

For The World's Advance-Thought.
CO-OPERATIVE DEITY.

ALICE ESKEL.

YOUR Maker is not far—no vacant space
Doth separate the All-Knowing Power
From you, misguided wanderer of earth—
No vast seas upheave their frothy billows
'Twixt heaven's majesty and minor souls.
As the Sun-God projects his farthest rays,
And is cause of and one with all he gives,
(His center radiant, his extremes in shade),
So doth the Innermost Soul in every life
Throughout the boundless universe reside—
Its radiant center, far distant from the earth,
Sends down its golden Light through all the world:
The selfsame Light that grows the flower
Shines through the swamp that breeds a pestilence;
But all's for good—the noxious bog must dry
Ere it can be a dwelling place for man.
Co-operation is the law of life;
The Central Source can only do its part
If we do ours; all germs will upwards grow,
And will thus seek the potent force
To help them rise above the earth-bound shades.

portland, Ogn., May 1.

UNFOLDING.

THE evolution of matter has kept pace with the evolution of mind. The whole man must develop equally in harmonious growth. No advance force can perfectly manifest in the material world until it has developed a fitting instrument for that manifestation.

As our bodies grow in health and harmony by the assimilation of nutritious food, good water and pure air, so our souls expand by the assimilation of universal essences. Love and Charity are essences imbibed by the soul from the Universal Source, and are as necessary to its healthy growth as material food is to the body.

We generally recognize—in theory at least—the necessity of feeding the body on wholesome food in order to maintain its well being, but when we talk of Love and Charity being food for the soul it cannot be understood, because we recognize the existence of the body but not of the soul. Yet our souls continually cry out for proper nourishment. We satisfy the hunger of the body and mind, but still we feel a longing for something—we know not what. It is the yearning of the soul that can never be appeased by material or intellectual food. Ignore it as we will, it still keeps crying louder and louder for recognition.

Generally the appeal is not heeded; the result is a starved and shrunken soul, that is incapable of permeating the intellectual and material nature with its intuitive wisdoms. They too are poisoned and deteriorated with gross and unwholesome food and suffer and are degraded thereby, for the Innermost Being—the fountain and source of all—can not be neglected without the whole economy being polluted. Righteousness is the sunshine of Being and the evolution of our material and intellectual natures is retarded from expanding in their highest phases, if we do not make its cultivation paramount to all else. Material and intellectual development, *per se*, can only expand known organs, and that only to a limited extent; but the resources of the Universal Soul are boundless and must be appealed to to give us that higher estate which will put an

end to our woes and miseries. The external never gives anything higher than the known. If we put our trust in men and books to obtain Wisdom we can never receive more than the men and books contain.

We think progression is limited because we appeal to the finite and see the external as the source, instead of the effect of Wisdom.

The greatest writers and the grandest orators have no abiding influence for good, unless they have, by Creative desire, evolved the organs through which the conscience-changing power can speak.

The Divine is the next evolutionary stage above the human; it will gradually develop out of the intellectual consciousness, as the intellectual consciousness developed from the physical-force consciousness.

The thought must precede the phenomenon that represents the thought. Spiritual evolution always precedes material evolution. Better material conditions must come, because the better thought is evolved to which conditions answer. It is the higher thought, seeking to find expression in matter that is causing the present disturbed conditions in mankind and nature.

The thought has evolved and a New Heaven and a New Earth must result therefrom.

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ORGANIC structures of matter create intelligence, says the materialist. Intelligence cannot be evolved from anything in which it is not involved. The growth of matter is due to the evolution of intelligence, not the reverse. All intelligence can be evolved from man because all is involved in him. Intelligence is due to harmonious manifestation of unseen force, and the materialist can no more cognize these forces by material methods than he can grasp the invisible thought-forces that are continually emanating from his brain.

Every force is a current of intelligence operating in a specific manner. Each force requires a special instrument constructed to its use before it can manifest its modes of intelligence. The intelligence of every force is perfect, but a machine must be constructed adapted to its perfect working before it can perfectly manifest to human sense.

We cannot realize the extent to which the forces of intelligence can manifest. The intelligence of electrical force has always existed in its utmost perfection, but until we evolved the material instrument adapted to its workings we could not comprehend its power. Electrical force will not operate intelligently in a machine built for the intelligence of steam to manifest through, but this does not preclude it from manifesting intelligently when it finds the instrument adapted to its use.

So the Universal Intelligence or Life-Force of man is continually seeking to manifest through suitable material instruments adapted to its workings, and, as in the case of electricity, steam, etc., the more perfect the instrument the better it can manifest its power. Universal intelligence exists now in its greatest perfection. All that tends to perfect human instruments for the manifestation of Univer-

sal Intelligence is an advance made in the progressive steps to happiness and spiritual freedom.

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THE crisis through which the world is passing can be likened to a general house-cleaning. All things are being overhauled, the dust and dirt are flying in every direction, and everywhere an atmosphere of discomfort prevails and great anxiety is manifested to have the turmoil and trouble over with. The spiritually awakened are the workers that must bring order out of chaos; that must do the cleaning and put things in place. It is very necessary that the workers should be very positive against inharmony, for in the cleaning process the dirt (hatred, envy, slander, etc.), will fly in every direction and, if they are not entirely protected, some of the filth (inharmony) will stick to them and it will take a long time to remove it so as to be fit to enjoy the new condition.

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THOSE living in the senses alone are living in the external shell. In the process of the World's Soul germination the shell must break by the expansion of the Celestial Essence in souls seeking the light, and the outbursts of the New into the Light is simultaneous with the destruction of the opaque shell of darkness. Mighty upheavals are to be expected in the material world, that will bring upward finer strata of the earth's interior, which will contain the germs for the New Order of plant and other life, and also bring to view such riches in universal wealth and precious stones as the world now cannot conceive of.

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SOME one having written and sent to Stanley a book inspired by what we wrote and published years ago—that it is a part of the general evolutionary plan for African-Americans to return to the land of their ancestors as spiritual illuminators—the great explorer acknowledges its receipt by pointing out the geographical position of a natural paradise for colored immigrants from this country—where “double the number of negroes of the United States could find delightful homes without disturbing a single tribe of the aborigines now inhabiting it.”

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LIVING is the method by which the All-Wise teaches. In nature all things livingly speak the silent language of the Universal; each plant unfolds the involved thought. By speech man may counterfeit growth, but his life yields the potent unseen influence that makes or mars.

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IF man can be annihilated then his past can be annihilated; but if man lives continuously his past must live with him, for he cannot separate himself from his memory. Every part of life lives. One grows into *more* life continually, but one can never obliterate any part of that which is once theirs.

For The World's Advance-Thought.

GOD WITHIN.

H. A. BRADBURY.

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

The stanza quoted above from Alice Eskel's excellent poem—"Heaven and Hades in Man"—published in No. VI of The World's Advance Thought, gives expression to a truth—God within—which is now being acknowledged and accepted by many progressive thinkers. It seems to be one of the essential truths of the New Dispensation.

Theodore Wright voices the same truth, on the same page as the poem, in these words, "God-in-us knows enough if only we would allow that same power working within us to assume the supreme control and to quell every turbulent uprising in opposition thereto."

Jesus named this power in us—this conscious feeling of right, the acme of thought—the "Kingdom of Heaven." As we understand the term God to mean Supreme Power and Goodness, when goodness reigns supreme within is not God there in power? And is not the God thus in power, that part of the Infinite Whole belonging to the soul, by which it is said that "man is an epitome of the Universe," and is "made in the image of God?" Most truly, then, God is within—our possession—and is manifested in our highest and best thought, kind feelings, and charity for the erring.

As our idea of God, the Infinite, also ascribes to Him Supreme Governor and Maker of all laws, universal, is not God the finite, that is within, supreme governor and maker of all laws there operating? Law, however, is not made in the sense of being enacted. It is rather an outburst from intelligence, the mode or process of its operation, the track made by the machinery of thought by which we know that intelligence is in action. The differently expressed modes of action are the varying degrees of God power over environment.

Why should we expect the power working within to assume supreme control and quell every turbulent uprising? It would then do more than the Infinite does in the domain of nature—as notice tornadoes, earthquakes and epidemics. Because of these disturbances in the onflowing order of harmony, the Infinite is none the less supreme. Nor is the God within any less supreme for the turbulent uprising in opposition thereto. Neither can this uprising and disturbance, in either case, be considered an opposing force. They are only a lesser expression of God power, incidental to crude conditions.

In the process of growth the individual soul must pass through many grades of consciousness ere it reaches the consciousness of the powers of the Infinite finited in his own being. The rounds of the ladder we are to climb must not and cannot be all at the top, for then our means of ascension would be gone. Therefore, however thorny the rounds we press our feet upon, however turbulent the expression, and deep the suffering, they are a necessity in their place, as is also the turbulence

and suffering produced. Suffering is the lever that lifts man heavenward. By it he learns that it is best to seek and do that which produces happiness, and of course passes to conditions higher.

Our idea of God also ascribes to Him the power of judging sin, and of exerting that judgment in punishment. This idea in the past has attributed to Deity traits of character more inhuman and cruel than the most inhuman of humanity possess. And it has produced very fiends in human shape, as ideals when worshiped must necessarily incarnate the spirit of the thought. Thus our ideals should be of the highest type, especially in that we regard as supreme. The scheme of "endless punishment," that this idea of God affixed for all those not accepting it as God's truth, should have died with its worshipers, as common error dies, but the god-power that is in it keeps it alive, and it still haunts the minds of many otherwise happy souls.

That other scheme of a "vicarious atonement," twin sister to endless misery, introduced to save therefrom, by bestowing salvation where no merit is due, another phantom of the imagination, still holds supreme sway, darkening the minds of thousands otherwise intelligent people. However, the world of mind is fast rising above and superior to these ideas of an ignorant age, and will ere long assert the full supremacy of truth and reason in the premises.

How much a possession the attributes previously mentioned may be of Deity, this one, of unjust judgments and punishments, which enlightened reason condemns, it also declares non-existent outside the worshipers brain,

The attributes of judgment, and power of punishment, belong exclusively to the god within the individual human soul. We are amenable to this god for every thought and act of our lives; and of which he is sole judge, and executor of punishment. When this God accuses of sin no power on earth or in heaven can screen the guilt, or release from the consequent punishment. And when this god approves no power can condemn. Man may inflict torture and punishment for broken man-made law, and even strangle to death its ill-fated victim, but through it all, the god within is the first, last, and only judge; and to that judge alone can the atonement be made. When man learns this great truth that he himself must atone for the sins he commits; that for every infringement of a physical or moral law, suffering must follow; and that heaven or happiness is gained only by individual merit; then will he have learned the true way of salvation, and strive to enter the narrow way that leadeth unto Life—the ascendancy of "the purest thought within."

The grandest ideal of Life is found in the Nazarene. Not so much in the man as in his teachings and spirit of expressing them. The power and efficacy of an ideal is in the subjective. No one will imitate an exemplary life, but the spirit of tenderness, love and purity expressed will inspire to nobler effort, and aid much in the triumph of the purest thought, and bring about those better conditions for which we are all striving.

FURNISH ENTERTAINMENTS.

PEOPLE become sensitive to the existence of evils around them in proportion to their growth in refinement. All that tends to refine a community increases the desire on the part of the people to do away with the evils that surround them. Those who live in filthy surroundings cannot realize their degraded condition until a taste for cleanliness has been cultivated in them.

There should be efforts made in every town and city to provide refined entertainments free to the public. Free lectures on the adornment of the house, on natural philosophy, on improvements in all trades, etc., with suitable illustrations, would do much toward the work of spiritualizing the masses.

The well-to-do people in the community never dream of offering the wayfarer an entertainment that will elevate and keep him from the influences that tempt him to spend his money in drink and things that bring disgrace and misery. The community is an enlarged family, and if it does not furnish innocent entertainment for its children they will go astray.

The best way to make the unrefined realize their undeveloped condition is to present to their view a better state. Show the inharmonious something good and elevating as often as possible, and the pleasant feeling they experience while under its influence will form a sharp contrast to their ordinary feelings, to the disadvantage of the latter, and it will incite them to make some efforts to live so that the feeling will come often. People must see the light before they can appreciate it.

“THE SCIENCE OF THE CHRIST,” by Ursula N. Gesteifield, Central Music Hall, Chicago, is a work published to answer through "logical deduction and argument" the serious objections to "Christian Science" on the part of those who view the claims of some of its adherents that there is "no matter, no body, no world, no anything but God, and man, who is spiri ual and not material," as absurd. This is a very able and progressive work, one of the very best on this subject, anyone can read it with profit.

"LUPA," who has written some very bright poems for The World's Advance-Thought, has published a little book of poems treating, with an inspiration peculiarly her own, on various reformatory subjects. The work is dedicated to our good friend Parker Pillsbury. Send and get it. Address Carrier Dove Printing Co., 841 Market St., San Francisco, Cal.

We have just received a copy of Prof. Lucien Pusch's new work "Katechismus des Reinen Spiritualismus" (Catechism of Pure Spiritualism). We have not had time to read it yet, but will be pleased to give it further notice in next issue.

It is the perfection of detail that makes the grand and perfect picture; the perfection of harmonious detail in the orchestra that creates a soul-thrilling symphony; to evolve the Divine Being we must make every detail of our lives perfect.

GRANITE STATE PAPERS.

INLOOK AND OUTLOOK.

BY W. H. KIMBALL.

CREATION in first aspect, is Infinite Life related to dead or inert matter. Both this Life and formal material substance are underived creative factors. That is: Creative Life is uncreated, Eternal Being, and uncreated, material substance is allied, instrumental element without beginning or end.

So, Creation is not a process of forming material substance (matter) from nothing or non-existence, but is movement of Life as a productive Spirit, imparting thus Life-energy to previous inert substance, and thus inspiring and prompting this inert or non-vital form with energies and powers from its own eternal fullness. Thus is projected a form of life and motion seemingly self-induced or self-energized, but really and solely vitalized from the Source as Creative Life in Eternal Being. Creation thus assumes its simple forms of living existence in material forms. And such forms, planted in matter (incarnated in primary degree) come thus to processes of natural growth, development or evolution.

Creative Being is not mere simplistic or monistic form. If it were nothing could come of it. Creation necessitates the co-operation of allied forces, both vital in their nature and united in productive intent. One of these forces is Life-giving, and the other is Life-embodying form. These are respectively male and female—paternal and maternal—elements in Creative Being. And as the human form—"man male and female"—is the only creaturely or subjective form in the true creation, the whole realm of physics below the human, however vitally energized and active in its ways, is only the appanage or servile livery of the human form—the creaturely subject in Creation. So all competent rendering of the sublime truths of Creation must regard the simplistic scale of existence, running from Human Form spiritually energized down to the "great deep" of non-vital matter, as the mere foundation or basement to the Creative upbuilding in creaturely form thence proceeding. As this realm of basic simplism in conscious life must subtend and support the grand spiritual superstructure requisite to the Creative unfolding in higher life and consciousness of the Creaturely Humanity, the structure itself must involve a distinctly new realm or degree of manifold complexities and contrarieties, and finally arise, to completion, in the majesty of full organic symmetry and diversity of uses. And this is the temple—the Divine-Human habitation—that the Infinite Love, Wisdom and Power creatively fashions in order that this Creaturely Humanity may rest with Him from crucial toils and be consciously one with Him evermore. Here God and man become consciously one in the experience of the Divine Natural Humanity—the begotten Sonship of the Creative processes.

Let us not mistake. Life elements in God are infinite or eternal in their Being. Material ele-

ments are life-embodying factors without beginning or end. Hence, Creative Life operates upon void material forms, implanting life-force as mere involuntary energy, thence going up in advancing organisms in order to reach finally voluntary energy in man and thus producing Creaturely Spiritual form as positive force in Creatorship. Natural involution takes place in the first degree of Creation—the involuntary degree—where the life-play in material forms below the Creaturely Spiritual form unfolds its processes. Then Spiritual Evolution takes place in the second degree,—in voluntary system or ethical economy. Onward and upward still, as Spiritual Natural Evolution; where the æsthetics of Creation play in the human form and fill human aspirations with unitary desires; especially with social cravings basic to true society in actual human brotherhood. And this consummates the evolutionary processes.

So we have a degree of earthy involution—active life in physics—a degree of heavenly evolution—active life in ethics, with its rational economics—and a degree of Divine-Natural evolution—as active life towards the attainment of highest results in the orderly human conditions and fullness of supplies in all the ministries of life, as a consistent survey for the whole scale of Creative consistency, up to the point of full attainment, which is the point of Creative consummation.

The survey I have made thus far indicates Creative Life in Static Being, with allied material elements unwrought by active vital energy. As to Creative Life thus in absolute static repose without the active expression of its productive energies in any part or sphere of the countless realms of cognizable and incognizable worlds, the thought is not to be tolerated for a moment, for Creative Life is a ceaseless energy, playing to bring chaos into orderly form and fullness of his own Life. But our narrower conceptions may be brought into our more immediate world-sphere and brought to give proper account of this Life in its processes of vital action in this, our world. So, it is proper and necessary, as it seems to me, to affirm Creative Beginning, as to our racial earth realm, while the conception is doubtless real only in an accommodated sense. Beginning of life-energy in the material elements of the earth-sphere, and thence of Spiritual Creation in the human subjects there formed, comes properly to view and intellectual contemplation; though we should not forget that there is no beginning to Creative Being and His productive activities. And wherever Creative achievement is fulfilled in Creative Form Divinely energized, creaturely activities do not thereupon cease in rest of slothfulness, as supposed by some who cavil over the doctrine of Creative attainment in perfect man. Not until the qualifying toils of educating methods are completed does the pupil, exercised and instructed thereby, become the master, perfectly free and potent in his own right. Then, instead of repose in perfect attainment being a state of stagnation or submergence of life, it is an introduction to a state of perfect freedom, wherein activities are inspired and assured in their methods. Evolution in educative processes is, at

best, a struggle to reach the goal, while resultant mastery in evolved or educated fullness is a mastery in power and activities that endows the master with ruling majesty and grace.

Science, as before shown, is sub-natural, supra-natural, and supreme-natural in its scope; in accordance with the three spheres in Creative Providence allied to our threefold scale of intellection. At present there is seldom a gleam of positive science above the supra-natural degree, which is anchored and active in the matters of our common experience in nature and history, and thus is fixed in these limitations. Its backward vision ends in protoplasm. Beyond present experience in our civilization, with its innumerable commotions in Church, State and private interests, it is blind as a bat, as to advance, and is mostly hopeless of permanent betterment. It has a vague conception of progress in human affairs, but not the slightest idea of the truth of social order and harmony to which such progress surely tends. It knows nothing of the firm anchorage of our Natural Humanity in Eternal Being, nor of the constancy of that Being in converting the resistant tendencies of human nature, that have their necessary play during man's developing career, to His ultimate purposes in divinely ordered human conditions. It is the "liberal" element in our current forces, that believes in "ever learning, but never coming to a knowledge of the truth!" It is proud of its learning and boastful of its freedom, while it openly avows agnostic ignorance, and is evidently void of that masterly freedom which comes only of amplest knowledge. Unmindful of its proper limitations, it is often found meddling with those problems of theology and philosophy which only supreme natural science, with its clear logic of creative wisdom can surely explicate; as if moonlight, standing between solar heights and earthly depths, could illuminate solar radiance and glory; when, at best, it can only faintly illustrate these by its own weak reflections, as the organ "to rule the night."

I have sufficiently shown the nature and function of supreme-natural science in previous papers, hence need only to make this allusion to it. And I do this in order to remind the reader that the opening affirmations of this article are based in, and amply supported by, the ruling of this degree of science. A logic of Creation, as such science, is central and completely effulgent in its nature; so, like our sun to solar system, it illumines at all points of its dependent orbs, unless those orbs are self-beclouded. In plain words, this Central Life to man is ample Light to him in fullest being, knowing, and doing, unless obscured by his own beclouded and benighted states of self-love and devoted self-service.

God has no power to make a thought to exist no more. The thought may be changed into new forms; it may be rarefied and sublimated into finer spirit; but you cannot annihilate that which has no home but the memory, no substance but the idea. Every thought is a soul.

INTUITION develops consciousness of immortality.

For The World's Advance-Thought.
SOUL DAY AND SENSE NIGHT.

ALICE ESKEL.

THE cycle of the senses has fully run its course.
Man and matter worship must give way to Inner Force.

No longer earth-bound spirits shall chain the might of soul

That moves the tiny atoms and makes the planets roll;
No longer earth-bound spirits shall rule with earth bound men;

And for self exaltation keep Truth from human ken;
No more shall pride and passion, allied with stolen gold,
Be put in high positions men's destinies to mould.

The reign of mind and matter, not led by inmost sight,
Will disappear forever and give way for the Light;

Soul-essence, not the vessel, shall take its rightful place;
Soul-attributes, not idols, shall lead the human race.

The night of sense is waning! why stay in slothful sleep?
Awake to Soul-Day wonders! drink in its Love so deep!

The night time's for the senses! pure joys for Soul-lit man!
The darkness must recede in Love's unchanging plan.

Portland, Ogn., April 25.

GOLDEN GATE PAPERS.

For The World's Advance-Thought.

OLD THOUGHTS IN A NEW DRESS.

BY MARIE A. WALSH.

THE mighty wheel of Time, bearing upon its tire all the impressions of the Past, rolls on through evolving Being, and as it turns, the thoughts of long ago come again to-day; the same idea working on a different plane; so we take the old and call it new.

Thus it is with the phase of thought known to-day as Theosophy. The term Theosophy (God Wisdom) originated in the Neo-Platonic school of philosophy, which flourished from the latter part of the third to the fifth century, its center Alexandria. Taking a glance at the condition of belief in the first part of this period, we find a great similarity between it and the condition of belief to-day.

An ancient, universally-accepted religion (Paganism) had passed away as a power, but still lingered as a form. The religion which had supplanted it lacked unity, lacked a central authority. It was ever breaking up into sects—nearly every sect of to-day had its birth in that period of religious activity—and these sects hated each other most conscientiously.

Philosophy looked on the conflict with disgust, and sighed for the unity, for the beauty of the old symbolism. But philosophy had become mystic. Under Plotinus and Porphyry, it put aside mere intellectual speculation and learned to study the revelations of the ages by the light of intuition. Aided by this light it endeavored to harmonize the religious discord by setting forth the fundamental religion symbolized in the mysteries of paganism, hidden in the crude fables of the Jewish Scriptures; the religion suggested by Plato and recognized by the more learned and mystic of Christian teachers. This fundamental religion, of which all forms of worship are but variants, was called Theosophia—God wisdom. Happy would it have been for the world if mankind could have grasped the teachings of Theosophia. Then the energy which has been expended in religious (?) wars and massacres

might have been directed towards the elevation of the race. But mankind was not ready.

Again and again, since that far distant period, the light has tried to pierce the darkness, but the brutal materialism and superstition into which the race plunged itself, its fanatic vindictiveness, the hatred of man for man rendered the effort fruitless. A few who perceived the light guarded its revelations most jealously, while they tried to benefit the race in ways more in accordance with man's low condition. Others, and these were in the majority, used the power of the light for self-aggrandizement, for the enslavement of their fellows and thus intensified evil.

But now the turn of the wheel has brought again to our eyes Theosophia, the old is the new once more.

To many, the word Theosophy brings up strange visions of astral bodies walking about the world, of uncanny letters flitting through the air, of emaciated beings without a tear for human woe or a smile for human gladness. To others it suggests a cold intellectual system of philosophy founded on nothingness, and made formidable by a jargon of uncouth Sanskrit. Some consider it an æsthetic mysticism for the delight of spiritual (?) dilettanti. Theosophy is very different from any one of these conceptions. Theosophic teachings offer to the student science, religion, and philosophy, combined in one harmonious whole, distinct, yet not separate, for all three are one.

It seems perhaps arrogant to make these declarations without proving their correctness; but let any one study the cosmology as given in the "Secret Doctrine," the plan of evolution there set forth, evolution guided by conscious, intelligent energy—and not blind force—and he will say it is indeed science, the science of unerring and inexorable law.

In that same work the reader finds an explanation of ancient symbolism, an explanation which gives a key to the strange stories of the Bible, yea of all Bibles; and the same thread of truth is found in all; thus Theosophy points to a brotherhood of religion as well as a brotherhood of man. Its code of morals has been given in the following short catechism: "What constitutes wrong?" "Any thought, word, deed, or omission by which any one may be injured either in body, mind, or soul." "Is it sufficient to avoid doing wrong?" "No, one must do right, which is to help one's neighbor to the full extent of one's ability." From the foregoing, one can see that this old-new mode of thought measures the conduct of its followers by the golden rule. It bases its precepts upon the conquest of self, upon the subjugation of the lower earth-nature with its sense desires, to the rule of the higher nature known by its aspirations towards the good. It teaches the student how to drive the axe into the very root of the tree of evil, and the ideal presented in such works as the Bhagavad Gita, (Song Celestial) Light on the Path, etc., seems almost beyond human attainment. Nevertheless, the workings of Theosophy are essentially practical; the law of cause and effect, called Karma, which declares that "as one sows so shall he reap," certainly tends to develop moral responsi-

bility more than the usual belief of forgiveness. Its teachings touching the influence, the power of thought, direct attention to a portion of life generally allowed to remain entirely neglected to the detriment of the individual and of the world.

Although the term Theosophic teachings is often used, yet it must be clearly understood that Theosophy permits no dogma. It insists upon no belief beyond that impressed upon the mind by reason and intuition. Enquire, investigate, seek the truth wherever it may be found; such is the advice given to all. No assertion is to be taken on mere authority, yet the accumulated experience of the very wise in all ages, the records of all the great systems of religion, the book of Nature, the intuition of the seer and inspiration of the prophet attest the truth of Theosophic dicta. Perhaps it is this very solid foundation which gives the Wisdom Religion the strength to be thus liberal, thus independent. Having knowledge, belief is a minor consideration.

For those who delight in philosophical and metaphysical speculation Theosophy is a rich treasure-house. Starting with the knowledge of self as the basis of all knowledge it leads the enquirer higher and higher until the horizon takes in the Kosmos, and the finite mind calls "halt."

The Theosophical Society (which is not Theosophy) is merely an organization of people more or less interested in the foregoing teachings. The organization has no creed, but it has one great vital center, namely: "The Brotherhood of Humanity." Around this principle cluster people of all nations, of all beliefs, of all ages, of all classes, and to realize the idea of Universal Brotherhood is a pledge taken by all. Brahmin, Buddhist, Parsee, Japanese, Mohammedan, Catholic, Protestant of many creeds, Unitarian, Spiritualist, Agnostic, all and each clasp hands and cry, "no matter what our opinions, what our beliefs, we have one common purpose for which we can all work,—Universal Brotherhood." To establish love, justice and unity in all social relations is the one common aim of the different branches of the Society. An aim which will call forth a "God speed" from every one who realizes the evils resulting from man's cruelty to man and his indifference concerning the welfare of the whole. In order to effect its aim more thoroughly, the Society does not identify itself as a Society with any special reform; but each member follows his own bent, only careful to preach and practise the gospel of the Universal Brotherhood of man at all times and all places. Moreover, it is generally understood that if a member desires to progress in Theosophic life, he must take upon himself some work that will benefit humanity.

The Society was organized in 1875 at New York, U. S., by Madame Blavatsky, Col. Olcott, and W. Q. Judge of New York. At first its aims were many, and its results unsatisfactory, but by degrees it took more distinct form, limited its aims to three, the chief being Universal Brotherhood, the other two, viz: self development and the study of all Aryan religions and sciences are for the purpose of enabling the individual to work to better advantage in the furtherance of the first and greatest aim—to

make all men brothers in one fraternal union.

To some this may appear a very Utopian scheme but does not the voice of the times declare that a New Dispensation is at hand. Already, through the tremulous air, come the first mutterings of a mighty war-cry against social injustice.

The Society has now branches in nearly every country in the world and some of our readers may live to see "The Brotherhood of Man" a practical fact. The Oneness of the Race has progressed beyond mere sentiment; it is now a principle. As for the vast conceptions of genesis of evolution, of the possibilities awaiting man, brought to the eyes of the world by this last turn of the wheel, they seem to be in touch with the thought of the day.

This century of comparative freedom, of intellectual advancement, of scientific discovery, of educational progress; this century which has subdued the invisible forces of nature and made them its servants; this century of resurrections, when the buried cities of the long past have arisen and brought their ancient lore to enlighten man, has prepared the race for a great spiritual unfoldment.

From every side great souls are reaching upward to the light, spiritual gifts are developing, mind's dominion over matter is almost conceded; society trembles in the throes of a new birth. Verily a New Dispensation is at hand—a Dispensation of Knowledge, Love, and Wisdom—*Theo-sophia*.

From "The National View." "There was a time when dogmatic assumption and personal dictum had universal sway and was accepted by a large share of the people as a 'Thus sayeth the Lord,' and when by force of personal pretense, aided by assumption and time-honored prestige—growing out of institutions and the public teachings of the great leaders of thought—had the effect of paralyzing the intellect, the intelligence and the courage of the masses of the world. But that day has passed.

"Faith, or a predisposition to accept a dogma at first sight, is not enough for these times. Something more is demanded. A reason is required that will demonstrate and make plain the hypothesis or dictum presented, all of which strikes the common mind with a sense of justice and right.

"Give us justice, wisdom and mercy. On these we can safely stand and antagonize the enemies of labor and social disorder wherever they appear. We can make some human hearts a little wiser, more manly and less accursed.

"Justice, eternal justice, sitting on the throne of things, is noble, majestic, sublime! Let him who is not of it hide himself! Let him tremble! Let him take to the woods and under their dark shadow forever remain! Then let justice come forth on every hill, in every valley, the grand, sole miracle of man!"

To originate new ideas is characteristic of progression. Animals do not originate new ideas; they follow out fixed modes of thought. Those who boast of being fixed to certain ideas have not yet risen to the highest privilege of human consciousness, and, in common with animals, ever give expression to the same round of ideas.

ORIENTAL OFFERINGS.

For The World's Advance-Thought.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

PERHAPS we can gain some light by again turning our attention to what seems to me to be the secret spring—the deeply hidden, and almost unsuspected source of antagonism—of that which acts as an opposing force in the human family, and which tends to weaken and gradually disunite these essences or spirits, causing them to withdraw from the human instrument.

It is, I think, caused by the inverted, and consequently false or wrong conception or perception of the human consciousness toward the feminine part of itself. This human consciousness sees all about it "lights" (human beings). These human beings, or "lights," are of different sorts, sizes and colors, but of two kinds—male and female. This human consciousness perceives that one class of "lights" (female) are almost uniformly smaller than the other class (male); it assumes that the larger "lights" are the ones of real value; that, even if the smaller ones are, in a way, necessary, they are, to say the least, much inferior and of much less importance than the larger ones. Then these larger "lights" say to the smaller ones: "We are larger and stronger, greater and wiser than you are, and we shall rule. You are smaller and weaker, have less intelligence and wisdom; you are inferior to us, and evidently you were created for our use—to be our servant.

All down the past ages the human consciousness has reasoned and acted from this basis; and China is there at the present moment, to the extent that in parts of her empire, at least, she believes that woman has no soul.

Especially is this attitude of the human consciousness true of all religions past and present. Even now, in our boasted Western civilization and unfoldment, we have only a *Father* in heaven—"our Creator, who sits at the right hand of God, the *Father*, and who has power over all things, and who sits in judgment upon all things." Our *Mother*, the Christ, is waiting to be recognized. If the Christian church had not been so busily, and so blindly, worshiping the letter (which killeth) instead of the spirit of the "new testament" they would have discovered this truth long ago. But "*She* comes unto her own, and her own receive her not." We do recognize our *Mother*, the Christ, when we declare: all is God (good), that there is, nor can be, nothing but God (good)—this perfect mother-love will surrender her life for *their* children, even as the Christ did, and this love folds all their children to her breast, and they are all good (God), appearances to the contrary notwithstanding: "Judge not according to appearances, but judge righteous judgment."—this must mean that we shall judge from the basis that all is God (good).

The human consciousness, reasoning from external appearances, declares the presence and power of evil. This not being a righteous judg-

ment its conclusions are the opposite of truth; and the Two-in-One resent it, so to speak, and try to correct this wrong conclusion, or, trying to conform its internal self to the messages of evil, sent back from its external expression, (the human consciousness) only discord and inharmony ensue; and discontent and disease, with sin and uncleanness as their offspring, are the natural result, and a separation sooner or later is bound to follow. It is "a house divided against itself, and cannot stand." We have all sorts of nature pictures and examples present with us continually—all tending to quicken thought in us—giving us hints and explanations of how to take up a line of thought which will lead us backward and inward to the truth. But the human self-constituted Lord of Creation is loath to confess himself entirely dependent upon the Goddess Love for his very existence. He thinks, apparently, that the Father will be pleased to accept him (them), because he (mankind) renders, "to the Father all honor and glory and crowns him Lord of all." But lo! the Father is wroth with him because of his unrighteousness (not right-thinking), and refuses to receive him because of his injustice and ingratitude to the author of his being; and before mankind can be acceptable to the heavenly family, and find an abiding place therein, the Father demands that He (they) shall render all honor and glory to the "Bride," our Mother.

It seems to me that the reason the "Bride" is so utterly ignored by the human consciousness in Creation, and the Mother of so little importance in the "plan of salvation," is because mankind wants to be crowned Lord of all, and woman, loving him (them) utterly, wants to crown him Lord of all; and so they both pull in the same direction. But this is the righteous way, or God's (good) way, inverted, or, figuratively speaking, our heavenly Father, loving utterly and entirely the "Bride" of his heart, our Mother, will write her name always before his own, so to speak. When we grasp this truth with our whole consciousness, then all thoughts of inferiority and inequality will be at an end, and there will be no more contention as to who shall be greatest among men, for, in this inexhaustible fountain of perfect Love, there is nothing great nor nothing small; and he (they) who would be greatest must become the servant of them all. (This fixes the real status of the really greatest). As I have said before, it is "the house divided against itself, and cannot stand," and our little battery tells us the same thing. Separate the positive and negative fluids, or spirits, and the light (life) goes out—showing that neither is present (visible) without the other. Thus proving, it seems to me, that we are all, positive and negative, male and female, from center to circumference; and, if this is true, it stands to reason that we wear both the male and female garment of flesh and bones—the interior being the opposite of the exterior, or its compliment. Our physical anatomy corroborates this statement; electricity verifies it, and the bible puts its stamp and seal upon it. "Female and male created she them and they shall be one flesh."

For The World's Advance-Thought.
**THE NATURE OF CHRIST'S
 MEDIUMSHIP.**

W. J. CUSHING.

ALTHOUGH The World's Advance-Thought is not a Spiritualistic journal, yet it is a truly *Spiritual* one and from a very high plane of thought and life. Therefore, if I as a medium in the ranks of Spiritualism have something on a higher level than that ordinarily given—something above the merely phenomenal—its columns would seem a fitting place for its expression.

The nature of the Man of Nazareth, his mission, works, miracles and teachings have been the theme of every Christian pulpit since churches were, and as men grew in knowledge their conceptions of all these grew as well. Not until Swedenborg came did real interior spiritual light seem to be thrown upon these biblical subjects; then followed Andrew Jackson Davis as another instrument of the Spirit; then the great movement itself of Modern Spiritualism, with all its accompanying and explanatory phenomena and finally the Metaphysical or Christian Science School.

While all these reveal, in a general way, a better knowledge by which to understand "the Christ," no one person, as yet, has come forward whose experience so tallied with that undergone by Him as to enable him to explain it in the light of truth, reason and inspiration. That Mrs. Eddy was looked upon by her followers as almost a Christ in woman's form, and that another in San Francisco, leaning toward metaphysics, but with the spiritual gifts of clairvoyance, psychometry and inspiration, believes herself also woman's Christ and savior, I know full well; but I also know, from my own hard personal suffering, discipline, instruction and experience, that the cause of Spiritualism holds the master-key to unlock the mystery of the central figure of Christendom—that lofty divine-human ideal that God raised up for man to worship, reverence and approach until he should grow to the need of a higher and more complete one, or till he should outgrow the need of all idols and rely on himself as his own savior, through struggling for mastery over self. Long discipline under a hard, unyielding taskmaster crushes the human will until it gives way in complete obedience; long continued psychic control, on the part of the Spirit over the specially prepared sensitive, finally brings that sensitive into a state of complete and conscious *oneness* with the Spirit—and so with God; for "God is a Spirit," both the bible and science tell us. Being brought gradually into this state of being, such a one writes, speaks and acts as a medium—in fact, he is a medium in all things—an impersonation of the divine life flowing through him; and as he rises in the value and importance of this expression does he become "master" and "mediator" as well.

The preparation of such a character and the life he lives is a cross hard to bear from beginning to end. It teaches him what he must teach others, and at the same time forms a background against which to bring out the *true life* of the future. He learns by experience as others learn, but it is with

an open eye that all is being shaped for him in the will of the spirit for a specific purpose. He literally "walks with God" as did the men of old who were open to the Spirit and spiritual things, and learns both the lessons of this world and the other, that he may become a teacher of men in the things they most need. The knowledge is given, the spirit attuned, and then the master-mind—the dominant, controlling will back of all—does the work of presenting another embodiment of divine life and teaching. Jesus Christ was a reflection and not a positive character himself. His was a spiritual consciousness and his utterances and acts not the product of normal thought or feeling. He lived in the Spirit and the Spirit in him. His soul was harmoniously attuned, but his will was lost in God's will and that will expressed itself in fullness through him,—a specially prepared sensitive.

From reading Oahspe, the new Bible, much light is thrown upon the subject. There it speaks of special high raised spirits, or angels, being sent forth to raise up such characters from time to time. The latter are spoken of under the name of *JESU*, and one would naturally infer that they were under the direct control and inspiration of such minds as were fully entitled to the task by virtue of their knowledge, power and divine wisdom.

From Oahspe, as well as the teachings of Spiritualism, we get the idea of God as both organic and individual; so that when we say of such a medium that he is lost in God, or "one with God," we may simply mean that he is in complete harmony with and under the direct control of the mind or minds back of him, and not with the great Father of all except as those minds are one with the great purpose of Creation and the raising up of special instruments for special work. That in writing these lines such a medium is beginning to give off the thought that has been given him, I know full well, and in that light I ask you to receive it.

For The World's Advance-Thought.

THE BREATH OF LIVES.

A. G. HOLLISTER.

MAN is constituted of two parts, one superior, rational, spiritual, formed of the enduring elements of the invisible world; the other inferior, external, natural, formed of the elements of this visible world; and therefore attached thereto, partaking of its nature, and deriving therefrom its chief support and nourishment. The inferior is created to be the dwelling and servant of the rational part; its means of connection with the visible world; and the instrument with which to perform its earthly work. Like all visible earthly products, the body lasts but a limited time, whether the spirit has or has not accomplished its appointed earthly task. Its changes, like time and tide, wait not for human tardiness, or delay.

We read that God breathed into man's nostrils the breath of *lives*—l-i-v-e-s, and man became a living soul. It is natural to think of this creative act terminating on the first man of whom it is recorded. Did it? The animal life, which is lived only in the physical senses, man possessed before, having derived it from the earth, in common with

the beasts of the field. Are there not many millions upon earth now, contented to live as do the beasts, of whom they make companions, not knowing their right hand from their left, in a moral point of view, nor possessed of capacity to realize a higher state and condition.

God is breathing into these, by various instrumentalities—by aid of memory, reflection, intuition and, we believe, by aid of "Whole World Soul-Communion"—the breath of a rational mental life, preparatory to receiving the germs of a spiritual, heavenly and eternal life, the rational mental life, forming the matrix, or mold in which the spiritual germinates and grows till self-sustaining.

The rational mental enables him to explore the world; to comprehend his situation and surroundings, and the relations of parts to the whole, immensely extending his horizon of view, and proportionally enlarging and intensifying his enjoyment. By it he is able also to soar into the heavens and partake of the food of Angels, and thereby take on the likeness and kinship of Angels and Cherubim.

We repeat that the Father and Mother of the spirits of all flesh, is breathing rational mental life, containing the spiritual in embryo, through a multitude of agents, into souls on the animal plane, kindling in them a consciousness of higher and better, happier, holier, and more refined planes of life above them, and awakening aspirations that will cause them to labor and suffer and bear and strive till they gain them.

After Jesus had passed through the torturing agonies of Gethsemane, and came forth triumphant from Hades, it is written that "He breathed on his disciples and said, receive ye a holy spirit." Was there not a connection between this action and the fervent prayers that went up on the day of Pentecost?—What for? For that Baptism of fire which descended on said occasion and filled their interior understandings with the wisdom and knowledge of a higher plane of life, and of a New Dispensation. A wisdom which is first pure, and then peaceable; full of mercy and good fruits of righteous works—and a knowledge, which combined with works of corresponding quality, raised them in a few years time from the condition of obscure peasantry, to be the lights of the world, and the acknowledged guides of fifty generations of people then unborn.

That same holy spirit, that same wisdom and knowledge is offered to us, and though its operations may be more concealed or gradual in unfolding, they are not less sure, constant and abiding with those who fervently and diligently strive therefor.

Life is force, through self-consciousness, realizing itself as spiritual.

In the past intellect has been man's guide, in the future intuition will direct.

In truth, as yet, man has had neither Sight nor Light. The New Dispensation is the Light and the Sight.

[From a discourse by Rev. W. E. Copeland, Tacoma.]

ALL ARE SONS OF GOD.

We have read together the story which has been read in Christian churches from the beginning of Christianity; we have sung hymns in honor of the Christ Child and of this festal season; and I suppose that most of us think of these wonders about which we have read, as things taking place many hundred years ago and having but slight connection with us to-day. We think of them as exceptional and relating only to Jesus, who alone among all men worked signs and wonders—who alone was the Son of God. We consider Christmas as a peculiarly Christian festival, never known until after the death of Jesus and with no significance except as relating to Him.

Christmas, under another name, is as old almost as humanity; wherever there have been men dwelling in the north, there has been a celebration of the Yule Tide, in honor of the descent of the Sun Gods upon the earth. When the days begin to lengthen and there was again a certainty that the long winter would end and that there would be a summer and a harvest, then came together in the cold north the worshipers of the sun; trimming their houses and the temples of the Sun God with evergreen, lighting the mighty Yule Log in honor of the sun and holding high festival. In southern nations the festival was also held as at Rome during the Saturnalia, when every one gave gifts to every one else, and for a few days the slaves were free. Wherever the sun was worshiped there, at this season, was festivity. Jesus was the representative man, and what took place in his life takes place in the life of all men, his brothers, from whom he differs only that from the beginning, the Logos, the Christos, or as we say the Christ Spirit controlled the whole man, so that he was always about his father's business. In us, my friends, the same drama is enacted with its birth, temptation, suffering, crucifixion, resurrection and ascension. Some doubt the occurrences mentioned in the biographies of Jesus, whether they are correctly reported or not is a matter of the smallest consequences; they take place in you and in me. As I explained in my lecture on regeneration, the new birth was the centre of the ancient mysteries, which, were not a mere drama played for effect, but constituted the highest form of religion in the ancient world in which only the most worthy were allowed to take part. That these mysteries might be celebrated in due form, great temples and a series of caves were built. In the centre of the great pyramid of Ghizeh we find rooms built for the end and a central chamber containing a sarcophagus, in which the candidate was buried and after due time raised again to a higher life—the life of the spirit—when he learned that the body was merely an accident, many times changed, while the spirit and its inner kernel, the logos, or Christ spirit, was the real and lasting thing. Throughout all the world, in every clime and age, the same story has been told in every tongue. When a new spirit or finite God is incarnate in the child, it may well be that the angels sing and heaven rejoices in the appearance on

the earth of another God-man. Sometimes early in the child life, this divine part assumes its proper position as guardian and guide; sometimes not until late in life does the man wake up to the fact that he is an incarnate God. Whenever this new birth, as it is called in the Bible, occurs then the animal passions, heretofore so strong, bow meekly before the Divine and recognize the fact that it is their part to serve, not to be served. The beautiful story of the infancy of Jesus seems to most of us as the record of something occurring ages ago in a far off land, when really it is the record of the present time and of events occurring in every one's life.

In the cave of the heart, as the ancients said, or as we should say, in the inner temple of the spirit, is the Christos, the Light of the world, the Son of God placed; in the life of everyone, sooner or later, with most early in life, the Divine Child of Light is enshrined in a wonderful temple, which the Master Carpenter, the Artificer of the Universe, builds around it out of living flesh and blood. That temple of the Holy Ghost of which Paul speaks is cunningly built up as the home of incarnate God. The kings of the east symbolize the intellectual powers of man; his reasoning faculty, his mental forces; these worship the divinity within, the new born God in man, and offer tribute, reverently bowing before the eternal.

Let us, friends, young and old, especially the young, learn that these beautiful legends in the Gospels apply to ourselves as well as to Jesus. Let us learn, so that we shall never forget, the grand and important lesson that God dwells in us; that the Christ is in every human being; that we are indeed of noble birth. We of all persons should hold high holiday at Christmas, because we know that all these legends refer not to something long gone, of which only a faint memory remains, but to actual occurrences in you and me.

WM. A. BALDWIN, in "Light," New York: "Conversation and preaching in our jails and prisons, especially in our juvenile asylums, should be directed to the good feeling of the inmates. They know their sins. Speak to them of their possibilities of good; ask them to talk of virtue and benevolence among themselves, and we reach the fulcrum in their own natures, by which they become conscious of goodness in themselves. They will listen to this more than to books or homilies on sin. Say all we will to any one of good in others to rescue and uplift, either in individuals or society, we must move the heart's native trust of the soul in itself. Beholding this pearl in the heart, all begin to recover self-reliance and purpose to rise above all sensuality. Power comes in this resolve, as the will moves the nerves and quickens the circulation, so, with this inflowing spiritual energy, comes a recovered activity, and the rescued man feels the desire to do for others, and a controlling benevolence takes the place of selfish passion."

NATURE is now in the throes of a new birth. The shell (the sensual man) is being broken that the New Life (the Divine-Human) may come forth.

A SIGN OF THE TIMES.

WE read in the "New York Sun," that "Fred Roberts, 21 years old, living at 247 West Fiftieth street, was a prisoner in the Tombs Police Court yesterday. He had been arrested on Broadway with this placard on his back:

"I am not Bret Harte, Berry Wall or George Francis Train, simply a married man, a street railroad employe out of work, who has used every means to find employment. I do not wish to say anything against the circulation of the New York press. I am an earnest hard worker willing to do anything. Please do not stare at me as I am modest. Yours very truly. THE SANDWICH."

"Roberts told the justice that he was out of work and had an invalid wife depending on him. 'What am I to do, Judge? I cannot starve nor can I let my wife starve to death,' he said. 'I will not steal. I have not committed any offense. I am tired of asking for work and being refused it. I thought this sign would create some excitement and make my poverty known to some one who might be disposed to take pity on me.' He was discharged."

Poverty is generally considered the worst of crimes in this age. Every unemployed man is looked upon as a tramp. If he cannot find work at his trade and tries to gain a livelihood by peddling some trifling article the law compels him to pay nearly all he can make for a licence to sell, and in thousands of towns and cities the licence is so high as to be prohibitory. The enormous sums used in keeping up the machinery of criminal courts if utilized to institute a bureau that would see that all unemployed workmen are provided with suitable work would do more than anything else to lessen crime.

FROM "The Open Court." "Not only is it true that life continues after the death of the individual, and that the work of every individual continues as one of the factors in the formation of the destinies of future generations, but also the care for what will be the state of things after our death is a most important motive in all our actions. We do care for what will take place after our death. We do care for the fates of our children, of our nation, of our country, of our ideals and hopes, and how our soul-life will affect the future development of mankind. We do care for such a continuance after death, and we do care for an immortality of ourselves, even if the continuity of our consciousness be broken. The fact that we care for such things is the basis of ethics; it makes of man a moral being. This is the motive that compels even those who do not believe in personal immortality, to sacrifice their lives for their beloved ones, for their convictions, and for their ideals.

"Let us celebrate Eastertime as one of the most prominent festivals of natural religion. It is the feast of resurrection, it proclaims the immortality of life, and preaches the moral command, not to live for this limited life of our individual existence only, but to aspire to the beyond. Beyond the grave there is more life, and it is in our power to form and to shape that life for good or for evil."

For The Universal Republic.

IDEAS.

ALICE ENKEL.

FORMS of matter pass and perish,
Though the idea lives away;
'Tis the idea we should cherish,
Not the form that fades away.

Ideas give us joy or sorrow;
Recollection brings them back;
We forget the forms they borrow,
Strewed along life's beaten track.

Love is but the purest idea,
Living more than all the rest—
This is why the ancient seer
Called Love God, immortal, blest.

Portland, Ogn., May 3.

RIGHT SHALL REIGN.

THE Soul Age, or the era of intuitive wisdom, will exalt man above the soul-dwarfing idea that the big fish must eat the little fish in order to survive. Big fish eat the little fish because they are on that plane of unfoldment. The strong or cunning physical man, when he crowds out his weaker brother, points downward to the lower forms of life and intelligence to excuse his selfishness, instead of looking upward to, and striving for, ideals above him that would exalt him to unselfishness.

All laws of the Infinite are right, but each law is right in its place and in its application to the order of being that it governs.

Selfishness is the order of the animal nature; unselfishness is the order of the divine nature. The All-Good gives of its bounties without stint; wisdom controls all for ultimate good and progression. As well talk of the mightier planets than our own crowding our globe out of existence because there is not space enough in the Universe for all to have free motion, as to talk of the lack of subsistence on the earth compelling "strong" men to appropriate it for themselves, and let the weaker die. It is the prevalence of the doctrine of the "right of might" that lets the few own the earth while millions are starving.

But there is a force dawning upon the world that is stronger than the "might" of the physical man,—it is the force of the spiritual man—right. Man will know that the resources of the All-Wise are endless, and that each advanced stage brings with it all that is essential for its continued well-being.

* *

We have received two pamphlets, published by the Arnold Publishing Association, Boston, entitled "Two Sides to the School Question," and "The Parochial School Question," setting forth the views of prominent Catholics in favor of, and others opposed to, a religious school training. Both sides present plausible arguments in favor of their particular ideas.

We believe that every act of life should be done religiously—spiritually; but by religion we do not mean the study of forms and creeds, or the reading of the bible or any religious book.

As far as our experience goes with the pupils of denominational schools, we have found them more uncouth in manners, and less religious as to the or-

dinary amenities of life than the pupils of public schools, that have been termed irreligious.

It is not simply the youth of the nations that need a heart-expanding development, but the followers, both great and small, of all systems of religion. Catholics and Protestants both need to remember that the religion of the founder of their faith was the religion of intuition. The intuitions of mankind are stifled by the set rules, prayers and ceremonials of the two religions that dominate the civilized world.

In the commencement of Cardinal Gibbons' address on "Denominational Schools" (which one of the pamphlets contains) the statement is made, that to educate (translated) means "to bring out." If this be so, denominational schools are doing the very opposite, for they are seeking to stifle instead of bringing out the wisdom of the children, by cramming their minds with dogmas that the child's intuition, if developed, would avoid.

* *

MRS. W. D. SUTPHIN of 115 Hall Street, Brooklyn, has organized all the little boys and girls of her neighborhood into a society called "The Little Gems of Brooklyn." Every Sunday afternoon she has apples and seed cakes on her parlor table, and the Gems collect about her with written reports of the needy cases that have been relieved or found during the week. Frequently the mites of Charity are accompanied by waifs who are introduced to the society, and, satisfied that the case is a deserving one, the Gems scatter, and reappear in less than no time, as a visitor once observed, with something worthy of acceptance. Shoes, clothing, books, medicine, bandage and court plaster, soap and food are among the gifts so sweetly offered by children. Parlor concerts, games and entertainments are given, to which the parents and friends are admitted for a small fee and the proceeds devoted to some worthy cause of public interest. At the time of the Johnstown disaster these good little midgets sent twenty-three dollars, the earnings of many days of labor. They have bought hundreds of loaves of bread, given away as many pairs of shoes and stockings, and at Christmas time they bought ever so many nice dinners with the contents of their savings banks. The above item is taken from a description of "the Gems" that appeared in the "New York World."

This is a school of true religious culture. The Christ-spirit is manifested, and more real blessings flow from such a loving movement than from all the great cathedrals in which a God of frigid forms and ceremonies is worshiped.

* *

If a murderer were to advertise all the revolting details of the way he took the life of his victim there would be expressions of horror from every newspaper in the land, and from all sides; but when a criminal is to be executed—as in the case of William Kemmler who is to be executed by electricity—all the details of his taking off are given and discussed in the most flippant manner.

Crowds of people—men, women and children—

in Albany, N.Y., followed the reporters' van at the time of his reprieve, and others shouted from houses and stores, "Has he been touched off yet?"

Of Kemmler the press says: "He is a man of small mental calibre and low or untutored moral perceptions, a child as regards the moral law. On coming to Auburn he was stolid and morose, but kindness and patient instruction have awakened in his mind better things. He has learned to read and write, and like a boy, he writes his name on everything."

If he has been made a better man why kill him? Thou shalt not kill does not embrace any exceptions; and whether a man is killed legally or illegally the commandment is violated, and eternal Justice will ask the Cain of Slaughter "where is thy brother?"

The wrath of the elements (God in essence) will, like the seed that has grown and developed its kind many-fold, return to revenge on men the growth of their own hatred; the sword of destruction they have sent out will come back to play upon themselves.

* *

THERE is a class of employers who resort to the most reprehensible oppression and trickery to get women to work for them for nothing. One of those methods is to advertise for help, and then the applicants are taken on trial, for one or two weeks, with the understanding that they shall have steady employment at good wages if they suit; but, at the end of the term agreed upon, the poor women are never known to suit, and they are turned away without a cent being paid them for the time they have worked; and others are found to fill their places with like results.

These women-robbing employers are dubbed "respectable." They are generally well-to-do, and have fine establishments—for their piratical custom of paying nothing for labor and charging all their customers will pay, increases their possessions very rapidly. By the press of the country they are counted as the "sharp, shrewd and strong men of keen intellect" who deserve success because they have succeeded. But they have never a word in defense of the poor, defrauded women. It is such men as these that oppose the extension of the suffrage to woman, or any other right that will give her power to protect herself from their rapacity.

* *

WHATEVER idea is uppermost in us becomes, during the time it is in control, our guide and counsellor. If wrong-doing is the thought uppermost then evil will be the result. Wisdom is everywhere striving to protect us if we will make the connection and allow it to operate; but if we invite ignorance to enter we must suffer in consequence. Ignorance is continually putting itself into dangerous positions that wisdom would avoid or overcome. The same laws apply to the improvement of our being as to the improvement of any thing—the more persistent and harmonious our efforts the more perfect our work.

EYESIGHT AND SOULSIGHT.

ALICE ESSEL.

LOSE but the curtains of the eyes of flesh
 And the outer universe is blank;
 Lift but the film from the spirit's vision
 And the attributes of Soul stand revealed:
 No outward thing without the Light is seen;
 Soul-Sight dissolves the mind's shades into Light.
 We pray for sight to see, but blindness woo;
 We would have truth, but love not to be true;
 We would reap good through sowing vicious seeds;
 While creating darkness we ask for the Light;
 Lead sinful lives and seek from ills respite.

Portland, Ogn., May 1.

[From a lecture by Mrs. L. D. Durkee, at Harmony Hall].

KEYS TO THE KINGDOM.

EMBLAZONED in characters of Deific fire, far above all physical sense limitations, yet penetrating every avenue and by-way of life's journey, are axiomatic truths universally accepted, in creed, as guide-posts and beacon lights in the conduct and voyage of life. They are symbolized in the interlaced triangles—one of which points downward and fixes the attention on images; the other upward to spirit which is the source of all—symbolized in written words in all the Bibles of the ages. In theory no one dissents from their wisdom-teachings.

Yet, we may ask ourselves, are we anything if not practical? Are we aught but empty husks if, while we outwardly accept the letter, we do not embody the spirit of these truths in our daily lives?

Religion has been well defined as "the science of man's duty to man." Instructors in this science can only point the way; to know we must perceive the truth from an inner consciousness of perception gained from the practice of that truth. If we then hold firmly to one truth, it will serve as a magnet to relate us to more truth, and the soul consciousness will expand to perceive ever extending radii of light. Thus will go on the evolution of the human soul in the process of awakening to the God within, and the adjustment of ourselves in the circle of Universal Harmony.

It is only in the practise of Love—the Royal Law of Being—that we find the veritable Keys to the Kingdom of Heaven within. These Keys are many in one—the many constituting the one Jeweled Key—"Love thy neighbor as thyself."

To be, and not merely to seem to be, a manifestation of this Golden Rule is the Key which, when applied to the citadel of the heart, unlocks the door for our entrance to illimitable Halls of Light—to knowledge unbounded, even as life is endless.

Quite frequently we see this golden Key, in which are imbedded all the pearls of Nature's rosary, wrongly applied—overlapped so to speak—neighbors loved better than self.

Many there are, who, never withhold their hand when they can aid others, yet will, when fortunes fail them, hurl back as an insult upon the Giver of life their existence, rather than seek assistance.

The command of our Master: "Take no thought for the morrow," and its fellow precept, "put not off till to-morrow what ought to be done to-day," when lived, brings the compass of our work within the Eternal Now—our one only time for work, for to-

morrow never comes. All things unaccomplished, unfulfilled, unadjusted, lie in the chaos of the future. It seems to me simply a question of how we should look forward and backward. If, in the past we see only ghostly regrets, which are still the haunting spectres of the present, what sorrows they bring, what wounds they make to bleed afresh! If the longings for something in the future bring sensations of dissatisfaction they unfit us for laboring with present means, and the future, to our present seeming is an unapproachable chaos—dark and unfathomable because no light from the Soul-consciousness of to-day penetrates the gloom. But if, on the other hand, we look backward on the path of all our progress, as far as memory serves us, and see how every experience has been a stepping stone taking us one step nearer the Kingdom of the Soul; how, forced by the law of necessity, we struggled many times in voiceless, tearless despair, through the meshes of our own weaving, until we neared the light and, one by one, from the great reservoir of experience these were yielded to us treasured lessons in wisdom; if, in times of perplexity, we have been able to trace the guiding hand of Providence; realized that all so-called evils were factors of good; then our retrospection has been beneficial and appropriate. We have thus developed an eye of faith to discern the future. An assurance that if we live in the consciousness of God (The Good), live a life of affirmation of this goodness, all proper, needful and happy results will follow. We come to know that there is nothing wrong; that nothing happens; and that in all God's Universe there is not one soul misplaced. There is no time nor space where God is not, and the Infinite is not divided against itself.

We perceive, by our clearer sight that we are in and of the Universal; and that it is for us, in our specially appointed place, to work out, in contentment, whatever duty falls to our share. In so doing each one will find the strait and narrow path that leads to Eternal Life.

Edward Everett Hale says that the humblest manual laborer, equally with his brother-man whose career abounds with the highest achievements of the intellect, has a right to regard himself as a "a fellow-worker with God." The very moment this truth is recognized we see that men need not be condemned because they are not perfect beings; and further, when we understand that no amount of condemning, denouncing and judging of our neighbors can, by any possibility turn them into angels, we grow tolerant, and question whether, after all, it is possible for the world, in this stage of its development, to be other than it actually is; and whether stumbling, stupid, hungry humanity is not rather to be pitied than blamed for its many shortcomings.

The dignified robe of ermine which we donned when we became self-appointed judges of our fellows, falls from our shoulders as the judging responsibility is lifted from the mind; pride of heart also departs, when we see ourselves as partially developed entities of the Spirit which "sleeps in the stone, dreams in the animal, and wakes in the

man." We grow into the knowledge that no one can really be meekness, strength, gentleness, purity and goodness without making a free distribution of those qualities to every other human being; that all partake in some measure, and are thereby helped, comforted and strengthened. It is Love, here, there and everywhere, which alone worketh out for us all that there is of the real—the enduring.

The hand of Infinite Love sustains and guides through our hands reaching out in trustful reliance. The heart of Infinite Love throbs within each one of us. Listen for the throbings; they create conditions for our unfoldment.

A NEW DEPARTURE.

THE California Nationalists, at their recent Convention, have begun to revolutionize political methods. Whereas in the old parties the people had no vote until a Convention meets (when it does meet it leaves all power in a State Central Committee when it adjourns. When the latter is not in session the Chairman of the Committee represents the party and becomes its dictator) they now make "the whole membership of the Party its superior power. The whole membership may pass upon, adopt or repeal any measure initiated by the State Officers of the Party."

The California Nationalist commenting upon the new departure, says: "The question of whether we shall be self-governing or governed is the quarrel between Nihilist and Czar, Socialist and German Emperor, Home Ruler and Tory landlord; the advance of the cause of liberty throughout the world is toward the people self governing, themselves arranging and guiding their own affairs. Already we can see clearly that the coming contest is not between the competitive and the co-operative systems, for the former is already at its last gasp, but between the people freely co-operating and the people herded under the whip of the master, be he Czar, President or boss of the political machine."

SINCE the last issue of the Companion Papers Judge Maguire has spent most of the time going over the proposed colony grounds of Spiritual Evolutionists, and everything is now in good shape for those who wish homes in town or country to secure them on the most favorable terms. We want at once a thousand mechanics, artisans and traders to establish business in the town, while hundreds of beautiful little farm-sites are ready for immigrants, on which will flourish the grape, the prune, the plum, the pear, the cherry, and all manner of small fruits and grains. See to enrolling your names without delay.

PEOPLE who have read our publications since their first issue will not discredit the statement that the world-embracing movement of laborers to ameliorate their condition is one of the effects or external manifestations of the silent soul-forces generated through Whole-World Soul-Communion.

THROUGHOUT the whole labyrinth of existing evil may be traced the golden thread that ever leads to the central righteousness.

For The Universal Republic.

LIFE.

H. N. MAGUIRE.

As come the waves that lave the strand,
As go the winds that sweep the sea,
So come and go the faces strange,
And life is felt in all we see—
The life that chills,
The life that cheers,
Is seen and felt in ev'ry form;
But hearts that thrill,
And souls that fill
With love for all, find love alone.

PENINSULA STATE PAPERS.

For The Universal Republic.

LAND TENURE AND THE SINGLE-TAX—PART II.

SAMUEL BLODGETT.

HOLD that land, the same as any other usable material thing, is naturally and rightfully for the benefit of those who can make it subservient to their development and happiness. It is strange that those who clamor for free land never revert to first principles.

From whence did the whites' in this country, get their title to the land? Had they better rights to it than the native Indian? Where did the Indians get their rights? Had they better rights to it than the people who preceded them? Have human beings better right to it than the wild animals, who once held undisputed sway on its surface, and the worms that crawled through it? What are persons' or communities' titles worth in the light of true ethical philosophy?

Speaking in the abstract, and without reference to capacities and powers, the squirrel and the bear, the potato-bug and the grasshopper, have as good a title to the land as any biped. We destroy and supersede those below us, not because we can show a more just claim, but because they are in our way and we have the power to do so. Our right as against theirs, is simply the right of might, a right universally used to a greater or less extent throughout creation, and it is necessary; it is in accordance with the Divine Fiat. I feel sure that as earthly tenants, we can never rise above its use, but we may rise largely, if not wholly above its abuse.

For fear the point I am trying to make will not be readily seen let me illustrate and elucidate it a little.

Put in the ground seeds of two different kinds of plants, having unequal ability to maintain their hold, and mark the result. Ethically they both have equal rights, but the unequal vigor or vital force of one species will extirpate the other. This is clearly the right of might.

Seed thickly a plot of land to grass, using only one kind of seed, and perhaps nearly all the seed will germinate. As it proceeds to grow there is not space for it all, and one half, three fourths or more, will be smothered, destroyed in the fierce competition with its fellows. The surviving part has the best right to the land, but it is only the right of might. We may apply this principle to to any kind of plants or animals or to the human family, and it holds good. It is not true that all

people have, and must have, from the nature of things, an equal right to the use of the same land. If there is too little land for the subsistence of all with the knowledge and skill acquired in cultivating it, the law of self-preservation compels the strong (I use the term strong in its broad sense) to appropriate it and its products and let the weak perish. It is the law of the Infinite and it is right.

Such a state of things has happened in the history of the world, and will continue to happen until human beings generally are developed to the point of putting the limit of offspring under a prudent intelligent control. With our present methods of cultivation and living, and the same proportionate increase of population in the future as in the past, the child is already born that will see this fair land of ours terribly devastated by famine.

Nature insists that before the material Millennium comes the race shall be developed in prudence, sagacity and propogative self-control. No one, however gifted or kind-hearted, is helping forward that time who teaches the reverse. While saying that all must have an opportunity to acquire land, we must not forget to say that there must be a reasonable limit to the number of claimants. If we wish to succeed we must work with, not against the Infinite Plan. The fiat has gone forth that the kind of development I have indicated shall come, no matter how long it takes, or how much agony it costs.

Those who, reckless in rebellion, decline the advance, will leave the earth, to make room for those who accept, and their descendants, who will inhabit the new earth in peace and plenty, and make of it a veritable heaven.

LORD STANLEY, the Governor-General of Canada, has scandalized the English puritans of that country, by playing a game of ball, on Sunday, with the members of his family. In consequence of this Mr. John Charlton has felt the need of presenting to the Canadian parliament a new Sunday observance law. Upon that day it will be unlawful to do all manual labor, to buy and sell, even newspapers, to play any game for amusement, to travel in any vehicle, trains etc., under penalties ranging from fifty to four hundred dollars. Land and water are for the most part monopolized and as a logical sequence the enjoyment of the sunshine and air that many people can only obtain on Sunday will be curtailed by those who would monopolize heaven as well as earth.

THE "New York Herald," in order to test the truth of the partiality said to be shown to rich prisoners in New York prisons, had one of its reporters imprisoned, under a trumped-up charge, in Ludlow Street jail. The reporter had a very pleasant time during his incarceration and was taken to the theatre and other places by the warden and deputy sheriff, by paying sums varying from twenty to forty dollars. Poor prisoners without means were outrageously treated, badly fed and lodged in cells of the most filthy description.

It is a quality of sophistry to often deceive its advocate as well as his audience.

WOMAN'S NATIONAL LIBERAL UNION.

A MOST important step has been taken, for the advancement of the Woman Suffrage movement by a band of free-minded women in founding a new society devoted to the promulgation of more advanced ideas than have heretofore been accepted by existing woman suffrage societies. A determination is shown to break loose from all unprogressive thought and sectarian schemes of organizations who are seeking to utilize the woman suffrage movement as a cloak to further the efforts of bigoted theologians to put "God" in the Constitution and thus increase the power of the enemies of woman's freedom and republican institutions.

A Convention for organization was held by the Woman's National Liberal League, on Feb. 24-25, 1890, at Willard's Hall, Washington, D. C. We select a few of the resolutions, not having space for all of them, to show our readers the trend of the Society's thought.

Resolved, That according to the principles of the Government of the United States of America, the Church and State are and must be forever kept separate. The State should govern its civil affairs, give its protection to every form of religious belief and secure freedom from molestation to every sect in the exercise of its religious sentiments, and therefore any amendment to the Constitution proposed by the so-called Christian party in politics is destructive of existing civil liberty and should be energetically opposed.

Resolved, That as our nation is composed of people holding various and conflicting religious views, Roman Catholics disagreeing with Protestant forms, both disagreeing with Jewish rites, and the Agnostic holding no defined system, therefore it is wrong and unjust to impose religious instruction of any kind upon the pupils of our common schools, and in simple justice to all people we denounce and oppose every kind of religious instruction in our public schools.

Resolved, That the great principle of the Protestant Reformation, namely: the right of individual conscience and judgment heretofore claimed and exercised by man alone, should also be claimed and exercised by woman, who in her interpretation of the Scriptures, should be guided by her own reason and not by the authority of any church or creed.

Resolved, That morality is not theology, but has a basis independent of "Thou shalt," and "Thou shalt not;" that right is right and wrong is wrong, not because any being in the universe so declares, but in the nature of things, the origin of right being in truth and not in authority.

Resolved, That we seek the truth, come whence it may, and lead where it will; with the Greek Plato we deem nothing so beautiful as truth; with Hindu Maharajah we believe no religion can excel the truth; and with the American Lucretia Mott we accept "truth for authority and not authority for truth."

The broad platform presented will prove attractive to all lovers of truth and will incite them to advocate woman's freedom with a more potent force,

For The Universal Republic.

MALTHUS THE LAST HOPE.

WALLACE YATES.

THE pessimistic mind, having been driven from many strongholds by the progress of optimism, appears to have taken refuge once more in the citadel of Malthus, and particularly in the discussion of the omnipresent land question does the worshiper of the Potentate of Evil plant himself on the Malthusian rock and defy the advance of those who believe in the Power that makes for righteousness.

There are philosophers (?) who reason of the future strictly from premises of the present; who, shutting their eyes to the progress of man in the past, cannot conceive of the wondrous possibilities of the coming time; but, as it were, argue of the adult man as though he must always be tramed with the swaddling-clothes of infancy.

Assuming the very profoundness of originality, many of these critics of the proposed "Single Tax" on the unearned increment, are presenting, as something new and striking, ideas that have been overwhelmingly refuted in "Progress and Poverty." On my part it might seem like the very tediousness of repetition to attempt to go over the ground so well covered by that masterpiece of political economy, but when one comes to think of the diabolism of the Malthusian theory, it is difficult to repress the instinctive desire to continue the attack on that last stronghold of selfishness while a solitary defender remains.

Malthus is the last hope of Dives,—furnishing a soothing balm for the latter's conscience as he feasts and beholds the starving Lazarus at the gate—"Nature has ordained that only a certain number of mankind shall find subsistence on this planet,—I am one of the favored few—of what avail is it that I deny myself to relieve yon beggar though I thereby prolong his existence a short while? Soon the time must come when, by natural increase, the limit of subsistence must be reached, and all of his class, who are outside the pale of Nature's provision, must succumb to the inevitable. Nature, not I, is responsible for the fact that I am one of her favored children, and yon wretch she has no place for. Hence, why concern myself with his sufferings? The pursuit of happiness is *my* inalienable right."

Twin brother to Calvin, Malthus is to the material world what that gloomy doctrine of fore-ordination (whose dire effects Hugh Conway has so well depicted) is to the spiritual world.

Assuming God to be a partial Father, a respecter of persons, and that some of his children are born to enjoy all the good things of earth, while others are brought forth but to perish, because there is no place for them here, any form of selfishness can be defended as the inevitable, and the doctrine that might makes right has logical foundation.

Hence, those who have "vested interests," or those of pessimistic temperament to whom Malthus is an oracle, are found strongly denying the *equal right of all men to the use of the earth.*

On the grounds we have indicated there is nothing surprising in this, but the particular turn

their arguments take seems to afford additional support to the cynicism of Montesquieu, that "when God endowed human beings with brains He did not intend to guarantee them."

These self-constituted interpreters of the Infinite plan have, thus far, failed to indicate the standard of fitness for a share in the inheritance of earth. Is it the rapacity of the wolf, the cunning of the fox, or the greediness of the hog, or all these combined? Man has a share in all these attributes, and under the cannibalism of the competitive system these are the qualities that too often win the "lion's share" of earth's bounties. The higher faculties, Spirituality, Ideality, Veneration, Conscientiousness and Benevolence, which religion teaches are the connective links between man and Deity, seem to be out of place in a world where strength, fierceness and cunning are requisite to the maintenance of life. The higher moral qualities have no chance in the Malthusian rendering of the "survival of the fittest." For, were the "dread possibility" to become a reality, its believers must concede that the instinct of self-preservation would be a bar to a meek surrender to any supposed "elect," and strife must decide who should survive.

But why waste time combating the arrant sophistries of the desperate worshipers of Mammon, and the trembling devotees of Self, who see the handwriting on the wall, and hear the muffled roar of the hungry hosts of Labor commencing the assault on their Babylon! Instead of barren predictions of famine in the dim vista of the future, when "population shall press against the limits of subsistence,"—predictions intended to divert attention from the just demands of Labor in the dire present,—let them explain existing conditions in, for instance, that "immense London, which gathers to herself all the riches of the world, whose every warehouse is worth a king's ransom; where are to be found enough, and more than enough, of food and clothing for the needs of the teeming millions that throng her streets, in greater numbers than the ants which swarm in the never-ending labyrinth of their subterranean galleries. And yet, the wretched who cast longing and hungry eyes on those hoards of wealth may be counted by the hundred thousand; by the side of untold splendors, want is consuming the vitals of entire populations; and it is only at times that the fortunate for whom these treasures are amassed hear, as a muffled wailing, the bitter cry which rises from those unseen depths." [Reclus].

With horrid anomalies like the above, unexplained and unheeded by so many of the assailants of the brave author of "Progress and Poverty," can satire be too sharp or denunciation too strong for those who preach the doctrine of resignation to the inevitable to the defrauded and starving masses in our cities; and, on the other hand, strive to impress on the farmer, whom taxation and interest are driving off the land, that *over-production* is the great and only cause of his poverty and hard times?

"ONLY from day to day the life of a wise man runs."

AN EMINENT REPUBLICAN.

SEÑOR EMILIO CASTELAR says: "In the age of theocracy the world belonged to the bishops, in the feudal times to the puissant, and during the three centuries preceding the French Revolution to the kings. Whoever seeks to create a world for the masses, for the producers, for the workers, must, if the privilege of caste or feudal, royal or theocratic traditions have set him up on high, begin by doffing his purple and disbanding his army. He must constitute a society of producers in which the rights of man, established on a firm basis, shall insure the employment of all human activity. Such a democratic state, having a broad foundation, would be a living organism to which the two fundamental principles of democracy, liberty and equality, would give life. * * To expect that an imperial mechanism like that which exists in Germany, which subjects all things to the antiquated principle of authority and which condemns all men to a blind obedience, should avail to protect labor and aid the laborer, were to look for wool and silk and honey, not to the sheep, the silkworm or the bee, but to the ferocious tiger and the savage lion! Talk of an improvement in the condition of the workers! We ought first to say to William what the philosopher said to Alexander the Great: 'Get thee out of my way, for the shadow of thy body robs me of the sun of freedom.'"

THE REASON WHY.

THE question has been asked, "if the coal miners of Pennsylvania can earn five dollars a day, why do they not economize enough for a rainy day?"

If they work twenty-five days in a month they can make \$153.12; but from this must be deducted \$102.32 for help, powder, dockage, oil and other material needed in mining coal. This leaves them only \$50.80 for a full month's work. It is seldom, however, that they can get work half the time, as two out of three mines are closed to keep down production. More often they do not earn more than six to fourteen dollars a month and out of this pittance, rent for the miserable hovel they live in must be paid.

Mr. Powderly says "the economists who advise the miners to save their earnings should do as I did, go and take supper with a miner who is obliged to feed a family of seven on nothing but mush and water. Thousands of women and children are there actually starved to death."

Lack of work is not the least evil. The coal companies charge the miners double for all things needed to extract and market the coal. They have to pay \$3 a keg for powder that can be bought elsewhere for \$1.50 a keg. In the first, second and third districts of Pennsylvania the miners lost in 1887 by dockage alone, 1,004,213 tons, which, at market price, was worth to the companies \$2,016,000 and which was a loss to each individual miner of \$160. And if the method of cleaning coal was what it ought to be it would make a difference of \$400 to each miner's credit.

CONTINUED harmonious efforts will realize a Universal Republic.

[James G. Clark, in Daily Oregonian.]

LOOKING FORWARD.

YOUR criticisms of the financial methods suggested by Senators Stanford and Ingalls are perfectly logical when read in the light of all past and present commercial history and precedent. But we must bear in mind that we are presumably on the very threshold of great social, political and economic changes, when new systems are threatening to overthrow and sweep away the old existing and tottering ones. In other words, it appears that humanity, the world over, is preparing "new wine" which "old bottles" will not be even called upon to hold. * * The inspiration of human progress and action is the spirit of conquest, in one form or another. But the law governing and directing this march of conquest, as manifested in human destiny and experience, is the irresistible law of evolution—of progress. Thus, from the early struggle for mere animal existence, on the part of the primitive cave-dwellers, to the high moral and spiritual standard reached by the ideal Christ, or most exalted and unselfish worker for human good in the present age, the spirit of conquest, or aspiration, has mounted by successive steps, or gradations, each of which has been a necessary one for the fulfillment or completeness of the whole human plan.

The particular form through which this spirit manifests itself in one individual, or in a nation, is the infallible test of the predominating character and quality of that individual or nation, for a "tree is known by its fruits," and each tree must produce its own fruit and seed. The civilized world is already ashamed of the old idea of conquest by brute force, involving violence, destruction and human slaughter for personal or national "glory," so-called, as illustrated in the wars of ancient times, and even in those of the first Napoleon.

The public instinct and conscience are so thoroughly educated and aroused in this respect that great nations can no longer arise against each other in a life and death struggle, without protest and offer of arbitration on the part of other great nations. But this same spirit of animal selfishness, though virtually "cast out" of its old form still lingers and asserts itself in commerce. This was notably so in the case of the late A. T. Stewart, of New York, who in fifty years' time accumulated \$50,000,000 on the financial boa-constrictor plan of deliberately swallowing every enterprise that came within the circle and sweep of his greed and covetousness. I can name seven cotton and woollen mills whose owners were doing a prosperous business until Stewart became their "sole customer," taking their goods on commission, advancing a small per cent. on their value, then keeping them out of sight in his immense warehouses till the mill owners became embarrassed and were compelled to ask Stewart to "force the sales." The "merchant prince" would do this and have his own agents bid in the goods at twenty-five per cent of their real value. This would, after a while, bankrupt the manufacturers, when Stewart would again come to the rescue and buy their mills at twenty-five per cent., or less, of their actual cost.

This is the way A. T. Stewart became such an extensive "mill-owner."(?) It was all done within the bounds of "law," but was theft, not robbery, for robbers are usually more brave and honorable than thieves.

Stewart died "thanking God, who had been very good to him and prospered him in all his undertakings," leaving nobody to love his memory and mourn his loss, but thousands of swindled and crushed victims to loath him for wrongs suffered at his hands. When living his methods were more dishonorable than those of Captain Kidd; when dead, ministers of Jesus Christ held him up as a model business man for young men to emulate. But while intelligent men honored and commended A. T. Stewart in his generation, the same grade and degree of men despise those who play Stewart's role now. This is because the genius of conquest, or aspiration—which is the one spirit ascending to higher planes and striving for nobler ends—has taken another upward step.

The century, which began, first by upholding and then repudiating the methods of a Napoleon, and which is now weighing our competitive system on the same scales, will surely end in dishonoring and banishing from the society of honest men all who succeed, not only through brute force, but through superior mental foresight in taking unfair—though "legal"—advantage of their fellows. The time is not far distant when it will be regarded as more dishonorable and immoral for a shrewd business man to grow rich through the ignorance and inexperience of other men than it is for a physical giant to beat a little child or a slender woman—as much more dishonorable and immoral as intellect is higher than animal instinct and brute strength, and is therefore expected to yield nobler and more divine results.

The mass of mankind, the world over, are beginning to ask if a few men have a moral right to own millions in idle lands or gold, while vast multitudes are struggling with Poverty or begging for bread, because they have neither lands, money nor work. There can be but one final answer to the question; and when the answer comes, it may come like the roar of the sea in a storm; and the end will be that the legal right will—as usual—be compelled to adjust itself to the abstract moral right. It is always so in the end; and the end of this agitation is not far off.

The public teacher who looks upon the present disturbance in the social and commercial atmosphere, and then decides that there is "not going to be much of a shower," may yet wish that he had taken refuge in the ark, or even thought to carry along an umbrella. The minister of the gospel who is afraid to risk a decided opinion on the eight-hour question—as one was not long since in Portland—on the ground that he "had not sufficiently studied the subject," is not fitted to lead men, though he may succeed tolerably well as "breeching" in the social harness.

But it is a hopeful sign when the two extremes of the church—Roman Catholic and Unitarian—substantially agree in giving direct and intelligent answers, for the extremes are bound to touch each

other soon on the great underlying cause of our labor troubles and general agricultural depression. The eight-hour idea is only one little phase of a many-sided-plant proceeding from a common root. It cannot be that time-servers will discern the root. They never do for they cannot see below the surface. But preachers who cannot even realize the justice and "religion" involved in this eight-hour demand, without "study," ought to be expelled from the pulpit and made to study the subject in the laborer's place on the ten hour plan. Even the king of Babylon gained wisdom by "going to grass."

EQUITY.

ANY attempted solution of the land problem which leaves out of consideration our crowded urban populations (three thousand to a single block in New York tenement houses) must fail from lack of one of its prime factors. Justice, immutable Justice, requires that the rights of the humblest individual shall be taken into account, and it has been said that "the puniest babe that comes wailing into the world, in the squalidest room of the most wretched tenement house, is that moment seized of an equal right with the millionaires and it is robbed if that right is denied."

Most men write of the land question as though every man was an agriculturist, but the labors of the operative in the eight-story factory impress a value on land just as do his who follows the plow, and any equitable settlement of the problem must provide for the one as well as the other. Y.

FRANCE, which has always been considered the land of peasant proprietorship, is, according to recent statistics of the French Minister of Finance, owned mainly by a few landlords. Twelve per cent. of the total number of proprietors possess twenty-seven per cent. of the total area, while ninety-five per cent. of the total number of proprietors only own ten per cent. of the area of all the country. Several land proprietors own as much as two hundred and fifty thousand acres each, devoted to the "pleasure" of the chase, which pay almost no tax. The perfect heartlessness of the Mammon Power is revealed when we read that "Baron Rothschild owns more than five hundred thousand acres which are devoted entirely to the chase. When he buys an estate he demolishes the structures, drives out the inhabitants and his game devours the harvests of his poorer neighbors." Is it not time to unite and work for a Divine-Humanity to take the place of this animal humanity?

MR. STOCKBRIDGE has presented to the United States Senate many petitions, containing an immense number of signatures, to protest against the passage of any law compelling recognition of Sunday or any other religious holy day, and principally directed against incorporating any law in the Constitution that shall recognize the doctrine of any one religious system more than another. The petitions, containing 308,377 names, did not, as one would at first glance suppose, come from the great cities of the East such as New York, Boston, etc., but they came from the West and North-West.

THE ANGEL RULE.

Who lays the corner-stone and rears the wall
 May round the dome. The work is now of Mind,
 Of Soul, enlightened Justice over all.
 Through troublous ages man has sought to find
 Content and peace while striving with his kind,
 And never yet hath known of Freedom true.
 The Angel Rule—the good of all combined
 The aim of each—this alone hath magic to renew
 The heaven lost. That heaven comes again in view!

H. N. MAGUIRE.

Special to the "Daily Oregonian."

COLONY GROUNDS.

"WE SPY OUT THE LAND."

"THE RUDIMENTS OF EMPIRE PLASTIC
 YET AND WARM."

SPRINGFIELD, Or., April 22.

ALARGE and enthusiastic meeting was held here last evening to consider the subject of railroad construction. Mr. A. Wheeler presided, and M. L. Wilmot acted as Secretary.

Hon. John Kelly called on Judge H. N. Maguire to address the meeting upon the importance to the citizens of Lane county, especially of the sections embraced in the Middle Fork and McKenzie River Valleys, of taking prompt and decisive steps to encourage the inauguration at as early a day as possible of construction work on a railroad up through the Middle Fork of the Willamette River, following a general southeasterly course, to a connection with the transcontinental systems of California.

Judge Maguire said he felt authorized to say that parties of ample means and unlimited credit would at once undertake the great enterprise, if land owners along the proposed route would manifest the right spirit in the matter of contracting to grant rights of way. The general result would be no less than the development and consolidation of one of the greatest of the American railway systems. The route would be the most direct, the way business the most profitable, and the weather conditions the most favorable between the Willamette Valley and San Francisco, and it would also prove the most-practicable route from the Willamette Valley to the population centers of the Eastern States. By sure and rapid growth it would become the most extended and flourishing Pacific railway system. Extending westward from Springfield to the coast—understood to be a part of the general plan—it would build up a new and important port of entry on the Oregon seaboard, (or give national importance to one as yet but of local importance), and lead on to a Pacific Coast Line System of indefinite extent.

Now, that he had been all through the Middle Fork Valley, he could testify of personal knowledge that the reports of its fertility had not been exaggerated. It would be, or could be made, a land of small farm holdings yielding to the hand of easy and intelligent industry all the husbandman

could desire. It is susceptible of cultivation throughout almost its entire extent, offering as well stock raising advantages (of the civilized kind) and dairying facilities unsurpassed anywhere.

The forests on the headwaters of the Willamette are the finest growths of lumbering timber on the continent. Railroad communication would bring into immediate availability this immense source of wealth, realizing the hope of Springfield becoming a lumber manufacturing center of very great importance. There are right now profitable openings here for the investment of capital in the manufacture of iron, wool, paper, (using the splendid bass wood right at hand), agricultural implements of all kinds, boots and shoes, and nearly every other line of fabrics common to the wants of the country. Work on the proposed railroad—assuredly to begin as soon as the rights of way are furnished—would call into being all these local industries. I know one capitalist who is even now watching this point with the view of putting in iron works when assured of cheap and quick transportation beyond the Cascades for the wares he would turn out, which the proposed railroad would give.

In coming to the Middle Fork section Judge Maguire said he represented many families of farmers, mechanics and artisans who contemplate coming into Oregon for permanent settlement—industrious, intelligent, moral and especially peace-loving people. They are not clannish, but broadly liberal, and they will not come wishing to force good people out, but to join with them in extending and adding to the comforts and refinements of civilized life. But they will not come expecting free lands; they know that day is past. Their desire is for immediate home-making conditions. They will not settle where the community sentiment is averse to railroads, schools, telegraphs, etc. They will not be allured to such sections, however rich and inviting may be the natural resources. If they go where there are no railroads they must be assured in advance that railroads will not be long reaching them.

Mr. Kelly, having responded to loud calls, concluded his timely remarks by saying he would grant a right of way through his lands and use his best influence to induce the inauguration of the suggested railroad enterprise, and to lead others to act and think the same way.

Stirring speeches were made by Messrs. Wheeler, Dodd, Walker, Powell and George A. Thurston. At the conclusion of his speech Mr. Thurston offered the following preamble and resolutions as expressions of the sentiment of the meeting, and they were adopted with enthusiastic unanimity:

WHEREAS, Springfield and the rich sections on the east side of the upper Willamette

river, comprising the most fertile farming and the most valuable and extensive timber districts of Oregon, with prospective mineral resources of vast extent and water-power facilities for manufacturing unexcelled, are greatly in need of railroad facilities; and

WHEREAS, Said farming, timber and prospective mineral districts are in line with the most direct and in all respects most feasible railroad route eastward from the Willamette Valley across the Cascade mountains to direct Southern and Eastern connections, as demonstrated by actual surveys and farming and stock-raising experience extending through many years; and

WHEREAS, Even the most populous of these districts are but sparsely settled, though nearly the whole extent is adapted to diversified farming—the production of the cereal grains, of apples, pears, plums, cherries, prunes, etc., and the subsistence of live-stock of all kinds; and

WHEREAS, Until population presses upon natural capacity of subsistence, increase of wealth-producers tends to and unfailingly results in increase of prosperity to individuals, generally, and improved and more desirable social conditions; therefore,

Resolved, That we recognize the fact that a juncture has been reached in railroad construction in Oregon in which the citizens of Lane county must act with promptness and decision, if they would not have indefinitely deferred the incalculable benefits they would derive from a through railroad line to the Eastern States, the population centers of California and Nevada, and of the adjacent territories, and westward to Siuslaw and Coos bays—a great Mid-State Transportation and Exchange System, with the twin cities of Eugene and Springfield as the interior business centers.

Resolved, That in the matter of extending a railroad up through the Middle Fork of the Willamette river southeasterly, to or near the meridian of San Francisco, thus bringing into general markets the output of lumber from the seemingly inexhaustible timber belts of the Upper Willamette waters, the interests of the settlers and the capitalists who may engage in the enterprise are mutual.

Resolved, That a committee of seven be at once appointed to solicit and secure contracts for grants of rights-of-pay for a railroad between Springfield and Lowell and Springfield and Coburg, and to take such other action relating to the main object as to such committee may seem advisable.

RIGHTS-OF-WAY having been secured, and all other preliminaries settled, we can assure those who contemplate making homes on The World's Advance-Thought Colony Grounds that they will soon be traversed by a trans-continental railway system.

