



## SLANDER.

## WHAT IS SLANDER?

It is an assassin, at the midnight hour,  
 Urged on by envy, that, with footsteps soft,  
 Steals on the slumber of sweet innocence,  
 And with the dark-drawn dagger of the mind,  
 Drinks deep the crimson current of the heart.  
 It is a coward in a coat of mail,  
 That wages war 'gainst the brave and wise;  
 And like a long, lean lizard,  
 That will mar a lion's sleep  
 It wounds the noblest breast.  
 It is a worm that crawls on beauty's cheek,  
 And, like a vile viper in a vale of flowers,  
 It riots in ambrosial blossoms there,  
 And like lightning from a stormy cloud,  
 It shocks the soul and disappears in darkness.

Could those who are in the habit of speaking ill of their neighbors realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who commanded that "you love your neighbor as yourself," and "judge not," are free from this humiliating habit of slander. How many false surmises and hearsays are told as true, even by those who think themselves, and wish to be, Christians.

It is a terrible wrong to repeat evil of another, even when it is known to be true. How much better it would be to learn some good to tell of them, and thus counteract the evil. Those who repeat the wrong their neighbors do are equally guilty with their neighbors.

The evil effects of slander may be further reaching than the outright murdering of a person.

Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance. If the one to whom it is sent has no weakness upon which it can act it comes back to the sender with redoubled force, and scatters from thence to others where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it is bandied from mouth to mouth.

The slanderer is a worse criminal than the thief or murderer in the penitentiary, because there is a limitation upon the convicted felon and none on the slanderer.

Slander and such like evils breed disease, suffering, and misery in its many forms.

The slanderer does the evil himself conjured by his darkened mind into existence. These are demon fruits going forth to reproduce indefinitely, and ever returning to curse the originator.

The thought of the animal has narrow limitations, and the lower in the animalistic scale it is the narrower are the limits of its thoughts. The more man approaches the Divine the broader and more universal his thoughts.

No individual need despair of his power for good when he realizes that spiritually he can fill this world with celestial thoughts, if his life is pure enough.

The one that has developed the most love in his nature is the richest man in the world.

## HARMONY.

THE God we pray to, and who answers us, is the spirit of our aspirations. The answer in power returned to us will be equal to the thought-force we evolve in our prayer.

The highest power is not evolved in addressing multitudes, but in the spiritual blending of two or three persons. "If two or three are met in my name there will I be" means that the God-Power is present where harmony prevails, and that this is more easily obtained with a few than among many. It is rarely that more than two or three, in a community can be found whose consciousness is expansive enough to harmonize on spiritual truths.

## KEY THOUGHTS.

THE Finite cannot understand Infinite justice.

ALL things that live in harmony acknowledge God.

LASTING wealth is what a man is, not what he owns.

EVIL never triumphs in the end; and the end is very near.

If you want true inspiration keep within your own silence.

THOSE who have the least of heaven want the most of earth.

WHEN the invisible ceases to act, the visible ceases to grow.

WHEN Divine Laws are obeyed man-made laws are not needed.

AS long as man worships the external he must live in the shadow.

GREAT ideas like great wealth may be perverted to selfish uses.

THE motor power is invisible; it is only the instrument that is seen.

WISDOM is the God that hides his face when we bow down to ignorance.

PROGRESS is another name for love. They who love most progress most.

NON-ESSENTIALS keep humanity apart, when essentials would unite them.

WHEN man develops the light of the spiritual he will never stumble or go astray.

AS love for humanity increases, the power of money to rule the world will be gone.

MANKIND worship an unjust, unkind God, because they make Him after their own image.

MATERIAL gratifications grow stale, while spiritual joys enhance in value as they increase.

MAN produces nothing; he merely combines that which the invisible produces for him.

THE co-operation that will become universal will be that which has spirituality for its basis.

ALL things contain wisdom, but it needs the subtle alchemy of the spirit to extract it.

WITH harmony the poorest, in a worldly sense, are rich; without harmony the richest are beggars.

ORTHODOX theology and orthodox sociology are Siamese twins: the death of one kills the other.

MATERIALLY we can only touch each other; spiritually we can touch the furthestmost bonds of the universe.

LOVE is the only true revelation. He who looks at the universe through the eyes of Divine Love sees it as it is.

LET every Christian put God (Love) into his own constitution and he will have God in the constitution of the United States.

WHATEVER is in the universe is by reason of growth for a longer or shorter period of time. Death is arrested growth.

APPLY the saying, "in time of peace prepare for war," to the family relations, and what a pandemonium there would be!

SELFISHNESS is always shortsighted, and, therefore, scoffs at the prophet and seer who unfolds the future to the gaze of humanity.

SPIRITS can tell you of knowledge that is already known to the intellect of humanity; angels can impart wisdom from the Celestial realms.

THE physical body of man is the Word of God made flesh. If we study its conformation with spiritual eyes and understanding it will reveal the Divine commands.

THOSE who speak most of the great things they will do in the future, when they have accumulated more wealth, leave undone the daily duties that lead to true greatness.

IF we live in God then his wisdom is all around us. To say that all his wisdom is in a book, is to infer that prior to the making of this book the world was void of God's wisdom.

THE great artist does not waste his time telling others how it is best to do their work. He makes a masterpiece and others seek to imitate his work. Spiritual teachers should bear this in mind.

IT is in the highest expression of man's physical being (the face) men resemble each other the least. So in the highest phase of spirituality there is the greatest variety of thought among humanity.

WE can only own that permanently which we can inherently create. We may temporarily borrow the external symbols of other's creations, but it is only material possession, and is, therefore, limited to this world.

THE sight to see into the future is concomitant with the aspiration. It is a development commensurate with the spiritual plane upon which one stands. Cave fishes are sightless but the eagle has far-reaching sight.

ALL things have their seasons. The spiritual and material being opposites, it has been the winter time of the spiritual while the summer of monopoly reigns; but as the spiritual spring-time advances the monopoly winter begins.

For The World's Advance-Thought.

## THE THINKER GREATER THAN THE THOUGHT.

H. N. MAGUIRE.

ON. GEORGE H. WILLIAMS delivered an address on the 23d of June to the graduates of the class of 1891 of the Portland High School, which was grounded on the proposition that "to find happiness is the chief-pursuit of mankind, and its attainment is the chief aim of all human aspirations and efforts;" and the elaboration of this ground-idea was an essay to demonstrate that the individual, by mental discipline and moral culture, may so envelop himself in a thought-atmosphere, and relate himself to kindred spheres of thought, as to insure happiness against or in the midst of the most untoward worldly circumstances.

This is of the common thought of the mass of readers of the Companion-Papers; and from it, as from a base or root-condition, they are growing up from the animal-human consciousness into the actual life sensibility of the Divine Nature.

It is a necessity of the Divine Constitution that the universal tendency should be towards happiness—If there is any difference between Divine Love and happiness, then is happiness esteemed of God above love; if there is any difference between Divine Wisdom and happiness, then is happiness esteemed of God above wisdom. Divine Love and Divine Wisdom are barren terms if happiness is not the object and sure fruitage of all human experiences. And the lines of thought of the individual are the paths, direct or devious, he follows in the pursuit of happiness.

"Take care of your thoughts," wisely advised Judge Williams in his address, "and your bodies will take care of themselves."

But what or who shall "take care of thoughts?" The injunction necessarily implies a supreme power of thought direction—a thought-evolver greater than the thought evolved. *Feeling* is deeper than thought; thought is expressive of life-emotions preceding and in creative relationship to thought.

Ingersoll was right when he said "a man is no more responsible for his thoughts than he is for the color of his hair;" and at the same time he was wrong.

As is the nature, so will be the thoughts; but man, being a progressive being, is constantly advancing in the universal order and undergoing changes of nature—the degree of his advance being in exact ratio to the universalization of his affections; and the more refined and elevating his nature, the more virtuous and life-giving will be his thoughts.

"To medicate the mind with cheerful words and exhilarating thoughts is (using Judge William's strong expression) more effective as a remedy than the medication of the body with drugs." But the thought that is not soul-impelled and soul-vitalized is a sham, a feint, a mocking specter.

However humiliating to the mento-physical consciousness, it accords with divine understanding to say a reasonable religious system has never existed

among men. As the man of humanly-devised theological science becomes reasonable he becomes heretical to the spirit of truth. As is the thought so is the reason. Thought born of human reason must perish with it. Only the thought born of the eternal life state is imperishable is a living and growing force: Then quickening consciousness into higher life realization of the One Life in which all "live and move and have their being" is the supreme necessity. It is true, on the mento-physical plane, that care for thoughts includes care for body; but the supreme wisdom is in keeping in the ascensive line of evolution, in the broadening life-currents that bear the soul back and up to its Universal Source, when it will not be possible to evolve other than restorative, up-building and happy thought-forces.

It is natural for the sense-man to conclude that thought is the transcendent principle of being, so majestically does it surpass all the other functional activities of the mento-physical existence. The sensibilities or emotions of life must rise above the sense-realm into the altitude of pure idealism—from which matter-forms and things of sense are shadowy projections—before the Divine is comprehensible. Until this altitude is reached there can be but partial expressions and understandings of truth, for until then the consciousness is below the whole-truth line; and when this line is reached the vision accords with the supreme elevation attained, whence the domain of human reason is seen to be empirical and inconclusive at all points.

An intimation of the divine immortal consciousness is given in the following stanzas of the poor old blind poet Milton—broken in fortune, forsaken of friends, most precious of the physical faculties gone and the others fast going:

Visions come and go  
Shapes of resplendent beauty round me throng;  
From angel lips I seem to hear the flow  
Of soft and holy song.

It is nothing now,  
When heaven is opening on my sightless eyes,  
When airs from Paradise refresh my brow,  
That earth in darkness lies.

In a purer clime  
My being fills with rapture—waves of thought  
Roll in upon my spirit—strains sublime  
Break over me unsought.

Give me now my lyre!  
I feel the stirrings of a gift divine;  
Within my bosom glows unearthly fire  
Lit by no skill of mine.

The ideal lives and symbols itself in mind and matter to the extent that it is inspired of the universal ideal or the Infinite God Nature. Alexander's ideal was a subjugated world, with the power of subjugation and domination centered in himself; for this consummation he evolved thought-forces. Forgotten memories and scarcely distinguishable ruins—oblivion! The ideal of Jesus was a reign of harmony on earth "as it is in heaven"—with thought-forces accordantly evolved. In the Universal Spirit of Harmony his consciousness of being is eternally enshrined; he is a self-conscious presence and appreciated influence wherever invoked in the spirit of harmony, of good.

In that poetic vein in which alone the Divine

may be interpreted Ernest Renan thus tells of the life force, the immortalizing influence, of the ideal of consummated happiness brought down by Jesus into the human nature: "At every step, in the passing cloud, the growing grain, the yellowing ear, they (his disciples) saw the sign of the Kingdom at hand; they believed they were soon to see God; their tears turned into joy; it was the advent upon earth of the universal consolidation." In the midst of these sweet soul-odors, only distilled in celestial bowers, who could question the dictum or doubt the promise implied in the words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will be your heart also?"

"And the power that shortened travel  
In the palmy long ago,  
Still can work its transformations,  
Still make time seem fast or slow."

"Why She Became a Spiritualist?" by Abby A. Judson, daughter of Adoniram Judson, the celebrated Baptist missionary to the Burmese Empire, has just come to our editorial table. The awakened spiritual nature of the authoress has left its impress upon the work; her comprehending of the spirituality of Spiritualism gives to her book a soul-force that is often lacking in works of Spiritualists who exalt phenomena above the spiritual. The book is well printed in large type, and contains two hundred and sixty-three pages. Address Alfred Roper, printer, Minneapolis, Minn.

Of course ridicule will be heaped upon those who first advance the idea that money is unnecessary, but ridicule is not argument. Money is the cause of nearly all the trouble in the world. It is a false God that all are forced to worship, under present conditions, in order to live. Suppose there were not a dollar in the world to-day and never could be again, would not the earth remain? Would people starve with the resources of the earth at their command?—*Dr. G. W. Casey, in The Industrial Age.*

The first number of a new magazine of thirty-two pages, entitled "The New Californian," comes to us from San Francisco. While largely filled with interesting matter devoted to Theosophy, it is not limited to this philosophy, but contains ably-written matter on Nationalism, Temperance, and other reformatory movements. Subscription price is one dollar a year; ten cents per copy. Address room 4, Old Fellow's Building, San Francisco, Cal.

"The Plowshare and Pruning Hook," a weekly eight-page paper devoted to an elucidation of the economic questions of the day, is published under the auspices of the Koreshan Unity of Chicago. Issued by the Bureau of Equitable Commerce, 2257 Market Street, San Francisco California.

Rapid growths as rapidly decay. The phenomenal growth of monopoly will be more than equalled by its rapid decline.

For The World's Advance-Thought.

## HOW WE KNOW, AND WHAT OF IT.

W. H. KIMBALL.

As there are throughout the scriptures of the Old Testament both Divine and human forces involved—the Divine being necessarily mostly veiled or hidden, both as to life and truth of that life—there cannot fail to be found mostly human resistance, contrariety, falsities and wrongs continually; else the struggles and discordances and painful experiences inevitable to Creative Culture in creaturely form during human development would not be truly revealed or set forth in those Scriptures. Just as the seed is lost in the various processes of the growing stock and cannot be openly seen or realized excepting in the harvest, so God the Father—the Creative Life or Seed—is lost in the natural humanity during Creative development or growth, and only comes to manifest purpose and form in the God-Manhood of full creation. And here it becomes so clearly and vitally revealed in the human form glorified, that those who understandingly see also see the Father. For the Divine Personality as Creative Word that is made flesh and dwells with us in the end is the same that was with God and was God in the beginning. "Verily thou art a God that hidest thyself, Oh Lord God of Israel." And as surely thou art a God that revealest thyself, Oh Lord God of Christianity! But we do not forget that amid all the tumultuous perversity, darkness and distress, during this consistent revelation of God's Creative Operations in the natural humanity that so perverts and obscures Him, there are constant promises and foregleams of remedial Fruition yet to come, as the full human embodiment in manifest Creative End. So Divine Revelation, as one consistent, comprehending whole of Creative Truth, has its requisite initial or Given Term in God the Creative Life, with its bipolar projections in "heaven and earth;" thence an elaborate process of Creative Operations exemplified under divine obscurations, with manifold assurances of fulfilling light and life finally; and, at last, it livingly verifies all these assurances in a sample of Creative Fullness: a human form so empowered in lordly dominion of Life as to be actual Lord and Master over all nature's forces.

Of course I do not see that God's Creative order revealed in the Scriptures is fuller or different from the same order as it is actually experienced in the human race at large; but I there see that our human origin is consistently shown; our human processes in development under the workings of generative and regenerative workings of Creative Life in our nature; and full attainment of saving grace and power in that nature through its perfect unity with the Creative Divinity, are all distinctly proclaimed and illustrated, and attested as Divinely inspired truth of Creation in manifold ways. For how could such truth be thus written out and proclaimed in a way to consistently cover our whole human career as origin, growth and destiny in advance of actual experience, unless it were divinely inspired? It were impossible. And when the

Scriptures come to be seen by the Light of Life or Creative End—the Light of Jesus Christ—and thus as simply a full revelation of Creative Order from first to last, there will be no more questioning as to their origin and purport; nor any doubt as to God's final providence for His bruised and broken natural body in the creaturely form of our common humanity.

God is as really the Supreme Providence in all human history, carrying on His creative operations there, as he is in the written Word of Creation as the inspired truth of Creation, and its consistent illustration by the career of certain peoples and nations culminating in a Divinely illustrious personality as a first fruit of His true Creation. But this larger historic unfolding does not so distinctly claim a constant Divine Presence and power, nor can it verify the work in advance. So we stumble on, not comprehending the truth of the Scriptures that should be our guide, and yet pierced and bruised continually for our stupidity and mistaken conduct. If we truly understood and partook of the fruit, as God's true husbandmen, we would labor effectively in cultivating for the full crop in the great harvest of humanity for, when God's objective design in creation is understood and made our objective design also, an intelligent co-operation of divine and human power at once ensues, and our human mistakes and misdoings become wholly displaced by methods of scientific discipline and culture that will directly order and newly empower all of our present distracted human currents. For it always was and always will be true that God's ways are the right ways, needing only to be understood and operated by us in order to come to a steady and orderly march onward to the end—the great Sabbath of Humanity.

The new era that is about to open to humanity, is an era of positive scientific vision and culture by the Light of the End—by the light of Divine Revelation as a recognized truth of Creation. We must rightly or understandingly prepare for or qualify the human elements of Sabbatic order and the inspiring play of its life, before the systematic organization of that order can take place. And such preparation or schooling can only be true and effective when it proceeds wholly by objective design—the Light of the End. Then it is the Science of Wisdom, ruling the processes of human culture. In other words, it is the revealed truth of God as Creator, seen in his Creative End, and scientifically employed to rule human conduct to that End.

The truth of God, therefore, that is to be found a consistent and helpful whole or full embodiment to us, is a truth of Him as Creator, creating, and created—a full truth of creation. And this is the truth of the Scriptures as Divine Revelation. But they must be thus understood, before they can give us a proper understanding either of God or Man, and prepare us by such understanding to adore our Creator and truly help our human kind in the great march onward and upward.

The truth of God as Creator so distinctly opens to the truth of man as creature, and to the whole

process of the developing operations that are proper to human process from first to last, that a science of Creation becomes a science or sure ruling for our whole human conduct, both public and private. Hence the revelation of this truth is of supreme practical consequence. But it must be an actual revelation; a system fully comprehended. Truth declared but not understood is still unrevealed truth in so far as man is concerned. Let Divine Revelation as the written word of truth become well understood from that Revelation in the Living Word of Truth—in Jesus Christ as Creative Fruition—and a new light at once flashes forth; a light that illumines the whole course of human history in the past, and penetrates the future with such supreme effulgence as to dispel all lingering mist that tends to obscure our human vision.

God's Creative supremacy in being, knowing, and doing—as "the way, the truth, and the life," is not that he may affront and oppress our own human feebleness by imposing contrast and authority, but that he may endow us with his own fullness of being, knowing, and doing through his creative power operating in our nature. By this fullness conscious Sonship is attained; his way becomes our way; his truth our truth; and his life our life; all by the normal inflow of the ordering currents.

There is no bravery like that involved in the forgiveness of injuries. The man who forgives has two victories—one over himself, one over the person who has injured him. Men are not slow to appreciate and applaud virtues they are not so ready to imitate. They will understand that the sublimest human act is that of forgiveness. But to appreciate a noble act is a great deal easier than to perform one precisely like it, just as it is comparatively easy to look upon the sublime heights of a mountain; but it requires a powerful, long-continued effort to reach and stand upon those heights. The man of meanest capacity makes himself more than the peer of the man of the loftiest capacity, if he forgives him. He who revenges an injury makes himself the inferior, not only of his enemy, but of all others, because he has stooped to a base act. Revenge is generally disproportionately severe, even if a man's judgment is taken as a standard, and he who practices it has laid up for himself a long harvest of regret and remorse, while the man who forgives is at peace with himself and all the world, and has transformed his enemy into a friend—*Texas Siftings*.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs that he proposes to remove—*Seattle World*.

The happiness of life comes from many kind words and deeds, just as the honey of bees is made from many flowers. The bee must visit from ninety thousand to two hundred thousand flowers to make one pound of honey.

For The World's Advance-Thought.

## WHAT ARE WE?

LUCINDA B. CHANDLER.

**T**HE person who can yield up the life of the body for the sake of standing true to a principle, or a cause deemed right, and of importance to the future welfare of the race, has proven that the real human self is something other than the physical form it inhabits. It is far greater than the structure, marvelous as it is, of the combined physical systems—bony, muscular, venous, arterial, glandular, digestive, nervous and procreative.

The house of seven systems we inhabit, and which is so nicely adapted to our use, does not constitute the power in us to think and love and will, but is the instrument by which this power can manifest this masterful part of the human soul. If the instrument is poor, imperfect or disordered, the manifestation will be accordingly imperfect or disordered.

An Edison loves science and devotes himself to study; thinking and thinking into the hidden secrets of mighty invisible forces, and finding how to make them serve man as agencies of knowledge and power.

The benevolence of a Florence Nightingale and a Clara Barton seek to alleviate the miseries of war, and of catastrophes by flood and fire and earthquake. Human suffering is mitigated by the love that makes a philanthropist.

John Brown loved justice, liberty and his fellow-man regardless of race and color distinction. This love became the absorbing passion of his soul. This love it was that made him walk calmly and firmly to his execution, without the faintest quiver of a muscle when the fatal noose was arranged. The passion of a noble love in his soul mastered every atom of his body. The love of justice and his fellow-men was the real John Brown, and the hero martyr was complete master of the house of flesh.

To admire a heroic soul, and to feel contempt for a coward, is a common attribute of human nature. This proves that the noble and heroic belong to the human soul in its normal development. On one side we are weak, full of mean desires and appetites and destructive impulses; but when one indulges appetites and impulses without the restraint of reason and will, benevolence and conscience, one loses the dignity of a human being. The swine act in accord with the nature that makes them hogs if they trample on each other to fill themselves; but when a human being gormandizes with no regard to refined habits, their hoggishness outrages the human.

The person who forms a habit of using tobacco, opium, and alcoholic beverages, becoming enslaved by the evil effect of these narcotics, or who has not the firmness to refrain from corrupting habits of vice and dissipation, lacks the greatest possession and the best human attainment—the mastery will power.

The poet has truly declared of man that he is a "worm and yet a god." Man may love and indulge in what debases and destroys himself; he

can love divinely that which makes him "a little lower than the angels." The higher love makes the will master of meaner desires. The true office of the real self is to be master of the bodily and weak side. We have two natures, the fleshly, that draws us downward, and the spiritual, that links us to the source of all good, to the perfect, the noble, brave, heroic. This life in the physical body is a battle ground. It gives us opportunity to cultivate the higher faculties, reason, will, loyalty to truth and right, and to exercise the noble virtues. It calls us by experiences to be brave, and just, and kind, tender and considerate and upright, pure in thought, generous and noble in deed, so that like the beautiful blossom, like the morning glory, we shall finally display in our characters the principles which are the divine power in our souls, as that flower displays the principle that was in its germ.

What we need to remember is, that we are responsible for what we become, because we have the power to choose. In this we are vastly more and greater than other animate beings. We can help the Divine Power to make us perfect, or we can hold ourselves down to mean indulgences and degradation.

We are human souls. We think and love and will.

## SPIRITUAL ADVANCEMENT.

Lucey A. Mallory—Dear Friend:

**Y**OU are giving us a grand, good paper. Your editorials are full of beautiful thoughts. They grasp the inmost and "most high" truths; and I hope your opportunities for expression of these high truths will never grow less. I am aware that this depends upon the number of appreciative subscribers to the Companion-Papers. I regret that among a large number of Spiritualists there are, seemingly, so few hearing the voice, "Come up higher"—so few grasping for, and striving to attain the higher growth of the spirit. I think the higher light immanent in the teachings of risen souls should raise all who receive it to higher ground, morally and spiritually; and all thus raised will find soul satisfaction and illumination in reading the very spiritual thoughts printed among the stars in your paper. Therefore if all could understand the real significance of the phenomena of Spiritualism, and seek to gather the golden fruit hanging upon the higher branches, (which is free to all who climb for it, but drops not at the feet of any one), your soul-elevating inspiration would be better appreciated, more sought for, and pave your way with that which is necessary for continuance.

It is plainly to be seen that the phenomena themselves, whenever sincerely believed, make men and women better, morally, and also better in the sense that freedom from creed is better than slavery to creed. This is an important step taken, and opens up to the mind a vast field of truth, which, when garnered, will certainly lead the soul in the true way of life, by spiritualization.

I think we may reasonably hope that in the near future the number of really grown-up Spiritualists

will be as fifty to one in the past; they will have heard the voice, "Come up higher;" and, having overcome selfishness, sensual and worldly desires, will be found laboring to raise the poor, the unfortunately born, the creed-bound and greed-en-slaved to higher conditions, to the end of unification and universal equality and peace. This is the work of the New Dispensation. And behold even now the great number of workers coming to her standard! They are not alone so-called New Dispensationists, or Spiritualists, but every one, man or woman, who is sounding a voice, or wielding a pen, in advocacy of political, religious, industrial, social and medical reform.

Men have been for a number of years combining their capital to make money on the hard-earned toil of the laboring masses, and oppression, poverty and degradation are some of the results. Men are now combining their intelligence, the new thought ideas on political, industrial and social reform, for the purpose of restoring to the laboring masses the God-given right of ownership of the products of their toil, which the greed of not human, but inhuman hearts, has filched from them.

This is spiritual advancement, even though conducted by men who are strangers to the term spirituality and strangers to denominational Christianity. And it shows that all advance ideas are an inspiration of soul-force, above and superior to earthly precedent.

The co-operation movement recently started in Boston, with the view to uniting all labor organizations and factions for political work, is grandly spiritual. The paper published by the society, called "Living Issues," because it proposes to discuss the living issues of the day, is full of soul inspiration, and should be read by every man and woman who is susceptible of a free thought.

H. A. BRADBURY.

GIVE us, oh, give us the man who sings at his work! One is scarcely sensible to fatigue when he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

The redemption of the world is dependent upon quality rather than quantity. To that end one Spiritual Christ is worth more than a million degmatic preachers and a thousand million of unspiritual communicants.

For The World's Advance-Thought.

### SPIRITUAL INTERPRETATIONS.

A. C. DOANE.

WHAT do we learn by the tree of life that grew in the Garden of Eden, where the first Adam, who was of the earth, earthy, had charge of the garden? Why was it that the first Adam was not allowed to eat of the tree of life? Because our first Adam, or earthy nature, cannot eat or digest or understand spiritual things. It is for the second Adam, the spiritual nature, to understand. But how can the spiritual nature have an understanding, if mortals do not develop their spiritual nature? Did not Moses lead the children of Israel out of Egypt, or darkness? And had he not the power to smite the rock and quench the thirst of God's chosen people? Was not that rock Christ? Who is Christ? The power of God made manifest in the flesh. God is the light of Divine Intelligence, speaking to us out of our unfolded spiritual nature. Where is our Moses, or moral power, gone? Has he not been poisoned by the odor arising from the golden calf? Moses, or the moral power, needs resurrecting, that he may slay the Egyptians, or love of money, so the people may worship the God of Light in the place of worshipping the golden calf.

How shall we become acquainted with ourselves? Who will introduce us to ourselves, that we may see ourselves as others see us? What light can we use to see and know the true from the false in human nature? (God is said to be Light, is said to be "our Father who art in heaven;" and it is said the Kingdom of heaven is within us. Then it is necessary we should know ourselves, in order to find out in what place or department in human nature this Kingdom of Heaven is located. Paul speaks of being caught up "to the third heavens, and there hearing things unlawful to utter." According to that each heaven or place of happiness has its laws corresponding with the unfoldment of the soul. For instance, the animal-man has his enjoyment or heaven in trying to satisfy his animal appetites, the highest enjoyment or heaven he can know of, while he is ruled by his passions.

He who hath ears, let him hear what the spirit saith: The first heaven and earth shall pass away; then cometh a new heaven and a new earth, wherein dwelleth righteousness; and the law governing in the new heaven and the new earth it "would not be lawful to utter in the old heaven and earth;" neither could it be understood, for the animal-man or natural understanding cannot understand spiritual things. Therefore the first heaven and earth, or condition in moral development, must pass away through a cultivation of the moral powers, of the spiritual nature, wherein dwelleth righteousness. This development constitutes a Spiritualist; but we have many calling themselves Spiritualists who are living to enjoy the first heaven and earth—who do not wish then to pass away—and there are many returning spirits of the same order, doing much harm.

Christ's first appearance on earth, or in the earthy body, is to suffer and be crucified. "The

foxes have holes and the birds of the air have nests," but the Son of God, or man's spiritual sun, hath nowhere to lay his head, for the animal nature in humanity occupies all the room. Until humanity, by self-cultivation, unfold their spiritual nature, can Christ, the Son of God, reign on earth? God is our spiritual light, and Christ is God made manifest in the flesh, and his manifestation is to destroy the works of evil or the devil. All evil in humanity comes from humanity's earthly or animal nature, and the only way to gain power over the animal nature is by the development of the spiritual nature, which is "the Second Coming of Christ," when he comes to reign. When he first comes to suffer, he is born in the manger, where the animals are fed. The animal nature soon occupies all the room in the mind, and innocence is made to say, "Father, why hast thou forsaken me?" Then comes the betraying Judases, or the deceptive lower nature impulses, to crucify and bury under the rubbish of the animal actions. Thence rises the spiritual nature—the angels of heaven, thoughts coming from the spiritual department of humanity, roll away the stone and remove the rubbish, welcoming the Star of Bethlehem or their risen Savior. Behold! he has come on earth the second time; and this time to reign. The old heaven and earth have passed away, and the new heaven and earth, wherein dwelleth righteousness, have taken the places of the old.

For The World's Advance-Thought.

### OPTIMISM AND PESSIMISM.

FRANK T. REED.

SHALL the grunting of swine prevent the music of the nightingale from reaching my ear? Shall the hiss of the snake frighten the white dove of peace from my breast? Shall the roar of a world full of body and soul-destroying machines drown the music of the morning stars and the spheres? Shall the babble of a generation of idiots, or the ravings of lunatics, or the curses of drunken men, or the blasphemy of lip prayers, or the crying of the children, or the tears of their mothers, destroy the power of the silence that reigns at midnight?

I bemoan the blindness of *laissez faire* optimists and radical pessimists; I know the temporary power of Evil, and the everlasting power of Good. Wicked thoughts are born in the rank soil of stagnant brains, and form invisible battalions in the circumambient air, from whence they war on their progenitors unto the third and fourth generation. The only arrow invulnerable to their attack is that which is welded in the fire of a pure heart. Whenever a brain, of man or animal, conceives a divine thought, a power has entered the world greater than any act of Congress. Though it be not clothed in words, or in such as are rags, it will yet overthrow institutions and empires. An imprisoned slave may accomplish greater victories than any won by Alexander.

In the days that are near at hand, when terrible epidemic diseases shall fasten upon the bodies of multitudes, and physical convulsions horrify the

earth, let us strengthen ourselves by the knowledge that these are the works of the demons created by the animal mind of man, and that they can be destroyed by our giving birth to pure and wise and loving thoughts—and only thus.

A bat cannot see in the sunshine; nevertheless the sunshine is. To him whose "law and the prophets" is the latest stock of quotations, or society's budget of gossip and scandal, the wisdom of Jesus and Plato is foolishness. Because angels are invisible to a stock-broker does it follow that there are no angels? Because the learned Scribes can discover no trustworthy historical evidence that Jones and Smith ever talked with "viewless spirits of the air," shall all the poets be proved liars? How can the hog-eater or the whisky-drinker, or the usurer, or the literalist, know what the pure in heart may, or may not, see?

In the meanwhile he who knows that heaven is, and that there are resplendent angels invisible to the eyes of flesh, who once were men, the spirits of just men grown perfect, must not blind himself to the fact that hell also is, and will continue to be until we conquer it and destroy it; that terrible demons exist, and that here and now it is the duty of every Son of God to strive with all his might to save the children from the death-in-life of the mines and factories; to save the distressed needlewomen and the 'sweater's' victims; to cry out against "this false modern world," and spare not, until every blood-stained dollar of which its temple is constructed shall be thrown into the fire and consumed. He who does not lend a hand in this holy war, though his mouth be full of professions of love for all men, does not know what love is. Thus, and thus only, will the Kingdom of God, of right-thinking and right-speaking and right-doing, be established on earth, and the angels again walk and converse with men.

WHEN the laborers all understand that they are subject to the laws of competition, and that they must take a lesson from the railroads, Standard Oil Company and the like, and through combination control the market, the throat-cutting phase of competition can be controlled, and the standard of living raised to the highest possible notch.—*Jos. R. Buchanan.*

THE friends of social purity in Great Britain rejoice in the passage by the House of Commons of a resolution strongly condemning the fostering of the opium traffic in India and China by the British Government. This traffic, as has been shown by Alfred S. Dyer and others, is the cause of wholesale degradation and immorality.—*The Philanthropist.*

THE employees of Andrew Carnegie's steel works are endeavoring to get a holiday on Sundays. The great Christian gentleman and philanthropist works his men Sundays, day and night.—*Labor Advocate.*

MEMBERS of the British House of Lords own one thousand five hundred and thirty-nine licensed drink shops. Among them is one Bishop who owns two. Idlers encourage and profit by vice.

To The Editors of The World's Advance-Thought.

**W**E are thankful for every word spoken in favor of Peace and against War. Your strictures on war and expenditures for war-like preparations are very forcible and just. War is one character of the Dragon of the Apocalypse—a declaration of war by one nation against another is a loosing of the Dragon, and a state of war is a pouring out on earth of the hells, which should be confined entirely to evil-doers, apart from all who desire to do righteously.

I have often wondered that people calling themselves Christians could not see the absurdity of followers of the Prince of Peace aiding and abetting war, as practiced by the wild beasts of the earth. Think of two powerful nations, calling themselves Christians, sheep of Christ's pasture, changed into wolves, lions, leopards and tigers, exerting their powers to the utmost to disembowel and destroy one another! Were they ever disciples, and followers of the living Shepherd, children of "Our Father in Heaven?" Or were they wolves in sheep's clothing, deceiving themselves and others by a false profession? Their fruits have shown.

"War is the sum of all villainies," was truly said; also that "War is hell." War is insanity, madness, folly and ruin to prosperity. It is sometimes plead in extenuation that there was "war in heaven."

But that was a war of ideas and principles, for it is written, "they overcame him (the Dragon) through the blood of the Lamb," an innocent, harmless, guileless life, "and through the word of their testimony." It was a testimony of truth against error, of light and knowledge against darkness. But in carnal warfare, if one had the spirit of a lamb he would be killed in the preparation. It is a fit occupation only for liars and thieves, gamblers, drunkards and whoremongers, with which it is in fiendish kinship.

Man is said to be the only animal that destroys life for the pleasure of slaying—the only animal that oppresses the female. He is the only animal known to take delight in torture, and is doubtless the only one capable of becoming a fiend. And also by the opposite course of universal kindness, sympathy and benevolence, and obeying the gospel of Christ, he is the only creature of earth capable of becoming an angel.

Theodore Wright, of Queensland, in the Universal Republic, shows conclusively that "the Kingdom of God," which Jesus said should come with power within the days of the generation to whom he spoke, had no reference to the destruction of Jerusalem and the Jewish polity, which was a worldly affair entirely, and as opposite to the kingdom of God and its work, as death is to life, as destruction to construction, and as darkness to light. On the contrary, the demonstration of the presence of the kingdom of God was in the spirit which caused the disciples to be all of one heart and of one soul, and to gather together in one family organization, holding all things in common which were necessary for subsistence, both spiritual and temporal. This was truly a love feast, in the first fruits of Christ's

mission to the world, furnishing both a proof of the power of God to redeem man from selfishness, and an example of what the reign of God is like, and the goal for which all who are dissatisfied with the present social conditions should strive. It quite reverses the system of the world by placing first in the mind, the consideration of others welfare, in preference to me and mine. It fulfills the saying of Jesus, "If any will be great among you, let him be your servant, and whoever will be great, let him be servant of all."

But our Brisbane brother is mistaken in supposing that "No existing system exemplifies the true principle." That kingdom has come on earth a second time, and its principles have been exemplified among men and women for over a hundred years, in a number of colonies, in various localities. Its subjects appeal to their fruits to prove that it is the second coming into the world of the same spirit which was manifest in Jesus and his apostles, together with the predicted increase. For this restores woman to her true order and office in creation, and exhibits her as clothed with the Sun of Righteousness, filled with the inspiration of Divine religious light which defeats the dragon in the flesh and casts him out of heaven—standing above the (moon) ruler and governmental institutions of Nature's might and bringing forth that testimony of Truth which is about to rule the nations, and crown her with the reign and honors of the heavens. This Dispensation exhibits woman as the matured fruit-bearing branch of the Divine spiritual life, as the first Christian dispensation, administered chiefly by men, exhibits the masculine element as the fructifier.

But the kingdom of heaven in its commencement is like a grain of mustard seed, the least of all religious movements in the eyes of men who blow the trumpet of fame and worldly honor. Hence as a snare shall it come upon all they that dwell on the face of the whole earth. Socialism, co-operation, communism, etc., seem to be suspected as a snare by rich nabobs, who are loth to divide their crafty and unjust gains with their poor and often suffering neighbors. And with cause, too, for these are levelers, preparing a way in the desert for the fixed and stable reign of justice, mercy, equity and truth—wherein the mountains of power and wealth are brought down, and the valleys of poverty filled up.

"By their fruits ye shall know them," said Jesus. None but a divine-human, impartial love manifested in a holy spirit, can bring forth the fruits recorded of the first Pentacostal Christian family, which exemplified the true character of the reign of the heavens. Jesus was raised up to inaugurate among men. Consequently, wherever we see those fruits manifest, whether in man or woman, or in a number of individuals, we may be quite sure that the same spirit reigns there present.

Let all professors of Christianity unite to exhibit these fruits in their daily practice, and there will be such a purifying of hearts and awakening to rational methods as will convict all who hear and

see, that are not bound hand and foot by selfishness, and there will be such a religious revival as will astonish the world and go far toward converting all classes to God and His Anointed Saviors.

A. G. HOLLISTER.

To the Editors of The World's Advance Thought.

**T**HE article on the Future of Speech by Julian Hawthorne, receives a very poor criticism from Prof. Brice, of Columbia College. A marked difference in the development of the two men is clearly revealed by their expressions.

Many are beginning to sense the evolution of mind from planes of petty personalities to the boundless orbits of principles and, with this perception comes a desire for less crude methods of communication.

What can be more simple and desirable than that portrayed by Mr. Hawthorne? In the realm of principles there can possibly be nothing "vulgar or odious" in an exchange of perceptions between minds; and so poised will be the Will there need be no "enforced intimacy." Each will sense the needs and respect the rights of all. It will seem a blessed release from the senseless pettiness of vocal sounds, which are so often "vulgar and odious," and an "enforced intimacy" and a weariness to soul and body.

MRS. SABRA S. KEISTER.

LIEUT. TOTTEN, who is military instructor at the Sheffield Scientific school of Yale College, is publishing papers and delivering addresses to prove that the world is near its end. He predicts that Christ's second coming will take place between 1893 and 1899, but that the precise year cannot be more nearly stated. He is a mathematician of recognized ability and claims for his calculations an absolute accuracy; that there is nothing now left worth doing except to prepare for the general winding up. For our part, we fully agree with Lieut. Totten and with the "Anticipators" that the world, as we have known it, is coming to an end in the near future, and that a new and better world is to be established in its stead. We differ from them in not expecting to see this result brought about by the return of Christ in the body, but rather by the operation of the spirit of Christ, which was the spirit of brotherly love and the enthusiasm of humanity, upon the hearts and minds of men. In this sort of a second advent of Christ we heartily believe, and count it, moreover, quite as near as Lieut. Totten does, if not for the same reasons.—*The New Nation*.

A CORRESPONDENT of the New York Tribune states: "On Easter Sunday, in what is called, I believe, 'Rag Tag Alley,' Liverpool, I watched a Salvation woman—evidently a true woman—while she was telling about fifteen children, of all ages, something about Easter. After speaking of Christ in a manger, she asked: How many of you ever slept in a bed, a real bed?" Only three hands went up. I do not know what it is, but there is something radically wrong in a civilization, no matter how splendid, of which such scenes are an outgrowth.

For The World's Advance-Thought.

## WHAT IS GOD?

A. F. MELCHER.

ALL are God's children, and have the same destiny in life, the same aim of existence—positivity of spirit. Some need one kind of development, some another, and all are placed in circumstances which will bring about the desired results.

God is intelligence, omniscient in nature, and knows the wants and needs of all mankind. To trust in Him, therefore, is to trust in a friend near by; and this can be done without exhortation. Intelligence needs no sound; it divines, and a silent prayer will reach its fount as readily as a noisy one. God is not so far away—except from those who live in discord with Him—as to need awakening, as so many seem to think when calling upon Him.

God is love; and those who have love in their hearts are always in harmony with Him. Without love, there is no real life to the soul, for without love there is no true happiness sensed. Love is harmony—the accordant vibration of a positive and negative condition of existence undisturbed by discord. Man in his love-condition becomes such an existence; and true happiness is the result; not only because he reaches harmony with God, but because he constitutes a God in himself—intelligence individualized. All life is intelligence, and man is intelligence in a state of consciousness; becoming actively so in comparison to his degree of spiritual unfoldment; and when he reaches harmony with Universal Intelligence, he becomes one with God the Father, the Creator and the life of existence.

God is intelligence; and intelligence is consciousness of existence. Man is an effect thereof, and thus becomes an immortal life-entity to dwell within its realms, in the midst of infinity, with eternity before him for further advancement. The past, present and future become as one; neither time, space nor matter impedes his vision, and the universe, like an open book, is exposed to view. All is light, activity and harmony; all is truth, peace and happiness; and myriads of beings, worlds and scenes, add beauty to the whole. Time, space, matter, nature, all in accord, give sweet delight to those who love the beautiful; for harmony is music to the soul; and peaceful joy within enhances all in colors of brightest hue.

Such is heaven, over which the Father rules, and which exists in Him; and all is conscious, animated, bright; expressing truth as if it knew its own existence. 'Tis universal life united in one cause—intelligence, existing as a consciousness of self—'tis God.

Yes, every atom, the very nature of the spirit-world, the atmosphere inhaled, is conscious of a self-hood. Every fact that man beholds, like that within his face, expresses truth—intelligence. How beautiful, how grand, sublime, would nature seem, if man could see its Central Force of Action! Within is Life, is Spirit, Soul. 'Tis non-dimensional, but active; bright and piercing in its tend-

ency. Seeming ever approaching, and yet far off; for to the spirit-eye there is no space, no distance intervenes between the object and the mind. Man is ubiquitous in this love state; the soul is omnipresent in the realms of God, and like its nature, so the soul becomes one with the Father, life of all.

Such is heaven, celestial in its nature; and man as spirit individualized, basks in a sunny land, wafts in a blissful sea of golden hue. 'Tis life, 'tis light, 'tis love! None but the purified can enter to its blissful realms. Not because they lack in truth, or lack in moral force, but simply have not yet outgrown their infant's clothes.

All souls must reach the aim, but some retard their progress by a love for self. Self-love increases the active force without, and love for others that within. The inner is the one that needs activity, to join the non-dimensional of life—the positive side of nature.

All of the universe is nature—material and divine—the outer and the inner. Man strives to reach the latter, and in his efforts often penetrates its blissful realms. In doing this, a wave of love vibrates within his soul. 'Tis that emotion which exists within the soul of things, and which, when absolute, is ever active as a thing belonging to eternity. And so a light is often flashed before his mental vision, proclaiming his approach unto its happy shores. 'Tis like a beacon from afar, now shedding light to follow in its wake, and those who steer within its course will find the manger, as the Star of Bethlehem led others to the fount of love, new truth, and higher forms of future guidance. So man, before he comes within the range of this Celestial Sphere, obtains a glimpse of light, of love, that whispers to his soul a song of peace—a hymn of heaven's accord, in which is prophesied his time has come, or is coming fast, thus preparing him to meet eternity, infinity and life immortal in a higher sphere. 'Tis angels' whisperings, knowing that a soul is ripening now to bloom before another moon perhaps.

'Tis God who calls unto his bosom those whose aim in life has run its course—have reached their destiny, and thus are warned by visitants who sense this warning voice.

All life, that came within this lawful range, has felt the call—has sensed it by their intuition—own discerning power; for all who reach this happy state before grim death o'ertakes them in their plans must feel, must know, that something bears upon them, and not of earth—not of the life to which they have been clinging centuries and centuries perhaps since first they were impelled as individual beings in the realms of matter, and in conditions long erased by time and tide. But naught is lost to view—each soul in this condition, the absolute of life, becomes empowered to search the past, and thus retrace the windings of its past career unto the fount from whence it first oozed out into the realms of light, as furnished by the suns of life material. And then, as with a book, unfold the leaves, and page for page recall its life—none lost to memory, but all returns with vivid recollec-

tion to the soul—giving it an interesting field of study to begin. Such is the destiny of man, and such is life from time eternal—none to be lost, but all restored to light—be saved, and meet their loved ones gone before. Such is heaven—all in brightest hue arrayed before the spirit's vision. And such is God—intelligence—all nature known unto itself. A consciousness of all existence, and man in accord with its love condition. For God is love, and man its child, now resting calmly in its fond embrace. And all is peace, and all is bliss, for love in love is solace, comfort, sweetest happiness. 'Twas God in man; ere this was reached, but now 'tis man in God—intelligence personified, existing in the universal fount of light, of truth, of peace, and love. And such is God—sweet harmony, sweet love—all cares aside, to dwell forever in its blissful soul. 'Tis soul to soul with all eternity—its one pulsating beat confirms its unity with God. Preceding this, 'tis like unto a quiver felt within the soul, that now forever locks it in its toils. 'Tis life, new life, the sweetest ever born—no earthly bliss can tell of joys so exquisite and grateful to the taste, nor the sense of sight, of hearing, feeling, smell. 'Tis all combined in one sweet ecstasy of love—'tis life created in a higher realm—no more to pass through suffering of an earthly course. 'Tis life eternal—immortalized, and real in nature now—not relative, like that of earth, but absolute, to live forever. 'Tis soul—intelligence made truly conscious of itself, for only here does life exist in absolute condition. 'Tis one with God, with truth and love combined, for knowing, acting, feeling—all in one emotion, is truly living as an entity of life. 'Tis like the realm in which we dwell—a beautiful and wondrous consciousness of self-existence—impressed in every glance that falls upon its perfumed atmosphere.

All might be told, if life would last—that is, as much as language could portray. And such as herein told would never cease, and could not cease, for 'tis like life, eternal. 'Tis soul to soul that feels the light within the other, and as it is eternal, no end could ever come—'twere vain to try. So close, and say to all the world, that friends are here, awaiting all their loved ones to awaken in the light of truth, and learn through this philosophy the worth of life, and how to live to reach the realms of love. I'll give no name, but simply am a soul like all the rest, and bid you farewell, friend, perhaps to meet again—not here, but there, where all is light! in the realms of God's Infinity—intelligence—where all is life!

A CIRCULAR has been sent to the Peace Societies of all civilized countries, by M. Emile de Lovelye, the president of the Belgian Committee of the International Federation for peace. The first day of Spring is made an international anniversary day for peace and arbitration. At that time a petition is to be presented each year, by the various affiliated societies to the parliaments of all civilized countries, to the end to bring into good fellowship the constituted authorities of the several peoples.



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For the Universal Republic,

## OREGON.

H. N. MAGUIRE.

**T**HE gods engerm and men unfold,  
And never fails the wisdom plan:  
Obeying laws divinely scroled—  
Enough of glory this for man.  
The time had come, though statesmen lag,  
And "Ho! for Oregon!" the cry,  
"To western seas bear on the flag!"—  
And souls appointed make reply.

No state's the call—resistless still  
As mandates that the tides obey,  
That summon birds with single will  
To fly to new homes far away:  
They moved not to the martial strain;  
By certain wealth were not allured;  
Old homes few hoped to see again;  
New homes they sought were not assured.

The faith inspired by deeds like these  
Outlives the creed and party life;  
Through such we learn of destinies  
Fulfilled above the selfish strife:  
They're pulsings of a mystic force,  
First felt by man as self-confined,  
Till, deep'ning, widening in their course,  
At last they prove an Over Mind.

The force impelling pulsed the sphere,  
It round and through the planet run,  
Relating parts remote and near,  
And binding destinies as one.  
'Twas Europe marching with the sun;  
'Twas Asia calling back her own:  
America for all was won;  
The same life throbs in ev'ry zone.

When first the swarms from Asian hives  
Were pouring over Ural's crest,  
The Racial Genius, life of lives,  
Was active in the hidden west;  
The Rock of Plymouth had been sealed,  
Already Yorktown's battle won,  
Ere yet the Genoese had sailed,  
Ere yet was born a Washington.

So works the God that's over all;  
He builds and fashions midst decay;  
He resurrects from ev'ry fall;  
In goodness ever holds His way.  
Though tribes and nations come and go  
As come and go the changing tides,  
The streams of life forever flow,  
The unity of good abides.

The Racial Genius sleeps and wakes,  
But, night or day, he ever grows;  
Again a cyclic morning breaks,  
A cyclic night is at its close.  
The One-Life Force shall fill the world,  
And ev'ry port be open, free,  
With flags of war forever furled,  
All bound in one fraternity.

\* Of the evidences of an Over-ruling Providence in human affairs probably the most conclusive are to be found by tracing out to their culminations the migratory movements of the race; and among these the first settlement of Oregon stands forth singularly significant. As originally

organized, Oregon extended to the summit of the Rocky Mountains and from the 42d to the 49th parallel, embracing all of Washington and Idaho, and 12,000 to 15,000 square miles of western Montana and Wyoming—an aggregate of 275,000 square miles of territory, more than one-fifth greater than the area of either Germany or France. History will be searched in vain for another instance of wildernesses so vast being so rapidly developed to civilized uses. The first Oregon immigrants traveled hundreds of miles over rich untimbered prairie lands subject to appropriation, and wearily traveled on through two thousand miles of savage-infested mountain country, to locate in the lower valley of the Columbia; and this in the face of the fact that the question of national jurisdiction was still open, wherefore they had no positive guarantee of the protection of their country's flag. They could easily, safely and expeditiously have descended the Mississippi to the salubrious and fertile regions of the Southwest, where also were empires of unoccupied territory filled with natural riches.

Oregon's pioneers "bulldozed better than they knew." Now, that the construction of coast railroads to the narrow water-ways of the far north, between Asia and America, are being earnestly considered, we begin to see the importance of the end towards which they were unconsciously "rough-hewing."

## BRAWN.

**A** DAILY paper in speaking of pugilism makes this statement: "Brawn is the source of vital power, and the foundation of the intellectual and moral superstructure."

Muscular strength is neither the source of vital power nor the foundation of the intellectual and moral superstructure. If this were so pugilists would be the longest lived and have the strongest foundation for intellectuality and morality. The longest lived, the most moral and intellectual, are more often below the average in muscular strength; In fact some of the greatest men were invalids. All that can be said of pugilists is that they have muscle. If they were endowed with even average intelligence or morality they would not be willing to brutalize themselves in the ring. The brawn in the pugilist is the source of much inharmony, and his exhibition of brute force is the foundation of much crime and immortality.

An independent ticket was put in the field during the recent municipal election in this city, and much purity and honesty were claimed for it, as it was composed of business men, who would administer the city Government according to business principles. As there is generally no principle in business, but that of selfish greed, we cannot see how a city governed on business principles will be more purely governed than ordinarily. New tickets are not as essential as new principles.

THERE can be no true friendship among men when gold is the standard of excellence. That which is generally dignified by the name of friendship is nothing more than interested acquaintances, that usually ends in loss to one or the other.

An unpopular right is a popular wrong.

## FREE MASONRY ARRAIGNED.

**T**HE State and Church Unionists among the clergy display much animosity toward Free Masonry. Rev. J. P. Stoddard, a Methodist minister, said in an address before the Christian Worker's Convention, that "the devil was at the head of the order. Fifty-six members of Congress were Masons, while there was a minority of only sixteen who belong avowedly to any church. The lodge, with the devil behind it, was in a fair way to exterminate the church."

When it is considered that Free Masonry has stood for Universal Brotherhood and is opposed to the union of Church and State, it is plain to see why the revered gentleman sees a devil in Masonry. The Church must be very weak if Masonry "is in a fair way to exterminate it." No wonder it needs the power of God in the Constitution of the United States to strengthen it.

**C**ELEBRATED authors sometimes forget their own work, said an eminent physician the other day. This is usually the effects of disease or old age. As Walter Scott grew old he became a victim of this kind of forgetfulness. Frequently when one of his own poems was read to him he would ask who was the author. "Ivanhoe" was dictated during a painful illness, and published before its author quit his bed.

"When Scott had become convalescent he had no recollection of the story. Towards the close of his life Linne found great pleasure in reading his own works. Forgetful that he was himself the author, he would frequently exclaim as he read; "Beautiful!" "magnificent!" "I wish I had written that!"—*New York Telegram*.

This forgetfulness of authors for their own works strong is evidence of the spiritual co-operation that produced them. When an author has an influx of inspiration, his physical ego, as it were, is in obedience and his external memory is the least active. All writers know how fleeting inspirational ideas are, and how difficult it is for the mind to grasp them again when they have flown away. Many of the noted works of great writers were written in a semi-trance condition.

At a treaty of commerce recently entered into between Mexico and Equador a clause was inserted that another treaty would be signed to submit all differences between the two countries to a Court of Arbitration.

A BAD man exults in wide-spread evil; while the good man joys in universal happiness. We aim usually to make people like ourselves, rather than something better than ourselves.

## SLANDER AND ITS VICTIM.

CALEB S. WEEKS.

THUS over every nobler human soul  
The waves of calumny unceasing roll!  
The crimes of crimes where bigotry has sway  
Is wisdom pointing out life's truer way  
In this our age of boasted clearer light.  
Thus prejudices pillory the right—  
Give truest manhood up to bitter scorn,  
And slander lives that history adorn.  
Where persecution has not open power,  
The cunning slander helps it to devour;  
And scandal's minions, in their busy strife,  
Find most to blame in purest acts of life.  
Nor is it only grosser, despot-hate,  
And crouching slaves of despot church, or state,  
With greed, and want, and fear, which these command,  
That nerve the cruel persecuting hand.  
Unless the active strong religious sense  
Made sour by dogma-vapors dark and dense,  
Gave its inspiring vitalizing power,  
Such zeal would flag, the manhood-foes would cower;  
But finest natures, passive, reverent,  
That dropped upon his Bible was sincere;  
Assailed by scandal and the tongue of strife,  
His only answer was a blameless life;  
And he that forged, and he that threw the dart,  
Had each a brother's interest in his heart.  
Paul's love of Christ, and steadiness unbribed,  
Were copied close in him, and well transcribed.  
He followed Paul; his zeal a kindred flame,  
His apostolic charity the same.  
Like him, crossed cheerfully tempestuous seas,  
Forsaking country, kindred, friends, and ease;  
Like him he labored and like him content  
To bear it, suffered shame where'er he went.  
Blush, Calumny! and write upon his tomb,  
If honest eulogy can spare thee room,  
Thy deep repentance of thy thousand lies  
Which, aimed at him, have pierced the offended skies;  
And say: "Blot out my sin, confessed, deplored,  
Against thine image, in thy saint, O Lord!"

## THIRD PARTY.

THE convention of the various reform association, that met in Cincinnati on the 19th of May, almost unanimously concluded to form a third party. "Thus the People's Party" was born. As its members come almost entirely from the Republican party, the defeat of the Republican nominee for the Presidency in 1892 is a foregone conclusion. The People's party will have a Presidential ticket in the field, but they will not be strong enough to win this time; this will give the Democrats the President by an overwhelming majority. They will mistake their victory for a permanent lease of power granted them, and will, therefore, be correspondingly corrupt. The result will be that large numbers will leave the Democratic ranks and join the People's Party in the succeeding campaign.

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FINE statesmanship consists in soul-enlightened efforts for the universal good. That which is usually dignified by the name of statesmanship is but little above the pettifogging tactics of the dishonest lawyer to get the best of the opposing party. In the New Era we will have real statesmen, whose soul-conscience will be awakened for the good of all nations, instead of the selfish predominance of themselves.

## KEEPING THE SABBATH.

THIRTY-SIX men, women and children were fined five shilling each in a Wisbeach (England) court for gathering plums on Sunday, because there was danger of their rotting from over-ripeness.

If all Orthodox Christians who stickle for the outward observance of the Sabbath would keep the Sabbath (which means peace) within their own minds, and get rid of the evil feelings that lead them to prosecute their fellow-beings that do not think as they do, the Sabbath would be less broken than it is now.

Keeping the Sabbath is keeping peace and harmony in the mind; this can be done just as well picking plums as sitting idle.

Christ taught the evil was already committed when it was done in thought.

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If a merchant's outstanding indebtedness was no greater than one-fourth of his assets, his notes would be considered worth dollar for dollar; but should the United States Government issue five hundred or a thousand millions of paper money, based on sixty thousand million dollars of assets, the speculators claim that the money would only be worth from fifty to seventy-five cents on the dollar, and they would do all in their power to make it so. It would be considered a criminal offense for any one to seek to depreciate the value of the notes of a merchant in good standing, but it is supposed to be perfectly legitimate to depreciate the value of the notes issued by the nation.

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The press seems never tired of harping on the horrors of the French revolution, when the masses are up against the tyranny of the classes; but the many wars instigated by the classes, that the masses must fight for them, is not thought near as bad, although every war has its horrors equal to the French revolution. The real good of all reigns in universal peace.

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In things spiritual there are "reformers" who claim credit for all reform ideas, just as in material things we have monopolists who claim ownership of the products of labor and genius, though they produce nothing themselves.

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The people who are the most bitter in their opposition to the union of church and state in Utah, are doing everything in their power to bring about the union of church and state outside of Mormonism.

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The outcome of the various revolutions in the South American Republics will be to unite all in a United States of South America, with the central Government in Brazil.

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A UNIVERSAL benefactor never dies.

## CHURCH POLICY.

THE orthodox church uses the boycott most effectively against all who will not identify themselves with the church. She virtually says: "If you will not join the church you shall not have the patronage of any of its members in your business; we will do all in our power to prevent you from earning a living." And for this reason alone, many persons identify themselves with the churches, living a life of hypocrisy that they may receive more of this world's goods. If spiritual benefits, only, were offered by the church, in its present unspiritual condition, its membership would be very small indeed. A large percentage of its professed upholders are so, because they fear its ostracising influence.

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THE Young Men's Christian Association and the Woman's Christian Temperance Union are religious-political organizations that are being used to manufacture voters to bring about the union of State and Church. The W. C. T. U. "Monthly Reading" for Sept., 1886, said: "A true theocracy is yet to come, and the enthronement of Christ in law and law-makers." Again in its National Convention in 1887 it said: "The Woman's Christian Temperance Union, local, State, National and World-wide, has one all-absorbing purpose, one undying enthusiasm, and that is, the kingdom of Christ must enter the realm of law through the gateway of politics."

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REV. THOMAS DIXON: "Old economic maxims, theories, traditions and superstitions seem to be suddenly going to pieces. The people, the great masses of the people, are thinking as never before in the history of the world. They are being swept forward by the tide of an age-movement of the masses upward. It cannot be stayed, it may be impeded for a time. If so, it will halt only as the flood halts in the narrow gorge. Every moment of delay only piles ton on ton of pressure back of the obstruction. At last the obstruction will break, and with the hiss and boom and roar of a Niagara the flood will bear everything before it, resistless in its furious sweep."

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The growth of private fortunes in America has been marvelous, dating from the late war. In the advancing Light of the New Era these shadows of material might will pass away.

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THE unsightly and disease-breeding fashion of trailing skirts for street wear denotes the careless and thoughtless minds of the women who are so attired.

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With the present system of competition public interests are subordinate to private interests.

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MESMERISM produced hypnotism.

For The Universal Republic.

THE FINAL WORLD-CONCEPTION;  
OR APOTHEOSIS OF SCIENCE.

WALTER S. BARNHART.

STUDENTS of Mr. Herbert Spencer's Synthetic Philosophy, or doctrine of Evolution, are of course aware that he distinctly affirms a fixed and necessary limit to the great Process which he endeavors to show in the chapters on "Equilibration" and "Dissolution" in his First Principles. In this article I propose to show the inconsistency of Mr. Spencer's presentation of Evolution—to establish the doctrine on what I conceive to be its true basis; and, finally, to formulate a World-Conception to conform to the new presentation.

Briefly, Evolution is a change from an indefinite homogeneity to a definite heterogeneity through continuous differentiations and integrations. That is to say: All the perceived or perceivable forms of matter in the universe, as it now exists, once existed in a scattered, rarefied, or widely diffused form; and, by a process of condensation, segregation, crystallization, chemical precipitation, or—as Mr. Spencer has it—"integration of matter and dissipation of motion," by the action of forces and by necessary natural laws in immense past time, now appear in all the varied forms of Nature, from the least to the greatest, from a microbe to the universe.

The cause of Evolution is an infinite and eternally persisting Force, the nature or conditionedness of which, and how it appears or manifests itself as matter, Mr. Spencer declares to be forever beyond the reach of knowledge; all of which, implying as it does our total inability to ever reach a full explanation of existence, takes its place in modern philosophy as Mr. Spencer's doctrine of the Unknowable.

This process of Evolution, or progress from homogeneity to heterogeneity, that Mr. Spencer clearly shows to be the great law of Nature, and traces it in all the forms of life—beneath man, in man, in society, in the physical world, in the solar system and in the universe—reaches a limit, however, according to Mr. Spencer. The condensation ceases, the heterogeneity is completed, the adjustments are all made, the play of forces reaches the limit, all motion ends in rest, and, by implication, the whole universe reaches the condition of a vast, moving equilibrium; and finally, from the lack of other universes with which it may establish relations; or, "from the absence of a homogeneity that is infinite and absolute," or, "remaining exposed to surrounding forces that are un-equilibrated," and in consequence of the persistence of Force, a disintegration of matter and absorption of motion takes place. Death or Dissolution undoes the work of Evolution and a return to homogeneity or original diffusion follows. All of which constitutes Mr. Spencer's Limited Evolution and omni-present Death.

The highest forms of life that Evolution finally produces; the highest nature of man and form of his society; his highest conquests in science and art; love, hope, and bright anticipations; the

brave endeavor that has lifted him to where he is and will—he hopes—lift him to nobler heights as yet unknown, is to end at last in not only *one* dead humanity in *one* dead world, but most probably in millions; and perhaps many will agree with me when I term Mr. Spencer's presentation of Evolution the Universal Nightmare, and who might also pray with me for the hammer of Thor and a Titan's blow to strike it from the sky. I will now endeavor briefly to point out the inconsistency of Mr. Spencer's Limited Evolution.

The limiting of the manifestation of an Infinite Force to the narrow range of our perceptions is perhaps the greatest solecism in all language or philosophy. Surely, in all logic, in all reason, in all common sense, if Force of Energy, of which all phenomena are the manifestations, is Infinite and eternally persistent—as Mr. Spencer constantly asserts—its manifestations must be Infinite also; and consequently, an infinity of material phenomena as the correlative of an infinity of Force becomes a necessity of thought. Clearly and plainly, if an Infinite Force can manifest itself in one universe it can and must manifest itself in numberless universes. In fact, one universe in an infinity of otherwise formless Force is the crowning absurdity. Finally, when Mr. Spencer asserts that Force is Infinite, and then denies or fails to see that its manifestations are or must be infinite also, he is guilty of a fatal inconsistency. He is guilty of the same inconsistency of the theologian who would declare that God is an Infinite Being, and then denied or failed to see that His works are or must be Infinite also.

Postulating, therefore, an Infinite Force infinitely manifested in phenomena, justifying a declaration of an unlimited, Eternal Evolution and an omni-present Eternal Life, I will, in the simplest terms possible, and as clearly and concisely as I can, state the Final World-Conception; and I ask all those who cannot see its truth but only its extreme propositions, to possess their souls in patience and pray for understanding. A fuller exposition, easier of comprehension, will be presented in time.

The fate of this, or of any world, and the fulfillment of its highest and proper destiny, depend on the growth or development upon it of a race of intelligent, self-conscious beings whose sphere of activity leads them to recognize their community of nature and their relations to each other as members of one body,—Humanity—the relations that humanity bears to the rest of the animate and inanimate world, and to make the proper adjustments between them. This is called Science, or the knowledge and use of men and things; and this scientific method or process, carried on by many generations of earnest, increasingly intelligent and more highly conscious beings, through higher and higher knowledge and use of things, and its accompanying power over things, to the attainment of the perfect knowledge, perfect use and perfect power over all things, which constitutes the realization of the perfect life—a perfected man in a perfected world. In brief: The highest na-

ture of man developed to perfection is God; and this world subdued, beautified, adorned and preserved is Heaven. Or, more concisely: The ultimately perfect man in the ultimately perfect world is God in Heaven.

The old shadow or ghost of the truth that has dominated the mind of man so long, is the idea of a God and heaven already existing, somewhere—no one knew exactly where; but the REALITY, of which the old belief is but the shadow, is the slow, natural and historical growth or development of the life of man on this earth in the ages yet to be.

This Theory of Things, thus sketched in rude outline; this World-Conception of a race of intelligent, self-conscious beings springing into existence on the body of a planet by the action of purely natural causes, and their growth or development to the point of being able to discover or apprehend the real meaning of existence; the relation of each individual to each other individual; the relation of all to the world around them; the consequent establishment of the perfect social order where justice is allowed to each and all, and where all work together in harmony for the common object—the development of their nature and powers to the greatest possible degree of perfection;—the changing, modifying and arranging, by the discovery and intelligent, scientific direction of all natural laws and forces, of the physical world as their future habitation and eternal home, is what might be properly called a *World-Success*; and to continue such a world's history in remote time, by the gradual concentration or contraction of the solar system, so it will take its place together with other perfected members of the system, all moving in harmony together in obedience to the natural, mechanical laws necessary to make such planetary adjustments, their atmospheres blending, in order to admit of interplanetary communication, and the whole system established on so firm a basis by the perfect equilibrium of its moving parts, that no force, inner or outer, can ever destroy its eternal harmony is, and ought to be, the proper, natural destiny of our world and solar system.

In time still more remote, this family of perfected worlds, by the gradual concentration or contraction of our stellar system or universe, establishes closer relations with other solar systems; and, in time so remote as to be almost inconceivable, all the perfected solar systems contained in our universe are perfectly adjusted each to each and all to all, forming a still grander harmony in the stable equilibrium of all its moving parts, and furnishing such life-conditions in its myriad of varied worlds, each bearing its own particular form of life and beauty, and each accessible to the other through the common atmosphere, that the reality of life in such a heaven of heavens baffles all powers of description and paralyzes the mightiest imagination.

Nor is this the end. There is no end! Far out beyond the void, far beyond the reach of the largest telescopes, are other universes than ours in

Continued on page 175.

For The Universal Republic.

### WHAT ABOUT SOCIALISM?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

It is not for one moment to be supposed that immature man is qualified to form a perfect concept as to the gloriously perfect thing now called Socialism. As man's essence and reality is spirit, so the very truth represented by the term Socialism is spiritual. While man, then, is grossly matter-bound, he will not and cannot soar so as to reach the reality involved in Socialism.

Is the acknowledgement of this clear truth, then, to be allowed to stop or stultify man in his efforts to reach his goal? Not for one moment will it or can it. It should stop or stultify him from committing himself helplessly to some weak and wanting thing which he pleases to call Socialism, but which is utterly lacking in its principal and most essential features. Socialism—to be worthy of recognition as such—should have characteristics displaying the most perfect unity, and the most widespread concern for the human family as a mighty whole. This is only attainable by truly God-like entities; therefore, by such as have become in the highest sense of the word what is meant by spiritual. Much is now called spiritual by immature entities which will eventually be discarded as such. Until necessary growth is made in an orderly and perfect way up to the verity of Spiritual Life and Power, man will not be in a position to even sight all that the term Socialism involves.

At the present time its camp is split in every imaginable way, thus proving beyond question that its aspirants have not yet attained to the unity of the spirit, qualifying them to come together in the bond of an assured peace. Materialism—the dire antagonist of Spiritualism—is yet far too rampant and forceful in its immatured history. This illusionary and temporary phase of its history must be by orderly process outgrown before the more advanced spirits who are qualified to make it a glorious success can be expected to become in any way identified with it. The workings now going on show many opposing factions, all and each of which are necessarily restricted by narrowing materialistic notions, which have in due course to be eliminated by a refining process corresponding to fire. The Anarchists have separated their camp somewhat from the rest, having caught sight of a partial truth. They are, at present, in danger of magnifying this partial truth into a system; in which case they will show themselves arrayed on an erratic by-path or side-issue, having missed “the unity of the spirit in the bond of peace.” What immature men can only estimate as “good men and true” are as prone to such deviations as others, and therefore present doings are only a process of fermentation going on to clarify the man of thoughts and refine to something more like the reality that will stand forever.

It may assuredly be taken for granted that while the essential spirit is wrapped up in vagueness, and is far from general or wide appreciation, that the reality of Socialism is not yet under consideration.

The time of figs is not yet. The tree is clothed with a premature and unusual verdure, not agreeing with the nature of the fig tree, which is to make a show of its crop before it displays its foliage. Socialists need to learn a lesson of the fig tree. The tree of Socialism is putting forth too many leaves out of their natural order. The Truth cannot long even permit this disorderly development. The fig tree thus unnaturally displaying itself will—by the fiat of Eternal Truth—be blasted and wither away. Until it shows its fruit it cannot be fitted to form proper foliage; any disorderly manifestation of such materialistic character as the foliage it is now displaying, must and will therefore, by the essential Truth, be blasted and made to wither away. So with Socialism—for the time of its showing its heaven-decreed fruit of pure Spiritualism is not yet; hence the Truth, in its orderly progress, must and will blast all these immature phases of it, and compel it to take its orderly course.

But the fig tree of Socialism, though it may thus be necessarily blasted and made to wither in its foliage, is not by any means to be destroyed in its stock and roots. Though it may not be permitted to luxuriate in its dense materialistic foliage, because its heaven-decreed spiritual fruit is wanting, yet as its master, Eternal Truth, comes on three different occasions or years to it, looking for its essential fruit, and finding none, she may on the impulse of the moment, say: “Cut it down; why cumbereth it the ground?” Yet eternal counsels will assuredly prevail. The watchful and hopeful cultivator will plead for it in such words as these: “Let it alone this year also, till I shall dig about it and dung it. Then if it bear fruit, well; if not, afterwards thou shalt cut it down.” Take warning by this parable, all Socialists. Truth cannot countenance anything less than pure Spiritualism as its eternally-decreed fruit. There is no such a thing as Socialism where this Spiritualism is lacking.

Remember, however, that there is Spiritualism and Spiritualism; that is to say, as certainly as there is the genuine there is also the materialistic counterfeit. Nothing save the genuine can or ever will stand its ground. God is spirit; and man His high-born son, must bring forth his spiritual fruit to be recognized and welcomed home to the peace and plenty of his eternal home by his loving Father. While he is experimenting tentatively with the matter in which he is involved, he will be left to find out what is inevitable as a consequence. God does not employ force in a peremptory manner to effect His eternal purpose. He does not for one moment need to. He has done everything which is or can be necessary to secure His ends, and He has Eternity for that purpose to come to its fruition in—therefore He can well afford to wait just as long as man's folly makes needful, thereby to give man all the opportunity he loves to employ in materialistic experimentation. Man is bound to become thoroughly disgusted with himself in the long run through such time-wasting experimentation; and in the end he will cheerfully

accept the spirituality constituting the eternal will and purpose of God, who is spirit.

Socialism is predestined to come into its place, and that in the exact form eternally proposed and involved in man's very being, just as the oak tree is predestined in due course through the progress of eventful time to unfold or evolve from its beginning the acorn. Nothing save the oak can ever evolve from the acorn by any chance or mischance; so nothing but the very reality of eternally predestined Socialism—purely spiritual—can or ever will evolve from the involved germ contained within man's organism, by any chance or mischance. Submit the acorn to whatever treatment you think fit, it will grow or not, just as those conditions meet its requirements or not; and all the growth it makes will be exactly on the lines of an eternal and unchangeable purpose. So with Socialism... The reality is already in its embryotic state permanently involved in man; so as he makes environments or conditions for himself favorable or unfavorable to the growth or evolution of what is involved or a well-defined and unalterable potentiality within him, the growth will or will not be made; but nothing he can himself think or predetermine will in the slightest degree alter the actual form or quality of what he is predestined as a finality to bring forth. It is in view of this great Truth that it has by spiritual seers been long written. “The Lord knoweth the thoughts of man that they are vain.” And again: “No weapon that is formed against thee shall prosper, and every tongue that riseth in judgment against thee thou shalt condemn.” That which must and will prosper in every case is the essence of Spirit and Spiritualism. Materialism may proudly lift its hydra-headed form into the position intended for spirit, but its destiny is to be dethroned and lick the dust, of which it is a part, and to which it must return. When the human mind recognizes within itself “the true light which lighteth every man that cometh into the world” it will then see that Socialism and Christianity are identical. Men will then clearly see that the Kingdom of God, the reign of spirit—in contradiction to the reign of man and matter—is all the reality that either of the terms Christianity or Socialism represents. Be patient, therefore, friends. Look well to your goings. Beware of Materialistic plans and purposes. Shun them; for they are evil, and must in due course be done away with. Nothing but eternal verity can ever give the peace and rest man is made to mourn for and desire. Seek it where it is and may be found—in matters truly spiritual—and you will assuredly be blessed.

“A LONDON medical journal says, fully two hundred and fifty thousand deaths occur in Great Britain every year that could be prevented by proper sanitary regulations.” And probably six times that number of deaths occur that could be prevented if spirituality instead of animality governed the people.

We need to change the people and the systems will right themselves.

## AN APPEAL TO WOMEN.

THE woman who decorates herself with the body of a bird whose little heart was wrung with anguish when it was torn from its helpless nestlings, and they were left to die in the slow torture of starvation, is hardly logical when she claims to possess rights, or objects to having her mother love outraged. "But these are only birds." Only birds. Only creatures beautiful with the touch of the Creator's hand; whose conjugal love and maternal devotion might afford many salutary lessons to the superior human race. Only God's birds. Made by him to fill with sweet sounds the summer air; to gladden the eyes and cheer the heart of rational man; to be to him the type and emblem of glad and free existence, now, and in the illimitable future.

No, the fashionable woman wills\* otherwise. They are not God's birds; they are hers. Hers to be captured in millions by shot, or snare, or trap; to have their eyes put out; to have their happy dwelling-places turned into scenes of miserable sufferings and their gentle songs into piteous cries; to be wiped out of existence altogether, if need be, in order that, while the whim lasts, she may resemble in her personal adornment the untutored savage, and the dictates of a cruel and senseless custom.

I began by speaking of the Christian woman, and to her I say finally, is not consistency of conduct one of the best evidences of our faith? Can a Christian woman dare to defend herself in this misuse of the works of her Creator with the flimsy excuse that the birds she wears were killed before she bought them, and that her refusal to buy them would not save them now? If you buy those birds, they were killed for you, and you have helped to create a demand for more. If, by this wholesale slaughter you help to exterminate some of the bird races altogether, will God recreate them to your order? Should any birds or wings be in your possession, let me beg you to cease wearing them, but by no means to give them away.

If justice, mercy and common sense are to be henceforth more than names, let me urge once more consistency; let us have neither part nor lot in a fashion so cruel and so utterly without excuse.—*Mary F. Lovell in Public Ledger.*

THIS planet was in the course of being created for thousands of years before the church scheme was devised. When the creation of this planet is completed it will, from that moment, begin to die, precisely as does every manifested form of life. The Divine Spirit is abroad over the face of the earth, and has manifested in the hearts of the lowly, regardless of color or condition, and the churches will do well to give heed.—*Occultism.*

You put a stamp on a letter ordering goods; the government carries the letter; why does not the same power bring back the freight?—*Powderly.*

THE Louisiana Farmer's Alliance has expelled nine members, who, being legislators, voted in favor of the Louisiana Lottery Company.

## GOOD FOR LABOR.

JUST after the Franco-German war, in 1870, France loaned her farmers all the money they could use at one per cent. What did the farmers do with it? They refitted and supplied their farms, which had been devastated by the war. They hired at good wages all the farm laborers that had no land. They made overwhelming crops, paid their debts to the government, exported largely and sold their crops for gold. The result was that inside of three years they paid off the German war claim of one billion five hundred million dollars, paid all individual debts to the government, and paid into the national treasury six hundred million dollars in gold. Having paid all debts, the farmer invested in factories and share-holding enterprises, and thus furnished employment for all classes of laborers. In France there are no money lords, railroad kings or trusts. Ninety-seven per cent. of the people are out of debt and accumulating property. No blood suckers in France. Can't be, so long as farmers and mechanics can get all the money they can use from the government at one per cent. No tramps in France; can't be, because employes have plenty of pay for labor.—*Arkansas Dispatch.*

WHEN a woman is heard to disclaim rights or privileges for which others of her sex are pleading as for life, 'tis safe to draw conclusions inimical to heart and judgment. Such is the fortunate possessor of every luxury, or she is selfishly opposed to the welfare of toiling millions of her kind burdened by disabilities of which she knows nothing and cares nothing. When such a woman declares "she has all the rights she wants and others shall have no more if she can prevent it," take mentally a trip over to China and ask a Chinese woman to show you her feet. She will not. Her feet are never seen. They are covered even at night, so hideous is their deformity; and from birth to death are racked with pain. Yet she clings to this deformity and badge of slavery because custom of ages so imposes. It is needless to institute comparisons between one class of women and the other. Both are in bonds, one of the feet, the other of the head.—*E. A. Bryant in Co-operative News.*

I AM heartily sick of the divisions and antagonizing cliques, the clannish organizations among the different classes of workingmen. All the useful industries should be banded together in one closely cemented union, each vocation feeling an interest in its neighbors, and being ready to assist them in all just claims. I am satisfied that labor will not succeed until clannishness, with its over-reaching selfishness, disappears; till farmers are interested in mechanics and laborers, and they in turn are friendly to the farmer.—*Samuel Blodgett in "The Brotherhood."*

THAT excellent exponent of the spiritual philosophy, "The Better Way", of Cincinnati, has reduced its subscription price from two dollars to one dollar a year. This makes it the cheapest spiritual paper in the world.

## SELFISHNESS A FAILURE.

IT is already become evident that selfishness is a colossal failure. Viewed as to its logical results, it requires that each individual should possess all things and all power. Hostile collision thus becomes inevitable, and more is lost by it than can ever be gained. Recent social theorists propose a universal co-operation, to save the waste of personal competition. But competition is a wholesome and vital law; it is only the direction of it that requires alteration. When the cessation of working for one's livelihood takes place, human energy and love of production will not cease with it, but will persist, and must find their channels. But competition to outdo each in the service of all is free from collisions, and its range is limitless. Not to support life, but to make life more lovely, will be the effort; not to make it more lovely for one's self, but for one's neighbor. Not is this all. The love of the neighbor will be a true act of Divine worship, since it will then be acknowledged that mankind, though multiplied to human sense, is in essence one; and that in that universal one, which can have no self-consciousness, God is present or incarnate. The divine humanity is the only real and possible object of mortal adoration, and no genuine sentiment of human brotherhood is conceivable apart from its recognition. But, with it, the statue of our common manhood will grow towards the Celestial.—*Julian Hawthorne in June "Arena."*

REASON is the perception of Truth and the conclusions drawn therefrom. Argument is a controversy wherein one side of any question is met by a contradiction from the other side. Reason reveals, argument reveals. Argument being the method adopted to uphold some idea, it is the usual instrument of those who see not good in all things. And until we do become universal in our thoughts we are at times tempted into argument; for until we are universal we have something to uphold in opposition to something else; and such upholding is argument. Pure reason on the other hand is not attained till the desires to uphold are dead.—*U. R. Leaflet.*

REV. H. R. HAWES, the noted London preacher, says: "Intelligent men refuse to take orders; and intelligent men refuse to attend church." The union of state and church always leads to religious persecution. In Russia the church and state are most closely united, and nowhere is religious persecution more bitter. The persecution of the Irish by the state church of England is another case in point.

WE impregnate all things with our soul-force and give them a species of life that stamps them with an individuality of their own. Things really pain and grieve us and speak a language that is intelligible to the spiritual sensitive. There is the truth of poetry in the lines of Shakespeare:

"Find tongues in trees, books, in running brooks,  
Sermons in stones, and good in everything."

RUSKIN says: "The home lives of all great men and women are simple."

For the Universal Republic.  
MONEY MAKING.

ONE WHO KNOWS.

It is by no means easy for man under existing circumstances and environments to look even momentarily at money making—as it is falsely termed—in its true light and character. The glamour fictitiously thrown over the world's concerns for centuries past, by individualism run mad, and its false premises, has precipitated man into a perfect whirlpool of needless worry, endless strife, and cut-throat competition; and now it appears to be almost the correct thing not only to justify the many efforts at money-getting held up by erratic standards as legitimate, but even to exonerate from blame some who blusteringly over-step the arbitrary limits of so-called legitimacy, and practice an undisguised extortion. What measures are not now largely deemed admissible to allow of success being realized in the great scramble for money? So many go to the wall in the fierce struggle that takes place for it that apologies for extra keenness and sharp practices are very much more than condoned. So strangely have all the higher and better feelings of man's nature been dulled by the elements of selfish strife, that said nature is no more to be trusted to pronounce upon the right or the wrong of mere money-getting, than is the stomach of the drunkard to be trusted to give its verdict as to the real merit or demerit of alcoholic compounds, or than is the system of the tobacco consumer as to the wrongs that tobacco works upon and within his long outraged system.

What are the real necessities showing in the case anyhow? A more difficult question to give a straight and truthful answer to could hardly be framed. How are necessities created? is the question that needs first to be dealt with. A real necessity is something that may not and cannot under any circumstances be dispensed with. The wants of man are various, but it is labor alone that meets them; and that is equally so whether production or distribution be taken into consideration. Labor—it can be clearly shown—is alone sufficient or responsible for the supply of human wants, whatever in nature or character they may be. Without labor, it can also be as clearly shown, that man would neither be able to have nor use the necessities of life, and this having and using are invariably the outcome of production and distribution. Labor then may be fully and freely accepted as a "real necessity," anyhow; but all the sophistry in man's possession is not nearly strong enough to foist the fiction of "capital" into any similar necessitous position.

There is no difficulty in making very clear and apparent that all the world is qualified to produce, and all the vehicles and motors at her command, for the purposes of distribution, are, from beginning to end, solely the outcome of labor. Suppose the most elaborately fitted manufactory of any kind, all the machinery therein is in the first place the sole output of labor. Take the cases of those men who were employed making that machinery; so long as the wants of their daily life were fully

met by a proper supply of house accommodation, food and clothing, (all these things being the output of labor), there need be nothing to hinder those men from continuously prosecuting that particular industry. The same may be said of those whose special business it was to unearth by mining, or otherwise prepare and provide, the raw material employed in constructing said machinery. So again of those whose particular business it was to haul, carry or convey the raw materials or manufactured articles to their respective destinations. Labor does it all, and is in every case beyond doubt or question an absolutely indispensable commodity. But while labor is thus under any and all circumstances absolutely indispensable, it can be just as clearly shown that money in any form may in every such case be dispensed with. What can by any contrivance possible be dispensed with then is not and cannot be a "real necessity." When men open to their inner sight, so that they look at mundane and personal matters in the very light of God, they will then see clearly enough that only these real necessities are Divine appointments, and that every human contrivance outside of these imperative ones, and which may be dispensed with by one, many or all, are actually of no real or proved advantage to man in any way, but the opposite.

There is only one possible method of working this mundane sphere of ours which will permit every member of the human family to have and enjoy every necessary of life, let his calling or occupation be whatever it may. That method is to cosmopolitanize everything, every person and every industry; to thoroughly organize society on the equitable principles of merit and demerit; and by such effective means obtain such perfect control of all the means of production and distribution that it would be comparatively speaking an easy matter to satisfy and keep in contented subjection every unit of the human race. Were this very thing attempted on the grand scale that its conception demands, it could be done just as effectively without any medium of exchange in any form whatever as with one. This is pointed out here simply to prove, and thereby make plain, that any medium of exchange has no right to be regarded as a "real necessity;" for we have already clearly shown that a real necessity cannot by any contrivance whatever be dispensed with. It will yet be known and heartily realized and acted upon as knowledge increases that anything and everything fulfilling all the test requirements of a real necessity is an unalterable Divine ordinance, and can never be departed from by anyone without irreparable loss and suffering. As this comes more and more clearly to be comprehended by man, it will come also to be seen and understood by man further that every contrivance he erratically chooses to make whereby he creates a fictitious and mostly a tyrannous necessity, he thereby creates a something which becomes in some way or other afflictive and pernicious to himself. Thus the wide and essential difference between the ways of God and the ways of man are in them-

selves plainly and distinctly marked; and thus we are enabled to see the point and full purpose of the Master's statement: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Money was the pointed object of the Master's comment on that occasion. "Show me a penny," said he. When he saw it he asked whose image and superscription was upon it, and was told Cæsar's. Then followed the sequel as above given. So then God does not own money in any sense or way as His, and the test we have already given whereby all Divine things can be unmistakably recognized is again illustrated and most authoritatively supported.

To be devoted to mere money-getting then is of necessity a debasing and humanity-destroying thing. What a tremendous indictment is this to make upon humanity to-day! Judging from all we know and see the art of money-getting (we will not falsely designate it money-making) should be the most honorable and the most praiseworthy object possible! The rush and push, the mad tumble and scramble, almost everyone is making to become the envied possessor of money-bags, would naturally and necessarily lead anyone to think, while judging externally and from appearances, that it must be in every sense of the word the main object of life. Let anyone dare to think and say to the contrary, and at once he is deemed to be a fanatic, a madman, a fool. And yet the one who so sees, so thinks, so speaks and so acts, is more at-one with God than any of his fellows. And does becoming at-one with God then turn a man into a fool?

It is by looking at matters thus that we are enabled to form something like an adequate conception of the very truth itself; for man has created so many illusionary things all down his erratic career, in his immediate surroundings, that he now flatters or deceives himself that thousands of things he has made needful to his present depraved state of being are really necessary things, whereas he could be immensely blessed if only he could by any means whatever be rid of them altogether.

If then money-getting is in itself so antagonistic to God and truth, in what light does the Christianity and the churches of to-day show? Surely some power must soon arise in Divine majesty and strength to arraign what is now called "the Church of the Living God," if so be that institution is terribly wide of the mark of its high calling! Ecclesiasticism and "Christianity" are fast becoming effete, and Divine insistence is already at its predetermined work, rooting out these plants God never had anything to do in planting. When the most popular leaders of the church can again say, as Peter and John once did, "Silver and gold have I none, but such as I have I give unto thee," they will then more nearly approximate the true and heavenly type. When a master of religion, wanting to enlighten enquirers, needs to call upon someone else to show him a penny—as the Great Master himself did, having nothing

of the sort himself—that one may truthfully pose as a follower of the meek and lowly Nazarene. But while men roll about luxuriously in their carriages, dressed in broad cloth and fine linen, faring sumptuously every day, and handling large sums of money over and above what their daily needs call for, and much of which comes from those who are low down in penury, they may compare with anti-Christ, but they cannot in the least degree with Christ. The hucks that the swine eat, the dry hucks of a weak and wanting ecclesiasticism, can never satisfy the cravings of an awakened inner nature. That nature naturally and necessarily pines for its own special food, it thirsts for its own refreshing draughts, it needs to inspire its own heavenly atmosphere, it craves for scope, privilege and power the things of this groveling earth sphere have nothing in common with. There is such a thing as "true riches," and the truly awakened one is bent as intently as he can be on their pursuit and possession, just as is the money-getter or the accumulation of "filthy lucre." The two cravings however never accompany each other; they have no features in common; they are originated by widely different causes or factors; they lead in entirely contrary directions; from the very start, then, they must part company with each other and remain so, for the one serves God and humanity at large, and the other serves Mammon and self in particular.

There are essential features in true riches which distinguish them unmistakably from the false: in the first place they are always, without exception, a portion of the very life and personality, so they cannot be taken from the possessor; in the second place the more they are distributed and the more freely they are given away the more of them for a certainty will the possessor have at his disposal and remaining; in the third place they have no value to the possessor so as to confer upon that personality any real benefit, but they are of untold value to others. These are some of the many essential features of "true riches." They are as widely different to what the world calls riches as are the north and south poles sundered. Then if one is legitimate the other is illegitimate; if one is right the other is wrong; if one is honorable the other is despicable; if one is of heaven the other is of hell; if one works good the other works ill; if one praises God the other praises the Devil; if one is victory the other is a vanquishment; if one makes for universal peace, plenty and prosperity, the other makes for war, penury and adversity. The world's history is all that is necessary to point and illustrate our moral. We speak as unto wise men; judge ye what we say.

THE International Peace Congress meets in Rome the last week in October. M. Pasquala Villari, a member of the new Italian Cabinet, is a member of the Inter-Parliamentary Peace Congress. General Pilloux, the Italian Secretary of War, in a recent interview, said: "I do not believe that the *ultima ratio* is the cannon, but universal peace and disarmament."

Continued from page 171.

preparation; and in time so vast and remote as to be unutterable, our universe establishes closer relations with them; and still greater adjustments are formed, and grander harmonies attained, and higher life-conditions gained, until the brain is bewildered by the awful possibilities of the Infinite Life of the Soul, whose progress in Life and Beauty never ceases and to whom *absolute* perfection never comes.

(This conception of an unlimited, eternal Evolution and an omni-present, eternal Life, as the necessary consequence of an Infinite Force infinitely manifested in phenomena, establishing the truth of the great law of Continuity, the connective principle of which being the law of Intelligence—or the law of the establishment of relations—requires for its completion and full justification of the law of Continuity, a statement and formula showing the unity to infinity by the motion of masses.

If we call the motion of the earth in its orbit around the sun as the first stage, the motion of the solar system in its orbit around the stellar system—or universe—as the second stage, the motion of the stellar system in its orbit around the universal system—or universe of universes—as the third stage, we gain the idea of a vast, endless process, the simple formula of which would be the progressive or ever-widening revolution of un-fixed or movable centers to infinity).

There are in our solar system worlds that succeed and worlds that fail. The mass of matter called the moon is spoken of as a dead world. Most likely the conditions on it—chemical, climatic, social, etc., were not such as to produce a sufficiently high order of intelligent self-conscious life to enable it to become a *world success*. We have, of course, no means of knowing—we cannot even guess—what point of intelligent, self-conscious life was reached by the animated beings who doubtless peopled the world nearest us in the ages long ago. We are pretty certain, however, that the present condition of things on it has long since destroyed all such life as may have existed; that the moon is no longer the abode of animated life and is destined to fall to pieces and ultimately reach this earth in fragments more or less minute; just as the second moon that the earth formerly possessed is now reaching us as meteorites, and what are called shooting stars. The moon can therefore be called a world failure.

It seems to me altogether probable that no high degree of life is ever attained on any of the satellites of the planets composing our solar system: but that all of them, together with some of the planets themselves, from a lack of the development of a sufficiently high degree of self-conscious, directive force upon them, are to perish as world-forms, and that destruction will include all forms of life they ever contained; and the wreck of such worlds, constituting the debris of the solar system, will ultimately reach and be assimilated by the surviving members of the system.

The success of this particular world of ours de-

pends, I assert, on the recognition and acceptance of this great truth or theory of things by humanity and the eventual adjustment of human life on that basis; the throwing aside of all old, out-worn theologies, with their childish rites, forms and ceremonies, that men are already fast becoming ashamed of, the uniting of all in the grand, eternal Church of Man, where the love of our fellow-beings and the endeavor to make their lives higher and happier here in a higher and happier world takes the place of the old Pagan worship of the Pagan God; the replacing of the old Pagan fear of and dependence on a power outside of man by the dependence on and exaltation of the power in man; the establishment of the Religion of Humanity and Science, and the use of the scientific method of work for the salvation of the soul. It is required that one thing be settled. All long drawn disquisitions—of the old kind, and from the old stand-point—on the nature of God must be considered obsolete.

The Truth of Truths is that man is in the image of God and his chief moral duty is to perfect that image. Either the great, distinctively-Christian doctrine of the Incarnation—or the word made flesh—means that man is God or it means nothing; there is no other possible alternative. Either it is a demonstrable, verifiable, concrete truth, or it is the emptiest of vagaries. I would add that the sooner all Christian theologians, philosophers and teachers accept these facts and act accordingly the better it will be for all concerned.

In the future I shall present a full exposition of all the foregoing; discuss the nature of Force, the condition of its persistence or indestructibility, and how it manifests itself as matter with its properties or attributes, namely: space, time, motion, gravitation, life, mind, intelligence, self-consciousness and immortality; also state the simple truth concerning the preservation of the personal identity, soul or ego after the death of the body; its resurrection in a perfect body and future eternal life.

To conclude, for the present:

The whole Christian world is in extremity and requires the extreme cure. The whole Christian world is ahungered for the simple God's-truth and the Poetical Philosophy; it has too long groaned under the infliction of misty theological myteries, and dreary, equally-misty philosophical maunderings; it is weary of a dull, dead, though plethoric literature, with its mere literary dilettanteism and scholarly mannerism;—for instance, and in particular, magazine-writers, who—with rare exceptions—write long, smooth, proper articles without ever saying or determining anything—mere learned pri's, with more words than wisdom, more knowledge than understanding, whose terms swamp their ideas, and whose poor, weak, little half-truths, in the uttering, become lost in verbal jungles.

Lastly: the whole world is particularly tired of the great Unknowable, together with those—the worst of all—the intellectual suicides—the Agnostics—who, by their own declarations, neither know nor ever can know anything about it.



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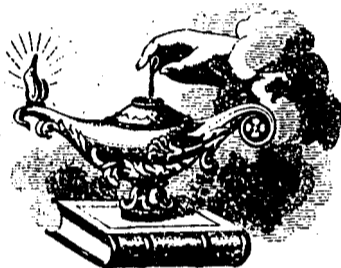
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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	3:13 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:13 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.
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Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Millwaukee	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.
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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.
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