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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

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

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" " " " British Empire, Six Shillings.

For The World's Advance-Thought.

THE RESURRECTION.

ALICE ESKEL.

IN man the sensual the human and Divine
Stand imaged forth combined in one.
That which is noblest in heaven is highest in him.
The soul doth crown the mind, the mind the body;
Creative God dwells innermost in power unseen;
Creative Thought stands at the portals of His temple,
And would imbue dull sense with wisdom from on high;
But pleasure beckons and drowns in sure satiety
The functions of a form earth-born for purest aims;
Lust lowers to base uses the forces that soul should glorify.
The weary days and nightmare nights are filled with
thoughts impure:
These are the demons that wrap the world in Eudean
flames;
They burn and torture and destroy, and yet the unend-
ing worm lives on
And gnaws to the very core aching and sin-laden hearts.
But hark! resounding through the sky Uriel's clarion
notes
That now proclaim the long-expected Resurrection Morn!
The forces of the lower man are upward tending;
The vigor of his mind renders homage to the Truth;
Up, upward flies his awakened soul, from error disen-
thrall'd!

CUSTOM RULES.

IT is continually urged by its opponents, that
women do not care for the right of suffrage.
During the slavery times its advocates declared
the negroes were perfectly satisfied with their con-
dition of slavery and did not want to be freed.
It is no doubt true that long continued habit makes
almost anything tolerable. We notice that when
two or more Chinamen are walking together in the
streets of Portland, they walk in single file instead
of abreast of each other, although the streets are
wide and not over crowded. It is the old custom
forced upon them by the narrow streets of Chinese
cities, that still clings to them. Humanity accepts
all progression from accustomed standards under
protest.

A MAN is composed of three men: the physical
man, the intellectual man and the Celestial man,
and he is lost as long as the first two are separated
from the last. Where they all blend into one—the
Trinity-in-unity—he is the Supreme Power and it
saves him. This is what the Christ meant when
he said "I and my Father are one"

THE most fashionable churches are now built of
stone. "I asked for bread and ye gave me a stone

FORGET THE WARS.

A PRESS DISPATCH informs us that the anniver-
sary of the battle of Sedan, was celebrated
throughout Germany. How much more humane it
would be if all countries would try to obliterate
the memory of past wars, that have cost so much
misery; but the tendency seems to be to remind
nations of their buried hatreds. The most promi-
nent feature in all histories is the recital of wars:
as though the art of war was primary in the pro-
gress of the world. Soldiers are pensioned, while
the benefactors of the race are allowed to starve.
In public pageants the military are given the first
place while the workers are relegated to the rear.
Monuments are erected to hero-murderers, while
children cry for bread. Keeping alive the memory
of past wars incites to future wars. If only those
who are the cause of war had to do the fighting,
Universal Peace would soon reign.

PROF. J. R. BUCHANAN, in his article, "The Com-
ing Catclysm," says "the Atlantic Coast is
doomed," and that dwellers should not remain
"more than fifteen years on the lowlands of the
Atlantic Coast south of New England." We would
advise a change of heart. Mankind cannot be
saved from the cataclysm of unrighteousness they
have sown by a change of residence. Their only
salvation is in a change of consciousness. Stop
developing the destructive force and develop the
protecting, saving, constructive force of Universal
Love.

"THE NATION" says: "Religion, to be true to
itself, should demand the unconditional surrender
of free thinking." If the term Theology had been
used in place of Religion, the statement would be
correct, for Theology owes its existence to the sup-
pression of thought. Religion makes free the
thought, and helps us to understand the boundless
wealth of our Universal Inheritance.

THE Universal Light that is dawning upon the
world is causing agitations in all the countries of
the earth, like the sun in the springtime induces
agitation to renew the growth of the fruits of the
earth. The Universal Light will arouse the most
phlegmatic to seek a higher state of consciousness.

THE degree of liberty allowed to woman by a na-
tion is the high or low tide-mark of that people's
progression. The Oriental excludes women from
the schools, the Occidental excludes them from the
government, and both claim the same reason for
so doing—incapacity.

SWEAT drops falling across the vision of him who
labors unselfishly and faithfully in the service of
God, (Humanity,) are telescopic lenses through
which he may behold Heaven.

THE GOVERNMENT OF THE PLANET.

THE planet, although under one general control,
is divided into three grades of Government—
Celestial, Spiritual and Material. All nations
South of the equator (owing to the dark magnetic
currents) are dominated by materialism. No spir-
itual religion ever had its birth in that section of
the planet. Materialism everywhere is virtually
related to the feet or roots of the planet. The
Spiritual embraces all countries North of the equa-
tor, and it finds its highest manifestation in the
Northwest. The Celestial is in the North Polar
Continent, and it controls all below it, to its pur-
poses and aims, in exact ratio to the outreaching
towards it of the nations of the world.

Materialism is the first degree in the scale of
progression, Spiritualism the second and Celestial-
ism the third.

In the coming time the central civil Government
of the world will be located in the Northwest, as
now it is governed spiritually from the Celestial
Center in that portion of our globe, for the ten-
dency of material progression is to accommodate
itself and attain to the Spiritual source or control-
ling power.

The tendency of events will be to incite the most
Spiritual elements of the world's population to
emigrate to the Northwest. Unconsciously spiri-
tual natures are drawn thitherward, because here
the Sun of Being enters the planet, and their souls
intuitively seek its Celestial Light, as the physical
being seeks the sunshine. Souls grow in liberality
and harmony in the rays of the Central Solar Forces.

THE motion of the earth in its orbit is due to its
state of consciousness. When it acquires a new
state of consciousness it will change its motion.
This will occur simultaneously with a new state of
consciousness in man, when both will change the
Poles of their Beings. Now, the consciousness of
the earth and man are inverted. This is why
darkness reigns when there should be Light, and
injustice when there should be justice.

Hudson Tuttle, in "Psychic Science," says:
"The clouds, the winds, the storms and the earth-
quakes, will not come or go at our bidding, or the
invocation of even a saint." If they will not it is
because we have not developed the possibilities
within us. We can control them when we have
learned how to use the power at our command.

No law in the Universe is ever suspended in its
operation, but the development of higher forces
makes the operation of higher laws manifest to our
consciousness.

THERE is no hades so dark but that the good and
pure can transform it into heaven.

pole occupy the entire atmosphere for a circle of the terrestrial surface of over 600 miles across, and within which the cold from without never penetrates. And here, after traversing about two-thirds the distance around the pole, they set out on their return south, when, after having crossed the ice belt of over 200 miles in width, they come to us as the "cold Arctic waves" of our winter seasons, or as the cool refreshing north winds that give health, tone, energy and delightful variety to the climates of our summer seasons.

Within this circle of perpetual verdure the continent of Greenland penetrates to a distance of over two hundred miles, and with nearly its average width. Lying to the west of this is a large island, over three hundred miles in length, that extends within this circle for more than one hundred and fifty miles. North of Franz Joseph Land is another large island, lying wholly within this circle, besides other islands of lesser note.

Within this region the shores and seas teem with marine and terrestrial life. The aquatic birds that abound in these seas, and which remain in the warmer latitudes about the pole during the long Arctic night that exists there, migrate south in early summer. Part of these emigrate southward to the shores along and near the summer limit of the open sea, where they breed in vast numbers.

Dr. Hayes, who accompanied Kane in his expedition in search of Sir John Franklin in 1853-5, and who made a successful trip to the then southern border of the "open sea," in the early part of the summer of '55, observed not only that the ice of the ice belt along Smith's Strait gradually thinned out as he approached the borders of that sea, but also that it swarmed with the aquatic bird life that filled its waters and lined its shores. They were already preparing their nests for the breeding season. Among them he noticed two varieties to him unknown. The shores were already green, while away to the north of him were mountains half a mile in height and bare of ice and snow to their tops. Still farther to the north was seen the *nimbus* or *rain cloud*, thus plainly demonstrating that even at the height of a mile the skies were free from frost, while the ice belt to the south of him was still locked up under vast masses of ice and snow, hitherto impenetrable to the utmost skill and enterprise of man.

STEPHEN MAYBELL'S latest pamphlet, "Land Currency," seems to us to be one of the best solutions of the vexed question of taxation yet offered, (as this is a woman's opinion it probably doesn't count), and if adopted it would leave hardly anything for the two parties to quarrel over in the National Legislature. He shows that it is just the thing to suit the Trades Unionists, the Farmers' Alliance, the Single Taxists, the Greenbackers and the Nationalists. This valuable book is only twenty-five cents. Address Stephen Maybell, 265 Clara Street, San Francisco, Cal.

MORE and more advanced standards of thought and aspiration will be demanded until all formations of Truth, through human mediation, shall have faded out in of Light the Universal.

NEED OF SPECIAL REFORMS.

To the Editors of The Universal Republic:

AMONG the many "troubles, trials and vicissitudes" that the reformer or "crank" has to encounter in his efforts to lead the age, is that peculiar "damning with faint praise" so often dealt him by other enthusiasts moving along different lines towards the common object—the uplifting of humanity. There is something pitiful in the fact that the shower of "sneers that stab like knives," is so largely added to by those who should have nothing but words of cheer for the struggling reformer—their brother in a common cause. Too prone are we to condemn without due examination of the merits of the scheme of reform urged by another. There is also a tendency with a very "advanced" class of reformers to look with lofty contempt on the advocates of specialties in reform; forgetting that this is an age of specialties, and that no man can do his work well who assumes the role of jack-of-all-trades, and "spreads himself out too thin." A shoe is no longer made slowly and at disadvantage by a single cobbler, but sixty-two individuals are required to take part in its construction, and by this division of labor the best results are achieved in the complete and finished article. Just so with the specialist in reform. Amongst the mighty host of evils that are massed against man's march to perfection, he grapples with that most adapted to his powers—that which, to him, appears to most need overcoming—and, if he devotes his life and energies solely to that end, is he not fulfilling his destiny?

He who would condemn speciality in reform, must deride all history, all the progress of the race to which he belongs. In the slow but persistent march of evolution—the descent of spirit into matter—faculty after faculty was acquired only by special and persevering effort, and the process still goes on. It is but a little thing to give a cup of cold water to one of the "little ones," but the act makes the giver a disciple of the Christ. And if we teach mankind to place their feet on only one more step on the ladder of progress, is not that step *essential* to progress? Who denies this must be found asserting that we may accomplish the alphabet without taking the trouble to learn each individual letter. We do not speak with contempt of the labors of a Martin Luther or a William Lloyd Garrison, because their work was a necessity in the education of mankind, the good results of which we now see.

While woman remains a partial slave, while intemperance counts its myriads of victims, while distorted and selfish views of economics place national barriers against the free commerce of the world, and while land monopoly debars millions from their "right to the use of the earth," what well-balanced mind will mount on a visionary pinnacle of "universality," deride the special efforts of a Susan B. Anthony, a Frances Willard, a Henry Watterson, or a Henry George, and, in effect, say to these toilers for progress: "I am holier than thou; quit grubbing in your narrow ditches and come up where I stand?"

Portland, Sept. 28

WILBERFORCE SMITH.

For The Universal Republic.

JUSTICE AND THE LAND—PART VI.

WALLACE YATES.

IN resuming its right to the ground rents, which it has itself created, Society cannot recoup itself for the loss it has sustained by allowing individuals to absorb those rents in the past. Its aim must be put a stop to the existing robbery—a robbery that deprives of their birthright the infants that are now coming into the world.

There is no way by which we can make full restitution for past wrongs, and their far-reaching effects, but we can stop sinning in the future; and the non-productive landlord, who has fattened on the ground rents created by material progress, must become a producer, and earn his bread by honest effort, in the day when Society shall resume its own. It needs but a glance at poverty-stricken Ireland—where, with famine staring her in the face, food enough to feed her population three times over will this year be exported to pay the rackrent of absentee landlords—to see a glaring instance of the evils of private ownership of land. Were these people to retain this immense tribute themselves, and, in place of the multifarious taxes on necessaries, that are now collected for governmental purposes, pay the ground rent values to support all necessary government, Ireland might be a paradise, inhabited by a happy, thrifty and progressive race.

Utterly impossible would it be for those landlords to make reparation for all the evils brought on that unhappy country by their possession of the land in the past, and the same truth holds everywhere. The future is what we must look to; and the establishment of the Single Tax, which will leave to every man his improvements and his possessory title unimpaired and guaranteed, merely taking the community rent-value for public purposes, will undoubtedly be the most perfect regulation of social affairs for the existing state of mankind that has yet been devised. Giving to energy and enterprise full scope, unfinanced by taxation of personal property, and taking for public purposes only that value which is clearly due to the material progress of society at large, wherein can it fail (in a stage of social progress where individualism reigns supreme) of dealing to all what we conceive to be *Justice*.

"THE Labor World," of Boston, reports "an annual gathering of reformers at the K. of L. headquarters" in that city, which met August 27, to consider the wisdom of forming an alliance to include all the labor reform organizations in that State. In response to the call well known representatives from twenty or more trades union and reform movements in Massachusetts came together. An organization was effected with Master Workman Mellen in the chair. He said: "The hearty response to brief invitations sent to representative Trades Unionists, Nationalists, Knights of Labor, Socialists and Single Tax men showed significantly that they believed the time had come for unity of action." This meeting took place on Soul Communion Day of which it is one of the offspring.

For The World's Advance-Thought.

REINCARNATION.

E. M. W.

THE adepts of the esoteric science of the East, the leaders and thinkers of the Oriental cults, who are the remains of the Magi of antiquity, standing as the representatives of a subtle and lofty intelligence, imagine that the present human race are the reincarnated personalities of a gigantic, shadowy, nebulous humanity, that dwelt upon the surfaces of this planet, before it was made inhabitable for our mankind.

These thinkers and Magi have seen many things, but, to use an ancient phrase, "they have seen as through a glass, darkly," for they stand in the obscured shadow, as the advance of the twilight of mankind deepens into the gradual darkness. The many bewilderments of dogmatic religion, operative by impression on the occult world, have formed there an intricate sphere of mirage, through which no mind of the race in past times, however advanced or illuminate, has been able fully to penetrate. Hence the misapprehensions contained in the Eastern dogma of Metempsychosis.

This earthly race of ours is one of an infinite series. Anterior to the humanity of which we are members, there was a mighty and glorious mankind occupying the outspace of the globe prior to the formation of its present configuration. The work of this prior people was to prepare the way for the new race that was to appear in a coming formation of the planetary surface. And when all things were ripe and ready, from a woman of that people was birthed the Adam-Eve of our mankind. When the cycle of service and duration of this preceding race, who may be called electro-magnetic men or genii, was completed they imminated more deeply into certain invisible or aro-mal orbs within the electrical zones of our planet, and are there now. As Occultists well know, there are many globes in our system, formed in lines of fine substance that are not visible to the dull nature-sight; like eggs in the roe of a fish they lie, connected by magnetic films of intercommunication. We are not the reincarnations of that ascended and trans-terrestrial people.

Again, it has become the current thought of Oriental Theosophy that, after bodily decease, our personality passes into the devachanic condition; thence returning, after a lapse of centuries, to be generated again as a babe on this earth, and entering thus upon another round of natural life. It is taught that all human life on this planet alternates thus; returning to earth periodically for the purpose of reincarnation, till the longing for self-life is finally extinguished. Then the personality rises above the attractions of the material sphere, and begins the long ascent towards Nirvana.

Now this venerable and fascinating belief in Metempsychosis and the successive reincarnations of human personalities, reborn again and again into natural life on earth, has arisen from a misapprehension of the facts and processes of evolution. The psyche goes through all the lower realms of material life before it becomes a natural human being. Having reached the plane of hu-

manity by myriads of successive embodiments, it never returns, after bodily decease, to be born anew as an earthly babe during the present cycle. The leaf that falls from the branch is never re-joined. The butterfly, once a crawling thing, does not put on the worm again. The soaring eagle relapses not into the egg of its infancy. To those of our race who have passed through the door of death, it swings but one way, and the passing form that human thought has worn and cast aside, it does not re-assume. There is no second enfleshment of the psyche in the form of the natural or animal man. The movement of evolution is toward higher levels.

When the present Adamic cycle, with its fateful knowledge of good and evil, shall have passed away,—and it is now in its closing hours,—we will return to resume our interrupted destiny, to enter into the new cycle that now impends of the Divine-Natural man, and to share in the experiences of a higher planetary existence, in the midst of a new heaven and a new earth. "Behold I make all things new." This is the true and only reincarnation for man.

The experiments of physicians in different parts of the world have proven that a revolution in the moral natures of criminals may be produced by hypnotic suggestion. Hudson Tuttle, in "Studies in Psychic Science," says that "Dr. Voison experimented on a coarse, vulgar woman, who was susceptible to magnetism, and kept her in the mesmeric state for twelve hours a day; and to its value as a curative agent he added moral education. During her sleep he suggested ideas of obedience, of submission, of decency, and exhorted her to unselfish labor. In this sleep she memorized whole pages of moral books. A complete transformation was effected for her in a few months." We have now no excuse for the barbarous treatment of criminals, when we have evidence that is conclusive that hypnotic suggestion can both make and unmake criminals.

The Columbus (Ohio) Board of Education have decided that hereafter there shall be no distinction between the salaries of men and women teachers in the public schools. Women are gradually being liberated from the burden of man's "superiority." The lesser value placed upon woman's work is the outgrowth of the barbarous idea that woman does not stand so high in the scale of being as man. The giving of a dowry is based upon this idea. In many countries of Europe, especially in Greece, the dowerless woman is looked upon with contempt.

In an article upon "Woman and the Universities," in the London "Contemporary," Mr. G. Fitch says that it is really astonishing what women have accomplished in the London University during the eleven years they have been admitted to partake in its privileges. He gives a long list of the results obtained, which shows how well women have taken advantage of the opportunities offered them in this field.

TIME is the shadow of eternity.

PARALLELS.

THE Buddhist," of Ceylon, India, shows that the parallels in the lives of Buddha and Jesus are clearly drawn. Almost without exception, the acts and sayings of Buddha were duplicated by Jesus. As Buddha lived before Jesus, the accounts of the founder of Christianity must have been plagiarized by the early creed-mongers of Alexandria.

That the life of Buddha was similar to that of Jesus, in most respects, was known by the earliest Catholic ministers in India, and it so vexed them that they claimed that the devil had invented the Buddhist religion to confound the Christian religion.

Buddhism could not have been borrowed from Christianity since it is six hundred and twenty-two years older.

THE spirit of our good old friend, John Hawkins, of Salem, Oregon, was released from the flesh September 28, 1890. He has now entered into the enjoyment of the spiritual wealth that he spent his life in accumulating. He was a spiritualist, and he will be known to the coming spiritual race as one of the few who helped to plant the seeds of the new cycle of progress. We congratulate our friend on having so successfully lived this life in the flesh, and that he has passed out of the shadow and entered into the real life.

"NON FLESH EATING from a Moral, Educational Standpoint," by Lucinda B. Chandler, is an excellent pamphlet. She is one of the most forcible writers of the age. It is a logical and concise sermon on Vegetarianism. The closing sentences are so much to the point that we repeat them here: "The slaughter house is as much out of place in an age of civilization as an apparel of undressed hides. 'As a man eateth so is he,' is as true as that 'as a man thinketh so he is.'" Copies can be had by sending to Mrs. C. L. Lefance, Box 555 Chicago. The price is not given.

A. P. BROWN, Jersey City: "Well and truly wrote Parker Pillsbury: 'The curse of sin has soured against us almost every living thing.' The papers tell us that millions of song birds are destroyed annually to ornament the headgear of women. It shows that the barbaric love of ostentation is not yet worked out of mankind, and that the bloody and destructive instincts of the bear, boar and bloodhound yet lurk and work even in the 'Lord of Creation.'"

FRIENDS of W. H. Kimball, of Concord, N. H., who are not personally acquainted with him, but are connected with him, through his writings, by the nearer and dearer tie of spiritual sympathy—unaffected by the vicissitudes of the lower plane—may suppose that his physical well being is assured from the fact that the Companion-Papers continue to be enriched by his contributions. But such is not the case. Mr. Kimball has been confined to a sick room for months, and the contributions now published were written months ago. The last words we had from him he was bolstered up in his bed. Old by time measure, but growing more joyously youthful in spirit.

For The World's Advance-Thought.

THE PRINCE OF INTERPRETERS.

LEO MICHAEL AND JEANNE GABRIEL.

“**A**ND in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.”
Dan. I. 20.

The meaning of Nebuchadnezzar is, The Prince of Interpreters. To him Daniel says, “Thou, O King, art a king of kings, for the God of heaven hath given thee a kingdom, power and strength and glory.”

The king of every age is its interpretation of Truth, be it what it may, Physical, Intellectual or Spiritual. This is the king behind every throne, over-shadowing every judgment seat, ruling in every senate, moderating in every assembly, guiding the pen that writes, and ruling the tongue that speaks.

This sublime drama opens with Intellectualism on the throne of the outer world, in the character of Nebuchadnezzar, King of Babylon. The meaning of Babylon is confusion. As long as the intellect rules, confusion, strife, ism, competition fierce and cruel fill the earth. The intellect apart from the heart is cold and selfish. When the intellect is king the intuition of the soul is enslaved. This condition is personified by Jehoiakim, king of Judah, and the children of Israel of the king's seed and of the princes. When Babylon, confusion, prevails, the defences of Jerusalem—habitation of Peace, denoting the soul—are thrown down, and the holy vessels of the temple, denoting the true doctrines of religion, have become the prize of the intellect, and so obscured by the interpretation of the letter. These are now in the land of Shinar, in the house of the God of Nebuchadnezzar. Shinar is the land of two rivers, and denotes that of the four rivers of Eden, representative of body, mind, soul and spirit. The latter two are entirely unrecognized by the intellect.

In the sacred writings, symbols have a fixed and unchanging meaning. This is the language of the soul. Everything in nature is representative of some spiritual quality. Among animals, cattle are always representative of the intellect, the fawn of intuition, and the horse of the understanding. The various proper names used in these writings are the keys to their meaning. This key can only be used in connection with two others: the words *now* and *within*. Let the reader surrender wholly the historical application, and translate the scene from the dead past into the living present. While the intellect rules, the understanding is consigned to an inferior position. This is Ashpenaz, represented as a eunuch; because, while the understanding is regarded as inferior to the intellect, life, by an act of self-mutilation—none the less real because not physical—is now emasculated and deprived of its true and most exalted function—the procreation of spiritual children, the gifts of the soul. But even though thus weakened, the understanding is quietly unfolding its faculties, personified in the drama by the seed royal. For the king spake unto Ashpenaz, the master of his eunuchs, that he should

bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom there was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldaens. This learning denotes occult science, the highest wisdom to be obtained by intellectual culture. In its devotion to the highest culture of the powers of the mind, the age builds better than it knows.

Now among these were of the children of Judah: Daniel, God's judgment. Hananiah, whom God gave. Azariah, whom God aids and Michael, like unto God. Daniel is the divine understanding, while the other three represent body, mind and soul, when consecrated without reserve to the spiritual life. These refuse to defile themselves with the king's wine and meat, the heavy diet of intellectualism, and of materiality of which these are the symbols. In the place of the wine and meat, they obtain permission to live on pulse and water, meaning thereby the mystic bread of the soul. At first Melzar—master of the wine—the Outer Reason, fears to give them this choice. But the test of time, to which they appeal, proves their wisdom, for at the end of the days of trial when brought before the king, in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Of Daniel it is said, “He had understanding in all visions and dreams, and he continued even unto the first year of King Cyrus.” Cyrus means the sun, and his reign symbolizes the exaltation of the divine understanding to the throne in place of the intellect.

The dreamer is the poet and preserver of the age. All love and cherish the poet, because he expresses what others only feel, and remembers for them what they forget. The true poet is the seer of visions, the ecstatic saint, the prophet of God. Poetry is a revelation from the world of eternal beauty, that lies, as yet, just beyond the ken of the majority of mankind. The poet, by the culture of intuition, has learned to speak with the flowers of the mind, and so adorns his speech with all the manifold life of nature, perceiving as he does the spiritual meaning of a flower or a star. He draws hearts and minds to his worship, because there are times when all get flashes of Interior Light. The birth of love in the heart, the coming of a child into a home, the passing of a noble soul into the unseen, a letter from a friend in a far country, a great victory of right over wrong, or the beholding of a noble act of heroism or self-denial, draws down upon them for a moment the Celestial Fire; and makes it possible to believe in those whose natural abode is above all the clouds that obscure their sight—who are, in truth, as the ancient Egyptians called all such, “the royal sons of the sun.”

To believe in the poet is to believe in the true nobility of life. He, the poet, in his most exalted privileges, is only the forerunner and announcer of what shall yet come upon all.—He has risen ea-

lier and climbed the mountain of vision, and so reports to the dwellers in the valley the glory of the coming day. He has drunk of the nectar of the Immortal Gods. He has learned to look behind the apparent to the real, the form to the idea. He has dared the void and the deep, and found footing beyond the boundaries of death. He understands the language of the flowers and knows the song of the stars in their courses. The evening and the morning's hush are the shadows of his own peace. The freshness of the spring-time, in all its budding beauty, is only a hint of the eternal youth of his soul. The effulgence of summer, the autumnal glory and splendor, cannot outmeasure his wealth. He is one with the sublimity of the mountain, and knows by heart the ocean's murmuring song. His words are swifter than the lightning's flash, and are heard further than the thunder's roar. He loves in every breast, and thinks in every brain. He is one with all life, and sees where others see not, and hears where others hear not.

Do not mistake our meaning, and for poet and dreamer read the maker of verses and of pairing rhymes, or the slave of chimeras. Nay! the true poet has only to tell what he sees, and his expression will be as chaste as the lily and as ardent as the rose. Of all others he is the most truly practical. In every age, like Joseph, he lays up in the time of plenty for one of famine. The world is kept alive through vast periods of time by the legacy of his rich store of faith and hope. The golden age yet to be is when this joy of the few shall run from heart to heart.

Daniel and Cyrus are one. In the life of Daniel we behold the evolution of the understanding; in Cyrus its triumph. The reign of Cyrus and the restoration of all the defences of the soul, the symbol of which is Jerusalem. Then the New Jerusalem shall be seen coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven saying, “Behold the tabernacle of God, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

A TELESCOPE, of Chinese manufacture, has recently been discovered in Peking, China, that is more than six hundred years old. The instrument is made of bronze, and was put together in 1279. It was stationed on the terrace of the royal palace for four hundred years, and was then mounted in the observatory of Peking, by command of Emperor Kang. It is, notwithstanding its great age, still in the best condition, and its magnifying power is so great that it would astonish our modern astronomers. It is evident that the Chinese have been in advance of us in many things that Western nations boast of as of their own invention, and that they have been known in the Celestial Empire centuries before modern nations discovered them.

As the New Life combines and unites, the shell divides and disunites.

For The World's Advance-Thought.

DEFINITIONS.

W. H. KIMBALL.

ETERNAL LIFE is not limitless *extension* of life as by ceaseless time, but it is Divine *intensity* of life by perfection of character in being, knowing and doing divinely. Knowing implies being and doing. So, the inspired seer, Paul, says: "This is eternal life, to know Thee the only true God and Jesus Christ whom thou hast sent."

CHRIST is the Living Word of Creation. As such, Christ is the unseen Divine Life in humanity from the beginning. Embodied in personal form outwardly, as seen in the "Christ Jesus" named by Paul, this Creative Divine Humanity becomes manifest and known as Immortal God-Man: that is, if we "know the truth as it is in Jesus." So, the Creative Word, "with God in the beginning and was God," is a Universal Power of Life in one Racial Humanity, openly revealed in Jesus as the "way, truth and life" for our common humanity.

MIRACLE. Strictly regarded all creation is miraculous: at least until we come to an understanding of the laws of Creative Life and the necessary outcome thence. To the earliest powers and perceptions of human mind the predatory rage of physical convulsions and animal ferocities are exceptional, miraculous powers, whose destructive play may be mitigated or averted by worshiping them as forms of deific majesty. Then, amid later experiences of the wonders unfolded by the masters in rational science, innumerable mysteries become displayed to mentality in its lower degree, and these are essentially miraculous to the lower perceptions, because they seem to controvert or annul experienced facts, as ruling in the lowest degree. Yet the truths of rational science do not disturb the facts of a lower range or sphere of phenomena. They simply display laws, and their formal expressions, in a degree or sphere of human attainment distinctly unlike the lower degree in its ruling principles and powers, and hence not subject to the limitations of that lower.

Now, if rational science—science in supra-natural degree—would come to know that it is also limited to a special degree and order of knowledge and power, with laws and limitary functions, accordingly, it would become less dogmatic and arrogant. But assuming, as it does, that there is no sphere and power of knowledge and experience for mankind beyond its own contrarities—no sphere of Supreme Life with its accordant degree of supreme-natural science—it would avoid numerous awkward sprawls and a final inglorious admission of its own subordinate functions and arrogance.

As to the sublime human facts set forth in the Christian Gospel and called miracles, only the highest degree of science can comprehend and define their real nature and mission. As commanding realities of *commanding* conditions of life, they neither controvert nor annul the least particle of law in any of its degrees. Neither our corporeal perceptions nor our rational insight can fathom the depths of Supreme Life and get even a faint glimpse of its divine mastery in the ultimate power of human form matured. For these are limited

powers, duly related to their proper functions in lower experiences, and cannot transcend their normal laws and boundaries to explore and explicate the play of such life in this objective realm. But supreme science knows its own, and it knows that the "miracles" of the Gospels are simply normal tokens of power realized in the "first-fruits of God's true creation;" and thus in no respect miraculous or controversial of law.

PHILANTHROPY. Scientific Philanthropy comprehends the three normal grades of *human force* basic to social conditions, and is therefore systematic and persistent in the application of suitable means to educate and employ those various forces in the common compact.

Sentimental Philanthropy—void of such comprehension—is apt to be spasmodic, without system, and as transitory as is the career of those thus sensorially prompted.

Head and heart—understanding and intense feeling united—are requisite to constancy and efficiency in true human conduct. The affections are requisite as prompting force, but intellectual understanding must unite and order the way of its expression.

For The World's Advance Thought.

PREMATURE BIRTHS.

E. M. W.

THE animal has a soul not yet personal. The inmost of his psychic germ is of the seed of man. In the course of the eons this seed moves on by organisms after organisms, through what series of progressive incarnations!

Most of the present members of the human family have been prematurely drawn into the generative vortex, before the close of their round of animal evolution, and while yet unprepared for this descent into the round of man. It would have been better for these classes, as the Master said of Judas, if their birth had been postponed; better also for mankind. Few have, as the basis of the higher formation, germ-souls sufficiently advanced in the series of transformations to stand fitly in the structure of man, and to move forward in the order of the ascensive evolution. Hence arise the abortions, failures, and traitors among mankind, the worshipers of the infernal trinity of appetite, sexuality and gold.

Such classes, within the effigies of their seemings of man, are animal to the core. The world teems with unripe souls, who have emerged too hastily from the animal kingdom, passing into human forms without being ready for that forward move. One step farther into the stagnant deep of corporeality, and they are be-nothinged!

How many who glibly utter the truism, "good thoughts are precious beyond all price," truly value them as such? When they desire money, position, fame, etc., how cheaply these precious gems of thought are held. How little are they willing to sacrifice that their thoughts may be good and pure.

Those who most exalt the power of money have the least faith in that which money cannot buy.

For The World's Advance-Thought.

WEEDS AND CREEDS.

BY A SEEKER OF TRUTH.

WEEDS rhyme with creeds, and in many ways are they subtly related. The former exclude the rays of the material sun, appropriating the same nourishment from the soil in which they grow, in and through whose vitalizing, sustaining influences, the tender and useful domestic plants and herbage are brought to fruition; while the latter obscure the Light of God, shining in the inmosts of every creature, in the "image and likeness of Him by whom the worlds were made." "The true light, that lighteth every man that cometh into the world;" extracting the soul-force necessary for sustaining and expanding the spiritual nature of man, and whose mission it is to call that Divine spark in man down into his lower structures, taking hold of and renovating them also; thus making even the whole body like the clear and flawless glass that fully transmits the light of day—the light of the spiritual and better day, whose golden beams already gild the eastern horizon of awakening spiritual consciousness.

It should be the sublime duty of each and every one who loves his kind, to eradicate both these perversions,—or inversions—turning their wide-reaching roots upward to God's variant sunlight of truth, that their blighting influences may pass away forever; thus giving the stunted, dwarfed plant and soul, room to expand and infill to its full stature; each enhaloed with with its own distinct beauty. We should

"Throw our souls wide open to the light,
And let the upper glory dawn thereon."

"Manhood is individuality
Of thought. No two men ever saw the world
Alike through outward eyes, nor ever heard
Just the same music in the wild bird's hymn
Or the deep moaning of the wakeful sea.
Were all men just alike then there would be
One stagnant ocean, one lethargic swamp
Of fetid and corrupting life and men,
Tired of the sameness of the Universe,
Unvarying and permanent, grow like
Ghastly and empty shells of heart and brain.

"Because we differ we agree. Because
Each hath a separate experience,
Valid and rich, given to no other man,
Thought-coin goes current over the wide world
For each man, like a Roman Emperor,
Stamps his own effigy on all he does.
Vespasian-like, we draw from lowest things
Great wealth of wisdom. Sunshine and blue sea
Are not more free of motion than our souls,
When no enfettering creeds that other men
Have woven, as the spider weaves its web,
Like flies have meshed us. *Creeds dissolve the soul,*
Corrode and eat the fibres of the heart;
Make alabaster images, ablaze
With sunshine on great Heaven's imperial height,
Seem dark and foul as fiends from Acheron.
Creeds are the leaden weights dead corpse-men wear
When they are buried from lone ships at sea,
Freighted wherewith they never rise again."
Spokane Falls, Wash., Sep. 1, 1890

THE selfish man represents the base of the trine, but as he aspires to, and conjoins with, Sophia, the feminine creative principle, their union gives birth to happiness—the child of heaven, in which is unity and concentration of purpose as distinguished from the contrarities and differences of the selfish state or earthy base.

WE must comprehend the parts before we can understand the whole.

[From a sermon by Rev. H. H. Brown, Salem, Oregon].

THE GLORY OF DEFEAT

If I must needs glory, I will glory of the things which concern my infirmities. I Cor. II:30.

PAUL had, for the encouragement of a loved church, been recounting his trials for the truth. They had been various and frequent; and he asks, concerning those who had come to Corinth teaching a different doctrine, and boasting of their superiority to him, and glorying because of their own place and power, "are they ministers of Christ?" and says: "I am more. In labors more abundant; and if I needs must glory, I will glory of the things which concern mine infirmities."

Here we have a key to both Paul's humility and his wisdom. Here he grasped a great spiritual law, and demonstrated his greatness as prophet and priest. Here he anticipates the verdict of history, and discovers God's way of dealing with principles and with men. For if history teaches anything concerning individuals and nations, it is, that all true glory comes of Defeat.

The glory of this the brightest intellect of the first century of the Christian Era, the glory of the intellectual founder of Christianity—as Jesus was its Spiritual founder—lies in his defeats. "In stripes above measure, in prisons more frequent, in deaths often; of the Jews five times received I forty stripes save one." At last he died defeated of his hope; "falling asleep" before his Master came, "in the clouds of heaven," to establish his kingdom on the earth. Yet he kept the faith, courageous, hopeful, tender, save occasionally, when hounded into it, he hurled biting sarcasm,—as we find in many passages of the chapter from which I take my text—sharp words, such as every earnest, sincere, intense man, in his love of truth, must utter; and his very invectives make us love him better, for they reveal the warm, pulsing heart beneath his head; they are only the result of his deep love, his humility and his fidelity.

Beyond the present personal defeat he saw the future triumphs of the Truth. God was not on his side, for he had no side; he knew not the arrogance of many a pulpit and platform of to-day, that has God enlisted as corporal in the company of which priest or reformer is Captain; he was sure he was on God's side, and worked under orders from Him, and God's and not Paul's was the result. All he had to do was to speak, act, suffer as a soldier; God would care for Truth. Paul could be defeated, God would win; Paul could die, but Truth would go marching on. "I am small and God is great" seems to be his thought; I may plant, others water, but God alone giveth the increase; I am weak, but my weakness is God's strength. They who come to you boasting of their learning, and telling you Paul is ignorant and a stammerer, may glory in their powers, but I glory in my weakness and defeat. My life "is hid with Christ in God," and he will use even Paul in the upbuilding of his kingdom. The glory of these "false apostles, deceitful workers, transforming themselves into apostles of Christ," was the glory of self, egotism and pride; like the glory of a bonfire, it soon faded away. The glory of the sincerity, earnestness, humility, fidelity and loyalty of

Paul, grows brighter and brighter every day time adds to history. To none more than to the rational, liberal Christian, emancipated from all belief in the miraculous, is Paul a greater hero. He sees in him only one grand, noble, earnest, loyal brother. One whose example he may follow; and whose life is a constant inspiration. Like Paul, every honest man can count his defeats and glory in them. Let us reinforce this thought of Paul's from biography and history, and learn how God ever leads us on through the highways of defeat; learn that the steps to heaven are ever builded of tiles from the burned-out furnaces of hell; that the only glory for you and for me, is that which sometimes comes to all—the Glory of Defeat.

There are two sides to success, the Godward and the manward; there are two sides to defeat, the human and the Divine; there are two wills in life, God's and man's. Defeat of the human is the triumph of the Divine. When the hosts of earth are sent "whirling down the valley," the hosts of heaven are chanting the peans of victory.

What, from the human side, do we term success? The accomplishment of our purposes, the reachings of our ambitions, the satisfaction of our desires—these we term success. We start out with a noble purpose, but we fail; we seek to redeem the world from some evil, and the evil still prevails; we espouse a just cause, and shame and poverty are ours because of it; we attempt to teach a truth, and the world will not listen; we give ourself to the world, and the world forgets and cries "Defeat!" Aye! it is defeat from the world's standpoint, but let us glory in the defeat, for Eternity remembers. On the adamantine of heaven with the pen of the spirit is engraven the words of victory. Time gathers up the pebbles of honest effort that we cast, and welds them into the conglomerate of history, and out of the gossamer webs of our weakness weaves the cables of Evolution.

Who fail? What is the verdict of history? Only they whose purpose is ignoble; only the selfish, only the vicious, only the impure. Who won in the late strike on the N. Y. Central R. R.? The papers say the R. R. Corporations; and public opinion echoes the press. But no, the strikers won! They who to-day are out of work, black-listed, ordered with their families out of the company's houses, nowhere to go with wife and children, hungry, homeless, suffering—these are the victors. While the rich corporations are only piling up wrath against the day of wrath, as were the slaveholders in the South for generations, and growing more selfish, more grasping, more inhuman, more tyrannical, they will at last be called to yield up their property to the people, to be used by the people for the public good, in a nationalized system of railroads; and thus die a natural death, or, by their oppression, will arouse the people to rebellion, and die, as did Southern slavery, in blood. Fraternity and Justice will win at last, and woe to those whose present success lies in the defeat of these principles.

In the arena, by hundreds, the prey of wild beasts, were the early Christians thrown. Defeated? "I will crush out the Christians," said

the Emperor; but the blood of the martyrs was the seed of the church; the defeat of the few, the triumphs of their cause. The truth they would have lived for, they served best by dying for; and in their blood they wrote "Christian" and "Christianity" upon Universal Truth, that, but for their deaths, would never have been known by these names. The defeat of the French Revolutionists, not their successes, was the triumph of Liberty in Europe. Napoleon's greatest victory was wrought out in St. Helena, and not when the Old Guard led conquering legions.

Bruno was burned, and his ashes strewn to the winds, but out of the flames arose the Phoenix of Truth, and his philosophy was fixed in human history, as his soul went fire-winged to heaven. His statue, now in the city of the Pope, tells us Truth was never defeated, though all the world was arrayed against it. Even so Voltaire triumphs in Paris, where he lived, slandered and persecuted.

Thomas Paine, whose pen did as much for American liberty as did the sword of Washington, and but for whose "Common Sense" and the "Crisis" that sword would never have triumphed. Paine lives to-day, and the principles of his "Age of Reason" triumphing, he speaks from every pulpit, and sits in every professor's chair in our theological schools.

Theodore Parker, dying in fair Florence, as much the victim of orthodox persecution as if he had been pierced by them with a poniard, lives and triumphs to-day. "There are two Theodore Parkers," he said in dying, "one is dying here, the other lives in America." The living Parker preaches every Sunday, in every pulpit from Cape Cod to the Golden Gate. Ostracised by his brethren but few exceptions, unrecognized by the Unitarian Association, turned out of the Ministers' Alliance, slandered and vilified, he lives and triumphs through these defeats. Forty years pass and his portrait adorns the hall of the Unitarian Building in Boston; the Association publishes his sermons; the average Unitarian minister considers him conservative; while his books are in the orthodox minister's library, they preach his thoughts and are yet orthodox. Surely his glory is like Paul's in his many stripes. Garrison imprisoned and mobbed, Phillips stoned and hissed, and Lovejoy murdered, were more successful than they who hounded on the mob. The Great Expounder of the Constitution lived to know that he never met with so great a defeat as when he was applauded for his defence of the Fugitive Slave Law.

Time rights all things and shows their true worth. The pebble may glisten for a moment, but only the diamond keeps its glow all the long dark night.

The Russian Nihilist, in prison or exile, in torture worse than theology ever dreamed of the damned, is the victorious one. Think of them! Out of these hells white souls victorious come! out of these hells the truth goes victorious on! out of these hells the future Republic is born! These are the victors; the victims are in the palace. Brave men dying by starvation, tender women outraged, youth and maiden sent to insanity and

death—these are Russia's conquerors and redeemers; the Tzar and his nobles, cowering in fear, the victims. The fiat has gone forth, and from this seed, prison-sown, shall come the power that shall crush the throne! Dynamite and dagger shall complete the prison's work and set the captive Liberty free!

The Jew in exile and in bondage, hanging his harp on the willows, and singing psalms of gloom, should have been chanting paeans of victory; and he would, could he have seen that only these sufferings would make him a nation to be known in history for three thousand years, and that the literature born of his captivity would become one of the great Bibles of the world.

Blind Homer and blind Milton triumphed in defeat, and won crowns of heavenly light, because the light of earth was denied them.

No stars are seen by daylight; no great traits of character are seen amid earthly success. As stars shine in absence of the sun, so the Holy Ghost places its halo of glory amid the darkness of defeat, and tongues of fire descend in hours of gloom. Amid the wreck of earthly plans, and the defeat of worldly ambitions, heaven's voices are heard, and words then heard man remembers, because these accents heard in the silence of defeat are the very crown of victory.

But why should defeat crown us with glory? Because only thus can God's purposes be accomplished. "Christ must needs die" that the cross of his defeat should, for eighteen centuries, be the sign of triumph. "May thy will be done," we pray. It will be done, whether we so pray or not. "God's errands never fail." Says Emerson: "The dice of God are always loaded." Yes, loaded with Law—the law of Cause and Effect. Defeat is only ours when we contend with God, when we battle with Omnipotence. When our purpose is not in the line of Law, how can we hope to win? When our purpose is not God's purpose we must necessarily fail. When our will is not the Divine Will, the Divine Will will be done—then where are we?—When will we learn the lesson and cease quarreling with God?

We are constantly passing through Gethsemane. It is then we learn the one only lesson of life; All else are only an introduction to this one—"Thy will be done!"

L. P. McCARTY, editor of that valuable and well established Pacific Coast Annual, the "Statistician and Economist," has been with us. We observed a marked change in his spiritualistic unfoldment since his previous visit, two years ago. He is a devoted and studious Theosophist. While here he met, at our parlors, a few earnest truth-seekers. The evening was most agreeably spent in discussing moral philosophy from Mr. McCarty's standpoint of thought. He laid the foundation for a Theosophical Society in Portland; and as there are a large number of people here anxious to know more about Theosophy there will probably be a good society formed. Some of the strongest writers of the Companion-Papers are Theosophists; and so are we only we do not belong to any particular school.

For The World's Advance-Thought.

DIVIDE THE RESPONSIBILITY.

MRS. GERTRUDE DENNY, SEOUL, COREA.

It is unworthy the mental and spiritual development of the present time to put the blame and responsibility of the sins of mankind upon women, while little or nothing is said about blame or responsibility upon the other side. It seems to me that the most fruitful cause of woman's degradation is the wicked and unjust idea instilled into the minds of boys, from their early youth, and set forth both by precept and example, that it is their privilege to go through life playing the role of "a cat among canaries," without let or hindrance. Shut them up in a world together, then blame the birds for the cat's sin, when he succeeds in catching one.

In California, a few years ago, a poor mother killed two beautiful little girls, though it was like taking her own heart out to do it. She was uneducated, yet she had grasped with her Inner Soul Consciousness the full import of this most revolting picture—the utter helplessness of her dear little innocents to save themselves from the awful pit which yawns to catch poor girls; and which is a very cesspool of moral, spiritual and physical degradation. Her deep love could not bear the sight of the awful picture. Her soul was so stirred and terrified, she felt that she could not let her dear little ones be exposed to the deadly ordeal of man's laws; so she nerved her arm and heart to send them where she felt sure God's laws are in operation. During the trial for murder, her constant and only reply to all questions as to why she did it, was, "because they was gals. *Don't you know? they was gals.*" Again and again, these words: "Because they was gals; don't you know? they, was gals." Then, turning her head, she would look around upon the people in the court-room, with a mingled air of astonishment, disappointment and daze, which said as plain as words could say it, "surely you all do understand that, because they was gals, it was the best thing I could do for them." She could not set forth with tongue or pen the reason why this fearful alternative was preferable to her; she could only, in her weakness, act out the unspoken thought of every loving mother's heart, viz: that she would rather, a thousand times, bury her girls in their childhood, than have them live and risk the fall into this pit. How thoroughly this poor, unlearned woman had grasped with her soul-sense the dangerous, yea, to poor girls, almost utterly hopeless, state of things at the present time.

It seems to me that in the face of this appalling state of things, the "incomplete training and defective education of the boys" is shockingly apparent; and yet it is continually repeated that all this is *mostly due* to the "incomplete training and defective education of girls." Why always talk about seeking to secure in its fullest beauty the purity of woman only? How is it possible to bring a pure white article into intimate contact and close relationship with a bucket of soot and tar, and yet have it remain spotlessly white and pure? In the ordinary conduct of affairs the human understand-

ing exhibits more common sense than to thrust a spotlessly pure white article into this black, sticky compound and then blame the article for being soiled. Is it not just as desirable, yea, is it not positively necessary, to have purity in man just as much as in woman? How is it possible to have *one without the other*? Both the law and the custom of the whole world is one-sided, and is against the welfare and best interests of woman, to the last degree; it crucifies her at every point.

It is truly heartrending to realize the spiritual blindness and deadness of soul to the plainest principles of equity and justice, which can go on iterating and reiterating the old cry, which wails forth in expressions of blame and responsibility upon the helpless and so-called weaker side of humanity, because of the dreadful state of things resulting from laws that man alone has had all to do and say in establishing. "I say unto you, render unto Caesar that which be Caesar's, and unto God that which is God's." If you give expression to blame, put the blame where it belongs.

I say unto you, woman is the world's redeemer; she is the creator and preserver of all things, in the heavens above, and in the earth beneath, and in the waters under the earth; and without her there was nothing made that was made. She is the "Word" which is in the "Beginning" and is "with God" and "is God." It is she, the creating and preserving feminine principle, which is continually referred to, all through "Revelations," as the "Lord-God, and the Almighty One." And it is because it has reference to the woman—the feminine principle—that it is such a "stumbling-block" to all the world. It seems impossible for the human mind to see anything more than a vehicle in woman; a bringer forth of something. It never dawns upon the mind of the world that she is anything. Yet it is easy enough to see in our exemplar—the human life—that because she is, we are. She, the feminine principle, has permitted herself, in the form of earthly woman, to be dragged in the very slums of earth, trampled under foot and crucified at every turn, that she may "redeem" mankind, and bring him up to her own standard of purity; and it was she, this same feminine principle, which was lifted up on the cross, in the person of Jesus the "Christ." And here, in the last scene of the bitter drama, speaks forth the voice of the woman—the Mother Love—when the Christ says, "Father, forgive them for they know not what they do." It is the coming forth of this woman's voice into the activities of the outer consciousness and understanding of the human mind, that is referred to all through "Revelations." She is the Lord God and is; she is Alpha and Omega; and God Himself (the masculine principle) is swallowed up in her. This is the riddle of the Sphinx, and when the voice of the spirit, or the woman's voice, shall be heard at the head of the lion, (human affairs and man-made laws) then will be the beginning of the time which shall bring "peace on earth and good will toward men," the coming of the "King-dom of heaven on earth," which the Bible tells us cannot be, till "two are as one, and the man as the woman."

STREAKINGS OF THE DAWN.

"H. W.," IN WILMAN'S EXPRESS: The sentinels on the wall see the dawn breaking. It will be day before long; and in the strong light that is coming we shall see each other so differently from what we now do; we will see that we are not enemies. We have been as children groping in the dark and hurting ourselves against each other. But the light will reveal our position and make our mistakes apparent. Then we will shake hands all round and acknowledge the presence of that spirit of Justice of which I have already spoken; then each of us will become the guardian of his brother's liberties, and his brother's rights will be as sacred as his own.

JAMES G. CLARK: No matter how perfectly and elaborately constructed a ship may be above the water line, it will soon go down if below that line it is rotten, or if a hole is bored in the bottom. And no matter how cultured, wealthy and professedly "pious" the so-called "upper classes" of a civilization may be, it cannot long survive the impoverishment and the corresponding degradation and bondage of the working and producing classes upon which the entire structure depends for support? Evolution revolution, which?

LUCINDA B. CHANDLER: When we have brought the feminine principle of co-operation into the entire social machinery, and the law of love into the stronghold of mammon, we shall banish the foul tenement house, the dismal attic, and the wretched cellar abodes of over-crowded cities; and instead, real homes of light, warmth, cleanliness and comfort, will shelter the children of an intelligent mother's fond welcome and love, and a hopeful, courageous, loving father's devoted protection.

JAMES MARTINEAU: The mere lapse of years is not life. To eat and drink and sleep—to be exposed to darkness and the light—to pace round the mill of habit, and turn thought into the implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.

E. C. STANTON: In religion woman suffrage means the worship of humanity rather than an unknown God—a church in which the feminine element in Christianity is recognized, in which the mother of the race shall be more sacred than symbols, sacraments and altars, as worthy of reverence as bishops and priests.

PROF. ELY: It is a sad commentary on our Christian civilization, that when there is more than one man in New York City, claiming to be Christian, who, alone and unaided, could reconstruct the entire tenement house district or districts of the city, the unspeakable wretchedness and squalor of its slums continue almost unabated.

THE head fountain of evil is individual selfishness, and the links of evil will continue to grow from it until the head is extirpated.

NATIONALISM.

THE Socialistic and Co-operative Company, organized in San Francisco, is about to put Edward Bellamy's theory to a practical test in Louisiana. Widespread interest is being taken in the enterprise. In an interview with a Des Moines correspondent of the St. Louis "Globe-Democrat," Secretary E. R. Gaston said: "It will be an industrial and productive community in the strictest sense, in the work of getting a living. We'll be united, and no member will be permitted to compete with the society. Ours will be a communistic society, just as railways are. As to the details of our organization, we are organized into a joint-stock company. Our declared objects are, as far as possible, to secure the organization of a society wherein between the members, it shall be unlawful to take interest, profit or rent; where all labor shall be systematized and shall be paid its full values; where the administration of affairs shall be democratic and fully within the control of the members.

THE UNIVERSAL REFORM CLUB.

A "UNIVERSAL REFORM CLUB" has recently been organized in this city, the object of which is to broaden the minds of its attendants by discussing all subjects that bear upon the general welfare of humanity, and to awaken them to a knowledge of the power within themselves to bring about a reform of the existing evils by the peaceful, all-potent force of self-reformation. They have arranged to have lectures, at the weekly meetings of the club on nationalism, ballot reform, universal suffrage, disarmament and international courts of arbitration, and all kindred subjects.

We hope Universal Reform Clubs will become general. In every hamlet of a few hundred inhabitants a number may be found who have made special studies of lines of thought that have not received general attention. To listen to the students of these various lines of special thought is profitable and interesting.

WHAT is generally understood as occult science is not essential; we frankly say that all are welcome at the feast of Divine Science—women, and the most humble in life, as well as the academicians. It is not necessary for us to understand hieroglyphics and the hidden meanings of the Pentateuch in order to be initiated into the order of Celestial things; one can enter without knowing Hebrew or Sanscrit. But that which heaven demands is a conscience free from sin, holy and right motives, a soul lighted by the eternal lamp of truth, a spirit that ministers to Divine thoughts daily and hourly, and above all, a heart devoted to the good of all.—Translated from an article in *La Lumiere*, by Dr. Johannes.

B. O. FLOWER, editor of the *Arena*, says in his August number: "According to a leading New York daily, there are forty thousand women and girls in that city whose wages are so low that they must embrace vice, accept charity or starve; while one clergyman receives twenty-five thousand dollars a year and others receive twenty thousand dollars a year for preaching the gospel to the rich."

A SIGN OF THE TIMES.

EMILE ZOLA, in reviewing *Kreutzer Sonata*, says: "In many respects, however, it is a sign of the times, a symptom of sickness. This sickness is a continual craving and undefined longing; a feeling that something is wanting to our repletion; but what exactly that something is not even those who are most conscious of the void can determine. The promise held forth by the beginning of the century has been belied. I do not say this in respect to science, for science has achieved great and glorious things, but even the great stages of its onward march are insufficient to content us. Humanity wants that which science cannot give."

No physical food or pleasures, no material advantage, can appease that "something wanting." In vain will be the endeavors to satisfy the longings of the soul by these means. Louder and more imperative will the real "I Am" call for the Bread of Life.

PRINCE PRAPOTKINE, in the "Forum" for August, says: "We are on the eve of the reign of plenty; scientific agriculture in this country can be made to sustain in plenty, and with greater cheapness than now, a population ten times as dense." Even this "scientific agriculture" would not bring a reign of plenty while the people are in their present state of enlightenment, for capitalists would manage to get a "corner" on the provision and the people would starve as they do now. The only thing that will bring in a "reign of plenty" will be a reign of unselfishness.

SPANISH journals are singing the praises of the wife of an alcalde of a town in the suburbs of Malaga. The wife takes the place of the Judge on the judicial bench while he attends to the harvesting of his crops. She succeeds in giving general satisfaction in the administration of the law, and she attends admirably to all the details of the office. When all the judicial positions shall be filled by men and women in co-operation, laws will be administered with justice.

EMPEROR WILLIAM OF GERMANY: "We Hohenzollerns accept our crown only from heaven, and are responsible to Heaven only for the performance of its duties. I, too, am animated by this view, and am resolved to act and govern on this principle." It is strange how that which comes from heaven makes hades. There must be a mistake, for like always produces like.

"THE Northern Light," of Spokane, and the "Independent," of Tacoma, Wash., have consolidated, and will hereafter be issued at Tacoma, under the name "Northern Light." The "Northern Light" is one of our most progressive labor exchanges, and we hope that its Light and prosperity will both be increased by the consolidation.

THAT the action of the heart of the planet affects the life of humanity, and *vice versa*, is evidenced by the fact that physicians practising among the fishermen on the Connecticut coast, have noticed that deaths among them almost invariably occur at the ebb of the tide.

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UNFURL THE GREAT BANNER.

ELIZA A. PITTINGER.

Unfurl the great banner; unfurl it so wide
 Beneath it a populous world may abide!
 Let the glory and charm of each ravishing fold
 Glow in the sunlight, and gleam in the gold
 Of a New Dispensation; whose Order sublime
 Shall be crowned with the symbols of progress and time!

Unfurl the great banner! in humanity's plan,
 That in measure for measure, as man still for man,
 And woman for woman, throughout the fair land,
 United and equal beneath it we'll stand!
 O lift it, my brothers, bear it up from the gloom,
 And on the sweet soil and amid the fair bloom
 Implant it anew! O set it on high,
 Like a star in the darkness, a bow in the sky!

In the broad fields of life, 'neath the sky, on the sod,
 All own the same planet, possess the same God;
 And whether in peace, desolation or war,
 Move by the same force, and obey the same law.
 Whether crowned with its bounty, or cursed with its blight,
 Hand in hand we all are marching on to the Light;
 While the vine in the cellar, the germ in its mold,
 Need the radiant sunbeams in which to unfold.

Unfurl the great banner, and haste to the feast
 That humanity bears to the greatest and least;
 That the bountiful hand of the Father doth spread
 For the poor man, the rich man, the white man and red,
 Wherein the full measure is meted and made
 By an Infinite Love to each color and grade;
 By an Infinite Wisdom that solves the great plan,
 By the model of Justice, the safeguard of man.

WHAT IS NEEDED.

A FREE Government was conceived here in the United States, but it is not yet born. We have shoals of writers trying to explain the causes of poverty and misery among the people, upon theories of high tariff and low tariff, under-production and over-production, etc., but still the poverty and misery increases. What is needed, first of all, is a reformation in the people themselves—a new state of consciousness—then will come Universal Peace; Universal Disarmament; “the Government of the people by the people and for the people.” This no country has ever had, because the people have never been unselfish enough to produce it—they cannot unite upon a platform of Universal Brotherhood, because they have not developed to that state of harmony. But it is coming; the New Consciousness is rapidly developing in every country and among all peoples; and it will bring peace, prosperity and happiness to the world. We are growing rapidly.

CO-OPERATION WINS.

THAT the workingmen can obtain their rights by harmony and unity, is illustrated by the perfect organization of the carpenters of Canada and the United States, into a United Brotherhood, embracing all men of the trade, irrespective of race, creed, color or politics.

The movement had its inception in St. Louis in 1881, and in nine years has attained a total of seventy-seven thousand four hundred and ninety-six enrolled members.

This year one hundred and forty-four strikes were won, involving fifty-seven thousand four hundred and twenty carpenters, union and non-union men. In four years the wages of carpenters in four hundred and thirteen cities were advanced twenty-five to seventy-five cents per day. The hours of labor were reduced to eight hours per day in thirty-one cities, and to nine hours per day in two hundred and thirty-four cities.

Seventeen of the six hundred and seventy-nine local unions are composed entirely of Southern colored men.

THINK RIGHT.

WE must do away with error by living the Truth. The Czar, the monopolist, the landlords, etc., are natural outgrowths of erroneous systems of thought, and for the people to rise in revolution and kill these men, would not abolish the systems they represent, any more than the killing of some saloon-keepers would stop the drinking of liquors.

False systems will fall by their own weight if the masses who support them will stand from under and no longer hold them up. Mammon and Moloch rule, because their foolish worshipers will it to be so. A majority are lured on with the hope that a turn of the wheel of fortune may place them where they have helped to place others whom they both envy and reverence.

As soon as the worship of money and glamor ceases, the false systems will disappear, and the people will be free, without the killing of a single person.

The Memphis “Daily Commercial” shows that the cruelties practised under the convict law of Mississippi, are more atrocious than Kennan's exposures of Russia's Siberian system. Though the more honorable journals of the State, and the investigating committees of the Legislature, have, time and again, exposed the monstrous state of affairs, that body has repeatedly refused to correct the abuses of the State's convict lease system. Colored men are imprisoned upon the slightest pretence for a long term of years, so that the lessees may get the benefit of their labor for almost nothing.

SWEEP CLEAN.

AN address to the people of the United States has been issued by the anti-lottery meeting held at Baton Rouge, appealing to them to use their influence with their Representatives in Congress to pass laws prohibiting lotteries. It is stated in the address, that the market value of the stock has risen from thirty-five dollars per share in 1879 to twelve hundred dollars per share in 1890; and the aggregate of the daily, monthly and semi-monthly drawings is the fabulous sum of over fifty million dollars.

Yet this Louisiana Lottery is no more corrupt or corrupting than thousands of other enterprises that legally take the people's money. Louisiana is not any more under the control of the lottery corporation than are other States of the Union under the control of other corporations, whose methods are as questionable and perverting.

Such a condition of affairs is the result of the mad worship, by the people, of the Gold-God. This greed of gold is like the fascination of the moth for the blazing light that wounds and destroys its worshipers.

The tramp who does not work at all is less detrimental to a community than the man who works industriously to monopolize the products and earnings of other people's labor. The man who keeps a ferocious dog to keep away the former, bows in reverence to the large bank account of the latter, who pats him on the back while robbing him, by strictly legal means. Most of the pauper tramps at one end of the line are the offspring of the methods of monopolistic tramps at the other end of the line. Neither class of these tramps should be given food or clothes until they have earned them by honest labor.

A RECENT law passed in Russia, gives employers greater latitude to employ children in factories. While it limits their time of labor to six hours, it allows them to work at night. There must be something terribly wrong in any system of Government that allows grown men to starve for lack of work to support themselves, and to have children of tender years stunted in body and intellect by being forced to work at hard labor when they should be in school or at play.

The great gains of the few, in the present system, are dependent upon the ignorance of the many. Therefore, those who are exalted politically, socially, religiously, financially and commercially, are opposed to anything that will enlighten the multitudes and cause them to think for themselves.

The laborers pay all the expenses, and reap all the disadvantages, of a war between nations.

ORDER OF PROGRESS.

WE lay before our readers an abridged report of the presentation, before the Universal Reform Club of Portland, by S. B. Riggen, of what is popularly designated as "The Malthusian Theory." We regret prior demands upon our space prevent giving the lecture *in extenso*; but as Mr. Riggen's undertaking is merely to present the salient points of the Malthus reasoning upon Population and Subsistence, reserving or withholding his own individual judgment and conclusions, the abridgement given will answer the purpose of the lecture, among the readers of the Companion-Papers, who, as a class, know how to "read between the lines" and fill in the blanks. Such matter is particularly demanded by them as thought-food. It goes to the right school of thought to fulfill its manifest mission of opening new fountains of inspiration regarding the destiny of man; and we doubt not this will be the result.

The Malthus problem is a question properly referred from the animal-man to the Divine-man, from the past to the future, for solution, and the time is now for its positive and emphatic answer—an answer that will be as thoroughly scientific, though altogether inspirational, as Science's most cherished postulates.

The time has come for the demonstration and acceptance of the truth that the thought-forces and altruistic influences, and not physical and selfish influences, are the governing conditions of human destiny. Life organizations evolve from within the material environment, and are not its slavish subjects.

It is the order of progress for one generation to propound questions for a coming one to answer.

CHAUNCEY M. DEPEW made a speech in New York, on his return from Europe, in which he asserted that the industrial conditions of the old countries are satisfactory. But Mr. Depew, like one traveling by rail with his car-windows blinded, is oblivious of everything outside his own immediate surroundings. Like too many "statesmen," he judges of the industrial conditions from the sum totals of wealth production and consumption. All who consider money-getting the chief object of human endeavor, its production the chief object of legislation, are oblivious of the operations of the real life energies.

WILBERFORCE SMITH, who contributes a paper to this issue of The Universal Republic, seems not to have advanced to the comprehension of the sublime truth that a line of thought specially and exclusively pursued is an organizing process; while the grasping at once of all the elements of truth, or apprehending them synthetically, is of the established or plenary life conditions. All the colors of the flower, duly harmonized and combined, type perfection, the Whole Life, the immortal state; anything less than the whole is inchoate.

It is useless trying to change a system while that from which it springs remains and continues to give it vitality. Justice will reign just as soon as men become just.

CHARITIES.

ORGANIZED charities are heartless and soulless. Benjamin Butler, when Governor of Massachusetts, exposed a conspicuous State Charity, which had become practically a State baby farming institution. The heartless and evil treatment of patients in several of the insane asylums of the country have many times been shown up. The condition of paupers in many of the almshouses is terrible, and during the past four years the press of the country has uncovered the frightful abuses existing in these institutions—notably in Ohio, Illinois, Minnesota, Indiana and Michigan.

A charitable institution ("under the direct control of the Church and Christian ladies," so say the papers), called the Baby Home, is located in East Portland, Oregon. A Portland daily paper says of it: "The Home almost since its establishment has been regarded with suspicion by even those who realize the worth of such an institution." A poor woman, on account of sickness, placed her baby boy for the time being in that Home; when she returned for it she found it had been given away. Investigation showed that the babies had been given away indiscriminately and no record kept of the names of the parties who had taken them. Some kind people interested themselves for the poor woman and they found her child with the proprietress of a house of prostitution.

The charitable institutions of our present civilization are conspicuous signs of the selfishness of humanity. If unselfishness reigned there would be no homeless babes, paupers etc., to provide for. These are the outgrowth of human degradation and selfishness.

According to statistics the farmers of the United States raise each year seven billion dollars worth of produce. This is more than enough, if equally distributed, to feed the whole population of the United States several times over. Yet millions suffer from the lack of sufficient nourishment, and many of the farms that help to produce this enormous amount are mortgaged to the full limit of their producing power. It is neither over-production nor under-production that is at fault, it is congestion. Now read the following:

"To the Editor of the World: As I am now suffering, with my dear wife, for the most common necessities of life (food), unable to obtain any employment so that I can earn a living, and probably shall not live much longer, I propose to sell my body to any person who will buy the same—he or they to have the same when life has left it. This is done for the purpose of getting means so that we can get food to keep from going hungry from day to day and actually dying from starvation. Have not had a square meal for over a week, and we shall probably both be houseless in the street ere another week rolls round, as we have pawned everything that the brokers will take."

ALL the strife in the world is brought about by people fighting each other to maintain an imagined superiority; and we find this state of affairs as prevalent with those who have a mission to reform the world as among the non-missioned.

THE LABORERS AWAKENING.

MIDDLE MEN offered the southern counties of California two and a half cents a pound for their bean crops. The Farmers' Alliance opened direct negotiations with Eastern Exchanges and received six and a half cents per pound. The margin between what the farmer's products are worth and what he usually gets for them would be enough to pay off his mortgage indebtedness. The tendency of the fleecing process at both ends of the line will be to force producers to co-operate.

It is beginning to loom up on the political horizon that the "last shall be first and the first last." The laborers will be exalted and the vampire idlers will take their place in the rear.

A FRIENDLY CRITIC has called our attention to the incompleteness or abrupt ending of the part before the choral lines of the first stanza of Adelaide Comstock's fine inspirational poem, "It is Coming," published in Part xii of The Universal Republic. The compositor and not the author is responsible. The blunder was in leaving out the two concluding lines of the following:

"It is coming! it is coming!
Our waiting eyes behold
What all along the ages
The prophets have foretold
As the Great Eternal Purpose
That through all the ages ran—
The glorious consummation
In the brotherhood of man.

WE need religion in every walk of life, including the schools; but by religion we do not mean bibles, creeds and dogmas; we mean the expression of broader charity, greater love for all things, human and Divine. Material selfishness six days in the week, and theological selfishness on the remaining day, have about choked true religion out of the life of humanity.

A NEW organization entitled "The Radical Club," composed of the best artistic and literary talent of the city, has organized in New York City. Its keynote is construction not destruction. Reformers in all lines of thought are made welcome at their place of meeting, 9 St. Mark's place. Every nationality and creed are represented.

THE upward tendency of the thoughts of humanity will bring forth the Celestial blossom of Spirituality, as certain as that the upward flow of the sap in the springtime is preliminary to the advent of the flowers.

THE slavery proclamation has been signed by German commanders of the respective stations in the German possessions in Africa. Brokers' houses are full of slaves.

PERMANENT prosperity is only to be found in the realm of the Celestial. In the material world the day with its sunshine is ever followed by night and its darkness. The soul's riches alone are without variableness.

A NEW idea planted in the mind attracts to itself all elements essential to its unfoldment, just as a seed that germinates attracts to itself all that is necessary for its growth.

[From an address by S. B. Riggen, before the Universal Reform Club, Portland, Oregon, Sept. 14, 1890].

THE MALTHUSIAN THEORY.

At the very dawn of human history and coeval with its onward march, we see here and there noble men and women striving to better the lot of mankind; some specialists, some eclectic, some both; some looking to the betterment of the race as spiritual beings; some confining their efforts to the mitigation of physical or material suffering—all of whom are impelled by that noblest of human attributes, unselfish altruism. While all Reformers actuated by the true spirit are equally praiseworthy, yet comparatively few render to society much, if any, enduring good. No social reform, however well meant, can be of temporary, not to say lasting, benefit to the human race, unless it be completely in harmony with, or in due obedience to, the laws of nature as affecting humanity. In fact, all effective social reform consists in nothing more nor less than a better adjustment of the human organism to its environment. The wish, with too many Reformers, is father to the thought, and the noble emotions which well up within them at the sight of misery or injustice cause them to pin their faith and devote their energies to the accomplishment of some Utopian scheme, which, owing to its inharmony with natural laws, is utterly unattainable. I feel positively certain that natural laws care nothing for a man's intent. These laws are immutable; and whether we violate them ignorantly or intentionally, whether in the pursuit of good or evil aims, cuts no figure whatever; the penalty is there, and its application never fails. Some of Nature's laws, on account of our want of familiarity with them, oftentimes seem repugnant, when first perceived, but the patient searcher after truth never allows his likes or dislikes to blind him to the eternal verities of natural law. The earnest student of nature seeks to understand the edicts of nature, in order that he may know how to live, and teach others how to live, more in conformity with its will, knowing that this is the only road leading to an increase of the sum total of human happiness.

Now, the natural law which I wish to consider for a few moments this afternoon, is "the law of population." It is said that if the procreative faculty of a single pair of rabbits be given full scope, and none of their progeny destroyed, in a few years they will number millions; and it is also said that if all vegetable life were destroyed save a single variety, it alone would, in course of a comparatively short time, over-run the whole world. And it is furthermore affirmed (and disputed by few, if any, natural scientists) that this tendency is inherent in every species of vegetable and animal life; and that the limitation of each species, as well as individual members of the same species, consists in the resisting pressure of various species, or different members of the same species, against the limits of subsistence,—the consequence being the gradual extinction of many species, as well as wholesale slaughter of individual members of every species; and those species or members of the same species which survive in the general struggle

for existence, on a planet too small to contain them all, must of necessity be those which are the strongest or best fitted to cope with the conditions of life.

This law of animal and vegetable life Chas. Darwin calls the "survival of the fittest;" and it is universally accepted, among scientific men, as settled, with the single exception as to whether or not it applies to human life. Malthus, Huxley, Hæckel, Darwin, Spencer, Mill and others, as well as all old school writers on political economy, contend that human life, in its present stage of development, is governed by the same law of the survival of the fittest which is conceded to apply to all other forms of animal and vegetable life.

It is often said of Malthus, that his work is one of sophistry; written as a pseudo-scientific support or defense of contemporaneous social conditions, which, then as now, witnessed poverty and want on one hand, and a monied, as well as a blooded aristocracy, rolling in unearned wealth on the other, but an unbiased reader will find Malthus an honest and fearless and able, writer and thinker, who is firmly convinced of the truth of what he writes, however erroneous his theory may turn out to be.

This distinguished man holds, first, "that population is necessarily limited by the means of subsistence; and second, "population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks; third, "these checks, which repress the superior power of population and keep its effects on a level with the means of subsistence, are all resolvable into moral restraint, vice and misery"

Now as to the first of these propositions, it would seem to scarcely need illustration, for it appears at once self-evident that no more people can live at any particular time or place than can find food upon which to subsist.

The first proposition of Malthus, is often repudiated by shallow but large-hearted Reformers. They repudiate it, because they do not grasp its meaning; they contend that, practically, there is no such thing in the economy of the world as a limit to the means of subsistence; they hold that the poverty, destitution, etc., to be seen on every hand, obtain because of some defect in our social structure, and not because of a limit to the means of subsistence. As to whether or not, under a different adjustment of society, food in abundance could be found for all, is not the subject of this discussion, nor does Malthus contemplate it in his first proposition,—therefore let us understand the arguments of Malthus, and then meet him, if we can. When Malthus says that population is limited by the means of subsistence, he means that here, now, and at all times and places, population is limited by the prevailing food supply; not what humanity may be able to produce in some far-off distant future, or under other circumstances, but what it actually does produce at any given time or place. This misunderstanding arises as to what constitutes the limits of the means of subsistence. If a landlord withholds a square foot or square mile of productive land from use, or if the institution of landlordism results in withholding one half

of the surface of the earth from productive use, the effect, so far as limiting the means of subsistence, and consequently population, is the same as if this land were a thousand fathoms under the ocean. So, it is not the capacity of the earth to produce, that Malthus refers to, but what it actually does produce at any particular time or place, under prevailing conditions. The production of the means of subsistence may be, and doubtless is, handicapped in a thousand ways, no less by civil institutions, than an imperfect development in the productive arts. But, that a limit is ever present, is attested by the millions of starving and half starving people to be found the world over. So, in thinking on this subject, if we will be careful to distinguish between what we may think the world might be, and what it actually is, we will be less liable to confusion. It is enough to know that this first proposition of Malthus is verified by all human experience up to the present time.

It is no answer to the proposition to say that the land has been withheld from the people, as Single Tax men contend, or that capitalists are responsible for it all, as the Socialists hold, or that women have been deprived of the right of franchise, as some others believe, or the want of proper economy, frugality and thrift, as still others maintain. Any one or all of these alleged causes may be admitted, without affecting the principle that a limit to the means of subsistence actually prevails and has always prevailed. This question of the pressure of population upon the limits of subsistence is here, now, and always has been, and to escape from it is the problem or riddle which the human race will have to solve, or dwell in contention, strife and warfare till the final consummation of all things.

Malthus says, secondly: "That population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks." If this proposition be true it follows, of course, that the benefits attaching to an increased production of wealth, which would unquestionably follow, for instance, upon the adoption of the Single Tax, would be neutralized by an increase of population. No benefit would result from doubling the rations of a half-starved army, if, at the same time, you double the number. Moral restraint he calls the preventive check, and vice and misery the positive check. One or the other or both of these checks, he holds, are constantly at work throughout the whole range of the human race. The preventive check includes all the various plans in practice among mankind which result in restraining progeny. By the positive check, he means every cause, whether arising from vice or misery, which in any degree contributes to shorten the natural duration of human life. Under this head, therefore, may be enumerated all unwholesome occupations, severe labor and exposure to the seasons, extreme poverty, bad nursing of children, excesses of all kinds, as well as the whole train of common diseases and epidemics, wars, plagues and famine.

It seems to me that the population question is as important as the subsistence question.

For The Universal Republic.

THE TRUE PROPERTY IDEA.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VERITIES are not nearly so easily realized as we are prone to conceive. They are continually eluding us, and in their stead we grasp as substitutions what are nothing but illusions. The reason of this is, that we stumble continually at the stumbling-stone of our real entity. That which can in truth possess, we have not fairly sighted; and we have consented to the notion, which continues to hold its own, that our external fleshly selves constitute our entity; that it can amass and own property, which is only a gross fallacy, as wide of a verity as can be. Our flesh natures are not us. All that we can say as a verity, when speaking of them, then, is that they are ours—they are not us.

This fleshly *ego* is an arrant deceiver; until we come to the *eso* we have never come to ourselves. The *eso* can amass property and own it; the *ego* cannot. Everything related to the *ego* is fleshly, illusory and unreal. Everything related to the *eso* is spiritual, substantial and real. The "true riches" only the esoteric can sight, desire, or amass; the false and illusory ones belong to the earthly sphere of selfish turmoil, discontent, distraction and disappointment. Universality of thought, feeling and action must and will permeate and animate the entity that rises to the esoteric plane. The contractions and limitations of the external, selfish, sordid nature are all in determined opposition to the verity of true property. My flesh presuming to amass and own property is no more real than my clothes doing so would be. My flesh is not me, but it is mine, as much as—or rather more than—my clothes are. If it were possible for my clothes to take on the petty airs and assumptions my flesh nature does, in claiming this, that or the other, what a monstrous amount of petty squabbling we should be always afflicted with. Should we not heartily laugh at the puerility and buffoonery thus shown? Then let the reader gather from that illustrative correspondence, something like a true concept of how the awakened *eso* in man views the conduct of man's imposing, pretentious and presuming flesh nature. He in whom the *eso* is awakened sitteth in the heavens, laughing at the inanities, puerilities and mockeries of the flesh nature or the *ego*. Such an one holds all matters of that nature in constant derision. Having found the kingdom of heaven enthroned within him, he realizes henceforward that *all things are his*; and so he can only smile at the strange incongruities and inanities the flesh nature, in its partial personality, is so helplessly committed to.

So long as men are contented to consume time, and employ eloquence, to rectify the apparent wrongs which necessarily abound in connection with external, but illusory property notions, they thereby furnish infallible proofs that the idea of true riches has not yet mastered the situation with them; they have not torn down the exoteric veil of the flesh which blinds and blocks their inner sight. Still something is everywhere unsettling

the, long supposed to be, settled ideas of property. Ideas on this subject are in a growing state of turmoil and great unrest. Something is stirring up human nature to its depths. Whatever that something is, the probability appears to be that it will touch the slumbering *eso* while thus stirring, and awaken it; and as the *eso* opens its eyes after its long sleep, and begins to take in the situation, we may be very certain it will not be long, then, in discriminating between the illusory and the genuine—the fallacy and the verity.

All that is being said and done by exoteric philosophers, philanthropists, statesmen, reformers and others, to adjust these ill-assorted and misunderstood property matters on the plane of exteriority or mere illusion, is only effort and time thrown away. The effort, meanwhile, is not without its significance, however. It is a noteworthy sign of the times. It has a meaning and a momentum of its own. What James wrote long ago should be read in its light: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." It is not difficult, by anticipation, to realize now that the false riches which have been exoterically and hysterically hugged by its deluded worshipers, will yet become directly the means of eating their flesh, and burning them with fire. When Mammon thus turns the tables upon his many deluded votaries, it will be an edifying and gladdening spectacle to the spirits of just men made perfect; but it will be a terribly humiliating and maddening fact to those who have gone with the stream so contentedly all along as to be thereby victimized. This is now drawing very near. Let the madmen who are anchored on the exoteric plane, pursue with avidity and cupidity the false property ideas, and let them exert themselves as best they may, with all zeal and determination to more happily adjust matters where they are so horribly astray. The few wise ones who have awakened esoterically—and so came to themselves—will dare to leave such worthless matters severely alone, and will, instead thereof, move heaven and earth, as it were, to bring within the grasp of others the verity of property instead.

Have we any right to own as property what we cannot carry about with us, and make good use of? Why should we persuade ourselves that we need to accumulate, as we now do, in order that we may have for our use? Does anything go out of existence if it is not personally owned? Are not the productive potencies of nature equal to every demand made upon her? If I accumulate beyond what I can now use, am I not by doing so upsetting the balance of nature, and appropriating to myself what some other one, just as important as myself, is in present need of? Do we not believe in Divinely perfect Providences, that we must make to ourselves humanly imperfect ones, which work all manner of mischief? The true property idea has never yet been in an earthly-law court, and has never yet been made the subject of statutory enactments. No! and it never can or will be. Down with the harassing and tormenting fiction then! Strip it of its gilded veneer, and let it show itself in all its verity of hideousness and filth! Do we

want to inspect the human cisterns, the broken ones, which vain man has contrived in his folly, but which he prides himself upon so continually, which will hold no water? Then calmly view the miserable abortion now called "personal and real property." Nothing ever was or ever will be needed as real property that man does not make so thoroughly a part of himself that it can never be taken from him. When the master said: "Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through and steal," he had his eye upon the same kind of property we are now attempting to define.

"Attempting to define!" Why, it is to the many foolishness in the extreme to talk as we are now doing! Of course it is! The reason is obvious; most people are helplessly exoteric. People that have not come to themselves yet cannot be expected to understand those who have. Compensation for an illusory and unreal thing may well break the exoteric hearts of those who are posing helplessly as solvents of the strange riddle. Who is to compensate the millions who have for ages been kept out of their lawful heritage by the might and majesty of a humanly created, but fictitious wealth, when the present holders of that wealth—by all manner of shady and unworthy means acquired—are clamoring for compensation themselves? The rich must compensate the poor for keeping them out of their own, not the poor the rich. Those who are esoteric know that "the earth is the Lord's and the fullness thereof," and they do not, and never will, therefore, bow down to the cruel and tyrannical fiction that those who have, in some way, contrived to amass their own share of this world's goods and other people's too, have any right to expect compensation for restoring it to its rightful owners. Away with such a cruel fiction from the earth, for it is not fit that it should live. Pray do not add insult to injury by asking those who have for ages been kept out of their heritage to compensate the very people who have done all the mischief! It will never be done; it would be doing a wrong, and a terrible wrong, if it were attempted. No; God will settle the matter very differently to that. The mighty men will be made to humble themselves, just as mightily and effectively as they have been puffed up. It will become the most vicious and abominable thing imaginable yet to have and hold that which is commonly accounted wealth.

WHILE the press are so persistently urging upon the farmers and all other laborers, the necessity on their part for prudence and economy, to increase the prosperity of the country, they might also give a little moral advice, for the benefit of the country, to those who are reaping high rates of profit and interest out of the prudence and economy of the laborers.

THOSE who advocate some special reform, to the exclusion of all others, are like children trying to read while knowing but one letter of the alphabet.

FROM OUR EXCHANGES.

LYMAN ABBOTT IN "FORUM:" Every man has a right, because he has a duty, to earn his daily bread by the sweat of his brow. The wage system denies this right to myriads of willing workers. In America, the workingman's Eldorado, nearly one million willing workers were thrown out of employment in 1885. "Enforced idleness," says Carlyle, "is the Englishman's hell." That system cannot be right which turns one million of willing workers in rich America into this hell and locks the door against them. Every man has a right to the products of his own industry; under the wage system the greater part of the products of industry goes into the hands of the few tool owners. The wealth of this country has increased during the past quarter century from fourteen billion to forty-four billion. A careful statistician estimates that the wages of 5,200,000 unskilled laborers were in 1884 less than \$200 a year, while the average wages of workmen engaged in manufactures, including skilled laborers, was but \$346 a year. That system cannot be right which gives the profits of industry to the few and compels the many to live always praying, "Give us this day our daily bread."

"EL COMMERCIO DEL VALLE:" The errors of centuries, ingrafted into all the ancient and modern religions, and the judicial and social systems of even the most civilized nations, with regard to the true nature, powers and influences of the female principles in nature, are the real cause of the moral earthquake that is now agitating this country from center to circumference. Its women are claiming their long-denied inheritance, their inalienable right to become co-participants with those of the monopolizing sex, in all the benefits of these grand and elevating institutions which woman's labors have done so much to create, develop, sustain and enlarge. * * * Certain Congressmen, in their questionable wisdom, may deride, or flippant State legislators ridicule, but both are of a very mutable character. The time is so near at hand, when the women of America will assert their right to justice, that it will take many of our statesmen by surprise.

THE "TWO WORLDS:" There is a woman in New York who is an author, a doctor, an artist, and an actress. After breakfast in the morning she spends a couple of hours over the manuscript of the story which she has been employed to write. From ten to two she practises medicine, and receives patients in her "office." She next works at her easel as a painter until six, and makes pictures for which she finds buyers. After dinner and an hour's rest, she betakes herself to the theater, when she plays the light part for which she may be set down in the cast. Besides all this, she is a mother, and knows how to make her own clothes, and understands how to use her income from all her professions. And there are men who talk of the inferiority of the female sex as compared with their own.

"PRISON MIRROR:" For every man or boy saved from crime a good citizen is gained, the State is saved a heavy expense, and incalculable sorrow and wretchedness prevented.

"THE WORKMAN:" We are in the habit of calling the rich "tyrants," "robbers," etc., without ever stopping to think that they are a natural production of the present social system. Did you ever stop to think and study out who and what are the greatest tyrants of the laboring men? If you have you have probably learned that "indifference," "fear," "I can't," "ain't got time," "I forgot," "we ain't strong enough," and a hundred other petty excuses that workingmen invent as pleas for neglect of duty, and prevent a grappling with the enemy, are the greatest and only tyrants that stand between the workingmen and happy, prosperous homes. Away with such nonsense! Be slaves no more to your own fears; but give your manhood a chance and it will be found that the great struggle between labor and monopoly is no struggle at all, after the struggles with our own fears and follies are won.

"CHRISTIAN UNION:" It is only since 1884 that trades unions have been recognized by the French law, yet the Chamber of Deputies has now passed a bill which gives them a stronger legal position than they have ever claimed in England or America. The right of combination is made an essential right of all citizens. The intimidation of union laborers by employers is made as dangerous as the intimidation of non-union laborers by the unionists. It seems singular that this radical legislation should have been enacted in a country where seven years ago trades unions were illegal, and even the assembly of more than twenty persons without previous authorization, was prohibited.

"SATURDAY EVENING SPECTATOR:" Indiscriminate shooting by private police reached a climax of outrage at Albany, when Pinkerton's men fired into an inoffensive crowd of spectators without provocation, in imaginary self-defense. The circumstances would not have justified such action on the part of public officers or military forces, and the hired minions of millionaires should not be allowed such license to murder. The part played by Pinkerton's men in the Albany affair has excited general indignation and condemnation on the part of press and public.

"SATURDAY EVENING SPECTATOR:" The public danger in this country is not in liberty of opinion, nor in its expression, but in the slavishness of opinion. Take any of the common questions—liquor-selling, strikes, taxation, monopoly, etc. How difficult it is to discuss these without passion. Yet to the degree that passion is inflamed, is justice imperilled.

"THE DIVINE SCIENCE OF HEALTH:" Hearken to the still small voice within. Believe and overcome. Look up and receive, that thou mayest become a dispenser of the untold abundance and riches of life.

"NEW YORK SUN:" Out of twenty thousand women arrested in this city annually about nineteen thousand are guilty of no real offense against the laws.

For The Universal Republic.
MERCENARY MEDIUMS.

J. L. JONES.

ALL human beings are mediums in a degree. A newspaper is a medium for the transmission of news or information, and is, necessarily, mercenary to a greater or less degree, because money is an essential force in keeping it in existence. Lawyers are mediums through whom the people are enlightened as to the various meanings and applications of the law, and lawyers are also somewhat addicted to receiving money for their services. All clergymen, ministers, priests, preachers and theologians are, by virtue of their offices and occupations, mediums between the spiritual world and the temporal or material world; and for their services as mediums they usually find it necessary to receive money.

Among Spiritualists, mediums occupy a position similar to that of priests or preachers among other sects. They are consulted on all sorts of matters, both temporal and spiritual, and for the same reason that priests and preachers are consulted by their followers—because they are supposed to be in communication with the invisible world, and to have an insight into matters which are hidden from ordinary mortals.

In this country, where religious liberty is established and universally admitted, the right of all individuals to commit their spiritual affairs to whom they please is unquestioned; provided there is no actual violation of common law.

It is claimed that the public need protection from irregular practitioners in the business of dispensing Celestial comforts; and that laws should be made and enforced to suppress the irregulars. On the other hand, a very large number of people deny *in toto* the existence of gods, ghosts or spirits; deny the existence of any supernatural or spiritual world, or at least the possibility of any communication with it; and consequently affirm that the whole business of dispensing Celestial comforts or transmitting supernal messages, whether carried on by priests, clergymen or spiritualist mediums, is fraudulent and ought to be suppressed. The opinion of this large body of people ought to be worth something.

As to the moral aspect it is difficult to show why Spiritualist mediums should not get money for their services as well as other mediums, so long as money is a basis of exchange and they are not spiritual enough to live without eating or paying rent.

In this grossly utilitarian age everything is measured by dollars and cents. Sittings and sitters in churches and senates and legislative halls are sold, as well as sitters with mediums; the word of God is sold as merchandise, and angel footprints, if they could be got, would be sold at a certain price per print.

It is estimated that five thousand two hundred and eighty railroad employes are killed every year, and twenty-six thousand wounded. The greater part of these lives could have been saved and accidents averted by the use of new inventions, but the railroad syndicates are too poor to put them on their rolling stock; they can not afford it.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

THE Gulf Stream, in its long passage through the Caribbean and Mexican Seas, is provided with a similar inter-islandic system of seas and straits for the collection and transmission of the warm tropical waters of the Atlantic and its tributaries.

This stream, swollen by the current from the interior in its passage through the Caribbean Sea, enters the Mexican Gulf through the Straits of Yucatan. Here this gigantic stream, greater than a thousand Mississippis, swings about the western extremity of the island of Cuba, which forms the right valve for its entrance and its exit, and is forced out through the Straits of Florida into the North Atlantic at a right angle to its line of entrance and in a northeast course, to bear its inexhaustible stores of heat and food to warm up the climate of a hemisphere and to feed its marine and terrestrial life.

The lateral canal in 16° north latitude, that unites with the cloaca in longitude 78°, to form the left auricle of the systemic circulation of the super-series, is intersected by the Cordilleras of Central America. This intersection of the interior system near its center separates that system into two important divisions. One of these, as we have already seen, represents the alimentive; the other the portal system. The auricle for the alimentive system is formed by the junction of the longitudinal (in longitude 170°) with the equatorial cloaca. Here another vast chamber is formed in the solid rock, which, valvulated like the other, throws an immense body of water into the Kuro Siwa, already swollen by the heated waters of the tropical Pacific. This chamber in the rock forms the right auricle of the interior-superior systemic circulation. This in a manner completes the arrangements and the methods of escape of the currents of the system we have been describing—of the venous circulation of the waters of the globe within the interior.

This system of circulation is maintained by the internal heat acting upon the colder waters that enter the interior in the high latitudes of the northern seas. These currents from the interior, as we have seen, re-enter the waters of the ocean at such points and in such directions as to assist solar heat in developing a system of surface currents, and to hem in, confine and give direction to these currents, throughout nearly the entire visible waters of the globe, a circulation that corresponds in nearly all respects with the cutaneous flow of blood in the animal system.

Besides their very important uses as heat-bearers, which these interior and exterior currents of the waters constantly maintain, they perform another indispensable office as food-carriers, to sustain the myriads of life that inhabit the oceans and their tributaries, and through these contribute vastly to sustain the higher forms of terrestrial life. The decomposition of the materials that form the upper side of the immense heat battery of the interior throws into the currents of the systemic circulation a vast amount of waste materials. This sewage enters the Atlantic system of currents

mainly at five points. One of these interior currents emerges upon the surface in latitude 16° north, longitude 20° west, as before stated, and distributes its food supplies along nearly the entire west coast of Africa. The others enter chiefly, as we have already seen, into the formation of the Brazilian and Gulf Streams and Kuro Siwa.

The slow decomposition of the materials that form the battery, and of the interior rocks, together with the abundant plant and animal life of the interior, furnish a vast amount of those elements of animal life which, borne along on the bosom of the Gulf and other marine currents, supply abundant food for the vast infusorial and other minute forms of marine life, in the waters of the middle latitudes of Asia, Europe, America and Africa; and these, in their turn, feed the innumerable tribes that inhabit the shores, bays and other inlets along their coasts.

Passing on farther, north and south, these food currents, still laden with the rich stores of the interior, supply the corresponding marine life of the north and south Atlantic and Pacific, that feed the vast finny tribes that abound along their shores. For these immense "rivers of the ocean," that have their origin in the interior of the earth, supply food not only to the multitudinous life of the ocean and its tributaries, but through these furnish sustenance and employment to myriads of mankind and form no inconsiderable source of wealth to the nations.

In the currency of the ocean, the overflow through the *os tracheæ*, from the earth's arterial circulation into the Arctic Seas, performs no unimportant part. In addition to this we have not yet given due import to the various currents that have their origin in the outflow from that portion of the venous circulation which proceeds from the *ora brachiorum* that form the openings at the inferior terminus of the six (there are six of them) longitudinal cloacæ that form the basis of the superior system of the interior circulation of the waters of the ocean. This terminal (or anal) cloaca, as we have seen, surrounds the earth in south latitude 67° 32', and in addition to the six terminal brachia, already referred to, has three others, all of which pour their waters into the external sea at the confluence of the three great oceans with the Antarctic. The enormous outflow of these large bodies of water at the border of these great oceans, not only produces that system of Antarctic currents whose general trend is northward but also gives origin to that vast "tidal wave" whose electric waters, captured by lunar attraction, is borne around the planet every twenty-five hours, visiting with its mighty throb every sea, bay, river and inlet of the waters of the globe, and penetrating even into high Arctic latitudes.

In accordance with careful observations upon the lunar tides, made under the authority of the British Government, this conclusion was inevitably arrived at: "*The tidal-wave has its CRADLE in that vast expanse of ocean that surrounds the Antarctic region!*"

Through the agency of this mighty swell in the waters of the external ocean that is constantly passing across the globe from south to north, there

is an actual change of bulk among these waters, termed the "electric transfer," as a more immediate compensation for the losses sustained in the Arctic seas by the constant drain of their waters to supply the requirements of the venous circulation, which is largely in excess of the arterial.

The entrance of this tidal-wave along the borders of the several oceans is determined by the position of the moon in its revolution about the earth, since the tides affect the waters of the internal as well as the external ocean, but influence the deep arterial circulation far less than the venous currency in the superseries.

Besides this restorative action of the tides upon the symmetry of the earth's mass, they perform an important use in maintaining the perpetual agitation and salubrity of the waters of the globe. They penetrate the mouth of every river, creek, cove and other outlets of the terrestrial waters, and assist to wear away and bear away the refuse and waste matters that accumulate at these important exits of the waters that flow from the land. These are constantly borne away into the deep sea, where they mingle harmlessly with its mass of waters, or add to the supplies of food for its infinitude of life.

Leaving the Antarctic system of currents and its tides, which, as we have seen, derives its origin from the systemic currency of the superseries, we come now to an independent system, proceeding from the overflow of the arterial system in the sub-series already described in a preceding paper. This enormous outflow, which discharges the entire waters of this deep system of the interior, pours into the Arctic circum-polar basin the immense stores of food for marine life that originate from the circulation of the waters of this *mare internum* amid the the labyrinths and in the cellular tissues of the terrestrial pulmonary system. This system of deep canals in the earth's interior furnishes an abode and food for vast armies of crustaceans and other shellfish, besides an infinity of infusorial life, which, in connection with similar and other minute marine life that fills the warm waters about that pole, yields an immense provision for the finny, feathered and furry tribes that abound in that sea. Among the great numbers of aquatic birds that fill the shores of that hitherto sealed ocean will be found several varieties at present unknown to science.

Surrounding this pole, with a radius of over three hundred miles, is a circle within which snow never falls and frost never comes. It is a region of perpetual verdure, of the currents of heated air which originate in that vast equatorial furnace where over two-fifths of the terrestrial atmosphere is constantly subjected to a torrid heat, that portion of the systemic circulation of the atmosphere that rises nearest to the top, passes swiftly each way toward the poles of the earth, and arrives at these points in five or six days with over forty per cent. of the heat with which they set out.

Here, at the North Pole, these powerful equatorial currents converge and play about a common center, each one having a nearly easterly bearing. Here these currents in their movements about the

For The World's Advance-Thought.
CONCENTRATION.

ALICE ESSEL.

THE essence of all energies lies in concentration—
To focalize the will upon a given point
And keep it there. Thus Ideals grow
And shape themselves to mental understanding.
To think the truth at all times
Is to focalize the Sun of Truth within ourself.
When most concentrated it can be best diffused;
Just as the greatest light extends its rays the furthest.
The works of great men are their souls' nuclei,
Symbolized in writings, paintings, and other things external.
As matter, man is most diffused in form;
As mind, he is concentrated in his thinking brain;
His mighty soul is focused in a point that caps the mortal mind.
The mystic Trine of Being has a matter base,
Whose Over-Soul and Governor is at the apex.
The Christ controls a world by concentration;
He governs best the seen by Giant Force unseen.

THOUGHT.

EACH species of thought atmosphere stimulates the generation of human beings appropriate to it. Loathsome thoughts in the minds of the parents will bring forth children whose natural habitat will be the conditions and places answering to the impure thoughts. On the other hand, pure thoughts will bring into the world offspring who will grow in the light of goodness, and who would find it impossible to live in an atmosphere of vice. With the prevailing inharmonious thought atmosphere, it is natural that its offspring should wallow in the mud of vice and crime. It is the accumulated slime and ooze of wrong doing, in the minds of the people, that continues to breed crime and want and misery, and the only method by which it can be cleansed, is by each individual purifying his own thoughts, and thus aiding to purify the thought atmosphere of the world. As long as the thought is impure it will bring forth its progeny of evil, for the finite cannot be different from the germ which produced it.

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THE spiritual world to each individual comprises the ideas—the thought-things—he has acquired. The spiritual world of the Catholic is made up of his ideas; and that of the Protestant of his ideas, etc. The one sees the Virgin Mary, the other Jesus Christ, in moments of religious ecstasy, because these ideas of the personages are fixed in their minds.

The one whose mind continually dwells upon the idea of hades, objectifies it to his spirit to the degree of the intensity of his thought; and the same rule applies to the heavenly condition. To refuse to broaden our minds is to restrict our spiritual possessions.

All things are objectified more or less permanently, materially and spiritually, by concentrating the powers of the soul acting through the mind upon matter.

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SPIRITUALITY is the Celestial Telescope through which we discern truths invisible and incomprehensible to the material vision.

THE SUPREME.

THERE must be a Supreme Power in the Universe, that rights all wrongs and cures all ills—"brings order out of chaos." If it has not yet become manifest to the consciousness of the multitude, it is because their consciousness has not expanded to a comprehension of it. Jesus said that faith would enable us to perform greater works than he did. He intuitively knew, that, with the Celestial Will sufficiently developed in mankind, limbs and organs could be reborn to the mortal body, sickness done away with, and all manner of disasters immediately stayed by the utilization of this Divine force.

All forces known, and unknown, are in existence universally, but no force can be utilized on the material plane without an appropriate material instrument, through which it can manifest its workings to physical consciousness. It was known by some of our ancestors for a long time, that amber contained a mysterious force (electricity—the name is derived from the Greek word *electron*, signifying amber); but it was not until our day that genius discovered the requisite instruments through which the marvels of that power could be externalized to our use and comprehension. Next will come the living instruments, perfected by Celestial ministrants, through which the Celestial Force will manifest itself. As the day follows the night, as the substance follows the shadow, Celestial Power will follow electrical power. The keystone of the arch is not the foundation stone, but that which caps the structure.

The closing cycle was the material and intellectual cycle, and crime, want, misery and injustice have ruled, because Celestial righteousness has been crowded out by "the things that are seen." But its Almighty Hand will show itself where it has been thought to be the weakest. The Government of intellectual, material, man—man-made religions, politics, social, commercial and scientific institutions—will now give way to Celestial Government, in which justice and truth will reign.

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THE grandest manifestation of Celestial Power will begin in the Northwest, for the same reason that the aureole of Celestial Light is seen around the head of a pure, sainted personage—the Northwest bearing the relation to the rest of the planet as do the brightest faculties to the head. All powers are subject to the law of growth, and the manifestations of Celestial Power through all the ages past were only its various stages of unfoldment from germ to leaf; now its blossoming period comes, and the marvel of its higher power will unfold and expand until the earth shall be the habitation of purity and happiness.

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MATTER is the roots, mind is the leaves, and soul is the fruit of the Tree of Life. Matter, therefore, loves the earth and darkness; mind comprehends the spirit or knowledge of things; and the fruit knows the Eternal sunshine, from whence itself and all below it are derived.

EBB AND FLOW.

THERE is a continuous ebb and flow between spirit and matter. Spirit is continually seeking matter and matter is always becoming spiritualized. Man externalizes his thoughts in matter, and matter, in the shape of food, ultimates itself through the digestive processes into thoughts. Spirit materializes its lessons to be learned by spiritual people. The degree to which matter has become spiritualized marks its growth in progressive efforts.

The destiny of a material world is to become so spiritualized that every atom is etherialized. Death comes because of the preponderance of the destructive forces over the constructive forces in the material body. When man has learned to reverse these forces his spiritualization will continue without the decaying of the body, his soul will gradually etherialize all the gross matter of the body, and there will be no death, and immortality will be proven.

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PEOPLE are hypnotized by the thought-force emanating from books, papers and localities, as well as by the hypnotic force of individuals. One of the best conditions for getting people under hypnotic control is the sameness of thought inculcated by creedal systems. All that tends to expand the originality or individuality of people gives them power to resist hypnotizing influences. It should be our aim while upon the earth to become self-centered, develop to the highest point individuality; this is interfered with if we continually maintain a condition of negativeness that enables others to impose their wills upon us. Those who can enter the atmosphere of the Universal have control of their own minds, and cannot be hypnotized, any more than a room can remain dark after the light is let in. Instinctively leaders of erroneous systems realize this truth, and they make every effort to prevent their followers from seeking new ideas.

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IT is estimated that three-quarters of the cultivable land of the world is not in use; three-quarters of the civilized people of the earth work at hard labor that the other quarter may live in idleness and luxury; one quarter of the people hoard, enjoy and waste, what the other three-quarters produced, and are suffering for the want of; the result is that numbers have no food, no homes, no virtues, no hope. The triangle of selfishness, want and crime is capped with an apex of gold; the triangle of unselfishness, prosperity and truth is capped with the apex of Love; the expansion below is an out-flowing from the concentration above.

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For the benefit of numerous correspondents we will say that the editorial department of this paper has been almost entirely in charge of Mrs. Mallory since the March No. of this year; Mr. Maguire's business affairs preventing him from devoting much time to the Companion-Papers.

ORGANIZATIONAL PRINCIPLES OF THE UNIVERSAL REFORM CLUB OF PORTLAND.

WHEREAS, A large class of American citizens mainly depend for their livelihood, directly or indirectly, upon official patronage, thus making a business profession of party politics; and

WHEREAS, The existence of such a class debases and makes a mockery of the elective franchise and uniformly prevents the will of the majority of voters who exercise the right of suffrage in a spirit of honesty and intelligence from prevailing at the ballot-box; and

WHEREAS, The two great political parties of the nation, as a matter of fact, do not stand for clearly distinguishable policies of governmental administration, as viewed from the unpartizan standpoint, but they are only separate and distinct in rivalry for partizan advantages; and

WHEREAS, A ballot honestly cast is the expression of a moral influence that extends and operates far beyond the general count, though standing alone on the tally-sheet,—wherefore to cast an unscratched ballot, only having in view party victory, or to cast a party ticket as a choice of evils, on the ground that there is no hope of the representatives of the voter's principles being elected, is to aid and abet demagogues and other self-seekers in undermining Republican institutions; and

WHEREAS, Freedom's natural environing conditions are peace and harmony, the universal constructive forces, while the tyrant finds his opportunity in ignorance, strife and disorder. Therefore,

We organize ourselves as a UNIVERSAL REFORM CLUB, to give a hearing and respectful consideration to every sincere and honest presentation of views and opinions, especially of a reformatory character; and

We declare we will make no pledges and take no steps prior to any general election that can be construed into an obligation to vote for any particular ticket or combination of party-made nominees.

Resolved, That in the proceedings of the Club women shall be accorded the same rights and privileges as men.

It is thought enough members of the Club will join in securing a heated and lighted reading room to make the tax on each not over a dollar a month. One party would contribute fifty regular issues of papers and periodicals.

Information Supplied.

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

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EDITED BY LEO MICHAEL.

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SOUL-COMMUNION TIME-TABLE.

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

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

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

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