a music of His own. Who administers the powers of the New Age must be spiritual, for they will be spirit-forces."

A stirring appeal was made to the New Church people to not go to sleep on their conclusions of faith and doctrine, but to awaken to the solemn responsibility they are under as believers and partic-

ipators in continuous inspiration and keep in the van of the advancing Light.

In another discourse, delivered the evening of the same day, Mr. D'Arcy said he considered Soul-Communion to be the highest realization to human thought of Divine Truth. Under its heavenly influence he saw the old world of inharmony and injustice passing away, and the New Jerusalem of justice and peace descending. He specially referred to these publications as true vehicles of spiritual illumination.

WE WELCOME IT.

WE welcome a new publication of Portland called "Public Opinion," and wish it success in all directions, if the promise and principles of the initial number shall be sustained through succeeding issues. It is mainly made up of original matter, which includes, besides editorial offerings of well-timed views on live issues, able articles by Governor Pennoyer, S. B. Rigger, Wallace Yates, and others, all fairly expressed and quickened with advance-thought ideas.

J. A. Power is managing editor, George I. Hendricks business manager, of "Public Opinion," and it issues weekly at the low rate of one dollar a year.

We specially commend M. Yates' contribution in "Public Opinion" on the subject of "Social Progress." The following extract indicates its drift of thought:

"Every patriot, every lover of humanity, prays that civilization may hold its own till the regenerating influences that must come from a general advancement of the moral forces may come to the rescue of progress and promote the cause of Human Brotherhood. But the problems beginning to confront us are grave, so grave that there are fears that they may not be solved in time to prevent great catastrophes. Their gravity comes mainly, however, from an indisposition to frankly recognize and boldly grapple with them. That there is a moral and spiritual force latent in man sufficient to sweep away like cobwebs all the obstacles to his regeneration and the realization of the fraternal spirit, cannot be denied by any who are acquainted with the truths of history and the signs of the times. But this regenerating force resides in the individual. In solving the problem of his own existence the attempt to shirk the responsibility of his own malpractices by laying them upon the shoulders of society will prove to be a miserable fiasco. Every man with high moral aspirations who will give these free play, regardless of what 'others' may do or say, is a potent force in the evolution of a new order of things. Earnest spirits of this type are cropping up everywhere, and this constitutes the most hopeful sign of the times."

THEY who attribute all thought to a Divine Thinker worship a mental or half-way God instead of God in the Highest or the true Soul God. Cloud and sunshine, the false and the true, ever mingle in the inter-circumferential or mental region: only at the center is all light.

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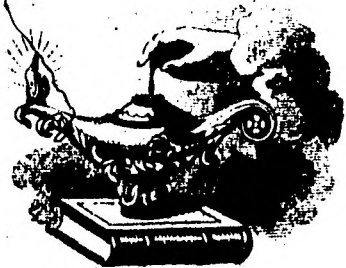
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No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out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

HOMES, HAPPINESS, HARMONY.

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

A Soul-foremost Work.

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

THE OREGON RHINE.

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

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

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

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

Inspiration's inhaled from the 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	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 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	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash. Ter	12:18 p. m.

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