

# The World's Advance-Thought.

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## THE WORLD'S ADVANCE-THOUGHT

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

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

### TERMS OF SUBSCRIPTION:

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" " " " British Empire, Six Shillings.

For The World's Advance-Thought,  
SONG OF FORGIVENESS.

LUPA.

LET us sing the glad song of forgiveness  
That forgets it has aught to forgive;  
Brings a message of hope to the hopeless,  
And will nerve the despairing to live;  
That is warmth, that is light, that is spirit and breath,  
And a hand in the shadowy darkness of death!

Let us sing the glad song of forgiveness,  
The grand anthem the universe sings,  
When the suns, moons and planets cross orbits  
While still onward in circles they swing;  
When the welcoming distances frown no reproach,  
And duration hints not that the ages encroach.

As the rains cheer the just and the unjust,  
As the seasons await not our call,  
As the life-giving breath wafted from us  
Still returns with a blessing for all,  
As the sun, in its pity, warms all things to birth,  
And the flower shows the alchemic smile of the earth,

So the indwelling life of the spirit,  
In its destiny draweth so near  
To the Fountain, the Source, the Eternal,  
That its strength may flow backward, and here,  
In the present, the peace of the future be felt,  
And resentment, like snow, in the sunshine may melt;

All the sensitive, selfish affections  
May change places with vengeful distrust;  
And the goblets Youth filled with his nectar,  
Coming years may drift over with dust,  
But the heart may remember without a regret,  
For the bitter is transient—it need not forget.

Then we'll sing the glad song of forgiveness,  
That perceives it has naught to forgive;  
In itself a hope for the hopeless,  
And is life to the soul that would live;  
In its light, all the shadowy darkness of death  
Is a silvery mist, is a vapor, a breath.

### WASTE NOT.

THOSE who have the greatest and most lasting influence for good do their work for the most part silently. They concentrate their forces within their being, and only give them forth where they are needed and will be effective. One person who wisely uses his soul forces can accomplish more than a thousand who waste their forces upon all occasions, for they are like leaky locomotives continually letting out the steam so that when there is real work to be done they have wasted their forces and there is none left to work with.

Noise belongs to the lower nature; silence to the higher.

## IT IS GROWTH.

THERE is nothing in the manifestations of the external workings of the wisdom of the All-Good to corroborate the assumption of creedal systems that evil and its effects can be instantly wiped out. Ultimate results are always the culminations of prior conditions of growth. To say that our experiences here will be obliterated, and that entire new and better ones will be immediately presented to us when we enter spiritual life, is to suppose that some power will endow our tree of life with fruit different from that which it has grown. We make our spiritual conditions much as we make material objects of art, sculpture, etc., and they are either beautiful or ugly according to the degree of skill we bestow upon them. The work cannot display a higher order of skill than the worker possesses. Like the cocoon the silkworm weaves around it, we surround ourselves with the spiritual conditions we have created, and we cannot get out of them until we grow out.

## SAVING POWER.

THE more we concentrate a force the more potency it manifests. Diffused steam or electricity has but little force but concentrate them and they become giants of strength. The more intangible and etherial the force, the more potent it is when concentrated. One of the most marvelous and powerful forces that will, before long, be concentrated and utilized is solar force. Electricity is one of a trinity of forces of which the sun is composed. It is the greatest of all forces, of this state, except Soul-Force. Owing to the ignorance of Celestial laws Soul-force has not been used to any great extent. As the concentrated hatred of the world is the cause of the widespread destructive forces within it, so the concentrated forces of love of the world will bring into operation the laws that shall bless and save from woe and destruction.

## SURROUNDINGS.

IN the harmonizing atmosphere of aesthetic surroundings people will take in new thoughts that they might be indifferent to in the usual unpleasant surroundings. If all manner of evils are made attractive to allure men for gain, the greater necessity for making the good still more attractive. Goodness in all the old systems has so long been allied with sternness and solemn faces that many have concluded that all good is necessarily unattractive.

Spiritualists are especially remiss in this particular. As a rule their halls are void of attractive features and no pains are taken to have good music and harmonizing surroundings.

GENIUS is the offspring of the spiritual man.

## REMOVE THE CAUSE.

IN their physical existence as well as their spiritual life, the whole efforts of the great portion of humanity are directed towards neutralizing the consequences of sin, when the simplest and least costly way, both to health and purse, would be to stop sinning.

Just now everybody is excited about Dr. Koch's discovery to cure consumption, and the lymph is sought for at great expense and trouble, while no attention is paid to that which breeds consumption. Societies for the promotion of social purity sustain "homes" for the fallen, and publish papers and tracts at much expense, but day after day the people consume the lust-breeding carcasses of dead animals. The normal condition of mankind is a condition of spiritual and physical health. Half the labors of the world are spent in trying to cure that which should be prevented. The Orthodox God that tyrannizes over humanity is ignorance, and as long as we remain under its dominion it will continue to send us to hades to be tormented by the demons of our own folly.

"I HAVE carefully watched the effect of drink upon the wage earning portion of our fellow citizens, and I unhesitatingly say that alcohol is too strong for Christianity. Until we can get the drink out of the way, our effort to Christianize and uplift the mass of the people will be in a great measure abortive. It is a strong statement to make, but years of temperance work has convinced me that in England, at least, Christianity goes down before alcohol. Beer and spirits are too strong for the Bible," says a prominent English Sunday school worker. Christianity and a bible that "beer and alcohol are too strong for" must be very weak, and they must contain very little of the Christ Spirit.

EVERYTHING that we assimilate as food has different degrees of life; and each thing that we eat or drink stimulates to action the life principle of the faculty with which its life has affinity. The reformation of the diet of the race is an important factor in its regeneration. It is useless to teach men good principles as long as they partake of that which stimulates the evil. The impulses of the sensual man will overcome his better reason as long as he imbibes that which makes most active his lower nature.

THE complete union of the soul with the universal in any state of consciousness cannot be until it has unfolded all the principles of that state in perfect harmony.

THE most spiritual are those who are content with the approbation of their own soul.

For The World's Advance-Thought.

INFINITE!

ALICE ESKEL.

INFINITE! how few do know its meaning!

A never-ending variety of worlds,  
Each bearing hosts of dissimilar forms.  
All planets ruled by laws special to themselves;  
No two alike in conformation and ideas.  
Some wherein men are as apes compared to others;  
And some where Gods do tread the ground refined,  
Who guide the paths of lower earths below,  
And see at will happenings in these crude spheres,  
Whose movements strict obey their soulful wills.  
No end to all the glory and the good  
That Wisdom spreads before the enraptured soul.  
Infinite! and yet men cling to this crude earth!  
As if Supreme Wisdom had no more to give;  
As if the boundless Good were bankrupt when He made  
This grain of sand upon the shore of time;  
As if Eternal Progress had crystallized  
Within this ball of mud and left all other worlds  
To wander aimlessly through ethereal voids.

#### CELESTIAL GOVERNMENT.

As men and women govern the affairs of daily life, so Gods and Goddesses (the trines and circles of the Two-in-One Souls) govern the affairs of worlds. It is as essential for worlds to be governed as it is necessary for states. The higher the order of life, the more manifest the perfect Government of its being. The more advanced the thing the more perfect is its Government. Celestial Government is not a Government for humanity, but a Government through the self-government of humanity. Celestial Government never exercises itself to replace powers we ourselves should manifest; it co-operates with like powers in man and to the extent that man seeks to unfold them. The potency of the Most High is in the activity of the soul. Aimless and senseless forms, words and deeds do not set the Supreme Power in action, any more than a breath of wind would move a mountain. So benign is Celestial Government, that the initiation of its supervision of mundane offices is left to the willingness of man to make conditions to enable it to govern.

The condition of a large majority who pass to Spirit life is similar to that of the emigrant who lands in a foreign country without friends and without money, food or clothes. He is in a pitiable condition, but not so pitiable as the poverty-stricken spirit, when it has left the body, for here the physical wants may be supplied by others, but the spirit must supply for itself. If we have not learned that we are spiritual beings while in the physical body, and have not acquired any knowledge of a spiritual life, then spirit life has nothing for us, and we can only turn again to the things of material life; we are homeless and must live from some one in material life. Life is what we make it. And if we have only made it of physical cares and worries, that is what we will have when we put off the physical body, and so it will continue until we grow into the light.

All external things become corrupt with age. To be immortal is to be eternally young, and when we have grown out of ignorance into a knowledge of life we can have youth always at our command.

#### WOMEN NEED DISCIPLINE.

If we were really to desire it, we women, there would be no more wars; misery and woe would cease, and childhood and old age would be succored efficaciously, and crime would be very rare. You say this is Utopian—an impossible dream: No! it would be an actual verity if we would only will it to be so.

There are but few women who do not desire the good. The personal sacrifices they make for various philanthropic works proves it abundantly. Man, more violent and egotistical, takes but little account of the rights and interests of others; he overthrows and destroys upon his route all that is an obstacle to his ambition or his projects. Woman, on the contrary, goes out of her way to help those in need. But she lacks two important qualities in order to exercise the most potent influence for good upon the destinies of the world: moral courage and discipline.

By reason of erroneous education in which she has so long been trained, and her natural liking for a luxurious and careless life, she prefers to obey instead of commanding, to be subject to the will of others rather than impose her own. She allows crimes to be committed that she afterwards seeks to cure; and wastes large sums of money on useless things of which she is severely economical in detail; allows wars to take place during which she establishes ambulances or seeks to relieve the wounded upon the battlefield, for, in spite of preconceived ideas, it is not physical courage that is lacking in her. It is essential for women to know that it is not the effects of evil that need to be overcome, but the causes, and they are powerful enough to do away with the latter if they will to do so.

But that the will may operate intelligently in the desired direction it is necessary to organize—to have the discipline of an army. Parties, churches, and motives owe their extraordinary power to perfect organization and discipline. Let women combine and no evil in the world could withstand them.

Let us to work then, and put our shoulders to the wheel of progress, and each day will consolidate our powers and render our task easier. Let us not lose a moment in concentrating our forces, for we are responsible for the evil we allow to be done. To us also can the question be addressed: "Woman what hast thou done with thy sister?"

Those who worship the Christ or Paul of the bible are not in sympathy with the live Christ or Paul. They are not the same now as they were then, any more than we are of the same mind that we were twenty-five years ago. Progression is the eternal order of nature, and Christians should begin to leave their dead idols and come into closer communion with the living realities. If there is less progression in heaven than there is on earth it would be a dreary place in which to spend eternity.

Prof. James G. Clark has composed the words and music of a new song that will be the rallying hymn of the New Dispensation.

#### TEACH PURITY AND TRUTH.

The press, the pulpit and the stage, should be the teachers of purity and truth; but too often the desire for gain is the cause of the prostitution of these three great factors for public edification to ignoble ends, when this is the case; "take no thought for to-morrow" means the perversion of that which is noblest in man for the sake of worldly gain. There is much faith in the power of visible error, but little faith in the power of invisible truth. The conclusion resolves itself thus: "If I advocate truth I will starve physically, and if I advocate accepted error I starve spiritually; and the majority conclude to starve spiritually and they buy error and feed upon the husks it gives them. But they are mistaken, for they who "seek first the kingdom of heaven shall have all else added." One who lives a truly righteous life cannot be neglected by the overshadowing power of Good. He may have difficult paths to blaze through the forest of error, and may faint by the way, but he is sure to succeed if he abides in the faith. None have ever failed save those who lost faith in the power of Good or wearied of well-doing. Many seek the kingdom of righteousness as selfishly as the worldly man seeks for material wealth, and of course they do not find it; but when it is sought for its own sake all else shall be added.

To look at an animal simply as a dainty morsel for the stomach, or as a machine to make money for us, is to degrade the Creator as well as the creation. With such ignoble thoughts it is impossible to understand the living, exalted purpose of existence. Until mankind find a higher purpose than this in existence they cannot consciously live.

All vices are related; they are links in the same chain of evil. The avaricious cannot cure the envious, the envious cannot cure the vicious, etc., for they are all members of the same body and cannot bring any higher influence to bear upon each other than their common level.

Those who live merely in the physical are only in the rooting stage; therefore can see only the earthly existence and they live only in their selfish desires; but they who have developed the spiritual can see the illimitable extent of life, and they live in the Whole.

In the article of Mr. Bradbury, in this issue, there is a sufficient stock of ideas and moral influence against capital punishment to supply a whole campaign on this reformatory line of action. Every aspirant for a legislative position should study it.

Man's spirituality does not proclaim itself by despising or ignoring matter, but by his power to employ matter for spiritual uses. Matter is the sign by which spirit makes itself known to the physical consciousness.

It is the life-realization of the truth expressed in Theodore Wright's essay on "Self-Government or Will," in this issue, that entitles it to a place in the New Dispensation Scriptures.

Thought is the silent builder of character.

Here is a spiritual philosophy that our public servants would do well to look into. But they cannot comprehend it; for they are yet living in the animal-human consciousness, where all the legislation of the world is done; where selfishness, brute-force, arbitrary government, war and slavery find their cause. Here all the criminals are, and are kept from rising to the higher law and their better selves, by the cruel hand of law and public opinion. And here belong all the paraphernalia of gibbet, prison, dungeon, chains, bolts, bars, bodily torture, and mental agony of convict life. But unfortunately, perhaps, the largest criminals are outside the bars. They are the "money kings," "railroad kings," "coal kings," millionaires, monopolists, trust owners, and the hoarders of wealth from the earnings of labor everywhere. The plea that is raised of the necessity of all these—belonging as they do to the animal-human conditions of the past—can afford no excuse for their existence in this enlightened age. It is hoped that the dawn of the twentieth century will bring a light to the children of earth that will penetrate the hard, animal, selfish, and spiritually dark condition of humanity, and warm it up to a glow of love, justice, charity, fraternity; and plant deep in the human heart the principle, "Do unto others as you would they should do unto you."

For The World's Advance-Thought.

### WALT WHITMAN AND HIS POEMS.

EVA A. H. BARNES.

I suppose it is foolish in me to feel irritated when Materialists praise Walt Whitman and greet him as "hail fellow well met."

Ingersoll has only lately exhausted his supply of flowery encomiums upon Walt Whitman in a speech in Philadelphia, and from T. B. Wakeman down the Agnostic scale to "Aunt Elmina," he is quoted on all occasions. Yet they never make the selections I have marked as peculiarly inspiring to me. Therefore I wish to call the attention of some of his admirers to some of my favorite selections from this wonderful author, who has dared to be himself, and striven to pass on the word given him in its purity and truth. Listen to him:

"Know you solely to drop in the earth the germs of a greater religion,  
The following chants, each for its kind, I sing."

" \* \* \* Melange mine own, the unseen and the seen,  
Mysterious ocean where the streams empty,  
Prophetic Spirit of Materials shifting and flickering  
around me,

Living beings, identities now doubtless near us in the air  
that we know not of,

Contact daily, hourly that will not release me,  
These selecting, these in hints demanded of me."

"Not he with a daily kiss onward kissing me,  
Has winded and twisted around me that which holds  
me to him,  
Any more than I am held to the heavens and all the spir-  
itual world,  
After what they have done for me suggesting themes."

What a quaint, unique manner of interpretation! Yet would that all poets and philosophers might have thy frankness, dear Walt Whitman. Listen again:

"Was somebody asking to see the soul?"

See your own shape and countenance, persons, substan-  
ces, beasts,

The trees, the running rivers, the rocks and sands.  
All hold spiritual joys, and afterward loosen them;  
How can a real body ever die and be buried?  
Of your real body, and any man's or woman's real body,  
Item for item, it will elude the hands of the corpse  
cleaners and pass to fitting spheres,  
Carrying what has accrued to it from the moment of  
birth to the moment of death."

And did Ingersoll and his school of thinkers read Leaves of Grass so superficially? Did they think so grand a genius could not recognize his own inheritance from the spiritual spheres? Listen:

"What do you think has become of the young and old men?"

And what has become of the women and children?

They are alive and well somewhere:

The smallest sprout shows there is really no death,  
And if ever there was it led forward life, and does not  
wait at the end to arrest it,

And ceased the moment life appeared.

All goes onward and outward; nothing collapses:

And to die is different from what any one supposed, and  
luckier."

Speaking of the positive scientists he says:

"Gentlemen, to you the first honors always!

Your facts are useful, and yet they are not my dwelling;  
I but enter by them to an area of my dwelling."

And again:

"The wonder is always and always how there can be a  
mean man or an infidel."

In regard to God he says:

"And I say to mankind be not curious about God,  
For I who am curious about each am not curious about  
God.

(No array of terms can say how much I am at peace about  
God and death).

I hear and behold God in every object, yet understand  
God not in the least.

Nor do I understand who there can be more wonderful  
than myself." \* \* \* \* \*

"Do you suspect death? If I were to suspect death I  
would die now.

Do you think I could walk pleasantly and well suited to-  
ward annihilation?

\* \* \* \* \* I swear I think now that everything without  
exception has an eternal soul!

The trees have, rooted in the ground! the weeds of the  
sea have! the animals!

I swear I think there is nothing but immortality!

That the exquisite scheme is for it, and the nebulous  
float is for it, and the cohering is for it!

And all preparation is for it—and identity is for it,  
And life and materials are altogether for it!"

I hope I have quoted enough to make all who  
read these hurried selections eager to read more.

Clara, Pa.

REUBEN POTTER sends us his "Voice From The Heavens or Stellar and Celestial World." It is written in the form of questions and answers; and it will be found very interesting to all who want to learn of the philosophy of spirit communion. In the preface the author gives an account of his development as a medium, and it is truly wonderful. The book contains several illustrations. Address Carrier Dove Printing and Publishing Co., 891 Market Street, San Francisco, Cal.

"THE GUIDING HAND," by H. L. Hastings, the editor of "The Christian," is a record of authentic instances of the power of faith to aid trusting souls. The book is written from the Orthodox standpoint, but it is valuable as showing that true faith receives its reward. The work contains 382 pages, and is sold at the low price of 85 cents. Address Scriptural Tract Repository, office of the Christian, 47 Cornhill Street, Boston, Mass.

HARMONY strengthens and inharmony weakens the forces of life.

For The World's Advance-Thought.  
REFORM.

R. T. LOCKWOOD.

I'd have reform still more me cleanse,  
Cleanse 'till I'm pure and wise,  
Thus aggrandizing my home-wealth  
Above earth's misty skies.  
Then grand love's sway within my heart,  
All freed from bitter hate:  
Preparing well for a better life,  
In nature's supernal state.

O wisdom grand! locate my home,  
Where love divine doth sway,  
Where noble, cultured, angel ones,  
Life's sacred laws obey.  
'Tis there, with such I'd proudly live;  
There delve in science-wealth,  
There woo the good, the beautiful,  
Enjoying peace and health!

WHAT WILL THEY DO?

EMPEROR William decrees that women shall no longer work in the mines. He turns them out without offering any other or better work in place of it; thus they are left without even the poor pittance this work gave them. Yet all the time he is spending more and more on his army, while thousands of unemployed workmen are petitioning the Reichstag that the landlords be prohibited on next "quarter day" from evicting tenants unable to pay their rents; also that 50 marks be advanced to destitute workmen from state funds, and that poor children in public schools be supplied with one meal daily. Millions for war, but only starvation for the industrial army. But all this misery is necessary to awaken a better state of consciousness. The Emperor is no more to blame than his poorest subjects: the fault lies in all.

The Woman Suffrage Movement is again coming to the front in Oregon, after a period of seeming inactivity. An enthusiastic meeting was recently held in the Marquam Grand Opera in this city, which developed the fact that though no great outward manifestation has been going on, the movement has been silently gaining strength. The champion of Woman Suffrage in Oregon, Mrs. Abigail Scott Duniway, who has borne the burden of popularizing the equal rights cause on the Pacific Coast, and whose influence has been felt all over the United States, will in the near future establish another organ advocating the equality of the sexes and liberty in every form.

"LOYALTY TO CHRIST," "THESE SAYINGS OF MINE," by Rev. John Pulsford, breathes the pure unadulterated teachings of the Christ set forth in the light of the New Gospel. They will be living food for many hungry souls that have sought for food, and found it not, in the dry husks of orthodox theology. There is a subtle refinement about this book, a sense as if the very soul of the author was in it. The book is beautifully bound and super-excellent typographically. Address Rev. John Pulsford, 20 Belsize Crescent, Hampstead, N. W., London, England.

It is the advent of the Celestial Sun that is bringing forth all the new and grand ideas that are now coming to the world.

For The World's Advance-Thought.

## THE HIGHER EVOLUTION.

E. M. W.

SOCIETY has reached a pass where the salvation of its more helpless and trampled classes has become, under present conditions, impossible. The savagery of the city is worse than the old savagery of the wilderness, as the sewer is fouler than the swamp. Men of sense as they cease to be priest-ridden and priest-bejuggled, turn with weariness from what are called "the institutions of the gospel"—its prayers, praises, and sacraments—from all that is called "Divine Service," for they see that in these things there is no curative power to heal the deep-seated social disease, but only sugar-coated phrases and forms hollow as the foam. To him who looks with the eyes of reason and experience the Church shows itself as a parasitical growth, consumptive, not productive; a mendicant institution subsisting through a vast system of importunate beggary, and so one of the great causes of race-impoverishment: its heavenly stars, gilt-spangles, its flowers of Eden, cut tissue paper.

What was once a divine fact the ecclesiast has turned into symbol and ceremony, and so into fiction. The priest meets the perishing multitude who cry for bread, clothing, homes, and a chance for decent living, with talk about which the world has grown tired; he points to the bible, the church, the cross, the little soup societies, the pedantic reformatories, and the charities that nourish and perpetuate more pauperism than they cure. He tells the forlorn and hopeless masses to only shut their eyes and believe, and they shall be fed with stale ecclesiastical pap, and taste the sugar-plums of religious sentiment. *He*, good man, is well-fed, salaried, adulated, and cushioned with comforts; he has had time, place, opportunity to culture himself, and cannot see that salvation by religion is a mockery when offered to those who are hungry, cold, and naked; that in a material world salvation must begin by being material also—that down on the rock-basis of the hard fact of material necessity must he plant his feet who would uplift and save the thronging myriads living from hand to mouth in one constant battle to keep the wolf from the door.

The old gospel has become obsolete. Men preserve Christianity as they preserve old family portraits—by hanging them on the walls in the attic out of the way. The "money-changers" whom the Nazarene scourged out of the old temple, now hold the title deeds of the church, employ the priest, and own the communion service; who shall cast them out of *that* temple? The cross has become the trade-mark of the religious hireling, and men everywhere are saying, "if religion has become a babblement and holy things fruitless, we will have a new scripture fresh from the heart and brain of the race; and we will make a new cross out of the sacred tools of labor—out of the bar and spade, the hammer and anvil, the chisel, pencil, and pen, and so, giving the out-worn fictions of the past a due burial, each shall move onward in the grand procession of humanity, bearing his own cross.

The new gospel of the race is evolution—the

ascensive evolution of man. Evolution is Life; where it halts, death enters; when occurs a final arrest of march, we perish. Law is simply evolution working to an end. The capacity of a man is measured by his capacity for evolution. A great man is great because there is more of evolution operative in his structure than in others. Evolution makes the animal mortal, and the animal-man mortal, while it makes the psychical man, the man-woman, the bi-sexual man, physically immortal. All who remain on the lower plane must die; it is evolution that disintegrates them. All who attain to the higher plane must live, for evolution uplifts, transubstantiates, immortalizes them. The proper man is a twin-creature; evolution in him can no longer be held in structural suspense, but aims to raise the life from nature's frozen floor. In those organisms where the processes of the higher vivification have begun, new cell-germs begin to evolve for the construction of the new body, until that higher body has absorbed the elements of the natural form into its own structure, and passed them through a chemical transubstantiation. It then becomes the pure physical existence sustained in that which is purely dynamic. By a process of divine chemistry death and dissolution are superseded by transformation; the earthly and opaque molecules are supplanted by purer and more vital globules.

With the attainment of the plane of the higher evolution, then, and only then, does real human life begin. Then matter is no more, as now, the master. Spirit having power over the elements of nature, can make a physical body or any other thing to use on the earthly plane, and can live in the material or spiritual at will. It will keep and use the body so long as it pleases, thus overcoming the last enemy, death. This possibility is now dawning on our race, and there are thousands who feel a strange power within pressing them forward into divine-natural conditions. It is "the coming of the New Jerusalem" as the prophets and seers of the early Christian Age were wont to phrase it. Men will be able to unclothe the body of its atomic vesture, becoming thus invisible; and then at will, as the aro-mal particles envelope and swathe the internal form, they are visible again to outward sight. On this plane every faculty is enhanced to the miraculous degree. The man can impart health and recall life by the touch or will, project himself through material obstacles, or withdraw himself from sight; nor can he die of wounds except for a brief period and by his own consent. This degree of life is now attainable by earnest souls, and it gives the reply to the Agnostic question of our time, "Is life worth living?" All this and more has been illustrated in the experience of the divine androgyne of Nazareth,—and the same powers are in the reach of all whose wills are set to walk in his way. In this style of man the Psyche sits a Queen on her throne. The intellect and will are her high officials; the vital powers her array of ministering forces; and the faculties of sense the obedient servants of her household.

But Rome was not built in a day, nor the fine abric of the soul. Years of organic change and

growth, of quickening and rehabilitation, of bodily cleansing, purification and transformation must ensue before man can rise out of the clinging, enveloping stream of social custom and natural-corporeal tendencies, into the upper river of immortality with its sacred, incommunicable experiences. Let no man expect that he can be changed in a day, or in a year. The earthly creature looks for immediate results, and hence prefers bodily disease and decomposition to the gradual evolution change. Few possess either the rationality or the persistence that renders them fit subjects of the higher discipline. Jacob served for Rachel fourteen years; and after he had obtained her, discovered, that although a fair average woman, she lied and stole. If one will serve fourteen years for the New Kingdom of God as energetically as Jacob did for Rachel, he will find that the faculties have awakened from their dormancy; that Innocence has taken the place of the old Ego or selfhood; and that Divine Two-in-One renew his frame day by day with the elixirs of immortality. In the midst of such mystery the New Order of the world is born, and as it matures in the collective mind and body of mankind, the sin, disease, and suffering of our race—the result of its unborn, embryo, and animal state—will vanish into the night of a forgotten past. He who would serve his fellows, serves them best by casting out his own evils and defilements. Wash your own atoms and then you can help to cleanse the world, for you can only give that which you have.

NO MAN ought to be sent to prison for a fixed term of months or years. Every man should be sent to prison who is guilty of a prison offence, until, in the judgment of competent men, he was worthy to be set at liberty. A bad man, a highwayman perhaps, commits a slight offence and is imprisoned for thirty days, and discharged without the least regard as to whether he is a proper person to have his liberty. Another man under the influence of strong drink or great excitement, strikes a man and kills him. He has always been a good man. He, for that offence is sent for five, ten, twenty years, perhaps a life-time, and if the jury brings in a verdict of murder in the first degree, he is hanged. This man might become a worthy citizen in thirty days, and if so should have his liberty. The mechanical way we have in dealing with the unfortunate of our race, without any regard to the mental and moral fiber of the man, is inadequate and inhuman. When we are sick physically, we are confined by our prescribing physician, only until we are recovered. The morally sick should be treated with as much common sense and humanity. Equal justice, equal mercy and equal love will hurt no man, and it will typify God in man as no civilization has yet typified him. —*The Progressive Age.*

WHEN our desire is ever for the good our purpose is single and the golden thread of Truth runs through all our work; but when our thoughts are selfish we are blown hither and thither by every impulse of evil, and we accomplish nothing that is spiritually permanent.

For The World's Advance-Thought.

## LIBERALISM.

A. G. HOLLISTER.

WHAT kind of Liberalism is that which cannot bear the name of Jesus Christ nor Christian in connection with Spiritualism, without showing fight? "O had some power the gift to give us to see ourselves" as we really are, and of what kind. Is it not a pitiable spectacle to see people who assume the roll of Liberals, Spirituals and Philosophers, qualified to lead the human mind from error, abusing the truest, the bravest and the cleverest spiritual teacher that ever gave his life to uplift and benefit the people? How much do they know of his teachings who quote his sayings from the record to offset one against another, without even trying to understand the spirit of them by attempting to live as he taught, nor by hearkening to those who do? Are they yet free and liberal enough to bear comparison with him, or to keep him company? Do they not re-enact in relation to spiritual matters the farce of those who opposed Galileo? Why? Because they neither comprehend him nor his doctrine. No more than mediæval philosophers comprehended how the earth could move around the sun, and not appear to change its place among the stars. Or how the world could turn upside down every twelve hours and they not be aware of it, and all movable objects not be spilled off into space. It contradicted the uniform testimony of experience and of universal common sense. Could any kind of knowledge be more certainly established?

As Galileo's ideal of the mechanism of the universe transcended the ideal of his opposers, and grasped the principle which truthfully interpreted the contradictions apparent to the senses, why may it not be so in the present case with relation to the ideal of Jesus concerning spiritual progress, and his opposers? We believe the two cases are perfectly analagous. There are a people who have forsaken the ordinary course of the world, to practice the teachings of Jesus, as recorded in the New Testament, and again revealed in this the day of Christ's second appearing; and these find his predictions and promises true.

Obeying his commandments brings outward prosperity, with peace, comfort, and inward satisfaction to the soul. It also gives victory over the world of pride, lust, avarice, ambition, hypocrisy, oppression and carnal ease, without removing one from the sphere of active usefulness to his fellows.

Is it liberal, philosophic, or intelligent, to test spiritual and metaphysical subjects by physical standards, in order to stultify and invalidate their teachers, to make them appear worthless, or to shirk the labor necessary to clearly apprehend them? Is that the true method of progressive thinking? To illustrate: in pure mathematics, each word is a sign of one thought, or idea, and of one only. The words one, two, three, applied to numbers, and square, circle, cone, applied to geometric figures, have each but one meaning, and hence, never suggest but the one idea for which is the sign. But the very nature of spiritual and metaphysical ideas compels their representation,

often, by words used as signs for natural objects, and hence arises the use of figurative and symbolic language.

Is it candid, and the mark of a truth-seeker, to ignore this property of language, or to construe it falsely, in order to invalidate spiritual ideas clothed in such language, because the ideas are distasteful to the natural man, or to stultify the wisdom and character of the Teacher, because said Teacher does not conform his instructions and practice to the ordinary course of this world?

An inspired Apostle of Jesus described a two-edged sword that goeth forth out of the mouth. All know that material swords do not go forth from the mouth. But the testimony of truth, proceeding from the mouth of one who lives it, does slay error that gets in the way of it, and hence, its likeness to a material sword with which men slay each other. Now as Jesus taught men always to bless, and never to curse each other, but to overcome evil with good; as he compared his followers to children, and to sheep for harmlessness, and sternly rebuked the use of a sword to shed blood; even in self-defense; is it just or fair to interpret him as meaning a carnal sword, when he said, "I came not to send peace, but a sword?"

Does not the peace here spoken of refer to man's internal foes? and the sword, is it not that testimony of Jesus which separates good from evil, light from darkness, truth from error; between which no Teacher that preceded Jesus (if not Buddha), seemed to know where to draw the dividing line?

The carnal sword was already here, in so great excess of reasonable demand, as to render such reference to it meaningless. Moreover, Jesus forever rejected that, when he rejected the proffer of the kingdoms of this world through the Jewish national idea of a Military Deliverer. But the testimony, "Resist not evil, but overcome evil with good" continually; the testimony against adultery in the heart; the testimony dissolving all carnal and selfish ties, and abolishing all private ownership of property, including husband and wifehood, was new and evolutionary, most radical and revolutionary, and penetrated a tender place. This testimony is of that Spirit of Truth which Jesus declared "The world cannot receive, because it sees her not, neither knows her." As no one knows the things of man but by the spirit of man so no man knows the things of God but by the Spirit of God, which is one incorruptible and Holy in all His true messengers. If professed light bearers refuse to see the higher spiritual truth when it is proffered them, will they not lose the rank of spiritual teachers even as the followers of Aristotle ceased to be world Teachers, by refusing to see the discoveries of Galileo? No blame is attached to inability, unless it be self-induced, but perverted ability, and falsification of facts, will not aid a good cause, nor bring a desirable reward.

It has become a proverb that "Books have souls." Of that character is the New Testament record of Jesus and his immediate disciples, covering a space of less than forty years. What other book written by mortals ever equaled it in the amount and

quality of mental pabulum it has furnished to souls hungering for spiritual instruction? What other book of its size contains so much truth in relation to man's moral duty, spiritual nature and destiny, with so little admixture of error? What vast numbers have been turned from error to righteousness, by conning its precious lessons. Multitudes have been thereby induced to lead better lives than they otherwise would. An attempt to make Jesus responsible for all the wickedness practiced by pretenders to his name and authority is unfair and unreasonable as would be an attempt to make virtue accountable for hypocrisy, or to make honest industry responsible for the avarice, greed and oppression, and deviltry practiced to gain an undue share of its products.

Those who seek the wisdom which comes from above, which is first pure and then peaceable, full of mercy and good fruits, will judge according to knowledge.

For The World's Advance-Thought.

## THE VOICE.

SAMUEL BLODGETT.

I AM used to thinking that man's moral and religious nature is his highest glory—is what removes him from, and carries him above those forms of creation which have not been considered as having souls. And when we see one standing in an exceptionally high moral attitude, we sometimes express his superiority by saying, "He is one of Nature's noblemen; he has a soul."

The absorbing moral and religious emotion manifested in Jesus is what placed him in that sublime attitude entirely above the vision of the low and grovelling. This abode is in God, or the Soul of the Universe, manifested only in man, and manifested fully only in the highest of the species.

What emotion or sensation is not a "phantom" viewed through gross material eyes? To the "sense-bound everything is a "phantom" except the matter that the senses can cognize. As well say the appreciation of friends or of music is a "phantom," as to say the appreciation of moral obligation is a "phantom." These soul sensations are the most real realities of life. The man who is under the dominion of conscience, even if he is much in error as to the details of correct living, is as much higher than the one who feels no moral restraint as the human is higher than the animal. The aspiration to be right is the guarantee that the right will be sought for till found, and practiced.

Without this conscience the world would be not only in a blank, but in hopeless darkness. It would be impossible to rise from the law of might to or towards the law of rectitude. But I will agree that conscience has three voices—"The voice of God, the voice of the people, and the voice of Satan"—though, whether for God or for Satan, it is always the "voice of the people;" and it is the "voice of God" in proportion as it is illumined. The true Reformer will not denounce and crucify this voice because its guides are in darkness, but will rather seek to enlighten.

The germ of the Celestial is within everything and some time it will come forth.

For The World's Advance-Thought.

### SELF-GOVERNMENT OR WILL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VERY few practical or intelligent attempts are made either to define what Will is, or how it may be cultivated to its utmost usefulness. A delicious vagueness seems to gather around the thing whenever we try to focus our attention upon it, and in that mist of vagueness we strain our eyes vainly to sight the reality so as to give it proper form and consistency.

We cannot be too often confronted with the truth, that man is a microcosm of the macrocosm. The realization of this truth, in all its parts and with all its bearings, will make man more reliable and full than any encyclopædia in existence. Self-knowledge is actually the attainment of all knowledge. Present attainments, then, serve mainly to mark how very defective is our self-knowledge.

Between Self-Government and the Will are the closest relations. To achieve Self-Government is to be in the highest and purest sense of the word masterful and will-full. To be incapable of Self-Government is to be the slave of every blind impulse; it is to be the creature of every enslaving—even if vicious—circumstance. This is a very suggestive thought. Somewhere between the two extremes of will-fullness and will-emptiness there is to be found the training ground, and also the process of training and developing the Will.

Will in the highest sense does not inhere in the flesh. A pseudo-will shows therein, which enables the egoistic nature to assert itself over others; but the true Will is widely different to and distinct from that. The will of the flesh and of the mind poses always at variance to the Will of the Spirit; the former produces the proud egoist, the latter the meek and humble esoterist. For the egoist to mature, the spirit must be quenched; for the esoterist to arrive at fruition the flesh nature must be taken in hand similarly and so dealt with that it will cower in its little corner without a word when the Will of its Master (the Spirit) is expressed. Thus viewed, the flesh and mind with all their passions, affections, desires and impulses, constitute a veritable Jacob's ladder, reaching from earth to heaven, whereon the Spirit mounts and achieves its victory over everything unworthy of him. When the Master said: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the son of man," he had before his pure vision the same truth. Angels of God have, no doubt, descended by means of this son-of-man-ladder. Those sitting in the heavens, or what is the same thing, in heavenly places in Christ Jesus, distinctly see that angels who kept not their first estate came down by means of this same fleshly ladder from their high standing as spirit entities; they also see that it is by means of this self-same ladder that the uplift must take place. Degraded man has but to suffer his spiritual center to assert itself in his life now, and give that awakened center scope to tread the external flesh nature beneath its feet, precisely as a ladder is mounted, and his destiny becomes thereby assured as angelhood. Angelhood again has but to suffer the external na-

ture to assert itself, and give that the scope it needs to indulge in materiality and animality, and then, by means of that same son-of-man-ladder, step by step downward the bottom may be reached; thus illustrating what is intended by "ascending and descending upon the son of man." The descending one thereby loses his will power, so becoming the helpless slave of matter and its moods; the ascending one contrariwise strengthens at every step his will power, becoming thereby the helpful master of matter and its moods.

There is something astonishingly clear and strong in this view of the case. The action done by the ascension of the ladder is the Christ work, involving mortification of every fleshly love and desire, and giving wings instead thereof to every pure and heavenly aspiration. Every Christ-man or woman follows the Master in this way; where he or she begin is wherever they may find themselves when they awaken and begin to set about it. Keeping the body under, or in subjection, is the act of bearing the cross, despising its shame, thereby to ascend the ladder leading to angelhood, and be counted worthy to sit down at the right hand of the throne of God, or in heavenly places with Christ Jesus. This exalted honor is open to man now, and its high privileges may be won and enjoyed by him where he is, by realizing the Christ work of Self-Government—that is by an intelligent and cheerful cultivation of the Will.

The Will that forms the subject of our pointed remarks, we would again emphatically state, is not the ordinary egoistic will of the external nature. That may be traced to its source in the phrenological organs of firmness, self-esteem and continuity; but the Will of the spirit which strengthens itself, and becomes an irresistible and invincible power by means of the mortification of the flesh nature, in the matter of its loves and desires, is another thing entirely, for it is characterized by something of every function of the brain organism—that is, when that organism is turned to find its life and gratification on the spiritual instead of material plane. To illustrate our meaning, take acquisitiveness, said and mostly thought to be an organ having only selfish functions. The master addresses it by saying: "Lay not up for yourself treasures on earth (material treasures) where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven (spiritual treasures) where neither moth nor rust do corrupt, and where thieves do not break through nor steal." Evidently there is scope for this faculty, then, widely distinct from the selfish one. Every faculty has will force of its own, and acquisitiveness gives will to acquire what the flesh nature, the mental nature, or the still higher spirit nature must determine, as either is active and dominant. Take also the organ of amateness or sexual love; like every other faculty it has will power of its own, and also two widely different directions in which its functions may be equally turned and employed. Its basic function is love pure and simple; its animal and ordinary tendency is sexual love; its spiritual expression is Universal Love. When the spirit feels and asserts itself, it turns upon every

animal function to put an end thereto; thus "crucifying the flesh with its affections and lusts," and in exact proportion to the demolition of the fleshly nature, will and must the spiritual one be shown and seen. When every faculty is thus converted by the spirit, the will power of each one unites into a blend, and thus the commanding and irresistible will of the entire nature becomes a great spiritual fact.

This will is purely esoteric; and what is esoteric is Divine. Having become supreme in itself within the personality, it then coalesces with the Will of the Universe. It cannot be shown that there is any stopping-place for Will in its action upon this extended and ever widening and extending plane. On and on in its grasp and sweep it continuously grows, until the full force of the passage: "All things are possible to him that believeth," is realized. Will on the egoistic plane is nothing and nowhere in comparison with the will of the pure esoterist. The latter has drawn so near to God in his aspirations and desires, and has so thoroughly quenched all the baser feelings of his nature, that he realizes the full force and meaning of the Master's words: "Near to man it is impossible, but not near to God; for near to God all things are possible." Men who had not awakened spiritually, and were living solely on the lower animal plane of their external nature, so fulfilling the desires of the flesh and of the mind, corrupted this Christly utterance by rendering the Greek word *para*, which primarily means "near by" or "beside," as meaning "with." This little alteration completely upsets the intention of the statement; which was to affirm that all things are possible to the believer (or spiritual man); whereas the passage as now read affirms only what is falsely said to be possible to God and impossible to man—a very gross and grievous perversion.

When man is so awakened and filled with knowledge as to the Will of God, a Will that imperatively demands the crucifixion of the flesh nature, with all its loves and desires, he then sets to work turning every individual portion of his will power into its pure heavenly channel; he begins to have and show all the experience of the Master himself. The act of doing this is what we are now terming Self-Government, or the realization and expression of the Higher Will—the will of the spirit. Such an one lives as seeing Him who is invisible. Having purified himself from all filthiness of the flesh and spirit he perfects holiness in the fear of God. Being so purified in heart he sees God realizes His constant presence, becomes speakingly familiar with Him, asks no favor from Him that is withheld, for, Christ-like, he realizes that God heareth him always. Such an one becomes a power death has no longer dominion over; he realizes the full force and meaning of the Master's words when speaking of his life: "No man taketh it from me; I have authority to lay it down, and I have authority to take it again; this authority I have received of my Father." The realization of will power such as this, is proffered man on its conditions; apart from those conditions it never may or can be realized. Its realization links it

possessor with Omnipotence, and makes every word of the statement: "All things are possible to him that believeth," simply and obviously true. This is a feeble expression of what is involved in the work of Self-Government, and the cultivation of the Higher Will; and the words: "He that overcometh and keepeth my works unto the end"—that is, fulfills them completely to the end of the chapter—will be a present and satisfying truth written indelibly upon the heart or inmost of one so striving in accordance with the Will of God.

For The World's Advance-Thought.

## THOU SHALT NOT KILL.

H. A. BRADBURY.

THE law makers of New York State have recently had an opportunity of a trial of the new mode of killing by electricity. The rope-jerking process is superseded by what is thought to be a more humane method. Those who have looked with horror upon hanging will be somewhat relieved; but it is not that kind of relief that ceasing to kill by Law would bring to all advanced minds. Would that such an event might be hastened, and nowhere on earth the deed of legal murder be again committed.

If the taking off of Kemmler has inaugurated a new era in the death penalty, as claimed, it is not an era of moral progress. There is no moral principle in inventions for taking life. It is the same old era of barbarism, brute-force, "life for life."

Kemmler said he wanted to kill his victim, and was glad he did it. The executioners wanted to kill their victim. They screen their act in the demand of law; Kemmler screens his in his depraved nature. Were the hands of the few who executed the desire of the many any less guilty than the hands of the one who executed the desire of the one? What is law but the external machinery of desire? Is the desire of the many to kill expressed in law, any less depraved, or any less murder when it kills, than the desire of the one expressed in killing? Who executes the law enacts the murder, and satisfies the desire. There is no moral difference.

It is self evident that if one man has no right to take life, a half dozen, or a half million, have not. Taking human life cannot be spread out thin enough, or divided up with the multitude, so as to become any less than what it is, an appalling crime. It is an irretrievable wrong against the possessor, and a violation of the moral law of the individual conscience.

And although each one of a party to an execution or "electrocution," may lean upon the many to bear the guilt away, and fancy a retrieve in the law, still, the intent and result of the act is death to a fellow mortal, whose life they are morally bound to cherish and guard as tenderly as they do their own.

But it is claimed that a man who takes another man's life has forfeited his right to life. For this to be a truth it must be a law of being, self-operative and final. And the pertinent query would be, do we see its operation and effects follow those who have taken life? By no means. None have ever

naturally expired as a result of murder. It is further claimed that the life that is forfeited becomes the property of the State. Are not all the rights exercised by the State over individuals derived from, and committed to it, by individuals? If, then, the individual has not the right to take his own life, which will be conceded, how can he delegate the right to the State? Of course he cannot. Hence, whenever, or in whatever circumstances the State assumes the right to take an individual's life, it perpetrates a robbery of the deepest class—robs him of his right to live—the greatest boon of existence. Thus it is seen that the State has not even a legal right to deprive a citizen of his life. It is claimed, however, that the murderer is a dangerous piece of humanity, and must be put out of the way. Oh, what a weak, unreasonable and God-forsaken plea! As if a man cannot be confined where there would be no risk of bad results to the community. Where was Kemmler before his act of murder? He was as bad then as after. The bad results are all in taking his life. Could the life the State has taken be kept in the dead-house, or utterly annihilated, the protection to society sought for by his death might be effected. But as Kemmler still lives, and the lifeless, inanimate body is all the State has in its possession, Kemmler is as much at large as ever. If he was a dangerous individual in the body can he not be, and will he not be, a dangerous individual in the spirit? Taking the body makes no change in Kemmler as an individual entity. He is Kemmler still. Therefore the State, in its deep solicitude for the good of society, has committed a great wrong to society by turning Kemmler's spirit loose upon it.

Here is an item relative to Kemmler's life: "Kemmler was a man of low mental and moral qualities. The surroundings of his birth and early life were very bad. His father was a butcher in Philadelphia, where William was born in 1860. The boy grew up in the shambles and in the market place. His parents sent him to school for a brief period, and several times he saw the inside of a church and heard the service there. These feeble influences constituted the only contact the boy or man ever had with things pure and good. Kemmler's was a life that grew rankly. On no side did he bear the impress or polish of any training or efforts to ennoblement."

This is Kemmler. This is the man that the law-makers of New York decide must die because he has taken life. Think of it! If our law-makers, presumed to be our best men, educated in the church, and surrounded with the best influences of society, can take the life of Kemmler, and no moral responsibility may be attached to the act, how in the name of justice and truth can such a man as he be held morally responsible for his act? A strange exhibition of moral justice this. It is said that Kemmler's manner of killing his victim was a shock to the moral sense of the community. Indeed it was. But where, comparing the two acts and the moral status of the acting parties, is the moral sense of the community that it is not shocked at the killing of Kemmler? It may be said that the moral sense of the community in the latter

case expresses itself in the desire to avenge the murderer's victim, and deter from other murders, by a public display of the authority of law. A poor defense for moral sense. And who shall avenge the victim of the law? Instead of being moral sense, this desire is the spirit of revenge, injustice and hatred. It is the spirit that enacts and executes the death penalty law.

It is not a fact that capital punishment prevents crime. On the contrary it keeps alive and strengthens that hardened condition of mind that makes murder possible. And so long as legal murder is enacted before the gaze of the world, depraved human nature will be found imitating it.

When public sentiment and the State law place the value upon human life that to the individual it really possesses, and which it is his right to maintain, then will killing of all kinds cease in the land. As in the case of Kemmler, the depravity leading to murder is generally the result of bad pre-natal conditions, followed by bad influences surrounding childhood, over which the mother has no control, and for which the child is not responsible. "Kemmler grew up in the shambles," in a place where the influences were as blunting to the moral sentiment as those of the beer saloon. The common sights of children thus coming up in the city slums are drunkenness, quarrels, profanity, dirty, ragged and badly fed playmates. Ignorance, poverty, animal flesh and beer, constitute the stock from which depraved natures are made.

When one thus produced comes upon society, and, acting out what is in him—because he can do no different—commits a crime, what cruel injustice to force him out of this world, depriving him of all chances here of a moral education to which he is entitled.

As mind progresses and man advances nearer the spiritual consciousness, the Higher Law, operative in the higher moral and spiritual natures, is seen, and acknowledged supreme over all other law. And however much man-made law for the punishment of crime may punish and torture, the man and woman is amenable first, last, and always to the Higher Law. This law is the keeper of the Book of Life, and makes all the records therein, of evil or good; and will sooner or later render an exact recompense for each.

This law is never revengeful and vindictive, as man-made law is, but always disciplinary in its purposes and effect—always takes its subjects to conditions higher. Having its seat in the spirit entity, and operating through the mentality, it has an adaptation to the varying individual characteristics; and never fails of reaching the lowest in moral degradation, nor the highest in spiritual attainment. It is the companion of the soul from the cradle of earth to the highest spheres of spirit existence. In the sufferings it inflicts the soul possesses its climbing power. However thorny the rounds of the ladder the feet press upon in the upward climbing, they are all necessary in their place—each round a necessary experience; and the more thorny, the sooner left behind and the next gained.

(Continued on page 67).

For The World's Advance-Thought.

## DEGREES OF SCIENCE IN HUMAN FORM,

W. H. KIMBALL.

**S**ENSORY powers in human nature open to the experience of things *indifferently*, or void of systematic relationship. The corporeal senses can cognize facts and direct forces of things, but cannot analyze and classify in a way to define systematically according to principles of scientific distribution and combination. Their function seems to be to gather and hold the simple basic facts of experience, ready for higher uses by higher powers. Full of shortcomings and fallacies, they are largely dependent upon the light of higher vision for real verities. And though an inspired Galileo may open to a higher reality sensory conceptions inevitably stand on their own grounds, protesting, denouncing, and in the power of fanatical churchmen, crucifying all advance to fuller light. Lower vision can never penetrate the higher realm to determine realities there. The sensory powers, with corporeal existence related thereto, give the indispensable base to our natural economy, in what may be properly called *Sub-Natural Science*.

Rational powers in human nature open into a realm of magnificent *system* in things, general economies, and intellectual survey of the vast field of material creation. It is the legitimate function of these powers to work from *thesis* through *analysis* to *synthetic consistency*, and thus to elaborate the various systems of special science—systems that specifically delineate the essential order of things and material powers and their uses, thus leading on and up in all natural resources and economies, at the same time educating human wants and faculties for the highest realities of maturest manhood.

This degree of human powers systematically differentiates, weighs, compares and classifies in its working processes, and thus surveys in realms that may be termed *Supra-Natural Science*. Sophia or Wisdom Powers in human nature open by Creative Logic into the realm of Eternal Life and Being. If man had no higher wants—no quenchless longings for vital knowledge and power beyond the sphere of our rational energies and experiences—he could rest in the attainments of these energies and experiences. If he had no soul-force with its immortal yearning and insatiate desires he would spurn all quests beyond the immediate problems and experiences of worldly factors and environments. Manifestly having such soul-force, with its wants and desires, he is entitled to realize the fullness of its monitions. Fourier announced a law of providence in "destiny proportioned to attraction." Racial want means radical supply, else there were a fatal break in the order of creative consistency. But experience here is assurance, hence argument is not necessary. Human power of life that has invincible faith in the Highest for its base, and has working method by the logic of creative consistency in the laws of Universal Trinity gives a positive assurance, not only of a providence in human nature as to supreme life and power, but as to realized potency of such providence. Spontaneous

insight to highest truths, with responsive activities accordant, have sufficiently avouched to our human experience the sphere above that of Super-natural science with its various emotions and vital attainments. The immediate presence and power of the living God in our human nature, leading up and centering best human energies upon the matchless reality of universal human brotherhood, leaves no room to doubt as to Highest Life and Light as the ultimate rule of our human nature. The Creative Word gives logical form to this ultimate rule, which as a rank in science may be named Supreme Natural Science.

Creative Life is Supreme—dominant; material substance is subservient, and creaturely form (self-consciousness) is mediate in creative system. And man carries the three terms in his own nature. But he only becomes conscious of the Almighty presence of the Highest when by full creation Divine Life has become a living experience in his own nature; when he can say, "I and my Father are one."

Among the ablest of the labor papers is "The Labor Advocate," of Toronto, Canada. Its editor, Phyllis Thompson, is a man of broad mind and universal sympathies. Its pages are always filled with most excellent progressive matter that all would profit by reading. "The Labor Advocate is becoming a power in the Canadian journalistic field. Long may it live to spread the light of peace, harmony and progression. It is published by the Grip Printing and Publishing Company, at 26 and 28 Front Street, West Toronto, Canada. Yearly subscription \$150; single copies five cents.

The Single Tax Association of Toronto, Canada, have sent a letter to the Ministerial Association of that city in which the leading question is, "can one portion of humanity, by any principle of justice, acquire the right to charge the rest of humanity for the privilege of occupying this planet? This is the second time such a letter has been sent to the Ministerial Association, as this question was left unanswered by them on the reception of the first letter.

When so-called "great men" realize that the Supreme Intelligence is no respecter of persons, and they are willing to meet all men upon fraternal grounds, instead of holding themselves aloof, as if they were a distinct creation from the rest of mankind, they will be of greater use in the world and much more worthy the prefix great. The mission of the New is to lift all up to a common level of righteousness, and tear away all artificial barriers of rank, position and other shams created by men, that are in the way of correct living.

The defilement of the mind defiles the whole body, for the mind permeates the whole physical system. In the spirit life, the spirit displays all your thoughts, because all thoughts are a part of the mind that fosters them; and the mind clothes the spirit as the body clothes the mind. Evil thoughts thus become the rags that clothe the wrong-doer in Spirit life, and good thoughts the glorious garments of the angel.

## WOMAN'S FUTURE.

**W**HAT then, in short, is the future of woman? Her future must and will embrace, self-possession in marriage, until physical marriage and the causes which produce it are effaced in the course of evolution. The woman of the future will be far less a child-bearer than an intelligent co-operator with man in common work and occupations of humanity. This co-operation will infuse the spirit of love and justice into all institutions, and to an extent sufficient to destroy all desire for these appeals to the sword which still proclaim our barbarism. Passional love will be exchanged for the fraternal, and the woman of the future, with her developed intuition, will perceive the existence and usefulness of these potent, finer forces of nature which are concealed from the eyes of the present race. She will inspire different feelings on the part of man, who will cease to regard her as the natural prey of his fleeting passions, and find far more profound satisfaction in the inspiration he will receive from her ennobled form and developed capacities—*Lucifer*.

All must learn completely the lessons of material life before they can rise above the dominion of matter. Anxiety to dispense with material life does not set aside the inflexible laws that bind man to earth. He is bound to matter so long as he is bound to error. Truth sets him free when it permeates his being through and through.

S. F. HERSHEY, in a recent article: "Woman lives longer than man, goes insane less numerously, commits suicide one-third as often, makes one-tenth the demand on the public purse for support in jails, prisons and almshouses."

There are one hundred and fifty thousand persons, directly or indirectly, connected with the criminal classes in Massachusetts, and the cost of police and prisons requires a tax of nearly three million dollars annually.

MANKIND nurse the delusion that heavenly riches can be gained by false pretenses, because so many have gained worldly wealth by the same means.

We will remove evil in others when we build up good in ourselves. As the Light grows stronger in our own souls the surrounding darkness becomes less.

Senator Ingalls says: "The decalogue and the golden rule have no place in a political campaign."

"'Tis true, and plty 'tis, 'tis true."

In a world of error Truth lives but goes begging; in a world of Truth Error cannot enter, there is nothing for it to live upon.

To have Truth is not simply to advocate advance ideas; it is to live Truth in every thought, feeling and action.

Our thoughts are our mental offspring, as our children are our physical offspring—Both need proper training.



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

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For The Universal Republic.

A VISIT TO THE ISLAND OF CORONADO

MATTIE E. HULL.

I stood amid the rose and palm,  
Nearth the feathery shade of a pepper tree,  
Where the marguerites and lillies smiled,  
And the blue-eyed violets talked to me.  
I fancied I felt the air from the North  
As I faced the Yankee, hardy pine,  
But its neighbor whispered, "I'm from the South;  
I was born in the sands of the tropic climes."

A little flower by the beaten walk  
Brought me a dream of New England hills:  
By its side the proud pou-zetta talked,  
And said, "I've come from far Brazil."  
Lemon and camphor, side by side;  
Their odors to passing winds were given;  
And a lowly shrub said, modestly:  
"They have christened me 'A Breath From Heaven.'"

Lattice and arbor, mound and wall  
Were freighted with beauty and perfume rare,  
Until it seemed at Nature's call  
The world had sent her tributes there;  
For North and South and East and West  
Were interchanging mystic speech,  
And the soul that could interpret best,  
The most of this strange life could reach.

On from the gardens, past lovely homes,  
Where maidens sang and children played,  
Till I reached the spot where surf and foam  
In snowy billows on white sands laid.  
I stood enchained on Pacific's shore  
Watching the waves as by fury toss'd,  
By the silver spray encircled o'er  
Till it scattered in jewels along the coast.

I thought, O, waves that leap and rise  
Till the waters are tossed near mountains high,  
While just beyond, old ocean smiles  
In her calmness, wooed by the bending sky,  
How like this life is the current deep,  
That causes wild breakers to lash the beach,  
Are the madd'ning passions we blindly keep  
Striving to find yet seldom reach.

Lesson on lesson was brought to me,  
As though the unfathomed deeps below  
Revealed their hidden mystery  
Beneath the sky's eternal blue;  
And my soul illumined with strangely light,  
Embraced earth's whole in one kinship here,  
And link on link come to my sight  
From atoms on to the spirit's sphere.

I lingered until the day was told,  
And Sol in parting had kissed the tide,  
And left in his train a bridge of gold  
That spanned from the shore to the farther side;

Till the moon caressed the trembling flowers,  
And the mocking-bird had ceased to sing,  
And silence brooded o'er scented bowers  
Like the hush of a guardian's peaceful wing.

O, precious day! for my restless soul  
Had touched the throb of the great Heart—God.  
Through the language of blossoms and ocean's roll  
I had met the Soul of Eternal Good.  
The days will come and pass away,  
Shaded and sunned by tear and smile,  
I shall always think I walked one day  
With the angels of Good on Enchanted Isle.

### NOT CIVILIZED.

"HERE one may read of wars and battles and sieges without the aid of a book, and if one is a Scot he reads this story with great pride. This boy was a Scot, and to him Edinburgh seemed the greatest place in the world, rivaling Greece or Rome in its famous deeds of history. And so he felt that he had been born to a great inheritance. No doubt he dreamed, as boys will, of doing great deeds himself sometime, and so sharing the fame of the heroes of his fatherland; and this is a good thing for any boy to dream. Sometimes it comes true, and thus the world is kept supplied with heroes, and if it does not come true, still it is a good dream after all."

The above is a passage from a story by a popular writer, written for the "Youth's Department" of a large number of the Sunday editions of leading papers. It will be read by thousands of children, and the effect will be to make them think that wars, battles and sieges are things to be proud of and that those who commanded them are the highest type of heroes.

It is time that these writers of erroneous ideas of greatness began to take thought of the mischief they are responsible for. There are no true heroes but those who work for the good and true, and who with their work grow always better and nobler. For every so-called hero that war has made, thousands have been murdered, and the peace and happiness of their families destroyed. And no lasting good ever came of it.

War can only have a place in an age where intellect has not yet dominated brute force and savage instincts. This era of enlightenment has torn away the glamor that has so long surrounded warriors and war, and shows it to us in all its naked hideousness. Men have fostered murder by hating their fellow beings, and therefore they have made heroes of the most successful murderers.

If there is any worship of the devil it is in idolizing those who destroy and kill.

VIRTUE neither blossoms among the idlers nor work-hating tramps; its best fruits are to be found among the working classes whom both despise.

### LET RIGHTEOUSNESS RULE.

"GERMANY is preparing to make a first-class fortress of the city of Breslau, in Silesia. The work will cost many millions of dollars, and when it is completed Breslau will be one of the strongest fortresses in Europe and a mighty break-water against Russian invasion."

An increase of fortresses and war-ships renders the tenure of peace very precarious. Men do not make things to remain idle, but for use. The more guns there are made for killing the more killing there will be. The perfection of its army, navy and inland defenses are continual incentives to a nation to employ them for the furtherance of extending its dominion over others, or to avenge some fancied wrong. Peace abides in the hearts of the people, and if it truly dwells there, they are strong to conquer their warlike neighbors with kindness. The occult power of a dozen men with purity and peace in their beings is beyond computation. The irreligion of the world is in nothing more manifest than in the tendency of men to arm themselves against their neighbors; they have no faith in clothing themselves with righteousness and meeting their foes with the Power of Good. God is not with us and we know not God if we cannot go forth unarmed and conquer the world of strife and hatred by our own inherent love and goodness.

So long as we are satisfied to measure our wealth by the amount of coin in the country, so long will we be poor compared to the actual wealth we own. To offset our actual assets of over sixty-six thousand million, we have a few thousands in money, not more than half of which is in actual circulation. The wheels of industry and commerce would come to a stand-still, in any state in the Union, if a few private bankers and speculators conclude to lock up the money. Here in Oregon, every once in a while, the journals of the State have editorials telling how capital is being excluded from the State by the tax on mortgages, etc., and business will be ruined unless more favorable conditions are made for the influx of money. It should not be within the power of any set of individuals to control the circulating medium of the country, and be arbiters of its poverty or prosperity. Money represents the blood of the nation, and the central heart of the people—its Government—should control its circulation to the utmost bounds of the system. Now a few can paralyze the activity of any member—State—by withholding from it that which is essential to its health and prosperity.

REASON does not rule the world so much as custom and prejudice. Old habits must cease to tyrannize over us before we can progress very much

For The Universal Republic.  
TO AMERICAN BRETHREN.

T. L. M.

**H**AIL! Brothers, Sisters of the West!  
Remembered oft by me;  
Warm greetings from a Scottish breast,  
I send across the sea.  
Though from each other far away,  
Can space the Will control?  
Or frowning seas or mountainous stay  
Communion of the Soul?

In younger days, when but a boy,  
I dreamt the world was good,  
That life was love and peaceful joy,  
And men a Brotherhood;  
But ah! these happy thoughts with years  
Were tried as if by fire,  
With cares and ordeals and tears,  
To make my soul aspire.

But now the fair dream of my youth,  
Though far off, yet is near—  
The Dawn of Love Divine and Truth,  
Dear friends, will soon be here:  
For see! those signs the stars reveal  
That tell the Bright Ones reign,  
The Cycle of the soul to seal,  
Good will and peace to gain.

As on this heath-clad hill I stand  
And scan the blue above,  
Lamenting for my native land,  
And sons that creeds still love,  
A sweet low voice, proclaims the time  
When Scotia shall be free,  
And know pure Truth and Light sublime,  
And Love-born Liberty.

Of old bright angels spoke in peace  
Of Man's high destiny—  
Hermes and Jesus, Socrates,  
Beloved humanity—  
That midway on its spiral round  
Far higher types foreshow,  
For radiant spirits still are found  
Inspiring Souls below.

Hail! noblest dream of vanished years,  
Bright Hope-Star of the West,  
That, slow ascending, now appears  
Upon the azure's breast!  
For still, as up I calmly gaze,  
O'er spheres of cosmic sense,  
Down stream regenerating rays  
From Souls of love intense.

To muse o'er man's long journey vast  
Through water, stone, and flower,  
What thrilling thoughts are upward cast  
To his Deific power!  
That o'er all the weary rounds  
His precious charge did tend  
With Love that knew no limit-bounds  
Nor will unto the end.

Though kin to plant and worm of earth,  
What heights may we not scale!  
In striving for the "second birth,"  
Or lifting Isis' veil?  
A stirring greatness fills the soul  
That yearns for knowledge true,  
And brighter gleams the shining goal  
As clearer grows the view.

What though the coming conflict nears,  
Twixt Darkness, Truth, and Light,  
And blind souls cry for guns and spears,  
With fellow men to fight,  
Shall we who know Love's higher Law,  
Deep Soul-Communion cease?  
Or think we cannot downward draw,  
Gods Messenger of Peace?

O, may our lives be lofty, pure,  
Our thoughts from love emane,  
All ordeals may we endure,  
To high Soul-Knowledge gain.  
Though cast down and with trials dumb,  
And dark the future be,  
The Christ within will overcome  
Each Soul's Sad Calvary.

Hail! mystic Sisters o'er the main,  
And Truth-free Brothers brave!  
Accept warm greetings once again,  
Breathed o'er the Atlantic wave,  
And as, with fervent heart I say  
The haunting word good-bye,  
For Truth O may we work and pray,  
And bring God's Kingdom nigh.

#### RUSSIA AND THE JEWS.

**M**ORAL diseases as well as physical diseases have their crises. The expulsion of the Jews from Russia and their cruel and unjust treatment by the Russians is one of the crises in the universal disease of the body politic. It is one of the culminations of the spirit of injustice that pervades the world. It is also a compensation administered by unrighteous hands to the descendants of those who first instituted the financial and commercial systems that rule the world, and that enable the few to thrive at the expense of the many. The sins of the early Jewish fathers of modern commerce have been visited upon the children even to the third and fourth generation. Primarily a spiritual race, the Jews fell into gross materialism when they harkened to the seductive voice of Mammon. They were scattered throughout the world to give to it the occult force of their souls; but they heeded not their universal mission. The persecution of the Jews in Russia is the warning voice of the Supreme, telling the world (Jews and Gentiles, they all profit by the same false system) that the days of Mammon are numbered. Every Mammonite will be driven out as they are now driving the Jews from their homes. Those who idle and fatten on the labor of others will be expelled from their entrenched positions. The expulsion of the Jews from Russia is also a warning to every materialistic and mammon-worshiping Jew to work for spiritual regeneration, and cast off selfish pride and exclusiveness, that not alone arrays others against him, but is bitterly felt by those of his own brethren who are not as well furnished as himself with the goods of this world. Cruel and wrong as is the conduct of the Russians towards the Jews, it will prove a blessing. Hosts of Jews who have lived in selfish seclusion in Russia, worshiping obsolete ideas, making no progress in spiritual growth, will develop their spiritual natures under the pressure of want and necessity as they would not do had they prospered materially. The Jewish nature is at its best when suffering. Rich the Jew becomes a Mammon-worshiper and only lives in his animal nature; poor he develops spirituality; and it is his spirituality that has preserved him through long centuries of persecution. The Russian persecution will be the emancipation of thousands of Jews. There seems to be no middle ground with the Jew; he is highly spiritual or extremely animal; he is either Christ or the Pharisee; he either sits high in

the courts of Mammon like a Rothschild, or like Spinoza he welcomes poverty to give the world his best thoughts. The former cares nothing for progress; gold alone is his God—the Russian persecution falls heaviest upon him for they take from him that which is his life. Persecution cannot hurt the truly spiritual for the power of Infinite Good is with them and nothing from the lower animal life can reach them.

#### WE MUST DO BETTER.

**F**ROM all parts of the world come tales of poor people freezing and starving to death. In every city of the world are thousands of unemployed clamoring for enough to eat to keep life in their bodies. So great is the distress that the leading papers that speak of it say that death would be a merciful relief to these miserable beings, and some of the monopoly organs speak of them as if death were the only solution of their pitiable condition. Death, however, will not solve the problem; humanity must unravel it. The victims of injustice are with us whether they leave the physical body or not. Every injustice will remain and grow until we right it. We dislike to give up our delusions that lead us on with the chink of gold and an ever-receding will-o'-the-wisp of sensual pleasures and forget that as we sow so shall we reap. But all these miseries indicate that the old corruption must pass away and give place to the new. Already we see the streaking of the dawn, that is born of the better thoughts that are fast coming to the world. Everywhere we find the leaven working, and soon the whole people will awake to a better life.

**W**HILE we are opposed to all kinds of monopolies, whatever, we do not believe the so-called monopolists, the ones who control the greater share of property interest, are any more to blame for the existing state of affairs than are the poor people, the laboring classes. Every one, with rare exceptions, is a monopolist to the extent of his power. Money, and that which represents money, rules the age; and the sole aim and object in life seems to be for each individual to get all he can without regard to justice or mercy. As a rule those most earnest in preaching reform, and trying to prove that the present monopolistic system means utter ruin to the Nation, are practicing what they are condemning. Earnest workers for Single Tax, and men who believe that there should be no private property in land, are buying and holding all the property they can get possession of without much regard as to how they get it. The only remedy is to arouse a new consciousness—make the people better. And all this agitation is an indication that the better consciousness is growing. The time is not so far away when all these troubles will be outgrown; and injustice will be impossible, for there will be nothing in the people to produce it.

To simply have great ideas of justice and righteousness intellectually does not impress them upon the world, but the practice of them evolves them as living forces and stimulates like principles in others.

## SIGNS OF CHANGE.

"THE Union Pacific, so far as its immediate wants are concerned, is in first class trim. Both Jay Gould and President Sidney Dillon says the company is easier financially than it has been in years."

In the same paper from which we clip the above is a long article reporting the destitute condition of some two thousand laborers, now in this city, who have been working on the Union Pacific Railroad, in the State of Washington, and were discharged and told to come to Portland to get their pay. They came, but failed to get their pay, and many of them are entirely without money, and have suffered for the want of food and shelter. They are now being kept at the city's expense.

Railroad Corporations are becoming more and more exacting and tyrannical; oppressing the commerce of the country on the one hand and their employes on the other, they are hastening the time when the railroads of the country shall become nationalized.

The recent gigantic trust formed by the Western railroads, that caused Jay Gould to say that the eighteen roads could be more economically administered from one office than from eighteen separate offices, with their costly staffs of clerks and officials, is an indication of what an enormous saving it would be to the people if all trans-continental lines were under Government control.

## EMPIRICISM.

THE suffering and loss of life mankind undergo in the hands of physicians who are wholly on the materialistic plane of thought, is beyond computation. The most important remedies for ailments that flesh is heir to have been given to the world through spiritual vision. Without the inner vision the practice of medicine is but a continual series of experiments that lead to almost barren results compared to the time, mental power and energy expended.

Of all the sciences the "science of medicine" is most in a maze when it attempts to make whole the hidden, broken springs of Life by purely physical means.

We have received from the Open Court Publishing Company a work entitled "On Double Consciousness," by Alfred Binet. It contains eight able essays that were originally contributed to the "Open Court." So many works of a metaphysical character are written in a way that confuses the reader that it is a pleasure to read the lucid explanations of Mr. Binet. His diction is so clear that the interest of the reader is maintained throughout the entire ninety-three pages of his book. He proves conclusively that there are two distinct states of consciousness within the human being, that act independent of each other. Much light is thrown upon these methods of control or the displacement of one consciousness by another in the work. Price of the book is fifty cents.

If the sunshine could be hoarded and locked up like gold, the earth would soon be left in midnight darkness.

For The Universal Republic.  
"THE INJUSTICE OF JUSTICE."

SAMUEL BLODGETT.

W. E. ALDRICH's article under the above title, copied from the "Hermetist," makes me desire to say a few words. While I am fully alive to the importance of giving the accused a fair trial, and agree with the writer, that if a trial is to be a legal battle the advantage should not be on the side of the State, my idea is that the thought that it is to be a contest between lawyers for victory should be entirely eliminated from court and people. It is the spirit of war, which should be supplanted by the spirit of arbitration. There should be no effort to convict, and no effort to clear, but only a diligent search after truth, and an inflexible decision according to truth. A lawyer on either side, working to win the case, regardless of truth and justice, is out of place.

The judge or justice should be amply competent to call out all the evidence there is on both sides, and that should be made his imperative duty. And if the suspected culprit employs counsel, his business should be limited to the sifting and presentation of evidence. On no account should a technical quibble, such as a flaw in the indictment, or any irregularity which does not stand in the way of a fair trial, be allowed to come in to change or postpone the final verdict—justice requires this much. At the same time Capital Punishment should be abolished; and not only that, but we should learn to not inflict any punishment for punishment's sake. We do not know what an offender deserves, and it is none of our business. Protection, but not revenge.

THE Rev. Dr. H. A. Monroe, a colored clergyman of New York, recently visited some of the slums of London. "I did wish a hundred times," he said, "that I could have taken that walk and the one I took the day after through Seven Dials and Whitechapel in company with some of our Southern negro-haters in order that they might be confirmed in their conceited opinion of the superiority of the Anglo-Saxon. The negro slave in his darkest hour had more decency, more regard for religion, more desire to rise into something better, than you can ever instil into the miserable drunken under-strata of this great city. It may be well enough standing in Hyde Park and watching the splendid whirl of fashion and pride around you to talk about the proud position of the British nation, but what of the great majority—the millions that are groveling in filth, poverty, and drunkenness, like swine?"

FRATERNITY excludes all rivalry. No man loves his brother when he wishes to get ahead of him. The genuine lover of humanity cannot be content in a life of luxury and ease while one of his fellow beings is left behind in the struggle for existence.

MONEY is only a representative of property, and if one kind of money is destroyed, another kind can take its place and do the same service, provided the people give the same ideal value to it.

## STILL THEY COME.

THE Messiah craze is spreading like an epidemic and breaking out in new and unexpected quarters. John the Baptists are cropping up from one end of the West to the other, announcing the coming of a Messiah, the destruction of the whites, the restoration of old-time power and prestige, and the return of buffaloes and other game to the old hunting grounds. The Indians of New Mexico and Arizona, the scattered bands in the Texas Pan Handle, the Piutes of California, and even some of the civilized Indians of the Indian Territory, Wisconsin, and Minnesota have caught the craze and are longingly expecting a millennium and watching for the coming of the new Messiah. In Mexico it has broken out among the Aztecs, who are firm believers in the prophecy that Montezuma or some one of their ancestors will soon return and restore to them, not only their former domain, but all their old-time glory and power of empire. In the ruins of their temples they, too, are dancing, not a ghost dance, but some other form of terpsichorean exercise which they hope to keep up until Popocatepetl erupts and covers the country with lava, destroying all but themselves and bringing Montezuma or some other old Aztec monarch down to them, riding on a cloud of smoke in a fiery chariot. The same craze which a few months ago raged east of the Mississippi river in Mississippi, Georgia and Alabama, now has broken out west of the river in Louisiana and Arkansas among the negroes, accompanied by weird exhibitions of fetichism and voodooism, and may cause trouble unless some means are found to check the manifestations or run the pretended Messiahs into the madhouses or jails for a time, for among the negroes the Messiahs do not delay their coming; they turn up in all directions, find all sorts of uncouth shapes. It is needless to say that the craze is not confined to Indians, negroes, and Aztecs, but possesses whites also; and that white Messiahs, Virgin Marys, and Mary Magdalenes, white apostles and prophets may be found in Cincinnati, Chicago, Rockford, and other places, who claim to be divine.

THE Rogers typograph is now successfully in use in the composing rooms of the New York "World." The operator makes the type as he sets it by playing upon the keyboard of the instrument very much the same as on a type writer. A skillful operator can very nearly keep pace with four or five hand compositors. If we keep increasing labor saving machinery and the present competitive system lasts much longer it will not need many laborers to do all the work. Along with labor-saving machinery must come shorter hours for the laborer, else we shall have the sad spectacle of an enormously rich world filled with tramps and paupers, who are not allowed to earn an honest living. There is plenty in this world for all its inhabitants to live in comfort, and none need toil more than six hours a day, if they only knew how to live, and if each one would be satisfied with all he needed.

No real satisfaction comes from work done exclusively for self.

An address by Mrs. Lucinda B. Chandler before the Christian Socialist Society of Illinois; Sunday Service; Chicago, December 14, 1890.]

## "FOR WE ARE MEMBERS ONE OF ANOTHER."

[Continued].

**W**E multiply statutes to protect ourselves from the evils of the fierce competition made necessary to individual subsistence, or the result of individual greed.

Statutes we have to regulate the weight and measure of our foods, to protect from adulterations, to ensure the honest delivery of grain according to the bill of lading. But the car of grain accurately weighed in Chicago, transported in a perfect car, and sealed when it arrives in New York with seal unbroken, is delivered to an elevator which issues a warehouse receipt for an amount of grain which is anywhere from three to one hundred bushels short of what was originally loaded into the car at Chicago. When the New York buyer demands restitution of the carrier whose contract he holds, he is met with refusal and reference to the ambiguous conditions of his bill of lading, which may read, "One car, said to weigh thirty thousand pounds, or weight subject to correction." A methodical system of docking weights is in vogue in many of the largest warehouses in the United States, it is asserted and covered up by these illegal bills of lading.

This is a sample of the section of our civilization sunken in the habit of lying and stealing. A transportation system that, like the mail system, was run at cost to the people, for the people, and by the people, would remove the opportunity for these dishonest practices.

The man who will endanger the health of thousands, perhaps, by placing diseased meat on the market, is a more degraded element in the heart-life of the community than the shiftless, or incapable, or hereditary stupid class, bred of low conditions in poverty.

There is no hope for the high-bred doer of iniquity but in genuine conversion. He needs to have a clean heart and a right spirit created in him. Christian Socialism, in this country at least, has not chiefly to reach the vicious and the criminal in jails and prisons, nor the sunken in poverty, but the robber who has, perhaps, a seat in church, the thief who may give alms, the crooked dealer who defies law, human and divine, need to feel the compunctions of an enlightened conscience, and the moral force in social organization of vigorous Christian love.

Physical pain is the sign that vital force is working to set right disordered conditions of the system. Disaffection, agitation, rebellion, even among those who feel the pressure of life and unjust systems too keenly, is but the working of the spiritual force from which all life proceeds to set right the relations of human life and society.

We should be rejoiced that such signs of spiritual vitality are manifest. If the worker in the smithy is subjected to a temperature of 115° in the fervent heat of a midsummer day, and his ten hours' labor so exhaust him that a resort to a stimulating beverage is added to the danger of a

overtaxed system, instead of denouncing either the saloon keeper or the dram drinker it becomes the Christian Socialist to find how to reduce the hours of the blacksmith's toil, and, if possible, to modify the environment of the shop, that his physical system may not be destroyed, and the evil influences of the saloon may be done away with.

If for lack of scientific organization of the social body the whisky and beer shop are the only provisions made to relieve the natural wants of the toiler, if the saloon alone is set near the shop to afford him a place to wash himself of the grime of his work, to get a dish of hot soup or coffee, and a place to meet a friend and sit down,—then society has no right to complain that the saloon at every corner is ready to cater to the overworked or underfed and badly sheltered workers, and that these workers, who have little or no time to read, nor any refined environment in their homes to operate on them with an uplifting influence, are frequenters of the saloon.

The saloon is a social and political institution that has come because Christian Socialism, or the science of human association, has developed so tardily.

Christ Jesus proceeded according to the nature of man and supplied physical needs before calling the attention to spiritual teaching. He never asked a hungry man or woman to consider the glories or terrors of another state of being, or the requirements of a higher life here and now. Before he pronounced the beatitudes he gave the people bread. Christianity, as Jesus and the Apostles taught, is the science of man as a living soul, and the science of humanity as an organized associated body. It is impossible to imagine Jesus of Nazareth entering a foundry to-day, in one of our great centers of population, where, in a temperature of 159° the workers sweat till after ten hours of toil exhaustion of the body moves them to take a stimulating drink, and that he should rebuke them for resorting to a dramshop. We may claim, judging from his method when in Judea, that he would cry out against the unjust and destructive order of things that made man's subsistence depend upon such excessive and exhausting toil under such conditions.

The saloon and its evils is a deep-seated disorder that must be cured by constitutional remedies applied upon the same principle that is the vitality of the saloon—a supply of the natural wants of man. A tendency to seek intoxication, when not a hereditary appetite, is no doubt a result, often, of the lack of stimulus to and activity of the different powers and capacities and tastes of human constitutions.

The most thoroughly equipped and refined individual home, even, cannot fully provide for all the faculties of a normal sphere of activity. Only in the larger social life is this possible. The substitute for the saloon must be the social palace and industrial university, and coffee and lunch room, in which all requirements of the physical, intellectual and social nature can find active exercise.

The person who is well equipped with resources by mental culture, needs also a heart culture, th

reaches out and benefits others. And this is the strongest evidence that scientific organization of society is the normal means of individual development and harmony.

We have in the various charities and individual efforts to help the poor, the weak, and the suffering, the proof that heart religion is, in the order of providence, the means of bringing a better and truer order into social life. But the question properly to be asked by the Christ, is, why we have charities, organized or individual?

The good Father has provided in the resources of the planet and the capacities of man abundantly for every human need. Why do not all His children have plenty of work to do? Why do they not enjoy the fruits of their labors? Would we not be obliged to confess that while we are trying to organize charities, we are not trying, as we might do, to organize industry? While we are pushing to the extreme the use of machinery, we are not trying to make the machine, as it should be, the servant of the worker. While we accept and submit to the supreme power of the almighty dollar, we are not doing our utmost to establish a system of exchange that is equally available to every member of the commonwealth, and that will promote equally the welfare of every class in the community. While we are developing a world wide system of communication and transportation, we are not trying to make it possible for the tiller of the soil and producer of our food to sit under his own vine and figtree. We have had from the foundation of our Government a system that demonstrates the true principle of socialism and scientific organization. The mail of our country is distributed to all persons everywhere, near and remote, on the same terms. It is distributed at cost, a socialistic and scientific principle, and it works beneficially in every way. Our school system is also based on the right principle of equal opportunity and benefit to all, on equal terms. But there we stop. Our transportation system, our money system, our system of taxation, our land system, each and all are operated to the special advantage of favored classes, and to the detriment of the great majority. Our municipal systems of administration and our judicial systems are replete with injustice.

Because we are not organized upon the basis of man's associated groups of faculties, the different portions of our social body are out of harmony with each other; because dishonesty is bred and nourished by our competitive warfare, there is no stable foundation of faith, no unifying principle that blends the diverse gifts of each and all parts into an effective whole.

Bureaus of justice imply the weakness of our judiciary and the dishonesty of our members. Woman's Alliances for the protection of helpless childhood indicate the imperfection of both the private and public home administration. Citizen's leagues demonstrate the dangers and evils of a system of policy governed by individual ambitions, instead of a system of equity and justice worked by harmonious organized mutualism and fraternity. Protective agencies signify that our civil, municipal, judicial and religious institution are a failure.

The tenant who asked his landlord to have the windows of his office washed, indicates the controlling commercial and mercenary spirit of our age. He said the dirt was so thick on the glass that he could write the Lord's Prayer in the dirt. When the landlord told him he had "better write it there as it would do him good to keep it before him," he replied: "that he was in the real estate and loan business, and he had to do some gouging frequently in the way of interest, and that he could never do it if the Lord's prayer was standing before his face to rebuke him."

Are we premature in claiming that it is time for a re-ordering of the social state so that the Lord's Prayer and real estate business may coincide? If the earth is the Lord's and the fullness thereof, and if the Lord has given the earth to the children of men, there should be no real estate administration that would forbid a dealer from keeping the Lord's Prayer in mind and in sight.

Institutions tend to become fossilized. The Church is no exception. The church, the individual, and the social organism needs to be continually quickened by the spirit of truth. This spirit should be welcome even when it works to the pulling down of strongholds in public affairs, as well as in private individual habits.

Christian Socialism is but a revival of the teachings of Christ Jesus, and a fulfillment of the prophecy, "and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her nor the voice of crying. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat." That is, the gouging real estate dealer, and the usury burdening mortgage shall not prevent the farmer from enjoying the fruit of his labor.

Christian Socialism comes to put the Lord's Prayer and the New commandments into the mart, the workshop, the railroad office, the bank, the Legislature, and the Congress of the United States.

The individual heart is the place where the Christ love must rule, that its operation in the wider sphere of association may infuse the spirit of truth and love into all affairs. We cannot make this spirit of love and truth a weapon of political contest; nor bring the golden rule into economies in practice by pronouncing the Kingship of Christ in political platforms, or the name of God in the Constitution of the United States.

The spirit of truth and the love of the Christ can only abide in us, and work through us, when we keep in mind and work for the good of all, because "we are members one of another."

Good and evil are simply relative terms. What is good to a savage may be an evil to a civilized man; the good of the civilized man may be a great evil to the Divine Man. The highest good of one plane of evolution is the lowest evil of the next plane above it in the scale of evolution.

The reward of good is its growth. Evil carries within it the elements of its own destruction.

## WELL SAID.

How a father, who will not refuse to come to the aid of a son in prison, because of intemperance, or infamy, in consequence of his unbridled and lawless lust, can be, as a rule, absolutely pitiless to a forlorn daughter, whose pitfall was dugged by brutal masculine social philosophy or sophistry of sexual sin, is one of the outrages of Christian precept and example, whose only explanation lies in the indomitable and thus far untamable brutality of man. "Fallen women," forsooth; are there no men whose fall is implied in every woman's fall from rectitude? The melancholy difference between "fallen men" and "fallen women" seems to be, while men, from the mercy shown them by both sexes, not seldom seem to fall upstairs, women always seem to fall down stairs, and are speedily kicked to the bottom by the contempt of one sex and the cruelty of the other. Our masculine social philosophy is false. There should be no sex in mercy, compassion, humanity, forgiveness; least of all, in justice. We are either too kind to the boys or too cruel to the girls. In prosperity our daughters do not need us; but in moral adversity they bitterly need us, because every man is a tempter; every woman is a fury on her track. Father Ignatius, in a recent sermon before the New York Magdalene asylum, said:

The world has cast you off. Those who you believed loved you have cast you out to be trampled into the mire of sin. Your very mothers will have no more to do with you, because you have brought shame on the good name of your father; but Jesus, all the more you have sinned, stands with His arms open to receive you, ever ready to forgive you. "Though thy sins be as scarlet they shall be whiter than snow."

The melancholy thing is that nearly nineteen centuries of Christianity should find our ruling social philosophy still so barbaric that Father Ignatius was able to make this contrast between Christ and alleged Christian parents. It is true, and it is a pity it is true.—*Oregonian*.

The true unit of humanity is not the man or the woman; but the man and the woman; and the more you can bring together in your Church and in your industries, in your social life and in everything, man and woman so that we can reproduce the family life in which you have brothers and sisters meeting on equal terms, therein you will have less danger, more purity, much more happiness.—*Wm. T. Stead*,

I BELIEVE in eight hours for sleep, eight hours for rest, eight hours for what you will, and hope to see this division of the sun-dial universally prevail; but in all of this agitation it astounds me to hear so much about the eight-hour husband and so very little about the sixteen-hour wife.—*Frances E. Willard*.

The great falling off in the recruiting returns suggests a growing dislike to the army. A singular feature about the present returns is that the army is falling off physically as well as numerically.—*Manchester, Eng., Times*.

## A UNIVERSAL REPUBLIC.

International knowledge has heretofore been mainly a knowledge made up of partial observations, rooted prejudice and general lack of clear intelligence. Against this organized ignorance, the great books are always bearing their silent testimony, and their wide, free interchange means a rapid dissipation of the old ignorance. Races come together as fast as they understand each other, because each race realizes that every other race has its great quality and its corresponding work for civilization. True patriotism is not love of one's own country as against the world, but love of one's country as part of the world. Heretofore, men have moved exclusively along national lines; society has had only a perpendicular organization; but the reading of books has been steadily creating a community of interest and feeling. La Salle, Karl Marx, and Henry George have spoken to the entire working class, irrespective of national limits, and the working class has conceived the idea of acting as a class. All these make us aware that what has been an intellectual condition is fast becoming a social and political condition. There is fast coming to be a community of peoples, and this community is the result of the free interchange of ideas through books. Through literature ideas gained access to a large part of the world; they will presently find an open way to all civilized peoples. There will be no accumulation of knowledge, no lesson of experience, no discovery of truth, which will not be shared at once by all races. Religion knows nothing of radical or national distinctions; art has a universal language; music a universal notation; science a universal field.—*The Labor Advocate*.

"The distress is very great, and all money, from whatever source, can undoubtedly be put to an excellent use. Mothers and daughters are toiling with spade and shovel on the government relief works for less than a shilling a day, and some of the women have their babies strapped on their backs." Yet when women ask for suffrage they are told that they are "not strong enough to vote" that they are the weaker vessel, and men protect and support them and could not allow them to overtax their strength by casting a vote.

The greatest number of evictions ever known to have taken place in any single year in Ireland was in 1880. The total number of processes issued reached four thousand or a little over. They were distributed among a population of four millions. In 1890 the dispossess warrants of New York City, with less than two millions of population, reached the enormous total of sixteen thousand two hundred and thirty-five.—*New York World*.

An idea void of the soul of love is like a seed without life. It is the transmission of love-ideas that redeems. A selfish teacher is a sower of worthless seeds.

The love of humanity by the individual is often gauged by the amount of flattery bestowed upon him—he loves those most who flatter him most.

## THOMAS PAINE.

AN ADDRESS DELIVERED BY H. N. MAGUIRE IN PORTLAND, OREGON, JAN. 29, 1891, ON THE OCCASION OF THE ANNIVERSARY OF THE BIRTH OF THOMAS PAINE.

**A**DVANCE TRUTHS are as ungerminated seeds to those who have not advanced to their comprehension. The many must wait for the fruitage before involved possibilities can be fully comprehended. Not until the last human being shall have been emancipated from political despotism and religious superstition may Thomas Paine's influence as a factor in human progress be adequately estimated.

A thought here discloses itself regarding uses and purposes in individual destinies that roots too deeply and reaches too high to have a place in the rule-moralist's contracted sphere of study; and yet the thought itself is simple; and none in the whole range of ethics is more abundantly confirmed by the testimony of events. What an array of names are enshrined in legend and song that shine with reflected lustre! Peter the Hermit is a background feature in the picture of the Crusades; but without him there would have been no Crusades. But a meteor flash is the story of Joan of Arc in the history of the royal line she saved from apparently irretrievable ruin.

History is filled with such examples; and the time is fast approaching for them to be humanly understood. Heretofore such light has been confined to great typical characters, separated from each other by centuries—some of whom have been worshiped as Divine. And who, in the name of all that is godly, may be called Divine, if not those who awaken to life sleeping souls, and inspire despairing peoples with the hope and spirit of independence? When man shall have been developed to the comprehension of "the mysteries of providence"—the dawn of which Wisdom Era is fast turning from gold into white light—world-wide will be the wail, "How are the mighty fallen!" and world-wide will be the exultation, "How are the lowly exalted!" A clearer visioned generation will see the connection between the soul that inspires and the arm that executes, and then will Thomas Paine be given his proper place in history as one of heaven's most valuable instruments in opening the way for the erection on this continent of the altars of civil and religious liberty. In the coming wiser and juster times the inspiration and independence of thought of Thomas Paine will be linked with the courage and prudence of Washington in fixing the parentage of American liberty. Of them *jointly* it will be said by the future essayist, in reviewing the rise and progress of representative government on this continent, and throughout the world,

"The meanest rill, the mightiest river,  
Rolls mingling their fame forever."

"Thomas Paine an infidel!" Though uttered opprobriously, and as charging the gravest offense against the moral interests of mankind, it would be impossible to express in the same verbal compass a more extravagant estimate of personal worth, a sublimer tribute to the philosopher and philanthropist. Moses was infidel to the Egyptian system; Jesus was infidel to the Mosaic system; Ma-

homet was infidel to the old Arabian system of intertribal rapine and murder; Constantine—if it can be said he had enough sincerity in his nature to be classed with the race-saving infidel hosts—was infidel to the Pagan system; Luther was infidel to the Roman system. All the institutions of modern civilization are the offspring of infidelity to anterior systems; and the exceptions are few and far between to the general rule that the brightest of the line is the latest born. Infidelity based on convictions reached through honest thought—as was the infidelity of Thomas Paine, the infidelity of all the bright succession of patriots, discoverers, inventors, philosophers and philanthropists who have led on to better conditions—is the motive principle of all progress; without it the race would decline into stagnation, death.

It is philosophical, as well as the truth of history, to say that in promulgating on this continent the idea of popular civil government, and carrying it forward to political embodiment, the infidel thought predominated. Special evidences on this point are not needed. The affirmation is impregnable based upon what we know of the law or impelling influence of human progress. The new and higher thought must necessarily precede the new and higher environment; and it follows that the new and higher thought is fatally infidel or discrediting to the old and lower thought. Of all the qualifications requisite in Thomas Paine for the fulfillment of his mission, the first and most important was that of his infidelity. Likewise was infidelity an indispensable requisite in the mental and moral constitution of every one who brought a positive influence to bear in the establishment of popular representative Government in North America. The more infidel the individual the greater the positive influence wielded, for the measure of the power in favor of the new was the distrust of or lack of fidelity to the old.

Consciousness may be termed the life-measure of man, or of institutions representing collections of men—for men's institutions have their bounding life-lines, as well as the mightiest beings above them; and each tribe, from microbes to angels, has its communal or collective sphere of consciousness—its own world of moral and natural adaptations. Whether this world be the single organic cell, the church, the tribe, the nation, or the planet, the individual has no life, no movement, no being, outside of it—the life-lines for *him* do not extend beyond; and who comes to widen those life-lines comes as a mortal foe to the soul imprisoned within them. Thus there are as many Gods and universes as there are different states or stages of moral and intellectual development. Souls and their universes grow together, like the egg and its shell. "Whom the Gods would destroy they first make mad," is a saying that sounds the deepest depths of the mystery of being. When a lesser God feels the approach of a greater one he first gets angry—his power diminishing as his ire increases—until at last he is swallowed up and absorbed by the greater God.

Were it not for these aggressive Gods of superior and higher thought progress would end, for who-

ever can fix boundaries around their fellows will be the God of the realm so defined, and it will be to them infinity, until a God advents upon the scene too grand to be circumscribed within such narrow limits. Only because men have believed their Creator to be a tyrant, and themselves His menial servitors, have they been slaves. In the degree that they rise to the consciousness of their birthright as the free children of a Free God, whose every attribute is freedom-founded, freedom-willed, are they free indeed.

But not as earthly conquerors come the destroyers of those who would obstruct the march of Civilization. Braying trumpets and flaunting flags announce not their coming. As silently, and yet as potentially, as come the beams that call forth to light and life the blade and blossom come they—the heralds of wiser, juster, happier conditions for man; and their power never ceases to grow. In the Christian Churches most distinguished to-day for broad charity, intelligence, and progressive thought, the spirit of Thomas Paine—whose sympathies no beach lines were long enough to hedge in—is a vitalizing influence; and a quarter of a century hence no church will be classed as truly enlightened that shall denounce him.

I do not attribute as great importance to Thomas Paine's criticisms of the scriptures, in and of themselves, as to the independent expressions of moral thought interspersed throughout them. These inspirational utterances of truth, as I feel them to be, are a more powerful protest and argument against unreasoning faith in the written reports of what was alleged to have been said by a great Spiritual Teacher—the prototype of a race of such—than the exposure of the contradictions and inconsistencies contained in them. Being themselves living inspirations, they disprove the necessity, at the same time that they warn against the soul-dwarfing influence, of accepting what purports to be the truth as such on the credit of others. For what is clearer than that the truth can have no being outside of the individual consciousness? Truth is not stuffed into people, like extinct animals are made up for museum exhibition, but it is inspired from the Soul of Nature direct; and must, to be a life-giving influence to others, come as fresh from its source as the perfume from the flower. Every intermediate touch pollutes and impairs.

But I would not have you understand me as speaking apologetically of Thomas Paine's direct criticisms of the scriptures. They need no apology. They are not, as is generally supposed, aspersive in character; but are singularly well tempered, considering the bitterness of the attacks of the church parties of the times upon the demandants for the right of individual judgment in matters spiritual. Bold, vigorous, animated by the consciousness that the performance was a service to humanity and truth, they are far from being temporizing; but they are also far from being calumnious, as so often charged, so generally supposed. I consider the writing of these criticisms a part of the special work to which Thomas Paine was called. Though man's religious worship is a matter between his conscience and his God, he is not fit to

be a political freeman while he is a religious slave.

But I am not of those who hold that the ministers of the instituted religious systems, as a class, are unnecessary or dispensable. Such a conclusion is not warranted by even the most outspoken of the free thought expressions of Thomas Paine. The decline and final death of men's religious institutions is no evidence of their inutility while they exist. They who believe in an All-Wise God, as did Thomas Paine, are in consistency bound to believe that all things are right in their times and places, are of beneficent use and for wise purposes. Like energy freed from the wasting cells of organic forms to outwork or evolve for itself more perfectly adapted embodiments, in the order of natural growth, so the spirit of the special religious schools survives, as, one after another, its forms are outlived, and ultimates itself at last in perfected conditions, in absolute good.

But an instrument for the expression of spiritual truth can no more be made by a course of study in a theological college, than an eagle can be produced by hatching out the egg of a goose in an eagle's nest. The fact cannot be denied, however, that eggs of the right kind occasionally find their way into the fence-corner nests along the highway of progress, and the churches—though those inside of them, like sleepers in a Pullman car, are oblivious of the fact—are being pulled along with the rest of the world.

Of all the uncharitable things man can be guilty of few are more reprehensible than that of reviewing memories of the great and good to find a tinging shadow in the honored record; but the foes of Thomas Paine have not even taken the pains to make the search for the blemishes they allege, and ignore evidence of the most positive character that he was a good citizen, a good neighbor, a true friend, and a well-mannered gentleman.

He was a man of delicate build and great activity of mind and body. From boyhood his experiences, for the most part, were those of hardship and privation—at times, as when he so narrowly escaped Robespierre's guillotine, being placed in such perils as have made men's hair turn gray in a single night. Could he have attained the ripe age of seventy-two years and five months had not his personal habits been uniformly well ordered?

On the morning of the 8th of June, at nine o'clock, the spirit of our Prophet-Hero peacefully floated out on the free airs of heaven to mingle with the matins of birds and the odors of freshly opened flowers—to that perfect freedom that was his by realized birthright; and to secure which to his fellows, regardless of creed or clan, his whole life was zealously, untiringly, bravely devoted. The witnesses of the event testify that he breathed his last with a calm composure, "almost without a struggle, his mental faculties unimpaired to the last"—the circumstances exactly fulfilling the prophetic words written by his own hand, at the close of his will, a little over four months before: "I have lived an honorable and useful life; my time has been spent in doing good; and I die in perfect composure and resignation to the will of my Creator God."

But Thomas Paine is only dead to the dead. Man robs the sower of his harvests, but a just God cannot. Our political institutions are still but a prophecy. But the fulfillment comes on, apace. The oppressions of these times shall be seen to be the travail-pains of a coming social state fairer to man and truer to God than any of previous record. Only that is lost, in great moral convulsions, that has ultimated its use. Monopolies die; but what man as a progressive being needs is as long-lived as the necessity. Railroads, steamships, telegraphs and telephones, and possibly aerial navigation, setting at naught contracting boundaries, with other marvelous conquests of human genius now scarcely thought of, will be here when selfish monopoly is chronicled as the out-lived evil of another dark age. And in all these progressive strides and golden promises, *still lives Thomas Paine*. He lives in the international postal union; he lives in the wondrous telegraph systems that have wired together the continents; his soul vocalizes itself in every telephone message that breathes the spirit of Universal Love; he lives in the Peace Congresses; he lives in the working-people's fraternal organizations; he lives in earth-and-heaven-linking Whole-World Soul Communion. It must be so, for every soul is vouchsafed fitting environment, and the fitting environment for Thomas Paine's great soul is a world of justice, of peace, and of brotherly love.

[From an address delivered by Mrs. Asenath W. W. Cochran, in Portland, Or., at the Anniversary of the birth of Thomas Paine.]

### GIVE US MEN LIKE THOMAS PAINE.

"THERE is a tide in the affairs of men which, if taken at the flood, leads on to Glory." Had Thomas Paine been content to lay down the pen with the sword, and withheld from publication his honest convictions upon religion—his "Age of Reason"—the world would have erected a monument to his memory and worshipped at the shrine of America's benefactor. This great soul longed for the emancipation of human reason, that was fettered by the shackles of bigotry and superstition. "I believe in One God, and no more, and hope for happiness beyond this life; I believe in the equality of man, and that religious duties consist in doing Justice, loving Mercy, and making our fellow creatures happy." This was his profession of faith. There was once another precept given to the world by one of its Saviors: "Love one another, and do ye unto others as ye would that others should do unto you." The same spirit breathes in the utterances of Thomas Paine's profession of faith that is to be found in the other precept; but an element, claiming to be religious, blinded by bigotry and superstition, has lost sight of the Divine Nature of our brother and benefactor Thomas Paine. This same element was once asked, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" They have lost sight of their example, Jesus, while resting under the shadow of the precept. Thomas Paine lived the example, believed in the Fatherhood of God and the brotherhood of man; believed that worship, pure and true, from this central

truth began: "He best serves the Maker God, who most aids the creature man." The innermost germ of genuine honesty is a desire to render unto every being in the universe his just due; and when this desire becomes active, all men will be practically religious, and at peace with all the seen and the unseen.

After ages of calumny it is for the present and rising generation to recognize Thomas Paine's service to his country in an hour of peril, his deeds of philanthropy, his life of general usefulness to humanity, both in this country and in France. Honor him? His deeds have honored him. Exalt him? The history of his service to his country and France, his devotion to humanity, his "Crisis and Common Sense," his "Rights of Man," have exalted his memory far above our power to do so. But we can, and will, tell the rising generation the truth. We can remember him with that love and reverence due to all Saviors of mankind; Saviors of National Liberty. As Thomas Paine said, when realizing the danger that threatened our land, "These are the times that try men's souls." Were we alive to the dangers that now threaten our land we would say in our prayers,

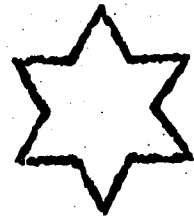
"Oh, God! give us men" like Thomas Paine!  
 "A time like this demands strong minds,  
 Great hearts, true faith and ready hands;  
 Men whom the spoils of office can not buy,  
 Men who possess opinions and a will;  
 Men who have honor; men who will not lie;  
 Men who will stand before a demagogue  
 And condemn his treacherous flatteries without winking;  
 Tall men, Sun-crowned, who live above the fog,  
 In public duty and in private thinking;  
 For, while the rabble with their thumb-worn creeds,  
 Their large professions and their little deeds,  
 Mingle in selfish strife, lo! Freedom weeps,  
 Wrong rules the land and waiting Justice sleeps."

Some of our politicians copying European tactics, are making a desperate effort to withdraw the attention of the people from internal reforms by manufacturing a war excitement and thus diverting attention to our foreign relations. This scheme, which has been imported from monarchial Europe, will scarcely be successful in our Republic, as native-born Americans will not throw away their earnings on a war—unless the honor of the nation be assailed—and most of our foreign-born residents left Europe to escape military regulations—*The Argonaut*.

SENATOR McCONNELL, of Idaho, has presented a bill to the United States Senate to place all the Pacific subsidized Railroads in the hands of the Government, and provides for their management. These roads comprise the Western Union, Kansas Pacific, Central Pacific, Union Pacific and branches, and Sioux City and Pacific Railway.

A RECENT TELEGRAM from Berlin reported that two thousand Silesian weavers had petitioned Emperor William for relief. The petition made the remarkable statement that married men weavers in Silesia received less than one dollar and twenty-five cents a week.—*Frank Leslie's Weekly*.

It is an evidence of arrested growth when men continually point back to what they have done in the past.



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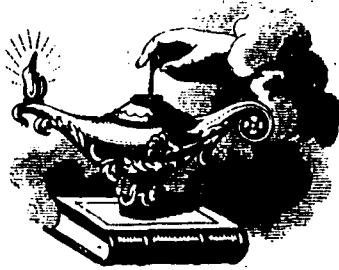
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Fruit and Grain, on our Lists.

### SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
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	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash. Ter	12:18 p. m.

### THE HERMETIST

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