

# The World's Advance-Thought.

33

ONE DOLLAR AND FIFTY CENTS A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

SINGLE COPIES FIFTEEN CENTS

American and English Editions.

PORTLAND, OREGON, AND LONDON, ENGLAND.

Vol. v, No. 2, 1890—New Series.

For The World's Advance-Thought.

SOUL SAGES.

ALICE ESKEL.

ALL hail to you, great Gods and Goddesses,  
That sway the destinies of our planet home!  
Sages of the Soul Sphere! wise beyond compare!  
Whose loving care sustains the growing world,  
And guides it ever to'rds the goal of righteousness.  
Soul-pure Fathers-and-Mothers of all Life!  
Many-in-One! Notes of the Perfect Melody!  
That revolve the spheres with Harmony Divine!—  
That roll them up to planes of Light Celestial  
And from harsh discords make sweet songs of Love;  
Whose soul-awakening tones transform all beings lost,  
And lead them to the Way, the Truth, the Life,  
To share with you the glories of the Universe  
And drink ambrosial nectar in Elysian fields—  
To reign Celestial Kings and Queens in myriad worlds—  
Symbolized to men in sovereigns of the earth.

All hail! O Advent of the Almighty Good!  
Messiahs of the Hidden Past all honor—hail!  
Who come to earth in homage of the New,  
And bear the Christ of all upon your palms.  
O Nobles of the All Time around the Throne of Peace!  
Whose titles are in powers you have earned  
By lives far purer than our world now owns,  
Descend to man to heal his widespread woes,  
And knit in One Harmonious Whole all diverse lives.

## OPTIMISM.

OPTIMISM and pessimism are other terms for materiality and spirituality. The materialist is a pessimist because he sees everything from the dark standpoint of matter, corruption and decay; the spiritualist is an optimist because his view is from the spiritual. The various degrees from the lowest pessimism to the highest optimism mark how far on the road one has traveled from the dungeon of matter-bound desires to the illuminated wisdom of Celestial Freedom. The fault-finding and discontented utterances of the pessimist could not inhabit the brain of the optimist any more than the darkness of the cave could be brought into the sunlight.

The world requires more *real* optimists or spiritualists; there are plenty who claim to be optimists when things fit their desires, but they are pessimists of the weakest kind when their desires are crossed, and then they wonder why they have to climb the mountain so often without reaching the top. The trouble is that they take a few steps upward and then spend their time in going down again and starting over.

THE sacrifice of a human being for the sins of the world, as in the case of Jesus Christ, is an extension of the same idea that caused the Hebrews to sacrifice the lives of animals as an atonement for their sins. Sacrifices of animal bodies—or the external symbol of the sacrifices of the animal nature in man—were considered sufficient to propitiate the spiritual man as if the killing of the body of one living thing purified the spirit of another.

## OCCULTLY CONSIDERED.

THE germ starts in its unfoldment as a dual-unity; and ultimates itself out of the darkness into the light, in the fullness of its unfoldment, again a dual-unity. All creative processes so proceed, and thus type themselves to our comprehension in the natural fields, when reverently in quest of knowledge; and when such knowledge fruits into true wisdom we come gloriously into life-realization of the fundamental truth that the universe throughout is a play of infolding and unfolding Divine energies, of which the Divine-Human, or the mind Celestially illuminated, is a self-conscious and eternally-expanding part. The most obvious of the natural illustrations is plant growth. The seed of unific forces bursts, sending forth branching roots in all directions, and the further and deeper they extend in the soil, or away from the light, the more they branch. Every force and thing has a consciousness peculiar to its own self-bound existence; and all things and forces are embraced in the Infinite or Divine Consciousness. Thus each root of the plant shoots out under the impulse of a self-bound consciousness, its contracted life-realization being that of isolated and independent existence; but the consciousness expands in the ascending line, the order being mergence instead of divergence, until all the lower branchings unite in a single stalk above. But to the full-orbed spiritual vision there are no separations, the unity is unbroken; it is a perfect sphere. The branching roots suggest to the external understanding the radius of the sphere that is negative to the light, that is turned away from the vitalizing sun; as the fruited branches above do the radius that is in the light, or turned towards the vitalizing sun.

OTHER hell than that produced by the vipers of strife and hatred that lurk in the low animal instincts there is none. On this intermediate plane between the brutish and the spiritual war perpetually rages between the different life conditions. The spirit of competition, with its attendant envies, jealousies and heartburnings, is rife all along the line on the animal side, the riotous endeavor there being to force together incompatible life conditions. Struggling up, pulling back, jostling out of place, felling and trampling—such is the wild saturnalia! The battle is the hottest where the darkness is the densest—members of the same body in their insatiable fury seeking to destroy each other; but there is no true peace, no perfect rest, for the weary soul, until it shall have risen above the last shadow of matter into the One Life Consciousness. There are peace and rest that abideth forever.

## GROWTH.

NEVER were mankind more harmonized than they are to-day, although from the material standpoint, it may seem that inharmonies were never more widespread, but it is only the increased commotion that always occurs before the birth of the new. This year has been remarkable for the number and variety of international congresses that have been held in the principal cities for the purpose of promoting peace and disarmament among the nations, the close union of the world's workers, social purity, prison reform, etc., and we can see the influence for good they have wielded in the purer tone of the public press, and the general advocacy of better thoughts in regard to these matters. Reform publications are rapidly increasing among all peoples and languages. Though the closing year will be a rich gem in the Crown of Time, the year 1891 will be still grander. The universal power of Soul Communion is working.

IT may seem difficult to explain how two semi-souls can exist as One United Soul, but we have an illustration in the organs of vision in man. There we have two distinct eyes within one being that are capable of separate action and yet both harmoniously united blend together and see as one. Inharmoniously united, as is the case when the eyes are crossed, two images are seen and there is no visual union. When bound together inharmoniously there can be no soul-union between man and woman; in this condition they work at cross-purposes; but united spiritually they act as one being and see clearly the needs of humanity.

UNDER a materialistic system every new invention that would lessen the hours of labor, and cheapen the cost of production would be hailed by the workers with delight, for all would be benefited; under the individual monopolistic system the laborers fear new inventions, because the more labor saving machines there are the less opportunity there will be to obtain work.

THE warp and woof of our Spiritual being is woven from the silent threads of thought we think from hour to hour. Our character like our clothes is spun thread by thread and the finished garment will be exactly as we have made it.

MACHINES will be constructed that will enable people to travel on land or sea or in the air, by utilizing the magnetic currents from the north and south poles. Practically, space will be annihilated.

WITHOUT peace there can be no progress. The masterpieces of art, science and invention are the products of the silent peace within the souls of great geniuses.

For The World's Advance-Thought,  
THE SOUL'S JUDGMENT.

ALICE ESKEL.

"**B**RING forth the dead! his life shall now be judged,"  
In measured accents spoke the priest of Om,  
Who sat upon the Judgment Seat of Egypt's Sacred Court,  
Wherein at death each human life was tried  
Before the Soul-Perceivers of their mystic faith.  
The dead was brought in trappings rich with gold,  
For, rich in goods had been the living man.  
The priest looked not upon the gaudy corpse,  
But gazed with fixed eyes in vacant space above.  
"Spirit of the arisen man," he sternly said,  
"Your soul now sits in Judgment on your deeds!  
We now shall judge if they were right or wrong!  
And whether righteous honors shall be given  
To its rejected casket lying here!  
No wheat shall be enclosed within the shroud,—  
Symbolic of the good that you have sown  
While you were yet encased within the form—  
If you did plant bad weeds in earthly life!  
No pot of peas shall lie beside your corpse,  
Unless you strove to climb the Better Way,  
And did aspire above the darksome earth!  
Let your Soul judge! its essence never errs!"  
From out the air there spake a Judgment Voice,  
And said: "My life was false, my deeds were ill;  
I only thought of self and selfish aims;  
No love dwelt in my heart! Better I had failed  
In all my ambition sought to gain  
Than be bereft of my soul's approbation!  
Therefore, O, priest of Om, no honors give  
To my undeserving body lying here;  
But publish wide o'er Egypt's beautiful land  
The Judgment now my Inmost Soul proclaims,  
As warning to all men to plant the Good  
If they would reap a bounteous crop of joy,  
And be at peace when they do pass beyond!"

HABITS.

**E**NTRENCHED wrong relies upon entrenched habits to perpetuate its power. Many who are eager for reforms are the last to be willing to change old habits of thought and action. Ignorant prejudices, long fostered, have more to do with retarding progression than real wickedness. Man is afraid to move forward for fear that his established interests will suffer. He thinks that he has reached the ultimate, and the Infinite God is powerless to better his condition. He has no faith in the All-Wise beyond "the things that are known." He continually doubts that there is a power in the Universe that can improve his self-limited powers. He does not recognize Infinite Power (his own soul) until he has become Universal in his sympathies and thoughts. He is lost because of this lack of recognition. When he finds his immortal soul he is saved by the power of God, which is his own being.

\*  
\* \*

**W**E believe that inventive genius will develop until instruments will be produced that will enable the inhabitants of the earth to communicate with the planets of our solar system. The telephone, microscope and phonograph are foreshadowings of instruments whose use will be of a universal character. There are magnetic currents from one planet to another as well defined as the rivers that connect our cities. The Power that is capable of uniting the world through telegraph wires and cables has not exhausted its possibilities.

THE EYES OF THE UNIVERSE.

**T**HE false (matter) masks the truth (spirit).  
Man's present knowledge of the Universe is false, because he looks at the matter clothing of spirit, and, as his material sight cannot penetrate the clouds, he bases all his astronomical knowledge upon the things lighted up by the sun (spirit) where it shines through. Before the microscope came he could only see dirt where now he sees living worlds; before the telescope was evolved he only saw clouds where now he sees millions of shining systems. The truth is ever hidden, cloaked with matter, like a precious gem buried in the earth, and we must get beneath the surface to find it in all its loveliness.

What we see of the suns and planets is not all there is of them, any more than the body of man is all of him.

In man it is the eye that lights up the countenance. The eye is the sun of man's physical being. The eyes are the windows of the soul, for they are extensions of the part of the brain where spirituality is located.

Light or sight—synonymous terms, for sight is born of Light—was the Father and Mother of all the other senses. Let there be Light was the first fiat of the Creator.

When man closes his eyes he is in the dark, just the same as when the sun disappears the earth is in darkness. And as his eyes are a part of his physical being the sun is a part of the Solar Being—our planetary system.

As all the senses in man depend, for their proper operation, upon his sight, so the planets, or senses of the Solar Man, depend upon the light of the sun. The sun and the planets are not separated from each other but belong to one united, firmly knit body, and are under a unity of direction, and move together as the parts of an individual.

God sees us because the outer eyes (the exterior senses) and the inner eyes (the interior senses) of the Universe are continually shining upon us, and the evil doer generally does his work when the sun is absent.

ONE would suppose from the manner of giving thanks on Thanksgiving Day that God dwelt in the stomach and needed to be propitiated with burnt offerings of turkeys, geese, ducks, etc. It seems to us that to give thanks we should divide our plentiful store with those who have nothing, for God is Universal Goodness and they who do the most good give the best thanks.

As only Truth is immortal we can see the necessity of incorporating it within our being. The Truth makes us live. To seek for riches and other external things is to court death and oblivion. Better to become immortal than to seek the false adulation of an envious world that must pass away.

As a man awakens to the day to use his accumulated material property and experience to supply his wants, so the spirit after the release from the body must live on the spiritual wealth he has accumulated to minister to the needs of the spirit.

Do not mistake impulse for inspiration.

FORCES.

**A**s man ascends in the scale of progression higher and higher forces work for him; as long as he is below forces enslave him. When he dominates spiritually he is their master. We have the Universal Power according to the spiritual influence we develop. The power of any good we do is in the good itself and, therefore, there can be no arbitrary rewards given us for what we have not done. In the Universal sense all things gain greater powers by growth. The plant that has only rooted has within it the possibilities of the blossom, but it will not have the blossom until it has grown it. The world is full of human plants that boast of having gained the Celestial Blossom, but as none display its fragrance it is evident that they have not yet grown that which they desire.

\*  
\* \*

**T**HOUGH is master; the body is servant. Whatever controls the mind moves the body. That matter is subject to mind is best illustrated by the subjection of the body of the hypnotized to the thought of the hypnotizer.

The material world obeys the behests of the Universe. As purely physical beings we are only subjects; as spiritual beings we are masters. The spiritual world is the real world of power, for it is the over-controlling power. Before Spiritualism came to the world we were hewers of wood and drawers of water for matter; but when spirit was acknowledged its masterful force elevated us to a higher plane, for no force can operate intelligently in the physical world until it is recognized and utilized.

\*  
\* \*

**E**VERYTHING contains infinite possibilities, because the Infinite resides in all. The invisible germ is the foundation of the Universe. In the vocabulary of progression there can be no such term as insignificant. Given the germ the skillful gardener can trace the forests of the future. Mankind are heedless of the germs they are daily planting in the garden of their being! The future can only be the present on an increased scale, just as the single seed we plant to-day through the process of growth yields many times its kind in the future. The *now* is the important, for the future must ever be the now.

\*  
\* \*

THE soul does not need to be saved. The Savior does not save the soul, for the soul is the Savior. When we know the soul we accept the Christ and it saves us. The world is lost because the people—Christians as well as the rest—know the body, but the soul realm is "that undiscovered country from whose bourne no traveler returns." Christians cling so tenaciously to the bible, because they know nothing of the Inmost Soul, that has created all bibles. Their conception of the Infinite Power is so limited that they imagine all Wisdom contained in that onebook.

MATERIALISM never progresses; progress lives in the spiritual.

## SPIRITISM AND SPIRITUALISM.

MOSES HULL.

The word Spiritualist I think is wrongly applied to a set of phenomenalists whose knowledge of spiritual things is limited to what they have gained by witnessing certain physical phenomena; and who seem to have no desire for any other kind of spiritual culture than that which they imagine they obtain in a table-tipping or materializing seance. Such, in my estimation, are no Spiritualists at all; at best they are only *Spiritists*. That is, they believe in spirits—that they exist and that under proper conditions they can give sensuous evidence of their existence.

On the other hand, a *Spiritualist* does not reject external or objective evidence of spirit existence, but believes himself to be a spirit here and now; and, while he may put in much time assisting those who need objective evidence, he realizes that he is now a spiritual being, and puts in his time in an effort to grow a spirituality which even here brings him *en rapport* with the world of spirit, the world of thought, the world of Wisdom. He is not so particular as to what spirit reaches him, he is glad to get a wise and truthful communication from even his own spirit self.

The test that such want is the test of truth, of spirituality, of superior wisdom; not of the existence of some particular friend whom the world calls dead. Such are not so particular to see the forms of their mothers or their babes as they are to get something which will assist them in circumnavigating their own spiritual natures.

This class of exoteric Spiritualists think the phenomena which have led thousands to investigate Spiritualism are Spiritualism, but they are not. The phenomena are not Spiritualism or any part of Spiritualism; they are only the steps leading toward Spiritualism. The phenomena prove the existence of a power, which, on examination we find to be spiritual in its origin; that sets us to searching in the realm of the spiritual, which results, when the search has been sufficiently thorough, in discovering ourselves to be spiritual beings.

Having made the discovery that we are, here and now, spiritual beings; having found the evidence of spirituality in ourselves, we no longer need the objective phenomena. Of course the world needs the phenomena to carry it to this altitude as much as old Spiritualists once did to set them to thinking on spiritual things.

I have learned the alphabet, and no longer need to study it. I now read books, and, though there is not a thing in any book I read but is composed of various combinations of the letters of the alphabet, yet I do not see the alphabet; I see words, sentences, thought-pictures, which could not be made without the alphabet.

Now, I do not want the alphabet abolished, I want others to have it, to study it. It will lay for them a foundation for an education, as the various spiritual phenomena lay the foundation for an education in the spiritual.

But the mere phenomenal Spiritist is not a Spiritualist any more than the student of the alphabet is an educated man; and no person should stop

with the investigation of exoteric or objective phenomena, any more than the student should cease his studies when he has learned the alphabet.

That which we need to learn, above all things, in Spiritualism is that we are here and now spirits. It is not enough to simply assert this; we want to know it, to feel it, to realize it. This can never be learned by merely observing external phenomena. Spirit phenomena are good and useful, but they are not soul-food.

I am hungry: I go to your house and tell you so; you invite me into your dining-room and show me fine pictures of vegetables, fish and fruit, and tell me to look at it until my hunger is satisfied. I am thirsty, and call for water, and you show me a landscape with a beautiful lake in the fore-ground, and invite me to slake my thirst. How long will it take me to supply my hunger and thirst by viewing these pictures? Just as long as it will take to satisfy spiritually hungry and thirsty souls with external phenomena! I demand and must have spiritual food—something which feeds me as a spiritual being; not something which merely convinces my eyes and my ears of spiritual existences.

To be continued—

WHATEVER the much talked of Indian Messiah may be, he is certainly under the influence of an orthodox Messiah, as witness the following extract of a narration made by an Indian named Porcupine, who had seen and heard the "Messiah" talk:

"The Christ said all was to be resurrected; that they were all to come to earth, and that was too small for all; and he would do away with heaven and make earth itself enough to contain all. He spoke to us about fighting, and said that was bad, and that we must keep from it; that the earth was to be all good hereafter; that we must be friends with one another. He told us not to quarrel, or strike, or fight, or shoot one another; that whites and Indians are to be all one people. He said if any man disobeyed what he ordered, his tribe would be wiped from the face of the earth; we must believe everything he said, and he would know our thoughts and actions, no matter in what part of the world all might be. I thought all he said was good. When I got back I knew my people were bad and had heard nothing of this. So I got them all together and told them of it, and warned them to listen for their own good. I told them just what I have told you here to-day. If you think I am not telling the truth, you can go and see this man yourself. I will go with you, and I would like some of my people, who doubt me, to go too. The Christ talked to us all in our respective tongues. You can see him in your sleep any time you want after you have once seen him and shaken hands with him."

WHATEVER men may do to us there are none who prevent our progression so much as ourselves. No one can stand in our way if we have the light without being enlightened thereby.

We can never live in any higher current of intelligence than that which we allow to permeate and sway our being.

Or the soul-world, the source of life, the average human being knows *nothing at all*; he is utterly unconscious of its existence. Just as the intellectual man may be wholly unconscious of the existence of spirit, so the spiritual man, or spirit, may be wholly unconscious of the existence and nature of soul. The first absolutely necessary requirement of the intellectual man who wishes to gain spiritual knowledge, is to stop dogmatizing, stop asserting, stop contradicting, stop telling what he knows, stop trying to gain it by purely intellectual processes. Spiritual knowledge is only gained with development of spiritual senses and powers of finer perception, and this comes through change of brain structure, and change of brain structure is made by unconscious cerebration, which is action of the spiritual forces, of which the person acted on is unconscious. Now, this unconscious cerebration, or change of structure of the cerebrum, can only take place while the subject is quiet and passive. If he is denying, or asserting, or contradicting, or trying to learn, he is keeping up the action of the old forces in the brain, which must stop before the finer forces can act. For spiritual development, the best rule I know of is to keep quiet, and as much as possible, in the atmosphere of spiritually developed people, so as to give the spiritual forces a chance to act. For soul or vital development, keep quiet, stop thinking, stop believing, stop studying, stop feeling, stop trying. Absolute calm is necessary to commune with the soul, and draw strength from the fountain of life in repose—of being in rest. The voice of the soul is silence. Development of soul powers or solar consciousness is independent of conscious cerebral action. The soul forces appear to emanate through the solar plexus, which corresponds to the centre of gravity of the system. The interior or microcosmic world which interpenetrates and inter-exists through all space, is no doubt the soul-world from which the life-gemms of all things emanate and to which the life of all things returns.—James L. Jones, in *Golden Gate*.

"THE NATIONAL LIBERATOR" is successfully exposing the fraud of the (so-called) science of orthodox medical practice, and the monopolistic league of "regular" physicians to influence legislation in all the States of the Union, in favor of excluding progressive practitioners. It contains contributions from the most eminent progressive doctors in this country and Europe.

PROF. GEORGE CHAINÉY, the inspired editor of "Psyche," is about to leave London for Jerusalem, where himself and several friends propose to establish an esoteric college. "Psyche" will still be issued from the London office, but if he succeeds in obtaining the permission of the Turkish authorities he will transfer its publication to Jerusalem.

No power in the Universe can make perfect, except by continuous effort. It is a very great detriment to progression to suppose that there will come a miraculous change at some future time that will make us perfect. The True Being must be self-grown.



For The World's Advance-Thought.

## WHAT IS SOUL?

A. F. MELCHER.

**S**oul is the primeval life-essence of the Universe, and constitutes the conscious motive power of the same.

As an epitome of existence, man represents it in an individualized form, and may thus be studied as a microcosm of the whole.

Self-knowledge is the acme of spiritual teachings; and by looking within, man learns the nature of the Universe, and withal, of the causes that govern the same.

Law is the term usually employed in speaking of causation or the controlling power of effects, but is no more expressive of its true nature than God is, when speaking of Him as the origin of all that exists, or of life so-called. But as the conscious motive-power of existence, we can better comprehend it, both universally and individually, and as such we will endeavor to elucidate it.

On the average, man gives vent to three definite sensations, impulses or emotions, viz: Thought, Will and Love, and which comport very harmoniously with consciousness or intelligence, motion or activity, and power or governing impetus (self-control or law), and which, in combination, signifies a conscious or intelligent motive power, compatible with Universal Soul or the Life-essence of existence. Now, man exhibits the same consistency with nature throughout his unfoldment as a living entity, and, not only in his characteristics, virtues, spiritual gifts, etc., but in his discords with nature, or evils so-called, for as he progresses in thought or intellectual force, he becomes sensitive to a higher degree of consciousness, which takes the form of psychometry or spiritual perception, inspiration, or intuition, and clairvoyance or discernment (penetration of causes). As he gains in Will or Soul-Force, he becomes more active, energetic, manly, deliberate and potent in his psychological impetus. And as he unfolds in Love or that Centralized Force which makes him an individualized law or self-controlling life-entity, he increases in power as such over his fellow-creatures as well, and indicates the true status of his spirituality or positivity as a living epitome of the origin of life, law or God, so-called—all these conditions comporting with the same as a conscious motive-power of existence, or of Universal Soul.

In his discords or vices, human weaknesses and passions, man exhibits the same marked peculiarities and characteristics, and proves that they are branches from the same tree of life, or impulses from the same source—only that they act for a negative, worldly or material effect, instead of for a positive, spiritual or Divine effect. Lust, for example, is a misuse of man's intellectual qualities for an animalistic effect—sensuality being the opposite of intellectuality, and the negative impetus of intelligence, or as it is manifested through the brute creations. By enhancing his appetites or indulging his senses immoderately, man dulls or destroys his finer sensibilities, and instead of unfolding his spiritual gifts or talents, he becomes coarse or unrefined in speech, bashful or ungraceful in dispo-

sition, and often brutal or exceedingly unspiritual in soul or governing impetus; and, if intemperate, ignorant or passionate in addition to this self-developed negativity, falls into crime besides. In the latter event, though he goes beyond the tone of self-injury, and to do harm to others, he must exercise his will-power. Now, such is misusing it for an unspiritual or a selfish effect, and destroys its potency of action, its consistency of motion, as a qualification of soul needed to make man firm, energetic, active and stable in his duties and material affairs of life; and withal, disturbs his equanimity of being, because it produces discord between the individual soul and Universal Soul—man only being able to dwell in harmony with the latter as his soul-nature partakes of the same qualifications, as it were, *i. e.*, acts for a positive effect exclusively—positivity and spirituality, love, humanity, sympathy, charity, etc., having synonymous meanings in this respect, and must comprise an active qualification of the soul to prevent it from falling into negativity or from being dragged down by the negative, sensuous or material tendency of the animal body which surrounds the soul. Although in its harmonious state the soul acts for a positive effect naturally, owing to man being subjected to so many temptations of the flesh and surrounding aggressions, it readily partakes of the indulgence itself, or gives way to anger, and thus falls into a negative state of being on one or the other evils, and therefore a positive impulse of some sort is necessary to counterbalance or neutralize its negative tendency. A selfish passion, for example, in the form of hatred or ill-feeling towards a mortal brother, must be neutralized by a force of sympathy or charity for another, in order to keep up an accordant vibration with the positive of existence; or a sensual passion in the form of lust or intemperance must be neutralized by one for an opposite effect—mental labor, study, school-teaching, etc., which, when sufficiently active to become a spiritual or positive passion, neutralizes the negative or sensual one. So worldly passions or human weaknesses in the form of false pride (conceit, vanity, self-righteousness, etc.), have to be neutralized by tendencies having an opposite effect (deference, modesty, humility, etc.). But direct arrogance is the ultimate of the above—being self-righteousness accompanied by selfishness, or exercised in conjunction with the the soul's will-power, thus perverting it and destroying its potency. When the will has been thus affected, it disturbs the harmony between the soul and spirit, or brain-functions of the mortal, and he becomes "weak," or nervous, irritable, impatient, unstable, and often unreliable, in comparison to the force of the evil or selfishness exercised or committed—such weakness being due to the lack of vitality which must necessarily come from the life-principle of the individual, the soul, but which infusion is interfered with by the broken harmony between the soul and body. Now, such is frequently the cause of a torpid liver, and nervous or brain affections, and man may thus ascribe the cause of all such diseases to arrogance, or self-love in some form, for the vital essences which are needed for the stability of the brain and nervous

system must pass through this channel, and when the communication is partly destroyed or disturbed; as above-mentioned, all the organs depending on this vital-essence for stability or firmness will be more or less affected in consequence, and of which the liver is the first recipient—this being the storehouse for further delivery. Now, unnatural physical habits, indulgences or practices have a similar effect on the organic system—only instead of dis-severing the communication directly, they absorb an unnatural quantity of vitality direct from the liver to restore the loss which the muscles and sinews suffer in consequence, and thus rob the other organs of their just dues or quantity needed for support, and also ends in nervousness on account of the more rapid absorption of vitality than the interior life-principle is enabled to generate or furnish. Thus the soul-weariness that is often experienced in conjunction with physical enervation. If simply tired from material labor, rest or sleep will restore strength or energy, because nature's restorative, in the shape of magnetism, will neutralize this; but when the life-essences are wasted, only the original cause of life can give relief, and this takes more or less time, according to circumstances—some spending a whole life-time in waiting on it, because they do not put a stop to the external waste by abnegation, or controlling the said habits, indulgences or practices. Thus, health as well as strength, depends on the use of our will-power, for to indulge a habit or passion, it needs the will to enforce it, and without motion or action as the cause no effect will take place. Misusing it, therefore, destroys its potency and leads to ill-health; but exercising it for a positive effect, *i. e.*, by laboring for our needs, and overcoming our animal passions, not selfishly or immoderately, as the burglars or "Adepts" do, but conscientiously and reasonably—for making a living by robbing others, or swindling through pretended bankruptcies, embezzlement, "corners," "futures," etc., is perverting the soul's will by selfishness, and constitutes arrogance, so-called, ending in discord, and followed up by suffering at some time in the future, even if only on "the other shore;" for will-power perverted by selfishness not only makes the spiritual being weak, but subjects it to all the material influences that mortals are subjected to in consequence of their lack of positivity to resist or combat them, as it were. A positive will is needed to free the spirit from earthly conditions, and positive love to illumine its path through the windings of the spirit-world, as it needs sunlight in the material world. Selfishness immures the soul-nature in a darkened aura, and causes it to wander into congenial localities, of which there are many on the earth's sphere, and especially so when sensual passions exist in conjunction with selfishness—thus attracting it to dens of vice where such tendencies prevail, or to localities inhabited by lower races, etc.—to the negative conditions of earth generally. Passion being extreme negativity, drags the being down, or places it in stronger rapport with the earth's attracting force than ordinary undeveloped spirits are, while love has the opposite tendency—placing it *en rapport* with the positive of nature

and away from the earth's attracting force or influences. Love constitutes the law condition of the soul—the centralized controlling force, and lends it a conscious motive power which enables it to act independently of nature's laws, and, therefore, in the condition to control these laws or forces to the extent of its individual potency of action or motion. Thus selfishness is the soul's greatest bane, and makes it powerless in being, while love has the opposite effect, and leads to its aim—independence, individuality and happiness, for the latter is only acquired as the soul comes *en rapport* with the positive of existence or Divine Nature, and in this respect it becomes one with God, as an epitomized condition of the primeval life-essence of the Universe, SOUL!

If Spiritualism is going to be the great religion of the future, it has got to keep growing. The Spiritualism of forty years ago is no more the Spiritualism of to-day than the orthodoxy of forty years ago is the same as that of the present. Each have grown in accordance with the demands of the age, but Spiritualism has so far advanced that it has given a new creed, whose arm shall be so long, whose strength shall be so great, whose power of love shall be so infinite, that every human being, be he saint or devil, shall find a resting-place beneath its power. The majority of people have more need of salvation than they have of Jesus Christ. This is figurately, but you may figure all you want on it. If you are in trouble, whatever consoles you becomes a Savior. There is only one real Savior in this world, and that is the man or woman that brings a greater truth to you than that which you already know. The person that takes you a single step along the path of life, that gives you a brighter view of humanity—a teacher that inspires love, charity and a forgiving spirit. is the only one that is a Savior in the true sense of the word. If we are true to ourselves, we find our heaven; and the reversed conditions are induced by the relations we sustain to ourselves.—*Lyman C. Howe.*

CHRISTIAN TRUTH is Infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all-pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up Christianity into a few propositions. Christianity is freer, more illimitable, than the light or the winds. It is too mighty to be bound down by man's puny hands. It is a spirit, rather than a rigid doctrine—the spirit of boundless love.—*Wm. E. Channing. D. D.*

We would call the special attention of our readers to the very able and interesting article "What Is Soul" from the pen of A. F. Melcher, editor of "The Better Way." It was sent us for publication nearly two years ago, and by accident was mislaid and forgotten.

THE recognition and worship of the Universal Good (God) is the assimilation and distribution of Love and Truth. All other Gods are false, and the worship of them is idolatrous.

### PEACE EDUCATION.

THE International Peace Congress, held in London, adopted the following resolutions relating to the education of youth in the principles of peace:

First: The Congress is of the opinion that war is often represented under false colors in the education of children, and desires to call the attention of teachers as to their duty in this matter, and to the great responsibility that rests upon them. It exhorts them to bring their pupils to love the noble actions inspired by the spirit of peace, and to dwell at length, though with sadness, upon the sacrifices and the misery that war causes to the conqueror as well as the conquered.

Second: The Congress exhorts them to use those historical works which show how much militarism is the enemy of the liberty and progress of peoples, and to see for themselves, what aids modern science, applied to the political field, can bring to the movement in favor of peace.

Third: The Congress recommends, besides, to educators, to introduce arbitration in all differences between their pupils: this practice, established by M. Godin, has been in use for a long time in the schools of the *Familistere* at Guise. The Congress desires also to impress upon its teachers the desirability of excluding from physical exercises all military terms and customs which are now in usage, and puts forth the hope that boys shall be formed into companies for the purpose of succoring the unfortunate and extinguishing fires, instead of, as now, being put through military exercises in soldiers' uniforms and accoutrements. The Congress also exhorts parents to pay special attention to these particulars in the education of their children. Furthermore, knowing that the songs and games of childhood leave a lasting impression upon our youth, it begs them to give their most soulful attention to this subject, so that the new generation will be free from the barbarism of war and its horrors.

The World's Advance-Thought is Reformist as much as Spiritualist, or more. Now, we have a wholesome dread of pulling the ivy down from a tottering wall. The ivy keeps it up. It may be well that it should be pulled down; it may be necessary. When that necessity arises it must be done; but it must be done with judgment and at the right time. It seems to us that the destructive phase has gone quite far enough. We want a constructive mind now, but we do not find it in the pages of "The World's Advance-Thought."—*Light.*

"O wad some power the giftie gie us  
To see oursel's as others see us."

A SOCIETY has been founded in Paris, by Mme. Marie Breon, that gives to young girls, whose families cannot look after them, suitable recreation on Sunday; such as walks into the country, innocent games, painting on cloth, singing lessons, lectures on deportment, etc. A library of good books has been provided. All are free to the girls, and places are also provided for them.

THE co-operation of the mortal with the immortal is best effected by spiritualizing the material instead of trying to materialize spirit.

Transferred from the portfolio of Wm. H. Kimball to The World's Advance-Thought.

#### I.

THE corn springs from the life-germ of the kernel in the ground; grows in the stalk that stands open to view, where the primal kernel is seemingly totally lost: and fructifies at last in the ear that ripens to a charming order—a glorified embodiment of basic seed and germ. So the true creation of God—creation by the human form—springs from Creative Life-germ as incipient Word-Humanity creatively environed; unfolds to outward appearance in the manifest Natural Humanity, where all trace of the Initial Form is lost; and comes to full embodiment in fruition that manifests the Infinite Perfections of that form in organic order and consistency that glorifies the first term in the immortal glory of the last—the word made flesh in the Divine Natural Humanity.

#### II.

There must be thesis base or involution else there could be no antithesis or evolution. And antithesis is necessarily the exact oppugnance of the first term. So, if there were only thesis and antithesis there would be no consistency or scientific order in the case. For where extreme, irreconcilable difference is persistent no orderly system is possible. In the interest of conclusive order, therefore, a third term must be found, in which previous differences—whether of being, knowing or doing—shall become reconciled completely. This third term, under present verbal investiture, will stand as apotheosis.

"Wealth is more than money, because it includes the public weal;" and the public weal involves true manhood.

EVERY thought we think and every word we speak sends forth an energy proportionate to the force we have put in them, and that force will operate until exhausted. If the will power accompanying our evil thoughts is strong enough we can kill with them; and we can likewise regenerate one sunken in degradation with our good thoughts. Criminals are not redeemed because good thought-force is not sent to them; and they are held to evil by the power of evil thought that is continually generated for them in the minds of the public.

THE scientists of the materialistic school are still working upon ideas that the spiritual men of Greece gave to mankind centuries ago, and now they are commencing to work upon hypnotism and kindred ideas brought forth by the early Spiritualists, thus proving that the material man is subject to the spiritual man.

THEY who worship self get a rushlight to see the Universe by. The Sun of Being is the aggregation of all egos in one, but no one being forms the Universal Light. Co-operation is the Universal Law for the production of a plant as well as a man. They who worship self are as a seed that would isolate itself from the co-operation of the sunshine, rain, earth, etc.

IGNORANCE is the pall of darkness that hides the Universe from our view.

For The World's Advance-Thought.

### COMING TO ONESELF.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHEN the prodigal son, in the parable, "came to himself," where had he been and what had he been doing that he had not made the acquaintance with himself before? This is the question of questions to every person. To be initiated into, so as to fully grasp, the profound mystery of our very self, is to find the key to all knowledge, to gain access to the treasury of all wisdom and truth; it is to come into possession of those very keys which open the door into the kingdom of heaven, and, which, by exoteric prodigals, have been the endless source of strife and bloody persecution for centuries. We cannot come to ourselves without finding Christ; for the mystery which hath been hid from ages and from generations is CHRIST IN US—THE HOPE OF GLORY.

How very hard and unpalatable a truth is this for exoteric wanderers from the Father's home to confront! To them it is all that is dishonorable and base, all that is blasphemous and reviling against him whom they call God, or the personality they conceive to be the Christ. Ah! but these are all gone with the life the Father gave them right away from the Father's peaceful home, and into a far country, and there they have been wasting their substance with riotous living. They are not aware of the fact. They have not come to the turning point in their headlong career where God could open their eyes to His Son in them; so, not having come to themselves in that way, they are wearying themselves in the fire from sheer vanity; and, although ever and anon they have an inward craving for food of a very superior and more satisfying character than they have, they find no man among them able to give it to them. Trying, as they sometimes do, to feel or make their way back to something more satisfying, and craving for better work and better food than utter profligacy affords, they fall in with citizens of the country they are in who send them into their fields to feed swine. These swinish exoteric creatures are fed with some sweet pulpy bean pods called the carob bean, very toothsome and tasty to young people; but there is still a something in their natures that mere swine's food does not meet or satisfy. Things which are esoteric are not likely to be appreciated by the swinish herd; no: they must have the sweet pulp so suited to their exoteric natures; and if by any chance anything better is thrown to them, the results described by the Christ follow—"they trample them under their feet and turn again and rend" those who so treat them. Let an esoteric man shew himself amongst exoteric people and he will promptly have just such a reception. It is an experience well worth having for all that, for an esoteric person is one who has come to himself; and in his begun experience he finds such joy and peace and quiet satisfaction that for the wealth of worlds he would not wander back into that exoteric wildness again.

None but those who have experienced what it is to come to oneself, and what one's self is when it is thus come to, are in the least degree qualified to

say anything about it. They are the sheep, however, who will not follow strangers to esotericism, but will flee from them, not recognizing their voice. They know what is meant by the passage: "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." They know what is meant by the passage: "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." They know what Christ meant when he said to Peter: "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Those esoteric ones know well that "no man can come unto me (Christ) except the Father who sent me (Christ) draw him."

It is not in the power of flesh and blood to render any assistance at all in this great work; the Father alone possesses the power to do so. The one who has come to himself very soon discovers the meaning of Paul when he said: "I am crucified to Christ, nevertheless I live, yet not I (the ego) but the Christ (the eso) dwelleth in me; and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself concerning me." Yes: for just as soon as this awakening takes place the newly risen eso eyes the sturdiness of his antagonizing ego, and takes upon himself all the weapons of the heavenly armory so that thus equipped he may crucify the ego to the eso—in other words sacrifice the outer flesh nature to make the way clear for the dominancy of the inner spirit nature. The ego is the reality of the devil, the works of whom the eso—or the Christ within—came expressly to destroy. Not only does the Christ lovingly purpose to destroy the works of the devil, but he determines to destroy the worker—that is the devil—himself. Man's flesh nature is the devil manifest there; the eso (man's inner self) is the Christ in us, the hope of glory, or God manifested in the flesh. God wills that man should become a co-worker with Himself by boldly attacking his dire foe entrenched so firmly in his flesh nature, his external ego; if man becomes acquiescent in that will, he then crucifies that will with all its loves and desires, and as he does this he obeys the gospel and advances towards the higher vantage ground of the perfect man in Christ. Then he is very evidently at-one with God, knows God, sips the new wine of the kingdom with the Christ he has found within him; in short he has come to himself, and fathomed the profound mystery of man.

What an amazing amount of pretentious and sophistical clap-trap and nonsense is being constantly uttered by exoteric expounders and defenders of the Scriptures when they pretend to humble themselves by belittling man! Ignorantly and in unbelief they do the very thing they strive to shun, and they fail to do what they aimed at or intended! Exoteric men are of necessity prodigals, wasting the life the Father gave them, amongst harlots; and when they get so far through desire and anxiety as to presume to preach Christ—not having found him—they then enact that part of the parable of the prodigal son when he accepted the situation from the citizen of that country to go into his fields to feed swine!

This is a leaf from my own dearly-bought experience; so I speak that I do know, and testify that I have seen. All intuitive, or esoteric, or truly spiritual, men and women can endorse the same, for all who have come thus to themselves have in some measure or degree the same experience, the self-same consciousness. To all such a door has been thrown open for them to enter which no man can shut. How is it that so few do open thus to the truth, while so many assume—or shall I say presume—to teach and preach it? Mainly because they are looking everywhere save in the right direction for what they want. They understand that Christ is knocking at the door wanting to be recognized; but they interpret the truism in opposition to its intention. They look for the knocking Christ without when he is only to be found within. They are burying him there under all manner of external forms, ceremonies, creeds and the like, using the letter that killeth, and his still, small voice is thus easily stifled; and if by any chance a poor prodigal does come to himself and hear this inner voice and knocking, these blind guides are bound to administer a strong caution against listening to the awakening eso, for they only recognize him as the devil. How like the Pharisees of old: "Thou hast a devil and art mad!" Will this short utterance prove helpful to bring any dissatisfied prodigal to himself and back to his Father's home?

It is recorded that over twenty-five thousand years ago, certain Hermetic brotherhoods of the Orient had schools in secret temples, far from the habitations of men, in mountain fastnesses. These temples were dedicated to the study of God, or Primal Cause. They found that in certain stages of high understanding, the result of systematic training along certain lines, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good or God, and through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They found what Jesus Christ called the Kingdom of Heaven within, and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produce at will all the flowers, fruits and other products of the field. They could also bodily fly through the air, having acquired an understanding of that which lies back of gravity. They controlled all the elements by the word or thought and proved that we became like that which we study. They studied cause and became masters of the world of effects.—*Christian Science Thought.*

THE misery of life comes from the soul's disapproval of that life. A change of consciousness from bad to good, and not a change of existence, is what is needed to create peace and contentment. The soul can only be happy as the thought approximates perfection.



For The World's Advance-Thought.

ANN LEE.

A. G. HOLLISTER.

THE work called Shakerism started in the year 1747, in the borough of Manchester, England. It first came to a number in manifestations of great light, and mighty tremblings, by the involuntary power of God, and visions, revelations and prophecies, which progressively increased, with the administration of those spiritual gifts which were given on the day of Pentecost by the Holy Spirit, which leads us into all truth, and which was promised to abide with disciples to the age of the "fulness of times."

These people, some of whom had been of the denomination called Methodists, and others of the Quaker fraternity, professed to follow Christ in the regeneration, separated from other denominations, united in a degree of order, and Eldership was established among them under the leadership of James and Jane Wardley. This little society held to no special forms, nor adopted any creed, either as a rule of faith, or as an order of worship. The movements of the Holy Spirit in honest, prayerful souls, were allowed free course and expression. They affirmed that a work of God had commenced, which would increase until every Divine promise was fulfilled. They were exceedingly zealous and strict in their morals and discipline, according to light they had received, which led them to an open confession of every sin they had committed, and to bear a full cross against everything which they knew to be evil. The information given by those of them who came to America, represents them as the most godly and exemplary people that we have any account of since the falling away of the Primitive Church, and possessing the spiritual gifts bestowed on the church in the days of the Apostles.

Ann Lee joined this body of people about the year 1760, at 23 or 24 years of age. She was a married woman, in the vigor and prime of life, had a robust constitution, and had four children. In her younger days, even while a child, she had an utter hatred to the flesh, and to that nature which leads men and women to acts of uncleanness. She made this known to her parents many times, but having the same nature as others, and no one to support her innate principle, after she grew up, she declined, and became for a time a prey to the Destroyer. (Our printed account says in Sept. 1758, in her 23d year. Daniel Goodrich, of Hancock, Mass., who wrote this paragraph, says he received the account from her own mouth. Her children all died in infancy. One, a daughter, reached the age of 6).

It is recorded that so great was her sense of the impurity of carnal intercourse, that her father, hearing her talking to her mother against it, threatened and attempted to whip her; upon which she threw herself into her mother's arms and clung around her to escape his blows. Quite a significant illustration of the testimony she was destined to bear, and the sufferings she was to pass through in consequence. When she joined the society aforesaid, she determined to know God for herself. She submitted to the order and discipline of the

Elders, and resolved when she confessed a sin, not to be overcome with that sin again; nor to be reproved by the Elders a second time for the same fault. But she was not satisfied with an external righteousness which appears to men; she wanted to be cleansed from the nature of sin. And to keep her feelings awake, sometimes reflected, in looking at a burning oven, that if she could not bear that, how could she bear the flames of hell. She often abstained from pleasant food, and ate that which was mean and poor, that her soul might hunger and cry to God more. She resolved that no man should go to hell on her account, and while she was laboring out, her "prayer to God was that His eye would not pity her, nor His hand spare her, until she became what He would have her to be." These and many other items of her early experience she related from time to time, to her people in America, to encourage effort or to increase their zeal. She said: "Soon after I set out to travel in the way of God, I labored a-nights in the work of God. Sometimes I labored all night, continually crying to God for my own redemption. Sometimes I went to bed and slept, but in the morning I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation. Then I cried to God, and promised Him that if He would give me the same sense that I had before, I would labor all night. This I did many nights, and in the day time I put my hands to work and my heart to God. And when I felt weary and in need of rest, the refreshing operations of the power of God would release me, so that I would feel able to go to work again."

She often rose from her bed and walked the floor in shoeless feet, to avoid awaking her husband, lest her anxiety and distress of mind arouse his affections. "Many times when I was about my work," she said, "I felt my soul overwhelmed with sorrow; and I used to work as long as I could keep it concealed, and then run to get out of sight, lest some one should pity me with that pity which God did not." Evidently her mental struggles, sufferings of spirit, and soul travail were of no ordinary kind or degree, but exceed the power of language to adequately describe. Like one before her, who trod the wine-press alone, it would seem that the burden of a race rested upon her; and her trials arising from a keen sense of her exiled and sinful state, and that of mankind in general, sunk in the apathy of moral death, were such that excepting a few wise and considerate watchers, none understood or appreciated, but chose to oppose and suppress, rather than encourage efforts calculated to place an interdict of conscience on their carnal pleasures. Thus she labored against principalities and powers and spiritual wickedness in high places; and in opposition to the old Serpent, and that nature which all have received from him; against the customs, beliefs and false teaching of ages of spiritual darkness and errors of ignorance; against natural relations, a mortal husband, and against earth and hell in her own propensities, with a persistency of purpose, intelligent method, and fortitude of endurance, that we believe was born of the highest Wisdom and directed and sus-

tained by Divine Power. We have proof of this in her success in overcoming obstacles which men of supposed piety, learning and genius, and devout and talented women, have for many generations submitted to as inscrutable limitations of the human will, and in the fruits which she succeeded in bringing forth, being of the same kind and quality as those manifest in Christ Jesus, with whom she became one spirit.

In later years, she spake to some believing sisters, thus: "When I was young in the faith, as you are, and was laboring out my loss, if I only heard the name of Jesus Christ it would make me all of a glowing sweat. How can you be so careless? Do not be afraid of mortification and tribulation; it made me hunger more and cry to God more." At times her tribulation was so great that her flesh consumed off from her bones, as she expressed it, and many times while resisting temptations, her agony of soul was so keen, she clenched her hands and wrung them until the skin parted from the flesh, and blood pressed through her veins, or formed a bloody perspiration, and her body became like a skeleton. This account was witnessed to by friends who were acquainted with her at the time, and came with her from England.

Though Ann was wrought upon in this manner more or less, for the space of nine years, she often had intervals of releasement, in which her bodily strength and vigor were wonderfully renewed, and her soul was filled with visions and Divine revelations. By these means, the way of God and the nature of His work gradually opened upon her mind with increasing light and understanding. Those Divine manifestations which she received from time to time, were communicated to the Society, and tended to enlighten the members and confirm their testimony. She related some of her experiences to Daniel Wood, in this country, as follows: "Some time after I set out to live up to the light of God manifested to me through James and Jane Wardley, I fell under heavy trials and tribulation on account of lodging with my husband; and as I looked to them for help and counsel, I opened my trials to Jane. She said: 'James and I lodge together, but we do not touch each other, more than two babes. You may return and do likewise.' In obedience to Jane, I went to bed with my husband, but could not sleep seemingly more than as if I had been in a bed of embers. I quitted the bed in great tribulation, and continued laboring and crying to God for the space of twelve days and nights, to know how the Creation was fallen, and how the restoration should take place. While I was in this labor, I saw the Lord Jesus in his Kingdom and glory. He revealed to me the depth of man's loss, what it was, and the way of redemption. Then I was made able to bear an open testimony against that sin which is the root of all evil, and I felt the power of God flow in my soul like a fountain of living water. From that day to this I have taken up a full cross against the doleful works of the flesh."

(To be continued).

HEAVEN is union; hades is disunion; the lowest forms of life increase by dividing; the highest by uniting.



For The World's Advance-Thought.

### THE TERRIBLE IMAGE.

LEO MICHAEL AND JEANNE GABRIEL.

There are dreams of the Age as well as of individuals. These are both good and bad. Through the wide world there flies to-day a troubled dream. The Genius or Spirit of the Age, personified in our drama by Nebuchadnezzar, has seen something terrible impending over his life, and yet the thing itself has gone from him, but his spirit is troubled and sleep has fled, so he calls upon all his acknowledged servants, the magicians and the astrologers and sorcerers and the Chaldeans—meaning thereby the reigning orthodoxies of science and religion—to come to his rescue, saying: "I have dreamed a dream, and my spirit is troubled to know the dream." "Tell us thy dream, O king," they make answer, "and we will show the interpretation." But he demands from them both the dream and the interpretation, or their immediate and total destruction. So sorely are they troubled; and in vain do they plead that such a demand was never made before by any prince, potentate or lord whatsoever; declaring the thing quite impossible; that such knowledge is with none save the holy Gods whose dwelling is not with man. At this the king is exceeding wroth and angry and issues his decree that his great captain Arioch shall destroy them all. Arioch means lion-like, and denotes the destructiveness of intellect when divorced from the intuition of the soul—breaking out into iconoclasm and revolution. The intellectual and conventional orthodoxies can carry matters with a good face as long as they have something definite, like a creed or an accepted theory, to interpret. But the spirit of the Age is wise enough to have lost all faith in its creeds, and, though it has dreams and visions of something coming to take their place, it cannot yet formulate its need in the language of Reason—for the thing has fled from the memory of this great king, and so the world is filled with a spirit of unrest, uncertainty, trouble and foreboding of impending disaster. All creeds are shaking on their foundations. The accepted theories of science are totally upset by the modern facts and revelations.

The ancient teachings of the Chaldeans, revived by many, are equally inadequate to meet the present demands. The only hope for us is in a fresh and living revelation from the Unseen, through the interior faculty of Divine Illumination as possessed by the dreamers of dreams and seers of visions. According to all the orthodoxies this is supposed to be quite impossible. To them the heavens are closed; the Gods no longer make their abodes with men; the prophets are dead, and the priest bears rule; so all they can do before this imperious demand, is to stand helplessly protesting that such a request is unprecedented, the like of which has never been heard before, and, all the time the kings, command is urgent—that they be destroyed and Arioch, the lion of revolution, is mustering his cohorts and preparing the instruments of destruction. Here, in London, while we write, can be heard the low, but deep voice of the beast. In hundreds of clubs, as on the eve of the French Revolution,

crowds of fierce, lion looking men are assembled nightly, and among them the angry spirit of the Age is busy encouraging revolt against, and destruction of, the established order.

But now a strange thing happens. Arioch first seeks out Daniel and his companions to slay them. The spirit of revolution in religion feels orthodoxy as within its grasp for it is too much alarmed about its emoluments to offer any longer even the show of resistance. If orthodoxy and religion are synonymous, then is religion in its last days.

Mistaking the form for the spirit, the shadow for the substance, a great pall of despair, born of unbelief, has settled down over many of the best of the Age. Many, filled with the impulse of Arioch, inspired by the troubled and baffled spirit of the times, through failing to find satisfaction in the outward forms of religion, have gone forth in a lion-like rage to destroy them all. But, guided by a sort of unconscious and undefined instinct and unacknowledged hope, these are beginning to turn to the dreamers of dreams and seers of visions, of whom report brings strange tidings, that for them the heavens are still open, and that the holy Gods yet have their dwellings with men. Many are beginning to feel that before upsetting religion entirely, this claim must be examined. So Arioch turns to Daniel and his companions, and lo! these young men are found to turn aside wrath with a soft answer, to speak with counsel and prudence, saying: "Wherefore is the king's command so urgent? appoint a time and we will reveal the king's dream and show unto him its interpretation." The hand of revolution will soon be uplifted, but it will fall powerless before the superhuman, and the rudest tongue will be hushed to silence by the voice of a new and living inspiration. Once again shall the word of the prophet in all its sublime potency and thrilling eloquence be heard in the active affairs of our daily life.

The secret of the king's trouble was revealed to Daniel (God's judgment—the faculty of interior illumination) in a vision of the night. Seeking the royal presence he relates the vision and gives the interpretation. All know the dream of the strange and terrible image. The head of gold denotes Intellectualism; the breast and arms of silver represent the inferior position assigned to the Intuitions of the Soul; the belly and thighs of brass are symbols of the falseness, hardness and cruelty of an Age almost wholly utilitarian and unperceptive of principles; while the legs of iron denote the form doctrine of materiality; and the feet part of clay, the weakness of a system resting on matter, as the substance of existence. The stone that smites this image is the philosopher's stone of a pure spirit—the intuitions of the soul. It is cut out without hands, because the hand denotes power "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." The Lord of Hosts is the Illumination within the Soul of all the Seven Spirits of the Divine Operation. This stone shall fill the earth as a great mountain. The hour comes when man shall know instead of believe. The knowledge of the soul shall be exalted above all the opinions of the intellect. Cyrus, the Sun, the Christ Jesus

within, of all anointed souls, shall rule the coming Age, and for Babylon—confusion—we shall have Jerusalem—peace. The peace of God which passeth all understanding.

For The World's Advance-Thought.

"WE ARE EACH AND ALL ANOTHERS."

L. PRUITT.

The history of the "Peasant Prince of Judea" tells us that, at the marriage feast in Cana of Galilee he not only kept the supply of wine undiminished but its quality was better at the last than at the first. Herein may be discerned a lesson for those who grow "weary of well-doing;" who complain of the ingratitude of the world—that its habit is to "turn again and rend you"—and, who sometimes feel, as they "faint by the way," that to do deeds of kindness and charity to the ungrateful, and to bestow favors on the thankless, is, after all, only casting pearls before swine. But the bountiful love of the truly spiritual is as unfailing as the widow's cruse of oil; its flow is perennial. The dogmatic spirit that demands recognition of its goodness, that requires of the recipients of its bounty that they pay due homage to its merits, is far removed from the "charity that suffereth much and is kind." Such may have an intellectual perception of truth, but it is silvered o'er with the frost of a hard and cold self-esteem, rather than gilded by the warm glow of spiritual benevolence.

The spirit of dogma is the same in all ages and climes. The Nineteenth Century differs from the Middle Ages only in method. The "infallible" pope, whose recognition was enforced by the sword and the stake on earth and threats of a burning hell in the hereafter, has his counterpart in some types of modern "savior", who, while proclaiming themselves as on the "universal plane," yet deal out invective against those who will not bow down to their greatness; and they vaguely hint at dire disaster and cataclysm in store for such unbelievers. When will men learn to dis-associate their personality from the consideration of the Universal, and to abjure the offensive personal pronoun, I, when discussing the Eternity of Life—the Universal Good?

The truly spiritual are those who "do good, hoping for nothing again;" they are the "meek and lowly of heart;" the "good soil" in which the seed sown shall bring forth a hundredfold; the "salt of the earth;" the possessors of the ten talents; in them is the faith that shall remove mountains of evil. And as the best fruit is found on the topmost boughs so the quality of charity is refined as we rise to higher and higher planes.

"O, my mortal friends and brothers!  
We are each and all another's,  
And the soul that gives most freely from its treasure  
hath the more;  
Would you lose your life, you find it,  
And in giving love, you bind it.  
Like an amulet of safety, to your hearts forevermore."

MAN's outer government is an exact counterpart of his inner government. Whatever is most exalted in his mind rules over him externally. The strongest desires in him become his rulers.

MATERIAL prosperity without spiritual growth is more a cause for regret than for thanksgiving.



# The Universal Republic.

41

ONE DOLLAR AND FIFTY CENTS A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL FIFTEEN CENTS.

American and English Editions.

PORTLAND, OREGON, AND LONDON, ENGLAND.

Vol. v, No. xi, 1892.--New Serie

For The Universal Republic.  
MY INNER ROOM.

MATTIE E. HULL.

UNTIL myself I turn and find  
An Inner Room, most wondrous there,  
Peopled with forms that ne'er take shape  
Or dwell within the outer air.  
They meet my soul as face to face,  
And read my ev'ry thought of wrong;  
They sense my bitterness and hate,  
And child me e'er with silent tongue.

Like faithful sentinels they stand  
To bar out each unholy quest;  
They fall sometimes, for ugly arms  
Through the half-open door are pressed;  
And when I turn to meet the eyes  
Of those untouched by mortal dust,  
They speak rebukes. I love them still,  
For well I know their chiding just.

My Inner Room! upon its walls  
Are hung the purest, softest folds,  
With colorings that must fall down  
From Heaven's skies when touched with gold.  
But there are times when I am blind  
And nought but dreariness can see,  
Then the pure beings seem withdrawn,  
A veil falls down 'twixt them and me.

My Inner Room! its door is swung  
To none but me; I enter there  
To leave my offerings alone,  
My tears, resolves and secret prayer.  
I do not see my watchers e'en,  
Or beauties that are held therein,  
Save when I strive to do my best  
And rise victorious over sin.

Portland, Ogn., Dec. 1st, 1890.

## LABOR IS CAPITAL.

IN Spain, after long and fruitless discussions between employers and employes, to put an end to the continual strikes in Manacea and Barcelona, and consequent upon the demand of the workmen that strikers should be reinstated, several employers said that they would rather burn down their factories and devote their capital to some business in which they would have no need of workmen, than agree to the demand.

We do not know of any business that anyone could engage in that could be done without laborers. Place capitalists upon an island with all their capital, and without laborers, and they would soon starve unless they became laborers themselves; and their capital would neither increase nor diminish. Capital of itself is of no more use to the world than the fifth wheel to a wagon.

THE co-operation of evil being for selfish purposes is only transient, while the co-operation of good being unselfish is eternal. Trusts and monopolies are the culminations of co-operation for bad purposes; and these will be followed by fraternal co-operations for the common welfare. The monopolists are excavating for the new temp'e.

## OUT OF DARKNESS, LIGHT!

IN all the great coal countries of Europe—England, France, Belgium and Germany—the miners have gathered themselves into national federations. The federation of miners of Great Britain numbers four hundred thousand, and was established last year. The federation of Belgian miners was founded in March of the present year. That of Germany dates from the Congress of Miners that took place at Halle on the 17th of September.

Bent and Pickard, members of the British Parliament, have sent a manifesto to the miners of England, Germany, France, and Belgium, inviting them to send delegates to an International Congress, that is to meet in Paris on the 31st of March of the coming year. The object of this Congress will be to discuss the necessity of the passage of laws to make eight hours a legal day's work in the mines.

Everywhere in Europe employers are organizing to resist the demands of the workmen for bettering their condition. But the laborers are not to be kept down longer. Out of darkness cometh Light. The greed of the capitalists is forcing the masses into co-operation, and this, that was born of necessity, will be one of the greatest factors in the salvation of mankind from misery and ignorance.

SOME ten years ago the number of parish pupils in the highest educational establishments in Russia was forty-eight in every ten thousand souls, while the number of Christians was only twenty-two in every ten thousand. Now the Czar has decreed that only ten per cent. of the pupils admitted to the Theological Institutes should be Jews. The persecution of the Jews in Russia is, in the main, due to their religious belief. It is a survival of the same spirit that, not many years ago, kept the Jews of Italy within the walls of the Ghetto and prohibited them from serving on juries, sitting in parliament, etc., in England.

POTATOES are being shipped from Ireland to America, notwithstanding thousands of Ireland's population are starving for want of them. If this thing were being done in a "heathen" country instead of a Christian land, it would form the text of many a sermon, to show how benighted non-Christian people were. But we can look for nothing different as long as the heathenism of Mammon-worship prevails, and men kill their better natures for gold.

MANKIND suffer because they reject truth, either ignorantly or willfully. Every truth rejected is replaced by pain and trouble in some shape or other. As bodily pains follow physical indiscretions, so mental discords follow spiritual perversity.

## USURY.

A PRESS DISPATCH reports that the Czar gives as his reason for driving the Jews out of Russia, that their usurious practices is concentrating all the property of the people in their hands. If this is a valid reason for banishing a race of people from the land, there is not a Christian nation in the world that could not be banished on the same charge.

According to the teachings of their bible neither Jews nor Christians can lawfully take interest. Usury is bringing the world to beggary, and Christian usurers are running an ignoble race with the Jewish usurers. The Christian usurers inaugurated the anti-Semitic war in Germany and Russia, not because they have the interests of the people any more at heart than the Jewish usurers have, but because the latter were distancing them in the race in the legal stealing of other people's property.

It has been reckoned that the compound interest on one dollar, calculated from the time of Adam to the present, would require more than the known wealth of the world to pay.

Interest, while doing no work itself, will eat up, in a few years, more than an industrious man can earn in a lifetime of hard toil. While sufficient security should be given for the loan of money, its use should be free, and the State should be the only one allowed to loan it. It should be made a penal offense to loan money on interest, for usury leads to beggary, and beggary leads to universal degradation.

A "CHRISTMAS LETTER MISSION" has been inaugurated by some ladies of Pittsburg, their object being to send Christmas greeting to inmates of charitable and penal institutions, and to distribute on the streets to men out of employment. While all expressions of good, will are to be commended, it seems to us that this stereotyped sympathy is on a par with the prayers we offer asking God to help the needy and sinful while making no effort to help them ourselves. A Christmas greeting consisting of a formal letter would not afford much cheer to a hungry man.

## ERRONEOUS SYSTEMS.

ALL the religion, business, politics, finance of the Old Order are based upon the same principle, viz: that others do the work while we live in idleness and reap the benefit of that labor. All the accepted systems of our civilization have their Savior who pays all the debts. The erroneous Christian system is the foundation of most of the errors of the Governmental systems of the civilized world. It is but step from a Jesus who suffers for our sins to a population who labor and suffer that a chosen few may live in idleness and luxury.

## THE CELESTIAL MIRROR.

ALICE ESKEI.

**E**MPRESS of the New Age! Queen of Love!  
To you Heaven shall send its choicest gifts  
In keeping for the good of all mankind.  
A looking glass the angels shall prepare—  
A mirror made of essence crystallized—  
The like of which the world has never seen.  
Who looks therein his true state shall behold.  
His aspect mirrored there cannot be false,  
But, base or good, his rightful future show.  
All men shall know themselves as they are known,  
Celestial essence ne'er reflects untruth,  
Therefore its glass shall show us as we are,  
And happy he who sees his spirit pure.

## PRISON REFORM.

**O**NE of the good signs of the better times coming is the increasing interest being universally manifested in the welfare and reformation of criminals. The sermons in the various churches on "Prison Sunday" breathing a truer charity for the convict and the prisoner. Barbarous penal systems are disintegrating in the dawning Light of Liberal ideas, and it will not be long before prisons will be turned into scientific institutions for the treatment of the moral diseases that lead to crime.

It is now asserted that idiocy can be cured by making an incision in the skull of the patient and operating on the brain. In the Spiritual Scientific Age that we are entering, it will be possible to make a thief an honest man.

Ignorance in all ages of the world has sought to crush that which was obnoxious, and there would never have been any progress from savagery, if wisdom had not taken the materials that ignorance cast off and condemned and transmuted them into something better.

We are glad to see that many of the penitentiaries throughout the land are following in the wake of the Minnesota penitentiary, at Stillwater, and are issuing papers edited and published by the inmates. These papers do much towards stimulating the prisoners to look at their own conditions. All that stimulates the prisoner to think in the right direction gives him strength to resist evil. Crime is more often due to a negativity of mind, fostered by a want of thought, which enables evil spirits to hypnotize their subjects, than it is to deliberate wickedness. Intellectual and moral culture that awakens thought will reform criminals, for as the mind becomes more refined it becomes more sensitive to the suffering produced by wrong thoughts. The most depraved and hardened criminals are the least refined, therefore, their wrong thoughts do not cause them suffering, but, on the contrary, often afford them fiendish pleasure. But even these can have the spark of spirituality that lies latent in every human being, awakened by painstaking and sympathetic souls.

The management of many of the prisons in the land is put in the hands of men who have gained their places by doing dishonest political work. These men, as a rule, are not fitted mentally, morally or in any way for such a position. The term politician has become a synonym for dishonesty, and there cannot be very much reform in the treatment of criminals so long as prisons are in the hands of politicians.

## SELFISH IGNORANCE.

**S**ELFISH ignorance is the greatest obstacle in the way of progression. The solution of all problems is in Universal Love and Co-operation. The "practical" people in the world, as a rule, are an impediment to progression; they do not produce the new but use over and over again the old. "Practical" people might live for ages without progressing if it were not for the, so-called, impractical ones. Spiritualism has done more to bring progress to the earth, in the last half century, than all the religious systems combined in the eighteen hundred years previous, for they established telegraphic and telephonic communication with the spirit world, the boundless source of wisdom.

**T**HE political policy of conservatism is the indispensable negative condition, the stationary blade of the shears, that makes progress possible; and the Democratic party represents this negative condition in the American Republic. When the positive power for good becomes exhausted in any direction, then the negative influence prevails until the positive impulse manifests itself in a new direction. The next Presidential election will be a repetition for Democracy of the Pierce campaign; and then will rise and pass on to victory the new party representing the labor interests, analogously with the birth and development of the Republican party.

**E**VERY thought we think, and every word we speak, sends forth an energy proportionate to the force we have put in them, and that force will operate until exhausted. If the will-power accompanying our evil thoughts is strong enough we can kill with them; and we can likewise regenerate one sunken in degradation with our good thoughts. Criminals are not redeemed because good thought-force is not sent to them; and they are held to evil the power of evil thoughts sent them.

**N**ONE of the physical faculties in man equal similar faculties in the animal creation. He cannot swim under water with the perfection and endurance of the fish: he has not the strength of the lion nor the swiftness of the deer; he can not soar like the eagle nor hibernate like some animals. Only as a spiritual being can he dominate the animal creation. In thought alone has he the power to do more than all below him. The spiritual man is a necessity to prove his pre-eminence over the brute creation.

WOMEN'S rights will be recognized when men have freed themselves. Men are now slaves to their passions, and, therefore, women are the slaves of slaves. Free men will want free women. Slave fathers and mothers cannot produce free offspring; hence, the children mistake liberty for license to follow their tyrant passions.

It is a great mistake to cram a child's mind with more mental food than it can contain, and be healthy. It is not what the mind can absorb, but what it can evolve, that is the measure of its productivity.

## CHRISTIAN MILITARISM.

**M**AJOR GENERAL HOWARD, commanding the division of the Atlantic, in his annual report, dwells at length on the necessity of continued activity in the matter of sea-coast defences. \* \* \* The present maximum of 25,000 enlisted men results in severe restrictions to keep the organization up to 25,000. The maximum allowed should not be less than 35,000."

Major General Howard has the reputation of being one of the most pious Christians in the army and a fervent believer in the Bible as being the inspired word of God, yet nowhere in the teachings of Jesus can he find warrant for maintaining any army whatsoever.

An increase in the army means a "Strong Government" whose nobles will be the principal followers of Mammon and whose head will be a theological King Christ who will countenance anything to keep Mammon in power, and prevent the True Christ from ruling in the land.

SAYS Judge Attgeld: "If some of our policemen were to deal with the property of other citizens with the same freedom that they deal with their liberty, they would soon land in the penitentiary. I can see no reason why the law which protects the liberty of the citizen should not be just as rigidly enforced as the law which protects his property. As to the practice of brutality on the part of some policemen in dealing with some defenceless people on the street, I do not deem it proper for me to discuss that at present.

ALL whose property is enhanced by the growth of a city should be made to compensate the city therefor, by contributing to its welfare in the establishment, at every few blocks, of free drinking fountains for man and beast, and also the creation of free libraries, gymnasiums and baths for both sexes. Non-producers, who grow rich from the toil of other people, would then make some return for what they receive.

LIKE a crooked tree, the tendency of the human being is to lean in the direction in which it has for so many years grown; much persistent training is necessary to grow straight again. We have grown crooked because we have received light from one direction only. We grow straight and symmetrical in the all-sided Universal Light.

CHRISTIANS look with pity upon Hindoos who worship images of Buddha covered with a great wealth of gold and silver and precious stones, but the former bow down to and worship images of Mammon, called bankers, brokers and millionaires, and fill their vaults with great riches.

PEACE societies are rapidly increasing every where. We hear of them in Australia, New Zealand, Japan and Syria. The Japanese are now publishing considerable peace literature.

As morn, noon and night exist at the same time on this planet so man's past, present and future are all here.

## ENCOURAGEMENT FOR ALL.

MY DEAR MRS. MALLORY: Your beautiful letter should have had an earlier response, but I am much from home, and my correspondence is demoralized greatly in consequence.

The wisdom of this world prompts me to say, that, had I the fortune of a Cræsus, or a Vanderbilt at my command, The World's Advance-Thought should be placed on a financial basis impregnable as could be constructed of silver and gold to any reasonable amount.

But a higher and diviner inspiration, on this Sunday morning, seems to be, to leave all that to the Infinite One whose is the silver and gold, and go out and do my own humble work in my own humble way.

Some of your early and able correspondents we read no longer, and I often wonder what has become of them. The grave may have made some of them its prey, as it has, and does still, my own personal loved ones. But not all. Both men and women have graced your columns in the past with words of wisdom and of prophecy; of truth in many forms, on many themes, from whom we no longer hear. But still the power and the graces of the Spirit are with you, and I devoutly hope may long remain.

For, though there are now many brave and excellent journals, both east and west, whose light illumines wide circuits around them, it does seem to me there is not one among them all, that could not be better spared than yours. Yours, that has so richly and so well earned its name.

Though now in my eighty-second year, my interest in all the great Progressive and Reformatory enterprises was never more fervent than to-day. This world can never be redeemed but by the spirit and power of Love. War has done its bloody work in the butchery of unnumbered millions of immortal human beings. And yet war never settles anything but the deluded victims who fight its battles. Them it always settles in myriads. Settles to rise no more! When the butchering is done, then the contending parties settle as best they can.

So when the last bloody war is over, the nations of the world will soon know how to live in Peace and Love, learning war no more forever!

I think of you and brave, able, noble Judge Maguire, every day and every night. How can I help it considering the immense labor you have done and are doing, almost, I fear, without even ordinary thanks? May the blessings of all the good and great be yours in heaven and on earth, forevermore!

To me, the Millennium of Non-resistance and of love to enemies, as well as friends, has already come. And in the true spirit of Love and Human Brotherhood, permit me to subscribe always yours,

PARKER PILLSBURY.

Concord, N. H. Nov. 9. 1890.

THE millionaires and speculators of this generation are the blossoms of the competitive and "practical" era that is passing away. The panicky feeling in all the principal centers of the world pre-figures the coming storm in which the false commercial and financial systems will decay, to give birth to something better and more equitable.

## THE TYPICAL RICH MAN.

HE is foolish in that he thinks he contributes to his own happiness in the midst of poverty. He does not understand how much better off he would be if all others were as rich as he. He becomes a monopolist, and a monopolist is one that discourages the production of wealth. He wants to force people to buy of him at the highest possible price, which, of course, discourages their use of goods and that, in turn, discourages production.

The world will always be poor until men are free to use unoccupied land, and to trade together without any restrictions upon their medium of exchange. There need be no mistake then about who keeps it poor. It is the vacant land owner and he who helps to put restrictions of any kind on trade. These are the enemies of the race. These are they who should be held up to public scorn and contempt. These are they who should be made more disreputable than any other kind of women and children killers, because their business is respectable and carried on by wholesale.

Oh, I like to think of the rich world, wherein thought will bound into fullness of life; wherein love will overflow its artificial boundaries; wherein it will be so easy to get food and clothes and houses that they will no longer seem worth the sacrifice of everything else to attain. You may say that I am a dreamer, a fanatic, a crank, if you like; but I do not care. I live in that rich world more than in this poor one, and so pleasant is it that it would be well worth the sacrifice of life if one dying could bring it into being.—*El Comercio del Valle*.

To the Editors of the Companion-Papers:

YOU are evidently fighting a hard battle, and you are doing it well. I greatly appreciate your paper, and feel a pleasure in contributing to it. I certainly admire its breadth of sentiment and liberality of tone; more especially do I realize—with many of the excellent writers you have—that the esoteric idea is the one that is fraught with all manner of salutary and saving consequences to man.

It has been running in my mind that America would attract me some day; but I wish to do some work here yet, and it is a very uphill work. If a person is esoteric that is enough; exoterists meet him at every turn, and let him be what he may they try all they know to keep him down. I can endorse the utterance of James G. Clark, in the article "Why They are Afraid," on page 139 of Part IX. God be with you and prosper your work.

Yours Faithfully,

THEODORE WRIGHT.

South Brisbane, Queensland.

THE population of the earth is estimated to be about fourteen hundred millions, which would be an average of twenty-six persons to the square mile. The trouble is not over-population, but congestion, owing to the concentration of the people and products of the earth in cities.

OUR orthodox friends make God responsible for the good and the Devil for the bad, but as God and Devil are in man he must be responsible for both.

For The World's Advance-Thought.

## ORGANIZATION VS. INDIVIDUAL ACTION.

HAMILTON DE GRAW.

FROM the earliest dawn of human life we see man becoming more and more gregarious in his habits, impelled onward by the ever-moving cycle of progressive development that is unfolding to the human race the Divine Brotherhood and Sisterhood of Humanity. The class of extreme individualists that would seek to dissolve organized society and bring it back to its original elements, trifle with volcanic forces which, given full power of action, would dissipate to ruinous ends the cumulative powers that are leading mankind onward to higher unfoldment of individual life.

The vast gulf between Fraternalism and the malignant forces under the guise of Paternalism can never be bridged by individualism. Its inherent weakness will be manifest when brought into the arena of action. Pitted against the solid phalanx of the organized forces in the spiritual and material world it must go to the wall.

Malignant forces in the psychic world are moving heaven and earth to accomplish their designs against the human race. Example, the intense activity of the human mind displayed in the rapid development of engines of destruction, the science of chemistry being constantly developing more and more destructive explosives.

Realizing the power of united action, the plastic mind of the masses is being molded and trained as mere automatons, moved by the mental forces of a few master minds.

The spiritual forces are also marshaling to give battle to the powers of darkness; not with carnal weapons, but with the spirit of truth that is mighty to pull down the strongholds of error.

"Whole-World Soul-Communion" is a type of the wave of progressive thought that is destined to sweep over the planet with its renovating and purifying elements, eliminating from the human soul the crudities that have been inwrought into its very being by ages of false teaching.

We have not been led up to those heights of spiritual illumination to realize the sublime possibilities of a redeemed humanity, where *life* is all that the name implies, a perpetually ascending scale of pure enjoyments unalloyed with any dross, only to have those hopes dashed to the ground.

As each accession of cells to the battery gives it more power, so a blending of individual strength in the organization mutually strengthens each separate part, and makes the united whole comparatively stronger than the total of individual life divided and scattered. The lesson is being learned that the best conditions under which individual life can be unfolded and perfected is not in isolation, but in combination with other individual existences.

The idealist dream of a united humanity in the past cycle will be practically realized in the present and coming one, "when the knowledge of the Lord shall cover the earth as the waters cover the sea," and the great heart of our common humanity shall beat as one.



For The Universal Republic.

## TEMPERANCE AND INTEMPERANCE.

H. A. BRADBURY.

**I**NTEMPERANCE is the hydra-headed monster of evil! Where intemperance is, every other vice and evil has an easy entrance! It is the power that turns the prison door on its hinges, and bolts it on its victims! It makes wife beating and murder (joyable pastimes! It destroys those qualities in a man which distinguish him from the brute creation, and which represent him as a child of the Infinite, and it makes of him a thing considerably below the brute!

Temperance lies at the base of all personal reform; with temperance principles at heart all other vices and evils are easily kept away. Temperance in practice is necessary to true manhood and sound character! It is necessary to social enjoyment and personal improvement! It is necessary to the true religious life and spiritual growth! In fact, temperance in all things—living right—is the straight and narrow way that leadeth unto life; and intemperance—bad living—is the broad road that leadeth to destruction!

The evil of intemperance comes very near to many of us. If it has not passed our own lips, it has a neighbor's lips; and some very near relative may have been a companion of that which bites like a serpent and stings like an adder. A dear son, a husband and father, may have been the victim. When it comes thus near, and knocks at the door of our own hearts, we can realize something of its course. When it is far away we know that it exists, but, not troubling us, we are apt to be too unconcerned about it; but the inebriate, anywhere, is somebody's relative, and may be as great a loss to friends and society as were he of our own fireside.

Could all the mental suffering, poverty and wretchedness of wives and children, all the debauchery and crime, ragged and dirty forms, bleared eyes, besotted brains, and haggard faces of drunkards, and the open graves it is to fill with drunkards, be arrayed before our vision, what an appalling sight we should behold! We should shudder to look upon it; yet it all exists as seeds sown from the garner of evil; and in the crude soil now remaining in our humanity they obtain a vigorous growth. Is not the crudeness of environing conditions responsible for all this array of evil? Is not the cause purely objective, and not in the ego? It is the custom to charge all evil to the conscious being, and bring it to an account by inflicting punishment on the body. In thus doing we act from the same unwise principle that the boy does who passionately strikes his younger brother because he doesn't know as much and do as well as he does. Has not this spirit been the ruling force of law quite long enough? There may be an excuse for it in barbarous nations, but there is no excuse for it in a nation like ours, founded upon the principles of justice and equal rights to all; and to be administered for the highest good of every citizen.

Brute force is the main factor in the commission of crime, and it is the moving power of all its punishment. Punishment does not act as an antidote

or curative agent for crime, but has the opposite effect, to harden and more securely fasten the subject to the spirit of evil; because brute force is added to brute force. Capital punishment—jerk-ing the life out of a man at the end of a rope, because he has been so unfortunate as to cause the death of some one else—is the most barbarous and disgraceful crime committed in modern civilization. It is a dark and foreboding cloud hanging over our nation to-day, which for our safety must be removed. See to this, now, ye who clamor for the death of the murderer! see to it that you do not perpetuate the evil, by committing a worse crime by law.

The question of all questions is, what can be done to cure humanity of that crudeness which is the cause of so much sin-sickness in the world?

It seems to the writer that the most effective work for those who would labor to save souls, is done, not by converting the youth to a religious creed, but by generating aright the unborn. It was before birth that most of the drunkards of the last decade were made. Correcting the wrong prenatal conditions which are so prevalent with the poorer classes, would do more towards saving the world from sin than all the pulpits in the land, for the last fifty years.

The old saying is "As the twig is bent the tree is inclined." Give the right direction to the twig of human life, and it will need no re-directing, "new birth," "change of heart," nor redemption from sin, in after years.

The appetite for strong drink, once formed, generally stays. I have known a few cases of cure under religious excitement, and many under spirit influence and guidance. The former cases were no doubt the work of spirit influence. This is one great good that spiritualism is doing in the world. Spirit intelligences are everywhere at work; tho' silently and unseen, the result will be known and appreciated in the home circle, if nowhere else.

In this connection I have also known quite a number of cases of habitual tobacco-users entirely cured of the habit by spirit influence. The tobacco habit is one of the heads of this hydra-headed monster—intemperance. The excessive use of intoxicating drinks presents a greater array of bad results to the individual and surroundings than the excessive use of tobacco, but the slavery of habit is greater to the tobacco-user, and the slaves are more in number. It is the filthiest of all habits allowed by intelligent men, and borne by intelligent women. While it does not besot the brain, it befouls the breath and clothing; making them unbearable and quite unfit to be admitted inside of a dwelling-house, and especially in the company of ladies. Still there are but few men that are decent enough to leave the house when they smoke.

Bar-rooms of hotels, especially of country hotels, are generally cesspools of tobacco smoke. Here the foul breath of the smoker mingles with the poisonous smoke of the tobacco, issuing from the mouths of half a score of participants, and an atmosphere is produced that is as unwholesome as exists; and, together with the profanity usually accompanying it, another atmosphere is produced,

which the youth should not be allowed, or allow himself to partake. It is here, and in the saloon, that many take their first step in the downward path that leads to ruin.

This picture can be seen in its real deplorableness only from a spiritual stand-point.

In "Looking Backward," on the third or fourth day of the acquaintance of Mr. West, with the new world in which he found himself, Dr. Leete presented him with a cigar; and they have a smoke.

Think of it—they have a smoke! This is in perfect society where even no smoke arises from the chimneys of dwelling houses, but it is made to arise from the mouths of society men, and allowed to poison the clean and wholesome atmosphere of that beautiful society. A century and more have elapsed of the struggles of sin-sick humanity to rid itself of crudeness and impurity, and the malady manifests itself in still smoking the filthy and poisonous weed. This shows the tenacity of society men for their sensual idols. The author of Looking Backward carries his cigar into the Coming Society, because he wants it. He has given man a position above the want of money, and thus has cured him of greed; but he leaves him uncured of the want to smoke cigars; a useless habit, and, as it seems to the writer, entirely out of place in a society founded, as Bellamy's is, on the exact principle of use.

There has been much work done in the last fifty years for the cause of temperance. Man has become more enlightened, and emerged from the thralldom of sense into the higher atmosphere of spirituality, and such a thing as drunkenness ought not to be known. In fifty years more of changing forms, the growth of the ascendancy of mind over matter, and of the supremacy of spirit to sense, we may reasonably hope that rum-drinking and all its attendant evils—the crime it produces, and the present mode of punishment—the tobacco habit, the opium habit, the lacing habit, and every other bad habit and vice—will no more be.

In the list of evils remaining in the next decade for abolishment; we could include meat-eating. But abstinence from meat-eating the few only have grown to—those in whose systems chemical changes are replacing earthy, animal elements with those more refined and spiritual. The refining process must embrace the whole of man. The hardest, and last reached and overcome, is animal sense, which feeds upon the animal, and so long as it remains a constituent element and controlling force of the body the animal will be slaughtered and eaten by man.

Those whose sense of right, or feelings of tenderness are not disturbed by the sight of animal killing, eat the flesh with a gusto, and of course have a demand for it; but those whose sense of right and propriety, and feelings of tenderness are shocked at the barbarous sight, need no animal flesh in their diet. To keep up appearances, in fashionable society, many such allow themselves still to visit and patronize the shambles. And greater is their condemnation, and more the shame, for, for them killing is made a necessity, and they give it their sanction; while the spiritual within



them is striving to extricate itself from the earth-binding power of the flesh. Thus, as the moderate drinker perpetuates the use of strong drink, shuts the door to total abstinence and opens it to intoxication, and is vitiating his own spiritual nature, this kind of meat-eater is doing the same thing against another branch of reform, which is as adversely affecting humanity and his own spiritual progress. No man or woman can unfold spiritually while the stomach and vital forces are disposing of the flesh of animals.

One wishing to unfold spiritually, and to attain the higher life of the spirit, should use for a diet only those things that grow in the sunlight. The cereals, having in them new life germs, are especially adapted to sustain the life forces in the body which are requisite to spiritual growth. The animal life forces are barren of the real life which we all want. Therefore, we should seek that to serve us in our diet which will serve for our spiritual elevation, and not indulge in that which strengthens the passions, animal propensities and functions, as animal flesh does. And it also strengthens the appetites for intoxicating drinks. Who ever knew of an excessive drinker that was not also a meat gorer? After a drunken debauch meat and rich gravies are the first things wanted.

Those who live in the country, and, perhaps, never went in sight of a slaughter house, know but little of the enormous numbers of cattle, hogs and sheep that are butchered annually to feed the insatiate appetites of human beings. The cruelty connected with the business makes it brutalizing, and quite unfit as an occupation for civilized men. A hungry tiger let loose in a pen of lambs, would, no doubt, produce a cruel sight; but human appetites, passions and greed, at work, produce sights far more cruel. As, notice how calves are slaughtered by a slow bleeding process; beeves drawn to a ring on the floor and beat on the head with an ax; cattle, hogs and sheep crowded into cars, jostled together, and, for a number of days not given any water or food.

Would that there were more resolves than there are to eat nothing, which, to obtain, something must die. When this resolve becomes universal, then there will be no more killing; then will man have overcome passion, selfishness, sensuality and greed; every species of vice and intemperance, and stand before the judge, in his own soul, justified in all his works—free and spiritually unfolded child of the Infinite. Norway, Me.

THE Czar of Russia owns fifty millions of acres of land in his own right. Surely this should satisfy the most insatiable land-lust, but experience shows that greed grows upon what it feeds on. If it were possible for one man to obtain possession of the whole earth, the rest of his life would be spent in devising some ingenious scheme to get the other planets of the solar system. Contentment comes from universal distribution, not selfish accumulation.

A CHINESE philosopher said, thousands of years ago: "If there be one idle man there must be another who is starving.

[James G. Clark in the Morning Oregonian].

A GENERAL application of the co-operative principle will abolish the fountains which lead to both extremes. The people are beginning to realize this as never before, and are determined to change the existing order. Hence, this unrest and discontent, this agitation, which is simply a recognition of higher truth, the "beginning of wisdom."

Everywhere the masses are growing out of their childhood—out of the assumed guardianship of kings and earthly rulers and leaders, so-called, into a sense of their inherent rights and responsibilities, "the cannon's mouth" and "strong Governments" are powerless to prevent this growth, which must and will find expression.

Permeating and inspiring this growth is the prevailing and relentless instinct and tendency to combine against a common foe; for this tendency is a part of the Infinite Pulse of things and cannot be arrested.

Sooner or later that which is fragmentary must necessarily be swallowed up in the general aggregations governed and assimilated under the popular will, and in the interest of the whole.

This alone will redeem the co-operative idea and make it useful and respectable—transferring it from the control of those who are now employing it in watering stocks, freezing out small shareholders, borrowing money of the people (Government) at one per cent. interest, and loaning it back to them at six to twenty per cent.—with their farms thrown and in—stealing and wrecking railway and telegraph companies.

This law can be obeyed if the people understand and decree it. And to obey it is to live it. Whether the details outlined by Bellamy, Henry George, or John Smith, are to accompany the execution of the design already within our grasp, is of minor consideration, and for the people to determine when the time is ripe.

THE business of science is to serve people. We have invented telegraphs, telephones, phonographs, but what improvements have we made in the life of the people? We have catalogued two millions of insects! but have we domesticated a single animal since biblical times, when all our animals had long been domesticated, and still the elk and the deer and the partridge and the wood hen are wild? From the time of the ancient Egyptians and Hebrews, when wheat and lentils were already cultivated, down to the present time, not a single plant has been added to the nourishment of the people except potatoes, and these were not discovered by science.—*The Christmas Bells for 1890.*

It is estimated that the recent military maneuvers of the various armies of Europe, extending over a period of several weeks, cost five million dollars a day. Enough to have paid for the labor for a long time, of the men in those countries who are half starved. Warlike Governments are the enemies of the people, and like all other public vices that mankind sustain they sap their strength and beggar. There would be no more war if it were left to the people of the nations to decide.

## COMMON BROTHERHOOD.

IN the Joint Conference of Hebrews and Gentiles, that met at Chicago to consider the Jews' social, political and religious status, William E. Blackstone, chairman of the conference, remarked in his opening address: "But a better era is dawning. It may indeed be a New Dispensation, and the time is surely coming when men shall seek each other's good, and Jehovah shall be king over all the earth. I can see no good reason for the multitude of sects among Christians. Why may not Jews and Christians, who have so much in common, come closer together in a spirit of mutual helpfulness and welfare? The fundamental basis for this must be a better knowledge of each other, and to this end I wish to emphasize the object of this conference, which is to give information and promote a spirit of inquiry therefor on the basis of mutual kindness between Jews and Christians."

Rabbi Hersch said in his opening address upon the "Attitude of the Jews toward Christianity:"

"The attitude of the Jews toward Christianity is not one of hostility. Christianity has been recognized by the Jews as a daughter of Judaism, and we have long been in closest sympathy with Unitarianism. We are not hostile to Paul, but we do not believe that man ever fell, and if he did fall we hold that his descendants should not suffer for his sin. We do not believe in original sin, and therefore, do not accept the doctrine of vicarious atonement. I hope I clothe my remarks so as to give no offense, for I am the last man to lay unholy hands upon any altar. I simply say I cannot understand vicarious atonement. The prophecies, so-called, in the Bible, are not rightly understood by many Christians; and we are credited, therefore, with a belief we do not hold. Our Messiah is a political leader—not one who will wash away the sins of the world. We have a great respect for the New Testament, because it is a literature of our people, and I believe some learned Rabbis are better scholars in the New Testament than some Methodist exhorters. To us, Jesus, as he is pictured in the New Testament, was a good Jew. Finally I believe that Christianity has some good work to do in darkest England and America. When it shall have redeemed the so-called Christian race, the professors of that creed might try their hand at the redemption of the Jew. We will challenge the Christian, however, to a comparison of virtues and vices. I am sure the Jews would not suffer. We have no temperance societies because a drunken Jew is a rarity. We have no wife-beaters, and we take good care of our tramps and orphans. While we are faring so well, go to others and teach them morality. Go to those who are not doing what we are doing, bring them to Christianity, and then come to us. The Jew believes to day as ever that he has a message to deliver, and he looks for the day when all will be joined in a common fellowship."

THE province of governments should be to lighten the burdens of the people, but they mostly serve to increase them, because they are mostly maintained in the interest of the governors instead of the governed.

For The World's Advance-Thought.

## THE BLOOD OF CHRIST.

W. E. COPELAND.

PERHAPS no words have attracted more attention than those at the head of this discourse, and on the whole it is not surprising that it is said, "a scarlet thread runs through the Bible." Especially in the writings of Paul we find constant allusion made to the blood of Christ. Small wonder that, finding this phrase so frequently, preachers should have enlarged upon it until Christianity has been called both as a term of reproach and of honor the blood theology. Some evangelical writers have rejoiced in this title, and have emphasized the importance of a blood atonement, though greatly blaming the Mormons who practised a similar method. Some infidels have declared that Christianity, as usually preached, is a savage theology worthy only of cannibals; and, on reading some sermons preached in praise of the blood of Christ, one would agree with the severest condemnation. Consider, for instance, the extravagance of Talmadge, who says that he could think of no greater happiness than to sit forever in the lap of Jesus with his hand thrust into his bleeding side. Such materializing of a spiritual idea tends to drive intelligent people away from what might be of the greatest value.

It is unfortunate that so much of the symbology of the New Testament has been misunderstood, or rather has been taken in the literal sense, which is always degrading; when, if understood in its inner sense, it would tend to the elevation and strengthening of the best in man. Though this is no more true with regard to the Hebrew Bible than other Bibles, yet it is of more consequence to us since all English speaking people regard this collection of Scriptures as *the Bible*.

We might follow the example of the infidel, and dismiss the whole subject as a relic of barbarism, were it not that the idea has been so interwoven with the texture of Christianity that we cannot overlook it. A better plan would be to attempt, if possible, to discover the meaning of the phrase, since we are learning that the peculiar words used in the sacred books are not carelessly thrown together, but have an important meaning well worth our while to discover. And Theosophists as well as Christian are interested in the study of the Hebrew Bible. We make a great mistake when we altogether ignore the esoteric side of Christianity.

To understand this side, it is necessary that we borrow from the Aryan Masters one or more keys. But we should remember that we live among a people who profess Christianity as their religion, and, therefore, our first duty is to find out the true meaning of the popular religion, and lay that before the people instead of the crude theology which now they make their idol. And when we devote all our time and energy to the teaching of the Aryan symbolism and its interpretation we miss a grand opportunity. If I mistake not, the more advanced portion of Christendom is to-day hungering for a more spiritual presentation of their religion. This can only be done by Theosophists, who possess the key which will unlock the long-concealed myste-

ries, removing the veils and permitting us to catch a glimpse of the treasure concealed in the Holy of Holies.

In other essays I have explained the difference between Jesus and Christ, and have shown that Christ is present in every human being; not only in Jesus of Nazareth and other founders of religion, but in all men. Christ is the same as is meant by the Hindus when they speak of Atma Buddhi, or by modern Mystics when they speak of the Higher Self; it is "the light which lighteth every one who cometh into the world," spoken of by the writer of the Fourth Gospel in the ever-famous proem. This Divine principle, called by various names in different religions, is the Christ.

I have already mentioned that the New Testament, like other sacred books, is mystical and cannot be taken literally. In this, Swedenborg was entirely right, and his doctrine of correspondences entirely correct, though all his correspondences may not be true. Blood in the sacred books always stands for life, not only in the Hebrew sacred writings, but in all books which attempt to express truth by the use of symbol. And the trouble has been with all religions, that they have, in course of time, attempted to take literally what was intended to be understood symbolically. And another difficulty is, that interpreters are not agreed upon the meaning of the different symbols, and so there arise a multiplicity of sects. But over the meaning of the word blood there can be no confusion, since in all sacred books it has always the same meaning and that is life. The ancients all holding to the same thought that the blood of a creature contained the life of that creature, which is the explanation of the blood sacrifices common in ancient times; pouring out the blood meant pouring out the life, and thus giving the whole to God. But life, in its highest truest sense, is not the physical life, which is the only life known to most; but the essence of that life, the inward God in man. The mystical blood of Christ's whereby we are saved, is the secret of the Christ whereby they succeed in rising to the spiritual plane; the secret of inward purification. The blood of Christ then is not the material blood of any man. "It is the secret process of spiritual perfection attained by the Christ, and that whereby all who follow His method know God and attain the gift of Eternal-Life". So writes Annie Kingsford. And I want here to add, by way of a digression, that the last book of Mrs. Kingsford's published by the United States Book Company, and entitled, "Clothed with the Sun," is the most valuable of any of her books, consisting of intuitional readings from the spiritual side of nature. A few of these readings are found in the "Perfect Way," which is the text-book of Christian Theosophy. Those in the new book should be read by every one who wishes to cultivate the true spirit of Christianity, to penetrate within the husk and reach the nourishing kernel.

Repellant and disagreeable as it is at first, to speak of the blood of Christ, disgusting to many as is the blood theology, when one understands what blood stands for, then one learns that it lies at the heart of religion, for it is not the true life the pur-

pose of all religions which the world has ever known? Not always the purpose of the external ceremonies, not always the purpose of the creed, but with no exception the object of the inner part of religion. Take popular Christianity, for instance, the purpose of its creeds and ceremonies is to escape from the impending doom due us for our transgressions of the Divine Law; but when that has been escaped, what then? Why the next step must be union with God, the higher life which frees man from the law and lifts into the liberty of the spirit. Jesus says, "He who loses his life for my sake shall find it," which might be read: he who sheds his blood for my sake shall find me; the two meaning the same thing, and that is, "whosoever loses his personal life for the sake of the Higher Self," the same as the Universal Spirit, he finds the real life, which is superior to all change.

Those who have obtained this secret, who know what was the life of Jesus, the real life, the life of the Christ who spoke and lived through Jesus; those "have their robes washed white in the blood of the Lamb." They have lost the lower life; the blood of the Christ, the life of the Christ, becomes a part of their life, and they are lifted up into oneness with God. The Divine Man, the Christ in Jesus, suffers for the sins of the world, just in the same way the Christ in us suffers, and the whole crucifixion scene is a representative drama in the person of Jesus, showing that which takes place in every human being. As the blood of the physical man Jesus was shed on the cross, so must the lower self also be wounded, crucified and killed; its blood or life poured forth as an acceptable offering to God, that is to the Higher Self. Then may man ascend into Heaven and sit at the right hand of God the Father. The drama enacted in Jerusalem somewhere about the first year of this era is a visible representation of a drama which must be enacted in the life history of every human being no longer visible to the world, but upon an invisible stage with invisible actors; none the less real, however, for that. We learn from a comparison of religions, a study of different systems, and a possession of the key, that there are always several meanings to every symbol, so the blood of Christ means several different things; but never what is generally supposed by the church.

We also learn that the drama enacted in Jerusalem, in which Jesus played the principle part, has been enacted again and yet again during the slow upward movement of man. Sometime the hero is called Bacchus, sometimes Baldur, sometimes Osiris, sometimes Jesus. A writer who sought to ridicule the crucifixion of Jesus, proved from history that there were sixteen crucified Saviors. He might have indefinitely extended the number, for with every race and sub-race and collection of men, some one has been chosen to play the part of the crucified one, and give to the world a realistic, dramatic representation of that drama taking place in every human life.

To be continued.

ALL members of society who despise labor and the laborers are ruled by some phase of the spirit of lust.



For The Universal Republic.

## EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

THIS state of things continued without change for a period of one hundred and six years. It was the "Lesser Ice Age" of the geologists.

It came to a comparatively speedy termination after that time by the restoration of the earth's axis from an inclination of 36°, which it held during the glacial epoch, to one of 28°. This change in the axial inclination extended over a period of about twenty-five years.

This transition from the Arctic cold of the "Ice Age" to the milder seasons of post-glacial times began about 11,570 years ago, or 11,676 from the great cataclysm that, for more than a century, buried the greater portion of the land surface of the globe beneath a perpetual mantle of ice and snow, down to the present time. During its long continuance many of the remnants of the inferior races of men and animals left by the great catastrophe became extinct. They included those races least fitted to maintain existence in the fierce conflict with the elements.

At the commencement of this terrific war of the elements, produced by the sudden termination of the Tertiary period, some of the more northern remnants of the Mongolian races fled for shelter beneath the protecting influences of the cloud-ring at the north pole. There also collected much of the animal life of those high latitudes. Men for a time subsisted upon the abundant animal life that had found shelter or had originally existed there before the great change. And there have these curious and remarkable people continued to live in a hitherto impenetrable seclusion from the rest of mankind for a period of over 116 centuries, upon the northern edge of the ice belt and in a narrow zone of about sixty miles in width.

As before stated, like his pre-glacial ancestry he is polygamous and polyandrous, and they live in household communes of ten persons of each sex, within which all things are held in common.

In civil government each family or household forms a minute republic. All civil affairs are adjusted by a Council of Ten, which consists of a member chosen for three years from each family or household in a Dec-Archy of ten families.

In matters of religion, he worships idols, each family having its own *penates* or household gods, which are held and worshiped by the entire family in common and on particular occasions. One of these is the great Annual Festival of the return of Sun to their hemisphere on the 30th of May. The second occurs at the completion of the harvest year, when the combined fruits of the earth and sea have been gathered in and stored away preparatory to the commencement of the long Arctic winter night that lies before them. This festival begins on the 21st of September. It is a time of universal feasting, and continues for several days.

A similar harvest festival has long existed among the inhabitants of more southern climes; but it occurs over three months later in the year, in consequence of the greater length of the seasons among southern peoples, that are required for matu-

ring and storing the harvests of the closing year.

This annual festival in honor of the bounteous closing of the year is a very ancient one, antedating the glacial epoch many thousands of years.

The "Tree of Plenty," on these occasions, was a symbol made use of by those ancient peoples to represent the combined fruits of the harvest year. But this venerable festival in honor of the abundant fruits of the year has been changed into one in honor of the nativity of Christ, whose real birthday does not occur on the 25th of December, but upon the 10th day of January, and three years previous to the one fixed as the natal year of the Christian era.

During the long period included in the Ice Age, the Arctic Circle was brought down from its present position in latitude 67° 32' to latitude 54° north. This was productive of great annual changes in the summers and winters of our planet. These annual journeys of the sun north and south during that period, by which during our summers in the northern hemisphere the sun was vertical in latitude 36° on the 21st of June, not only narrowed down the perpetual ice belt of that hemisphere at its southern border, but also at its northern edge, as will be seen upon reflection.

At this period of the year the sun looked down at a high angle upon a circle about the north pole of 72° in width, and for a period of over six months of the year, without the least interruption. This tended to rapidly narrow down at both edges the vast ice mantle that formed over Europe and North America, until, during the late summer season, it was reduced to a zone of about thirty degrees in width.

During this protracted period of intense cold, man became for the time like the animals about him, a hibernating cave-dweller in winter and an open-air dweller during the intensely hot, brief summers that succeeded.

During this period Arctic man found a refuge beneath the cloud ring about the pole and sheltered himself in cabins made from the forests that surrounded him. He lived chiefly upon the flesh of the fishes and the seals that swarmed in the seas. Here, during the many long, cold, dark nights of the post-glacial era, hyperborean man, hibernating beneath the north star, has perfected those social habits derived from his pre-glacial ancestry and intensified by his long sojourn in his Arctic environment.

Thus, by a singular chain of causes and events, nature often perfects certain traits and forces in the character of the race in one environment that were begun in one of a wholly different sort.

During the long interval that has elapsed since the close of the ice period proper (of 131 years, which includes the period of active retrocession of the poles from 36° to 28°), the ice belt has gradually narrowed down to its limits of about five degrees in width. Its present changes occur chiefly upon its cis-equatorial aspect. They proceed by almost imperceptible degrees at the present time, and vary greatly with the varying seasons on the different sides of the earth, and in accordance with the changing conditions of the earth's magnetosphere, the position of whose poles east and west

fluctuates in response to the relative positions and attractions of the planet Mars. It is but one of the many evidences of that ultimate *social* sympathy and harmony that extends throughout nature; which runs and reigns through our solar system, and predominates in every part of the universe of God.

These, with the things already related, are but a few of the Infinite tokens of the power, wisdom and glory of the Creator, made manifest in the realms of external nature, which He has fashioned after His own Divine model.

But the lineaments of His Divine character are more fully displayed in that marvelous and Infinite concatenation of material and spiritual suns and worlds that everywhere dot and festoon the illimitable fields of Universal Life, from its material circumferences to those mysterious, immortal and invisible Centers of Being in which that Life loses and forever conceals its venerable and hoary head! For, in the words of Thompson;

"These as They change, Almighty Father,  
These are but the varied God!"

In no way has this Innuït, during his long imprisonment within the ice ring, more displayed his original conservatism of character than in the modes and means of industrial life. The Mongolian born and bred in the "Lost Atlantis" is without doubt the most ancient civilizee of the planet. His character is formed. It has an inflexibility and an imitiveness at the same time, to be found in no other race. He is an apparent racial solecism amid the civilized and civilizing forces of the world. The Chinaman is one of those nations that, in due time, like his Japanese congener, will be "born in a day," but it will be within that brighter, nobler, future day, when the spiritually reconstructive forces that are playing upon the dominant races have developed and perfected those great Divine principles of Universal Love, Law, Justice, Order, Liberty, Equality and Fraternity, from mere names into organic, ordained and incarnated truths in human life.

Then, and not till then, will the Mongolian, with his uncounted millions and his vast capability for social and organic industry, permit himself to adopt the religious, political and industrial institutions of modern civilization, or be permitted by other nations to mingle freely with them as an industrial element. Until the arrival of that time, it would prove an untold calamity to both.

In his cultivation of the soil the Arctic Mongolian, like his Chinese relative, employs the spade and the hoe. These, with his axe of copper, are his chief implements of husbandry, as they were in the pre-glacial ages. His patient labor terraces the mountain and hill sides, which he irrigates from the streams that flow from the melting snows of early summer. The lowlands he devotes to the culture of the various grains—rye, oats and barley—that here grow and mature from the moisture left in the soil by the melting snows of winter. For he lives chiefly outside the rain ring about the pole, and within the rainless zone of the ice belt.

He lives his brief life in a constant warfare with the Titanic forces of extreme heat and cold, light

and darkness, excessive toil during his brief summer, and entire relaxation during the long hibernation of his Arctic winter nights. In winter he robes himself in the skins of the hunt. In summer he needs little else than the robes of nature. During the long winters he has little else to employ his time than to care for his ponies or his poultry, or to while it away in eating, drinking, sleeping or gambling, to which he is passionately devoted.

His poultry consists of the geese and ducks of that region, some of which he has tamed and rendered subservient to his uses. The feathers are wrought into beds and bed covers, or fashioned into garments by the women for the members of the household. Among geese the black is tamed, and of ducks the azure-plumed.

One other domestic animal shares his affections and his solitude during the long intervals of darkness. It is the faithful dog, the universal companion of man in all countries, climes and conditions. This animal he has tamed to catch the rabbit, the mole and the marmot, the last named being troublesome in the grain fields.

As different families of the same Dec-Archy often follow different pursuits, and live on opposite sides of the arable zone, the ponies which are used as beasts of burden by the husbandman, are taken at the coming of winter to their pasture lands on the north side of this belt, where the rains of summer have provided a rich pasturage of rye or barley for the winter provision of these animals. Here each Dec-Archy of persons own a large pasture in common, which is fenced, cultivated and cared for in winter by some of its members.

Various members also of the Dec-Archies in summer devote their time to hunting the beaver, the seal, the rabbit, the reindeer (or elk), the fox, the wolf, etc. Other members of the household are devoted to the pursuit of fishing, or hunting the wild fowl that abound in those seas at all seasons. The productions of these and other industries which they follow, are exchanged, so far as necessary, among the households of the Dec-Archy. But these social exchanges are rigidly confined to the various households that form that particular commune. Any outside traffic is conducted in the interest of the whole Commune by some agent selected for that purpose, and who is usually some member of the Council of Ten.

In clearing and fencing their fields and pastures they have a curious method of getting rid of the very large trees, These they burn down by fires kindled at their base. These are again burned into convenient lengths by smaller logs laid crosswise, when they are either burned up or split into rails for fencing.

In this manner have these singular people lived, loved and labored through the long bright days, and passed the longer dark nights, during the centuries and decades of centuries that have come and gone since their long incarceration behind the mighty ice barrier that hitherto separates them from the rest of the great family of man.

Their discovery will be a revelation and a lesson to the balance of mankind.

## A WORLD LIGHT.

THE WORLD'S ADVANCE-THOUGHT  
and  
THE UNIVERSAL REPUBLIC.

\$1.50 A VOLUME.  
12 PARTS ONE VOLUME.

TRUTHS OF ALL RELIGIONS FIND  
EXPRESSION HERE.

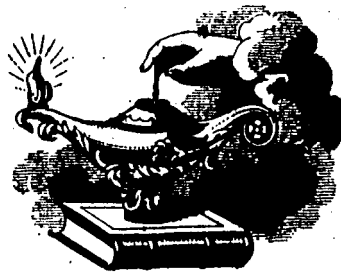
### A Corps of Specially Inspired Writers.

English address, John Kyté Collett, New Dispensation Library, Cardiff, Wales; American address, Washington Bld'g., Portland, Oregon; Australian address, W. H. Terry, 84 Russell street, Melbourne, and Theodore Wright, South Brisbane, Queensland.

### ADVERTISEMENTS AND TERMS.

Advertisements that do not unreservedly state their object, and such advertisements as ask for money remittances, except in cases of firms by us known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for accepted advertisements will be one dollar an inch for each insertion. Money must accompany order if not sent through a responsible advertising agency. Address,

THE WORLD'S ADVANCE-THOUGHT,  
Portland, Oregon.



## BOOK PRINTING

Any Kind of Job Printing.

We are prepared to do all manner of work, from the printing of a business card to the making of a bound volume. Material all new and carefully selected.

Proofs can be sent out to any point reached by railroad from Portland. (Each letter of proper names must be distinctly written.) Address

PROGRESSIVE PRINTING COMPANY,  
193 Sixth street, Portland, Oregon.

## "PSYCHE."

A MONTHLY JOURNAL OF MYSTICAL  
INTERPRETATION.

EDITED BY LEO MICHAEL.

Psyche denotes the Soul, and the columns of the journal thus named will be entirely devoted to that which its name implies. The teaching of "Psyche" will be founded on the Understanding, and be in accordance with that of "The Perfect Way" and "Clothed With the Sun," books which have been truly described as going far to realize the most sanguine anticipation of that new birth of Esoteric Christianity, in which Philosophy, Religion and Poetry shall be fused into a unity to the full satisfaction of man's highest needs and aspirations.

For the United States and all countries within the Postal Union, 12 months, post free, \$1.75; for other countries, yearly, plus postage, \$1.50

Address and make all orders payable to Publisher of "Psyche," 17 Charleville Road, West Kensington, England.

## SPIRITUALISM.

THE PSYCHOLOGICAL ASSOCIATION  
Instituted January, 1889.

This Association is instituted for the diffusion of Spiritual Philosophy by means of a monthly magazine, which is sent free every month to members.

Send name, address and religion; together with a post office order for subscription and entrance fee, (\$1), to  
GEORGE A. FULLER, M. D.,  
Look Out Mountain, Tennessee.

## HARMONY,

A Monthly Magazine of Philosophy,

DEVOTED TO

Science of Spirit, Theosophy, Metaphysics and the Christ Method of Healing.

TERMS, \$1.00 per annum; single copies, 10 cts.

M. E. CRAMER, 324 Seventeenth street, San Francisco

## SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:48 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass.	8:23 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 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	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	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.	1:53 p. m.
St. Paul, Minn.	1:53 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.	2:03 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.

## THE HERMETIST

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws, of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents.

HERMETIO PUB. CO.,  
429 Fulton St., Chicago.