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PORTLAND, OREGON, AND LONDON, ENGLAND.

Vol. v, No. 11, 1890—New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*The Unity of Humanity is the Millentum of Peace.*

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

**TERMS OF SUBSCRIPTION:**  
Per year, to any part of the United States, \$1 50  
" " " " British Empire, Six Shillings.

For The World's Advance-Thought.  
WHAT IS IMMORTALITY?

A. P. BROWN.

IT is not space, though reaching to infinity,  
And taking in suns, stars, and "all the dread  
Magnificence of heaven," nor Time, although  
His tedious years slow drag along  
And lengthen to Eternities, can fill  
The measure of her consciou8 life.  
Who sits sole Soul, sole Ruler, in the  
Realm they name "my Conscious Being."  
The Psyche falls to find content in songs  
And harps and golden crowns. All  
Sensuous heavens and pearly gates and  
Gem-paved streets grow wearisome at length  
And fall to fill and satisfy her growing powers.  
Enough! for her the immortal life,  
And all that go to make it up or possible,  
Are here and now, could she or would she  
But recognize and seek and live it.  
If not here, nowhere, never, if not now,  
In steadfast trust and growing contact with  
The Unseen Power treads she, or may she  
Tread, her long, but not uncertain, road  
From cell and germ and worm toward Deity.  
Sept. 27, 1890.

INHARMONIES that do not incite inharmonious feelings within us are simply thoughts reflected upon our mind, and they will not injure us; but when we feel the inharmony our inner being is disturbed and evil thoughts mix with the agitated life currents, the same as mud will flow along with and muddy the pure water of the stream, if we disturb the bed by throwing in sticks and stones. The lower fountain of man is the earthly nature, and if he keeps harmony within his own being he places a safeguard around the stream of his existence that will prevent inharmony from stirring into action his lower nature.

VIRTUOUS living expands the capacity of the soul. To the extent that we assimilate Universal Truth we are immortal. Vice is finite, and compels us, while leading a life of vice, to travel over and over the finite round of existence. Nothing but Virtue, Good, Love, is immortal. A loving life encloses an endless abundance of joyous life. Jesus gave the prescription to obtain Immortal Life: "Love ye one another." All else are delusions, pictured in an image of mystery. The solution of the greatest and the smallest is in a life of Love. Open the door of your soul and let the Love shine forth.

## IMMORTALITY.

ALL things germinate in darkness before they come to the light. The same law applies to humanity. The pessimist still germinates in the darkness of the material foundation of the race, while the optimist is living in the spiritual structure, from whence he sees in the light of the Celestial Sun. Things viewed from the standpoint of the pessimist are seen in the dark and are gloom-en-shrouded and discouraging; but seen in the light by the optimist, they are joyous—all good. Both are correct, each reasoning from his standpoint. All who would see as the pessimist must go down into the gloomy caves of his dwelling; while those who would view from the light, joyous, all-good standpoint of the optimist, must ascend to the light of his realm.

Everything is tending to the good, and growth is occasioned according to the extent of the light we can bring to bear upon things. Finding fault with the soil in which diamonds are imbedded does not bring them to the surface and polish them into the rare gems that we so admire. The time wasted in pointing out the errors and wrongs of humanity, if employed to bring forth the good, would soon dissipate the darkness of error and wrong, and there would be no pessimists; all would live in the light.

If ourselves and every one we come in contact with, would only see and speak of the good for just one day, what a joyous, bright, agreeable day that would be, and what an amount of light would be thrown upon the dark places and reveal the beauties therein. Our thoughts are the dominating power of our lives; and as they are so we are. We are not immortal until we get out of the darkness of pessimism.

As we develop our physical, mental and spiritual natures we increase our capacity to receive from the Universal Source muscular, mental and spiritual food—we become more immortal. All that we call evil is darkness, and darkness alone is mortal. The All-Good alone can replenish. We must work to obtain Life, and we absorb that Life in proportion to our capacity to make the conditions for its residence in our being.

The source of Life Culture is the one most needed to be investigated and thoroughly studied. To Love is to live, to hate is to die. To be Immortal—Universal—is to be all Love.

THROUGH Divine alchemical processes that he brings into operation within his being, the Saint changes his diet of dry bread and water into Celestial thoughts of purity and love, while selfishness changes the egotist's sumptuous fare into thoughts that dull, and that sear his brain. Virtually our daily bread becomes the "Bread of Life" or the ties of death.

## DANGER.

THOSE who are trying to get into the secret of occult mysteries to gratify idle curiosity or for the sake of wielding supernatural power, or to use it for a selfish purpose, are generating a power that will destroy them.

While the occult forces of the soul are omnipotent for good when they are used unselfishly and understandingly (they cannot be used understandingly unless they are used unselfishly), they are only destructive when ignorantly used. Seeking to use this power, without having earned it, is the sin against the Holy Ghost that the bible refers to. If there is a blasphemy against the Supreme and Universal it is this.

None are fit to study and understand occult mysteries unless they approach the Inner Temple in purity of heart; those who approach it immersed in sensuality and self-seeking go to their destruction.

All forces are intelligence in essence, subject to the wise direction of the soul of man, but ignorantly handled they overcome us until their power is exhausted. This is illustrated by fire, water, electricity, etc. This is terribly so with the occult forces, for they are more potent. As the right use of them can redeem the world, so a wrong use can destroy it.

The God of Love that saves is Wisdom, and the God of Vengeance that destroys is Ignorance, and all the forces of the Universe are subjects of the former and masters of the latter. A world of Wisdom is a world of construction and immortality; and a world of Ignorance is a world of destruction and death. All should hasten to become occultly wise, for ignorance cannot be excused. Let us bear this in mind, that the powers we cannot cognize are potent to the extent of their intangibility, and none should summon them unless they seek them in Wisdom and in Truth.

ALL matter has Universal sense of cognition and retention; and under certain conditions it speaks to the soul what it has received and retained throughout aeons of time. Soul can throw light upon the happenings of prehistoric ages. A house contains a history of all its tenants. Nothing will be hidden from the soul-perceiver of the future. We lack the sight and hearing for the inner world to-day. Our thoughts and actions stare us in the face in the matter all around us, but blind senses do not realize it. Nothing can remain eternally hidden; all things must be revealed in due time, for light will come some time.

THE sage can get some good out of the worst man without injury to himself, just as the bee can sip honey from the most noxious blossom.

For The World's Advance-Thought.  
CELESTIAL MARRIAGE.

ALICE ESKEL.

"They neither marry nor are given in marriage,  
but are as the angels in heaven."

**L**OVE-MATED soul-blossom of the Celestial spheres,  
Composed of two-in-one you form the soul of being  
As the sunshine with the bud produce the flower,  
(From whence proceeds its soul's essence of exquisite per-  
fume),

Presenting to the eye the tints of Nature's loveliness,  
Then swelling into luscious fruits and golden grain,  
Giving to mankind a harvest of plenteous nourishment—  
Good to the senses and to the higher nature joy—  
So you, O Celestial Sun-Lighted Bud of Promise, (dom),  
Conjointment of dual semi-souls, (woman-love-man-wis-  
Though far apart in flesh, destined to bring forth the  
Good,

And form a perfect union at the apex of existence,  
Shall open grandiose treasures to disunited souls.  
As heaven-mated bride and bridegroom, you spread the  
feast

When your Divine Union shall be consummated,  
And all the eager world shall be bidden to the wedding.  
The earthly wedding may oft redeem the man;  
But Celestial Marriage can alone redeem the race.

CELESTIAL SOUL.

**A**LL forces are dual. What we term positive  
and negative, in a force, are the masculine  
and feminine principles, whose combination cre-  
ates the power. There is no force without the com-  
bination of the two principles. When the union of  
the two Celestial semi-souls—the feminine semi-  
soul and the masculine semi-soul—shall have been  
completed on earth, the Almighty power of soul-  
force will be made manifest to the consciousness of  
the world.

All "Christs" are the offspring of an immaculate  
conception—that is, they are the offspring of the  
most potent Universal Celestial force, generated by  
the marriage (perfect soul-union) of two Celestial  
semi-souls. These semi-souls when so united con-  
stitute One United Soul, which represents Univer-  
sal Power—Heavenly God-Wisdom and Virgin  
Love. The bible tells us that the "kingdom of  
heaven on earth" cannot be until "two are as one,  
and the man as the woman."

The Heavenly Government is a Trinity-in-Unity.  
The masculine semi-soul—God-Wisdom—in union  
with the feminine semi-soul—Virgin Love—and  
their offspring, the Christ Child, represents the  
"Kingdom of Heaven." Creation is three-fold—  
physical, mental-spiritual and Celestial. So far we  
have only witnessed the offspring of physical and  
mental-spiritual forces; but now we shall enter  
the Celestial Creative Period—the Creative Power  
of Heaven made manifest on the earth,—and it  
will excel all other powers in potency, in glory and  
Creative Energy.

It is the outflowing essence of perfected, Celestial,  
Two-in-one souls, that enters the planet in the  
Northwest, and it is the essence heretofore desig-  
nated the Central Solar Force, that sustains and  
gives light to the planet and its inhabitants to the  
extent of its receptivity. Every sun is the Celestial  
Two-in-One soul, and a representative in the  
natural world of our Father-Mother-God.

MEN fight to sustain inharmonious ideas. Har-  
monious ideas never produce strife.

SYMBOLS.

**P**LANETS, moons and suns symbolize the soul in  
material, spiritual and Celestial states. In  
the material state it receives the Light from the  
Over-Soul or Celestial Sun through reflection by  
the spiritual moon; in the spiritual state it receives  
the Light direct from the Celestial Sun; and in the  
Celestial State it is one with the Celestial Sun.

Form, the bodily organs, is only necessary to the  
lower planes of evolution. The emanations of the  
perfected soul are not organs, but rays of essence  
analogous to that of sunlight. It does not need to  
work as a material man; it simply shines forth its  
love, and all things within its radius grow in the  
effulgence of its harmonious Soul-Shine.

**A**NGELS cannot descend to the aid of mortals  
only as the latter ascend. The attraction of  
Love holds the Angel to the Celestial realms, and  
the physical binds the mortal to the earth. The  
good in them blends the mortal with the immortal.  
While man lives in strife he is separated from an-  
gelic influences, and must remain in ignorance of  
immortality. Each one knows by experience that  
as inharmony enters into the being faith immedi-  
ately grows less. Good thoughts are the links in  
the chain of Love that binds heaven to earth.

**T**HE kind of spirit that we cultivate is the spirit  
that helps us in all our doings. If jealousy,  
envy, hatred or other unwise spirits are the ones  
we cultivate they will surely lead us into trouble,  
misery and failure. Many blame personal evil  
spirits for doing them mischief, but there are no  
evil spirits that do us mischief if we do not culti-  
vate the evil spirit within ourselves and allow it to  
control our being. Evil spirits live in these cur-  
rents as fish live in the water, and wherever these  
evil currents flow the evil spirits go with them.

EVERYTHING on this planet is here for the pur-  
pose of spiritualization, and this spiritualization is  
unceasingly going on. To the degree to which the  
efflux of spirit has taken place in man, the influx  
from higher sources has taken place. When the  
earth and all it contains become entirely spiritual-  
ized in this state it will be translated to another.  
We create our immortality by spiritualization of our  
physical natures, and we are not immortal until we  
have consciously spiritualized into immortality.

Our minds are mirrors in various stages of per-  
fection. The all-prevailing Truth is reflected in all  
of them, but it is reflected crudely or perfectly as  
the mind is crude or perfect. For all minds to re-  
flect perfect truth they must be perfect in right  
thinking. All systems, therefore, that teach error,  
are distorting the minds of men, and preventing  
them from reflecting Perfect Truth.

EVERY seed contains the two Universal soul prin-  
ciples—feminine and masculine—which divide with  
the growth of the plant, but unite again in the  
blossom. The two principles in the soul-seed  
planted at the commencement of this cycle of pro-  
gress, are now about to unite in the Soul-Blossom  
of the New Age.

THE POINT OF DIFFERENCE.

**T**HE central point of difference between the Ma-  
terialist or One-World-at-Time Man and the  
Spiritualist is in regard to the relation existing be-  
tween man and his environment. Environment is  
not the master but the slave, is not the creature  
but the creator, of human destiny. And the evi-  
dence of this is within human experience, and is as  
fair a postulate of reason as any of the scientific  
postulates of the material class. Environment is  
outwrought as a necessity or consequence of the  
interior life, and the natural order of thought de-  
mands the prior assumption of this truth.

If we make our display of goodness dependent  
upon how much goodness others will show to us,  
our spiritual growth will be very slow, in a world  
where often we find the best actions misconstrued.  
Besides, the goodness that is dependent upon  
another's manner is not true goodness; it is self-  
ishness, and is doing unto others as they do to you,  
instead of doing as you would be done by. The  
great ones of the world have *been good*, practised  
good in the midst of the greatest inharmony and  
bad treatment. By this they conquered and left  
lasting benefits.

PRINCIPLES not persons should be the most vivid  
in our minds. As we exalt forms we diminish in  
our being the potency of the essence. Forces are  
always primary; instruments secondary. It is the  
steam that makes the locomotive go; electricity  
moves the electrical machine. Decorating the ma-  
chine will not make it do the work. Too many  
are so wholly intent upon the affairs of the outer  
man that they neglect to generate the soul-force  
to push them forward on the road of progress.

THERE is no doubt much truth underlying the  
statement that the increased use of electricity  
tends to produce cyclones; this would not be the  
case if there were no gross conditions in the atmos-  
phere to be acted upon by the electric force. The  
finer the force the more potent it is and the more  
widespread its application can be made.

WHAT we call impulse is intuitive perception of  
the soul. Intuition will guide animals to their  
homes over hundreds of miles of strange country,  
where man would lose himself, because his intui-  
tions have become befogged by what he calls  
"practical experience."

MATTER is crystallized force; Spirit is active  
force. The crystallization of force holds it for a  
certain period before the slow moving material  
senses; while in its active or spiritual state it re-  
quires a state of consciousness as active as itself to  
cognize it.

THOSE who live in the atmosphere of pure  
thoughts, are like streams that run through the  
vine-clad and flower-decked ravines and meadows,  
making music as they flow, and dispensing life-giv-  
ing draughts to all who thirst.

EVERYTHING selfish is a delusion. Reality only  
resides in the whole.

For The World's Advance-Thought.

## THE ORIGIN OF MAN.

E. M. W.

THE Theosophist in this age and among this people, stands as an alien. There is that in his genius and mode of thought which is constitutionally opposed to the fanatical, intolerant and conceited religious cults that surround him. He grows up among them like a chance seed which has found rootage in the desert. He finds himself isolated among the sects, devotees and priests who worship God by the traits of a narrow provincialism; nor can he discover among the teachers of the local religions any genuine science, but in its stead a bigotry and a superciliousness that are destitute of good as is Avitchi itself.

He finds himself equally out of sympathy with the surface scientist, to whom there is no God, no soul, nothing beyond matter; or if there be, they are a part of the Great Hopeless Unknowable, and cannot concern us. Theosophy teaches that while there is the Unknowable, yet science has included within the word a great deal that is simply the unknown, and which can become known. The Unknowable does not include the origin of man, his relation to matter, or his future life in the eternity of conscious evolutionary progress which lies before him.

Nor is he more *en rapport* with the chaos of mixed and mercenary Spiritism (not Spiritualism), with its worship of the protoplasmic images of the dead, made up of the shells that once held the living germ-forms; made up of the sheaths that once held nerves, veins and arteries; made up of the emptied outlines of that which was once human formation. In wiser times it was forbidden to make these evocations for trivial or fortune-telling purposes. The ancient races shrank from the disturbance of the dead in their repose. "Let the dead sleep" was an axiom interwoven throughout the texture of antiquity. Now fools rush in where, not alone Angels, but the high Adepts that rose superior to Angels, dared not enter, unless summoned from the Heights for most unselfish service there.

The question is often asked, "At what point in the pre-natal life does spirit or soul enter the forming body?" Agnostic science sees in spirit only the result of the physical evolution of the body. Soul, it says, is a product of matter: the mind is due to the body, and proceeds step by step with its development. Theosophy answers, Spirit precedes structure, antedates material organism, and causes body. Because the soul is, the form will be. It is spirit which shapes matter, and causes the evolution of material body. Spirit has no beginning; it is an individualized spark of the Universal Consciousness. It is the higher pole of that Divine substance of which matter is the lower. It cannot be added to matter at any point, for it is potential in all matter, it is co-eternal with matter; it is in the star-dust, in the mineral and vegetable kingdoms, and in man.

Material form is but the sheath of the inner intelligence. The Poet, who is the true seer, three centuries ago, put this philosophy into two immortal lines:

"The body from the soul its form doth take,  
For soul is form, and doth the body make."

Spirit, with ductile fingers seizes upon the structural unit of protoplasm; it takes the atoms of carbon, oxygen, hydrogen, nitrogen and sulphur, and builds them into a homogeneous and living entity. When matter is touched with soul, it becomes the house of organic being. It may well be that the chief mission of Theosophy, to this dulled and sodden nation of dollar-worshippers, is to uncover the bottomless and paralyzing deeps of materialistic negation, which lie side by side with their hollow shams of Christian profession.

When the human spirit is created, or more properly, generated, for "creation" is a theologic absurdity, it comes forth from the nuptiality of the Infinite Goddess-God, as an inconceivably minute man-woman, one-twin, in the likeness of the Father-Mother. It is a psychic simplicity with a constant tendency towards embodiment and incarnation. This primal spark of man, this dual form of spiritual flame, divides upon entering nature—for natural law is sexual, not bi-sexual—and begins its training on the higher or psychic side of the universe, where it completes a great three-fold round. For its first round it is mineralized, inhabiting the *anima-mineralis* of the higher degree, becoming thus a fay of the superior mineral world. This spark of Divine activity on its second round, is still further embodied as a flower-fay, becoming the animative soul of a flower of the higher life. In its third experience it descends into the superior degree of the *anima-animalis*, this time as the genius of some one of the wondrous animal creatures of the higher expanse. After each round, when its karma is evolved and made complete, it is drawn up for devachanic repose into its primal home and heaven—the sacred bosom of the Mother of Life.

Next the spiritual seed of man, or the Psyche, no longer a Divine simplicity but a structural complexity, enters the nature-world on its objective or ultimate side, and commences a fourth round in the *anima-mineralis* of the natural degree. After perfecting here the mineral system of the man-seed, it is drawn into the person of the planetary Woman-soul for a period of blissful entrancement and rest. For a fifth round it enters the *anima-vegetalis* of the natural world, perfecting there another sheath or folding of its complex formations. After which, with its added structure, it is again drawn into the deep being of the World-Mother, for its interval of joyous repose. When the desire for incarnation again awakens, this sparklet of Celestial flame, this ray of the Creative Sun, floats downward for a sixth round, entering the *anima animalis* of the nature-world, working there as the inmost structure of animal formation and evolution. When this round of energetic animal life is fulfilled, it reappears sportive and blithe in the atmospheres of the upper heavenly world, to enjoy its interval of rest.

After these six immense rounds, and rounds of rounds, are concluded, with their shining interludes of playtime in the realms of devachan, the psychic germ is ready to enter on its seventh round. It is caught in the generative vortex, and drawn

down into the personal form of some member of the earthly human race. Through the respirative structure in its finer degrees, it enters the internal space-formation of the natural father, descends into the reproductive organs, and orbs itself in the spermatic germ. It is thence inseminated into the mother, penetrating the seminal egg, wherein it dwells, weaving upon itself during the nine months of gestation, the body of material atoms which it will need when it is birthed into the outwardness as offspring of the human race.

But death follows birth as night the day. When the time of decease occurs, the seven-fold structure disintegrates, and the spirit or innermost returns to devachan, there to remain till the present human family ends its career, and the Adamic cycle concludes, when it will again descend for incarnation, beginning vast rounds of unimagined glory and majesty on the Divine-Natural plane of Life.

Thus has been given a glimpse of the high sacredness of Divine Truth, as contained in the vast and occult theme of the origin of man, coming to us from the primal WISDOM RELIGION of past aeons and ages, through the Arch-Adept and Leader of the racial evolution on this planet.

"The Soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
For trailing clouds of Glory, do we come  
From God, who is our home;  
While homely Nature doeth all she can  
To make her Foster-child, her Baby-man,  
Forget the glories he hath known,  
And that Imperial palace whence he came."

For The World's Advance-Thought.

## CONSCIENCE.

JOHN THOMAS.

CONSCIENCE, the moral, religious, political, social and secular faculty, in whom man puts his trust, is Satan. He is the lawgiver, the dictator, the Devil in man, in every age and clime; adored by saint, by savage and by sage. He alone is commander-in-chief of the Army and Navy of the whole world, and the people of the United States of America, in general Congress assembled; he ordains and invests himself with unlimited power; he ordains the constitutions and laws which the people are sworn to obey; he levies war, concludes peace, contracts alliances, and establishes commerce. He owns this round earth and all that pertains to it; and the people are his abject slaves. The place of his abode is in man, and nowhere else. He is a phantom, too, and his father's name is ignorance, and his mother's name is misconception (the handmaid of ignorance). He makes a tacit contract with the people which reads something like this, viz: If you will obey my dictates, and consent to let me do all the voting, I will give you the right to own something; and the people are foolish enough to sign the paper. That is why he does all the preaching and electioneering and praying and voting. He votes on both sides; he votes for himself and against himself—and elects himself certain. He has three voices—the voice of God, the voice of the people, and the voice of Satan.

With the enlightenment of this age natural depravity is giving place to pre-natal ignorance.



[From an Address delivered before the Convention of Theosophists, at Santa Cruz, Cal., by Rev. W. E. Copeland.]

### THEOSOPHY AND ITS MISSION.

THE question comes to every member of the Theosophical society as to his or her duty in the present perturbed condition of society. Some earnest Theosophists urge us to refrain from any mingling in society affairs, assuring us that every one must bear his own Karma, the nation and the race, as well as the individual; and that only at one's peril can one attempt to alter existing conditions. If we interfere with Karmic law we lay ourselves liable to a heavier burden than we should naturally be called upon to carry, nor will this be the worst; we shall do more harm than good to those whom we seek to benefit. We are advised to pursue the even tenor of our way, acquire all the knowledge and spiritual power possible; so far as we can, diffuse the light, being always careful however not to cast pearls before swine. It is good to join a Theosophical branch, to procure an occult library and to develop the control of the whole man by the Higher Self. Very many Theosophists, it seems to me, are only refining that selfishness of which we are warned as the great enemy which prevents our walking in the Perfect Way. Should we listen to the class of whom I have been speaking, we should withdraw from society, and, like the recluses of all ages, devote ourselves to securing union with the Divine; but one of the ancient sages well says: "Heaven's gate is shut to him who comes alone;" only when we help others do we take any steps forward. Vain the mortification of the flesh, fasting and contemplation; vain the severest penance, if one enters only with the hope that thereby he may be benefitted. Not a whit nearer the goal are those Theosophists who, having developed their psychic powers, are able to journey at will through space, can read the record laid up in the astral, than the much condemned monks who, living in monasteries and convents, cultivated the spiritual side of human nature. \* \* \*

Every one admits that this is a peculiar age. All Theosophists know that there are impending social and physical convulsions; that the close of the nineteenth century is a time to be dreaded as well as to be welcomed; a time when there must be not only a great influx of light and life, but a great struggle against this light and life. Psychics tell us that the next twenty-five years will witness more serious troubles than this race of humankind has ever known; that, as the sixth sub-race makes ready to appear, revolutions and cataclysms are about to come. Physical convulsions, what science calls cataclysms, cannot be averted; nothing which we can do will bring them or drive them away. Cosmic laws sweep over immense territories, in which what a few men can do here and there will have but little effect. Though so closely are united Cosmos and man that we cannot speak with too great certainty as to what effect on Cosmic law human effort may have. But we may be certain that over social convulsions and cataclysms we may have control, though the number of those united for a walk in the path, and who have expelled the demon of selfishness, be few, yet they have their influence, and if they will concentrate

it upon the world of evil and darkness, they will have a marked effect. No one can truthfully say: "I am not my brother's keeper;" we are all responsible for society as it is to-day; everyone is doing something to improve or degrade society about him. We each have some effect upon the race, and if we will can do much to change evil social conditions. \* \* \* \* \*

For my own part I am well convinced that it is possible to arrive at the much-to-be-desired goal of peace and harmony without that baptism of blood through which so many peoples have had to pass. And it seems to me that Theosophy is the way provided. Certain it is that Christianity has failed to civilize the world, much more to lead it to any religious life which can spiritualize the people. After twenty centuries, during which Christianity has had full opportunity to mold society, we find that the law of society, even the most civilized, is to live for one's self. We find as great misery among the poor and luxury among the rich; we find crime as terrible as in any age; we have abundant external professions of allegiance to Jesus, but no practical obedience to his commands. After twenty centuries the sad confession is made that it is impossible to keep the commands of Jesus, and that he never could have intended them for practical life; the church does not even attempt to literally obey the Master, and looks upon disciples like Tolstoi as insane. When any clergyman calls attention to the plain commands of Jesus to live a purely communistic life, having no care for the morrow or for things of this life, giving to those who ask, living a life of non-resistance, owning no property, such a clergyman is bidden to hold his peace or leave the ministry. All denominations are equally at fault, for all of them refuse to follow Jesus as a social reformer, and many even having the hardihood to declare that the present social hell in which we are compelled to live was designed of God for the trial of man. \* \* \*

Now I hold that under the present social system it is well nigh impossible for a man or woman to be a true Theosophist, just as it is well nigh impossible to be a true Christian—a Christian after the definition of Jesus being precisely the same thing as a Theosophist after the definition of the Theosophical society. The first requirement is, that we acknowledge a Universal Brotherhood; when we do this it follows that we must love our neighbor as ourselves; but this cannot be done if we are in business. If one would support himself and his family in comfort, he must practically hate his neighbor, and devote his time and energy to robbing that neighbor in order that he and his may be profited. For a Christian or for a Theosophist to engage in business, as at present conducted, is to destroy his Christianity or his Theosophy; or else to make a failure of that business. One may occupy the place of servant and be content with wages, when it will be possible to live the higher life, but once enter the strife for wealth, and its consequent comfort, with the accompanying time for study and soul-growth, one must live an unchristian and untheosophical life. Now surely a social condition in which universal fraternity is im-

possible, must be changed; and we ought to help every one who is trying to bring about that change. I can see but little use of isolated thinkers, or little bands of thinkers, entering on the Perfect Way and refusing to assist those who are trying to so alter the present evil social condition, that all who wish can enter alike on the higher life. \* \* \*

The second object of the Theosophical Society is to study the Aryan and other Eastern literatures. What time for any proper study is there in the hurly burly of competition? and if one finds some time, how can he obtain that evenness of mind, that contentment that will enable him to concentrate his thoughts on the high philosophy to be found in Oriental books? The whole of society, as at present organized, is materialistic, living in matter, interested only in material things; our thoughts are all cast in a materialistic mold, and it is a task of extreme difficulty to successfully study a system which is purely spiritual. There is hardly anything in common between our usual methods of reasoning and those used by the Oriental philosophers whose books we are to study, and the trouble is with society as at present constituted; to give the conditions, under which we could easily comprehend the philosophy of India, there must be a remodeling of society.

The third object, development of psychic powers, which I understand to imply the fullest possible development of the spiritual side of man, is also impossible in a materialistic society, where one is tolerated at all, only when enough of the physical, animal and selfish is developed to compel a place in the press of life. While the principal work of every man, woman and child is to earn a living, to accomplish which all time not required for sleep has to be devoted, how can one develop powers which will, on the whole, hinder one from bread winning? The psychic is one who can have but little to do with every day life, with business as at present conducted. How then is such a one to live? All our surroundings are such that it is well nigh impossible to develop the spiritual side of man.

To properly carry out the purpose of the Theosophical society it needs that we have an altogether different social order; instead of an individualistic society, a communistic society; instead of a society where each is for himself first, a society where each is for himself last. Towards this end others besides Theosophists are working. We have on every side bodies of men and women agitating and working for a social change. Others besides Theosophists see plainly the need of a new social order, and in one way or another are attempting to bring about such an order. Societies of various kinds have been organized whose avowed object is to remodel society after a plan which will give time and opportunity for spiritual growth, wherein altruism instead of selfishness shall be the rule.

I believe that it is the duty of the Theosophist to interest himself in these social movements which have for their end the establishment of those social conditions which will make possible a true kingdom of God on the earth, for unless we have such a kingdom I do not see how it is possible to live the Higher Life.—*The Northern Light.*

## UNIFICATION.

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

THE main law of brain action (proved to be such by my husband and Grady simultaneously) is not "Unity," but *unification*. Angels, possibly, see all things always as a Unity; we not only are prevented by circumstances from doing so, but are furnished with brains which would be ruined by doing so. Talk as you may about the "Unity of Creation," if you caught a rattlesnake beside the bed of a child you loved, you would forget all about "the equality before God of all His creatures" and "the Unity of all Creation;" you would—and you ought to—eliminate the snake first, and think afterwards. Now, from the point of view of an abstract and sentimental Unity, this fact involves a mournful contradiction; but from ours, the snake will have aided in your moral development. For if, immediately after being roused to feel strongly the contrast between the child and the snake (that it is your business to save the one and destroy the other), you reflect that same Great Power, who made these things your duty, will, Himself, one day recall that child from its earthly body, thus destroying the physical life which you have saved; and that, till now, he fed and protected that very snake which you have killed; if you will thus courageously face the principle of contradiction, within your own soul, you will receive the reward promised to the practice of the Hidden Wisdom, *i. e.* an accession of spiritual force.

There are many, now-a-days, who worship an abstract ideal of Unity in a manner as essentially false and idolatrous as is the worship of any savage to his Manitou. There is no more Wisdom in saying "O Unity! hear us," than in crying "O Baal! hear us," or praying, as Positivists do, to "Holy Humanity," if we confine our meditations on Unity to the Unity of that portion of Creation with which we, personally, are not in conflict. The vitalizing Unity, for each individual, is the Unity between himself and the forces which injure or oppose him; between the objects of his dearest affections and those of his bitterest hate. We all have enemies; if not men, then snakes, or weeds, or bad weather, or persecuting spirits, or something. Jesus never said: "Have no enemies," but "Love your enemies;" "think of that which you most hate in the light of the fact that it is made by Him whom we love." It is the very struggle, the act of turning loving thoughts towards something we are prompted to revolt from, which vitalizes the soul, and Boole's Law shows why. The study of this Law (the Law imprinted on the structure of our frames) makes life very serious; and, in a sense, even sad. But it gives an inner joy and repose, of which nothing can rob us; and a strength which makes us uncrushable. The world will not heed; so much the worse for the world. To as many as will heed is given power to become Sons of God.

I have been asked what I conceive to be woman's true function and position. I can only answer by telling you the position which many women of my acquaintance have reached. They have accepted any sort of duties which have come naturally, and any "rights" which were conceded to

them; and have steadily conducted their inner life according to the Law of the Hidden Wisdom. They have always been thought not very learned, and perhaps a little odd; the advocates of "Women's Rights," especially, have been impatient at their apparent slavish contentment with "an inferior position." Till some crisis has arisen in which all the men concerned, and all the "Women's Rights" women, have found themselves at the end of their resources; and then the woman of the Hidden Wisdom has come to the front, naturally and easily, and settled what was to be done. And everybody has done what she settled. And then she has relapsed into her former contented obscurity and gone on with her housekeeping or embroidery or what not, till the next family crisis. My idea of the true outlook for woman is to go on doing that sort of thing *ad infinitum*, till at last men lose faith in brute force (whether physical or merely intellectual) and confess the Wisdom which God has revealed to babes.

MARY EVEREST BOOLE.

London, England.

## NEW DISPENSATION BLOSSOMS.

OREGON has produced a musical phenomenon in Uda Waldrop. He is only six years old, and never received any instruction in music. Yet he can play the organ, keeping perfect time, and repeat upon it any tune he once hears. When he plays he does not look at the keys, but has a dreamy, far-away look, as if the soul of music had taken possession of him, and he plays just as well, if not better, when he is blindfolded. His transposition: are truly wonderful, for he can play any tune in any key. His musical talents are diversified, he can play various instruments and he sings very sweetly.

The father says the boy's talent is the result of following the advice of the celebrated Prof. Fowler, the Phrenologist, on pre-natal culture. There are three younger children born under the observance of the same law, and all of them are equally talented in the things it was intended they should be.

THE tendency of the times is to exalt the individual above the collectivity—to view the part as greater than the whole. No single stone sustains the whole building. Each brick is essential to the solidity and symmetry of the whole structure. Universal principles, and not individual forms, which are only transient expressions of local conditions, should be paramount. In these times we hear great manufacturers lauded to the skies, while the workmen who made their greatness are neglected and ignored, but the time is near when all will be honored according to their just meed, according to the amount of righteousness they bring to the common stock.

A PAPER, in speaking of a wealthy and, consequently, prominent citizen, says: "He was fond of manly sports—could ride, hunt and shoot well." It is getting time that hunting and shooting should be considered unmanly sports. There must be a predominance of the animal in any man's nature who can wantonly kill for sport.

For The World's Advance-Thought.

## THE DIVINE IN THE HUMAN.

W. J. CUSHING.

THE Divine nature shines in the face of many a kindly man or woman as they do a humane act—shines because of their own inherent nature—but there comes occasionally to the world one who especially expresses the attributes of the Divine Life, because *one with that Life*. And because his being is so conjoined with that higher life, and his will so subjugated to it, that the expression he makes to others, and to the world at large, is not so much his own as the Father's.

Jesus the Christ was such a one; he spoke at all times as the Spirit moved him, along the line of his spiritual preparation for the work in hand. He had been taught intuitively to a large degree from the spirit world by impression or transference of thought, and though he held all in negative mind, yet it fitted him to give off the proper thought consciously at the right moment. He was a thoroughly disciplined, enlightened, perfected man and medium, but one from whom the power of individual action and utterance had been taken away through long and patient work on the part of the spirit. Being this, he was unable to do aught except as God did it through him, it seems really, as the church puts it, that God did come to earth and take on mortal form that his children should know him and learn the attributes of the Divine nature.

He walked the earth a man thoroughly chastened in spirit, thoroughly humbled in will—walked it as a hypnotic sensitive, consciously moved from a hidden power in the spiritual world, and spake only as moved to speak and not of himself. An unseen army was with him and did the work he seemed to do; for if I have learned the truth (and I feel I have) a more negative man never walked the earth, nor one more open to the spirit world. Kepler said in his discoveries: "I think the thoughts of God after Him,"—so it was with Christ, and he expressed them too.

A man and medium whose entire waking life is an expression from the spirit side of life, naturally stamps himself as a special character; so that, with the wonderful phenomena vouchsafed him, he becomes an ideal for others to follow, and his teachings authoritative. The spirit world seems to look down through such a one on struggling humanity here below. Through him it teaches, leads, implores, heals, and makes plain the way of life. It personifies itself in one unit of God's highest creation, and asks the world to imitate and grow to the character portrayed.

The Divine in the Human—the God in man—the putting the beast under foot through the growth and unfoldment of the Spirit.

It is said that self-interest is the mainspring of all kindness, and there is much truth in the saying, but take away this *necessity for self-interest* and we would find love and kindness everywhere, even where it is never exhibited now.

OUR wisdom must grow out of our experiences, just as the plant must grow out of the earth. The blossom must first have the roots.

For The World's Advance-Thought.

### THE SIGNS OF THE TIMES.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

EVERYTHING proceeds upon the unerring lines of exact science. There is no possibility of anything like arbitrariness, partiality, or aught save the most correct and best thing coming to pass anywhere, either as to time or place, in the Universe of God. Thus, to the one who is well initiated into the knowledge of that comprehensive idea called God, it is comparatively easy to calculate from the events of the day what must be the next to follow. Prophesying is as easy as adding up a sum in arithmetic, provided only that correct figures—that is to say, facts—are in hand to work with.

The secret of the Lord is with those that fear Him, and He will show them His covenant. Those thus in the secret are not in the least degree dependent upon the sacred scriptures for enlightenment; they will endorse them heartily enough, but they have such freedom of access to the Divine Treasury of wisdom and knowledge—the Christ they have found in the *sanctum sanctorum* of their inner natures—that they are ready for every emergency, and are never long at a loss what to expect.

It is very certain that we are approaching a season of turmoil, anxiety and distress, quite unprecedented in the history of the present race. Matters that man has foolishly consented to put into a horrible tangle of confusion have to be made straight again, and he must be brought through all the trouble, concern and turning things topsy-turvy, necessitated by the horrible mess matters on every hand have fallen into. The trouble will be so intense and severe that it cannot be greatly prolonged. As the scriptures say, the trouble will be so severe that but for the fact of its coming about being shortened no flesh would be saved; but for the sake of the chosen few the days will be shortened. The scene and seat of this anguished and troubled state will be the whole earth. It will not be a strife between nations, as some of the blind exoteric prophets have been croaking about for so many years. O no: it will be through a combination of forces that run thicker than mere national prejudices and preferences, strong as they may and do at times appear. It will be through a stirring up of matters which come from some very vital source; and which will prompt all concerned to combine, irrespective of the petty distinctions between nations, and for the enforcement of some very momentous and essentially vital principles.

Is there not something before our very eyes this day agreeing with all this? What about Labor and Capital? Are not two parties in connection with these absorbing items, mobilizing and organizing their forces for a strife that demands settlement on some more righteous basis? Is not Labor being exploited at the present time by cunning and intelligence being concentrated upon it, thereby to make Labor give of its own hardly won reward to men who have only thus exploited the domains of others? what is this exploiting we are speaking of? It is something very unlike production. Is it a necessary adjunct to it in the shape of distribu-

tion? Necessary in any absolute sense it is not; in a very limited, partial, restricted and unworthy sense it may be deemed necessary. To bolster up vested interests this exploiting is very necessary; to promote the interests of the all it is utterly unnecessary. Nothing will be deemed of any moment in the final adjustment of matters, now undoubtedly wrong, save what is of equal interest to the all. Then it can be plainly seen and made very apparent that all the world's products can be distributed to much better purpose in the interests of the all than is now being done by mere exploiters. There is a chapter in the Revelations of John which outlines the overthrow of Commerce; well: that is the kind of exploiting which the world will not endure forever, because common sense and better feeling when prevalent can furnish more practical means of reaching the desired end, some way that will not enrich the few at the cost of the many. When Jesus of Nazareth went into the temple with a whip of small cords to drive out from thence all that bought and sold there, he only allegorized or typified the same great truth. There is nothing heavenly in buying or selling; there is no necessity for it, save as might—not right—so determines. The temple always was a correspondence to man's personality; when the Christ is revealed within the *sanctum sanctorum* of man's esoteric nature, we shall see the reality brought into man's history that was allegorically or typically represented by Jesus of Nazareth, when, with a scourge of small cords, he drove out of the temple all that bought and sold, everything in any way related to what is now considered even legitimate commerce.

The innermost of man is the Jerusalem which is above, and is quite free and peaceful. None but those who are esoteric are in the secret. All ministers who trade upon the exoteric natures of the many, and do so by making capital of "the letter which killeth," are in darkness even until now. All the Dr. Cummings and Rev. Baxters and men of that ilk have stumbled at the exoteric stumbling-stone, and as blind leaders of the blind are making with all certainty for the ditch. They are not in the least degree to be pitied, because they reap exactly as they have sown. Had they not sown to the flesh they could never have reaped the harvest they are destined to, for impossibilities never happen. The mischief, all the time, is that exoteric souls are utterly unconscious of their blunderings and stumblings; and if an esoteric awakened one tries in any way to help them, they are bound to trample the pearls these esoteric people lay before them into the mire they are themselves helplessly bogged in, and then turn upon the would-be helper to rend him.

What are these forces of Labor and Capital anyhow? Very few have the courage and the discriminative penetration to fathom them. Labor is an eternal reality; Capital is a temporary fiction. The strife between Labor and Capital, then, is between reality and fiction, Might created Capital, and Might stands up for its perpetuation; Right created Labor, and Right stands up for its rewards and justifications. The conflict between Labor and Capital is a religious one; it is one that can never

be settled save by the temporary fiction yielding to the eternal verity. All manner of temporizing expedients will be contrived by exoteric upholders of the present order to put further off what they consider to be the evil day. That will only prolong the agony, and temporarily modify the apparent evil. That will only—as the prophet Jeremiah puts it—heal the daughter of my people slightly; only cause a forced contentment and peace when there is none. Nothing temporary and fictional is enduring, save to ignorant and utterly enslaved beings. Let the light of Freedom's torch illuminate the race, and the light of truth be once clearly and unmistakably revealed, then the days of Might and Exploitation will be numbered. Who will be the losers by such measures becoming fact? Not one. Exploiters will drop their accumulations, gotten by the might of intellect and cunning, in some way, either directly or indirectly, from the labors of the producers. But that they never had any Divine right to; they had by might and power, and not by the right of spirit potency, come into those possessions. Then the sooner measures can be perfected to meet these mighty wrongs, and give right and truth full sway instead, the better it will be for THE ALL! and what more can be desired?

To one whose eyes are opened, and who daily sips the new wine of the kingdom with the Christ enthroned within him, all that is now boastfully called civilization is only a refined and exquisite barbarism. Probably the red Indian, the black negro or the degraded Australian aboriginal, in their native simplicity, are as near the goal of right and truth as those who flatter themselves that they are the special favorites of heaven. That civilization tends in itself to put man any nearer to right thinking, right feeling or right doing is not in the least degree apparent. How can it be? Is it not obviously true that everything having power in it has power equally either to bless or curse? There is not a thing in the whole Universe wherein power is involved, but in its employment may show either blessing or cursing. Use anything, it is imply beneficent in its action; abuse the same thing and it is only maleficent in its action. Exoteric man can only employ the potencies at his command in their abuse; so even if it be the gospel of man's salvation that is thus employed, it must and will in its action under exoteric handling, be the savor of death unto death. Christendom boasts that the civilization of to-day is her work, and she takes every opportunity to glory in it. She does not appear conscious that she is only glorying in her shame. The civilization of the day is an execrable thing; it is weighed in the balances and found wanting. It is the outcome of "the letter that killeth;" the work of exoteric men who were strangers to the Christ in us, the hope of glory. We want instead of that "the spirit which is life-working." Esoteric men and women see the kingdom, and will never rest contented until they enter upon its glories. Before that comes to pass, a period of trouble leading to a peaceful time must be encountered, and this very trouble is one of the things that make for peace.



For The World's Advance-Thought.

## IMMUTABLE AND MUTABLE.

W. H. KIMBALL.

RE-CENTRIC: } DE-CENTRIC: } CON-CENTRIC: }  
Indifference.) Differentiation.) Co-differentiate.)

**A**NALYZING the three-fold elements in Creative Order we must keep constantly the *one* in the diversities. For instance, if our leading term above be in view, the Pre-Centric or leading term holds the De-Centric and Con-Centric factors in *involved* or static indifference; as the seed of the springtime holds growth of the summer time and autumnal fruition as an involution of its own form. Then De-Centric differentiation unfolds the life or vital force of the first term, unseen, as the growing stock of the grain unfolds the vital force of the kernel, and also involves and ultimately projects the Con-Centric form—the objective composure—as that stock involves and projects the ripened grain. Then the Con-Centric, Co-Differentiate term holds anew or fully embodies the essential Pre-Centric, which it openly illustrates or images, and involves De-Centric form renewed again. So, however distinctly we may discriminate and define the component elements in the Creative Trine, we must remember that one the is always threefold, and the threefold of a series is always one, the one necessarily varying according to the varying nature and function of the threefold degrees. The Creative Immutable works in mutable ways and by mutable means and is still immutable in Nature, Power and Purpose. Seen in His primary Being as Creator, He is clearly a Holy Trinity of Action in Himself as life-generative father; of reaction in His natural humanity as life-bearing factor or motherhood—indispensable to the final object—and of Co-Action in His Divine Natural Humanity or Eternal Sonship.

Now, applying these principles more distinctly in actual *Creation*, we see that there must be perfect creaturely nonage and nescience regarding the first term; for creatureship, although surely an involution to Creative Being, cannot be a conscious, experienced reality, until the natural man becomes projected as a self-conscious verity—a conscious power in himself distinctly other than the Creator. So, Man the creature, is not intelligently real to himself as a creature or subject of creative power, until he comes to full De-Centric or differential consciousness in the second term of the series; and then only mature in this projected selfhood, at the completion of that degree in development. Then man is an adequate form for a further operation. He is, in himself, humanly complete, but Divinely deplete; and the new operation, as a new birth out of human selfhood into Divine Human energies of Life, is designed to work a course of depletion of self-conscious sufficiency, and, at the same time, to work a course of impletion in Divine Sufficiency. Through this last process there comes to be realized full, creative completion—salvation in the Lord, and entrance thus into Sabbatic rest in Con-Centric power and glory.

THEY who have the lightest hearts and but few material possessions get the most of life; too much material baggage is an impediment.

## SPIRITUAL EDUCATORS.

**M**OSSES HULL and Mattie Hull, spiritual educators in the chair editorial and on the rostrum, are now delivering a course of lectures in Portland, their repertory including secular as well as spiritual subjects. Moses is a broad-gauged Progressionist, being a close and unpartizan student of all phases of reformatory thought. He is peculiarly well adapted for platform work; his range of information is very wide; and it is apparent that his public debates with men of opposing beliefs and faith, has had the valuable effect of making him correct in his statements of fact. His voice equals Ingersoll's in volume, and melody and in our estimation he is the finest speaker on the platform to-day.

Mattie Hull is highly inspirational. The discourses we have heard her deliver are aglow with the light and fire of the interior life. The Spiritualists and Progressionists of Portland owe it to themselves and to the principles they advocate to pecuniarily sustain Mr. and Mrs. Hull in delivering lectures in every town in the State.

At the close of Mr. Hull's Lecture on the Philosophy of Sectarianism a gentleman in the audience propounded the following questions:

First: What good has Spiritualism done in the world?

Second: Is not the church described in the 17th chapter of John and the 13th chapter of Corinthians good enough?

Third: If you have changed two or three times in the past is it safe to depend upon you, may you not change again?

Mr. Hull answered as near as we can remember about as follows:

First: Spiritualism has brought the long-sought, but never before found proofs, of a continued existence; it has overthrown the old superstitious ideas of God, devil, heaven, hell, atonement and other dogmas which held the world back from progress. It has brought many *en rapport* not only with the spirit world, but with their own spiritual selves, so that they realize that they are, here and now, spiritual beings. It has placed some of us where we are in continual communication with the very best society. When I am, to human observation, the most alone, then I find myself surrounded by, and in communication with, the wisest and best companions I ever had.

If there is good in you, Spiritualism can develop and bring it out into activity; if not, it may bring that other nature forward. As the shining of the sun develops the flowers and fruits, and the pigweed and deadly nightshade, so Spiritualism develops whatever of good or evil there may be latently in those who come in contact with it. If your nature contains more of evil than of good it might be well for you to let Spiritualism alone.

Second: I like the two chapters referred to in the question. They do not say that the world may not outgrow its excrescences. The first of these chapters is Jesus' prayer; the second is Paul's exhortation to charity. In the second Paul tells you much that I told you to-night. He says: "When

I was child I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." That is just the thing I urge you all to do.

Third: No, I am not a safe guide; I beg that you will none of you follow me. Trust your own enlightened conscience—nothing else. I have changed a few times. The man who has not, was born a very wise babe or always remains a fool. An old proverb says: "A wise man changeth oft, but a fool changeth not." Another proverb says: "Though thou shouldst bray a fool in a mortar with an iron pestle, yet will not his folly depart from him." What a change comes to the fool when his folly departs. I am a turncoat; I am too proud to be anything other than a turncoat. When I found I had my coat on wrong I pulled it off and turned it. I shall keep on turning it until I get it on right. To grow is to outgrow; to outgrow is to throw off the old and to put on the newer, the larger and the cleaner. I hope to grow—to throw off errors and to take on truths to all eternity.

For The World's Advance-Thought.

## WOMAN IS A CHATTEL.

STEPHEN MAYBELL.

**H**ER white soul is under the feet of the black Lust, under the dominion of Effect, of Matter, of Man. Man is her offspring—she is the Cause—God—Beauty, Love, Truth, Justice, Purity, Patriotism, Light, Harmony. Man must be a Beast until he recognizes Woman. Man but recognizes himself—but Effect. All Hell is born in in this error. Place Liberty and Love on your banner, they are the twin principles upon which existence, progress, perfection, are based. One is the condition, the other the force.

I find as I put forth truth (purity) to the masses, that only the feminine accepts. I find the feminine in Man accepts, and that the feminine as a sex seem to lack the black antagonism of Hate that closes the mind's portals to the Universe. I find the masculine antagonistic and self-wise, self-opinionated, yet knowing nothing of self or anything. Oh, how wise men are. Wise in the keenest methods of distinction; wise in the methods of pillage; wise in the methods of the worm, the corpse; wise in the process of placing mud above himself. Ah, he must be purified by the contact of woman's softness, delicateness, kindness, and their recognition and acknowledgment, e'er we have Justice or Love or Liberty.

To teach how many insects there are in the world, and observe the spots on the sun, to write novels and operas, can be done without suffering; but to teach men their welfare, which entirely consists in self-denial and in serving others, and to express powerfully this teaching, cannot be done without self-denial.—*Tolstoi*.

THE Catholic Congress at Saragossa, Spain, adopted a resolution unanimously, condemning the principle of liberty of conscience, and has recommended that public teaching be confided to the church. This intolerant declaration will only hasten the time of religious freedom.

## THE AFRO-AMERICAN.

**M**R. S. THOMAS FORTUNE, a colored gentleman, and the president of the "Afro-American League," of the State of New York, has an article in "The Open Court," entitled the "Afro-American as He Is," which is well worthy of a place in the columns of that able magazine. The writer is eminently capable of defending the rights of his race; and the literary ability and logical reasoning he displays in answering the strictures of Prof. Cope, against his race, serve, in themselves, to refute them, and prove that under favorable conditions the African is capable of advancing, along the line of progress, equally with the most civilized races. Mr. Fortune reasons thus:

"The argument of fundamental and ineradicable inferiority of mental and physiological properties cannot be safely lodged against any race, simply because no civilized race to-day but must pause dumbfounded in the presence of the historical fact that it was a savage before it was a civilized people. What one race has accomplished, given similar environment, opportunity and length of time, another race can accomplish, unless we reject the doctrine of the unity of the human family and the fatherhood of God, evidences of the verity of the former being too numerous to admit of disputation, however the latter may gyrate in the nimbus of dogmatic contention. The physical and mental properties of the lowest and the highest form of man are so unmistakably similar as to establish beyond the possibility of successful contradiction the original oneness of the race. If it had a common origin, the differences apparent in the variant tribes are necessarily adventitious rather than germinal, in so far as they relate to mental and physiological growth or ungrowth. We must, therefore, look to other than radically fundamental strength, on the one hand and weakness on the other, for an explanation of the superiority of European over Asiatic growth, and of the latter over that of African growth. While Europeans owe a great deal to climate, they owe vastly more to their contiguity one with another, the interchange of ideas and products of industry, and the friction consequent on the life-and-death competition produced by these. Isolate any one of the strong governments of Europe to-day, as Africa has been isolated, and its people would by the natural law relapse into savagery, and possibly become extinct in the course of the ages. The interminable conflicts of the three distinct peoples of the British Islands did more to develop the British character of to-day than any other influence, the contiguity of the continent of Europe not excepted. \* \* \*

"I maintain that the Afro-American is no more to be compared to the original batch of Africans forced into this country than the present inhabitants of New England are to be compared to the pilgrims who discharged themselves out of the Mayflower onto Plymouth Rock."

As the perfect thought-structure must precede the material house, so an ideal world of perfection must be wrought out in the souls of humanity before it can be realized in matter.

For The World's Advance-Thought.

## WHY DO WE DIE?

JULIA C. FRANKLIN.

**I**N the world of letters, there is much discussion on subjects germane to human welfare on the spiritual side of life. But the greatest need of the hour is to learn to know how to so live that *Death*—so called—will be recognized as only a *birth* into something wiser and better; therefore more happy and enjoyable.

The work of the true Reformer is to discover ways and means whereby Human Life may be unfolded in harmony with Truth, with Natural Law, the servant of Truth itself.

Man, in his un-wisdom, has made laws not in harmony with either Truth or Justice, therefore, to obey them makes life in the Material one seething cauldron of corruption, because Nature knows nothing of them, save, perhaps, to recognize them as a fungus growth on the Tree of Life, destroying its symmetry, marring its beauty, and eating away everything that can be called useful or reliable. But the trouble stops not here. Spirit life is peopled with imperfect developments in the spiritual consciousness, many groping about near the surface of the earth, because their aspirations are too low and groveling to make any effort to rise into a clearer or purer atmosphere.

The readers of Advance-Thought are looking for important changes, but how they are to be brought about is not clear. The world needs Light, but the many seem to be looking for it in the wrong direction; they expect to receive it by "silent meditation," whereas it can only be brought to them by self-denial, truthful action, and exalted aspiration, so that the mind may become receptive to inspiration from "The Wisdom Spheres."

Wisdom can only be attained by living in harmony with Truth, Purity, Justice and Law. Let all strive to attain that pearl of great price—Happiness—by aiming to thus live *to-day*, that "Death" may no longer be considered as anything more than a birth out of a lower into a higher condition of Life and Love.

So mote it be! is my central aspiration.

Big Creek, N. Y.

**V**ES, it will come all right, but it will come right sooner if more people will do something to right it. This is where the trouble comes in many things that are now wrong. There is too great a lack of helpers to take hold with "might and main" to help the cause along. Men are indifferent, listless and thoughtless, and so many a good thing is left undone. Many needful reforms linger and drag which might be lifted to the top-most round of success if all would come to the front who sympathize with them.

But how many sit and dream their lives away, apparently content with doing nothing, while a few take the "laboring oar" and do whatever is done to advance the interests of practical reforms and the common good. They flatter themselves, notwithstanding their own inanity, that "it will all come right." They see that others are doing the work, and that the cause moves on at some rate. This seems to be enough for them, and so they rest

by the way and let the workers who are willing to "put their shoulder to the wheel" do it all.

But this is neither wise nor praiseworthy, and it might as well be called incompetence as anything else. It is not the stuff that moves men to grand and noble acts, or that awakes society to a sense of justice and right, when depressing evils demand united action to expel them from the land. It is not the stuff that protects the state in time of trial, when determined self-will, and strength and courage are needed to sustain its moral and political status intact. In such emergencies men of force, energy and resolution are in demand, and upon them rests the safety of our free institutions, as well as all we prize and cherish. If a crisis comes, they must meet it, and if a victory is won, to them belongs the honor and glory of securing it.

This is the logic of events which spring from duties and obligations, and this is the award which the equities render and the spirit of patriotism supplies.—*National View.*

For The World's Advance-Thought.

## THOUGHTS.

A. C. DOANE.

**I**HAVE tried to understand why so many conflicting creeds exist, and have reached the conclusion that they are, without exception, temporary conditions in the progress of the unfoldment of the moral nature of man to harmonious relationship with the Infinite. Every one is as necessary and natural as any one of a series of rules which, taken together, constitute full knowledge of a science—such as grammar, arithmetic, etc. The whole is not comprehensible until the thought rises above the realm of differences, of controversy, of contention. We only begin to know truth when we see and feel the partial expressions blending into higher or more complete conditions.

Evil thoughts have their influence and effect on children before as well as after birth. People living in their five physical senses cannot help being affected by stronger minds or wills living on the same plane. It is "spirit control," whether the spirit is in a mortal body or not; and of all influences controlling mortals on earth self-control is the grandest. Christ is the offspring of God or the Universal Spirit of Truth, coming down from heaven and manifesting in spiritual thoughts, thus reconciling our earthly minds to good or spiritual things.

**I**N the French and German armies the murders called duels have been considered obligatory between soldiers, when their honor was called in question. The French Minister of War has issued a circular stating that duels will no more be considered obligatory among soldiers, even under the most aggravating circumstances. This is another evidence that the Celestial in man is coming uppermost.

The folly of allowing corporations to control public necessities is instanced in the scarcity of transportation facilities over the Union Pacific Railroad. The greed of corporations is hastening the advent of National Co-operation.



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For The World's Advance-Thought.  
SENSE-BOUND.

ALICE ESKEL.

"**W**HIS world's for me!" exclaims the sense-bound man.

"Its products papdier to my appetites,  
And feed the quenchless flame of my desires!  
What though I slay the calf and gentle lamb,  
Torn from the grieving cow and bleating sheep?  
What though I shoot the feathered songsters,  
That gladden with their joyous melodies  
All tender hearts that nature's joys can touch?  
Am I not Lord of all things I survey?  
The earth was made for me, its high-born liege!  
All lower life must shrink before my gaze!  
My might shall rule! Who dares dispute its sway?"

Who dares dispute its sway? presumptuous man,  
Weather vane of folly, gilded with pride;  
The sport every breath of passion;  
So blind are you to life's holy purpose  
That you mistake the strength of might for right,  
Confound your sensual night for Soul Light,  
When every form of life tells you this:  
My present strength grew from weak beginnings,  
Your own as well as mine,—mind and body—  
And shall again to feebleness return.

### SELF-RIGHTEOUSNESS.

**W**HAT the scathing remarks of Jesus to the Pharisees of his time are as pertinent to-day as they were then to the self-righteous, is manifest in the resolutions addressed to the Columbian Commission by the recent Sunday Closing Union meeting, that included a prayer that the Exposition "shall not endanger its own success, in the country at large, by outraging the Christian sentiments of the best citizens to gratify the miserly greed for gold, and the prodigal greed for amusement, and the infidel hatred of Christianity, that together make most of the clamor for Sunday opening." The Christian sentiment of the "best people" may be outraged by keeping the Exposition open on Sunday, to gratify the managers' ambition for gold, but the Christian sentiment of Jesus is outraged every day by the miserly greed of "the Christian best people" for gold. As examples we may cite Trinity Church of New York City, a portion of whose property is rented for saloons and other vile resorts; the building, by the "Christian—best—people," of very small churches on large pieces of land to exempt it from taxation, etc. A little wee-kday Christianity might rectify some of these things and prevent the Pharisaism of calling

themselves the "best people," thus implying that the remainder of the population are the worst people.

In addressing this self-righteousness of his time Christ said: "And whosoever shall exalt himself shall be abased. \* \* Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto you, ye Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel."

### ALL THINGS TEND TO GOOD.

**I**N the unfolding of the Divine there cannot be mistakes or failures. Viewed from the selfish or partial standpoint, many things seem wholly wrong, that, from a more universal view, are known to be as necessary factors in the growth of humanity as those things we see as right and just. In the progress of humanity tyranny, oppression and all forms of error represent the soil into which seeds of good are planted, and the sunlight of Truth shines upon the soil and the seeds and transmutes them into a harvest of good, which could not have been without the combination.

As the sunlight is more beautiful than the soil, as the fragrant blossoms are more beautiful than the root, so the good excels ten thousandfold the bad; but the good grows out of the bad and the combination makes Truth Eternal.

There must be the roots before the blossoms. Negative virtues are unfruitful germs, that become positive and creative when they have been tempted downward and overcome the error and changed it into Truth.

One cycle of intelligence is as different from another as the roots from the leaves, and the leaves from the blossoms. The greater the development of mankind in spiritual intelligence, the more rapidly will errors be turned into Truths. Error is the receptive principle in which Truth buries its germs to fructify and increase. The germs of Truth planted in the errors of the past century, by the inspired ones, are ready to bring forth the New Dispensation.

ALL religious systems that foster inharmony are atheistic, although they externally avow a belief in a God, for the God of the Universe is perfect harmony.

### GOODNESS

**T**HERE is no physical condition so bad but that it can be made worse by leading an unspiritual life; and bad conditions are bound to improve in ratio to our efforts to live good pure lives. In fact it is possible to become so developed spiritually that we can not have bad conditions.

The tendency is to make righteousness depend upon material wealth. We hear people so often say, "I would do good if I had plenty of money," or "I can not do any good because I have no money." It does not require money to be good; one can be just as good without it as with it, and just as bad. Any one, under any circumstances, can make the effort to live a pure, honest and just life—do unto others as they would be done by—and that is goodness.

Continuous right growth is essential to the perfection of all things. We may study music, for instance, very attentively for a time, and then become careless and indifferent in our method of acquiring it, and the result will be that we are not a finished musician. If the same careless, indifferent course is pursued in the development of our spiritual being, the result will be an imperfect moral development. To practise goodness occasionally, because it is convenient and we happen to be in the mood, and then return to inharmony, will only serve to make us "a creature of shreds and patches."

### SELFISHNESS.

**T**HE selfishness of the monopolist is more manifest in the modern savior who says: "The world can only be saved through me and my ideas," than it is when the Trusts say: "The people can only get their coal or oil through us." If the Universal was dependent on one little "me" for the distribution of its power throughout the world its progress would be hopeless. The term Universal precludes the idea of personality or exclusiveness; Universal Power flows from all to each and each to all.

Jesus never boasted of his power, but wherever success attended his work he said, "Thy faith hath made thee whole." He said to James and John, in answer to their request to be given places among the heavenly aristocracy: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever will be the chiefest, shall be the servant of all. But even the Son of man came not to be ministered unto but to minister."

REAL Power is inherent goodness.

For The Universal Republic.  
DIVINE RIGHT.

ALICE ESKEL.

**M**ISTAKE not, mortal, fierce ambitious lust  
For Power Divine. Insatiate earthly kings  
Oft claim to rule the race by right Divine;  
Yet times of peril come and they their legions arm  
To keep their seats Divine upon their sacred thrones.  
The Omnipotence who hath empowered them  
Is all so weak He needs must fight their foes  
With cannon ball upon the battle field.  
No earthly man can rule by right Divine  
Unless his inward soul controls his mind,  
And makes it think at all times thoughts of Love.  
To rule Divinely is not to command,  
And move all things to do our selfish wills,  
And think our thoughts, whatever they may be;  
And when we meet with opposition's shaft,  
To hurl invective at those who bend not  
Beneath the tyrant sway we would impose.  
There be some who wield their truths as angels:  
The Christs of all the ages lived the Truth;  
The good their right hand did their left knew not;  
Content were they to see men grow in Love  
And lift their hearts to the high Fountain Source  
From whence all men, both high and low, have come.

OUR OBJECTION.

**W**e oppose exempting church property from taxation for the same reason that we would—if distinctions are to be made in disregard of principles of equal and impartial taxation—tax necessities of life the lightest and luxuries the heaviest. Think of the wretched shivering ones in the great cities, in the cold weather, homeless and shelterless, while the great, dreary church structures, with their rich interior finishings and furnishings, covering ground of immense value, as commercially rated, are four fifths of the time, at least, wholly unoccupied. This is in mockery of the Nazarene, who taught in the by-ways and on the seashore, and had not where to lay his head.

Another reason why we oppose exempting church property from taxation is that the policy offers a premium on crystallized modes of thought and is restraining to progressive modes. Whatever tends to restrain thought in reaching for truth beyond institutional lines, is detrimental—it is a death condition. Life intensifies as freedom of thought enlarges. The wisest of the church supporters acknowledge this law and invoke its life-giving power so far as they dare. To say a minister is liberal is equivalent to saying he is alive, even as the word is understood among his own household of faith.

THERE can be no grosser injustice than in increasing the toll upon a man's labor in proportion as his industry increases. Such proceeding is the prolific cause of tramps. To impose burdens upon honest labor, so as to take nearly all it produces, is to discourage thrift and industry, and foster idleness, shiftlessness and crime.

**T**HE second annual session of the Oregon Secular Union, held in this city, was well attended by delegates from all parts of Oregon, and there were present champions of Liberalism from different States. The meetings were all well attended, the last one closing up with the promise and reasonable prospect that the next session will be still more numerous and notably attended.

THE TENDENCY.

**T**HE progress of the nations may be likened to the flow of a great river that is constantly receiving accessions, mighty volumes now and then coming together, like the blending of the Missouri and Mississippi, and sweeping on with a magnificence and magnitude of movement beyond comparison with what had been known before. The sympathies of the peoples are thus flowing through channels that are tending in the same direction and drawing closer together as they advance. Just as the last possibility of expansion by union seems consummated new possibilities are disclosed. By-and-bye, when all the ship canals shall have been excavated, and every inhabitable island shall have been made a station on an under-ocean telegraph system, the wonderful truth will be revealed that we have only been getting ready for the true progress. The little channeled life of natural differences must expand into the great ocean life of unified interests, and then the earth-man will only begin to realize the grand possibilities of his destiny.

THE absurdity of "an aristocracy" who pride themselves upon their rank or position and sneer at the "lower classes," is evident when we consider that all the remote ancestors of the present generation were savages, but little above the brutes. All plants grow out of the soil, and they could not have been had they refused to affiliate with the earth. The least wise are they who value things more than the Power which created them—that prize the work and despise the worker. The stone the Mammon builder rejects, the Divine uses as the cap-stone of His Celestial Structure.

To labor is to create. Those who do not labor are furthest from the innate power of the Supreme, for the labors of the Creator never cease, never end. Was it possible for the Creator to cease to labor throughout the Universe for a moment of time, its equilibrium would be destroyed and Universal death would reign. The man who is most "in the image of God" is he who can create from his surroundings the most of harmony. Inharmony is the raw material out of which we are to make something good.

THE earlier readers of the Companion-Papers will not require any special endorsement of Peter Davidson, of Loudsville, White County, Georgia, as a well-studied writer on Occultism. Mr. Davidson is about to give the world another illuminated work—"The Essence of the Kabala, a Key to the Sohar." It will be published by subscription only. Send to above address for prospectus and contents sheet.

THE one who makes money by wronging his fellow man only acquires that which develops the least happyfying traits of his being. He grasps his wrongly gotten possessions either to satisfy his avarice or to spend them in riotous living; in either case he sows to the wind and reaps the whirlwind.

CRITICS of all classes are vying with each other to prove that Tolstoi has a diseased imagination. The usual verdict of ignorance when it can not refute the indictments of the reformer.

ALL NEEDED.

**A**LL degrees of life are a scientific necessity in the sum total of existence. The most irreligious man is he who condemns his neighbor for being what he is. We might with as much reasonableness condemn plants for being of different varieties. Man cannot love the whole until he comprehends the whole. All strife and divisions among men are due to ignorance of the wise purpose for which everything was created. Many believe in the contradiction of an All-Wise God who needs to be reminded by His own creation of the mistakes He is continually making.

POLITICAL ECONOMY, of all subjects that have engaged the thought of man, is the furthest from having assumed scientific character. Old premises and conclusions give way to new ones as the watermarks of headlands ever change under continuous tidal action. This will be so until the Whole-Souled make their advent, who are capable of comprehending and living the truth that all human motives and energies relate to Universal objects and purposes.

THE more conscious we are of the Universal Forces the more we live; the less consciousness we have of them the more dead we are. A living being away from Universal Forces is impossible. All life draws from the Universal fount to the extent of its receptive power, and the more it draws the greater the power of receptivity. The Central Source is All-Giving, and it cannot withdraw its precious gifts to the soul receptive.

THE Universe is made up of principles of which persons are but partial expressions. No part can be above the laws that rule the collectivity. Every part contains the possibilities of the whole, for every part contains the different stages of unfoldment—the germs of all Truth, all Love, all Wisdom; but a part does not contain perfect Truth.

ALL National, State, county and city officials, of whatever grade, should receive regular salaries, and not fees, for their services. The system of feeing is pernicious and demoralizing, and untold numbers of innocent people are imposed upon, defrauded and oppressed by officers, because the officer increases his emoluments thereby.

THE mortal who neglects his earthly duties to seek the Celestial, is like one who would keep his eyes continually on the noonday sun. The dazzling light would only serve to blind him, and he would neither see the beauties all around him nor the pitfalls he is liable to tumble into.

THERE is no lack of theoretical reformers in the world, those who can tell others how to do, but who are perfect failures so far as setting a practical example goes. The world seldom follows the advice of theorists, until some one puts the idea into practice.

DISCOVERY is but growth and expansion—the attainment of things that already exist, but to whose plane we must develop before we can see them.

[From an address by Wallace Yates, before the Universal Reform Club, Portland, Oregon.]

### THE PURSUIT OF HAPPINESS.

THE All-Wise has hidden from us a knowledge of the future, has given to our mortal minds a dread of Death, that we may the more willingly do the best we can with this life we have—in other words, that we may the more eagerly pursue happiness. And is this pursuit always vain? Is happiness really a phantom that ever flies before us like the mirage of the desert? My answer must be that, paradoxical as it may seem, happiness lies in its own pursuit. Happiness is not a condition of rest, not, strictly speaking, a state of possession. Happiness is action; happiness is found only in the pursuit of happiness, and to express the state of happiness properly, can only be done as the term is used in the Declaration of Independence. This is the drift of the Scriptural admonition: "Eschew evil and do good; seek peace and ensue it"—that is, search for happiness, and, once found, follow it, for it ever tends to fly away from us, and to keep it in sight we must pursue it. \* \* \*

Epictetus says: "If a man is unhappy this must be his own fault, for God made all men to be happy." If this be true, happiness can not be the phantom we might have inferred, but a tangible something whose pursuit may bring blessings to all who go about it in the proper way. To quit metaphor, let us ask why, if God made all men to be happy, some are so miserable and so few really are happy? To answer this fully it is evident that an immense amount of ground must be gone over; but we may state a few simple truths on which to base a theory. In the first place it is evident that were all men truly happy, evil would be unknown on the earth: that is to say, that evil must first vanish before mankind can be truly happy.

Whence then comes evil? Herbert Spencer says: "All evil results from the non-adaptation of constitution to conditions, from placing living organisms in places and conditions for which they are unfitted. And this is true of everything that lives. \* \* \* Equally true is it that evil tends perpetually to disappear. In virtue of an essential principle of life, this non-adaptation of life to its surroundings is ever being rectified, and the change of one or both continues until each is suited to the other." \* \* \* Thus Nature steadily persists in her efforts to get rid of evil, \* \* \* and, having in view the ultimate harmony of all things, she marches resistlessly forward, and all obstacles must be overcome or destroyed. Though the process has been seemingly cruel, yet the tendency has ever been towards improvement—the disappearance of evil. And this is why the great All-Wise, the Omnipotence, whose workings we see throughout all Nature; who has been worshiped by man in all ages, in countless forms and under endless names, has been styled by the latest philosophers, "the Power that makes for Righteousness." For what has been, and what will be, the effect of this great law on man, the chiefest of all living creatures? In primitive times man was little better than the brute; then men fought for the means of subsistence like dogs over a bone, might made

right and only the strongest could survive. Yet, men living in the social state suffer under numerous evils, and, keeping in view the idea that evil results from want of harmony between constitution and conditions, it is evident that the characters of men are not yet fully adapted to the social state; and this must be due to the fact that we still carry about us some of the traits of our ancestors—relics of the time when conflict was necessary for the maintenance of existence, and fighting was man's natural trade. We can't get along without each other, at present; but, though we live, as it were, in the same cage, we are by no means a happy family. All the bickerings among neighbors; all the quarrels of nations; all the tricks of trade and the corruptions of courts and legislatures; the slanders with which we blacken other people's characters or try to injure their business; all instances, in fact, where man is arrayed against man, are only remains of the time when combativeness was rampant, and this mundane existence could only be maintained by constant fighting, or the robbing of others. But, in the process of adapting man to his surroundings, vast general advances have been made, and we are infinitely better specimens of humanity than were our ancestors a million years ago.

Now, it is easy to reason from past progress to the progress of the future; and nothing is plainer than that as man becomes better adapted to the social state, as friction with his fellows rubs off the rough corners and angularities of his nature, and the harmonizing tendencies thus produced accumulate by inheritance, the evils which result from this present lack of adaptation must gradually disappear, and strife and sorrow must cease from the earth. When this glorious consummation shall arrive who can say? Nature's processes are ever tedious,—the mills of the gods grind slowly—but, that it must come, all the logic of past events goes to show; and the doctrine of human perfectibility is nothing but the doctrine that life ever tends to become adapted to the conditions of its existence, and, consequently, that evil ever tends to disappear.

Here is the true faith,—the faith which believes that there is a power that makes for righteousness—the faith which sees that over all the struggles, the worries, anxieties, heartburnings, malice and all uncharitableness, which go to make up life as we see it, is the watchful eye of Omniscience; that behind every act of that life is the hand of Omnipotence, pushing man, blind as he is, and stiff-necked and willful, on towards the glorious time when his frantic struggles shall have exhausted themselves, when peace and good-will shall reign supreme and evil shall be no more. He who has a faith like this is already hard on the heels of happiness; for the warfare that is all around him dismays him not; though it seem all evil he knows that the outcome is good; in him already is the spirit of the Christ—"Lord, not my will but thine be done."

For us, then, it remains to do the best we can in our present sphere. We live in an age when man is in a state of transition, of change from the old state of savage solitude to the coming state of social harmony—an age when the kind of moral consti-

tution which fitted him for his original predatory state, is in process of giving way to the moral constitution that must fit him for a future state of perfectness. And as a consequence of this process of adaptation we find evil all around us, because of the unfitness of man as at present constituted, for the close association with his fellows that at present exists. Hence it is, that perfect happiness would seem to be, at present, an impossibility, because evils continually thrust themselves on our attention and of course tend to rob us of happiness.

But I think it is possible to attain a fair share of happiness even in the thick atmosphere of suspicion that seems to envelop our fellowmen. He who sees that the ever-working tendency of Nature is towards the ultimate good, hath in him the faith that has removed mountains of evil. The worries, the vexations of life as it is, do not take hold of this man as they do of him who has no such faith. He sees that men are not yet fully adapted to association with their fellows but, have a lingering feeling that other men are their natural enemies, whom they must in a measure watch and guard against, and he is prepared to make allowances for these defects, and restrain his own feeling of combativeness. Marcus Aurelius and Epictetus have given us some noble precepts for a true philosophy of life, in line with Shakespeare's saying, that "things without remedy should be without regard." "Care killed a cat," and it is worry that does violence to the spirit within us—the spirit that Aurelius warns to "keep free from violence and unharmed."

Nothing should lead us into a selfish seeking after our own happiness, without regard to that of others, for all experience goes to show, that the truest happiness is attained by him who seeks first the happiness of others. If I were to venture on a single prescription for happiness, condensed into as few words as possible, it would be the Golden Rule, Do as you would be done by. Solomon, with all his wisdom, selfishly seeking his own happiness, arrived at the sad conclusion that "All is vanity." A greater than Solomon has said: "Whatsoever ye would that men should do unto you do ye even so to them;" and it is evident that mankind will only attain to perfect happiness whenever this shall be the universal rule. The sooner we proceed to put this in practice the sooner will the millennium of the race be here. "Blessed are the peacemakers," for these are they who strive to remove the hostile feeling with which, as a relic of the old state of savagery, man still seems in a measure to regard his fellow-man. And this I take to be the message of the Nazarene, when he said, "Blessed are the meek, for they shall inherit the earth!" he only prophesied the time when man shall have lost his original combativeness and shall strive no more with his fellows; and when he said, "Blessed are the pure in heart, for they shall see God," he presaged that time, far in the distant future, when, through the long practice of the Golden Rule, they who "hunger and thirst after righteousness" shall indeed be filled, for man will have cast off the burden of his bestiality, and living in perfect harmony with his fellow-man, shall glory in a God-like happiness.



For The Universal Republic.

## LABOR AND CAPITAL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

**B**ETWEEN these two powerful factors, of labor and capital, a strife has begun, the end of which time alone can be expected to fully reveal. It will yet be seen that no national strife for supremacy, in the least degree, approaches the immensity of the force and interest that is involved in this. It is a cosmopolitan strife, far and away in excess of strife between nations; and the feeling that is certain to be aroused in connection with it is again something immensely more real, tangible and personal than could ever arise between nations, for every man, woman and child will be in touch with one or the other of the factors of the strife. In the present era, then, the writer of this is content to say, that the hot and bitter warfare that must and will rage between labor and capital, that is, before equity will be able to fully assert itself, will prove to be, in its day, the long predicted battle of Armageddon, "the battle of the great day of God Almighty."

None seem to have entertained the thought that there are progressive eras in human history, while the destiny of the race is being fully wrought out to its finality. The idea that periods corresponding to the time of seed-sowing, of the green blade appearing, of the stalk and forming ear showing, and lastly of the full corn in the ear appearing, to to be immediately followed by the harvest, to gather in the ripened product, has never yet received full and proper attention at man's hands. The Mosaic dispensation was one of these eras, during which the human crop was much behind in the matter of development, and so it was naturally and necessarily dealt with on the low, flesh plane it then occupied, and all the wars of that dispensation—that is, coupled with the name of God—were bloody, fleshly wars in perfect keeping therewith. But as the human crop progressed outwards from the green blade—or fleshly—stage, it came, in the fullness of time, to the period when the ear must form; a period of self-attention and display, when dogma and creed and strong mentality and such forces should be dominant, and these would become of necessity the factors for that period, and also the operative causes of the particular strifes of the same. Man, in his advancement along the predetermined lines of his progress towards the finality, has gone beyond the mere fleshly stage, into the mental and intermediate one; and now the strifes that must belong to the occasion, and with which the name of God may legitimately be used, are something higher than they were during the Mosaic dispensation, when the race only occupied the lower green blade, or the flesh plane; the strifes that belong to it, therefore, can only be identified on the plane of mind, reason and intelligence, where conscience is the ruler and judge between man and man—that is, the rights of man all round, quite regardless of the petty distinctions caused by arbitrary divisions into nations—and such must and will assuredly claim and secure full attention. On these grounds the writer claims that the battle of Armageddon

will be—as a matter of course and necessity—the fierce strife that must and will increase to a fury unprecedented between the two world-wide and powerful factors of labor and capital. On the earth distress of nations with perplexity. Men's hearts failing them, for fear of the distress their own ignorance and perversity has, in its progress to its certain end, wrought for them.

It is fast becoming more and more apparent to the more thoughtful minds, that only one of the factors, that are in conflict in this strife now being fomented, is at all a reality. More than a year ago the writer of this article was impelled to publish a small pamphlet entitled "The Axe at the Root of the Tree," expressing the conviction that was then clearly forced upon him. In that is unmistakably and logically shown, that "capital," or any medium of exchange whatever, between man and man, is anything but a necessity, in fact is only a very cruel fiction, aiding and abetting, at all points, the item of *might* in opposition to the item of *right*; and though being "highly esteemed amongst men, only are abomination before God." Quite recently the same thought has been quietly, but forcibly, given expression to by a novelist, who has written a most instructive and eye-opening book, commanding world-wide attention at the present moment; it is named "Looking Backward," and the writer is Bellamy. These are signs of the times we live in, and are pointing to a finality, for which a very few are now either ripe or ready; but at the same time a finality that is as certain to be ushered in, during the nearing future, as the sun is to rise in his place in the east each morning.

It can be clearly shown that the world would become practically omnipotent, if only the fictional item of capital were wholly disallowed and discarded; and that it is now, and will ever remain, practically impotent, so long as it highly esteems and perpetuates the capital notion it has so contentedly settled down to for so many generations. What the world wants, and what it must and will yet have, to establish the rule of righteousness instead of the existing mighteousness (excuse the coined term), is the thorough organization of labor everywhere, and the recognition of the truth that "the earth is the Lord's and the fullness thereof," and that it is for the use and enjoyment of one and all on the earth alike, without any respect of persons or nationalities. We shall never have the millennium until capital loses the seat of authority, until this man-created and cruel fiction is hurled down from its proud position; and while it is being done, no doubt the words of the Apostle James will be realized in all their force and fury: "Go to now, ye rich men; weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Those days are to burn as an oven—says Malachi—and all the proud shall be stubble, and shall be burned up, leaving them neither root nor branch. Those whose eyes are open can see that matters are fast ripening for the

fulfillment of this long-printed programme. Such distress as will arise through the working out and getting rid of pernicious and cruel factors in human history, is exactly what the immediate future has in store for us. We have been very contentedly sowing the wind, and there is now no help for it, for there is nothing else to reap as a consequence, save the whirlwind. Let us face it as we best can, and set ourselves patiently and determinately to battle for the *right* and against *might*, and the end will assuredly be something worthy of the conflict. Wise counsels may greatly tone and modify the fury of the conflict; but nothing can or will prevent it, or prevent right coming into its inheritance as a finality.

### NO NECESSITY FOR IT.

**A** RECENTLY published book of social studies, states that thousands of prudent, steady, skilled German workmen, with no bad habits, are obliged to resort to charity to procure absolute necessities for their families. Though they work fifty-two weeks in the year, their small earnings prevent them from living in suitable dwellings, eating nourishing food and wearing proper clothing. Many of them cannot buy a suit of clothes oftener than once in ten or fifteen years. For fuel they are mainly dependent upon charitable organizations. A family of six persons can only spend nine cents a day for food, while the poorhouse pays over twelve cents per day for each inmate.

This state of affairs seems more appalling when we remember that there is plenty for every one in the world to live in comfort and happiness if the selfishness or ignorance of men did not prevent its proper distribution.

Notwithstanding their extreme poverty, the State taxes these people, directly and indirectly, for the maintenance of military and naval establishments.

It is very evident that the rapid spread of socialism in Germany is largely due to the unjust conditions that environ honest labor.

**P**RESIDENT ELIOT, of Harvard University, in his essay in the "Century," terms the tendency to call attention to the wrongs, evils and dangers of our present social and industrial conditions an "empoisoned state of mind." The "Nationalist," commenting on the expression, says: "If it is an 'empoisoned state of mind' that is necessary for a sense of the enormity of the evils depicted by the author of 'Prisoners of Poverty,' of the terrible wrongs that child labor inflicts upon children and the race; of the chapters of horrors made up of the outrages perpetrated by millionaires upon honest miners, who should be free American citizens, but who are slaves in all but name, in which chapter the stories of Spring Valley and Hocking Valley, as Henry D. Lloyd has shown us, are but steps of the menacing growth of the money power;—then by all means that is the kind of poison we need to have administered in large and quick-working doses."

TRUTH is distorted by warped minds, like the form is distorted in the magic mirrors sold at toy stores.

## RULE OF RIGHT.

WE can no more use two kinds of rules of right conduct than we can use two kinds of right angles; we can no more use two kinds of *due* than we can use two kinds of straight lines; we can no more use two kinds of duty and destiny than we can use two kinds of perpendicular. When we give and receive said *due*, we do justice. Then is when we are doing unto others as we would have others do unto us; and then is when we love our neighbor as ourself, and not before. Then we govern ourself as we would have others govern themselves; and anyone who is fit to receive his *due* is fit to live it. Yet unfit as the imperfect man may be to live it, there is no other life worth living. Unable as the imperfect man is to use his *due*, there is no other *due* for him to use; and there is no other *due* for the perfect man to use. We are cursed and blessed in accordance with the use which we make of things. Owning a thing adds no value to the thing. Whatever events heretofore have been could not possibly have been otherwise than they have been, and that is the reason why "whatever is is right," and forever will be so.

The right to own a man, in the first place, beget the temptation to steal a man in the last place. The right to own a man's labor, in the first place, beget the temptation to steal a man's labor in the last place. The turmoil and the strikes now going on in and throughout this world at this time means something above and beyond anything that man has ever thought of. The striker doesn't deserve his *due* until he is fit to give and receive it; but when he is able to do that, then he will be fit to live it, and not before.

When the last battle is fought and the last blow is struck, his *due* will not have changed one iota, because his *due* is as immutable as justice, because the demand and supply of justice and his *due* are one and the same, co-equal and co-eternal, and immutable, forever the same.—*John Thomas.*

WE often hear the complaint from men who want women to have equal rights with themselves, that "women do not attend the meetings and take the interest they ought in the societies where they are admitted on an equality with men;" and those opposed to women's rights use it as an argument to prove that women do not want any more rights than they already have; but the fact is, if any of the men would stop for a minute and think how much work his wife, or his sister, mother or acquaintances have to do, who are obliged to do their own housework, they would not wonder. Most of the women who need their rights and the reforms the worst, not only have their housework to do, but they are obliged also to help make a living for themselves and family, and their time is so much taken up, and their strength so overtaxed, that they cannot attend the meetings.

It being considered lawful that young men should "sow wild oats" in their youth, the result is that mankind are burdened with an enormous crop of tares that have ripened with the increase of years.

## A GOOD EXAMPLE.

THE example of the city of Marquette, Michigan, as lately given in *The Dawn*, is instructive. For two years it has owned its own water power and electric light, and already its electric plant is worth three times its cost, and is earning for the city four thousand a year net. The Mayor is confident that, in the near future, the city can be managed without a cent of taxation upon its property, either municipal, county or State, out of profit to be realized from this power; at the same time sell said power at a small profit that will encourage manufactories to come in.

The people are paying profits to public corporations that would pay all their taxes of every description several times over and leave a surplus. Every family that spends from ten to fifty dollars for car fare, and the stores that pay from fifty to two hundred dollars a year for lights, to corporations, could have the same service rendered by the city at half the cost. This applies equally to all other public necessities. So long as the City, State and Government do not own their lines of transportation, telegraphs, etc., people will have to pay enormous profits on corporations' watered stock, heavy taxes besides, and also high rates of interest, to borrow money on their bonds, to pay for City and State improvements.

THE Mayor of Houston, Texas, voices the unvoiced sentiments of thousands of the "best people"—we are sorry to say—all those who have no sympathy with overworked, underpaid labor. He says: "I herewith return the ordinance entitled, 'An ordinance prescribing eight hours as a day's work for all labor performed for the city of Houston,' with my disapproval, for the following among the many reasons that might be urged against it: It is in direct violation of the natural and civil rights of every citizen of Houston and every person who owns property or pursues any business in the city. \* \* It is an unlawful confiscation, a fraudulent conversion and an intentional misapplication. I know of but one parallel, the "prestimo" of the banditti. \* \* Its proposition and support are but pandering to a lawless and dangerous sentiment already abroad in the land, to the imminent peril of the stability of the Government and the peace, prosperity and happiness of the people. \* \* It is unjust, unconstitutional, unlawful and utterly communistic in its objects, terms, purposes and certain effects."

This reads like a sermon against class legislation, monopoly, corruption, etc.

THE old orthodox religionists were modest in their monopoly of a heaven in comparison with the most of the modern ones, for they only claimed a heaven as big as this earth, but almost every day we get circulars from some one claiming the Universe as theirs, and no admittance for anyone except through the influence of these would-be Gods.

A PAPER at Julian, Idaho, has for its motto, "grasp all in sight and rustle for more." This is what the world generally is doing, but they do not publish their motto.

## WHAT IS ECONOMY?

REASONABLE and healthy economy is proper and good, but the selfish miserly economy that develops avarice and greed is improper and bad. Better far that we should take the risk of some time lacking the necessities of life, than develop the hardness of heart that comes from being solely intent upon laying up dimes and dollars; besides there is another side to this question, which Mrs. Lois Waisbroker pointed out in a recent lecture before the "Religio-Philosophical Society," at Grand Rapids, Michigan. This is her argument:

"Take what we call economy, reducing family expenses for the object of saving. Do you know that if this thing, as it is understood, were carried out, it would produce more degradation than all the famine and pestilence combined? If six millions of workmen economize and save one hundred dollars a year apiece, there will be withdrawn from the general circulation, six hundred million dollars. So you see that which you have considered a virtue would, if followed out, result in a universal destruction worse than famine and sword. We must have a new system of economy on the earth that will give us justice in the matter of the great questions of bread and butter."

MRS. OLIVE WASHBURN, a well-known Spiritualist, is making all arrangements to shortly found a colony after the ideas set forth in Bellamy's "Looking Backward." Mr. and Mrs. Washburn own a large tract of land, known as the Washburn Ranch, located in Santa Clara valley, about twelve miles from Mt. Hamilton. It is there that this colony is to be located, and a lovelier spot could scarcely be found; and it is desirable in every way for the promotion of such work. We are not informed regarding the details of the plans upon which the colony will be founded, but we have no doubt the founders will enjoy the realization of a full and complete development of their high ideals. We shall be able to give a fuller description of this work after it is more matured.—*Golden Gate.*

STEALING is moral disease, and it is not confined to the poor and ignorant, but afflicts the rich and educated as well, as may be seen from the following: "The trial of John Spellman, the son of Edward Spellman, the Peoria millionaire, is now going on in the circuit court at Bloomfield, Ill. He is charged with burglarizing a gunstore. He is also accused of robbing the mailbag in Peoria, blowing open a safe in Pekin, and stealing railway tickets in Evansville. He admits the burglary, but claims to be suffering from emotional insanity."

THE Women's Auxiliary of the English Peace Society has issued a stirring appeal to women throughout the world, to work, with tongue and pen, in all walks of life—in homes, schools and legislatures—to promote the disbandment of armies, navies and all other military establishments, as being in opposition to all the teachings of the "Prince of Peace," and the true spiritual elevation of the race. Mrs. A. M. Richard, the wife of Henry Richard, a member of Parliament, is president of the Society.

For The Universal Republic.

## EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

**A**NOTHER important evidence of the existence of a *flora*, as well as a *fauna*, in these high northern latitudes, is found in the oft-repeated observation by navigators, that driftwood invariably lodges upon the northern shores of the islands of these high latitudes. It is brought down by the currents that proceed from the Arctic out-flow.

The proper channel through which the Arctic navigator will ultimately reach this hitherto closed sea is a natural one, cut through the ice belt, in summer, by the main southern current that comes from the polar overflow, and passes down through the ice belt in east of Franz Joseph's Land, striking the coast of Asia about longitude 100° east. Along the low marshy coasts of this part of Asia unnumbered aquatic birds, that in the early season have left their Arctic winter home and followed the course of this broad stream, find a summer home and breeding place along its rivers and amid its reedy tundras.

The proper time to reach this rift in the ice belt is in the month of June. But the hardy seaman who undertakes to explore in Arctic waters, must expect to encounter rough seas and rough weather. The meeting of the equatorial aerial currents in connection with the overflow of the interior waters at the pole, tends, at times, to produce very boisterous winds and seas.

The wise seaman will also aim to select a season for his voyage in which the previous winter has been mild in Northern Europe and Asia. This tends to form a narrower and thinner ice belt on that side of the pole, since the southern limit of the "open polar sea" is not fixed, but swings about the pole in accordance with the varying localities and temperatures of the winters of the northern hemisphere. Thus, while the area of the open polar sea should not vary much from one season to another, its greatest southern limit will constantly change from one side to another, as the seasons vary on the different sides of the earth.

On the borders of the warmer seas, that surround the pole, is a narrow belt, about sixty miles in width, that is habitable for human beings. Within this narrow zone, which is located in and near 85° north latitude, lies a small portion of North Greenland, and the large island lying to the west of it. This narrow tract of country is inhabited by a large body of the Inuit Esquimaux, who live by hunting, fishing and agricultural pursuits.

To the north of this brief habitable zone exists the perpetual cloud ring, that in summer dissolves in almost perpetual rains, and in winter throws its dark constant shadow over land and sea. It is the home of the pine, the hemlock, the fir and other *conifers*, which here attain to a great size, stimulated as they are by the nearly uniform heat and abundant moisture that the climate supplies.

Here will be found one of the large forest preserves of the world. Within its deep shade few animals are found except the mink, the rabbit, the wolf, the reindeer, the lynx and a few others. protecting shores the wild aquatic fowls gather in

vast numbers, to spend the long Arctic night in their winter home.

Under this immense cloud ring of over six hundred miles in diameter, as we have stated, neither frost nor snow ever comes. Within this vast laboratory of the air the heat and moisture-bearing air currents from the equator are in a state of perpetual influx, conflicting with the intensely cold air masses of the surrounding ice belt. This, inside the limits of the cloud ring, in summer, produces nearly constant but gentle rains in different parts of it; while within the ice belt, the dispersing air and cloud masses, on their return toward their equatorial source, let down an abundance of snow, which has been accumulating there for ages.

This cumulative tendency of the ice and snow at the two ends of the earth, if allowed to continue without interruption for any great period of time, would be fatal to the earth's polarity, since it would tend, in the course of ages, to change it from a sphere to a cylinder, the heaviest end of which would finally lurch over against the Sun, like the planet Neptune, an example in point. Neptune has at some period of its past been permitted, for wise purposes, to tilt over towards the solar orb, and now perpetually presents its feet to the warming influences of that luminary. In the course of time Neptune's original *status* will be restored, when he will again revolve with his axis at a like inclination with those of Saturn and Jupiter.

Fortunately, with respect to our own planet, it possesses a fixed compensating principle, constantly in operation in the formation of the glacier and the iceberg, which are forever at work carting off into the warm latitudes the ice and snow of the ice belt, where they melt and mingle with the waters of the ocean, and in this way maintain another of those great Divine compensatory principles in nature that everywhere prevail in Universal Life.

As previously stated, within the very narrow zone that separates the rain ring on the one hand from the ice belt on the other, is a brief tract of country where the race continues to exist. Here man planted himself in his wanderings over the planet during the long tertiary period of his existence, when the earth's axis varied only about six degrees from a vertical to the ecliptic, and a nearly tropical climate extended to the poles. And here he has remained. This habitable belt is increasing at present, by insensible degrees, as the earth's pole in its mutations constantly tends to erect itself into a perpendicular to the orbital plane.

This very slow process of axial restoration toward its proper position for human progress and perfection will continue until man has attained his majority, has passed the limit of selfish and individual into the social, reciprocal and Celestial spheres of his life, when this recuperative action will be more rapid, until the planetary axis will again reach the normal *social* inclination of 6°. This will be a return of the "Golden Age," toward which the traditions of mankind have pointed back in all ages since the great cataclysm. It will be a return of the Edenic Age of mankind, in which, during the latter part of the tertiary period, for more than eighty-thousand years, the original animal man, as

he existed upon the planet at the time, enjoyed a climate in nearly all parts of the earth in which his animal needs were few, and mere existence itself was a luxury. But it will be a return to Edenic conditions upon the rational, social, Celestial, and not again upon the animal and selfish plane, after the great final conflict has taken place between the forces of Intelligence, Light, Law, Order and organic social life, on the one hand, and Ignorance, Darkness, Chaos and Despotism on the other. And that time is not so far away as many people suppose.

These Esquimaux of the Arctic basin are polyandrous—marry at a very early age, often at nine years and are very shortlived. Both the climate and the habits enforced by climatic conditions tend to produce this state of things. They live in communities of eight or ten families in a single household. Their houses are built of logs and thatched.

It is our purpose not to dismiss this part of our subject without a more extended notice of this very curious and interesting people. Isolated as they have been from the outside world for many thousands of years, they, better than any other people, retain and exhibit in their industrial and social life the primitive civilizations of the early races of mankind, free from the changes that have been wrought in those civilizations by the more modern nations, races and civilizations. In truth they still retain those ancient civilizations in all their original simplicity. It is one of those remarkable examples of the conservation of the old civilizations under conditions that absolutely exclude all contact with the changing dynasties and the protean phases of civilization, that, in turn, have arisen, developed, culminated and fallen, since the advent of the modern era.

This era began when, at the close of the tertiary period, man was abruptly ejected from his terrestrial Eden, in which the warm genial skies had supplied him with a domicile sufficiently comfortable to satisfy all the animal purposes of life, and the spontaneous productions of the fertile soils and stimulating climates of that period gave him nearly all the elements of sustenance which his bodily wants required. It was, indeed, the "Golden Age" for the entire animal world, including the Animal man.

But with the advent of the later Ice Age, which came upon the world with great abruptness, man suddenly found himself brought face to face with the sterner forces of nature and obliged to enter upon an intense conflict with the elements themselves for the very means of existence. This was the commencement of the "Cave Life" of the peoples that inhabited Europe during that period of intense cold, in which man (the few that remained after the great cataclysm) was obliged to fly for shelter to caves and other subterranean retreats, which he shared in common with the beasts of the field and the birds of the air. This abrupt change in the climate of our little planet was brought about by a sudden change that took place in the inclination of its poles, by which the warm subtropical climate of the tertiary epoch, which ex-



tended nearly to the poles, was abruptly followed by one of intense cold, in which winter reigned supreme during the greater portion of the year as far down as latitude 15° north and south, and within which parallels there was alternate winter and summer on the two sides of the equator.

#### WASTE NOT, WANT NOT.

**A**T Nantes, France, a mother of four children committed suicide, driven to despair by destitution. Two days previous the Society of Public Assistance sent her a note informing her that they were sorry they could not entertain her demand for aid for herself and her children.

There is enough wasted in well-to-do families to supply all who suffer for the necessities of life, if it were saved and systematically distributed, and no one would be giving away anything that they would make use of themselves. General Booth has instituted in London what he calls "Waste Not, Want Not Brigades," whose duty it is to go to all private residences and collect what otherwise would be wasted and distribute it among the needy. If those who can afford so many things to eat could be prevailed upon to only eat what was necessary and best for them, and let the rest go to those who have not enough, there certainly need be no hungry people left. The same could be said in regard to all the necessities of life—clothing, shelter, etc.

A law might be passed enabling needy people out of employment to make a demand upon the city or town authorities to supply them with work, whereby they could earn a living. The money to pay them might be raised by a tax on church property, and on all property that is enhanced in value by the growth of the community.

HEREDITARY tendencies, moral, mental or physical, may be stamped out and the standard of the race raised. Enlightenment as to matters of heredity should be widespread, and teachers and parents alert to repress or develop as each individual case may require. Instead of allowing a child just to "grow," like Topsy, we should adopt Fröbel's method, and from the cradle guide and develop each child as an individual, always taking into account individual peculiarities and inherited tendencies, so that its life may be a symmetrical, well-rounded whole. There must be still room for individuality, and the true disciple of Fröbel delights in drawing out and repressing only when necessary. Our children are crowded into the large public schools and put through a common drill which meets some cases and misses more; where many things of first importance receive no attention whatever; and in consequence children cultivate all sorts of deformities. It is the duty of every one to help elevate the standard of public schools, the parents co-operating with the teachers in the education of our youth, morally, mentally and physically.

WE need both protection and free trade to bring about wide spread prosperity—protection from selfishness by free trade in brotherly love. Establish these and the tariff will not vex us.

#### THE PROBLEM SOLVED.

**T**HE paragraph here quoted from Stephen Maybell's "Civilization Civilized" would solve the problem of human happiness if the advice were universally followed: "If you are sick, love! If you are envied, hated and slandered, love! If you are surrounded by enemies, love! If danger and death hiss, dart and stab you, love! Love will redeem, bless, save, preserve, shelter and crown you with the essential powers of the universe.

"And know that for every man thou hatest, thou shuttest off from thyself just *so much* of the universe,—thou separatest from thyself just *so much* of life and eternity; remember, each is a part of the whole, and to be the whole thou must include all in thy love."

WHAT wonderful progress, to be sure, we have made in the direction of establishing the kingdom of heaven on earth, when we have not even grown out of the state of cannibalism! Have you ever seen a train of cattle cars crowded with squealing, frightened hogs on its way to Porkopolis? What an appetizer that is to your dish of sausage! For my part, I should not care to stand in the shoes of Mr. Phil. Armour on that day when we shall be called upon to give an account of the deeds done in the flesh, and meet that host of helpless victims he caused to be tortured and murdered in the service of Mammon. It shows how far we have advanced on the road to a true civilization when "high-born" ladies, who would be ashamed to take the calloused hand of a seamstress or factory girl, can thank God over the picked bones of a turkey. So runs the world away.—*F. T. Reid in Twentieth Century.*

ALFRED R. WALLACE says: "In one of my latest conversations with Darwin, he expressed himself very gloomily on the future of humanity, on the ground that in our modern civilization natural selection had no play, and the fittest did not survive. Those who succeed in the race for wealth are by no means the best or most intelligent." We fail to see wherein the race for wealth affects the survival of the fittest. The fittest must survive according to the Divine Plan, and that they do is proved by the fact that each generation is spiritually an improvement on the one preceding. A man living in extreme poverty, judging from the Divine standard, may be by far better fitted than the richest man. Darwin "expressed himself gloomily on the future of humanity," because he viewed it from the physical standpoint.

THOUSANDS of poor miners who are anxious to work are thrown out of employment, in order to enable the coal monopoly to compel consumers to pay far more for coal than it is worth. This is a question in which every human being who has need to warm himself or herself by the fire in the winter is immediately interested. There is no natural reason why coal should not be within the reach of every consumer in the greatest abundance. A scarcity of coal and high prices are the result of the false system which permits organized selfishness to get control of the supply.—*Industrial Age.*

#### MURDER VS. MURDER.

**A**DVOCATES of capital punishment claim that they favor it because it carries terror to evil-doers and prevents more murders. In England, where capital punishment is adhered to, there is an alarming increase and the use of the revolver is a common thing; while a few years back it was an unusual thing to find an Englishman armed. Capital punishment does not destroy the thought of murder, it only destroys here and there a manifestation of the thought. Capital punishment is itself a manifestation of murder. If you apply capital punishment to the principle—to that which produces the murder—then it would be effective. Successfully apply a death penalty to selfishness and there will be no more murders committed.

THE Press comments at great length on the plans outlined by Salvation Army General Booth, in his book, "Darkest England and the Way Out of It," for the relief of the miserable poor of England. Opinion is generally favorable to a trial of the scheme. The least encouraging article on the subject is that of the "Times," and even this is only mildly in opposition. Booth's book has made a profound impression on all classes, and to many it is a revelation of a condition of affairs unknown to them. No one can read the work without an uncomfortable sense of disaster, and it is perhaps this which leads nearly everyone to cry out to General Booth, in effect, "Go ahead and try your plan, and we will do all we can to help you." The suggestion of the author is, in brief, the establishment of houses of refuge all over the kingdom, and the organization of volunteer bands to seek out and rescue the unfortunate and minister to their minds and bodies until employment is found. There are many ingenious details in the scheme which could only have been devised by a man thoroughly experienced in the needs of the poor, and whose whole heart is in the cause.—*Oregonian.*

INTELLECTUAL laziness is a greater bar to prosperity than physical laziness, and a person is equally as blamable for one condition as the other. It is the demoralizing fault of most State prisons that they are conducted on a system that instead of forcing the minds into active operation they almost force men into a state of intellectual imbecility. All the efforts seem to be directed toward keeping the physical man in good working order, but the brain, the motive and directing power of the man, that which is intended to guide him as a free agent, is neglected and permitted to grow weak and unserviceable; consequently, when the State ceases to control and direct his body he is turned out into the great current of humanity with just about as much power of guiding himself aright as a steamboat would, having been launched upon the Mississippi without a pilot. A prison is a place where the lazy mind should be forced into habits of industry as well as the lazy body.—*Prison Mirror.*

THE day with the Hebrews commences at sunset instead of at sunrise. This is the case with all things in this life, commencing with the night and advancing to the day.

## OUR COLONY.

### Its Success Assured.

From the inception of the idea, we have been steadily consolidating the forces and influences necessary to establishing a powerful colony of spiritual-natured people in Oregon—providing farm-homes or town-homes, according to the differing desires and inclinations of the colonists—and are now ready to give full information to all who will enroll their names for settlement, should the conditions prove satisfactory.

## Prunes Pay Better than Oranges.

From the Roseburg (Oregon) Plaindealer.

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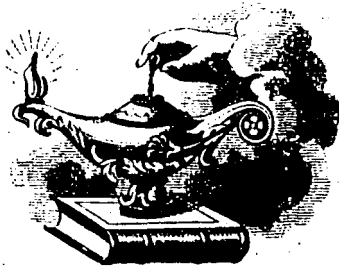
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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men; REGARDLESS OF RACE AND CREED—the object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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 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 Brun.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallifax, 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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