



For The World's Advance-Thought.  
**FORM WORSHIP.**  
ALICE ESKEL.

**W**ho worships form lives in a prison  
In which the soul must rest confined.  
All forms have walls (contain the finite);  
Who lives the Truth no form can bind.

We can not know the Universal  
And see beyond the things of time  
When we think life is only matter,  
And dust alone the soul's confine.

From the atom to the planet  
Soul but enlarges prison bounds;  
Sense limits and controls the human  
To travel o'er material rounds.

Prize no casket above the Essence!  
Espouse the perfume of Life's Flower!  
Would you endow your soul with freedom,  
Seek for Truth's undying power!

**THE UNIVERSAL LANGUAGE.**

**T**HE UNIVERSAL LANGUAGE is written in the book of Nature. It has an exoteric side, that can be understood by the physical man, and an esoteric side that is known to the spiritual man.

The exoteric branch is composed of visible colors and forms in nature and the various combinations these assume in relation to each other.

Every color has a special meaning; each of the various colors symbolizing some good or undeveloped attribute of being, and changing their significance as they combine with each other.

The study of the exoteric branch of the universal language will be the key that will unlock the mysteries of the esoteric side.

All that is needed to understand the language is to know the significance of the colors and the angles, curves, etc., that give harmonious or inharmonious aspects to forms.

Thus the formless dark earth (representing chaos, darkness, error), is covered with verdure (hope) which may transmute the earth (darkness) to light, and this is done by the golden sun (Celestial Harmony) shining through the blue (truth) sky.

Every true spiritual teacher speaks the universal language, and, therefore, uses the symbols in nature to illustrate the truth.

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**E**VERYTHING is emblematical of some spiritual condition. Our language, our home, our clothes, etc., have a deep significance, and only those who see beneath the surface can read their true meaning. To those versed in spiritual symbolism the state and progress of generations that have passed can be read in the prevailing fashions of each period. The colors we prefer reveal our degree of spirituality. The colors of the prevailing fashion, red and black, are very significant. Red, when allied with black, signifies lusts of the flesh, because Love (represented by red) conjoined with that which is dead, (black, the emblem of error, darkness, death,) becomes perverted or corrupt. Red when allied with blue and white becomes the emblem of Divine Love, because love (red) conjoined with truth (blue) and purity (white) is immortal. The colors of the American flag are emblematical of universal fraternity and unity.

**THOUGHTS CAN NOT BE HIDDEN.**

**T**HE UNIVERSE is composed of intelligent forces, to which forms bear the relation of transient instruments for their manifestation on different planes of consciousness.

Any force of intelligence that is manifested—good or bad, silently or openly—forms a part of the general current of intelligence, and, therefore cannot be hidden. We can see the circles resulting from a stone thrown in the water; so a thought projected from the mind creates an agitation in the thought atmosphere that can be perceived by those living in that atmosphere.

The intelligent force in the sunlight, that we do not see, is more potent than the visible plant that it unfolds. We see the result, but can know nothing, through our physical senses, of the inner Universe of which that force is a current. We think a certain thought with persistency, and, by-and-by, something good or bad comes to us; we see the result, but ignore the operation of our thought force that produced it, because it is not visible to our physical senses.

Just as plain as external results are to our understanding, inner causes or forces of intelligence are an open book to spiritual beings who dwell in the currents of intelligence. Our thoughts are as visible to them as thought-things are to us.

We think we can hide our thoughts, because we only see outwardly, but all things have an inside as well as an outside. The nourishment and power of all things is within. We are as yet only admiring the shells and eating the husks of life.

The body is but the clothing of the spirit. When death disrobes us the spirit is revealed just as it is—beautiful or deformed. Much of the dread of death comes from the intuitive knowledge we have, that when it comes, we must be seen just as we are.

Death is an unclothing, not a translation of the spirit, and man must stand before his Maker—his own being, that judges him for the deeds done in the body.

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Of the first illuminations on the Celestial Plane is positive knowledge of the fact—which it would seem painful experience should have brought long before—that the pure principle of Divinity cannot be of the mutations, uncertainties and disloyalties that inhere in flesh. Jesus of the Divine Nature was ever in transcendent relationship to Jesus born of woman; and this higher Jesus was just as invisible in the resurrected man Jesus as before; and is as visible now to unclouded spiritual sight as then.

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As is the use so is the consciousness. The invisible organisms that inhabit a drop of water or a grain of sugar have their "spiritual manifestations" as well as fetich worshipers, "business mediums" and prophets; but the word spiritual is a misnomer when applied to any who have not risen above the animal plane of perception and feeling.

**AURAS.**

**M**AN, in his present state, contains three auras of intelligence, intuition, mental-spiritual and material. The intuitional aura is the innermost, the mental-spiritual aura infolds the latter, and the material encases them both. The view from the outward is darkness; the view from the spirit-mental is both light and darkness; but the view from the intuitive is all light; therefore, it sees the truth. When we develop this innermost light we shall have a new birth—out of the darkness into light.

THE inspiration of Theodore Wright in this issue got into the forms without correcting. The most flagrant error is in transposing lines near the close, but the intuitive reader (and who that reads the Companion-Papers is not such?) will be able to make out the meaning. Theodore Wright's is one of the world-illuminating pens. Many commendatory notices of his articles have come to hand.

HEAVEN—the Celestial State—is gained by growth of the Being. It can not be reached by vague yearnings to be relieved of the trials of material existence. The purified one has the power to transmute all trials into blessings. He has clothed himself with Peace and his body is a form of Love; he is Love, and being Love is God.

As we descend the scale of intelligence, mind becomes more and more contracted as to its limits. The materialist is right—as regards himself—when he says the material mind is restricted to a material brain (matter), but as the mind expands it sees the universality of mind and recognizes that in its higher state no bounds are placed to its acquirement of wisdom.

TRUE Spiritualism is not understood or cultivated by many laying claim to great spiritual development. If it was there would not be displayed the bickerings and jealousies so often exhibited by Theosophists, Spiritualists, Christian Scientists, etc., who act as if they were afraid their spirituality could be stolen from them.

We have enjoyed a week's visit from the singer and poet-prophet of the new time, James G. Clark. He is now writing some of the best poetry and prose articles of his life. His latest poem, "A Song For The Period," contributed to the "New York Sun," is one of the best labor reform lyrics ever written.

THE universe is a mirror in which we see ourselves reflected. As long as we have not made ourselves perfect we will be dissatisfied with the picture.

ALL forms are types of the soul in different stages of unfoldment; and all are reaching to attain to more and more of Infinite Perfection.

THE slave is the one that is consciousness-bound to the means of life, instead of soul-free in its purpose or spirit.

THE Universal works from within outward, the partial from without inward.

## CHRIST ALL IN ALL.

SERMON BY REV. W. COPELAND.

OF TACOMA, WASHINGTON.

For of Him and through Him and to Him are all things. To Him be glory forever, Amen. Rom. xi: 36.

I have taken these words for my text because they occurred in an essay read before the recent Sunday School Convention held in this city, which essay was so highly esteemed that it was voted to publish it in full. In the passage from which the words were taken the essayist is emphasizing the necessity of teaching the children about Jesus, that they may learn to appreciate his nature, "For of Him etc."

This passage is quoted as proof of the Deity of Jesus, "for of Him and through Him are all things. To Him be glory forever." Yet Paul in the chapter from which the words are quoted has nothing to say about Jesus; he is speaking of God the Father. Even the most ardent defenders of the doctrine of the Deity of Jesus do not use this passage as evidence—that is if they possess any scholarship. Many texts formerly quoted in proof of various doctrines are now dismissed from further duty; but, alas, are still used in the Sunday School, though long since banished from the pulpit. My purpose was to offer a few suggestions as to the true nature of Christ, about which the most of people are in a state of dense ignorance. It may seem like presumption, but I am compelled to say that the Christian world has very little knowledge about Christ; it calls the name, but has no conception of what the name means. Jesus says of such, "they cry 'Lord, Lord,' but shall not enter the kingdom of heaven."

And I want once more to impress on your minds the distinction to be made between Jesus and Christ. In general the churches use the words interchangeably, as though they meant the same thing, which is entirely incorrect. Jesus is a noun, Christ an adjective. The same distinction is made in the Orient, where we hear much of Gautama Buddha, or Gautama the Buddha or the All-Knowing One. There have been, so the Orientals believe, many Buddhas, but only one Gautama. So we should properly say Jesus the Christ. There have been many Christs, but only one Jesus. Gautama was the name of the Royal Prince of Kapilavastee, Jesus, the name of the carpenter's son, of Nazareth. By virtue of the power of the Divine, which dwelt in him, Gautama became a Buddha; by virtue of the same power, Jesus became a Christ. As a visible sign of this transformation, from the human to the Divine, we are told that a dove settled on his head at the baptism, and a voice was heard saying, "This is my beloved Son, in whom I am well pleased." The Christ principle Jesus shared in common with all mankind, for the Christ is the same as the Logos, or "the light which lighteth every man who cometh into the world." When this light burns so brightly that all darkness has disappeared, when love has conquered self, when the Divine part has altogether overpowered the human, when the man has reached that condition in which he can say, "I and my Father are one,"

then he may very properly be called *the* Christ.

This Logos or Christ principle was with the Father from the beginning, being the first manifestation of God. Before the world was, Christ was with God—not as an individual, but as the first active, spiritual force proceeding forth from God. By this force all things were created, and without its activity nothing was made. Of it we may use the language of the text, which is there, however, applied only to the Father, "for of Him and to Him and through Him are all things." Christ was not created or made: he was the only begotten of the Father, proceeding forth from the bosom of God. In all the ancient religions we hear of a God Father and Mother and a God Son. In Deity exist the male and female principle, else whence do they come on the earth, since God is the only real existence and without Him nothing can exist? Everywhere we hear of the Divine Son—the Christ, not in Judea alone, but under other names in Persia, India, China, Egypt and Greece.

The mistake of the Church has been in confounding Jesus and Christ, in mixing the particular and the universal, in supposing that Jesus was the only Christ. When we understand the true meaning of the word Christ, all the most exalted language may be used. To Christ prayer may be offered—since Christ is God—but Christ dwells in you and me as well as in Jesus. And when we pray to Christ it is to the Divine part of ourselves—the Higher Self, which is one with God; through this Higher Self all prayer must be made, that is prayer. One great trouble, all along, has been, that men did not understand themselves. After all, the most mysterious thing in the universe, and the least understood, is man himself, and it does not seem to have dawned upon most persons that there is to every man a Divine side; not always active, but there, and ready for work when the time comes. In but few does this Divine part dominate all the rest, so that they are Christs,—so that the human is absorbed and lost in the Divine—but the possibility is before us all.

The Ancient Gnostics—powerful in the second and third centuries—understood these things and carefully distinguished between Jesus and Christ. The distinction, however, was too subtle for the multitude, and when the Roman Empire declared itself Christian, and all Pagandom became members of the church, these carefully reasoned out distinctions became effaced, and the words Jesus and Christ were used interchangeably—as they are to this day with most people.

In the early church the congregation was divided into two classes, the catechumens and the brothers; the first class were daily instructed in the mysteries and made ready for a full knowledge of the truth; the second class knew and were entitled to full membership. During a part of the ceremonies all were present; during other portions only the brothers and sisters were allowed to be present. Then the meaning of the word Christ was carefully explained; but after the wholesale conversion of the Roman Empire there were no longer the Esoteric and Exoteric forms, the Esoteric being abolished.

Of this difference between Jesus and Christ the Roman Catholic church retains, however, some knowledge, as shown in the mass, when the wafer is changed into the body and blood of Christ. Of course we know that no miracle is performed, we know the bread is still bread, but we do not know or have forgotten that in that bread Christ is present, as in all bread, in all things, for Christ is the active formative energy of God; and nothing exists save in Christ, so that the words of the priest, "this is my body," are absolutely true.

Once I looked upon John's Gospel as full of a philosophy which had but little to do with that Christianity which consisted simply in doing rightly. While this is the external side of the Gospel, there is also an internal side, which consists in understanding the truth, and to the unfolding of this internal side the author of the Fourth Gospel has devoted himself, so that this Fourth Gospel is, after all, the most valuable of the biographies of Jesus, being devoted to a description of the Divine part, the Christ.

Read and study the Fourth Gospel, which has been very appropriately called the Heart of Christ, penetrate beneath the letter to the Spirit, and understand what is the Christ, who was in the beginning with God—His only begotten Son, manifest through God in the flesh—and you have increased your power to do rightly, because you have come to understand your own nature and to know something of that Higher Self, which is the cause of life and activity, and without which the body would be a dead machine.

Do not be afraid lest I am going after strange Gods and forsaking Unitarianism; though I would leave Unitarianism or any other "ism" if I thought it false. Accepting the ideas advanced this morning, we still believe in and worship the One True God, through Christ or our Higher Self, not through Jesus the Nazarene expression of Christ. We believe more than ever in the Divinity of Human Nature, because better than before we understand what human nature is. We believe in ultimate one-ness with God, because the God in us must return to the center from which it proceeded. Christ ascends into heaven and sits at the right hand of God; so too shall we, in Christ, make a like ascension. I do not feel that I have made altogether clear to you the mystery of humanity, the great mystery of the Ages, but I trust that I have given you some ideas which will awaken thought and lead you to a better knowledge of yourselves, and thus of God—for it is true that we are made in the image of God—and, thoroughly knowing ourselves, we shall of necessity know God. Christ is indeed all in all, and Christ is God, which is a very different statement from the ordinary Trinitarian dogma, Jesus is God. Jesus was a man, like you and me, in whom dwelt Christ, as in you and me, only that with Jesus the Christ part so filled the human as to divinize it and make it one with the Father—a prophecy of what shall finally come to all of us when we too shall be one with the Father, to which oneness the immortal part of man is moving with greater or less rapidity.



For The World's Advance-Thought.  
THE STAR OF BETHLEHEM.

ALICE ESKEL.

**W**HENE'ER A Ray of Pure Celestial Light  
Comes forth to lighten up a world,  
The Star from whence that Regal Soul descends  
Shines forth a signal to the spheres below.  
Five Rays have blest the ages with their Light:  
Five Seraph Songs have wafted man the Truth:  
Engorment in each new advent was the Good,  
That grew and fruitage bore till came the next:  
And now from out the Celestial Heart the Sixth Ray comes.  
(The others came to nations, here and there).  
Its Light will shine throughout the world entire  
And bless all souls, as none could bless before.  
Besides, six more Messiahs must appear,  
(Each comes in its appointed time and age),  
For twelve must lift earth to the Inner Sun,  
To take its place an unconditioned orb.

For The World's Advance-Thought.

EVOLUTION OF THE PSYCHE.

BY S. A. MERRILL, M. D.

**T**HE *fons et origo* of all substance is the *Nous*. It is the alpha and omega of all being. It is the *esse*, the *existere* and the *agere* of all things, create and uncreated.

It is the Infinite All-World-Embracing Whole, and the infinitesimal molecule, that fills up its brief cycle in the lowest realm of the material.

It warms and illuminates in the sun; reveals its loveliness in the rose; manifests the laws of its unfoldment in the tiniest bud; and displays its architectural skill, order, symmetry, magnificence and glory in the infinite panorama of worlds, suns, systems and universes, that on every side dot the illimitable fields of space.

It builds the worlds, launches them into space, and propels them about their central suns. It clothes them everywhere with superabundant Life, matures and fruits them. And it rehabilitates them into suns to illuminate and people the dark and waste places in space and to begin anew the never-ending cycle of perpetual change, renewal, growth, progress and extension that are everywhere displayed throughout the vast illimitable realms of create and uncreated Life.

It originates Substance—an immeasurable ocean of forces, dark and cold: destitute of Life, Light, Law, Order, Symmetry or Purpose. It clothes and infills it with these attributes by its own creative energies and potencies, bringing Kosmos out of Chaos, Light out of Darkness, Life out of Cold, and *Nous* again out of primeval *Nox*.

For *Nox* is the *fons et origo* of all worlds, both spiritual and material. It is the original plasma that, emanating from the bosom of the Ever-Living *Nous*, has been wrought by the Creative Fiat into the infinitude of suns and worlds that move and sparkle amid the unutterable silences of illimitable space.

For out of *Nous* cometh *Nox*. Into *Nox* out of *Nous* proceedeth Kosmos.

And again out of the void and formless *Nox* spring forth the twin angels *Lux et Forma*, like Venus from the brain of Jove. The Infinite Procedure is reciprocal and eternal.

For thus were brought forth the worlds that people space; thus were they endowed with life and intelligence, love and wisdom; and thus are they

empowered to *co-operate* within the All-Embracing, Ever-Increasing Whole, and to continue the immortal work of creation and re-creation.

For this glittering display, this infinite panorama of worlds, is but the visible garment of the All-Creative *Nous*, whose beauty exhales in the tiniest flower, and whose sublime order is displayed alike in the unfoldment of the minutest leaf and in the evolution of Kosmos amid the infinity of planets, suns, systems, groups and universes that roll and shine forever in the bosom of the *Univer-celum*.

*Nox* is that cold, inert, amorphous substance of which all created things are made. Upon this "void and formless substance" the Divine Creative Energy stamps Its own immortal forms, numbers, laws, conditions and purposes in its own perpetual cycle of creation. *Nous* is the All-Seer, the All-Knowing, the Infinite All-Container.

It is that vast Interior Indwelling Life that secretes, excretes, elaborates, refines, infills, permeates, inspires, grasps, impels, wields, directs and governs all things.

It is the Infinite Artificer that, out of the laboratory of His Own Being, excretes the worlds, spiritual and material, and flings them into time and space, to revolve and shine forever around the unutterable glories of the Universal Heavens.

Need we wonder that Laplace, author of "Mécanique Celeste," stationed upon his little observatory of a world, and awed by the unspeakable glories of the mighty, living, moving scene, could never pronounce the name of its Author without first removing his hat? It was the spontaneous tribute of man infinitesimal to Man Universal.

The primitive form of matter educes from *Nox* and acting under Law is Electricity.

It is the basic form made use of in the evolution of all that infinity and infinite diversity of forms we everywhere behold, from molecules to worlds and from the monad to the Crowned Man.

The next step in the progressive evolution of elementary substance is Magnetism. This is the universal conductor-force, by and through which spirit acts upon matter, essence upon substance, Cosmos upon Chaos, and the Interior Invisible Life upon all exterior forms that fill the visible universe.

The next advance in the process of elementary evolution is the formation of the Gases. These arrange themselves finally, and in accordance with the laws of specific gravity, into three strata.

Through chemical action matter passes from the gaseous into the Molecular state, the last step in the evolution of those simple elementary forms of matter that are used in the construction of the worlds.

The earliest force employed in the distribution in space of the elementary forms of matter is gravity. This force of matter is made to operate from the center of the mass and separates the elements into strata, in accordance with their relative densities and bulk.

The second force used upon the mass of world-building materials is the propulsive, which, operating at right angles with gravity, co-operates with that force in producing rotatory motion in the neb-

ulous masses in space, and afterward in the axial and orbital revolutions of the worlds. These are the centripetal and centrifugal forces which operate respectively in the lines of radius and tangent to the sphere.

The fifth step in the evolution of worlds is the establishment of polaric action in the revolving mass. This gives more definite motion to the rotating elements, propels them in direct lines about a common axis of motion, and in the nebulous masses that are formed throughout space collects the revolving lines of matter into belts, (concave upon the interior side), moving parallel to an equator to the poles.

This polaric action assumes two forms—electric and magnetic. These induce primary and secondary polaric action in the rotating mass, and are used both as a constructive force in the evolution of worlds and in their orbital and axial revolutions in Father Time and in Mother Space.

These two complementary principles divide the galaxy of suns into a duality of universes, revolving one within the other, and separated at an angle of 30°.

The one constitutes the exterior shell of the galaxy. The other forms its interior ring.

These universes are twelve in number, arranged in strata from within outward, according to their degrees and periods of evolution.

We shall next refer to the formation of elementary matter into those kometic bodies that everywhere swarm in the outer realms of space, and which are used to form both the nuclei of the worlds and the geologic "crusts" or garments in which they are to be afterward clothed. (Herschel states that "kometes are as numerous in space as fishes in the sea.")

These kometary bodies are formed by the establishment of certain gravitative points in the various strata of the rotating mass, which attract to themselves the various elements of which they are composed.

In the economy of the constructed worlds the two complementary forces of electricity and magnetism are employed—the former in the revolution of these orbs about their equatorial axes, and the latter arrange the inclination of these axes toward the plane of their respective orbits.

The extreme limit of variation between the equatorial and magnetic poles is 36° for our own world, and the maximum limit of axial inclination is double that, or 72°.

The present variation between her equatorial and magnetic poles is 11° 44', and hence the inclination of her axis to her orbital plane is 13° 28'.

Hence the earth's magnetic pole, which is in long. 105° 33' 45" west Greenwich, should be located in 78° 15' north latitude.

Astronomers formerly put the axial inclination of Mars at 28°. Do not know how late ones reckon it. The greatest limit of variation for the planet Mars is 24°. His present variation is 13° 5', making his axial inclination 26° 10'.

The extreme limit of variation for the planet Venus is 38°, which is the present relation of her poles to each other. Hence the inclination of her

axis of daily revolution should be  $74^\circ$ ; and hence her summers and winters ought to be subject to great extremes of heat and cold.

The maximum limit of variation between the equatorial and magnetic poles of the planet Uranus is so near to  $45^\circ - 43^\circ - 45^\circ$  being his present variation—that one of the poles of his axis points almost directly toward the solar orb at an angle of  $87^\circ 30'$  from a perpendicular to the orbital plane, or only  $2^\circ 30'$  variation from that plane.

The greatest limit for the two poles of Saturn is  $21^\circ$ , and hence the extreme inclination of his equatorial pole to the orbital plane is  $42^\circ$ . His least limit of variation is  $2^\circ 30'$ , which is his present status, as his axis of daily revolution inclines to the plane of his orbit at  $5^\circ$ .

The magnetic currents of a planet pass around it at right angles to the magnetic poles, and form a magnetic sphere about the planet. Through these currents the inclination of their axial poles are not only regulated and sustained, but also the length of their periods of daily revolution. Upon our planet they also determine the movements of the needle of the compass.

Further in the future.

For The World's Advance-Thought.

## ANCIENT AND MODERN ADVANCE THOUGHT.

BY C. PFOUNDERS' (LATE OF JAPAN).

**W**E must take the world as it is, for a point of departure for investigation; and not as if it and its inhabitants, were all that we could wish.

Explorers, from everywhere, are bringing the results of investigations together for comparison; and we are being placed in possession of important material, above all suspicion of having been, in any way, tampered with: We now know that much of what has come down to us bears internal evidence of mutilation, and of having been garbled to suit certain sinister purposes, and that vast stores of records have been, time after time, destroyed; those only retained that served to prop up sectarian dogma or useful as "evidence" in support of sacerdotalism.

Looking around, carefully examining and impartially weighing, estimating at its real, intrinsic value, all the material available, we cautiously go back, step by step, on to the remote past, till we see only the dim vista far back; but we construct "guide posts," at set intervals, so that we may not lose our way in the maze-like labyrinth of the remains, monuments, sculptures, traditions, myths.

For our present purpose, therefore, as we cannot begin at the beginning, we will work back, as far as possible; and then, better prepared, retrace our steps in this most complicated investigation.

There is a defined geographical area, beyond which it is useless to go, in the present state of exact knowledge, as to the earliest civilizations, those with high religio-philosophical culture. The valleys of certain great rivers and principal tributaries conveniently indicate these; and they may be divided into three groups. The Nile, Tigris and Euphrates, as the Semitic; the Ganges and Indus, the Aryan; and the great rivers of China, flowing into the China Sea, as the Turanian.

The Semitic civilizations had, as salient and special characteristics, Moro-Theism—blood sacrifice—as atonement and arrogation of superiority of birth-right, that warranted plundering, outraging, and even wholesale murder of other peoples.

The Aryan (or Noble) were more peaceful, philosophical, with pantheistical ideals, transcendent aspirations; intellectually superior, more subtle and astute, tending to metaphysical—even to the extreme and somewhat visionary.

The Turanian formed a contrast to the others; calm, philosophical, materialistic, no less subtle and astute, but thorough-going and coldly matter-of-fact, yet sublime in ethical practical economics, and statesmanship.

That these had, or not, a common origin for the earlier stages of evolutionary intellectual development, we cannot now stay to discuss.

Each group we find sharply defined; and physical geographical features, stupendous mountain systems, separate each, even to this day.

Some inter-communication—interchange of ideas—between a closer few, doubtless must always have obtained; periodical upheavals of mental activity, intellectual cravings, outgrowing their surroundings probably, echoed and re-echoed from east to west; and though a life time might have been occupied in the journey, yet we know there were not a few who did travel afar, and many who returned with a store of knowledge. In the main, however, the types remained distinct, and we now have the survivals.

Of the Semitic Religions and Ethics we have the Jewish, the Parsee remnant of Zoroastrian Magianism, the Christian, and the later Islamism founded thereon, yet repudiated by the Jew. Sanguinary warfare between them for their creeds, and even amongst the Christians for their sectarianisms.

Of the Aryan there still survives Brahmanism and Buddhism, besides many dweigert practices amongst the Hindu and neighboring peoples. The tenets of Mahomedanism (as we miscall Islamism) find favor amongst these; whilst its Buddhism finds myriads of votaries in further India and far Cathay.

The Turanian is perpetuated in the classics edited and transmitted by Confucius, and the later teachers of that school of classics, whilst the Taoism of Lao Tsze has become demoralized and is but gross superstition in practice now. True that Buddhism is, nominally, almost universally their creed, with admixture of the foregoing, and much of the Nature-myths and rites of indigenous cults.

This generalization excludes many, not unimportant, yet quite subsidiary groups, of which Japan is the chief; here we find something of all and each of the foregoing, with local characteristics, the prominent feature of which is Shinto-ism, the Kami-no-lichi or Divine way, deification of ancestral heroes. It is proposed to take each of these separately, and then bring together the threads, to form one complete bond of ideas, interweaving such other details as the development of the subject demands.

Environment and aspirations are important factors; climatic and political conditions must be

contended with, but we see, nevertheless, highly developed civilization for long ages progressing on ideas that are at a sharp tangent to each other; and it is on these divergencies, rather than on parallels, where we will find the most valuable lessons, the material for deep thought, and suggestions towards working out some of those momentous problems, that we are now face to face with, and which must be heroically dealt with in the good cause and service of humanity.

### RIGHT TEACHING.

**T**HE annual address of Mr. D. Solis Cohen, of this City, delivered before the Boys' and Girls' Aid Society, was an eloquent appeal to the higher natures of his audience. These were his closing remarks: "We certainly perform our highest duty to Deity in performing our duty to our fellow man. The nearer to the Universal Light, in which we can see that duty, the nobler it appears. Our Society recognizes only humanity. We know that its weaknesses are unconfined by any of nature's differences. Confucius, Hillel and Jesus of Nazareth, all taught the same doctrine, and their lessons were in very few words.

"Every soul that lifts itself above human prejudices, echoes that lesson, and even limited wisdom tells us that we cannot put off its reception to some indefinite period. If there is an eternity of time for the soul, it must be already in that eternity. The future can be for it only a continuation. No wonderful translation is going to transform its weaknesses into strength, its selfishness into greatness, waiting until it leaves the body for the magic change. It must be growing continually into what it is to become eternally, and in the words of Emerson, 'What has a man gained, who has received a hundred favors and rendered none?' Let us each one make his offering and let the spirit in which it is done bring with it the sweet savor of success."

By hanging the criminal you liberate his soul from the body. It was his spirit that planned and committed the murder; the body was only the passive instrument of its creation. To deprive him of his physical body is to liberate the evil force in one form so that it can expand its power to influence weak-minded mortals to commit the same crime.

BONDAGE of the physical body is freedom compared with the enslavement of the mind, for the latter makes one doubly a slave. The working man who refuses to accept new ideas and complains of the tyranny of oppressors, is oppressed because he refuses to overthrow the tyrant within.

"The meek (the spiritually refined) shall inherit the earth." The pioneers—the warriors, the practical, the "strong men"—have about completed their task, and now the true civilization is coming through those who will see intuitively and operate from the spirit plane.

NATIONS belong to the world's orchestra. They study separate their parts, but all will come together to play the world's peace symphony.

For The World's Advance-Thought.

## THE SEVEN STRUCTURES OF MAN.

EPITOMIZED FROM ESOTERIC SCIENCE BY "E.M.W."

**M**AN is as a seven-branched candlestick lit with seven lights; one for each of the seven formations of his complex organism. Approaching him from the side of material nature, we find first the body, or outward shell of visibility. This structure is a mineral, a plant, an animal. It holds by attraction the elements of the seven primitive constituents that form the basis of the physical universe, and which are known as carbon and its brethren, and it contains the quintessence of the properties of these elements in the form of the next degree, which is a life. Through this outer physical form, which, with most of us, is imperfectly generated and made up of substances that are but partially cohesive, man is in touch with Nature, and is in the sympathy of her forms and objects. But the flesh that man thinks his own, and which clothes his bones, is crude and inchoate, for it is filled with incongruous elements, and gross magnetisms of every sort that open it to the elementary and astral play. The ends which the outer body subserves are human uses incarnate. The bond of service unites it to the soul, and the anchor of the spirit in nature is the physical body. "Head with foot hath private amity, and both with moon and tides." The fire that generates the life and motion of the outward form, burns with a bluish flame. When that flame is extinguished the body dies, for the unity of its molecules depends upon the life of the flame.

Possessing this outward structure, and contained within it, is the second sheath of man. This body interpenetrates the first, and is blended with it, being formed of matter in a higher and more subtle degree than the crass material or surface form. This is the life-body of the naturalness of man, often termed the *Jiva* or form of the natural vitality—the *Anima mineralis*, *Anima vegetalis*, *Anima animalis*, three in one. This body of life is mainly filled with the rotted fluids of passionate magnetism, absorbed from the animal sphere of the race, though its vital expanses were designed to become peopled with minutenesses of virtue and integrity, like a garden bringing forth abundantly for the nurture of the spiritual personality. That personality, by its two forms of intellect and volition, as male and female, two-in-one, was intended to dwell in that garden as the abode of its natural felicity. This is the personal paradise which, long ages ago, in the symbolical language of the Eastern Scriptures, was termed the garden of Eden. The life-form it is, or body of the atomic spirits, or *Jiva*, which is seen by persons of partially opened sight, hovering over the tombs by night in public cemeteries, and mistaken by them for the personal spirits of the departed, "revisiting the glimpses of the moon." But these are unconscious, unreal shades; not the people of ghost-land emerging into view, but the mineral shades of the deceased, formed of the groupings of the atomic mineral spirits. So long as the bones of the skeleton multitudes remain undissolved, the atomic spirits dwell within them,

and by the lift and swell of the *Anima mineralis*, during the still and quiet hours, they form to the human image, for whose outwardness they once served when builded into the house of earthly life. The shade is set at liberty to dissolve and fade away, when bone no longer cleaves to bone in the frame of the material habitation. To the seer whose vision is opened into this plane of nature, the life-form resembles a water-statue; the spine and skeleton crystallized from elemental ice, while clothing that framework is the flesh like soft snow; brain, heart, lungs, viscera of snow. From head to feet this form is enveloped in a mantle of water flame, standing thus as an illuminated statue in the human image. Should the flame forsake, the second body of man would be left as a mere image of snow. This would then dissolve as does the outer body, only the process would be more gradual and to the surface-sight invisible.

We now approach the third form of the human, the Animal soul, the natural Ego, or body of self-life. This is a formidable organism holding the love of its own life as the central law of its being. It is the "image"-form of man in contra-distinction from the "likeness"-form, which latter is the sixth structure or spiritual soul. This third form or animal soul it is which makes man the federal head of the animal creation, vibrant to all the passionality of nature. Its powers are focalized in the spinal cord. If the human structures ended with this we should not find the personal man, but instead the paragon of animals; the creation would end and ultimate not in a person but in an animal elementary. Man, were he no more than this, would be an impersonal Pan,—the wood-god of the wild creatures of the forest. The animal soul is a form that Lord God made as a passion-house, an instinct-house, a mansion of natural reason and delight, a massing together of all the possibilities of nature, that the true human personality might have therein a structure, basis and inhold, a good house and an ample, all summery-sweet, with wide openings through it into material space. This third form in the human chain of organisms is designed to be the servant of man's occasions, and never the pilot of an evil fate. But an inversive action in its heredity, wasting its original health and uprightness, has filled it with diseases, infirmities, insanities. It is of the earth, earthy. There is in it no power of continuance; the rays it sees by are not its own. Springing up as a flower of the field from its natural germ in the human egg, and held in coherence for a time by the streaming radiances of the *Anima-solaris*, in conjunction with those of the *Anima-planetary*, after physical de- cease it soon withers away and becomes extinct.

We next discern a fourth form which has an impersonal identity of its own, neuter in character between good and evil—a mediative form, by means of which high thoughts and supernal inspirations should be transmitted into the brain of the natural soul through the organs of the spiritual soul. It thus serves as an intermediate between the higher consciousness and the organs of the natural consciousness, conveying ideas and images as by mirrored reflections, from the scenery of the

one into the scenery of the other. In appearance it is the ethereal counterpart of the physical body, and the instrument by which Will acts upon the vital force. Besides serving in this reflective capacity, it becomes also an accurate record of each human experience, registering every incident of the individual career. Thus this Geist or memory-form is a mirror creature, made of lensic organs and of picture-senses, whose specialty is to photograph into its sensitive substances the transcript of each thought, each volition, each action of the man. It is, therefore, the "Book of Life." After the earthly shell is broken and dissolved, the form we have been describing floats to its own *habitat* with its own species, in the spaces of the *anima-mundi*, there to exist for a time, disintegrating slowly and gradually, until it finally dies. This is the astral, geist, memory-form, double, wraith, or apparition; all these names and many more have been used to describe it. The majority of ghost stories find their explanation here, and many cases of obsession, vampirism, hauntings, e'c.

Thus far there has been somewhat of simplism in the human structures, but the proper man, good or evil, and for the most part latent, ungrown, and even unborn, resides within. Hitherto we have coasted the shores, our pinnacle not yet moving forth upon the deep. The organisms we have been considering are all forms of matter on its differing planes. They interlink and interpenetrate during physical life, but at death they separate; the surface-body becoming disintegrated into the natural elements out of which it was evolved, while the more subtle principles, though lingering for a period sometimes of long duration, are at last dissolved and dispersed in the void.

The Fifth Form is the beginning of the Spiritual Man. It is termed the inner ego, or the spiritual form of human self-life, self-will, self-intelligence; and is like a seed formed from the character, temperament, heredity and circumstance of parentage. This principle is invasive and aggressive, and the resistance which its pressure calls forth from the higher faculties is intended to develop a strong, rich karma, and a persistence for the evolution of our being into God, by which the promise of the higher human powers becomes actualized, potentialized, realized. By this interior struggle a character invincible in goodness and truth can be built up, and in no other way. This spirit of self-life is found occupying one of two attitudes: it may be held down, subjected to rigid control, reduced to its least proportions and made dormant; in which case it serves the man as his ground of lower force, and the point of leverage for the pressure by which his higher spirituality becomes strong and dominant. It is then a living servant of servants, a volitional battery and a distillant of forces for man. But if released from the due order of its subjection, the self-life expands, and, like a parasite, climbs about the next higher structure—the Soul—arresting the altruistic growth in man, and becoming itself the center of an inverted personality, until at last it utterly consumes the substance of the Soul and becomes the prone monster of the infernal abyss. In the fullness of its inversive ac-



tion it would abolish God out of the universe and the soul out of man. We see in the Margrave of Bulwer's occult tale one in whom the egoistic growth of the fifth form of self-life has corrupted the indwelling mind and will of the spiritual soul; has expelled the psychic germ, and, becoming continually enlarged, has demonized all the spiritual nature of the man. The spiritual ego has, in that extreme but not impossible case, constructed a form of habitation in each degree of the frame, thus holding the frame in subjection. It is master of the situation, and feels itself to be the all-in-all of this chain of organisms. It has filled the higher soul with its self-life to the exclusion of its own germ-spirit, which has returned into the Divine Bosom. Thus the full and complete ego has destroyed the personality; he is devil, not man. The Snake in Eden is the representative worm from the spiritual ego of the self-life, entering as a form of temptation into the sixth structure of man, where the forms of the male and female mind stand beside the tree of karma in the paradise.

In the seven-fold series of the human constitution the sixth form is the soul, the sheath of the spirit. This is the "spiritual body" mentioned by Paul. It is fashioned after the Divine "likeness," and the two forms of intellect and will, or the rational and volitional mind, as male and female, make up the interior personality. This is the link which "joins the ape to God;" that is, it forms the step by which the Divine Principle in man, pure spirit, reaches down into the lower forms. It is the seat of the higher intellectual and moral faculties and of spiritual consciousness.

The seventh body of the series is that of the inmost, the psychic germ or the fay-soul, always divinely good and fair, a heavenly innocence in every human form. This structure is an infinitesimal man, first wafted from the world of Supreme Cause into the seed of conception, and from this germ, by means of the co-operation of the *animaceli* and *anima-mundi*, the inchoate being is involved through all the stages of gestation. If he ripens into a good spirituality, that sweet and precious innocence will grow and expand through all the lower structures, in a life that shall be without end, becoming an angelic spirit, and finally a Divine-Natural Man. If he pursues the left-hand path which culminates in the man-ego, he may draw down the last dread penalty that awaits the personality—the corrupted lower formations with the ego being finally dissolved, while the Psyche returns into the bosom of the Mother of Life, to wait till its turn arrives to enter again into the human round.

In the true and ascensive evolution, the Psyche of man's Innermost, being solicited by the quickened will, opens its guarded doors, and descends into the lower forms, reinforcing with heavenly elixirs the powers of the rational and volitional mind, bringing into subjection and service both the spirit and body of self-desire, making an Eden of the life-form, and at last transforming even the outer body into its own immortality. Then "the Lord God walks in the garden" formed in the life-

body of man, talking benignly with the pair, the male and the female, the intellect and will, whose union constitutes the human personality. "See what divinity doth hedge a king!"

But this present animalized mankind are actively but little above the plane of the semi-clairvoyant animal; subject to moods and whims; never fully awake. It is a narrow race, with dulled edge of mentality. Its thought is insular;—no breadth, no height, no depth, but a mere contorted line upon the edge of nature. Their fay-soul lingers within as a mere germ, like an unplanted seed; their soul-form remains in embryo; their spiritual ego is the swollen center of inverted life; their geist is but a feeble shadow; their animal soul is ape-like in form, and ruled, like the beast, by the law of appetite; their second structure, no longer a sweet paradise, is marred and soiled by warring magnetisms, and the outer body bows under the yoke of evil, disease, decay and death.

All things are in process for the close of the racial life of this mankind; as a race it is soon to pass away. The Ruling Intelligences are standing now amidst the dissolving continents and loosening oceans in the deeper form of the *anima-mundi*, hoping that the New Order will be established before the madness and anarchy of the race shall come to the crisis of an outward demonstration, and sweep through the planet with a universal death.

## GOLDEN GATE PAPERS.

For The World's Advance-Thought.

### THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

**I**n the early ages of Greek philosophy a sage formulated this maxim, "Man Know Thyself." The maxim was not original with him, for it had been the keynote of India's teachings ages before the birth of that Greek philosopher; and since his day the wise saying has been graven on temple walls, and uttered in every tongue by every teacher, or would-be teacher, of mankind; the school boy or school girl have inscribed it in their copy books; the wise and the foolish have repeated it again and again; yet, for all practical purposes, the profound utterance might as well have been left unsaid. Man has studied everything save himself.

According to some, man is a mysterious being, created and manipulated in a mysterious manner, by an all-powerful Deity, for his special pleasure or amusement—this same Deity being somewhat capricious, if not cruel. Others declare man to be an aggregation of molecules, originating no one knows how, whose vibrations have produced all the marvels of art, the inspirations of poetry, the discoveries of science. Think of it! the ideas of a Plato, of a Newton, of a Spencer; the heroism of a Jean d'Arc, of a Luther, of a Florence Nightingale; the sublimity of a Buddha, of a Christ!—all the genius, the nobility, the self-sacrifice, the love of collective humanity—merely the vibrations of physical molecules!

Even the advanced physiologist, when brought face to face with the mystery of life, prefers to say "unknown and unknowable," rather than to ac-

knowledge conscious spirit.

Some, again, try heroically to raise man to a purely spiritual plane, ignoring the body.

Thus man has been rated either too high or too low; his true position in the Cosmos has lacked definiteness. The study of man by man has been too vague for the generality of men to attempt it; and thus the race has continued in ignorance of its own organism; hence that organism is imperfect; chance or passion rules generation; development is one-sided, and man's mind, instead of being master, is the slave of unruly thoughts and unworthy cares.

Does the Wisdom Religion known as Theosophy offer any remedy? It certainly seems to do so, for it puts before us a clearly defined plan of man's constitution as it is to-day; and by this plan any one can effectively pursue the study of his own nature, of the many selves which constitute a human being, and by a knowledge of them reach the one true self.

The Wisdom Religion declares man to be complex, touching, through the different constituents of his organism, the seven planes of Kosmic Being.

First, to begin at the lowest, or most external, is the body, relating man to the mineral kingdom; this body is quickened by the second constituent—vitality. Vitality energizes the body as a whole, and differs in degree from atomic and molecular vitality. This plane of life relates us to the vast and ever changing world of automatic functional life. The Great Breath, whose exhalation produces life, and its inhalation is death to us limited mortals.

Closely combined with the two above-mentioned is a constituent termed the astral body. This astral body is the thought-image of the physical man in the invisible world of form. As the picture on canvass or the steam-engine is but an expression in gross matter of a thought-form seen only by the painter or the inventor, so the physical body is the objective expression of the idea in the astral. This self relates us to the invisible world of form; that strange astral world well known to psychics, and bearing upon its shifting, illusive surface the records of all thoughts, of all events, for him to read who can look therein.

These three constituents or parts belong simply to form, to illusion. Next we come to the soul of desire, the animal soul. This soul is a congeries of selfish desires, crude instincts, and blind passions, yet relating us with the external world through the senses and feeling. Ignorance is the condition of this self; therefore, fear is its attribute, and selfishness is its mode of expression.

Far above this self is the reasoning self, the human soul, the intellect, which deals with phenomena, with facts, with secondary causation, together with those higher emotions, sublimated instincts, esthetic aspirations, that go to make the civilized man. This self relates us to the plane of ideas. The inventions, the arts, the civil ethics of our progressed condition to-day are the results of its development; as are also the pride of intellect, the refined materialism, the doubting spirit of the age.

TO BE CONTINUED.

## SOUTHERN CROSS PAPERS.

For The World's Advance-Thought.

## WHATEVER IS, IS RIGHT.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

Is it by any means possible that anything can happen that, under its own controlling and directing circumstances, can be wrong? If it can that plainly shows a very weak spot in the control; a place where sovereignty does not appear; proof that some other authority is sufficient to step in and order as it chooses, without anyone saying nay. We may safely leave the alternative we have supposed without going any further, and quietly take other related matters into earnest consideration.

What is man? He is very much an unsolved problem. False estimates and notions are continually being formed concerning him. He is, in one sense, very much more than any estimate man has dared to make out; in another he is very much less than he is frequently declared to be. Not what he is, but what he may be, is the solution of the problem. Nothing will help more to that solution than the correct understanding of how and wherein it is that man is made in the image of God. We may dismiss at once and finally that man is made after the Divine pattern, either in *form* or *material*. There is nothing in man that can resemble God, unless we find it in his interior and spiritual forces, notably the name by which God has long been known—Jehovah or Yahveh—signifies "I will be that I will be." What if it be in this particular that the striking likeness between God and man is apparent? If it be so, then God must have all possible respect to His image in man, for He cannot deny Himself. Then man must be allowed under any and every circumstance just to work out his own will, even though his glaring imperfections and want of experience lead him into all manner of pitfalls and blundering. But what about the sovereignty of God in such a case? That is well assured and inviolably secured: Man chooses to do just as he pleases, but the consequences following everything he does are eternally decreed and unavoidable. If man blunders he must be corrected or brought to an end therein; so as his will must not be interfered with, something punitive and eye-opening must follow every one of his blunderings, that thereby he may be lovingly impelled to turn upon his tracks, and, so from the controlling centre of his own will, rectify his mistakes.

Is there evil in a city, and the Lord hath not done it? Is then God the author of evil? Assuredly not. A will that He fashioned in His image was the author of it, and God was and is bound to respect that will and allow it full course because He cannot deny himself. But while He cannot deny Himself His sovereignty, and Love will not allow the evil to go unrebuked and unchastened; hence, wherever His Love and Sovereignty reaches, His rebukes and chastenings are at all times felt; and to those who are the recipients of those afflictions, and who are by no means rightly informed as to the wondrous philosophy of the course, what

can the dark doings appear to be but wrong and evil? This method of dealing with the profound subject throws a flood of light upon it; goes far enough, in fact, to show that "whatever is, is right."

Either the Sovereignty and Love of God are myths without foundation, or "whatever is, is right." It matters not how the subject be viewed this conclusion is forced upon us. Even if man's will be not left to itself—as we have endeavored to show—but is controlled by unseen agencies forcing another will upon him, then the action is in no sense his own; man is not and cannot be at all accountable for his actions; they are simply and solely the doings of the controlling will that sovereignly orders him; and if that will be the will of the Sovereign, Loving and Omnipotent God, crowned with an inviolable Perfection, nothing but good can proceed from such a source, and so again "whatever is, is right." But such a way of putting the matter destroys entirely the possibility of man being in the image of God; does away with all idea of man being in any sense of the word responsible; and makes of him an automaton—a mere machine, upon which another will may play, as whim or caprice may direct, and none stay him or say "what doest thou?"

Viewing the matter in the light of these alternatives, and then confronting "The Rock of Ages," the unchangeable perfections of the Almighty Spirit, we have not even the liberty of choice between the alternatives, for we are impelled to flee from one as though it were a pestilence. The one holds water to the last drop; the other is a cistern, a broken one, that will hold none. Still the adage "whatever is, is right" holds its own; for it is obviously right that folly and worthlessness should meet its own exact reward, even though that reward be a chastening and afflictive potency to suavely impel a change of action on the part of the chastened one and bring him into a more satisfying groove to work.

There is but one groove in which anyone or anything in the Universe can work harmoniously and satisfactorily, and that is the perfect Will of God. That is ample for everything, for every exigency that ever may or can arise. If it be opposed it matters not, the opposition is promptly and happily met by such exactly fitting chastenings that nothing could be better, the adaptation is to the very least shade and degree exactly right. The object sought to be attained by the chastening is to impel the opposing will to gladly cease opposing, and to become heartily at one with the will that holds the situation. This is the at-one-ment aimed at by every Divine dispensation; this is where the Love and Sovereignty of God greets us at every turn, and in everything we do. Man's ignorance and folly cannot last forever; and whatever he may or may not do, it is only as the Will of God is first wrought heartily into him, that it may thenceforward be wrought out by him, in this life, that he can by any possibility be made at-one with God.

God does not willingly afflict or grieve the children of men; but having made man with a will like His own, which He cannot deny and must re-

spect, He has but one course of treatment open to Him, whereby to bring man to his proper bearings, tingly employ, without any weakness or, misgiving until the end. Then the consequences are bound and that He must and will, lovingly and unremittingly to be either, that man will have so learnt wisdom, as to bow meekly and reverently to the chastenings of the Almighty and become at-one with God in heart and soul and strength, or his folly will have augmented and gained force and expression, until the very chastenings become too severe to be continued, and then, that which formed the very essential center and core of vitality, to the entity, will be taken from that personality and given to one who has learnt wisdom under the Divine dispensations.

When once the nature of man inhabits the Divine plane, and views things from that perfect outlook, man will calmly and contentedly view the scene, rejoicing to know that "whatever is, is right."

## TRUE SPIRITUALISM NOT INCLUDED.

WE judge, from communications received, that some of our Spiritualist friends misunderstand the true import of the article entitled "The Mercenary Seance," by "E. M. W.," published in a late issue of The Advance-Thought.

"E. M. W." begins his article with this statement: "Among the countless hosts of spiritual beings living, in the world of the fourth dimension, interpenetrating our own, there are those superior to this mankind, higher than the highest sage, and wiser than any mortal. Then there are those no better than we; and many lower and more brutal than the vilest savage. It is the latter class, who usually communicate with us, on the low plane of the *mercenary seance*, and in the detestable surroundings of heated cabinets. They perceive and sense us, for they are in close proximity to our abodes and planes of perception on the crass material ultimate." This is the key to the article, the remainder of it being devoted to elaborations on the direful happenings in, and the monstrous outgrowths of "the mercenary seance."

Any communion with the unseen world, that is detrimental to spiritual growth, is not Spiritualism, for Spiritualism means Spirituality, and the so-called spirit manifestations that are degrading instead of elevating to the being come from low mental forces.

"E. M. W.'s" article was written to expose the dangers attending the mercenary seance—the seance simply for money getting, and paying considerations—and was not directed against pure and holy spirit communion. The article, if read understandingly, may keep many from going into the obnoxious atmosphere which he so thoroughly describes.

The true purport of spirit communion is to enable us to rise to better and nobler conditions. By pure and holy aspirations, we attract intelligences spiritually advanced, who help us to expand our being by growing into a consciousness of our true purpose.

ALL phenomena symbolize phases of spirit.



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### NOT REVENGE.

ALICE ESKEL.

**H**E'S doubly hurt who seeks in low revenge  
A solace for the spite and wounds of knaves;  
No hatred ceases by added hate;  
No crimes are cured by criminal revenge—  
Fell strife ceases by gentleness o'ercome,  
For harmony wins crudeness to its ends,  
And peaceful progress were impossible  
If all things sought to wrong for every wrong,  
Unnecessary conflict would forever rage,  
The dial of time move backward in its course,  
And all the things that Love has nobly rear'd  
Would swiftly crumble into nothingness.

Portland, Oregon, June 1.

## EMPLOYERS' OBLIGATIONS.

**T**HE obligation of the employer does not end with the payment of weekly wages to the employe.

The skill necessary to make an article of merchandise, is of a higher order than that which simply brings together the laborers and material that constitutes the manufactory.

The laborers receive from two to four dollars a day for their work, while the aggregate profits, derived from the work, often amount to thousands of dollars for the employer. Now if the employes make it possible for a man to enrich himself on articles made by their labor, his obligations to them increase with his riches. In this age of money-greed, however, the reverse is the rule. The richer the manufacturers become the more they try to cut down wages to the lowest possible living rates, and, not satisfied with this, they try to get the scanty remainder by compelling employes to live in the Company's houses and buy of the Company's stores.

If men who are getting richer every day, from profits made on the laborers' work, would devote but a small per centage of that profit to improving the laborers' condition, it would be a vast improvement over the present condition of things; but no one has a right to enrich himself at the expense of another's time and labor. When people learn that the only way to live right, is to live for the good of the whole, such a thing will not be possible, and there will be no such thing as some dying from a surfeit of luxuries, while others starve and freeze to death for lack of the necessaries of life.

No one can be happy at the expense of another.

## DISBAND THE STANDING ARMY.

**I**N the present age of inventive activity, money used for war, ships, forts, guns, etc., is worse than wasted; for as soon as they are built, even of the latest and most approved pattern, some inventor discovers improvements that render the accepted models perfectly useless.

The Philadelphia Record says: "The Zalinski pneumatic dynamite gun, so successfully tested on Thursday, near this city, on the Delaware river, makes the money paid for iron-clads a less satisfactory form of naval expenditure. Even vessels that can throw their shot and shell ten miles from the point of discharge, could not get near Philadelphia if the city was protected with dynamite guns on the banks of the Delaware. When 'a young volcano' can be landed, with precision so near a target placed a mile away from the point of delivery, the necessity of remodeling the means of attack is apparent."

The demand for ironclads, forts and other implements of war, is fostered by a standing army. There would be less call to improve the implements of professional fighters if the standing army was abolished. The time now spent by unemployed officers and privates, eating up the people's substance and giving nothing in return, would be much better utilized in industrial pursuits, to the advantage of themselves and the rest of the people.

The business of the professional soldier is war, and the tendency to engage in strife is not lessened but increased by retaining an army of idle men who are trained to kill.

**N**OTHING is more detrimental to our true growth than the flattery and adulation of time-servers. It stifles the clear intuitions of the soul and only stimulates the sensual-emotional nature. When a genius becomes "popular" he seldom sends forth as true inspiration as when he was obscure, for then he sought for and found the germs of truth in the peaceful depths of his own soul.

If we perceive nobler ideas than those known and accepted, we have found new germs of good and the actions of our minds and bodies to unfold them perfectly, constitutes their cultivation and growth; and each one who accepts them adds to our spiritual growth, for they add to the expansion of our creation.

If we spend all our thought-force for self-aggrandizement or in the search for wealth or other material things, it will—like the sap in the trees in winter-time—be attracted downward, and there will be none left to draw upward and redeem the barrenness of life with the blossoms of spirituality.

SATISFY conscience and you will be happy.

## WRONGS PERPETUATE WRONG.

**T**HERE are many influential papers in Louisiana urging that State to accept a million dollars a year for a new franchise to the Louisiana Lottery Company. They urge that not a State Institution is fully provided for, that the common schools lack financial support to maintain them up to the proper standard of efficiency, etc.

The citizens of Louisiana are not too poor to provide for their institutions the same as any other well regulated State. Lotteries encourage the spirit of speculation and gambling throughout the country, and the money is more apt to prove a curse than a blessing to those who win prizes.

Rewards, that come as the result of our own industry, are better enjoyed.

For the citizens of Louisiana to rely upon the ill-gotten gains of a lottery to pay their taxes, is gaining a seeming advantage at the expense of an injury to their own morals and those of the people everywhere who invest in lotteries. No good can come from such gain—in fact it will only serve to stimulate the greed of the tax-payers of Louisiana, and if they are once willing to pay the expense of the State with a bribe from a lottery, it will be the entering wedge for the acceptance of bribes for the practice of dishonesty in other forms.

**W**E would suggest to the ladies who use powder, massage, etc., to improve their complexions, that if they will stop eating flesh, use no wines or liquors of any kind, cultivate only pure, good thoughts, think and act kindly always, their complexions will be perfect without artificial aids; wrinkles will disappear and eternal youth will be their reward. The pure in body will be pure in heart, and "the pure in heart shall see God." They will see Him mirrored in themselves in eternal youth and beauty.

**T**HE eminent French astronomer, Camille Flammarion, has written a book entitled "Uranie." It is a scientific novel, and it is creating a sensation in French society. The press of France speak of it as being a remarkably interesting narration apart from its scientific features. In the story the stellar universe is opened to the freed spirit, which enjoys ever increasing happiness from the acquisition of wisdom. The immortal is composed of the tenderness shown to others, which alone will survive all human attributes.

**J**UDGING by the past, we think everything must progress slowly, that there will be no sudden great changes. But the forces in nature move in sympathy with man's moral progress, and this is the beginning of the electrical age—therefore it is not improbable that the New Dispensation culmination will come "in the twinkling of an eye."

[James G. Clark in the New York Sun.]

## A SONG FOR THE PERIOD.

WEAVE US a bright and cheerful rhyme  
Of our land where the fig tree grows,  
And the air is sweet in the New Year time  
With the breath of the new-born rose."  
This message rang while the engine roared  
By the wharf at the city's feet,  
Where the white-winged birds of trade lay moored  
In a vast, unnumbered fleet.

It filled my ears as we moved away,  
And the iron wheels rolled on  
From the noisy town and the sobbing bay,  
For the wilds of Oregon,  
Where the mountain cloud and the mossy sod  
Are kissed by the self-same rills,  
And the torrents beat like the pulse of God  
In the hearts of the ancient hills.

And I sung of the broad and generous fields  
That were fresh with a promise rare,  
Of the mother-breast that sweetly yields  
All life to the People's prayer,—  
But my song grew sad with a minor tone  
From the souls of the outcast poor  
Who asked for work and received a stone,  
As they tramped o'er the lonely moor.

Then I thought of a land whose faith was sealed  
By the blood of the brave and great—  
Of the strong, fierce bird and the starry shield  
That guarded the halls of State,—  
But the eagle watched o'er the idle gold  
That was heaped on the rich man's floor,  
While the gaunt wolf leered at the toiler's fold  
And howled by the poor man's door.

I cannot join with the old-time friends  
In their merry games and sports  
While the pleading wail of the poor ascends  
To the Judge of the Upper Courts,—  
And I cannot sing the glad free songs  
That the world around me sings,  
While my fellows move in eringing throngs  
At the beck of the gilded kings.

The scales hang low, from the open skies—  
That have weighed them, one and all—  
And the fiery letters gleam and rise  
O'er the feast in the palace hall;  
But my lighter lays shall slumber on  
The boughs of the willow tree  
Till the King is slain in Babylon,  
And the captive hosts go free.

## DIVINE USES AND TRUSTS.

STRICTLY speaking, selfish interests are impossible in human experience. Not only every human being, but every atom, is being moved and operated altruistically. Exclusive life is a natural impossibility—all life-centers are inseparably related to other life-centers, above and below. Every sentient being and every insentient thing (if such there is, which we very much doubt), is amenable to this universal law of interdependency—subserviency of the lower to the higher and dependency of the higher upon the lower—according to the consciousness of use of each in the unfoldment of the Divine Plan. To know this eternal truth is to be free; to be ignorant of it is to be imprisoned—subjected to limitations on every hand. The pressure of "necessity" marks the degree of consciousness of the individual of this universal law of use, that binds all in a unity of life and interest. The pressure gives way with the enlargement of the consciousness towards the full truth. In the rising consciousness of Divine Uses the in-

dividual soul may be illuminated up to the plane of Divine-Human Consciousness, where, like the longitudinal lines converging at the pole, it lives in all, and all lives in it.

Every law has its illustrative phenomena, its external evidences. The spiritual is the transcendent, the supreme principle; and it manifests to human comprehension through special organisms. Through the organism of Whole-World Soul-Communion it now demands and is omnipotently operating to produce environing conditions in harmony with the advancing consciousness of the race. The evidences disclose themselves in world-wide social and industrial disturbances; also in widening and improving the means of human intercourse—the projected continuous railroad lines through all the Americas, the contemplated uniform banking system for all the Americas, the construction of a railroad eastward from St. Petersburg to the Pacific, schemes to colonize Africa, etc. These forward movements are of cosmical nature—they are outward signs of the rising life tide of the world—itsself integrally constituted and an integrant part of an integrally constituted universe.

But let the pervading thought of the active-life hours be, and invoke angels to charge with its holy influence all the hours of slumber, that peace and harmony constitute the power of God. These are the only upbuilding and outbuilding forces. If the working people will go on extending and strengthening the bonds of fraternity among themselves, devoting their spare time to rational recreation and the improvement of their better natures, they will evolve a moral force that will forever end the dominion of bayonets in the Old World, usurious oppressors in both the Old and the New, that will provide for the weak and unfortunate, and make themselves, as the primary source of useful production, the happiest classes of earth—if felicity may be considered to exist in degrees in a social state embracing all in a Common Brotherhood.

## "PRECEDENT."

THE living Pope of Rome is not the only power that is considered infallible; there are the opinions of a large number of "dead" individuals included under the term "precedent" that are considered infallible by preachers, lawyers, doctors, courtiers, etc. of all nations and religions. Many of these musty judgments are no more fit to be acted upon in this age than would be the old Puritan law that forbade a husband kissing his wife on Sunday. "Precedent" is a relic of the time when there were but few men of intellect in the world, and it was considered a crime for one to utter a sentiment not in exact accord with the utterances of men that were to be a "precedent" for all time to come. The more one refers to "precedent" the less progress there is in him; he goes back to ancestral worship, like the Chinese, and like them, he is a good imitator, but a poor originator.

We make our bodies much the same as we make the articles for their use, and they become beautiful or ugly according to the quality of thought that guides us in our work.

## ESTABLISH BUREAUS OF JUSTICE EVERYWHERE.

THE Chicago Bureau of Justice is doing a good work. Its second annual report shows that two thousand five hundred cases of misfortune, meanness and oppression received the attention of the Bureau last year, against one thousand one hundred cases the year preceding. The Bureau collected ten thousand dollars in wage claims, and won three hundred of the three hundred and seventy-five cases it had in court; a per centage that is evidence of the justice of the claims.

Much stress is laid upon the unprotected condition of persons brought into police courts, and the difficulties poor people have to encounter to obtain their just dues.

The Bureau's motto is "Let no innocent person suffer," and its object is to obtain for the poor their rights and secure justice for them.

A large amount of the work of the Bureau has been done without resort to the courts. "Much," says Mr. Errant, "might be said of the readiness with which both sides are willing to leave matters to our decision, trusting to impartial action on our part. We are first judges and then advocates. \* \* Here in this great city are the wily agent who sells on the installment plan, the furniture-seller who perhaps makes more on foreclosures than on sales, the business chance man, the book company with its tempting advertisements for agents who are to leave a deposit, the money loaner who (read the advertisements in the papers) is willing to loan money simply for the pleasure of loaning it, the man who wants labor and does not pay, the oppressor in manifold forms, the schemer, the shark—all these are here and they find their prey among the poor and the unprotected. Between these stands the Bureau of Justice, battling against the wrong-doer and defending the weak, compelling equity even where the law does not help."

We hope to see similar Bureaus established in every community, for by the ordinary methods of seeking redress the poor man stands but little show, and the poor woman none at all, of obtaining justice.

As long as "justice" is a thing of merchandise, by the dispensation of which men gain a livelihood and grow rich, so long will it be corrupt and will be given to the one who has the most money.

National Bureaus of Justice, with law free to the people, would do away with much of the corruption of the law business of the country.

## CONSCIOUSNESS.

WE appreciate and enjoy our surroundings only relatively to the state of consciousness in harmony with them. If our eyes were suddenly to develop microscopic powers, and our hearing become correspondingly enlarged, sights and sounds that we now consider delightful, would revolt our senses with imperfections.

The more we become spiritualized, the more acute our senses become; therefore, inharmonies that were formerly unheeded in our nature cause, us to suffer intensely.

For The Universal Republic.

## WHY THEY ARE AFRAID.

JAMES G. CLARK.

THE May No. of the Western Journalist, Chicago, contains a letter by John M. Batchelor, of New York.

The opening sentence, which strikes the keynote of the entire article, is very suggestive and affords food for thought. It is as follows:

"Fear seems to dominate the press to a degree little understood outside of newspaper offices. It manifests itself in numberless ways, principally in suppressing pretty much all originality in the writers."

The foregoing, of course, does not apply to the reform journals of the country, as these no longer have cause to fear. But there are several causes for this enforced suppression of individuality, and, hence, of originality of expression, in the older publications of the day.

First. We are living in an era of "trusts," when the tendency in all departments of activity is to merge the individual in the corporation.

Second. Great newspapers, that came into existence through the intellectual force and genius of single minds, and; after becoming successful and firmly established, have, through the death or removal of the original founders, passed to the control of men of ordinary intellect, but superior acquisitiveness, are compelled by the law of self-preservation, to not only "suppress originality," but to withhold all credit from individual writers, especially if the writers are really gifted. They are actually driven to this policy, in order that the publication itself, rather than some person who wields the brains, but not the money—and is only a salaried contingent, instead of a permanent element in the concern—shall not attract and polarize admiration and interest at the expense of the newspaper and its "owner."

Third. There is, in this transition period, but little for popular publications to do—aside from gathering and dispensing news—except to suppress the New Thought, that is fast undermining old systems. Hence, our political and denominational and society journals are constantly striving to ignore and to keep back the truth that old parties, creeds, and social and economic systems have outlived their usefulness and are already being measured for their coffins. The popular press has become a combination "pull back." The world is rumbling and vibrating with an expanding impulse which cannot much longer be repressed, because the common people, whose *status* and *purpose* form the barometer which indicates the rise and fall and perpetuity of nations, have been educated, enlightened and disciplined by their social organizations, and by a new reform literature,—not yet recognized by the old schools and orders—and are insisting upon being heard and heeded, as never before in the history and evolution of the Democratic Idea.

Formerly, the Voice of the People has consisted of isolated, impatient appeals, or shrieks, like the confused sounds of so many mountain torrents, that leap along independent and divergent lines,

while unconsciously tending to a common end.

Now, when that Voice has become indeed the "Voice of God"—a single anthem, like the sound of waters blended in one vast ocean, where "deep calleth unto deep," and where the whole must henceforth sing in unison, no matter whether the song be the murmur of the calm or the roar of the storm—the whole world is pausing to listen. And those who have piled their ill-got gains along the water lines are listening with fear and trembling.

The almost universal stupidity and sameness that has gradually paralyzed the editorial nerves of our popular political and denominational press, is shared by our best literary and society magazines.

If these publications venture to discuss any vital subject, calculated to arouse moral feeling and consciousness, they usually manage to so qualify and compromise the theme, by the use of adroit phraseology, employed to please and conciliate fashionable and wealthy moral delinquents, that the effect and lesson are neutralized, if not completely lost, and readers left in doubt as to the editor's opinion.

If they publish anything touching civil and social outrage and injustice, it must, necessarily, relate to past sins in our own country, or to the present crimes in far-off "Russia," when a simple, truthful record of existing shame and oppression at home—such as the New York World recently unveiled in Au Sable Forks, N. Y.—would afford ample inspiration and incentive for missionary and reform work, by citizen hands and purses, on domestic territory.

If they accept of a poem, even, that embodies a sentiment whose tendency is to stir and uplift humanity, or inspire human action, it is usually because the verse comes clothed in the rags of some outlandish slang "dialect," as if to apologize to "polite society" for the intrusion of themes that have ceased to agitate those higher realms, where the chief ends and ambitions of life can be summed up in the three Ds—dress, dinners and diamonds,—while poverty, crime and pauperism—the inevitable outcome of a policy that breeds millionaires—are rapidly thickening at the other end of the social line.

And what is worse, the editors of these magazines and great newspapers seem powerless to change the condition of things, and to breathe the breath of new life into the automaton of which they have become an inseparable part.

So far as any intellectual or moral agitation is concerned, they are as

"Idle as a painted ship  
Upon a painted ocean,"

which they term "practical journalism" or "literary culture," containing

"Water, water everywhere,  
And not a drop to drink."

The fact is, all classes who cling to the old order of things are not only "dominated by fear," but intimidated and overshadowed by the evil genius of Mammon—that absolute monarch of the age—whose sceptre and omnipresence have made cowards of the press, the pulpit, the statesman and the law-maker, and both slaves and cowards of the increasing army of wage-workers and serfs. If

the latter have partly shaken off their fears, and are ripe for successful revolt against despotism, it is because they have at last reached the outer bounds of hope, where self-assertion involves less promise of loss than of gain, and, because they have learned to measure the increasing strength of their own just cause against the growing weakness of their ancient oppressor.

There are times when society—like the planet it inhabits—must change its polarity,—when systems must, like the fallow sod in autumn, be overturned, and the first become last and the last first.

That time is now at hand. A New Literature is pushing its green fresh blades up through the dust of the ages—a literature that will not be "dominated by fear," and which will not suppress originality,—that relentless slayer of injustice and of old, time-honored frauds.

## HYPNOTISM.

HYPNOTISM is being employed to cure criminal impulses as well as physical ailments. Rev. Mr. Tooth is applying hypnotic suggestions for the reformation of drunkards, in England, with considerable success. Mr. Tooth impresses upon a patient, while in the hypnotic state, the conviction that the drinking of alcoholic beverages will produce intense nausea. If after waking the patient drinks, a fit of nausea follows, and an unconquerable disgust for liquor is implanted.

If the hypnotic effects of good thought can thus affect persons, is it not evident that our evil thoughts, of envy, hatred, jealousy, etc., are continually affecting passive minds, everywhere, and compelling them to do evil?

Everything seen or heard has a hypnotic effect upon impressionable natures. The impure suggestions of meat markets, gun stores, bad books and papers, etc., influence impressionable natures to evil.

Hypnotism is being unconsciously used by people in all ranks of life to control individuals or masses to do their will.

Hypnotism is the shadow of the coming Celestial Power.

We clip the following from a report of an interview between a reporter for the Daily Oregonian and a leading regular physician. "This is a time," says the doctor, "just between spring and summer, when sickness is very rare, and the doctors are all complaining." From this statement we must conclude that plenty of sickness is a cause for rejoicing among doctors. In ancient times the spiritual teacher was also the physician for the body, and the healing art was considered too sacred—as in the Orient in the time of Jesus—to be made the means of making money. In this, the terminating period of the Age of Death, corruption feeds on corruption—the physician grows rich on sickness and death; the lawyer grows rich through contention and death; and the soldier becomes great and glorious by fostering hatreds that lead to bloody conflicts and death. But the Age of Life is at hand, and those who are incorruptible shall heal sickness, contention and war, without money and without price.



## PENINSULA STATE PAPERS.

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

SAMUEL BLODGETT.

NO ONE can treat the land question rationally without reference to general law or first principles, and no one can comprehend general law with a mind essentially unbalanced. Nature, or God, deals with all life with an apparent inconsistency—with a continual interblending of harshness and mercy. Philanthropy, coupled with a strong mentality, is too often considered ample qualification to make a political and social teacher.

He who does not recognize misery as within the natural order of things, and unavoidable, while man is in an imperfect or partially developed state, he who thinks to raise the world or our country above it by a *coup de main*, by any political or social measure, or any combination of them, as a mere material agency, has not penetrated to causes; his vision is entirely without the pale of Divine law. The true teacher is not heartless and cruel, but is actively benevolent and kind. He works with a will to alleviate suffering and sheds freely the light he has, that the causes of suffering may be removed; but he is reconciled to the law of the Almighty, that individuals and societies shall reap what they sow, and never hopes, for a moment, that the penalties for mistakes or willful wrong doing can be evaded.

Let us apply the principles here enunciated to land. Land belongs primarily and mainly to that form of life which can best utilize it. There are large areas of the earth's surface, at the present time, that mankind cannot well utilize, and still there are forms of life well adapted to it. The time was when no part of the earth could be used by human beings and there were no such inhabitants here.

There were gradations in the animal life, which came in successively and took possession, in whole or in part, till finally man appeared on the scene and made himself master over all.

The different types of the vegetable kingdom contended with each other for possession, all the way along, and also different individuals of the same species. The same thing took place in the animal kingdom, and the same thing is apparent in the human family.

There were, comparatively, few Indians in this country at the time of its discovery by the whites, and still there were a great plenty for their degree of civilization. No doubt they were dying of starvation, here and there, at short intervals, and the frequent wars between the different tribes—carried on largely for the sake of extending the domain of territory, and thereby securing better opportunities for a livelihood than they could have without—is but an illustration of the law I have referred to.

They put the land to a higher use than the brutes below them, and until the Europeans came they had the best right. But the Caucasian came and the Indian disappears before his presence.

It is all under the operation of the same general

law. Our race has the better right because we utilize the land better. We can make it sustain a comparatively dense population, besides giving on an average a much higher development.

But let no one suppose for an instant that we are prepared to act a sensible part by keeping our population within food limits. There is no such indication, but exactly the reverse. The idea is not generally enforced, in reform teaching, and Henry George denies the necessity. If those in the advance say "the more mouths there are to feed the easier they can be fed," and "that this is a rule without exception or limitation," what can we hope for from the unthinking masses?

The flood of want is surely coming, but the masses feel as secure as the Johnstown victims did. When it is upon us who will blame the ones that have to give, for selecting the ones they will try and save—giving succor to their families, relatives and personal friends first? Blame or no blame, theory or no theory—that they all stand alike in their rights and in Creative care—they will not all live or die together, but there will be a "survival of the fittest." Those who have developed the most prudence and vigor, together with their friends, will generally be saved. It is Nature's plan, and it is right.

I wish to enforce the idea, that the attempt to settle the land question on the supposition that there will always be enough of it to give every human being a sufficiency, will be a failure. It is contrary to all history and all analogy.

The land question, and all property questions, belong to the social, rather than to the individual determination. The right of the individual to determine for himself what belongs to himself cannot be accorded. Society, through government, must make the rules under which individuals may use or own land. The rules should be uniform, or justice will not be attained. But any such rule made, embodying the collective wisdom, is right; not necessarily the best, or very near up to the best, that the most advanced individuals could devise; but it is right, because there is nothing higher than the majority verdict to appeal to. Taking this view, the management of the public land in this country has been right, as has also been that of the different States. But the present judgment is not to be bound by that of the past, and different conditions make what is advisable at one period objectionable in another. No harm may come from permitting individuals to appropriate, for use, unlimited quantities of land when the population is very scarce, but it is not proper as the country becomes thickly populated. There is one idea, however, that has found a considerable following, which I wish to protest against. That is, that those who have invested in land as property, under social and legal sanction, can be rightfully deprived of it without compensation. Whether it can with propriety be regarded as property, is not so much the question as whether it has been so regarded, and whether it was purchased with that unchallenged understanding. If, when the common judgment declares it wrong, the land owners should decline to accept that judgment, and raise

a rebellion without provocation, as the slaveholders did, they would forfeit all claim to consideration. If the slaveholders had accepted emancipation without war, but had laid claim to remuneration by the nation, such remuneration could not have been rightfully withheld. The whole nation was involved in the wrong, and the whole nation was justly held to atone for it. Those who invested property in slaves did not commit a greater moral wrong than those who stood by with approving consent. The people have a full right to make land common property if it is thought best. The point I make is that it should not be done by confiscation and spoliation. Those who ask for the reform should go for it in a direct, manly way, and say frankly, "We have all been equally responsible for the state of things now existing, and we are all willing to accept our share of the penalty."

If it is to be regarded as private property, let us all concede that it is to be held under the same law as other property; that the owners have the same right to try and profit by the holding as the owners of any other private property have by their investments. If it is better that government should own the land, let it pass into the common fund in a straight-forward honest way.

It is no worse, no more demoralizing, no more damaging to the people, to speculate in land, than to speculate in any of the products of the land. It is the principle and spirit of all speculation that does the harm.

## AS THE PEOPLE SO THE STATE.

"THE dishonesty of the United States Government is an evil which is generally felt, but little understood," says a writer in "Harper's Weekly." "It is not commonly known, that, if collisions take place between war vessels and ships owned by private persons, the private ship-owner can obtain no redress from the government for damage done his vessel; that rent for grounds forcibly occupied by troops is not readily paid; the terms of treaties with the Indians are seldom fulfilled; and that, unless contracts with the United States are drawn by a shrewd lawyer, who is familiar with the tricks of those who administer the statutes of the Federal Government, the contractor may have to wait a life-time to obtain his money, if at all."

It is the little streams that go to make up the great rivers, and the clearness of the water, in the river, depends upon the purity of the streams that flow into it. The politicians that are elected to office by the people, make up the Government of the United States; and these men, who constitute the Government, are doing on a large scale, what private citizens who have the power in wealth, are doing on a smaller scale—they cheat those working for them out of their just dues by the chicanery and subterfuges of the law, which, for pay, may be interpreted to suit the whims and interests of the unscrupulous.

Dishonesty of the United States Government will exist as long as the dishonesty of the people makes it possible.

## JUSTICE AND THE LAND—PART I

WALLACE YATES.

SINGLE TAX MEN must have read with pleasure the support given to their theory, in the articles of the author of the Florida Papers, through the medium of the widely spread circulation of the Universal Republic. He traces the law of evolution in the use of land, through its various stages, to prove that society has the right to absolute control of the holding of land—a view strictly in accord with the position of Single Tax Theorists.

The theory that might makes right will hardly, however, be accepted, literally, by the average reader of the Companion Papers; while the presentation of Malthus' doctrine is hardly worthy a thought. The fact is that these predictions of famine (and the general revival of Malthusianism) are merely incidental to the mania for prophesying disaster, which seems to periodically appear whenever man makes certain advances in spirituality too great for his mentality to support, and which, of course, unbalance his cerebral organization, with an accompanying tendency to pessimism.

The extreme flimsiness of all existing titles to land has been clearly shown, and the absolute right of society thereto, proved. So that individuals who assert their paper titles to tracts of land may be met, as Judge Harrington met the slave-hunters, who asserted their right to the runaway negro, with the demand that they "produce a bill of sale from God Almighty." The fact is that "the earth belongs in usufruct to the living," and no disposition of it by past generations or individuals can be binding on, or have the least weight with, those now occupying its surface. "The earth hath he given to the children of men,"—not to their fathers or ancestors who no longer inhabit it in the body.

The question, then, is narrowed down to the rights of earth's present inhabitants, and Single Tax theorists hold that herein the rights of all men to the use of the earth are equal; that those here before us cannot deed away the rights of those now in the flesh; neither can we dispose of the rights of those yet unborn. The Single Tax theory has thus an ethical basis; it is not founded on the rule of expediency, or that the "strong" have the right to dispossess the weak, but on the true principles of justice and benevolence which shall mark the coming humanity; not in the spirit of Cain, but in the belief that man should constitute himself his brother's keeper, and that the possessor of the ten talents should not use his powers as a tyrant, to oppress those less gifted, but should realize that he is the "leaven," to lift the whole mass to his standard.

Most critics of the Single Tax theory appear to consider the land question as though the only use men have for land is in the direct cultivation of the soil. But in political economy the term land includes all natural opportunities or forces outside of man himself and the products of his labor. Modern civilization has progressed far beyond the conditions when "Adam delved and Eve span," and the necessities and luxuries of the Caucasian in the nineteenth century require that large masses of

men shall be concentrated on very small areas of the earth's surface for association in production and facility of exchange. Even in the matter of agriculture, however, justice will not admit that one individual shall monopolize an exceedingly rich piece of ground, and appropriate the whole fruits thereof, while his neighbor is relegated to a barren hillside to labor hard for a scanty subsistence. Some method must be adopted for equalizing matters, so that varying degrees of natural fertility of soil shall not give some individuals exceptional advantages over others. The margin of cultivation, or the productive value of the least fertile land in use, gives a basis of equalization—all grades of fertility above this yielding an increased ratio of natural value which expresses itself in rent.

Conceding the superior right of society, as a whole, to regulate the holding of land, equity requires that this extra value, due to exceptional fertility, be as evenly divided as possible among the members comprising society, so that natural advantages may thus be equalized. Under civilized government a large part of the aggregate production is taken for public purposes, the assumption being that each individual receives his due meed of benefit therefrom. The Single Tax is simply a proposition to take the economic rent, or rental value above the margin of cultivation, for the use of society at large; thereby equalizing the holding of land, on the principle that public funds are expended for the equal benefit of all. For all must concede that degrees of natural fertility do not depend on the merits or powers of men. Hence, justice demands that, in a social organization framed to recognize the equal rights of all, the start in the race of life shall at least be even as regards access to natural opportunity. And this, it appears to me, can only be done—in the present *status* of society—by absorbing into the public fund the value of superior natural advantages, which the law of supply and demand expresses in rent. To allow individuals to retain the rental value, or excess of natural value over that of the poorest land in use, is to give some members of society a long start in the race, and to handicap others not so endowed; and herein is the genesis of a landed aristocracy.

This is the agricultural side of the question; the advantages given to holders of land by the presence of population must be further considered.

Whether or not the proposed Single Tax is a perfect measure, it is at least a step in the right direction, and should have the support of all who desire the establishment of justice in the dealings of man with man in organized society.

ACCORDING to the "Lyon Medical," the inquiry made by the administration, in order to carry out the new law, giving certain advantages to fathers of more than seven children, has shown, that in France, at present there are 2,000,000 households in which there has been no child; 2,500,000 in which there was one; 2,300,000, two children; 1,500,000, three; about 1,000,000, four; 550,000, five; 320,000, six; and 200,000, seven or more.

STATES of consciousness are ideas focalized to produce certain states of being.

A CORRESPONDENT of the "Victoria (Australia) Times," writes a letter to that Journal in regard to the Island of Mollicolo, in the New Hebrides group, inhabited partly by cannibals. He presents a very dark picture of the injustice and savagery displayed towards the natives by the "civilized" inhabitants of Queensland. He says: "Your readers may be at a loss to know what the term 'recruit' implies. It means that an extensive trade is carried on between the island and Queensland. The owners of large plantations all have their schooners, which ply between Brisbane and the island, for the purpose of gathering natives. These are called 'recruits,' and are induced to engage for a period of not less than ten years, either sent by their chiefs, who receive a small compensation, or stolen by the unmerciful captains. In some cases, a flag having been hoisted on board a coasting schooner, which means that they wish to trade, a canoe will come off, perhaps manned by four or five natives, bringing 'Eopra' or 'Copperah' (the kernel of the cocoa-nut broken up into small pieces and dried in the sun). Having made a trade with their produce for calico, tobacco, etc., they are offered more to become recruits for ten years, which they usually accept, perhaps never to return again. If they are lucky enough to escape consumption, they may. Sometimes a non-suspecting savage will come off with his wife, when cases have been known that the man has been shot and the woman captured to 'cook' for the captain, the natural consequence being that his tribe vow vengeance against the next white man who shows himself. This is called the 'labor trade,' but in my opinion convert 'labor' to 'slave,' and you will get nearer the mark."

It would be hard to draw the line where the Mallicolo savage ends and the "civilized" Queensland begins.

To the Editors of The Universal Republic:

IT seems to me that this is the time for the workers to concentrate their efforts and contend for the principles of true liberty and justice.

Man says we must worship; the law says we must obey. Those that believe in worship and do not act are dead; while those that obey the law are the Living Creative Power of the land. So there must be a great battle fought and victory won. Those that are on the side of the law should work like the genial rays of the sun, yet stand up, like the pillars of eternity, for truth and justice.

Let those that are in this great army, forget dogmas and prejudices and all unite as one; then they will be an irresistible power.

This Power of Right must come. Why not now? Why strive to keep back the inevitable?

We must either be on the side of worship, without action, or on the side of obedience to Creative Law, which is all action. The middle ground is not tenable. Every division, company and officer, should unite on the grand principles that make men and women happy in this life and give trust in the future.

THOMAS P. FREEMAN.

Seattle, Wash., May 25.

LIFE IS—it cannot be too short or too long.

## COAST DEFENSES.

SENATOR HAWLEY, in a speech in the United States Senate, on the bill appropriating money for sea coast defenses says: "I do not conceive of any way of departing from the teachings of the holy scriptures in favor of being prepared against violence and gross injustice. There is some time in the history of the world, when, for the sake of God and country, a people must fight, and those are days that lift people out of their worship of the almighty dollar."

War never "lifts people out of their worship of the almighty dollar;" on the contrary, its worship begets war and strife, and it is for the safety of, and to add to, their dishonestly acquired wealth that men propose building war ships.

All along oppression and injustice are the offspring of the money greed. There would not have been any war between the North and the South if the negroes had not been considered property—representing so many dollars. Senator Hawley is mistaken when he says the *holy* scriptures favor being prepared [with battle-ships etc.] against violence and gross injustice. He took his text from the *unholy* scriptures—the fulmination of the God of war of Moses' time. But the Prince of Peace—the Savior—came after and he said: "And unto him that smiteth thee on the right cheek offer also the other, and him that taketh away thy cloak forbid him not to take thy coat also;" and "as ye would that men should do unto you, do ye also to them likewise; for if ye love them that love you what thank have ye? for sinners also love those that love them."

The Mammon Power alone favors armies and fleets, both to create new debts, to give the monied oligarchy great control of the circulating medium, and to enrich speculators.

It might be well for Senator Hawley and his war colleagues to read further along in *holy* scriptures—read and ponder on this: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. \* \* \* Woe unto you, lawyers! for ye have taken away the key of knowledge [intuition]: ye entered not in yourselves, and them that were entering in ye hindered."

INSISTENCE of thought in a given direction tends to perpetuate the conditions thereto incident. Thus we make our heaven or hell. The Materialist instinctively, and in accordance with a law common to all lower life states, hopes and believes in continued existence—such as he now experiences. He is not skeptical regarding *animal* immortality. He could not be; hope of continued existence is the sustaining life principle of all creatures.

It is to evade the castigation of their own consciences that many say oppression and suffering are inevitable in human experience. But the consciences of these brute-bold and soul-craven ones will not be thus appeased. Only because such moral croakers we always have with us is it that the poor we always have with us.

## A PROGRESSIVE PARTY.

THE Provisional Committee, appointed by the conference of representatives of all parties, which assembled at Washington, Feb. 22, 1890, has issued an address of the aims and objects adopted at that time, from which we quote the following:

"Second. The Nationalist Party, whose platform is contained in a rapidly selling book, the number of editions being now between three hundred and four hundred, ask that the government gradually assume control of all needful industries; which good example has already proved of such great benefit in the successful working of the post-office department and common school system.

Third. The temperance party, woman suffrage party and all other reform parties, urge that the time has come for the correction of the naturalization laws, and the abolition of aggressive military power, which should only be used to defend the weak and protect the helpless, and in their place establish departments of co-operation and arbitration.

Another conference is hereby called to meet at Washington, February 22, 1891, to form a more perfect union, so that there may be no mistake in securing victory, by the great army of progress which will be educated, during this long canvass, to elevate this republic according to the design of its honored founders.

On February 22, 1892, our Presidential candidate will be nominated. On this movement we invoke Divine aid, and ask the earnest co-operation of the best people, from all parties and from all religions, in our endeavor to bring, as far as possible, the kingdom of heaven on earth.

Hon. Ben Colvin, vice-president of the World's Arbitration League, with many others, will devote his whole time, until the close of the canvass, in asking the people why the time has not come to make the closing years of the century forever memorable, which good example will extend to other nations, so that the whole world may rejoice together, in a peace jubilee, during the last month of the year 1899.

The national committee of three from each state will report to its chairman, box 391, Washington, D. C., as often as convenient.

All independent newspapers and journals of education, are most respectfully and earnestly requested to publish the above, and keep it standing in their columns as long as possible, and thus aid the onward march of true civilization.

By order of the Provisional Committee."

The worm must weave itself a cocoon made from the golden thread of its being, and make the change from chrysalis to butterfly within the harmonious work it has itself produced, before it can emerge a beautiful winged insect and fly from flower to flower. So natural man (the worm of earth) must weave an aura from the golden thread of pure thoughts he evolves from his own being, and encase himself therein from the worldly atmosphere, before his soul, winged by love, can emerge from material limitations, and soar beyond to explore the Universal.

## -IDEA AND FORM.

FORMS are the symbols, expressions of ideas. The human form, in the different changes that it passes through, during the life in the body, expresses, to the outward consciousness, the quality and essence of idea currents that have passed through it as a channel of expression. The form is a mile-stone that indicates how far the being has advanced upon the road of progression. We must learn to know ourselves as ideas, not forms; then we can readily see the importance of making the ideas of the purest and holiest standard, for things in spirit answer to ideas and symbolize them. If our ideas are crude and base, all our surroundings in spirit life will, necessarily, be of the same character. None, therefore, can create our heaven for us but ourselves. Here we may own the idea symbols of others and call ourselves rich in their possession; but there they must be of our own making and they cannot be more than we ourselves are. States of consciousness are simply ideas focalized by the soul to produce certain states of being.

## THE SCAFFOLD IN THE HOME.

IGNORANCE and selfish greed generally walk hand in hand. Not content with publishing the minute details of murders—to gratify the morbid appetite of depraved people and thus make a few more dollars by increase of circulation—the daily newspapers have now called to their aid the pictorial artist to depict the murderer and the final scenes in the cell and upon the scaffold.

The pernicious influence of public executions was recognized long ago, and the state decreed that its legal murders should be done in private, but now the manner of his taking off can be seen in every home.

The eyes of justice and righteousness are covered with a golden band by the god of greed, and he thinks he will increase his own power by increasing the weight of the band.

## THE STANDARD OIL COMPANY.

THE total amount of business transacted each day by the Standard, including Sundays, is very close to \$400,000 or \$146,000,000 during the year. A conservative estimate of the individual wealth of the Standard magnates, of the present value of its various refining plants, pipe lines, tanks and real property, places the total at \$750,000,000—all realized in about twenty-six years from an original cash capital of \$75,000.

How much corruption—bought up legislators, judges, etc.—does this \$750,000,000, represent? And the Rockefellers and their kind speak of themselves, and are spoken of as "representing the growth, the business and wealth of the country,"—an effete growth, a boa constrictor business, and a corrupting wealth, that is leading the country to ruin.

An angel is embodied good; a demon is embodied evil.

The Creative desire alone limits the expansion of individuality, spiritually and materially.



## COLONY MATTERS.

## THE PLACE FOR HOMES.

Letter from H. N. Maguire.

AN HOUR'S easy zig-zagging walk carried us up from the dwelling below to an eminence overlooking the country to the eastward. In the rapturous feeling excited by that view the sensations of fatigue passed away. Had genii carried me to the spot, blindfolded, and then, removing the blind, asked me whither I had been transported, I should most confidently have declared that from one of the most commanding of the National Park elevations I was looking down along the channel of the Upper Yellowstone—which region I had explored long before the brush and tourist's portfolio had given world-wide fame to its natural scenery. The south and southeastern portions of the mountain being void of timber, the immediate views in those directions were unobstructed. Thitherward for miles and miles stretched the vast ocean of firs, cedars and pines—the finest lumber woods in America. The channel of the river, its cavernous depths with their darkly forest mantled walls awfully grand, came fitfully into view, the water volume flashing into sight here and there as it narrowly wound on and on, to finally disappear in the distant mountain masses.

"Look at the grasses and the flowers!" said the friend accompanying me. "This mountain could be terraced into vineyards from bottom to top."

We stood on a soil matted with grasses that often tempt up over the steep acclivities the sheep and the cow, rich as are their feeding grounds below, around a great variety of freshly unfolded flowers belonging to the middle and lower temperate zone, with scattered stalks of mullan here and there of the last year's growth. The terraced grape grounds we had examined on the sloping low-lands at the foot of the mountain—as fine a display of growing vines as I ever saw—came to mind in connection with these evidences, and the statement I could not doubt.

"But come, on to that higher elevation yonder, the true summit."

Take the world over, there are certainly but few points of observation accessible to civilized man from which may be commanded a more superb survey of the fields of nature than was afforded by the change of position suggested. Now were disclosed the west and northwest, that had been shut off from us by the elevation gained, the true summit. The general view from here included winding rivers, embowered in groves of balm, maple, ash, alder, with their edgings of smaller woods and shrubbery—three rivers in sight, the Middle Fork, the Coast Fork, and the McKenzie, with

their feeding currents coursing in all directions; ridges and valleys vieing with each other in scenic charms and varied natural wealth; zoning wood belts and mantling grass lands; with cultivated fields and farmhouses just numerous enough to say Civilization has entered to make her conquests complete! But a few hundreds now where soon many thousands shall find happy, prosperous homes—

"The first low wash of waves  
Where soon shall roll a hummer sea!"

As sparsely settled as are these headwater districts of the Willamette, within the radius of view, and plainly outlined, were several towns and villages—Eugene, the flourishing chief trade center and county seat, 18 miles to the northwest; Springfield, 15 miles in nearly the same direction; Coburg, about eight miles north of both Springfield and Eugene; with Pleasant Hill and one or two other post office stations more directly west. The magnificent panorama was grandly closed in on the west and south by the Coast and Calipooia ranges. We estimated the arable extent at half a million acres.

The God of Nature has marked out certain points for collective human effort, and the craft of man can no more change the destiny than it can the course of a river. One of these points we looked down upon from the summit of this mountain. It lies at its southern base, now included in level or gently sloping fields, under cultivation. Only a variety store, post office, and farmhouse and inn combined, (conducted on the temperance plan), now foreshadow the eventful future. There the mountain walls close in, and, save inconsiderable open spaces further eastward, 'the land of big red apples' ends. Here is the most feasible if not the only practicable pass for the construction of a railroad across the Cascades to the stock ranges and timberless wheat-raising and mineral districts of Eastern Oregon; and a railroad by this superior route from Western Oregon to the cities of both the Eastern States and California is now being built. At this point a water-power could be developed equaling any in the West. Dressed fine woods and lumber in the rough would go from here to constantly enlarging markets. Likewise would fruits here dried, canned and preserved, meet unfailing demands in the markets to the eastward. Wool production and manufacture, as well as the dairying interest, might become of great importance. It is a place where the settler, in town or country, can make a living at once—where the skilled worker of limited means, through industry and economy, may soon become independent. Here the intelligent farmer, having in hand not less than a thousand dollars, who will be satisfied with as much land he can thoroughly and systematically cultivate, will find all the conditions inviting.

If there is anywhere between Alaska and the equator a more favorable section for colonization enterprise or the investment of capital I know not where it is.

## IMPORTANT POINTS.

ELSEWHERE will be seen a description, from personal examination, of the country selected for homes for the people of progress and peace. We want mechanics and artisans of all classes to secure locations in the town and open out in business at once, as well as farmers for the adjacent fruit and grain lands.

FIRST. Deeds for town property will be conditioned upon purchasers forfeiting title if they or their grantees do not begin to improve the same within two years, provided the purchase money be refunded or tendered, with an addition of ten per cent.

SECOND. Farmers short of means to purchase entire tracts will be given warranty deeds for land selected to be first improved, with bonds for deeds for the residue, so the dread of their homes being lost in foreclosure suits will not disturb their slumbers.

## ADVANTAGES OF AGENCY.

Farms or town property can undoubtedly be secured in Oregon by parties living outside the State through responsible agents, who are acquainted with the natural conditions and the business prospects of the various sections, at less aggregate cost, and with greater certainty of expectations being realized, than to act without their intervention. The necessary expenses of moving hither and thither in quest of a desired land location or business investment (generally being advised by those who have personal motives in giving the advice) almost invariably exceed what the charges would be for honest and honorable agency service.

New trade centers and commercial systems are formed like, according to the astronomers, star systems are formed—by new centers being thrown off and organizing from old ones; and in commercial growth and development the new often takes precedence of the old. Thus Chicago has outgrown Buffalo, St. Louis has outgrown Cincinnati. Portland will continue to grow, but she will not in the future dominate over all Oregon. A Mid-State or Central Oregon system is taking shape. It will have its own seaports, its own inland travel and transportation lines. Another opportunity!

A GREAT real estate "boom" is in progress in Oregon, but we have nothing to do with "booms." We will only advise investments that would be considered safe and sound by conservative business men in the dullest times.

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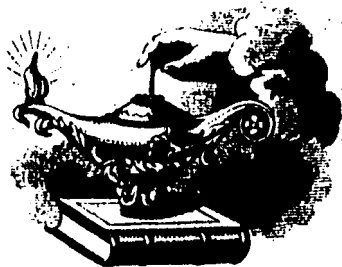
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No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out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

## HOMES, HAPPINESS, HARMONY.

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

## A Soul-foremost Work.

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

## THE OREGON RHINE.

Where the avalanche forms and the eagles career,  
Where the tops of the mountains in clouds disappear,  
Where the blasts in their wrath irresistibly sweep,  
Into being from thence the Willamette\* doth leap,—

Flashing and dashing her bright waters flow  
Down to the flowery valleys below.

But there's rapturing music in forest and rill;  
There are pictures defying the penciller's skill;  
And the rugged is lost in the mild and serene,  
For the Queen of the Beautiful governs the scene.

Flow on, Willamette, in majesty flow!—  
Grandeur around and enchantment below.

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

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

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

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

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

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

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

## Information Supplied.

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

## Chances for Investment.

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

## SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chill	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Wallá Wallá, Wash. Ter.	12:18 p. m.

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