



## THE SPIRIT OF NATURE.

RICHARD RAELE.

O EARTH! Thou hast not any wind that blows  
Which is not music; every weed of thine,  
Pressed rightly, flows in aromatic wine;  
And every humble hedge-row flower that grows,  
And every little brown bird that doth sing,  
Hath something greater than itself, and bears  
A living word to every living thing,  
Albeit it holds the message unawares.

All shapes and sounds have something which is not  
Of them; a spirit broods among the grass,  
Vague outlines of the everlasting thought  
Lie in the melting shadows as they pass;  
And touch of an eternal presence thrills  
The fringes of the sunset and the hills.

IMMORTALITY is a hope with Christians of all denominations. Spiritualists say that with them it is a certainty, because they have seen and heard many evidences that the spirit is immortal; because spirit friends have materialized themselves, and have proved their identity in various other ways, too numerous to mention; but the certainty of immortality seems to have paralyzed the efforts of most Spiritualists for progression, and they are as worldly, and fear and bewail death about as much as Christians, who only have the *hope* of immortality to sustain them.

What is the reason that death and corruption lay their blighting fingers on all things? Why is it that so few are convinced that there is another state of existence? and that many are groping blindly in the dark, weeping and wailing for evidences that will fully satisfy them? Are death and immortality the manifestations of a Power outside of humanity; or are they conditions subject to development by, and under control of, the human beings that people the earth?

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of Immortality; the latter are subject to development and growth; and every human being and every spirit must cultivate and unfold them before he can be free from the elements of death and corruption in any state of existence; and no one anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be conscious that existence is Immortal until he has assimilated and incorporated into his being the ever living Celestial substances that compose the elements of Immortality. Nothing that is presented to the external consciousness (such manifestations only have value when they awaken the soul to the necessity of imbibing immortal elements) can ever give any one proof of Immortality.

No finite or mortal elements can give evidence of the existence of Infinite or Immortal Elements.

What are the finite or mortal elements? The elements of Hatred, Injustice, Error, Envy—all the passions and appetites that man embodies and makes predominant by cultivation and development—are subject to, and are elements of, death and corruption; and whoever entertains any of these elements in his being, in any state of existence, is subject to Death and Decay—not eternal destruc-

tion; but subject to many painful and unpleasant changes, made necessary by the action and destroying force of corrupt elements within.

Other states of existence—spirit life, astral life, etc.—are not immortal life, any more than other states of misery from the one we are in are perfect and everlasting states of happiness. The Spiritualist talks of going to a Summer Land, and the Christian talks of going to heaven, just as if eternal happiness can be gained by a journey to another country, and death and despair obliterated by a change of residence! We can no more obtain the former, and sweep the latter out of existence, by trips through the eternal spaces, than we can do so by traveling from place to place on our planet. Inharmonious people generally imagine that change of residence will create perfect harmony in them.

The different degrees of spirit existence, that we call the "spirit world," are, all combined, composed of the united thought-atmospheres of humanity; and, therefore, only as human beings in physical bodies elevate their thoughts to the realms of Celestial Purity, and regenerate themselves, by striving and working to develop the germs of Immortal elements that every one inherits from those lofty altitudes, can spirit, and the spirit spheres, be regenerated.

The thought is the thing that unites the spirit in the physical body with the spirits that live in the thought-atmosphere of the individual; and as thought affinity is the link that binds them together, the spirits bound to him think the same thoughts he does; and the individual in the physical form becomes their teacher (whether he is conscious or unconscious of their existence does not alter his relationship to them), and not the reverse; for while the spirit out of the physical body has any remnant of passion or appetite remaining in his being—mortal elements connected with matter—he must continue in connection with, and can only learn through, material channels—the physical organisms of men and women inhabiting the earth. This is the reason why Christian spirits believe in Christianity, and know no salvation outside of the doctrines taught by the Orthodox systems; neither can they impart the true system of regeneration, for their teachers are ignorant of it. These spirits believe in death and decay and sickness, because these mortal elements are within and around them; the spirits of Mahomedanism firmly believe in the Mahomedan doctrines; the Phenomenalists' spirits believe in Phenomenalism; and so on throughout the endless category of mortal thought, the spirits think the same thoughts that human beings think. The most advanced spirit know no more than the most advanced human being in physical form.

People in the physical and in the spirit spheres are a unity; and Angels and the Immortal realms are a unity.

Angels from the Celestial Realms can only approach people in the physical, and spirits, to help them to higher knowledge, when men and women, in the physical, have developed Immortal elements within themselves; for Angels can only unite

with the Immortal, as the higher thought cannot affinitize with the lower thought, any more than love and hatred can be felt at the same time in the same breast.

Consider for a moment, O error-blinded Humanity, the awful responsibility of every human being in material form! When one thinks wrong, he not only hurts himself and others in physical existence, but he wrongs numbers of poor ignorant spirits; who nurture the same thoughts as himself, and who look to him, or her, as pupils look to teachers; and how can these despairing spirits progress if they are taught nothing to make them better and happier; and besides, there is no other way to change their unhappy condition, and they have to remain in it as long as their teachers give them bad lessons. From this terrible and seemingly unchangeable condition of the spirits in spirit-life was impressed the idea upon the people in material form that "eternal torment" awaited the wrong-doer.

Spirits extend and develop wrong thought-teaching the same as the wind (which is the meaning of the word spirit) blows the seeds of the thistle hither and thither, and when they root in congenial soil they extend still farther the pestiferous crops of thistles; and this is the dreadful harvest that the generality of mankind must inevitably reap from the bad seeds that they have themselves sown from day to day.

Humanity are waiting for some God-Being—outside of themselves—to destroy evils that all are creating every moment of their lives. As well wait for a God-Being to root up the weeds that encumber the earth. The God-Being—Immortal elements—must, and will be, developed in men and women in physical forms, and only through these attainable means can the sorrowful conditions of life, and those terrible peace-destroyers, death and corruption, be overcome; and in no other way can the Almighty Conquering Power of Good be brought into action upon our planet.

The elements of Infinity, or Immortality, are Love, Truth, Charity, Mercy, Justice, etc. All the Divine attributes of the God-Nature are in men and women, everywhere, either in germinal form, or in different stages of development; and only those truly and soulfully realize that they are Immortal in whom these elements are perfectly developed; for this exalted condition—to which no one in the physical, or in the spirit spheres, has yet attained—gives the individual power over life as well as death, and unlocks every treasure and knowledge in the universe to his attainment, for he is One with the All-Immortal and has reached Angelhood.

All conditions below this lofty station are, more or less, prisons for the soul, which is not truly free from mortal elements until it has developed the undying Truth within; and this each soul must do for itself.

An immortal existence does not necessarily imply a continuation of existence, as now lived as many seem to think, Immortality means conscious progression.

For The World's Advance-Thought.

## WHICH THE REAL, THE IDEALISTIC OR MATERIALISTIC?

HAMILTON DEGRAW.

THE answer largely depends upon comparative development, both intellectual and spiritual, of the mind that is trying to solve the knotty problem. To the exoteric understanding of a large majority of mankind, what their physical senses take cognizance of is the real and substantial, ignoring or not understanding the truth that back of all physical manifestations or materializations there is a "Great First Cause," omnipotent, omnipresent unchangeable. While material forms are evanescent and constantly breaking up, disorganizing and reorganizing—not destroyed but assuming new forms—the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect who has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? When perfected and fully evolved in his own interior consciousness fire and flood may destroy and pulverize the outer manifestation, yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter, the more potent and powerful they become, till the elements become so subtle that they cannot be viewed with our material vision, developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that that is the ultimate? May not forces be unfolded or developed that in point of energy and power far transcend any as yet known? Passing sunlight through a prism, the red rays are the crudest; ascending to the violet, they are the most refined; and clairvoyants say they can see other colors that are too refined for material vision to cognize.

"Beware when the great God lets loose a thinker on this planet!" What does he do? Thinks. Who ever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thoughts. The mighty Universe itself is but an evolved thought of the Infinite Mind. The Materialist insists upon the infinity of matter; we upon the infinity of soul, which created matter; and as there cannot be two infinities, matter must be finite, a created substance evolved from soul.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal, are more in the future than the present; but as the wheels of time roll on these souls become the practical workers, moving ahead, planning, and making the way easier for the oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of soul, and the

secondary position that matter, the offspring of soul, holds in the universe.

The series of indisputed victories of the mind of man over the forces of nature, in mastering elements that have long evaded his grasp, and compelling them to do his service, (and the field is constantly widening in which to give scope to these awakening powers, that in time will give him complete control over everything below him) is conclusive proof of soul supremacy.

Still further proof lies in the fact that the human soul is dissatisfied with its present environments, is placing its ideal always ahead of present accomplishment, is ever struggling to attain something better, and, as it advances toward its realization, is constantly placing the ideal still further ahead; and so on in infinite progression.

As parallel lines never meet, so the material never reaches the ideal, but always is in a position of dependence and inferiority to it, moving as a secondary subject to the primary or first cause.

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers, and their united thought is used for the higher culture of the world?

The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages, mankind are virtually renewing their youth, casting off the swaddling clothes of mental and spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? By no means. Though it is very important to have a healthy body as the medium for the mind to act through, yet if the materialistic is the real then the ox is more than equal to man.

Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality, a holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal, in many instances, in human form, fixing it in some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion, away from and far above the material environments that are around us, feeling in the presence of such soul that holy "peace that passeth all understanding, and which the world can neither give nor take away?" Why do the heart's affections yearn for recognition, to feel a responsive chord in some soul that beats in unison with our own? Because material conditions, however perfect they may be, fail to satisfy the spiritual perceptions—because when we see the embodiment of an ideal our souls instinctively know it—because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that love which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic, earth-bound soul, who, like the man with the muck-rake, is constantly looking downward, his

sense attracted to that which is beneath him instead of that which is above.

The fact that a few controlling minds can sway the masses of mankind and move them as mere automatons, subject to their mental power, is one more testimony given to substantiate the subordination of the material to the ideal.

How soon the soul, when deprived of the outward, instinctively retires to the inner temple of life, and draws from the hidden fountain vitalizing forces that, in times of material prosperity, were buried beneath the engrossing thoughts of worldly gain! Greater enjoyment is felt in the anticipation of some contemplated pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired—the former acting upon the mental forces, and the latter appealing merely to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted, the power of soul over matter lies in the fact that soul is able to compel many times the harmonious adjustment of outward conditions when to the materialistic view it seems impossible, rising from a bed of sickness in a great emergency, when the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals, revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are developed that to the exoteric mind are hid like precious treasures under large accumulations of earth.

In the realm of invention, back of all visible signs, is the realm of pure thought. Why does the inventor strive, agonize, labor?—for what? Not to build the material form, but to bring out the ideal, to perfect the mental conception, to evolve from chaos the idea. Then the rest is comparatively easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary.

Down in the interior ocean reigns a perpetual calm; so in the inner soul the real, the idealistic, is never disturbed by the exterior conflict that at times rages.

ONE whose business it has been to find persons suited for vocalists says that he never loses his time by looking for a fine voice in a country where a fish or meat diet prevails. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those Italians who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they are fish eaters; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing.—*Woman's Tribune*.

MATERIALISM and Orthodoxy both depend upon a dead past to support their claims.

Divine Revelation in the Scriptures; we must know the nature of that truth before we can expect to make progress in comprehending and applying it in our human affairs.

Divine Revelation in the Scriptures is to be studied as the Truth of Creation. This truth involves (1) a presentation of the Creative Personality with the requisite elements. (2) a full declaration and illustration of His Creative Operations in creaturely form; and (3), a manifest example of His Creative End consummated in Infinite Love, Wisdom and power humanly embodied. It is the truth of God as Creator, the truth of Man as His creaturely subject, and the truth of Divine Man as His creative object, that we are to find in the Scriptures in the fullness claimed. [To be continued]

### CRITERIONS.

ADONIAH.

"By their fruits ye shall know them."

**W**E are of those who believe that Jesus' own life, as recorded in the New Testament, and the lives of immediate disciples who practiced his teaching to the loss of all earthly possessions, and the death of their carnal lives, are the truest and clearest illustration that can be given of that teaching, and are perfectly reliable.

We believe it is self-evident, that any who are hostile to the self-denials inculcated and practiced by Jesus, are by that hostility, rendered incapable of illustrating his teaching, or fairly and truly interpreting it. They can exhibit their own moral weakness and narrowness of view, by contending against the holy Messengers and Teachers of Divine Truth, but the truth of the message they cannot know till they put away their hostility.

To properly scan this matter, let us note the difference between a holy and an unholy Teacher. Holy means wholly cleansed, consecrated and set apart for a Godly and Divine service. A holy Teacher, when perfected, is cleansed from the inferior self, from base desires, from envy, lust and pride—is not subject to anger, appetite, nor ambition, but holds all his passions as obedient servants, under complete control. He has entered that pure element of life which is gentle, loving, peaceable, harmonious, self-sacrificing, wishing no ill, but desirous to serve, not antagonizing individuals, but uplifting all because desiring the good of all, being full of mercy and good fruits, and opposed only to error and falsity, and the fruits thereof. He is entirely devoted to receive and practice the pure truth, without reserve, accepting all its consequences.

The unholy teacher, possessing an exaggerated idea of his own importance, is ambitious to announce his own opinion, and to have it currently received for truth—to magnify and extend the influence of his own personality—to promote his own honor and gain among men. He has small esteem for truth that cannot be made to serve this purpose. His self-interest makes error seem like truth when it advances these aims. The truth here alluded to is the truth of life, and not of the physical sciences. He who takes Nature for his supreme guide, and recognizes no higher

authority than his own judgment, and in knowledge no superior, is not his measure and criterion of truth egotistic? His own ego, or personality, is the most redoubtable feature of his mental manifestations.

It will be perceived that the two characters see with differently constructed visual organs, through different media, from different standpoints, and that each judges of motives, morals and religion by a different standard. They can never harmonize in opinion nor action till both adopt one criterion.

The criterion of the egoist, self-interest being the motive, is divergent, repellant, causing division and antagonism between equals, each of whom wishes to stand first and highest in the eyes of the people. It subdues its neighbor of weaker capacity, and is subdued by him that is stronger, without being conscious of defeat.

The criterion of the holy Teacher, or non-egoist, who sinks personality in the object to be attained, usually the conquest by good works of truth over error, is a real or supposed Divine revelation, which absorbs and utilizes the Ego, and neutralizes its divergent tendencies by compelling it to serve in the lowest place. It tends to unity of aims, to harmony of interests, and promotes sympathy and mutual help in all the relations of life.

These two classes or criterions represent opposite poles of human development, or tendencies moving in opposite directions—one exterior or centrifugal, and the other interior or centripetal. The growth attainable by means of one is bounded by the natural limits of the Ego. The growth attainable by means of the other, we are told by those far ahead of us in that way, is without limit. Travelers in that way are ever improving, ever advancing; the personality is minimized or extinguished, and the Ego, purged from ambition and selfish desires, is happier in honoring others than in being honored. There are many grades of both these developments, and many degrees of each grade, and some people exhibit a mixture, being sometimes dominated by one, and at other times by the other of these characters.

As to which is preferable to adopt, every one will decide for himself, according to his or her knowledge and predilection. The fruits of both have been manifest in the world since the Christian Era, if not before, and of Egoism, as far back as history records. Those of the latter are pride, vain-glory, all-grasping ambition, covetousness, quarreling, back-biting, devouring, disputes, hatreds, murder, avarice, oppression, slavery, and every crime in the calendar.

The fruits of holiness and submission to the purest and best, are love, joy, peace, meekness, gentleness, kindness, mutual help, and continual growth in all the graces and virtues that adorn and perfect a philanthropic and symmetrical character.

A FAULT in a spiritual teacher is more conspicuous than in every-day humanity, just as a soiled spot shows plainer upon a white surface.

For The World's Advance-Thought.

### WHAT IS GOD?

A. F. MELCHER.

**L**IFE is the coalition of the positive and negative conditions of the universe—whether in space or in the universe of matter—although matter, as it is known to mortals, is but an effect of this universal coalition. Space is matter, but not as it is universally accepted; it is what may be termed a chaotic condition of matter, or matter in an unindividualized state, having neither form nor shape, and can not, therefore, be definitely valued as either an element, principle or fluid having body, weight, density, gravity, or anything which would make it definable as either a substance or a force. It is simply a passive or negative condition of existence—having all the ingredients inherent though which are necessary to evolve life from.

Thus life or soul has ever existed in the universe, and as such we deal with it only, but to make our subject comprehensive, we will endeavor to create a relative beginning for that purpose.

It is a well known fact that the action of a positive or an active condition or a passive or negative one, creates motion in the latter. It is also well known that all non-dimensional conditions are active or positive in their natural state, or naturally so, as in that of heat, force, magnetism, will-power, love, etc., and further that all dimensional conditions are passive or negative, whether they consist of inert matter or animated beings. The latter only appear to be active, or let it be called temporarily so. Without the active life-principle within this would soon cease.

Man may see the object moving, but not the motor. The former being dimensional, may be cognized with the material senses, but the latter being non-dimensional, cannot be thus seen or cognized. This is because it is soul or spirit, and can only be sensed, seen or cognized by a similar condition of existence.

Thus causation or spirit may be seen by spirit or soul—the cause of existence or of life—but not by effects of the material, so-called.

Matter in its individualized state is an effect, and so are the material or physical senses, or the sensations arising from the sense-organs—as the eye, the ear, etc. But those arising from the heart, the liver and the lungs are of a higher order (the lungs generating heat, the liver magnetism, and the heart emotion, a lower or undeveloped form of consciousness) all invisible or non-dimensional conditions or qualities having a positive or active effect. Sight is not an active quality—being merely a material or passive condition which reflects material or dimensional objects, as a mirror does. Hearing is a similar quality—sound being but an effect of, or condition of, existence, arising from a material object or cause.

Spirit or first causes can neither be seen nor heard, consequently sight and hearing must be material qualifications. Things seen clairvoyantly or heard clairvoyantly are not cognized through the material senses, but through the soul—the physical organs being but the material agencies



through which they are manifested. Coming from a spirit or spirit-cause, a spirit or a spirit-voice can only be cognized by the spiritual senses or those belonging to the soul. And so it is with spirit or the life-principle of the universe. The same can only be cognized by the soul in its freed state, that is a condition of absolute activity or positivity. In this condition it has the appearance of intelligence, a vast expansive universe of intelligent activity. Man sees the effect only; the power that moves it can only be seen by the spirit in its freed state; and human language cannot describe it, for human language is as much material as hearing and seeing.

This vast expanse of intelligence, that is seen by the soul in its freed state, is the life-principle of the universe—the cause of all that exists. It is the power of the stars, planets and satellites; the force that governs or controls their motion or arbitrary courses; the power that rules their destiny and that of the life upon them. It is that power which man calls God; omniscient, omnipotent and omnipresent in its natural condition of existence. It is neither above nor below; it has neither length, breadth nor depth; and, consequently, no dimensions. But it exists in every particle of matter; in every atom of space; comprises the center of gravity therein, and constitutes the law which governs it. It is the life-principle, the spirit, the soul thereof; and in conjunction with one another has an intelligent effect; has intelligent activity—is intelligence itself.

The isolated or unemployed spirit atom or soul-germ is not intelligent; but it is absolutely active, and constitutes perpetual motion in the universe of life. It is this absolute motion or perpetual activity which creates life in the universe of space. And it is in these portions of space that we refer to, as those which have not yet been utilized, or are in chaos. Here a relative beginning is possible, but not of the life-germ, this already existing as a natural qualification thereof, and must have always existed; or how should it have got there? No living creature could have placed it there, for such must be first created from a life-germ to constitute a life-entity or living-existence. And if the life-germ has always existed in space, the creation of life, so-called, must have been always going on, and so intelligence must have always existed. Even where nothing exists there must be space. And as nature abhors a vacuum, it would soon be filled, if it had to draw our universe of matter into it, in order to fill it up. But as this is not the case, it must be filled with something else, and every portion of it must contain something, otherwise there would be no end to this drawing process, and our universe, instead of having a regulated course, would be hauled from one end of space to another; and not only destroy its regular course, but create a general chaos in the same.

But the creation of life or motion in the universe must be analogous to the same in planetary conditions, from the fact that the latter is an outgrowth of the former.

Life is produced by the action of the positive or

the negative condition throughout nature—a non-dimensional or a dimensional one. It is the action of the non-dimensional or positive condition, or the dimensional or passive, which brings forth life or motion in the latter. And, as life is soul or spirit, we may undertake a relative creation of this as it exists and is seen by the spirit eye, by stating that the action of time on space may have been the original cause—time being non-dimensional, must therefore be positive; and as absolute positivity constitutes life or motion in itself, we find it already existing in this entity. But, as time is co-existent with space, and pervades the same as all non-dimensional conditions do which exist in conjunction with dimensional ones—viz: occupies the center of gravity of the same—we find even time constituting the life-principle, the soul-germ of the atoms in space; and thus we are unable to get rid of it, however we may try to do so.

Life exists, and there is no wiping it out; and that which cannot be annihilated must be immortal, whether in the form of atoms or individualized beings. And man constituting the latter, remains intact as a life-entity after shuffling off his mortal coil. Those who doubt it have but to investigate to convince themselves; and the proof of one soul existing after death of the physical body is satisfactory evidence to anyone—except pretense or willful blindness prompts him to disbelieve. The former is often due to selfishness and the latter to conceit. One is hypocrisy and the other human or false pride; and those who are troubled with either, are wandering in spiritual darkness, in the shadow of the material, in matter itself. But the honestly acting soul, one that neither fears the future, nor cares for public opinion, wanders in the light of intuition, the realms of intelligence, or that condition of existence which constitutes the governing power of the universe—the creation of all life—the first-cause of intelligent activity in man—the cause of which he constitutes an effect, and who like this cause is indestructible, immortal.

Immortality is life or intelligence individualized. As the soul is conscious of its existence, by its inherent intelligence, so is this universal intelligence conscious of its existence by the condition which it constitutes naturally. And if such a universal intelligence does not constitute a God-head, a divine ruler and all-powerful existence, what does? Can man imagine it to be anything else? All life is intelligence, and as the individual grows in the same—becomes more and more conscious of its individuality, so does this universal intelligence expand, and becomes more and more conscious of its individuality of existence. And instead of diminishing in power, it increases in the same, and thus exerts all the more influence on life to become likewise imbued or impregnated with intelligent activity—the latter aiding in its development and spiritual unfoldment, and makes man all the more fit to enter the sphere of immortal life as an individualized, independent, indestructible and intelligently conscious being, to continue its progress as such, and finally become

“one with God” in its true sense—a condition of harmony or love.

Love constitutes harmony of conditions with the universe and with God; and to reach this state man must practice love. Love for his fellow creatures, love for spiritual or soul progress, and love for nature's laws—that is to indulge the mental and not the material, the psychic, not the physical, the holy or God-like and not the animal. Such is keeping pace with true progress; such is true spirituality; and such is true religion. But outside of this, religion is nothing; and those who advocate its principles or precepts without practical application to themselves, are nothing more than mortals or matter-loving beings, who will remain within the realms and influences of the material when they pass out of the body; and will be no more able to see God or the spiritual side of nature than as human beings in the flesh, and they will be subjected to the same vicissitudes, disturbances and pains that mortals are, with an addition of higher grades of mental sufferings. On the contrary, the spiritually developed find themselves in a superior condition of life when they pass over; and instead of wandering in material darkness, they wander in spiritual light; enjoy the blessings of real life, and the happiness which such conditions produce in their beings. The latter is caused by their condition of harmony or love.

Love is God, and to be happy, therefore, is to be in harmony with God or the universe of life.

Life is intelligence, and intelligence individualized, is to become “one with God,” the creator of all life in the universe of matter, the cause of law or force in the same, and the origin of love in man—the development of which is, therefore, necessary to establish a harmonious action with its origin, like attracting like.

Such is the aim of man, the creation of life in the universe, and the nature of God. Man is an individualization of the same, and intuitively strives to come into a harmonious vibration with it. It is the law within driving him forward, and which, when the positive condition has been reached, may be utilized for the soul's individual purpose; and instead of being controlled by the law, man now controls it.

Such is peace—a state of beatitude attained through the development of positive or absolute will-power, or animal volition spiritualized to have a positive effect. Absolute will is as necessary as absolute love; and with the addition of absolute purity he becomes a God in himself. The latter is attained when he has overcome all his physical desires, and constitutes positivity in all the branches of human unfoldment. As a mortal in this condition he becomes a true psychic, and obtains his information direct from the entity of intelligence. Such were the Messiahs and prophets of old, and among whom were Buddha, Brama, Confucius, Pythagoras, Christ, several of the Popes and rulers, and many of the clergy of all denominations up to the present era.

THE soul saves, it is not saved.



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

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

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

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### THE SONG OF TRUTH.

LIZZIE DOTEN.

FROM the un-seen throne of the Great Unknown,  
From the Soul of All, I came;  
Not with the rock of the earthquake's shock,  
And not with the wasting flame,  
But silent and deep in my onward sweep,  
Through the depths of the boundless sky;  
I stand sublime, through the lapse of time,  
And where God is, there am I.

In the early years when the youthful spheres,  
From the depths of chaos sprung,  
When the heavens grew bright with the new-born light  
And the stars in chorus sung—  
To that holy sound, through the space profound,  
Mid their glittering ranks I trod;  
For I am a part of the Central Heart,  
Co-equal and one with God.

The world is my child. Though willful and wild,  
Yet I know that she loves me still,  
For she thinks I fled with her holy dead,  
Because of her stubborn will;  
And she weeps at night, when the angels light  
Their watch-fires over the sky,  
Like a maid o'er the grave of her loved and brave;  
But the Truth can never die.

One by one, like the sparks from the sun,  
I have counted the souls that came  
From the hand Divine;—all, all are mine,  
And I call them by my name.  
One by one, like sparks to the sun,  
I shall see them all return;  
Though tempest-tost, yet they are not lost,  
I shall see them all return.

I only speak to the lowly and meek,  
To the simple and child-like heart,  
But I leave the proud to their glittering shroud,  
And the tricks of their cunning art.  
Like a white-winged dove from the home of love,  
Through the airy space untrod,  
I come at the cry which is heard on high,—  
"Hear me, O God! my God!"

An epidemic of heresy is upon the world. It is a significant sign how near the old religious systems are to universal dissolution when the leading ministers of all denominations no longer believe in the infallibility of the bible. The infallibility of the bible is the main prop of sectarian beliefs. With that taken away the whole superstructure of erroneous theology must fall. The belief in the infallibility of the soul will take its place and point men to the royal road to truth and righteousness.

## ROSES.

THERE is no country in the world where roses attain such transcendent loveliness as they do in Oregon. Oregon is *par excellence* the paradise of the rose. The wonderful variety and profusion of this queen of flowers is bewildering to those who are residents of less favored lands in this particular.

A complete language of flowers can be formulated here from the various members of the rose family. They seem to voice every shade of feeling, from the deepest passion to the most refined spirituality.

There is no other flower that has such an intense individuality as the rose. While all flowers are beautiful and attract to a greater or less degree, the rose holds all within its individualized charm; it affinitizes with the innermost soul of the poet.

THE statistics say that liquor drinking is on the increase, notwithstanding the large amount of prohibition literature circulated and the great agitation.

If the temperance people would spend some of the money given to sustain namby-pamby literature and non-productive temperance lectures, in building free drinking fountains, so that they would be as plentiful as saloons, it would do more to promote temperance than all the writing and talking. Thousands would prefer cold water to beer or whisky if it could be easily obtained. Thirsty workmen on buildings often go to saloons and drink beer because water is not obtainable; and once in the saloon the influence of the place is upon them. Many drunkards are made because water is not handy when they are thirsty.

EARTH-BOUND spirits can no more impart immortal knowledge than earth-bound mortals can. They both live in the spheres of injustice, hatred and wrong-doing; and these spheres are in opposition to the immortal spheres where harmony and good reign. Earth-bound Materialists, Methodists, Hindoos, or those belonging to any other race or religion—whether spirits or mortals—can only impart influences from the plane of death and corruption, for they are a part of it so long as they are bound to it by their thoughts.

The Spiritualist will answer the last sentence by saying: "Have we not unnumbered evidences of spirit existence?" Yes, but these evidences only go to prove that there is another state of existence; they do not prove to the individual's satisfaction that he will enjoy an everlasting existence of never-ending bliss and happiness, for this constitutes true immortality.

## SELF.

THE tendency of people whose lives have been, for the most part, selfish, when the light of spirituality first arouses them to action, is to exalt self unduly. They are constantly looking for some great wonder to come into their lives, that will produce an almost instantaneous change and give them some miraculous power. The shadows are always darkest when the light shines brightest, and as the life of a selfish person is mostly made up of shadows these traits of the lower nature are intensified to a great degree by the influx of spiritual light. The result is that many who seek to distort the light to selfish purposes and aims but increase the darkness within them, until a point is reached at which the mind becomes unbalanced.

Spirituality does not take possession of us instantaneously. It is the result of growth within the being, due to the observance of the laws of righteousness. And it only grows to the extent that these laws are put into operation. The acme of spiritual wealth is not a gift, bestowed by an arbitrary hand, but it is earned by continual effort, by overcoming the inharmonies of the flesh.

There is only one way in which spiritual power can be measured, and that is in the ability to create harmony; inharmony cannot exist with spirituality. All claims of spirituality outside of this are but the vapor of diseased imagination, induced by abnormal love of self, for spirituality is harmony.

Those who have the power of harmony the most developed display the least consciousness that they possess it. The one who can once fully attain this altitude of being will be all powerful for good in this world. The being must be well trained and purified before it can conquer the monster self upon the threshold of the Temple of Harmony. No impious foot can attempt to cross this threshold without incurring the penalties that come to the curious who would invade the temple of holies. All its doors open to Universal Love.

THE aversion most people have to thinking independently is due to spiritual childishness. As the infant that lacks confidence in its power to stand alone clings to its mother's skirts, so those who are spiritually infantile cling to the dogmas and doctrines of their ancestors, and think they are lost when they are taken away from them. The disruption of existing creeds and religious systems is simply the tearing down of spiritual props, that mankind may learn to exercise their own inherent spiritual powers, and grow to spiritual manhood.

THE free are those who are free in mind.

## THE SPIRIT OF NATURE.

RICHARD RAELE.

O EARTH! Thou hast not any wind that blows  
Which is not music; every weed of thine,  
Pressed rightly, flows in aromatic wine;  
And every humble hedge-row flower that grows,  
And every little brown bird that doth sing,  
Hath something greater than itself, and bears  
A living word to every living thing,  
Albeit it holds the message unawares.

All shapes and sounds have something which is not  
Of them; a spirit broods among the grass,  
Vague outlines of the everlasting thought  
Lie in the melting shadows as they pass;  
And touch of an eternal presence thrills  
The fringes of the sunset and the hills.

IMMORTALITY is a hope with Christians of all denominations. Spiritualists say that with them it is a certainty, because they have seen and heard many evidences that the spirit is immortal; because spirit friends have materialized themselves, and have proved their identity in various other ways, too numerous to mention; but the certainty of immortality seems to have paralyzed the efforts of most Spiritualists for progression, and they are as worldly, and fear and bewail death about as much as Christians, who only have the *hope* of immortality to sustain them.

What is the reason that death and corruption lay their blighting fingers on all things? Why is it that so few are convinced that there is another state of existence? and that many are groping blindly in the dark, weeping and wailing for evidences that will fully satisfy them? Are death and immortality the manifestations of a Power outside of humanity; or are they conditions subject to development by, and under control of, the human beings that people the earth?

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of Immortality; the latter are subject to development and growth; and every human being and every spirit must cultivate and unfold them before he can be free from the elements of death and corruption in any state of existence; and no one anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be conscious that existence is Immortal until he has assimilated and incorporated into his being the ever living Celestial substances that compose the elements of Immortality. Nothing that is presented to the external consciousness (such manifestations only have value when they awaken the soul to the necessity of imbibing immortal elements) can ever give any one proof of Immortality.

No finite or mortal elements can give evidence of the existence of Infinite or Immortal Elements.

What are the finite or mortal elements? The elements of Hatred, Injustice, Error, Envy—all the passions and appetites that man embodies and makes predominant by cultivation and development—are subject to, and are elements of, death and corruption; and whoever entertains any of these elements in his being, in any state of existence, is subject to Death and Decay—not eternal destruc-

tion; but subject to many painful and unpleasant changes, made necessary by the action and destroying force of corrupt elements within.

Other states of existence—spirit life, astral life, etc.—are not immortal life, any more than other states of misery from the one we are in are perfect and everlasting states of happiness. The Spiritualist talks of going to a Summer Land, and the Christian talks of going to heaven, just as if eternal happiness can be gained by a journey to another country, and death and despair obliterated by a change of residence! We can no more obtain the former, and sweep the latter out of existence, by trips through the eternal spaces, than we can do so by traveling from place to place on our planet. Inharmonious people generally imagine that change of residence will create perfect harmony in them.

The different degrees of spirit existence, that we call the "spirit world," are, all combined, composed of the united thought-atmospheres of humanity, and, therefore, only as human beings in physical bodies elevate their thoughts to the realms of Celestial Purity, and regenerate themselves, by striving and working to develop the germs of Immortal elements that every one inherits from those lofty altitudes, can spirit, and the spirit spheres, be regenerated.

The thought is the thing that unites the spirit in the physical body with the spirits that live in the thought-atmosphere of the individual; and as thought affinity is the link that binds them together, the spirits bound to him think the same thoughts he does; and the individual in the physical form becomes their teacher (whether he is conscious or unconscious of their existence does not alter his relationship to them), and not the reverse; for while the spirit out of the physical body has any remnant of passion or appetite remaining in his being—mortal elements connected with matter—he must continue in connection with, and can only learn through, material channels—the physical organisms of men and women inhabiting the earth. This is the reason why Christian spirits believe in Christianity, and know no salvation outside of the doctrines taught by the Orthodox systems; neither can they impart the true system of regeneration, for their teachers are ignorant of it. These spirits believe in death and decay and sickness, because these mortal elements are within and around them; the spirits of Mahomedanism firmly believe in the Mahomedan doctrines; the Phenomenalists' spirits believe in Phenomenalism; and so on throughout the endless category of mortal thought, the spirits think the same thoughts that human beings think. The most advanced spirit know no more than the most advanced human being in physical form.

People in the physical and in the spirit spheres are a unity; and Angels and the Immortal realms are a unity.

Angels from the Celestial Realms can only approach people in the physical, and spirits, to help them to higher knowledge, when men and women, in the physical, have developed Immortal elements within themselves; for Angels can only unite

with the Immortal, as the higher thought cannot affinitize with the lower thought, any more than love and hatred can be felt at the same time in the same breast.

Consider for a moment, O error-blinded Humanity, the awful responsibility of every human being in material form! When one thinks wrong, he not only hurts himself and others in physical existence, but he wrongs numbers of poor ignorant spirits; who nurture the same thoughts as himself, and who look to him, or her, as pupils look to teachers; and how can these despairing spirits progress if they are taught nothing to make them better and happier; and besides, there is no other way to change their unhappy condition, and they have to remain in it as long as their teachers give them bad lessons. From this terrible and seemingly unchangeable condition of the spirits in spirit-life was impressed the idea upon the people in material form that "eternal torment" awaited the wrong-doer.

Spirits extend and develop wrong thought-teaching the same as the wind (which is the meaning of the word spirit) blows the seeds of the thistle hither and thither, and when they root in congenial soil they extend still further the pestiferous crops of thistles; and this is the dreadful harvest that the generality of mankind must inevitably reap from the bad seeds that they have themselves sown from day to day.

Humanity are waiting for some God-Being—outside of themselves—to destroy evils that all are creating every moment of their lives. As well wait for a God-Being to root up the weeds that encumber the earth. The God-Being—Immortal elements—must, and will be, developed in men and women in physical forms, and only through these attainable means can the sorrowful conditions of life, and those terrible peace-destroyers, death and corruption, be overcome; and in no other way can the Almighty Conquering Power of Good be brought into action upon our planet.

The elements of Infinity, or Immortality, are Love, Truth, Charity, Mercy, Justice, etc. All the Divine attributes of the God-Nature are in men and women, everywhere, either in germinal form, or in different stages of development; and only those truly and soulfully realize that they are Immortal in whom these elements are perfectly developed; for this exalted condition—to which no one in the physical, or in the spirit spheres, has yet attained—gives the individual power over life as well as death, and unlocks every treasure and knowledge in the universe to his attainment, for he is One with the All-Immortal and has reached Angelhood.

All conditions below this lofty station are, more or less, prisons for the soul, which is not truly free from mortal elements until it has developed the undying Truth within; and this each soul must do for itself.

An immortal existence does not necessarily imply a continuation of existence, as now lived as many seem to think, Immortality means conscious progression.



For The World's Advance-Thought.  
**WHICH THE REAL, THE IDEALISTIC OR MATERIALISTIC?**

HAMILTON DEGRAU.

**T**HE answer largely depends upon comparative development, both intellectual and spiritual, of the mind that is trying to solve the knotty problem. To the exoteric understanding of a large majority of mankind, what their physical senses take cognizance of is the real and substantial, ignoring or not understanding the truth that back of all physical manifestations or materializations there is a "Great First Cause," omnipotent, omnipresent unchangeable. While material forms are evanescent and constantly breaking up, disorganizing and reorganizing—not destroyed but assuming new forms—the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect who has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? When perfected and fully evolved in his own interior consciousness fire and flood may destroy and pulverize the outer manifestation, yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter, the more potent and powerful they become, till the elements become so subtle that they cannot be viewed with our material vision, developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that that is the ultimate? May not forces be unfolded or developed that in point of energy and power far transcend any as yet known? Passing sunlight through a prism, the red rays are the crudest; ascending to the violet, they are the most refined; and clairvoyants say they can see other colors that are too refined for material vision to cognize.

"Beware when the great God lets loose a thinker on this planet!" What does he do? Thinks. Who ever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thoughts. The mighty Universe itself is but an evolved thought of the Infinite Mind. The Materialist insists upon the infinity of matter; we upon the infinity of soul, which created matter; and as there cannot be two infinities, matter must be finite, a created substance evolved from soul.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal, are more in the future than the present; but as the wheels of time roll on these souls become the practical workers, moving ahead, planning, and making the way easier for the oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of soul, and the

secondary position that matter, the offspring of soul, holds in the universe.

The series of indisputed victories of the mind of man over the forces of nature, in mastering elements that have long evaded his grasp, and compelling them to do his service, (and the field is constantly widening in which to give scope to these awakening powers, that in time will give him complete control over everything below him) is conclusive proof of soul supremacy.

Still further proof lies in the fact that the human soul is dissatisfied with its present environments, is placing its ideal always ahead of present accomplishment, is ever struggling to attain something better, and, as it advances toward its realization, is constantly placing the ideal still further ahead; and so on in infinite progression.

As parallel lines never meet, so the material never reaches the ideal, but always is in a position of dependence and inferiority to it, moving as a secondary subject to the primary or first cause.

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers, and their united thought is used for the higher culture of the world?

The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages, mankind are virtually renewing their youth, casting off the swaddling clothes of mental and spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? By no means. Though it is very important to have a healthy body as the medium for the mind to act through, yet if the materialistic is the real then the ox is more than equal to man.

Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality, a holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal, in many instances, in human form, fixing it in some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion, away from and far above the material environments that are around us, feeling in the presence of such soul that holy "peace that passeth all understanding, and which the world can neither give nor take away?" Why do the heart's affections yearn for recognition, to feel a responsive chord in some soul that beats in unison with our own? Because material conditions, however perfect they may be, fail to satisfy the spiritual perceptions—because when we see the embodiment of an ideal our souls instinctively know it—because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that love which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic, earth-bound soul, who, like the man with the muck-rake, is constantly looking downward, his

sense attracted to that which is beneath him instead of that which is above.

The fact that a few controlling minds can sway the masses of mankind and move them as mere automatons, subject to their mental power, is one more testimony given to substantiate the subordination of the material to the ideal.

How soon the soul, when deprived of the outward, instinctively retires to the inner temple of life, and draws from the hidden fountain vitalizing forces that, in times of material prosperity, were buried beneath the engrossing thoughts of worldly gain! Greater enjoyment is felt in the anticipation of some contemplated pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired—the former acting upon the mental forces, and the latter appealing merely to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted, the power of soul over matter lies in the fact that soul is able to compel many times the harmonious adjustment of outward conditions when to the materialistic view it seems impossible, rising from a bed of sickness in a great emergency, when the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals, revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are developed that to the exoteric mind are hid like precious treasures under large accumulations of earth.

In the realm of invention, back of all visible signs, is the realm of pure thought. Why does the inventor strive, agonize, labor?—for what? Not to build the material form, but to bring out the ideal, to perfect the mental conception, to evolve from chaos the idea. Then the rest is comparatively easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary.

Down in the interior ocean reigns a perpetual calm; so in the inner soul the real, the idealistic, is never disturbed by the exterior conflict that at times rages.

ONE whose business it has been to find persons suited for vocalists says that he never loses his time by looking for a fine voice in a country where a fish or meat diet prevails. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those Italians who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they are fish eaters; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing.—*Womans Tribune*.

MATERIALISM and Orthodoxy both depend upon a dead past to support their claims.

Divine Revelation in the Scriptures; we must know the nature of that truth before we can expect to make progress in comprehending and applying it in our human affairs.

Divine Revelation in the Scriptures is to be studied as the Truth of Creation. This truth involves (1) a presentation of the Creative Personality with the requisite elements. (2) a full declaration and illustration of His Creative Operations in creaturely form; and (3), a manifest example of His Creative End consummated in Infinite Love, Wisdom and power humanly embodied. It is the truth of God as Creator, the truth of Man as His creaturely subject, and the truth of Divine Man as His creative object, that we are to find in the Scriptures in the fullness claimed. [To be continued]

### CRITERIONS.

ADONJAH.

"By their fruits ye shall know them."

**W**E are of those who believe that Jesus' own life, as recorded in the New Testament, and the lives of immediate disciples who practiced his teaching to the loss of all earthly possessions, and the death of their carnal lives, are the truest and clearest illustration that can be given of that teaching, and are perfectly reliable.

We believe it is self-evident, that any who are hostile to the self-denials inculcated and practiced by Jesus, are by that hostility, rendered incapable of illustrating his teaching, or fairly and truly interpreting it. They can exhibit their own moral weakness and narrowness of view, by contending against the holy Messengers and Teachers of Divine Truth, but the truth of the message they cannot know till they put away their hostility.

To properly scan this matter, let us note the difference between a holy and an unholy Teacher. Holy means wholly cleansed, consecrated and set apart for a Godly and Divine service. A holy Teacher, when perfected, is cleansed from the inferior self, from base desires, from envy, lust and pride—is not subject to anger, appetite, nor ambition, but holds all his passions as obedient servants, under complete control. He has entered that pure element of life which is gentle, loving, peaceable, harmonious, self-sacrificing, wishing no ill, but desirous to serve, not antagonizing individuals, but uplifting all because desiring the good of all, being full of mercy and good fruits, and opposed only to error and falsity, and the fruits thereof. He is entirely devoted to receive and practice the pure truth, without reserve, accepting all its consequences.

The unholy teacher, possessing an exaggerated idea of his own importance, is ambitious to announce his own opinion, and to have it currently received for truth—to magnify and extend the influence of his own personality—to promote his own honor and gain among men. He has small esteem for truth that cannot be made to serve this purpose. His self-interest makes error seem like truth when it advances these aims. The truth here alluded to is the truth of life, and not of the physical sciences. He who takes Nature for his supreme guide, and recognizes no higher

authority than his own judgment, and in knowledge no superior, is not his measure and criterion of truth egotistic? His own ego, or personality, is the most redoubtable feature of his mental manifestations.

It will be perceived that the two characters see with differently constructed visual organs, through different media, from different standpoints, and that each judges of motives, morals and religion by a different standard. They can never harmonize in opinion nor action till both adopt one criterion.

The criterion of the egoist, self-interest being the motive, is divergent, repellant, causing division and antagonism between equals, each of whom wishes to stand first and highest in the eyes of the people. It subdues its neighbor of weaker capacity, and is subdued by him that is stronger, without being conscious of defeat.

The criterion of the holy Teacher, or non-egoist, who sinks personality in the object to be attained, usually the conquest by good works of truth over error, is a real or supposed Divine revelation, which absorbs and utilizes the Ego, and neutralizes its divergent tendencies by compelling it to serve in the lowest place. It tends to unity of aims, to harmony of interests, and promotes sympathy and mutual help in all the relations of life.

These two classes or criterions represent opposite poles of human development, or tendencies moving in opposite directions—one exterior or centrifugal, and the other interior or centripetal. The growth attainable by means of one is bounded by the natural limits of the Ego. The growth attainable by means of the other, we are told by those far ahead of us in that way, is without limit. Travelers in that way are ever improving, ever advancing; the personality is minimized or extinguished, and the Ego, purged from ambition and selfish desires, is happier in honoring others than in being honored. There are many grades of both these developments, and many degrees of each grade, and some people exhibit a mixture, being sometimes dominated by one, and at other times by the other of these characters.

As to which is preferable to adopt, every one will decide for himself, according to his or her knowledge and predilection. The fruits of both have been manifest in the world since the Christian Era, if not before, and of Egoism, as far back as history records. Those of the latter are pride, vain-glory, all-grasping ambition, covetousness, quarreling, back-biting, devouring, disputes, hatreds, murder, avarice, oppression, slavery, and every crime in the calendar.

The fruits of holiness and submission to the purest and best, are love, joy, peace, meekness, gentleness, kindness, mutual help, and continual growth in all the graces and virtues that adorn and perfect a philanthropic and symmetrical character.

A FAULT in a spiritual teacher is more conspicuous than in every-day humanity, just as a soiled spot shows plainer upon a white surface.

For The World's Advance-Thought.

### WHAT IS GOD?

A. F. MELCHER.

**L**IFE is the coalition of the positive and negative conditions of the universe—whether in space or in the universe of matter—although matter, as it is known to mortals, is but an effect of this universal coalition. Space is matter, but not as it is universally accepted; it is what may be termed a chaotic condition of matter, or matter in an unindividualized state, having neither form nor shape, and can not, therefore, be definitely valued as either an element, principle or fluid having body, weight, density, gravity, or anything which would make it definable as either a substance or a force. It is simply a passive or negative condition of existence—having all the ingredients inherent though which are necessary to evolve life from.

Thus life or soul has ever existed in the universe, and as such we deal with it only, but to make our subject comprehensive, we will endeavor to create a relative beginning for that purpose.

It is a well known fact that the action of a positive or an active condition or a passive or negative one, creates motion in the latter. It is also well known that all non-dimensional conditions are active or positive in their natural state, or naturally so, as in that of heat, force, magnetism, will-power, love, etc., and further that all dimensional conditions are passive or negative, whether they consist of inert matter or animated beings. The latter only appear to be active, or let it be called temporarily so. Without the active life-principle within this would soon cease.

Man may see the object moving, but not the motor. The former being dimensional, may be cognized with the material senses, but the latter being non-dimensional, cannot be thus seen or cognized. This is because it is soul or spirit, and can only be sensed, seen or cognized by a similar condition of existence.

Thus causation or spirit may be seen by spirit or soul—the cause of existence or of life—but not by effects of the material, so-called.

Matter in its individualized state is an effect, and so are the material or physical senses, or the sensations arising from the sense-organs—as the eye, the ear, etc. But those arising from the heart, the liver and the lungs are of a higher order (the lungs generating heat, the liver magnetism, and the heart emotion, a lower or undeveloped form of consciousness) all invisible or non-dimensional conditions or qualities having a positive or active effect. Sight is not an active quality—being merely a material or passive condition which reflects material or dimensional objects, as a mirror does. Hearing is a similar quality—sound being but an effect of, or condition of, existence, arising from a material object or cause.

Spirit or first causes can neither be seen nor heard, consequently sight and hearing must be material qualifications. Things seen clairvoyantly or heard clairvoyantly are not cognized through the material senses, but through the soul—the physical organs being but the material agencies

through which they are manifested. Coming from a spirit or spirit-cause, a spirit or a spirit-voice can only be cognized by the spiritual senses or those belonging to the soul. And so it is with spirit or the life-principle of the universe. The same can only be cognized by the soul in its freed state, that is a condition of absolute activity or positivity. In this condition it has the appearance of intelligence, a vast expansive universe of intelligent activity. Man sees the effect only; the power that moves it can only be seen by the spirit in its freed state; and human language cannot describe it, for human language is as much material as hearing and seeing.

This vast expanse of intelligence, that is seen by the soul in its freed state, is the life-principle of the universe—the cause of all that exists. It is the power of the stars, planets and satellites; the force that governs or controls their motion or arbitrary courses; the power that rules their destiny and that of the life upon them. It is that power which man calls God; omniscient, omnipotent and omnipresent in its natural condition of existence. It is neither above nor below; it has neither length, breadth nor depth; and, consequently, no dimensions. But it exists in every particle of matter; in every atom of space; comprises the center of gravity therein, and constitutes the law which governs it. It is the life-principle, the spirit, the soul thereof; and in conjunction with one another has an intelligent effect; has intelligent activity—is intelligence itself.

The isolated or unemployed spirit atom or soul-germ is not intelligent; but it is absolutely active, and constitutes perpetual motion in the universe of life. It is this absolute motion or perpetual activity which creates life in the universe of space. And it is in these portions of space that we refer to, as those which have not yet been utilized, or are in chaos. Here a relative beginning is possible, but not of the life-germ, this already existing as a natural qualification thereof, and must have always existed; or how should it have got there? No living creature could have placed it there, for such must be first created from a life-germ to constitute a life-entity or living-existence. And if the life-germ has always existed in space, the creation of life, so-called, must have been always going on, and so intelligence must have always existed. Even where nothing exists there must be space. And as nature abhors a vacuum, it would soon be filled, if it had to draw our universe of matter into it, in order to fill it up. But as this is not the case, it must be filled with something else, and every portion of it must contain something, otherwise there would be no end to this drawing process, and our universe, instead of having a regulated course, would be hauled from one end of space to another; and not only destroy its regular course, but create a general chaos in the same.

But the creation of life or motion in the universe must be analogous to the same in planetary conditions, from the fact that the latter is an outgrowth of the former.

Life is produced by the action of the positive or

the negative condition throughout nature—a non-dimensional or a dimensional one. It is the action of the non-dimensional or positive condition, or the dimensional or passive, which brings forth life or motion in the latter. And, as life is soul or spirit, we may undertake a relative creation of this as it exists and is seen by the spirit eye, by stating that the action of time on space may have been the original cause—time being non-dimensional, must therefore be positive; and as absolute positivity constitutes life or motion in itself, we find it already existing in this entity. But, as time is co-existent with space, and pervades the same as all non-dimensional conditions do which exist in conjunction with dimensional ones—viz: occupies the center of gravity of the same—we find even time constituting the life-principle, the soul-germ of the atoms in space; and thus we are unable to get rid of it, however we may try to do so.

Life exists, and there is no wiping it out; and that which cannot be annihilated must be immortal, whether in the form of atoms or individualized beings. And man constituting the latter, remains intact as a life-entity after shuffling off his mortal coil. Those who doubt it have but to investigate to convince themselves; and the proof of one soul existing after death of the physical body is satisfactory evidence to anyone—except pretense or willful blindness prompts him to disbelieve. The former is often due to selfishness and the latter to conceit. One is hypocrisy and the other human or false pride; and those who are troubled with either, are wandering in spiritual darkness, in the shadow of the material, in matter itself. But the honestly acting soul, one that neither fears the future, nor cares for public opinion, wanders in the light of intuition, the realms of intelligence, or that condition of existence which constitutes the governing power of the universe—the creation of all life—the first-cause of intelligent activity in man—the cause of which he constitutes an effect, and who like this cause is indestructible, immortal.

Immortality is life or intelligence individualized. As the soul is conscious of its existence, by its inherent intelligence, so is this universal intelligence conscious of its existence by the condition which it constitutes naturally. And if such a universal intelligence does not constitute a God-head, a divine ruler and all-powerful existence, what does? Can man imagine it to be anything else? All life is intelligence, and as the individual grows in the same—becomes more and more conscious of its individuality, so does this universal intelligence expand, and becomes more and more conscious of its individuality of existence. And instead of diminishing in power, it increases in the same, and thus exerts all the more influence on life to become likewise imbued or impregnated with intelligent activity—the latter aiding in its development and spiritual unfoldment, and makes man all the more fit to enter the sphere of immortal life as an individualized, independent, indestructible and intelligently conscious being, to continue its progress as such, and finally become

“one with God” in its true sense—a condition of harmony or love.

Love constitutes harmony of conditions with the universe and with God; and to reach this state man must practice love. Love for his fellow creatures, love for spiritual or soul progress, and love for nature's laws—that is to indulge the mental and not the material, the psychic, not the physical, the holy or God-like and not the animal. Such is keeping pace with true progress; such is true spirituality; and such is true religion. But outside of this, religion is nothing; and those who advocate its principles or precepts without practical application to themselves, are nothing more than mortals or matter-loving beings, who will remain within the realms and influences of the material when they pass out of the body; and will be no more able to see God or the spiritual side of nature than as human beings in the flesh, and they will be subjected to the same vicissitudes, disturbances and pains that mortals are, with an addition of higher grades of mental sufferings. On the contrary, the spiritually developed find themselves in a superior condition of life when they pass over; and instead of wandering in material darkness, they wander in spiritual light; enjoy the blessings of real life, and the happiness which such conditions produce in their beings. The latter is caused by their condition of harmony or love.

Love is God, and to be happy, therefore, is to be in harmony with God or the universe of life.

Life is intelligence, and intelligence individualized, is to become “one with God,” the creator of all life in the universe of matter, the cause of law or force in the same, and the origin of love in man—the development of which is, therefore, necessary to establish a harmonious action with its origin, like attracting like.

Such is the aim of man, the creation of life in the universe, and the nature of God. Man is an individualization of the same, and intuitively strives to come into a harmonious vibration with it. It is the law within driving him forward, and which, when the positive condition has been reached, may be utilized for the soul's individual purpose; and instead of being controlled by the law, man now controls it.

Such is peace—a state of beatitude attained through the development of positive or absolute will-power, or animal volition spiritualized to have a positive effect. Absolute will is as necessary as absolute love; and with the addition of absolute purity he becomes a God in himself. The latter is attained when he has overcome all his physical desires, and constitutes positivity in all the branches of human unfoldment. As a mortal in this condition he becomes a true psychic, and obtains his information direct from the entity of intelligence. Such were the Messiahs and prophets of old, and among whom were Buddha, Brama, Confucius, Pythagoras, Christ, several of the Popes and rulers, and many of the clergy of all denominations up to the present era.

THE soul saves, it is not saved.

For The World's Advance-Thought.

## WHAT ARE WE?

LUCINDA B. CHANDLER.

ONE of the most valuable and exalting principles of the human soul is benevolence—the impulse to give, to impart, to benefit and bless others. In order that we shall take proper care of our bodies we are obliged to exercise selfish propensities. The first impulse of the new born babe is to seek nourishment. This is the first necessity of the growth and preservation of the instrument the soul is building. The predominant desire of the physical or bodily part of us is to obtain and enjoy what sustains and comforts the body. This is in order till the body is grown and mature. After that period the best means for health of body and soul is to use only the amount and kind of food actually necessary for its proper nourishment.

One of the best proofs of the distinction between the soul and body is found in the working of the principle of benevolence. This, which makes it possible for the loving parent to endure hunger and famishing for the sake of saving the child from want of food, is a power of the soul, distinct from and superior to the needs of the body. The mighty principle of will, too, has made it possible for men to fast voluntarily for weeks together, and without injurious consequences. The body becomes wasted by such prolonged fasts, but the vital principle does not waste, and can renew the digestive and assimilative process to rebuild the flesh when food is again taken.

This power to abstain from food, even to the extent of great waste of flesh, is scientific proof that "man liveth not by bread alone." That which builds and sustains the body is not bread alone, but also the principle of life that continually rebuilds the tissues out of the elements of food, and thus keeps it in order as an instrument.

And the principle of will that enables a person to abstain from eating for long periods, and without disturbance of the recuperative powers, is a soul power, mightier than physical appetite, and is beyond the capacity of the purely animal nature. It is the same kind of power that holds the systems of the universe in their respective orbits—the power called almighty. This is a marvelous power in man, the power to hold—to keep in possession—to keep master of life-force. The boiler bursts when water is not supplied in proper time and quantity. The spirit of water, steam, proceeds to destroy the machine; it has no holding power. The animal perishes if long deprived of food; there is no principle in it to hold the spirit, the life.

Perhaps you can understand that were you only a body of flesh, hunger would lead you to take food regardless of any consideration. You could have no idea or motive other than to take what your stomach craved, and what your body required. Indeed you might in eagerness and selfish desire seize it as swine do. Sometimes, when a number of persons have been lost in forests or wrecked on some spot where no food could be obtained, they have killed some of their number and eaten their flesh. It has until quite recently been held im-

possible for persons not positively sick to survive a fast of more than nine days without serious and probably fatal consequences. But, some at least, of the human family have reached a higher development, and now a nine day's fast is comparatively an easy matter for some persons, and is not held to be a fatal or even harmful experiment by any class of minds.

All these facts of experience are valuable because they prove that man is more and greater than an animal organism—more than a structure that feeds and grows, comes to maturity, then decays and perishes. That part of us which thinks, feels, and wills—the part we cannot see, nor handle, nor comprehend—is the real of us, and of a different quality from the changeful and perishable tissues of the outer body.

The animal feels and thinks—no doubt, the horse, the dog, the elephant, and other animals have a high degree of intelligence and give evidence of thought,—but the animal does not possess the human power to choose and refuse, to distinguish between good and bad, right and wrong, and to exercise the high quality of love that is akin to benevolence. In cerebral physiology these two noble qualities are placed near together, and in fact they are closely related. What is often called love is many times a purely selfish and animal quality, unworthy the name.

Love is a divine principle; it seeks to benefit, and sets aside selfish impulses.

Then, too, we have conscience which distinguishes the human from every other grade of being. It is the light of the soul and belongs to human consciousness. Your physical organism, even the marvelous brain and powers of mind, vast as these may be, equal to searching out the secrets of the universe, are not sufficient of themselves to make you seek to do right and avoid the wrong. Conscience is a faculty of your soul, because it is a part of the All-Soul, that is the source of truth and right, and this makes you capable of perceiving the right. Conscience, if heeded, will keep this faculty clear and help you to escape the evils that your selfish animal nature may prompt you to indulge. We should need no such capacity to choose between one way and another had we no nature to develop except the merely fleshly, or even intellectual. What the body needs for growth and health would be all necessary were we only bodily forms, and knowledge alone, the acquirement of facts, would satisfy the intellect. We should need have no tenderness for the infirm, the sick and the helpless. Noble impulses to consider and do good to others would have no place in our lives. We should seek only to grasp what would afford us selfish gratification, were we intelligent animals in human form, merely. Such persons as live in this manner, (and there are such) are in a state below the human, and are more degraded than the brute, because they are not true to their whole nature, to their highest faculties. That which distinguishes them from the animal as human souls is stifled.

These bodies are our temporary abiding place. They are not our real self. We occupy them

a while in order to learn what our real self is, and how to use all our faculties. We can learn no science, or obtain no knowledge of so great value and importance as to learn what we are and what we may become in our real selves.

These feeble illustrations of what we are form only an outline of an answer to the great question asked. The real self is a portion of the all-prevailing eternal principle we call Deity. We possess, are clothed with, a visible, material body. This body requires care. When it is not properly fed, clothed and sheltered, it becomes a poor instrument, incapable of doing good service, and will finally fail altogether.

But the best use of our life in this body is to learn how to use the faculties of mind, will, conscience and heart (our love nature), to the highest purpose, for only by such use can we know ourselves. Love and will are the supreme powers of the soul. The quality of our real self depends on what we love and how we love.

Animals sometimes manifest parental affection. But it serves only to protect their young during the infantile period, and is therefore instinctive, like their intelligence. Human love is something greater. It is often expressed by the surrender of personal ease and comfort. In motherhood it is self-abnegation and life long devotion. It is many times self-sacrifice in the child. It is loyalty and royal service in friendship. It is the steady flame in the enthusiasm and devotion of the patriot, the philanthropist, the reformer.

The personal loves of kindred and friends are beautiful and are a help to our unfoldment. But the soul who can relinquish these ties, even for the sake of being loyal to a truth, a principle, has become more closely related to, and in a greater degree a part of, the all-prevailing principle or Soul of the Universe. Such a soul is related to all souls.

To be continued.

We clip from a daily paper the following description of an outrage by officials that accords more with the doings of the Russian Autocracy than what is supposed to be the actions of Americans in "the land of the free and the home of the brave." Miss Minnie Takoto who is the prospective bride of Alfred Eaton, a young engineer of English-Japanese parents, who is on his way to Glasgow, Scotland, to continue his studies. Eaton and Miss Takota started from Japan on the Pemptos. At San Francisco the officers refused to allow the woman to land. Eaton thought he saw a way out of it, and gave a Customs Inspector twenty dollars one night to let the girl go ashore. The money was accepted, but the officer arrested the young man for bribery, handcuffed, him and took him ashore and to jail at one o'clock in the morning. That was the last Miss Tokota saw of her lover. In the excitement of the moment all of young Eaton's papers were seized, leaving the girl nothing to guide her. She knew nothing, except that she had an aunt named Mrs. Anderson in this city."

We find our best friends when we are friendless.



For The World's Advance-Thought.

## SIN A BENEFACOR OF THE RACE.

C. BEN. SEDGWICK.

Custom has so engrafted in the mind certain methods of viewing a question, that in the prevailing absence of that pliancy of understanding, which is so essential to the reception of true knowledge, the majority of mankind have failed to grub out the old prejudices that obstruct their mental vision.

That to a great many the subject of this article will at first sight seem amusingly inconsistent with all human experience I feel convinced. I will invite the attention of all such to a due consideration of the matter, and leave to their own judgment the reason of the issue.

Sin has ever been universally held a curse to humanity. From the religious fanatic to the cynic or pessimist, its existence is viewed invariably in the same light, is condemned by all.

That this conclusion should be so unanimous is not surprising, considering the tendency of our desires, and the forms in which it has been presented to our ideas. But admitting, for the sake of avoiding useless argument, that the general verdict is in a measure correct, I will take my stand a little further on, and inquire if it ever occurred to these self-same minds that sin is essential to our being.

That there are numbers who will immediately, without due meditation, jump to the conclusion that such is not the case, I well know; but whilst the enigma, "what is life?" still confronts humanity unanswered, I think it scarcely reasonable to presume a knowledge of what is and what is not essential to our being?

Man needs an incentive to spur him on to effort. In whatever direction he drifts this is the one thing necessary to make of him a progressive creature. Life is more than a mere passive existence. Its predominating characteristic is action; and what produces action but a conflict between all those opposing thoughts, circumstances and conditions that will ever engage the faculties and rivet the attention of man to his surroundings? Without action the physical world would be dead; and without sin the moral and spiritual world would cease to be. For I scarcely class a thing or condition that is unknown and without use to us as possessing any power that would prove of consequence to our existence. Were it not for the lowness of the valley the mountain could not possess those proportions of greatness which so thrill with admiration the senses of mankind.

If sin were non-existent, spiritual life would be a plane of sameness, and humanity would know nothing of a higher existence. By the peculiar construction of our intellectual faculties we fail to gain an idea of any existing condition but by comparison of its relation with another. A happy man only knows that he is happy by contrast with some other period in which he has experienced less pleasure, and the poor only feel their deplorable condition by reflecting on or viewing the appearances of comfort that wealth seems to give.

On this hypothesis all human laws are construct-

ed (as also are the speculations of the hereafter pictured to our ideas) as being the surest and only adequate means to convey to the mind of humanity the true position in which they stand. For to the uncultivated it is only the fear of punishment that deters them from wrong-doing, and I am of opinion that in many instances it is but the apprehension of the consequences of sin that keeps many a life apparently virtuous. The existence of these opposites within one being are the hinges on which all life moves.

There is, however, another light in which the subject presents itself, and one in which its influence might be regarded in a less negative sense. Contemplating the great intellects, whose brilliancy of thought has lighted this dark world of ours with wisdom and knowledge, the presence of sin as an active power in moulding the colossal outcomes of the searching brain stands out with a demandatory appeal for recognition. By its existence human nature has been delineated in its every act, individual life laid bare in all its details. By it mines of truth have been opened, man and his surroundings better defined. Sin has furnished the great with subject matter for thought, framed in their minds a more comprehensive view of the world.

True it is that in attaining these results it has first carried down many a noble life to its own dark level, scattered over the fields of prosperity seeds of desolation, and drowned happiness in floods of tears. Some of the grandest lines ever penned from human brain owe their origin to the existence of this black cloud, which once overshadowed the career of the writer. Such has been the history of the greatest men, from Shakespeare down to our own time—men who have made this world the better for their having lived in it. And in consideration of all, it is scarcely to be regretted—for who can more truthfully depict the beauties or horrors of the mine than he who has descended the shaft. From the fray man might emerge blackened and wounded in the contest with self, but how much more a man! His capacities have been tried, and he stands forth in his true light, conqueror or a moral coward.

They who have never been thus fiercely dragged into the encounter lack a true knowledge of the happy condition they exist in. The slave sees in his newly acquired freedom ten times the blessings that we, who have never known the curtailment of liberty, find in its constant reality. So it is in a moral sense that we who have never felt the weight of the fetters that hold down the human life are incapable of realizing how beautiful seem the heights of virtue to the soul from which has fallen the shackles of sin.

And yet it must not be supposed that I advocate its existence as one of the blessings to be desired, or am opposed to the maintainance of virtue. Far the reverse. I recognize with the readiest the misery with which, as a result, it afflicts the world; but only in the same sense that I look upon all the drawbacks that mar the perfect harmony of life. Its presence is as undesirable to our ideas as hunger or work. Yet considering the existence of these,

and other like conditions, I hold that sin is equally as necessary to our singular construction. And whilst I would advise the reverse of its adoption by mankind, it were worse than blindness to effect an ignorance of the beneficent effects it has caused, for by revealing to man himself, it has proven itself the true tree of knowledge.

The visionary pictures by which the enthusiasts of its abolition strive to represent to our ideas the happy condition of the earth in the event of its absence from amongst us is indeed a glimpse of the beautiful. But it only exhibits a childish and unphilosophical sentiment in man thus hankering after impossibilities. As equally irrational is the maudlin cry of the morbid pessimist, who sees no relief from this oppressive existence but by opening the flood gates of evil and ending all in a seething whirlpool of corruption and death.

Indeed it would seem inconsistent with the idea of an all-benign Creator to allow such a condition to creep into the affairs of man were it not for his ultimate benefit. But ignoring all Church sentiment, and laying aside all the prejudices with which a dogmatic world has for centuries barricaded it around, is not the philosophy clearly manifest, that without sin we would cease to be human, and in being spiritually inferior, lose all of that noble individuality which characterizes our particular presence in the universe.

Even as the blending of two opposite colors will produce a tint peculiar and individual to itself, so the combining of nature and spirit in man produces a harmony of nobleness that is distinctive from the elements of either. Thus viewing the question in the sunlight of generous thought, we find the existence of sin in the world to assume an indispensable appearance. In fact the evidence is almost sufficiently self-assertive to be accepted without conjecture, that the continual friction, as it were, of these combative forces which constitute the being of man, produce that indefinable electricity which is the very essence of all life.

"Occultism the Key of Nature," a magazine of twelve pages, edited by Jos. M. Wade, has just launched its spiritual bark upon the journalistic sea, and it is free to all, without money and without price. Its editorials are from the Divine Font of Truth, and its contributions indicate that the writers for its pages are far advanced in knowledge of spiritual wisdom. We extend a cordial greeting and best wishes to our brother in his unselfish enterprise, and he with the rest of humanity will reap much good from the seeds he is sowing with a generous and impartial hand.

"I will act in the Senate with neither of the old parties," said Mr. Peffer, "except as they favor things that accord with my sense of duty. In all matters on which the convictions of my party have been expressed, I shall follow them. In all others I shall follow my own convictions of duty. I will never follow party for party's sake.—*Senat. elect. Peffer.*"

God is concentration; man is diffusion.

For The World's Advance-Thought.

## HOW WE KNOW, AND WHAT OF IT.

W. H. KIMBALL.

**MAN** knows as he is constituted to know: by the powers that belong to him as man. These powers are (1) The Corporeal Senses; (2) The Natural Reason; and (3) The Supreme-Natural Wisdom.

The senses open into the outward world. They in fact make the realm of Corporeal Nature a garished livery to the human form.

The Natural Reason embraces and uses all the sensory instrumentalities, and wings thought with ideal power. It analyzes, compares relations, and synthetizes results to the extent of fullest rational vision, and thus it is found the fundamental power of the special sciences. The Supreme-Natural Wisdom is the Light of Life that lighteth every man that cometh into the world, and which yet shineth in incomprehending human darkness till that darkness becomes touched and receptive, and thus empowered to become luminous with the vision of Divine Sonship.

But these powers are variously conditioned in man, according to the various human states during his developing career. When only slightly raised above mere animal grossness the sensory touch is not easily shocked by rude contact; the ear is familiar with base and discordant tones to which it has no serious aversion; the taste void of delicate discretion, and is voracious; the eye finds few charms in beauty of form and color; and nauseous odors are little more offensive than the most delicate and spicy. But with the nature of man renewed and refined by culture this is all changed. The universe then palpitates with sensory delights, made such largely by the educated and qualified conditions of the senses themselves. Touch then becomes sensitive to kindly response; the ear becomes so tuned to the good, true and beautiful in tonal vibrations that the quivering aspen leaf, the hum of insect life, bird-songs, and the more touching and inspiring melodies and symphonies of human genius, delight its eager powers; the taste craves every delicate adjustment of flavor to palatal relish; the eye swims in the ocean of beauty spread out in the open landscape, and feasts with equal relish on the more minute harmonies disclosed by microscopic power. It awakens to every throb of beauty, whether it resides in the product of human genius or in the more versatile bosom of nature's great deep. The olfactory sense becomes equally educated and refined, and craves fresh airs and inspiring odors for its feasts.

What is thus true of our world of human sense is equally true of human reason. At first it plods and schemes and wallows in the grosser ministries to our lower nature; but afterward becomes tuned to higher wants and emotions and rises thence into activities that unfold all the useful devices and implements of special science and artisanship, and wings its way, even, into the material heavens, and defines the order and motions of worlds and systems of worlds. But this human reason, when void of higher light, stops short in this degree of

science—rational knowledge. It is toned, to be sure, with some sense of Deific Life and Power, but is not anchored on the actual truth of Creative Being in God, Creative Operations thence in Human Creatureship, and Creative End finally in His Divine Natural Humanity. So its faith may be a refined, imaginative Deism, but not accordant with the revealed truth of God as Creator, of natural man as Creaturely instrument, and of Divine Man as the unit of the Divinity and Humanity in immortal Sonship. Sense could imagine supernatural being as resident in material forms, and thus come to idolatrous worship. Reason, in its religious promptings, may acknowledge Deific power, but it is sure to claim the limitations of that power to the regular operations of natural laws as discerned by its own form in the mental scale. So, mere human reason is bound to deny Divine Revelation, which is a revelation of the truths of Creation; for Creation, from lowest to highest, is miraculous or above the comprehension of natural reason unless that reason has been touched and measurably toned by higher light. This higher light descends, or outflows, through the Wisdom Form of human mentality.

And here we come to a similar survey concerning this highest human Wisdom faculty; that we have made regarding the lower reason and sense. This is also crude and benighted at first, and must be duly educated and enlightened before it can become the efficient instrument of the full and fulfilling truth of Creation. But from the very first it is the true instrument or medium of vital intercourse and illumination from the Creator to His dark and chaotic creaturely subject. If it were not for the wisdom faculty implanted in our nature as the light of life—the fashioning Word or Logos there—there would be no Divine leverage by which the submerged, dripping soul of man could be raised up from the gloomy abyss of its own elements and fitted to become a Son of God. Wisdom in man is the only ground of true faith; but faith is necessarily a growth from comparative darkness or indefinite form to higher and higher conditions of light and life until it comes to commanding fullness in the light of full Creation or Sabbath attainment. Here old things pass away and all things become new. Here breaks forth the Supreme Light of Creation; and Jesus as the Christ of God and the full revelation of that Light to man could well say: "I am the Light of the world." So we come to find the Wisdom of God fulfilled in man. It is thus humanly embodied and empowered as Divine-Human Life: a form of unlimited dominion and power, and thus truly Lord and Master of all nature's forces. And here we find a law of Supreme Life realized in a Divine-Human personality as the majestic token of God's Creative design fulfilled. And we also see that a law of Lordship, or universal dominion, in a Divinely perfected human life, completely annuls the narrow previsions of rational science that limited the manifestations of creative power to the rigid bounds of special laws and limited science. The science of Wisdom is a higher form of science. It is the

science of Supreme Life in Supreme Man to whom the winds and the waves, sickness and death and all the malign scourges of humanity yield unquestioned obedience. And this is the Life and only Life of the true Creation of God; for it is the Life that expressly images the infinite perfections of Creative Being; so that they who see and know it, know the Father also whom it reveals.

As the dark and unbounded chaos in which Creation begins is the common natural humanity in natural creatureship, so the light and life revealed in Jesus the Christ is the light and life of full creation—Creative End. And here we come to the true Life which is the indwelling and working power of all human kind, the inspiration of the Scriptures and the sole Light by which they are to be understandingly read from first to last. For the Sacred Scriptures are one integral system of Creative truth; which is the truth of God as Creator, of the natural Humanity as Creaturely Subject, and of the Divine Humanity as Creative Object. And the revelation of Jesus Christ in the Christian Gospels, with all the majestic powers of Supreme Life there manifest, explicitly sets forth the essential truths of Creative Being in the Father; Creative Operations in the natural humanity, and Creative End fulfilled in Immortal Sonship.

Here then is the how of our knowing. In the fullness of Wisdom, which realizes the highest possibilities of human knowledge, because it is a knowledge of "the truth as it is in Jesus," we have a radiance of life and light that gives us an unflinching vision of our human source in God the Creator; of our human unfolding thence in creaturely form, under the Creative Operations in our nature; and of our designed glory and power in the perfect life of Conscious Sonship in Creative End.

Coming thus to commanding insight through the light of life revealed in God's eternal Son, we turn to the work contemplated; and by a brief survey of the Mosaic formula in the seven Creative Days of Genesis, we hope by this Master Key in Divine Sonship, to break the seven seals that have so long held fast the infinite treasures of Creative Truth in this book of all books, and thus bind fast the jaws of skeptical denial and open to an intellectual poise for Christian devotions impossible to mere Christian belief, however earnest. The knowledge of the Son is more than faith in him. It is this knowledge alone that can unfold the veiled truths of his creation, and find him really both Son of God and Son of man.

Not alone in the Genesis of Creation, but a brief glance throughout may be indulged; for here, we expect to show, resides "the truth, the whole truth and nothing but the truth," as positive Divine Revelation.

But the question arises; truth of what? It is not to be supposed that progress can be made in any quest without an explicit understanding of the nature of the quest. If one were moved to explore in the realms of natural science, one must have a distinct conception as to the nature and object of the search in view; else there were only straggling endeavor and poor success. So, as to the truth of



## KNOWLEDGE.

T. L. HARRIS.

WHEN Nature blossomed, man was her ripe fruit.

All Nature grew intelligent in man;  
Her merry seasons piped upon his lips;  
Her suns shone radiant through his deathless eyes;  
And all her stars gleamed through their burning rays,  
Great Heaven itself is but the mind of man  
Walking in light and music through the spheres;  
And God Himself reposes in the will  
And works forever in the immortal mind.  
The source of all sensation is His joy,  
The source of consciousness God's introspect,  
Whereby He sees Himself divinely fair,  
All-great, all-good, all-perfect and all-wise;

From mind, in mind, and unto mind all things  
Proceed, move, tend, eventuate. The dust  
Is thought discreted from the thinker's mind,  
And man is thought incarnate. All men see,  
Hear, feed upon, from God proceed, as beams  
From one Eternal Intellectual Sun.  
Nothing but shares the impulse of His Will;  
Nothing but ripens in His perfect Love;  
Nature is blazing with the light of thought  
And mind effulgent with Divinity;  
For God alike through mind and matter wills,  
Works, ultimates Himself forevermore.

Creation sprang from God's necessity.  
God never woke, because he never slept.  
The universe is ancient as Himself,  
Without beginning and without an end.  
Because thought ultimates itself in worlds,  
Because thought had its origin in God,  
Because God always thought, because the stream  
Of His effulgent wisdom is His own  
Working from Infinite resource within,  
Therefore God never lived without some form  
Of manifested loveliness, whose beams  
Were the intense reflection of Himself.—  
Here my thought ends, finite wisdom fails.

Why should not suns in one continuous chain  
Circle through Being's boundlessness, and be  
Without, beyond all finite flights of thought?  
Who shall put bounds to God's omnipotence?  
Who knows that beyond the cosmic sphere,  
Beyond celestial heavens themselves, beyond  
Time and its ages, space and all its worlds,  
And all the spirit-spheres that grow from space,  
And all the minds that fill those spheres, expand  
Unknown thought-splendors of the Infinite,  
Systems diverse from suns and stars and heavens,  
Powers diverse from angels and from men?

THE term "criminal classes" is used always in speaking of those who have been convicted of crime; but the found-out classes would be more correct, for there is as many criminals that have never been in the jails and penitentiaries as there are that have. There are plenty of criminals among the "better classes" that are not, by any means, confined to what is called the "lower classes." There is not a fashionable wedding takes place among the "four hundred" but detectives are employed to watch the wedding presents. There is no worse record of immorality than exists among the British aristocracy. The children starved to death on baby farms do not come mostly from the poorer classes. The weaknesses of human nature are not confined to any one class, but the manifestations of it come principally from the idlers on the top and the idlers at the bottom. "The devil has mischief still for idle hands to do," be they tramps or millionaires.

## COLORS.

HERE is something uncanny in the prevailing fashion of dressing babies in black. It makes them appear like flowers of the field covered with a coating of soot, marring the natural beauty and joyousness of their expression.

The wearing of mourning is another barbarism that will soon be done away with. It is really a sort of worship of the material body, the dead, ignoring the spirit, the real, living, immortal friend, that has changed its abode simply. All habiliments of grief are habiliments of selfishness, and evince a lack of faith in the immortality of those for whom they are mourning. If we believe that our friends are living entities after "death," and are happy, even in an orthodox heaven, it is inconsistent to don garments of woe. The garb of mourning is most appropriate for those who believe that their departed friends are annihilated or in a condition of unhappiness.

Colors soon also effect the wearer and those they come in contact with more than is generally understood. In Italy experiments with colors upon the insane have proved that many forms of insanity can be cured by different colors.

What a depressing effect it would have upon us if nature in the joyous spring-time should bring forth all things the color of the deadly nightshade? Nature utters an emphatic protest against our selfish grief and black clothes by giving her most delicate tints to the highest products of her realm.

We should not darken the horizon of hope by clothing ourselves in the colors of death and decay; instead let us have that which represents warmth, life, immortality.

## IMAGINATION.

WHEN something is presented to people that they do not understand they are apt to exclaim, "That's not practical!" "that's all imagination!" "Practical" people use only established imaginations. All things that are now considered practical were imaginations at some period of the world's history. Take away the imaginative ones and we would have no poets, no artists, no inventions, etc. Imagination is the essence in which progress mirrors itself. A true and pure imagination is the inward action of soul power, and it can be as little explained or understood by the external man as the power that evolves growth from the tiny seed.

THE Presbyterian committee in answering the, so-called, heretical sermon of Rev. Briggs, said that God was not supreme in nature, but in the scriptures. If Theologians admit that God is in His works, they would have to admit that His manifestations in nature contradict their dogmas and doctrines. To concede that God is in nature would be to destroy the infallibility of the bible. The erroneous idea that God is outside of nature is responsible for most of the cruelty, slaughter and inhumanity practised on nature's vast progeny. If men could realize that God is in all things, both great and small, they would be more circumspect about injuring any form of life.

## AWAKEN.

IT is a deplorable fact that too many workmen are continually complaining and blaming some one for the condition in which they find themselves, but never make any effort themselves to make their lives better. They go on thinking and practising all the wrongs that they so bitterly denounce in wealthier classes; they are perfectly indifferent to all questions of reform, and they meet all new ideas with ridicule. The highest conception of right is to get their individual wages raised without any care for their fellow-laborers. They have no conception that they themselves have anything to do to help bring about a better condition in which all shall be equal.

Until the workingmen do awaken from their selfishness, and see that if they are to have a better state of affairs they must help make it, their condition will grow worse and worse.

The only hope of the world is in the awakening of a better consciousness in humanity. It looks now as though their condition must become worse and worse until necessity forces them into unity of purpose. The organization of capital for a relentless warfare on the workers is being rapidly perfected; pauper labor will take the place of better paid labor. Employers in Germany are extensively agitating the question of importing coolies from China to take the place of German workingmen, who now, in many instances, are so poorly paid that they have to depend upon benevolent societies for their fuel and several other necessities of life. The importation of foreign paupers to work coal mines in the East, and the displacement of white miners in the State of Washington by cheaper negro labor, are all indications of what is coming.

The indifferent workingmen are paying a big price for their ignorance. When the voice of reason and wisdom fails to arouse them from their selfishness, the stings of adversity and suffering will. Great must be the suffering if the better consciousness is not aroused soon.

VIEWED from the material standpoint the condition of humanity appears well nigh hopeless; but from the spiritual outlook it is all right. Materially we simply see the ugly scaffolding that surrounds the growing temple of humanity, spiritually we see the structure itself. Seeing from the outer we see the work of man, seeing from the inner we see the handiwork of God.

AT its first appearance all progress has been called by the churches the work of the devil; it has said this of the best things that have come to bless mankind. They have ascribed to God so much that is diabolical that it is no discredit to anything for them to ascribe it to Satan.

IN response to urgent request on the part of some of our readers we republish Mortality and Immortality, which appeared in the old series of The World's Advance-Thought for December, 1888.

We see the world as we make it, not as it is.



For The Universal Republic.

## HOW TO ABOLISH CAPITAL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

**S**IMULTANEOUSLY with the arrival of the Companion Papers, containing an article from my pen headed, "What is Coming?" a letter from a citizen of the United States reached me urging me to pen another article to show how "the world can be worked to a better purpose and for the happiness and well-being of all upon it without any medium of exchange than with one." The sentence in quotation marks was taken by said correspondent from my article: "What is Coming?" He said that were such a means made plain the readers of the "Companion Papers" would be interested therein.

It would ill become me to presume that I could throw much more light upon this obscure point than has already been attempted in Bellamy's "Looking Backward." When eyes have been long accustomed to a profound darkness, believing it to be light, it is too much to expect that the first effort to set light before them will have much immediate effect. The darkness which has stood for light so long is represented by the term "Individualism." The light which is needed to occupy in its stead is "Universalism." God sees not as man sees individual man. He sees the One Universal or Racial Man. His providences are always for the One Universal Man; but individuals, with their exclusive and selfish Individualistic notions, claim that God provided for all alike, as a special Providence for their own little selves, or what is almost the same thing, for their little nations or families. If people would only allow the thought that God is no respecter of persons—or individuals—to work itself into their experience, an expansiveness would at once begin to dispossess them of their exclusiveness; and that being so, they would quickly realize that what applied to personalities was equally applicable to nationalities. God's care and Providence—it is beginning now to show—is for the entire human race, from beginning to end, as One Man. In His truthful estimation the Race is but one body, and He cares for it, and has made perfect provision for it.

But undeveloped man, in his ignorance and strong self-will, can make restrictions for himself, and so lay himself under curses and burdens unendurable. This is what man has done in his long and weary path, by stumbling into the pitfall of slime and filth called "Individualism." Man was ever made so that he could be as happy as he desired, did he only know enough to choose the royal road of Universalism. Had man from the first set to work to realize that every portion of this planet, every possibility of it and every product of it, was as much a Divine Providence for every human being as for any one, and then organized matter everywhere so that all its labors would have been subservient equally to every entity upon it, such a thing as a medium of exchange would never have flashed across the horizon of his vision. Organization is the order of the Universe; the Universe is—in fact—but an unit perfectly organized,

every part fitting into and helping every other part. This earth is no more separated from the other planetary bodies than our legs are separated from our arms. Perhaps you exclaim, "I cannot see that." Then you need better sight to see with. What is said is clearly in sight of some, and none need to deny the sight of another, for it is in every one alike; that is to say, if only old ones here and there have it and exercise it, accept the outcome of that sight as your very own; for every other entity is only a part of the great entity as seen by God—the Universal Man. Only fancy hauman body disrespectfully eyeing and treating its members, by the eyes scouting the evidence of the ears, the mouth denying and treating as absurd the evidence of the nose, and soon!

With reference to the Racial or Universal Man, we do not need to fancy it, for the fact is on every hand patent. One little puny monad cannot see the same mental prospect another does. He is not circumstanced or standing so that it comes within the range of his outlook. Only for his miserable suspicion and distrust he would readily realize that another member of the Racial body could see it, and then he would drink in as much good and satisfaction from that thought as though his own faculties had sensed it. This broad view of the subject under review only serves to show how horribly erratic and foolish men are mostly prone to act.

Let the product of grasping and cursing "Individualism" go with its murderous progenitor. But for "Individualism" no medium of exchange could ever have been dreamed of, let alone conceived and foisted upon man. Rid the world of it by recognizing that the world and its fullness is the Lord's, for the use of each and every one of his dependent creatures alike, and then the necessity of federating and organizing the world's forces so as to make them serve each and every person alike, and in the most effective and economic manner possible, would immediately suggest itself. Man is in no respect qualified to work at peace with himself and others on these cruel Individualistic lines. While he will hug the serpent of Individualism he need not expect to escape its venomous bite. Organize the labor needful to produce what the world requires. Produce it with an eye to the World's requirements, and not the selfish and restricted requirements of any hampered portion of it. After organizing production, proceed then to do the same with especial distribution. Recognize always that everything belongs to the World, and nothing to an individual person or nation. Every possibility of yielding benefit then by any portion of the World will be for each and every one alike, and what would any individual be doing in that case in paying money in any form for what is as much his own as any other person's?

There could be no more difficulty in making the new heaven and the new earth system, thus barely outlined, work easily, provided that man would throttle and be contented to bury the miserable fiend of "Individualism," than there has been to commit these thoughts to paper. But suggestions rather than exhaustive plans are mostly

needed now. That any one is at present qualified to plan from a profound experience the very course most desirable to follow, to work out what is surely predetermined and coming, may be questioned.

What do we know of Socialism by the experience we have won? What have we as a result of the past but a dreary negation? how not to do it. Quite likely that negative experience will help us to acquire the positive, for now knowing how not to do it, we shall not want to try that again in a hurry. But we do need to examine carefully the pit from which we are now being dug. Where the danger came upon us, what the operative cause was, what made us lovingly perpetrate and perpetuate that cause, it is now incumbent upon us to master. If Individualism is not the factor of all man's distress and affliction, and if Universalism is not the only possible Savior for man therefrom, then God has not spoken by me. Curb all impatience, my friends. God's day is an Eternal one, as His purpose embraces the Universe. Get as far away as possible from your present apparent restrictions and limitations. Open and expand your hearts until Eternity is quietly contemplated by you and Universal Man has your heartfelt sympathies; then anticipate that your enlarged conceptions will be responded to, and God will rain righteousness upon you. Amen!

At any hour, when the cry lifts wide and persistent, the mania may emerge. There is not here to meet it, as in Europe, the obedient force of millions of soldiery. Our government does not rest on force; it is based upon popular consent. These thousands of millions of dollars of the people's hard-earned wealth, these hundreds of thousands of square miles of the people's heritage, are appropriated by the moneyed few, whose title holds only by pen and ink, that has no binding force excepting so far and so long as the people are acquiescent—*The New Republic.*

INSTEAD of furnishing criminals with employment and a good living, the State should make provision to furnish honest men out of employment with something to do by which they can support their families. Crime under these conditions becomes a temptation by which to obtain steady work.—*Better Way.*

IN the New York Hospital for Children on flesh food is allowed during the first five years of life. It has long been noticed that the children of these institutions are less subject to disease, and recover more quickly when ill, than children who are allowed to eat flesh food.—*Hall's Journal of Health.*

IN an article in the Universalist Monthly Mrs. Kate Buffington Davis states that child labor is increasing more rapidly than our population; children four years old are put to work to earn money.

THE more man comprehends himself the closer he grows to his fellows.

RIGHT is Divine Might.

## READY FOR ADVANCE.

To the Editors of the Universal Republic:

**T**HE signs indicate that many are ripe for advance, and are prepared to make any and every sacrifice of inferior conditions and pleasures, that increasing light may require of them, in order to reach higher attainments.

H. S. Lake says, in speaking of the Commonwealth and the Impending Industrial Revolution: "The time is coming when every nation on the face of the globe will be ashamed to have an army and a navy at its back.

"A wonderful country, the United States intact, yes, intact as to material, held together by custom, but not by spiritual affinity. Dismembered in spirit, because they do not understand that justice is the one thing essential in the national life, and not material greatness. If you can learn how to establish justice, you can avoid the impending industrial revolution in some of its worst horrors."

How sad to reflect that representatives selected to make and execute the laws, who ought to be the very cream of the people, the most upright and clearest in heart and intellect, to see and pursue the right, are, on the contrary, so warped and twisted in their understandings by selfish greed, or by ambition, or the rum bottle, or by all together, that justice and righteousness are thrust into the background—that the Government, ostensibly in the name of the majority, is converted into an instrument of oppression, to enable the few to fleece the many. How long before Rulers calling themselves "Christian" will adopt the maxim, "Rulers must be just," as stewards that will have to give account to the Judge of All for the use of their power, and make full reparation to the injured for all abuse of their authority? Notwithstanding this censure, I believe there is more good than bad among lawmakers and Government officials, and that the Government is as good as the people will let it be. The lecturer said further:

"We see the time coming when no man nor woman can possibly, by any chicanery, obtain that which does not belong to them, when that which belongs to you will flow to you, because of the spiritual effort put forth. All things must be based upon the common thought, the right of every man, and of every woman on the planet. There will be a commonwealth some time, when nationality will be broken down; when feelings of so-called patriotism, which are now supposed to be so beautiful, will be merged in the larger one of brotherhood, which includes all races, classes and people." God hasten the day.

A friend of mine, W. W. Newton, of Pittsfield, Mass., brother to R. Heber Newton, of New York, visited Tolstoi about two years ago, or nearly that. He said he saw the Oregon paper, *The World's Advance-Thought*, on Tolstoi's table.

A. J. HOLLISTER.

## NEEDS NO ARGUMENT,

**T**HE "Northern Light" of March 20th contained a very able article by Rev. H. H. Brown, on "The First Right." The "Orleans County Her-

ald," a straight party paper, published in the State of New York, seems to have received a very hard shock from the following few lines:

"The only ground on which private property rests is that of human necessity. Beyond human necessity there is no natural ground for private ownership."

The editor of that paper evidently deemed it necessary to defend the present system of unlimited private ownership, and makes this argument against the proposition to limit private property:

"Then, Rev. Sir, you array yourself against the bible which you pretend to believe. One thing you ought to know, and that is, there is no human necessity of hypocrisy."

I sent to the Rev. Brown the clipping containing the above criticism, and here is his reply:

"Dear Friedn Galvani: The clipping sent needs no reply. You know Shakespeare tells us 'the devil can quote scripture for his purpose,' and quoting them or declaring a belief in them is a sign neither of intelligence nor righteousness. When I get a truth or see a good deed, I take it for granted that it is in accordance with all scripture. And when I wrote the article from which your brother editor quotes, since it was truth to me, I took it for granted that it was also holiest scripture. Asking Prof. T. V. Hayden once how he harmonized Genesis and geology, he replied: 'I never tried. I know that geology is true, and if the Bible does not harmonize with it then so much the worse for the bible.' And good orthodox teachers here find geology and bible friends, even as they find anatomy, geography, chemistry, and many other truths in harmony with the bible, even evolution and Darwinism, though there were scores of texts thrown at the first to teach all these; and to some thumb-screws and fagots were applied, because they 'arrayed themselves against the bible.' I believe it is always best to interpret that book in harmony with noblest thought and sweetest life. And if God is good, if He is Justice, Truth and Love, then the principles of co-operation and brotherhood on which my article was based are this, and certainly they are in harmony with Paul when he enumerates 'the fruits of the spirit,' as 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' While from competition has arisen all the things that he denominates as 'works of the flesh' and 'they that do such things shall not inherit the Kingdom of God.' If I understand the customs and lives of the early Christians they had no private property.

"But it is strange that the editor should have so little of the American spirit and so much of that which characterized the medieval church, as to assume there is only one interpretation of the bible and that one his own, and that he should characterize those who disagree with him as to what the bible teaches with 'hypocrites.' When you cannot answer arguments, throw epithets, and then mud and impiety. Thanks to the intelligence of this century, he who does it writes himself at once down very low in the scale as a man."

**W**E say of a certain fellow-criminal that he is a square man, not because he is a criminal, but because he has good qualities in spite of his being such. We could not feel any friendship for a man whom we thought devoid of all honest principles. So this leads us to the question, Why do we continue to be criminals? We have many excuses, but not one reason. We will not go over our long rignmarole of excuses, that have been repeated by the criminals of every generation since Adam's fall. Let us look about and see how we may escape from the chains that bind us to crime. We find that the strongest chain of all is bad habits. We do not realize the controlling-power these linked habits have over us until we attempt to shake them off; then we find that we are self-made prisoners. There is but one thing left for us to do, if we hope to realize that wish of every sinner's heart to be an honorable man before he dies—we must go to work with patience and free ourselves from the bonds of bad habits. We cannot do this in a day, or month, or year, but in years. They will not rust off while we lie in prison—we must cut them link by link, every day a little. Some may tell you that you can pray them off, but you can't—you may get strength by prayer, but you must do the sawing and filing yourself.—*Prison Mirror*.

THE advocates of peace must use weapons as surely as must the advocates of war. Our greatest weapons are spiritual, not carnal. Ours is the "Word of God, which is quick and powerful and sharper than a two-edged sword." We also need to make use of current literature on the subject of peace. We must have facts with which to meet our opponents. "Knowledge is power." Librarians of public libraries report that any work written on the American Civil War is in great demand. Would there might be as great a demand for works on peace and arbitration! Let us encourage authors and publishers by purchasing for ourselves and friends books written on such subjects—*Pacific Banner*.

AN excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in the mode of education. He replied, "When anything disturbs their temper, I say to them, 'Sing,' and if I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal.—*Labor Advocate*."

COUNT TOLSTOI, wrote recently to Elder J. W. Evans: "I received, more than a year ago, the Oregon paper, *The World's Advance-Thought*. I have several times seen your articles in it. I am very thankful to the Editor for sending this paper. In every number of it I get spiritual nourishment; and were it not for some spiritualistic tendency which is foreign to me, I should absolutely agree with all its religious views. I like the paper very much."

## MUST PAY ATTENTION.

THE "Westminster" says: "The great labor agitation of the present time is one to which we are compelled to pay attention. But, side by side with these strongly pronounced demonstrations, there are silent forces at work which are slowly and steadily undermining no small part of the structure of our social life. I refer to the rebellion in the ranks of domestic service. Rebellion is the only word; no other adequately expresses the facts. A candid observer can hardly fail to perceive that the action of domestic servants at the present moment is not merely, as some would have us believe, impelled by a desire to improve their position in this or that trifling particular, but it is a determined revolt against the conditions of their life.

"Neither will concessions in the matter of hours meet the difficulty, or greater freedom with regard to society, evenings out, and the admission of 'followers.' What is it then that servants desire? What is at the bottom of the wide-spread, nearly universal, agitation which is disturbing society quite as deeply as dock strikes ever disturbed commerce, and which seems indeed to be the beginning of one of the most important social revolutions which has taken place since the middle ages? The answer may be given in a few words. Servants rebel, not against the details of domestic service, but against domestic service itself. They object to it in toto. It is a wonder to me that, in this land of personal self-respect, the dudes can find flunkies enough to mount their tip-carts, and, 'looking backward,' balance the light weight in front. I can scarcely believe that one of these liveried superflinities graduated from our public schools. Service, honorable service, has everywhere become degraded and degrading by the flunkeyism with which it has become so inextricably mingled.

"The spirit of the age is against the rendering of indefinite service; all workers nowadays insist upon distinct limits of hours and work. Now, it is the essence of domestic service, as hitherto understood, to be indefinite in both respects. The fact is that domestic service, as it has existed hitherto, is a survival from a social state of things which has passed away, and, being now an anomaly, it is disappearing with as much rapidity as may be.

"We are reaping the result of a one-sided and unequal social development, and the penalty is likely to be heavy. Evolution knows no mercy; if we do not perceive its course in time to fall in with it, we shall be swept aside like withered leaves."

THE multiplicity of telegraph and telephone and electric light wires will necessitate the invention of an electro-magnetic attachment for all instruments requiring electricity to register alike. One cable then will suffice for fifty or a hundred thousand instruments.

THE co-operative democracy is an organization of Philadelphia workmen recently formed to carry out on a small scale the plan laid down by Edward Bellamy.

## SOCIETY.

SOCIETY everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty of the eater. It loves not realities and creators, but names and customs. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state. The rugged battle of fate where strength is born we shun. It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work for a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their associations; in their property; in their speculative views. Let a stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must detach themselves; that a man (the God man) is the word made flesh, born to shed healing to nations, that he should be ashamed of our compassion, and the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the windows—we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor, and make his name dear to all history.—*Ralph Waldo Emerson.*

I BELIEVE the quiet admission which we are all of us ready to make, that because things have long been wrong it is impossible that they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well on the ground that perfection is utopian—beware of that man. Cast the word out of your dictionary altogether; there is no need for it. Things are either possible or impossible; you can easily determine which, in any given state of human science. If the thing is impossible you need not trouble yourself about it. If possible, try it.—*John Ruskin.*

CALIFORNIA dairymen have declared war on the middlemen. In that State butter is sold by the roll, instead of by the pound. Commission merchants have taken advantage of this, and have gradually reduced the size of the roll, until now, instead of the two full pounds which it is supposed to weigh, a roll falls short from five to eight ounces. This is clear profit to the middlemen, as the dairymen are paid by the pound. Another evil which has increased largely during the last few months, is the adulteration of butter with oleomargarine. The dairymen propose to establish a large co-operative market and handle their own goods.—*New Nation.*

THERE are fifty-five well established newspapers and journals published by colored people, with a circulation of eight hundred and five thousand copies.

WE seem to be in the midst of social, religious and intellectual tidal waves here'ofore unknown to the world.—*The Fetter Way.*

For The Universal Republic.  
CREATIVE FORCES.

A. C. DOANE.

IS it not the creative forces creating and sustaining all life to-day as of yore? Can the five material senses recognize spirit or God, that said to Mother Nature, "Let us make man?" Does not Father God furnish the spirit life on all planes of organic life for Mother Nature to clothe with her material clothing? Think you the earth plane, that can be recognized by the mortal senses, is the only plane that can sustain infant life? You that wish to see and understand Mother Nature's bountiful blessings must obey her material laws and moral teachings. She has given each one of her offspring a plain book that the material senses can read and understand; and this book they carry with them. Each one's book differs from all the others; it is written with indelible ink. Father God, the spirit, furnished the ink. His image is stamped with that ink on memory's pages of each and every soul. Hence the ancient and truthful saying, "If I make my bed in hell, behold God there."

The divine image in humanity is oftentimes crucified, and hence the spiritual sun is darkened, and the temple is racked with pain, and the saving and guiding light is buried, and stones of iniquity are rolled on to keep it down, so its judging voice cannot be heard; but behold! it breaks forth and bursts the bonds, heals the wounds and redeems—not by his crucifixion, but by his resurrection. This is the Savior; follow thou him.

THE Englishman's opinion that America is chosen to bring forth the highest type of humanity, or the spiritual man, etc., harmonizes with what our seers have told us, viz., that America is the place chosen by the over-ruling Wisdom of Providence for the setting up of His everlasting Kingdom of Righteousness among men, and the central station chosen of God for the manifestation of Christ in his Second Appearing, which, we believe, is the fourth and last great display of God's work and mercy for man's redemption from error—for we believe it is designed to uninterrupted progression till the consummation of all things declared by the Holy Spirits through the mouths of Prophets since the world began.—*A. J. Hollister.*

THREE great international peace meetings will be held in Chicago in connection with the Columbian Exposition in 1893. The first is the Intra-Parliamentary Conference, which will be composed of individuals who are or have been members of national parliamentary bodies; the second is the Universal Peace Congress; and the third is a Conference of National Governments to be invited by the President to consider the subject of international arbitration, and the establishment of an international court to adjust national differences.

As the miner puts on special clothing to descend into the mines to do his work, so the spirit puts on its clothing of flesh to descend to earth and perform its duties.

From a sermon delivered before the First Unitarian Society, Salem, Oregon, by Rev. H. H. Brown.

### INSPIRATION.

**T**HE solution of all questions in material science lies in evolution. This is only an outflow through an organism of an unseen force. Before there can be an "e"-motion, (which is only an "out"-motion) there must be an influx; before an evolution an involution; before spirit can give an outward manifestation there must be spirit to manifest. God must fill the soul and keep it filled. It is by this influx that "in Him we live," and by it He lives in us. Thus I think that all trouble in regard to inspiration will pass away when we regard it as an involution of the Over Soul into our souls, and remember that that involution may vary at times as to amount, but it must ever be constant.

The soul of man must of itself be a vacuum for God's spirit to fill. The more I empty my soul the more God fills it with Himself. It depends upon the size of the vacuum how much of God one has at any one time, and it is in our power to increase or diminish the amount. And the more we throw away Self the more God we hold. When Self is completely lost, then we are "possessed" or inspired by "The Power that is not ourselves and which works for righteousness.

To me, thought is as real a force as is electricity, and exists as that does, a fixed quantity in God. We can use electricity by observing its laws. So we can use thought. When we arise into the thought realm it takes us and we obey it, and not, as is commonly the idea, the thought obeys us. It masters us. As yonder car is obedient to the current of electricity that passes to it, so is the human mind obedient to the current of thought that passes to it from the Divine Mind, and as the electricity in car, light, telegraph, or heater is one, so thought in the brain of idiot, poet, orator, inventor, housewife is one. As organisms determine the manifestation of the electricity, so does the human organization, determined by physical law, and the individualized spirit determined by spiritual law, determine the manifestation of the thought. God is one. Man is many. God flows into man and the individuality of each one stamps itself upon the personality of God, by determining the method of God's operation through himself.

Now, how shall we increase the amount of this inspiration, for the amount of inspiration each obtains determines the plane of his life. The more inspiration the more spiritual the man, the more God-like the life; the difference between the saint and the sinner is the difference between the inspiration of each. The Indian of the plain and Jesus of Nazareth is only the difference of the inspiration of each; both are children of God. But Jesus was so spiritual that he realized his Divinity and said "I and My Father are One."

The difference between man and brute is only the difference of the consciousness of this communion. The brute is filled by involution with God's spirit, but may never be conscious of it. Thus from brute to saint it is only a question of the consciousness of communing through inspira-

tion, with God. The redemption of the world lies in the direction of this knowledge. "How shall we become more thoroughly inspired?" is the practical question.

Dr. Hedge has given as good a direction, I think, as it is possible to find. He says "the prime condition is sincerity; entire surrender to the will of the spirit. The truth may come only to such as seek it with perfect simplicity, without preoccupation and without conceit. Only to such does God reveal himself."

Sincerity, singleness of purpose, concentration. This is all. It has been the method of all ages. It is the method of to-day. It never fails of inspiration. It is the method of Brahmin priest and Turkish fakir, of Catholic saint and Protestant revivalist and convert. It was the method of the Hebrew prophet, and is the method of the modern Theosophist. It is the method of the Spiritualist medium, the teacher of the mind cure, the Christian Scientist and the Faith Curist. The truth in each is one; the law is one; the principle is one. The methods and means of application vary as do the means of applying electricity. The fundamental condition is prayer—prayer, not an utterance of words, but a receptive condition of spirit and sincerity of mind. No one can ever reach a high degree of inspiration when he knows he is telling a lie, or acting falsely. He cannot put his soul where he is not sincere.

We are to do nothing for which we cannot pray. Before we decide to do a thing, let us ask ourselves if we can ask God and holy angels to help us. If we can do this, the help is already ours.

Is it not a most comforting and strengthening thought, this of God's constant presence and our constant communion with him through inspiration? No hours of despondency; no hours of hopelessness; no remorse; no weakness when we keep open this channel of communion; ever with it comes "the peace that passeth understanding."

But let us remember, that before God, all are equal and that for us, if we will, there is an inspiration as grand and glorious as ever mortal had. Our great modern inspirer, Emerson, has told us that for us "there is at this moment an utterance as broad and grand as that of the colossal chisel of Phidias or the trowel of the Egyptians, or the pen of Moses or Dante, but different from all these, not possibly will the soul all rich, all eloquent with its thousand cloven tongues deign to repeat itself; but if you can hear what the patriarchs say, surely you can reply to them in the same pitch of voice. Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Foreworld again."

Let us encourage every effort, under whatever name and wherever found, that seeks to familiarize people with this fact of communion with God, the inspiration of His Spirit, until all shall know that, by involution from Him is their life; and shall consciously provide for themselves the channels of a greater involution. Only by thus doing can we have more god-like lives. Only thus bring the kingdom of God on earth where we have been

taught to pray for its reign. Only thus can men be redeemed. Only by this means

"Work out the beast and let the ape and tiger die."

### THE UNIVERSE A UNIT.

**M**OVEMENTS of matter I take to be automatic, under the supervision of mind; yet both mind and matter are restricted by a law of necessity, as are the waves of the sea. Freedom is given to all the elements; but it is the freedom of a fly in a bottle. All good is in the envelope of evil; and evil itself is but an incident in the grand drama of evolution. We cannot grasp the infinite plan of life, for the reason that humanity is yet in its cradle: but we can have faith that some eternal good awaits us beyond our little horizon.

The terrific storm, with its thunder and lightning, cleanses the air of all its impurities and restores the equilibrium of its constituent elements; and so the riotous passions of men drive the wheels of moral progress. The French revolution was not an unmitigated curse, nor were the cruelties of the Spanish Inquisition. As the blood of martyrs was the seed of the church, so red-handed persecution was followed by freedom of thought. All progress comes by reason of a rebound, and thus, as in our cosmogony, there is an occasional eddy and backwater in "the stream of tendency that makes for righteousness." Happen what will, there is a "Divinity that shapes our ends, rough hew them as we may."—*R. E. Neeld.*

To die for truth is not to die for one's country, but to die for the world. Truth like the Venus de Medici, will pass down in thirty fragments to posterity; but posterity will collect and recompose them into a goddess. There also thy temple, O eternal truth, made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions, and will stand in monumental granite; and every pillar on which it rests will be fixed on the grave of a martyr!—*J. P. Richter.*

WATCH a crowd of people starving for bread, when food is brought to them. Is it not pitifully true that invariably the strong will trample the weak in the scramble that is sure to follow? In the present condition of our lives just such a scene would be sure to follow, if, by a miracle, freedom for right-living were given—at once—to the masses. The truth must be brought home to each one of us, that humanity must make itself worthy of freedom before it can receive the rights to freedom.—*Mrs H. A. Kimball M. D. in Boston Herald.*

THE Bulletin issued by the census bureau on the on the debts of the world, states so far as can be ascertained the debts of foreign nations in 1890, less sinking fund \$25,646,086,000, an increase over 1880 of \$2,159,503,655. The debt of the United States for the same time shows a decrease of \$1,007,455,000 or more than half the amount of debt in 1880.

AN active socialistic propaganda is being carried on in the armies of every European country except Russia.



## THE KIND OF FORCE NEEDED.

WE quote the following editorial from the "Daily Oregonian" because it shows how rapidly the animal man is giving place to the spiritual man when we find such utterances in a paper that, as a rule, does not have faith in humanity.

"The present is an age of individualism; when selfishness has become so refined in its expression and so skillful in its organization that there is sore need for men in every rank in whom the Christian spirit of Fatherhood of God and Brotherhood of man shall strongly prevail; men whose powers are radiant of that human sympathy which is a most efficient and beneficent social force 'to fasten, compact and help assimilate the life around them.' Intellectual analysis and cold consideration of ugly social problems has its proper place and use in this world, but, after all, the philosophers who have done the most for reconstruction and elevation of the human family have been those like our own Franklin, Theodore Parker and Greeley, who were in personal, sympathetic touch with the people through the practical benevolence and wise beneficence of lives never wanting in sympathetic action as well as ingenuous counsel. The humane personality manifested religiously by a strong and sweet man among his fellows is a social dynamic worth all the rest of the forces included in the economy of the Divine Plan.

"Communism, Bellamyism, co-operatives schemes, exaggerated state paternalism in education and legislation, are all worthless for the work they essay to perform, for they undertake to solve suddenly by social machinery evil conditions that are insoluble by machine methods, for the reason that the tempestuous and erring heart of man cannot be stilled by statutes, or converted by industrial organizations founded on the foolish assumption that the universal paternalism of social machinery will make the innately weak, strong; the foolish, wise; the wicked, virtuous; the extravagant and improvident, economical and cautious. The true social panacea does not, cannot, because of the composition of human nature, which is animate, lie in the application of mere soulless social machinery. One man of strong, radiant, helpful nature is worth more through the contagious influence and persuasion of his rich, wise, pure, impressible, just, humane and impressive personality, as he moves to and fro, walking and talking at the proper time and place and in the proper speech than all the social cranks. The only sound way to reform society, to help the world out of satanic darkness toward the realm of the blessed light eternal, is for every man to reform himself: to make himself helpful by seeking to make others hopeful.

"It is the reformed man and only the reformed man that through his own personality and the aggregated personality of other reformed men, that has ever done anything for the moral and spiritual evolution of his fellows. No social machinery, however ingenious, however well equipped with business methods, will ever do much for the world without the application of Christ's shoulder to the wheel in shape of sympathetic humane personality

manifested in the life, speech and action of every man who sincerely believes that 'God has organized the race once and forever under the order of human brotherhood.' This spirit and only this spirit can help us upward to a nobler and purer social state. To substitute for it machine methods would be as absurd as to assume that a boy could be made a gentleman by teaching him etiquette and leave him in total ignorance of the teaching and practice of the golden rule. It is the virtuous, active, personal power of men among men whose warmth the world lacks to-day; not social machinery for extirpating vice, ignorance, crime and poverty."

The people are learning to concentrate their ideas, and the flood of verbose literature that is now deluging the world will pass away. The endless number of books and papers that are daily issuing from the press are, for the most part, doing much to create mental confusion and spiritual dyspepsia. As the spiritual understanding unfolds the writers will express their central idea and the burdensome elaborations will be done away with. "Let us have peace" may be applied to the superabundant efforts of writers and the contentions of warring factions.

It has been estimated that one single passage in the bible—"Thou shalt not suffer a witch to live"—has cost the lives of nearly seven million of people, mostly women. But it is excused on the ground of ignorance and superstitions that were rampant in darker ages, and there are some who still have an awful inclination to legislate against the same kind of people to-day. Are they, too, to be characterized as ignorant and superstitious?—*The Better Way.*

Of the chairman of the English Labor Commission, Lord Harrington, Harold Frederic, correspondent of the New York Times, says that he has never done a day's work, knows nothing of labor problems, is dull and lazy, and possesses vast property unearned.—*N. Y. Times.*

MME. BLAVATSKY, the founder of modern Theosophy, has passed to the soul life. She did much to familiarize students of the occult with the mystic cult of the Hindoos. She was editor of "Lucifer," (London, England), and author of many important works treating on Theosophy.

No church can permanently inspire unless it appeals to the reason, the conscience, the common sense of mankind; unless it is felt to be in harmony with the organic development of the race.—*Mrs. E. D. MacPherson in Labor Advocate.*

When mankind are almost wholly material, competition is essential for progress in material knowledge. It is only when humanity becomes spiritual that they can realize that only in co-operation lies their best welfare.

SCIENTISTS say that the orange was originally a berry, and its evolution has been going on for more than a thousand years.—*Labor Advocate.*

## UNIVERSAL FEDERATION.

WHEN the workmen of all countries look upon each other as brothers war will no longer be possible. A great step has been taken in the direction of the universal federation of labor, now that a recognition of cards has been agreed upon between the Brotherhood of Carpenters and Joiners in the United States and the members of the Amalgamated Carpenters and Joiners of Great Britain. An Amalgamation with the regular carpenters of the City of Dublin has also been effected by the latter body, and the report says in relation to this new union: "For the first time in our history the most cordial feeling prevails amongst the Joiners, and all unpleasant incidents which have, unfortunately, too often embittered the relationship between what were regarded as rival bodies need only to be remembered in order to guard against their recurrence." It is fitting that the recognition of a universal federation of labor should first come from the Carpenters, they being of the same trade as the Master who taught the doctrine and practice of Universal Love.

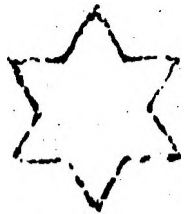
A world cannot be perfected until all parts are properly made and fitted together. It is useless to pray God to make the world perfect, while doing nothing to make it so. The material and the ideas to perfect it are furnished, but unless these are utilized nothing will be accomplished. A perfect world must be made from the crude material, just as any article of manufacture has to be made of crude matter, and each one has a part to perfect, and until every part is brought to perfection we cannot have a perfect world. All things are brought forth atom by atom, thread by thread.

The religious, political and financial systems of the present order are all clothed in mystery. If it were not for the mystery that has enshrouded them they would not have stood for a day. In fact their disintegration at the present moment is due to the Light of Truth shining in upon the mysterious shades that have surrounded them, and showing that they were mysteries only because they lacked daylight.

FASHION is a blessing and a curse. It is a blessing in that it gives employment and a living to many thousand; but it is a curse when it enslaves, as it does those whose only thought in life is to be in fashion. Better to live in rags, and cultivate the finer feelings of the heart than to gratify at all times one's desire for fashionable garments to the neglect of all that goes to make a loveable person.

In commercial transactions the larger the purchases the cheaper the price. The poorer the man the higher the price he must pay for the necessities of life, because he can only purchase in small quantities. This is one of the most unjust features of the competitive system. If discrimination in prices must be made it should be in favor of the ones least able to pay.

He who is content to allow others to do his duties is like the seed that does not germinate.



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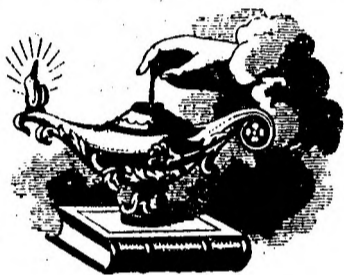
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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object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

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

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

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