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THE WORLD'S ADVANCE-THOUGHT

The Unity of Humanity is the Millennium of Peace.

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

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For The World's Advance-Thought.

THE PESSIMIST.

A. P. BROWN.

All is not best nor even well, he says:
Your rock is bare and sharp and hard to climb;
Your ocean cold and old and gray and dead;
This life a phantom, and if next there be,
'Tis even worse in its uncertainty.
So sport of fate and sport of passion's tide,
Victim, not victor he; earth-bound, distrusting good,
The tide o'er masters and effaces him,
And turns him to the clay that held him fast.

THE OPTIMIST.

At peace, all fear dispelled, he climbs to gaze
Out on old ocean's face, and sees therein
Apt figure of the known and unknown Life;
And feeling knows, and knows because he feels,
Though long delayed, at length the best must be
For him; for saint and sinner, you and me;
And sure of this, not earthquake shock,
Nor ocean storm nor flight of time
Nor life nor fate nor death nor hell
Nor human passion's tide, with raging swell,
Shall fright or fight or shock him from his rock.

THE PHILOSOPHER.

Know that the world and life and old gray time,
The untraveled space and death, and heaven and
hell,
Are what you make them by your inmost thought.
Look through the rose-tint glass and rose appears;
With gray or green or blue; rose vanishes.
All things and thoughts will borrow tints and shades
From what they filter through; you make your hell,
Your heaven as well, else none exist for you.

THE ABSOLUTE.

Ve notes, ye specks, that seem to dance and float,
That talk of time and space and death and life,
And even dare to deem yourselves immortal;—
Ye are but tints and shades and fiber shreds
Of warp and woof in the great work I weave.
Your time and space, far reaching plans, and flight
Of thoughts that skim the stagnant pool of death,
Or rising, seem to wave their wondrous wings
Along the milky way, are but the play
Of atoms as they pass from change to change.
Ye may not comprehend the smallest point
In all that work, but know that you and yours
Are Me and Mine, not more nor less than I
Am thee and thine, the force of Soul and Soul
Of forces, source of cause and cause of sources.
So vain your questionings: I am, and ye—
From age to age, through all your incarnations,
Move on lines akin to logarithmic curves
Near, nearer and more near toward Me the Deity.

EARTH grows luminous, and sunrisings
Are not of sight alone, but of the soul!—*Pyne.*

THE ULTIMATE OF THIS STRIVING

The ultimate of all existence is to live as Pure
Celestial Intelligence—formless, yet capable
of assuming any desired shape. On this plane of
evolution the form bears the relation to the man
that the alphabet bears to the ideas it is made
to represent. All ideas exist in Universal Intelli-
gence, but they need to be expressed in gross forms,
to educate the undeveloped spirit.

As we become spiritualized in the course of pro-
gression, we become more transparent in form
through the expansion of Celestial light within the
soul, and it eventually (the two-in-one or the fem-
inine and masculine semi-souls in union) absorbs
the spiritual body and its members and shines as a
sphere of spiritual light in the Celestial Heavens.
This soul sphere is capable of blending with all
other spheres of like nature and these in the aggre-
gate constitute Pure Celestial Intelligence—All-
Seeing, All-Knowing and All-Potent to the extent
of its sphere. From this Power come the germs of
all life, and to it at fruition they all return.

Outside of this sphere there is no creative power;
there is power, below this, to mirror, rearrange,
combine, but never actual creative power.

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All new things first exist in the dream state
in the human mind before they are external-
ized to view. Everything that comes from the
realm of the unknown is an imagination before it
is a material reality. When the wonders of elec-
trical science existed only as imagination in the
minds of a few "Cranks" they were scoffed at as
impossibilities by the unimaginative multitudes.
So with spiritual phenomena; but Spiritual mani-
festations will, before long, externalize to the view
and comprehension of all. From darkness into
light is the universal law. The universal knowl-
edge of spiritual truth will solve all the problems
that vex us now.

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It is the Universal Law that all things must grow
perfectly all lower conditions to evolve and enjoy
higher functions of being. In whatever conditions
of unhappiness we find ourselves, it is a necessity
of our being, and we will remain unhappy until we
grow the conditions into harmony; thus evolving
a new and better state. With the desire and the
will, acting in harmony, we can grow to any desired
state very rapidly.

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* *

THEY serve God best, who manifest the most Uni-
versal Love. Love contains all power, all knowl-
edge. It has only to be unfolded to give out con-
tinual and eternally new joys.

REAL HOMES.

In this world we house ourselves according to
the extent of our worldly wealth. The very
poorest live in cellars or dark loathsome abodes,
while the richest live in mansions surrounded by
beautiful things. In the spirit we are housed ac-
cording to our spiritual conditions. If the light of
truth permeates our being our habitation will be of
light and beauty; whereas, if we have been content
with error, its dark and cave-like abode must be our
habitation. How few realize this knowledge, not-
withstanding it has been presented to their minds
by sensitives, in all parts of the world. This comes
from a misconception of what constitutes justice in
the spiritual world, caused by the perversion of the
judgment in seeing those who have the least spiri-
tuality luxuriating in all the pleasures and posses-
sions that earth can bestow. As with a child pres-
ent pleasures are craved, even when they know
that it is at the expense of future happiness. It is
thought a sacrifice to give up the strife for worldly
pleasures to study their own spiritual being. They
are as short-sighted as many young people who
wish to be great in some profession, but spend
their time on amusements that impede their pro-
gress, and they of course make perfect failures.

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All things, external, spiritual, Celestial, are
evolved from the magnetic combinations of the
masculine and feminine in all spheres of existence.
The masculine and feminine dwell in all things,
from the atom to the whole. So far the world has
been worshiping a half-God, for it has recognized
the male principle as being the essential; and, as
this is but the lower half (the animal nature), their
God partakes of all the animal characteristics, such
as jealousy, envy, cruelty, etc. We need to under-
stand the Universal Dual God harmonized, instead
of at war with himself.

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THE Power that governs the universe is a power
of exhaustless possibilities. When one possibility
is exhausted another more bountiful still will take
its place. The All-Good provides for all abun-
dantly. It is man's perversity that disturbs the
harmony of matter and causes suffering and starva-
tion.

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THE Materialist denies that forces are intelligent,
when it is evident that each force utilized by man
must have an instrument made that is adapted for
its peculiar action. This action must be intelligent
or otherwise it would not work in any definite di-
rection. Where there is motion, intelligence must
be.

[From "A Lyric of the Golden Age," by T. L. Harris].

REDEMPTION UNIVERSAL.

He flung his own great heart into the scale
Against the ponderous load of human pain,
And conquered the world's enmity by love.
That one example, that one influence,
That Holy Spirit, felt and realized,
When it hath time to work, must ultimate
In Universal Righteousness. No man
Is mightier in his hate than God in love,
Stronger in falsity than God in truth.
O the Divine persuasiveness, the speech
Of everlasting tenderness, the voice
That is God's heart, in music running o'er,
Informing all the barren waste of night,
Transforming all darkness into day,—
Worlds hear it and they clothe themselves in flowers;
Suns hear it, and grow opulent with worlds;
Heaven hears it, and each Angel leaps to song,
And every heart melts in its kindred heart,
And all the universe melts into God;
Reposing in His bosom like a bride.
No man, no spirit, can resist that voice,
Renewing and restoring; yea, though Hell
Had made its base all Nature, and its spheres
Of discord like the pebbled beach around
The ocean of immensity, whose drops
Are constellations, still that harmony,
That Voice Divine, in mild, persuasive speech,
Like rain upon the desert, would transform
Hell into Paradise, and every sphere
Make full of love, as roses of perfume.

Earth is an atom floating in the light
Of summer sunshine with its kindred stars;
A dew-drop shaken from God's blossomed thought.
He suffers evil in it for an end;
This end is like Himself, Divinely Good,
And pure and sweet and infinitely free
From pain. All men are parts of one whole;
Let but a dust-grain burrow in the eye,
And consciousness is tortured till that eye
Is freed from it, and harmonized again,
Humanity is many minds in one,
And many hearts and many lives in one.
All men and Angels find their place within
The universal human race, that dwell
On every earth, in every spirit-sphere.
Were one world in the universe a hell,
Were one soul in the universe a fiend,
Dammed hopelessly to everlasting pain,
'T would be the torturing atom that inflames
The vision. Every world and every sphere
Would weep in woeful sympathy with woe.
The consciousness of all created life
Would yearn and grieve and anguish. God himself,
Who, in the Universal Consciousness
Dwells throned and radiant, would receive no joy,
But only grief, from his fair universe.
Angels deprived of love would retrogress,
Since every Angel draws his life from God.
An angry God would make man retrogress,
Because His wrath their source of life would be;
And, drawing in the breath of life from hate,
Hate would become the world's necessity.
A cruel creed makes men, in seeming, fiends;
A patient, kind, and loving Father makes
His children kind and lovely like himself.

EDUCATORS.

It is rarely that mankind seek to comprehend
Their own beings until misfortunes throw them
upon their own interior resources. If Bunyan had
never been imprisoned he would probably never
have written "Pilgrim's Progress." Solitary confinement,
enforced or by choice, has been the means
of giving to the world the masterpieces of genius.
If the cares of the household had not kept Harriet
Beecher Stowe within the precincts of her own domicile,
and had she been able to take part in the
frivolities of the world, Uncle Tom's Cabin would
not have been born into the field of literature.
The very hard times so much complained of are the
very best stimulants for soul growth, for in this
state of progress material prosperity instead of being
employed for the development of the better
spiritual faculties is used to still more develop
the sensual faculties.

TRUE PRINCIPLES.

REFORMATION, like all growth, must commence
from below. The blossoms of the Old Order
are content with their fruitage, and not only have
no desire for a change, but are opposed to any innovations
that would disturb their position. There are a class of
Reformers who think nothing can be accomplished unless
they have fashionable surroundings and elaborately furnished
halls; but the people who depend upon style rather than
principles do not aid much in reformatory movements.
To those who truly love their fellow-men all places
alike are fit to advance a good cause. Principles are
lost sight of just in proportion as we place an increasing
value upon the style or place in which they must be
presented. The brotherhood of man is a meaningless
sound to all who cannot accept man as a brother in any
condition or under any combination of circumstances.
The love of God is the love of true principles; and as
they are universal and above all consideration of time
and place or persons, there can be no genuine love for
them if their acceptance is dependent upon the fashionable
way in which they are presented.

PERFECT Love, the Infinite God, is the highest
force of the universe. All forces below this
Perfect Love are lesser Gods, and they are less potent
as they descend in the scale of evolution. They that
worship gold worship a God, for gold is a force
crystallized, and that force holds them in its power
to the extent of their greed. The Gods of the universe
are the forces of the universe, not their transient
expression as forms. The danger of idolizing the forms
is that the force or forces of which they are composed
hold us in hypnotic subjection to them, and it may
take a long time to emancipate ourselves from the
thralldom of these lower gods.

We live in, and are subject to, every force or
God we allow to control us, just as we may live in
an atmosphere of noxious gas and be made sick by
its power, or we may live in an atmosphere of ozone
that would fill our frames with new life.

MOST all people (Reformers as well as others)
work only when there is some gain in view in the
shape of money, fame or position. They seem to think
that anything they do that does not receive recognition
in a material sense is labor lost. But thoughts and
actions cannot be lost, and the reward will always be
commensurate with the motive that inspires the deed.
Our labors cannot be lost: when we enter another state
of existence they will all be with us, just as a plant
presents all the labors of its growth. All unselfish
efforts go to make up the beauty of the spirit, even
though they receive no recognition in a worldly sense.
They constitute our real wealth. Money and applause
cannot add to this wealth.

THE Supreme never destroys an old habitation
until He has a new one to offer.

UNRELIABLE.

IT is the evil within us that is unreliable; the
good is always reliable. We can only know truth
in the highest by being true. We are true to the
extent that we are emancipated from error. The
question has been frequently asked, "what is truth?"
Truth is everything; but everything is not in the
same degree of truth—just as lights are not of the
same degree of brilliancy or power. In the absolute
sense there is no such thing as total darkness or
total error, for all darkness or error contains some
degree of light or truth, be it ever so infinitesimal.
As we strive we grow continually into more Light,
more Truth. Sometimes when pandering to the animal
nature we grow backward into less and less of light,
but sometime we must return, and the way will be
fearfully long and toilsome; for work that has to be
done over is wasted, and we feel that no progress
is made so long as we are undoing and doing over.
This is the trouble with the world to-day—we are
continually having so much work to do over again.

BUT few have the courage to acknowledge a
truth that applies to themselves and requires them
to make a change in their habitual mode of thinking
or acting. Many do not want to have a spiritual
existence after this life, because they realize how
unjust their lives are here, and dread to meet the
compensation; while others believe in a spiritual
existence that will be entirely divorced from this
earth existence, and for the same reason as the former.
The Materialist who believes in matter alone, and
the Spiritualist who believes in an existence that
wipes out this life entirely, are both on the same
selfish plane, and the belief of both is for the same
selfish reason. Belief will not elevate one to a
condition of pure spiritual happiness if he is living
on a plane of sensual selfishness.

Truth is not changed by our desires, but our
desires must be changed to accommodate themselves
to truth, if we would profit by it.

FLOWERS will wither and die if some people touch
them, while with some they have been known to live
for days without being placed in water after they
have been plucked. Who can tell why this is so?
Do the flowers feel the influences of different people?

It is not what others do to us, but what we do
to ourselves that prevents progress. To blame others
for our shortcomings is to acknowledge that they
have the power to control us.

THAT which is the least tangible is most essential
to life. A man can live three weeks without food,
three days without water, and three minutes without
air.

LUSTS vanish as love increases; the sensual man
has the least love for humanity.

For The World's Advance-Thought.

OUTLINES AND DEFINITIONS OF FORM; AS CHILD, YOUTH, MAN.

W. H. KIMBALL.

CHILD.

Child-Child: Simple innocence; indifferently active from immediate impulse; void of all rational reflection.

Youth-Child: Complex selfishness; differentially active from feeling of maliciousness or unkindness towards others.

Man-Child: Composing kindness spontaneously active towards all as a vital, unreflective impulse.

These three indicate the various elements in Childish constitution.

YOUTH.

Child-Youth: Simplistic Youth State that innately senses or feels the impress of right and wrong in human relations.

Youth-Youth: Complex Youth State that, fairly knowing the right, is mainly intent to indifference of right and constant to self-service.

Man-Youth: Composing Youth State that, poised in ethical principles, aims to observe them as ruling law in human conduct. The firm moralist. These give a hint as to the various elements that prevail in the Youth form.

MAN.

Child-Man: A pose in character that senses or feels a sentiment of Fraternity and good-will towards human kind and acts according.

Youth-Man: A pose in Manliness that more than feels—that yearns and strives to know the way to actualize this desire for Human Unity.

Man-Man: A pose in Manliness that is ripe in all Fraternal Emotions, and equally ripe in a knowledge of methods of Composing Law that is basic to true Human Conduct: The firm, Christian Socialist, truly faithful to all human kind, Scientifically equipped according.

A SCIENTIFIC handling of any theme presents *Thetic, Analytic, and Synthetic* aspects thereof. The *thetic* gives subjective base—the theme in involved simplicity or unsolved and is apprehended by our primary intuitions. The *analytic* separates and defines the specials—the varied contents of the *thetic* involution; and brings the rational powers into action. And the *synthetic* associates, combines or embraces all in organic consistency and constancy, giving intellectual play by deepest intuitions and logical insight. By the *thetic* alone no definite knowledge is attained; by the *analytic* no consistent, comprehensive knowledge, no unitary system that steadies and assures thought and action; but by the *synthetic*, in its full grasp and consistent expression, desired knowledge is attained, and thus intellectual rest in the perfect play of power as to the theme involved.

I say *intellectual rest*, because here is the plane or pose of Creative Fruition. The rest of God in supreme fruition through the Divine Natural Humanity—a rest in Life Powers clearly realized by Jesus of Nazareth and revealed by him as Gospel verity—causes considerable stumbling in current thought and expression. Prevailing thought is apt to regard *rest* as a settling into stupid indifference concerning activities, but rest in this highest sense—in God-given fullness of His own Life in divinely vivified human nature—is simply the qualifying and endowing this of nature with energies and

faculties of action of most transcendent glory and power.

In all minor states of human experience a corresponding rest is available. The student labors to acquire the powers of knowledge, but when his labors end in amplest science in the special pursuit that engaged him, he enters into the commanding rest of scientific mastery. He is then prepared to devote his powers to the play-life of full attainment. Let us aim to attain the rest of God—a rest that is Divinely Human.

WE hear it often said that many people attend church "only to hear the music;" but why should that convey reproach any more than to say that other people go "only to hear the sermon." Is exhortation or oratory necessarily more uplifting than song? We doubt it; for though the spoken word is mighty in its influence, many "songs without words" are more eloquent by far than any verbal discourse. We should be even more careful of what we sing or play than of what we say, for old songs linger in our memories long after words are forgotten. "Sing the gospel" is good advice to all evangelists, and to those mental workers who, in the field of spiritual healing, are endeavoring to establish a new therapeutic system, we would most earnestly recommend the liberal introduction of music.—*W. J. Colville in Light.*

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

THERE can be no difference between a real Spiritualist and a true Christian; and we, therefore, shall accept none. It matters little to us or to the angels, whether any one claims to be Mohammedan, Infidel, Christian or Spiritualist, Jew or Gentile. It is not professions or isms that we regard, but principles. And all who are heart and soul in sympathy with us for the principles of universal love, liberty and truth, are brothers and sisters, utterly regardless of sects, creeds, professions, isms, color or nationality. The one great central principle of both, is or should be, love. That is the test.—*The Spirit of Truth.*

DEMATERIALIZATION will be understood in the coming time, and it will be as easy for one to dematerialize the body on one planet and rematerialize it upon another, if they choose to do so, as it is now to send a telegraph message to another continent.

WHEN injustice no longer serves as an educational course to lift men to justice it is overthrown.

INSPIRATIONAL PUBLICATIONS.

CALEB S. WEEKS, the well known author, is one of the few choice spirits that have been touched with the sacred fires from off the Celestial Altars. One of his latest poems, "Human Life or the Course of Time," is a Divine inspiration, teeming with Celestial Wisdom. This volume contains three hundred and fifty-nine pages. Another work of Mr. Weeks, "Selections from the Poets with Responses," displays his remarkable poetic versatility. On page 106 of this issue will be found a selection from it; it is a response to Cowper's "Cruelty to Animals." It seems as if the poets were using Mr. Weeks instrumentally to voice, each in his particular style, more ennobling sentiments. This volume is the same size as the one first mentioned and the price of each volume is \$1.25. Mr. Weeks' prose writings do not fall below his poems in spiritual excellence. A pamphlet of eleven pages, entitled "The Philosophy of Evil, a New Gospel Lesson from the Apple Trees" is a simple exposition of wisdom gleaned from nature that is worth more than all the theological sermons preached. Address S. C. W. Byington and Co., 234 Fourth Ave., New York City.

"THE NEW REPUBLIC," by Thomas Lake Harris, is to these times what "The Crisis" of Thomas Paine was to the dark days of the revolution. It is by far the ablest production of this generation upon the topic of which it treats. In its seventy-five pages it throws more light upon the social problems than do scores of volumes upon lower planes of thought. Mr. Harris sees that it is not and never has been the power of the majority, but the ability, harmony and close unity of a few, that forms and transforms the environments of Nations. He sees that humanity must be Celestialized by the action of the Divine-Human within them before they can permanently realize their inmost soul longings and be led out of strife-bound competition into fraternal co-operation. Send to T. L. Harris, Santa Rosa, California, for "The New Republic."

"FREE RUSSIA," a monthly magazine of sixteen pages, is the organ of the English society of "Friends of Russian Freedom." An American edition has been issued recently. Its object is to set forth Russian affairs in their true light, and to enlist foreign sympathy in the cause of Russian emancipation. Single copies ten cents; yearly subscription one dollar. Room 17, Tribune Building, New York City.

REV. DR. E. G. HINCH, of Chicago, is about to publish a weekly paper entitled "The Reform Advocate," in the interests of Reform Judaism.

SEND for the Universal Register Leaflet and read it. Every sentence is pure Celestial Wisdom and whoever reads it will be blest thereby.

THE fault-finder is spiritually blind; he complains because he is in the dark and cannot see.

GOD—the principle is unchangeable; Man (the form) the emancipation of principle, is changeable.

For The World's Advance-Thought.

WHAT IS LIFE?

A. F. MELCHER.

LIFE is the coalition of the positive and negative forces, principles or elements of existence—whether in the universe of space or on the surface of planets—heavenly bodies which constitute the perfection of life in this form. Man is the highest developed condition of life manifested to the physical eye, or cognizable to the material senses; but not the highest condition possible of being developed in conjunction with matter. Beyond this are beings superior in intelligence, superior in force of will, superior in the powers of penetrating causes, and consequently in the knowledge of things, and who not only exist in the invisible or spiritual world, but on planets far beyond and superior to the earth in ordinary material development.

Beyond the realms of this universe of suns are worlds which have been in existence for ages before this one was ever thought of, and some of which have existed, became extinct again, and whose residue has been dissolved in space to become a part of other worlds and suns again. And far beyond the reach of even the most improved inventions of the above-named yet existing worlds, are other heavenly bodies teeming with human-life, that, like earth's people, are struggling on to an unknown destiny—unknown to those who are without the light of the spiritual, without the light of inspiration, but not unknown to those who have developed beyond the material, beyond the influences of matter, whether in or out of the flesh, and whether on this planet or others in the far-off, infinite realms of space.

Space is infinite, and the finite mind cannot grasp its infinitude, for its dimensions are unlimited, and consequently immeasurable. Time, its co-existent companion, may be regarded as the metre of the same; but having neither beginning nor end, it is eternal. Infinity and eternity, practically comprehended as space and time, have always existed, even if nothing else existed contemporaneously with them, and may therefore be regarded as the fundamental conditions of all life in the universe, from the hardly perceptible nebula to man in his highest state of spiritual or mental unfoldment; although neither constitutes the beginning nor end of life in connection with matter, or material life, so-called. Life in the universe of space begins far beyond that which is cognized as a nebula—far beyond even the invisible gases which constitute the fundamental elements for the evolution or construction of the same. Material life begins prior to this, for the elementary changes which are necessary to produce even so gross a material as ether, requires ages of preparation and innumerable chemical operations before a molecular affinity can be established by which the elements can be united to constitute a mass, or a something which has individuality, bulk, density, volume or gravity—even if so attenuated as to be beyond the discovery of the most sensitive of human inventions or instruments.

Now, ether may be known as that substance

which fills out the spaces existing beyond or between the planets and suns of one universe. Beyond and between these again is space as it exists naturally. Space is that condition of existence which contains all the elements necessary to create matter or life in the universe. But ether, so-called, is an individualized something—a representative substance, which has volume, weight and density, a consolidated mass of oneness, being a harmonious one-conditioned something like the atmosphere of a planet in its universality outside of local change—and not like space, an intermingling of elements without definiteness. Every universe of suns thus existing is moving in an immense ethereal ocean surrounded by space, the shores of which may be as definitely traced by the spirit-eye as man may outline the land which surrounds a lake or sea when sailing upon its waters—this ethereal ocean, appearing like a crystal globe studded with brilliant lights, around which minor ones are revolving, and the outskirts, space, having a greyish hue or cloud-like appearance in comparison to the same. Such are countless, and may be viewed from the distance, from the shores of space looking toward the center, or from the interior looking outward, at will and desire of the spirits who have developed beyond the influences of the material, and consequently are not hampered by matter—neither space, ether nor matter obstructing their view—spirits in this condition being ubiquitous, and, consequently, positive to all material impediments.

Although space is as nothing compared to these ethereal oceans, upon or rather in which an entire universe of suns, planets, satellites, interspersed with unperfected suns in the form of nebulous masses or blazing comets, are coursing—yet space is something, only that it exists in grains, as it were, instead of a homogeneous mass corresponding in value, as a fluid, and may be likened unto a vast desert upon which are beautiful oases composed of crystal lakes—thus making a comparison of ether and space as unto sand and water. The former constitutes an intermixture of elements detached from each other, while the latter constitutes a harmonious and solidified mass of elements or atoms, having a universality of conditions or of existence as an entity. The creation of this ethereal homologous condition alone requires an eternity in itself, and may be noted in its infancy—the first indications having the appearance of a minute whirlpool in a river current. This is motion or force manifesting itself—the first sign of life in that condition known as space, and bespeaks the joyful event of another universe in progress of creation. As it develops in size, a transparency is first noticeable—indicating that space is being spiritualized or being transformed into ether. What follows this can be imagined: ether is space vitalized, and contains the germs for the creation or production of suns, etc. This vitalization means sensuousness—a compromise condition existing between active intelligence, or spirit, so-called, and inert or passive space—the elements of the latter partaking of the active or positive condition of intelligence, create what is generally known as sensation or polarity—nega-

tive intelligence. This is the condition of intelligence which exists in all life, and which, by being spiritualized through man to have an entirely positive effect, constitutes the perfected or individualized being or life-entity.

But prior to all this, we see nothing but dark space, as it were, at least sombre in hue compared with its crystalline oases, and where neither motion nor life exists, is inertia, death, inactivity—nothing but a lifeless mass without the least indication of ever becoming anything else. But to the spirit-eye—not to the negative vision, with which mortals take cognizance—are seen particles of light, bright flashes like those emanating from an electrified needle, coursing at random through this, what may be called, a chaotic mass of nothing—although such a thing as nothing does not exist, even if this nothing is only space. But space is something, from the fact that it exists, even if it only consists of dimensions. And it is just this dimensional condition which constitutes the foundation for all else that exists, that may be cognized by the senses, whether material or spiritual. The material senses are sight, feeling, hearing, smelling, and taste, and constitute negative intelligence or sensation simply. But the spiritual senses are those which existed anterior to the material, or in that one-dimensional or properly speaking non-dimensional condition, known as intelligence proper, or positive intelligence, only that it existed or exists as a one-conditioned entity, having become individualized through man into forms of spiritual sense or spiritual sensations, known as psychometry, inspiration, clairvoyance, etc.—intuition or mental clairvoyance again being the whole re-united into one sense, one form of spiritual or positive sensation, alike unto intelligence in its pure or unalloyed state, but individualized in a being or life-entity constituting an independent individuality itself.

Psychometry, inspiration, or the spiritual comprehension of spiritual-impressions, clairvoyance, etc., are spiritual senses, or intelligence acting for a positive effect, in the form of definite conditions; and intuition—a positive consciousness of causation or the unseen—constitutes the whole acting as one sense. This is already manifested in man during his earthly or mortal career, and of which he may be conscious by an intuitive sense of knowing things unseen by the material eye—unfolding itself, as it were, in his interior being without any apparent volition, either physically or mentally, and often when his thoughts are bent on other subjects—the soul becoming unwillingly conscious of that with which it happens to come *en rapport*. As the soul can only analyze the causes of things, it obtains the absolute of that on which its force is centered or with which it happens to be in accord as well as feeling on becoming conscious of truth in this manner, the human soul often sees truth clairvoyantly—the same unfolding itself before the mental vision like a panorama, and in which is pictured a dimensional impression of the information desired or to be conveyed by an external influence. Often though the impression takes an apparently materialized form, and appears before the eye, or

at a distance from it, in the shape of a bright or extremely white flash of light—sometimes no larger than a needle's point, but often having an intense or piercing brilliancy. This is a spiritual or direct soul-vision, or positive-vision, as things are cognizable to the spirit-eye, and these particles of light, bright flashes, resembling those emanating from an electrified needle, are nothing more nor less than intelligence in its freed state—sometimes representing a spiritual being in its positive condition, sometimes the impression of a spirit-friend manifesting itself in this way, and sometimes the veritable light-flash of that which is seen by spirits coursing at random through chaotic space. The latter, though, is only possible under highly spiritual conditions, when the soul is enabled to elevate itself above its material surroundings for a time being, and throw its vision into the realms of universal space or wherever its innate desire happens to direct its force of action.

To be continued.

For The World's Advance-Thought.

THE SECOND COMING.

W. J. CUSHING.

ALL over the land, and among whites, blacks and Indians, Messianic claims are being made by different individuals of different degrees of merit. That of "Cyrus" (Dr. Teed) in Chicago, seems most reasonable, and he has already hundreds of followers who have left all to walk in his way and listen to his words, besides the hearing his paper, the "Flaming Sword," gives him. All these are but preparing the way for the reception of the true Messiah, for him who has borne the cross of sorrow, of solitude, of self-sacrifice, of chastisement, of flesh-crucifixion:—for him who is ever passionless, and lives not from himself but from God; so that all he embodies in his life is a deliberate effort of mind and will working through him rather than any spontaneous life and action of his own.

Say what you will about these claimants being born of selfishness, they are here in fulfillment of divine prophecy, here to agitate in the dawn of this New Dispensation of the fullness of time and prepare the way for the coming of the Lord through another earthly instrument. That instrument has borne torture of mind and body since a boy of fifteen, until now at forty years of age the cloud begins to lift from off his life, so weary and so sad, and peace seems dawning through the work at hand. A "Christ" medium is not a man like other men, nor are other mediums like him, except in part. Positive mind in him is crushed, human will is swallowed up in that divine will to which his negative being has been attuned. Selfhood has been lost in Godhood. Passion and the emotional nature are no more. There simply remains, after this long, patient effort on the part of the spirit, an open, unobstructed vessel for the spirit to manifest another life and character through—or at least give off the knowledge acquired by hard experience. There is nothing to worship in such a man—nothing except it be the power back of him. That mistake could not be made again, when the

scientific truth is known to humanity. There is room in the world for the Scientific Christ—for the man from whom all power of individual action has been taken, so that he acts not at all except in the will of God. Such a one really stands out as an "only begotten Son of God," and when it gradually becomes known what he has borne, and what has been vouchsafed him in the light of a special revelation as a seer or illuminated one, the world will see Truth in him and have abundant evidence of his genuineness. Never will the question of the existence of Jesus, what manner of man he was, and the second coming be settled, except by the raising up—the creating through exact scientific means—of another, who shall fill in this age the place he filled in his. And never will the idolatry of the man Jesus really cease until a new character be lifted up in truth and scientific reality, and mankind thrown upon their own responsibility.

The Age is a remarkable one. The reconstruction of society has already begun, and all the different methods for its accomplishment seem now well in. At the same time that we see this state of things about us, we see also the need of one to voice the Age, and bear as well the stamp of the divine commission; one who not only fits into all these modern spiritual systems of thought, but one whom they also explain. The "second coming of Christ" is not a myth—he is here already, Phoenix-like, from his ashes—the same bird but with a different plumage.

WHAT IS SPIRITUALISM?

As an individual we don't know. We would not presume to know, nor dare to express our opinion on so vast a theme. Spiritualism is not for the individual to discourse upon absolutely. It cannot be expressed through one human mind. Each one knows but a particle of the subject, and that is what he knows of himself. Simply nodding assent to what the preacher or lecturer says is not self-knowledge. When he tells of those who have been Spiritualists for twenty-five years and have not progressed a whit during that time, he not only means the phenomenalist, but those who are listening to him, as well. The question is not what we know of spiritual truths and spiritual laws; of mediumship and human nature; but what we know of self—of our infirmities as spiritual beings and of our weaknesses, passions, discords.—*The Better Way.*

We can feel the Spirit of Truth that pervades Mrs. M. E. Cramer's "Lessons in the Science of Infinite Spirit and the Christ Method of Healing;" and to us there is always a light shining from a Soul satisfying work such as this is. Truth and Love are written all over its pages. For sale by Mrs. M. E. Cramer, 324 Seventeenth Street, San Francisco Cal. Price \$1.75.

J. J. OWENS (late editor of "The Golden Gate") is publishing a weekly eight-page newspaper at San Jose, California, with the optimistic title of "Better Times," and we are sure it will make better times for all who live up to its teachings.

TRUE.

LET the pessimists chant doleful dirges as they will, let croakers prophesy evil as they may, this is not the destiny which the future has in store for man, or it need not be if the true-hearted faint not nor grow weary. It need not be that the men who are to come after us shall be ignorant starvelings, morally and physically dwarfed and twisted. We have failed to grasp and take for ourselves the happiness that has been within our reach. We have turned this fair world into an arena where neighbor strives against neighbor and where brother is at war with brother, where each bends all his energies to get the advantage of his fellow. Like the man with the muck rake, we have been so intent on sordid gains, so haunted by fears of future want, that we have never looked up to see the crown of glorious manhood within our reach. Instead of the golden age of Universal Brotherhood of which sages have dreamed and poets have sung, we have merely substituted villainage and the feudal system for chattel slavery, and the slavery of the wage-system for these. Men, women and children are murdered, body and soul, in order that a few may be cursed with wealth beyond their capacity to enjoy. We grind our children between the upper and nether millstones of supply and demand, a sacrifice to Mammon, as they of old caused theirs to pass through the fire to Moloch. In order that profit may be wrung from their labor, little children are immured in factories and grow to manhood and womanhood without any of those sweet influences with which the lives of children must be surrounded if they are to develop anything but the animal part of their nature—even if they are to develop that rightly. In our wild mad race for wealth we stunt the bodies and destroy the souls of children merely to cheapen the cost of production. While with our lips we pray that God's Kingdom may come, we support and perpetuate a system that makes the world "reel devilward." The nations alternate between times of peace, during which they wage commercial war on each other's industries, and times of war, in which they seek to murder and destroy each other. All this we see and must acknowledge, and if it must be ever thus, we might say with Mill: "Why concern ourselves about the destiny of the race?" Yet surely there are signs that men are growing wiser; that humanity is awakening from its horrible slumber. Now and again one has the courage to refuse to kneel with the multitude to Baal. Here and there a brave, true voice is heard proclaiming that we are traveling the wrong road. Slowly, indeed, but surely, the world is coming to understand that the evils they see and suffer are not the result of the working out of natural laws, and therefore beyond the power of man to remedy, but are really due to the transgression of those laws, and to be cured by obeying them.—*Journal of United Labor.*

CHAMPLIN C. C. McCABE, corresponding secretary of the Missionary Society of the Methodist Episcopal Church, says: "There were 50,000 less conversions last year than usual."

For The World's Advance-Thought.

THE HERBIVOROUS AND THE CARNIVOROUS—A DIALOGUE.

H. A. BRADBURY.

VEGETARIAN—(Seeing dead animals hauled around and sold to gratify the depraved appetites of human beings), "I wish people would not eat so much meat, especially in hot weather."

Butcher—Well, I don't! people could not live without meat; I'm sure I could not; I should not have any strength to work if I did not eat meat; and if the people ate less meat my business would not be as good.

Vegetarian—Are you sure that you would not have any strength if you should not eat meat?

Butcher—Certainly. I never heard of such a thing as a laborer going without meat to eat.

Vegetarian—I have, and know there is no necessity of a laborer, or any one, eating meat with their diet. Meat is not the only food from which strength is derived, if that is the only thing you are after. In fact, the strength you get from eating meat is more brute force than it is life force. It is not as enduring, because not producing the mental energy that some kinds of food do. You have an idea that meat and potatoes are strong, hearty food, and as you wish to be strong and hearty you must eat much of them. You are not to blame, for your ancestors thought and did the same, and you have not tried the cereals as a diet to establish the truth or untruth of your idea.

Butcher—No! I don't want any such trash as oat meal mush and the like.

Vegetarian—But if you wish your horse to do an extra day's work which would you feed him on, potatoes or oats?

Butcher—Oats, of course.

Vegetarian—Yes, and you know your horse would serve you better on a dinner of oats than on a dinner of potatoes. They produce in him spirit, energy and animation, which potatoes do not; life thrills through the whole system, and off he goes! Now, if you should eat for your dinner oats instead of potatoes and meat is there any reason why they should not affect you in the same way they do your horse? However, you have filled your stomachs with dead flesh, as a leading diet, and consequently are about half dead yourself.

Butcher—I guess I'm not half dead, sir! If you want to test the matter, try me.

Vegetarian—Indeed I have all the test I want; your strength is brute force, as I have told you. The higher force of mental energy, accompanied with true manliness, would lead you to reason, inquire and investigate, instead of being disposed to fight. Although your animal nature is fortified, your spiritual nature is weak and barren, sadly neglected. Your money interests lead you to study to know what is best for your horse, that he may best serve you and be of the most value. In this you are master. Why not take an equal interest in yourself—study to learn what is best for yourself in the matter of diet, habit, thought, and every other way, that you may best serve your master—the higher law of your being. Yours is a higher

scale of being than the animal. There is something to you beside flesh, blood and bones, and the functions of animal life. Yours is the sphere of soul, intelligence, progress. You, the real being, are essentially a spiritual being. To it belong all you are as a rationally moral, social and immortal entity. The animal or external man, which you feed and clothe, is only the shell of this entity, your real inner self. While meat is your principal diet, your thought and time devoted to the animal man and the pleasures of sensual living, you are neglecting, yea starving, your real self. No soul progression or unfoldment is had. You become passionate, coarse and sensual and selfish, instead of refined, unselfish, charitable and spiritual, as you should and would become on an exclusively cereal and fruit diet, other things being equal.

Butcher—How do you know that?

Vegetarian—It is an inevitable result of the business of the slaughter-house and the shambles, consuming animal flesh and cherishing thoughts only of the animal man. Taking life, if it is only of the animal, hardens the mind and deadens the susceptibility to moral sentiment; while eating the flesh, as it sustains life, also affects the quality thereof. There is a good illustration of this fact in the animal species in the differences in the characters and dispositions of the carnivorous and herbivorous animals. Compare the disposition of the lion and tiger with that of the elephant and deer. We know that the ferocity of the lion and tiger and other carnivorous animals is kept intact by a flesh diet; and why should not a flesh diet keep intact in man the disposition of the lion and tiger, or its correlative brute force, hate and greed? It is safe to say that to displace the almost universal disposition in man to crowd, enslave and rob others, for that of love, brotherly kindness, flesh as a diet must be set aside. Brute force rules the world, and will so long as brutes' flesh rules the appetites of men and women. The most fashionable of society who patronize the shambles more than others are also more selfish, unkind and greedy, as a general rule. I do not claim that a meat diet produces all the selfishness and greed of the human heart: they are incident to the crude condition of humanity, and meat eating helps perpetuate that condition. In the "coming man," a progressed humanity, a meat diet will have no place, more than drunken debauchery, fighting, and robbing the laborer of his toil. When one begins a study of the higher law, and obtains a glimpse of its operation, he will perceive that a higher diet than that obtained in the shambles is necessary to a better life, to higher attainments.

Butcher—Is not this rather strange talk? It is decidedly vague to me, and I confess that I cannot see any truth in it; it is a subject I never thought of.

Vegetarian—Ah! there is the trouble with him to whom the external man is the all of being. All the energies of mind and body are captured by the greed of gain, and made to serve the man that is to perish, while the higher attributes of the imperishable soul lie dormant, buried under the rubbish of materialism and a worldly life.

How long, O how long, will these things be? Until man knows more of his immortal self, and lives more for that self. The means of man's redemption are all within, and each one must apply them to raise himself or herself from the fallen condition in which he or she dwells, a slave to sense and sensual pleasures. Heaven and hell are also within. Hell gathers the fruit of all this serving of the flesh, of every vice, and of all that is tinged with evil in thought or deed. Heaven is the treasured fruit of obedience to the higher law, thinking pure thoughts, doing good deeds, and serving the immortal self.

Heredity is a power in humanity for good or evil. All obstructions that stand in the way of the redemptive process must be removed, or all work, religious or otherwise, is useless. In the right observance of the law of heredity, a salutary advantage is gained, and many obstacles surmounted that retard progress.

A child raised on meat as its principal diet will be passionate and irritable, and if scolded and whipped, will develop a character spiced with many bad points, that may lead to crime in after years. As like begets like, that the progeny of a pair thus fashioned cannot be moral philosophers is easily understood. And it is easy of understanding that to produce a moral philosopher the parent must be thoroughly moral, practical, spiritually unfolded, and compatibly united. To produce the best results—the best men and women—the best possible training of children must be had. This would be the right observance of the law of heredity. Therefore those things which produce bad results, like bad parentage, feeding children on meat, speaking cross to them, and whipping them for every little offense (which certainly develops the bad traits, if they had any) must be done away with; they are hindrances to the moral progress of the race. If we would see the next generation raised in the scale of being, less selfish, sensual and avaricious, we must have an eye to making ourselves and our children better in this, and conform to those principles and laws of being which effectuate in good instead of evil.

It is of no use whatever for ministers to preach redemption of the world by conversion to that which now passes for Christianity, for when converted it means simply and only accession to a religious belief, and the fastening of mental chains that are a curse to the soul, hence a backward rather than a forward step is taken. But if the money that is put into gaudy and useless church paraphernalia could be applied to buying farm-homes for the poor, who have no where to lay their heads, and the ministers would turn to preaching redemption by obedience to the laws of physical and soul-life, a great good might be effected for humanity. When religious people seek the redemption of man for this life, and from this world, instead of for the next, and from an *angry God* "over there," the gates of progress will swing ajar.

As all things come from the invisible, it is the invisible force that should be the most prized, and not the external effect.

For The World's Advance-Thought.
THE FINAL HARVEST.

A. G. HOLLISTER.

"The harvest is the end of the age."—Jesus.
"He that sat upon the cloud, cast his sickle on the earth, and the earth was reaped."—John.

"So is the kingdom of heaven, as if a man should cast seed upon the earth, and should sleep and rise night and day, and it springeth and groweth up he knoweth not how. For the earth bears fruit spontaneously, first the blade, then the ear, then the full grain in the ear. When the fruit is ripe, immediately he sends the sickle, for the harvest is ready."—Mark vi: 26.

The first and lowest cycle of human life, is allowed on all hands, to be essentially mortal. Its history may be writ in four words: birth, growth, propagation, decay. Its unwasted and unperverted energies, directed by natural impulse, are spent in the growth, support, and multiplication of individuals. It furnishes no clue to an explanation of wherefore are we? Or why we are endowed with capacities which overleap present enjoyments, the bounds of time and space, and take hold on a life beyond, creating in us a void which no earthly pursuit nor pastime, nor this world's possessions nor acquirements can fill. The real purpose of our being and destiny is not made clear, except on the higher ground to which the deathless mind aspires.

Yet, so great is the pressure in the direction of propagation, that multitudes of earth's children, including their Teachers, imagine that the primary object of existence here is multiplication of their species, and that such is the paramount duty of all who are able to support a family. It thus appears that many prefer hearkening to the voice of Nature, "which speaks through their animal passions and impulses," to the more intelligible voice of him they profess to esteem a Divine Teacher, speaking with the authority of Deity, or to any of his messengers, who appeal to rational understanding.

Hence, notwithstanding all the waste of vital force by wars, disease, and willful perversion of faculty, a far greater number of individuals are produced than is necessary to preserve a regular increase of the species. It requires only a brief calculation to prove that if there were no premature deaths by violence or disease, a single human pair doubling itself every thirty-three years—which does not seem an improbable rate until far into millions—in eleven hundred years their living descendants would number more than seventy nine hundred millions, or six times the present estimated population of the globe.

When we reflect that violence and disease, which cut off vast numbers before their time, are effects of transgression not included in the plan of the Creator, whose ways are perfect, we perceive evident need of a check to propagation, and also of an arrangement by which the surplus population can be raised directly to the higher ground, where they can at once begin training for that eternal life which all are destined to live, after the limited uses and effects of the animal life have been outgrown.

Said arrangement is the gospel of Christ, which proclaims the harvest, the kingdom of heaven, and the reign of God, not for the surplus population only, but also for all who have completed their work on the propagative plane, and are ripe for advance to the higher and perfect life.

Gospel is defined in the lexicons to be *good news*—"the glad tidings of great joy which shall be to all people," announced by an Angel to the shepherds on the plain at the birth of Jesus. It is addressed to *all*, because it is designed finally to reach and to bless all. It is joyful news to earnest seekers after righteousness, because it is of deliverance from bondage to corruptions of the flesh, the seed of which is sown in the heart by carnal generation, or infused by example and teaching afterward.

"In those things which they know naturally as brute beasts, in those they corrupt themselves," and fall under the dominion of divers lusts and appetites, in their mad pursuit of pleasure, primarily through their violations of the laws of nature, and of morality, in abusing the reproductive function. "They that sow to the flesh, shall of the flesh reap corruption." They reap in kind what they sow, and the whole body, social and politic, is filled with loathsome disease, disorder and a restless tossing to and fro, from which the gospel of Christ promises deliverance by removing the cause. "The axe is now laid at the root of the tree, and every tree that beareth not good fruit, is hewn down and cast into the fire." As "a good tree cannot bear evil fruit," those who continue to do evil while professing the gospel of Christ thereby prove that they "have not seen him, nor know him."

Christ's message declares, "Every plantation which my heavenly Father hath not planted, shall be rooted up." Of this description are all the tares sown in the wheat by the enemy, also the "carnal mind, for it is not subject to the law of God, neither indeed can be." When the servants of the householder asked permission to gather out the tares, they were forbid, lest they root up also the wheat with them. But in the harvest, at the end of the age, the tares could be rooted out without endangering the wheat, which, being ripe for the garner, was to be removed from the field.

Why are certain parts of the human body studiously covered from sight among all civilized and some uncivilized? Why are pictures of those parts nude, not allowed to be as common and public as the corresponding parts of animals? and why is the language descriptive of certain actions performed secretly carefully excluded from all refined and cultivated society, particularly when both sexes are present, if there be not something radically wrong in those actions, except when performed with approval of the judgment in both parties to the transaction under proper conditions for the sole purpose for which the function exists, the production of offspring? What a swarm of unclean lusts, with their abominable and degrading fruits, festering crimes and putrid diseases, fastening on posterity the penalties of violated law, find their excuse and means of gratification in the provision of nature for propagating the race, when, at the same time, the desire of parties is to defeat the normal result! To those pestered with these lusts and their vile sensations, at times clipping their wings and dragging their thoughts down into the mire, greatly against their wish, the gospel of Christ is glad news indeed, cutting off all excuse, and removing every

pretext for a cover under which to screen them from the sharp reproving light of the witnesses of God, in presence of whom every covering of hypocrisy will be removed and every hidden secret exposed to view.

To be continued.

A VERY intelligent Englishman who has recently returned to England from India, where he resided for some years, having studied the peculiar forms of Hindoo theology, makes the following statement, which may appear to some as visionary and fanciful; but to them that have ears to hear, let them hear! Said he: "America is appointed for a much higher and nobler destiny than Americans now suspect—namely, to produce the truly spiritual man. The conditions are all supplied, and the work has begun. America is to produce a race in which the body will be cultivated only because it is the temple of the soul, and the machine through which mind is manifested. Just now Americans talk of their great material progress—railroads and the like. That is a mere nothing. We English can do the like of that. But what we English cannot do, because we are of the flesh, fleshly, that the Americans are soon to do is to produce a higher type of humanity—a type in which the true "Psyche," soul and nerve, will predominate, and yet improve and glorify rather than weaken the body. If it were possible for the Americans to avoid their mission the result would be their destruction. They cannot afford to be intemperate to any degree in any respect; their climate and social system will scourge them into the higher life or off the face of the earth. Their present ideals are temporary; a grossly material people they cannot remain. They are set in their present land to bring in the higher life, and if they fail or refuse (if that were possible), their corruption and decay will be tenfold worse than the worst that is written of Greek or Roman. Thousands of years ago India raised and argued all the questions now distracting the West—the origin of man, his relation to the First Cause, the nature and destiny of the soul. (This is also true of Ancient Egypt). India pushed the discussion far beyond the point it has now reached in England, and decided—as some of ours have lately decided—that concerning God and his dealings with man nothing whatever can certainly be known. America is to argue these great questions once more, and for the last time, for she will obtain the true light and the solution that will satisfy the world."
—W. C. Gibbons in *Christian Science*.

I HEAR men speak continually of going to a better world, rather than that of its coming to them. But in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only another government coming into this, which will constitute it a world; indeed, a new heaven and a new earth. "Thy kingdom come, thy will be done, on earth as it is in Heaven."—*Ruskin*.

THOUSANDS of lives are disembodied every year for lack of spiritual intuition to guide them.

For The World's Advance-Thought.

OUR MOTHER, WE GREET THEE.

HAMILTON DE GRAW.

All hail! bright diadem in the infinite crown, so long buried in the materiality that has enwrapped the human soul in an almost impenetrable darkness, preventing it from realizing that without thee life would be a blank, and fade into nothingness in both the natural and spiritual world. The most sublime and important truths of our being are easily understood, and clothed in simple forms, and for that very reason are passed by unheeded by the undeveloped earthly mind that is looking for some marvelous manifestation of truth when all around us innumerable signs are manifest that the maternal principle is the most active and important in the unfolding of life, in shaping its destiny, and developing the resources of both soul and body.

As the natural world is but the reflex of the spiritual, and in one we see the fact realized that both the male and female principles are necessary for life's conception and development, so, to be born of the spirit, to enable the soul to become an heir of eternal life and find an inheritance in the kingdom of heaven, it must have a mother to carry it through the pre-natal development, from conception to birth, and then onward till it has arrived to the full stature of a son or daughter of God.

Father William Lee, in speaking of the new birth that he had traveled to, and in alluding to his spiritual mother, exclaimed, "how could I have been without a mother?" This sentiment voices the inmost feelings of every heaven-bound traveler that is seeking the higher illumination, how can I be born unless I have a mother?

Quickened by the inflowing tide of spiritual power that the new dispensation is bringing to mankind; the maternal spirit is asserting its right to dictate terms in regard to life's development.

That theological monster, a triune masculine God, so long enthroned in the intellect, has tended to darken the spiritual perceptions and prevent them from realizing the beautiful trinity of Father, Mother and the result—their spiritual children. The great mother heart is yearning for her children and like Rachel will not be comforted because they are not.

Through the spiritually undeveloped self asserting force of the masculine mind, the true order and position of the maternal principle has been held in abeyance, subject to the stronger physical forces of man. All governments founded upon the one-sided theory of the intellectual superiority of man are destined to be overthrown. Our boasted civilization of the nineteenth century is being weighed in the balance, and has been found wanting in the elements that constitute an enlightened race. Like the ancient civilizations of Egypt, Greece and Rome, it is destined to dissolution unless the elements of eternal progress are complied with. The hand-writing on the wall has already appeared, and the Belshazzars at their feasts are asking, in tremulous tones, "what meaneth all this commotion?" Our civilization of armies and na-

vies, of masters and slaves, of riches and poverty, will be broken and scattered by the powerful strokes of the iconoclast. And, in this work of the demolition of the old order, woman is taking an active and leading part. The heavenly Bridegroom and Bride have appeared, standing upon the Mount of Divine Love and Unity, revealing to the world the true order of life. And the counsel of peace is between them.

The reasoning faculties of man, and the intuitional in woman, rightly balanced and harmoniously adjusted, in the coming cycle of the race's unfoldment, will be the great propelling power that will finally evolve conditions and possibilities of life as far transcending the present as noonday light does twilight.

We greet Thee, Divine Mother, who, with a heart full of love and compassion for thy erring children, turning none away, and seeking by the power of thy love to draw them all to thy embrace, where they can dwell in the fullness of thy presence and partake of the blessings of thy bountiful store.

POVERTY is considered a disgrace by this generation, when the fact is that riches are a disgrace under these present systems. A man's poverty is more likely to be an evidence of his honesty in these times and great wealth is positive proof of dishonesty, and greed. "Blessed are ye poor," was intended by the Christ as a commendation of virtue, for no one who really seeks to lift the burdens off his fellow-men can amass great riches.

With all the improvements made in modern times in the building of public and private houses, there is a lack of a good system of ventilation in dwellings, theatres and other buildings. Foul air is the cause of much moral as well as physical disease. All bad things are in alliance with one another; and if we desire good to dwell with us we must have a pure atmosphere to breathe.

THE atom, which forever eludes the scientific materialist, can be seen by the clairvoyant vision, together with the parasites that feed upon it; and to it is also opened the life of other planets. This life excels the blind guessing of science as much as the universe excels the earth.

OF the fifty-four thousand persons in the penitentiaries of the republic only about five thousand are women—a fact that gleams like an electric light upon the problem, "Should women vote?"—*Frances E. Willard.*

To ask for the Light selfishly, is like remaining under ground and asking to see the sun. None receive spiritual light until they place themselves in a condition to receive it.

THE compositor gave "Living Issues," of Boston, last issue, a loftier notice than was intended by the editress, by making its title appear "Living Jesus."

WHEN the soul senses are born into your consciousness you will not need the physical senses.

PARENTAL care ends never.

DISTINCTIONS.

THE idea prevails that a legislative act sanctifies robbery—that an unjust law, that often requires the police to enforce it, is legitimate. Wrong-doing is divided by society into two classes: respectable and degraded; and it depends entirely upon the financial status of the criminal which class he belongs to. In all phases of society these distinctions are made. In the French army the most abominable cruelties are perpetrated upon common soldiers by the officers; and the officers' brutality is called "excess of zeal;" whereas, if a common soldier was to perpetrate one quarter of this "excess of zeal" upon the officer he would be guilty of crime and incarcerated in prison for a number of years. The general opinion seems to be among those who call themselves the "better classes" that wrong doing is execrable in the "lower classes," but that it is all right when perpetrated by the former.

MANY of the papers, that are in sympathy with monopoly, object to the Government loaning money to the farmers, but have nothing to say about the millions loaned to the Pacific Railroads, that have been owing the Government for years, and with little prospect of their ever paying the debt. Senator Frye reported a bill allowing the indebtedness to be paid off in one hundred years, and from one and a quarter to two and a half per cent. interest to be paid annually on the debt.

THE desire for change and variety is an indication of the growth of intelligence. This is one of the reasons of the great rush to the cities. The more ignorant the man the more satisfied he is with a monotonous life and occupation. The man who boasts of never having left his native village is generally low in the scale of intelligence. Cities are centers of progress, therefore attract the most enterprising as a rule. Cities are mile-stones on the road to co-operation.

No one but a rank Materialist can endorse capital punishment. Whatever his religious label may be, a man who is willing to deliberately condemn another to death, is not a believer in the teachings of Jesus, for he tells him that "he that thinketh an evil has already committed it." The Materialist who believes that all there is of life is in the matter body, and that death is utter annihilation, is the only one who can favor the killing of criminals.

GENERALLY when the working men combine to ask for twenty-five per cent. increase in wages, it is called conspiracy, but when the employers combine in trusts, to charge the people from twenty-five to one hundred per cent. more for their wares it is considered legitimate business.

To hamper the people with more and more laws as they grow, is to create deformities. Symmetry is obtained by freedom of action of all the members of the body.

GOOD thoughts give spiritual strength, the same as good food gives bodily strength.

SIN can never be forgiven; it must be outgrown.

The Universal Republic.

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[From "The Poet in May," by Evelyn Pyne].
A SOCIALISTIC NOTE BOOK.

IF one debate within himself, "What law
Can I write clear in the heart's heart of me,
For faithful following, not one day alone,
But all days until death; at sudden call
Of hurrying hosts to battle, in the night,
When weaponless, save of soul panoplied
By rule wrought in its texture, I must stand;
Or when, in the cold daylight, affluent time
Is yielded to draw sword and shoulder-gun?"
Let him choose this: "Whate'er another needs,
See that you take not, though the might were yours
To pluck it easefully, and calm enjoy."
And further: "If you claim some precious thing,
Care that its preciousness fray not the fringe
Of other's poverty and lack of it."
Yield freely unto each his right, so far
As your dim soul may know it; let there not
Be any hidden chamber of the mind
Wherein sometimes you peer, with, "Had I strength:"
"Would courage but have served?" Alas, too late!
Perchance next time: and such-like fripperies—
The weak man's shield against the conscience prick,
That comes no less; nor can the thickest fold
Of world-wealth, fame-fringed, or love's broideries,
Deaden the wound, once sense of right is born.

Sea, land and air all are men's: they belong,
As God's free gift, to all; an heritage
Set for all life to live by. As the years,
With veiled sweet faces, pass full-handed on,
And leave, each one, some precious thing for us
To count their steps by, gradually will dawn
This truth in all men's hearts, and truth is love.
And you, each one of you, however poor,
Unhonored, and alone, may yield your mite
To the age's growing store; for, look with me,
Have not all good gifts been at first unknown,
Yea striven against as evil? Sow the seed,
Nor doubt 'twill break aflower, when time is full.

Gaze deep in your own being. Have you not
Some little store, some hidden garnerage
Of fruit forbidden to personal touch and taste?
Have you not sought some vantage ground, to set
Your tent 't' th' sun, 'mid bitter wintering?
Have you not reveled in art's pleasancess,
While one, your brother, stood a-hungred
And shivering, 'mid black blatant ugliness?
Dare not to preach our creed, dare not to take
The holy name of Socialist, until
These hidden corners—cobwebbed, dust-defiled,
Full of loathsomeness, more horrible
Now the new light hath entered, to stir up
A thousand poisonous creatures lying hid
I' the darkness—are made clean, yea swept away;
So all your life and secret soul may be
Gazed through and through again!

Oh, brothers, need we marvel if love turn
To lust, and loss, and foul satiety?
If wealth grow vain, and pleasures pleasureless,
And fame mean dust and ashes, and e'en God
A mere intangible shadow, while men strive
Alone for personal joys, forgetting man?

When we have risen from creature to creator,
our world will be just what we desire to make it.

DEMORALIZING.

THE following is a synopsis of a story published
in "The Youth's Companion," a paper that
has a national reputation and circulation:

Two young girls, aged respectively fifteen and
seventeen, keep house for their father, a lumber-
man in Aristook, Maine. They support themselves
besides by sewing for a Boston clothing firm, mak-
ing pants for twenty-five cents, vests for eighteen
cents, etc. Their work is finished by them in the
afternoon; and, besides paying for two sewing ma-
chines, they have a "snug sum" in the savings
bank as the result of two years' work. One day,
while their father is absent, they discover a moose
innocently feeding in the same field with the cow.
They immediately lay plans for its capture by plac-
ing vegetables upon the floor of the barn to attract
the cow to enter it; this the cow does, the moose
following her; but it scents danger and tries to get
out of the barn again, but the girls close the door
just as its head protrudes (an illustration is given),
and they hold him in this cruel position for an
hour, until the lumberman comes and kills him
with an ax. The story ends by saying: "It was
sold for fifty dollars, which was reckoned a very
good afternoon's work for two girls."

The idea of making and saving money is para-
mount all through this story—and this one is a fair
illustration of most stories written for children in
popular children's papers. Cruelty and torture is
commended, because you make money by prac-
tising it. It is but a step from the torture and
murder of an animal for money to that of killing a
human being for the same motive; and, in our es-
timation, it is just as wrong to kill and torture an
animal as a human being. The pernicious influ-
ence of a tale of this character, upon the youth
who read it, cannot be computed. What can you
expect of children when they become men and
women if they are educated in this manner.

The question is not so much, "what shall we do
with our boys and girls?" but what shall we do
with writers who have so little spiritual foresight
as to pander to the vicious element in human na-
ture, and with the parents who purchase and allow
their children to read such literature without a pro-
test? We are so used to reading of and seeing illus-
trated all the most horrible crimes and wars that
we have become careless as to their effect upon the
human mind, and the evil is thus continually per-
petuated.

From the cradle to the grave the example is con-
tinually before us to devote all time and effort to
the accumulation of material riches; no matter who
may be hurt or wronged, the one who can get the
most is the most commended and worshiped. Just

as soon as children are old enough to understand
they are taught to save all the money they can get,
so they will be rich when they are grown. Usual-
ly they are given a "bank," and every penny
given them must be deposited therein. They are
never taught to save it to help some one who
needs it more than themselves, and if it happens
sometimes that their sympathies are aroused, and
they give their little mite to some one who is suffer-
ing, they are more often punished than commended
for doing so. If we want a better world to live in
we must have a different system of education for
the children.

If there is any of the true Christ spirit in the
"Christian" nations of the earth, they will re-
solve, throughout all the civilized lands, in their
secular and religious meetings, that the horrible
slaughter of two thousand helpless men, women
and children at Pisagua, Chili, should be the last
battle to disgrace the annals of the world.

Surely the true Christian spirit is far from the
men who can calmly write and speak of armaments,
fortifications and war with this horrible crime of
crimes staring them in the face. Every one claims
to be human; every one who claims to believe that
"God is love" and that "he that hateth his brother
is a murderer;" every one who is active in institut-
ing societies for the protection of animals from cru-
elty, should hide his head in shame if he allows
such horrors as that of Pisagua to pass without a
protest and active efforts to make such barbarisms
impossible in the future.

Wars must for ever be abolished before any great
reform can succeed. No permanent good can be
done while the spirit of hatred is fostered. To try
to abolish the minor evils, and yet encourage this
evil is like trying to pump the ocean dry.

THE folly of making money the standard of ex-
cellence is in nothing more apparent than in
the exalting and worshiping men who possess it
that we would censure and be ashamed to associate
with if they were poor. The possession of money
not only makes meanness acceptable, but in a rich
man it is often classed above the virtues, if through
its exercise he has acquired wealth. It is consid-
ered a disgrace to be poor, because in this age man
is estimated according to his wealth rather than
his worth. It is evident that all who prize wealth
above worth, no matter what religious belief they
profess, are matter-bound, for no one who knows
of the continuity of spiritual life would waste their
time and impoverish their spiritual beings by trying
to lay up matter treasures.

[A reply to Cowper's "Kindness to Animals;" from "Selections from the Poets with Responses," by Caleb S. Weeks].

We need a kind contagion of the heart
To yield a tenderness toward animals,
Toward all the lower forms of Nature's life;
Not a disease of softening manliness,
But healthful growth and free activity
Of the unfolding manly attributes—
A full outgrowth from early barbarisms.
Whene'er the human mental organism
Has passed the early germinating stage,
And entered on the spiritual life
Of aspiration for ideal good,
The love fraternal broadens and expands;
And long before the outer sense perceives,
The waking intuitions dimly see
That man related is to all that lives.
The roots of being, sending tendrils forth,
Link in their kindred love-embrace with all—
With Universal Love and all its forms.
Then gentle fondness sways the human soul.
But half-awaking spirit-senses, plunged
In superstition-mists, intensify
The savagery of lower impulses.
The spirit, to construct its spirit-form,
Must strive against what would obstruct its work.
The outer thought, which first must serve for this,
As the religious childhood-fancy's play
Retains its hold till painful blunders teach.
And when the selfishness intensified
By man's first misty spiritual thoughts
Has modeled thus its governments, and trained
The public mind to be its champion,
And captured and enslaved the moral sense—
The virtue-aspiration—to maintain
Old mummy-whims, to pilot duty's sense;
Then the unfolding human loves are dwarfed,
And warped, and darkened, till the lurid gloom
Of Pharisaic morals covers all,
And logic, groping, stumbling, only serves
To thicken mists before the mental eyes.
And thus to-day we find the loves compelled
By blinded duty-sense to yield to priests
Their claim of being guides to manliness,
And all that outer senses recognize
As morals, virtue, piety, or godly life.

NOT A COMMODITY.

MONEY is not a commodity, but a representative of commodities. All national, savings and other banks should be changed to Government banks; and no interest should be taken for the loan of money except the actual cost of handling. Usury cannot be done away with as long as the whole people are parties to its maintenance. The depositor in a savings bank who gets five per cent. upon his deposits is working with the usurer who gets from ten to twenty per cent. There can be no compromise with this gigantic evil. If it were abolished we would hear no more of the stringency of the money market. When money cannot yield a profit except when it is invested in manufacturing or similar enterprises, a condition of things will prevail that will give all willing to work plenty of employment.

WHAT is known as the secret mail of India is still a profound mystery, although numberless attempts have been made to explain it, says the "Providence Journal." The Hindoos themselves say, when they consent to talk about it at all, that they depend neither upon horses nor men, and have no secret code or signals, but that they do possess a system of thought transmission which is as familiar to them as is the electric telegraph to the western world.

STRIFE and contention are simply ploughing the field preparatory to the growth. Growth itself is silent.

NO WAR PREPARATIONS NEEDED.

SENATOR INGALLS said, in a recent speech in the United States Senate opposing further appropriations to increase the navy, that a pamphlet had been sent to each Senator and Congressman showing the danger to this country from a power as weak as Spain, in the year 1905, if the present navy is not increased in number and effectiveness of its war vessels. The pamphlet was issued, no doubt, by those interested in the appropriation to build new vessels.

Never, in the history of America, have so many efforts been made during the time of peace to increase the army and navy and fortifications, and the fact that these have not been greatly added to is not the fault of the willingness of Congress to vote the money, but the lack of means in the treasury, owing to the enormous sums that have been paid as premiums to veteran soldiers. It is fortunate that the money has been returned to the people to sustain life, instead of being used to purchase the savage enginery of war. When 1905 shall have come the people will have outgrown the desire to ever again sully this fair earth with the blood of their brothers.

MONOPOLISTS are always pointing out that co-operation will destroy individuality. It will most assuredly eclipse the individual Monopolist. In the present competitive system the Monopolist is about the only one who has an individuality, albeit it is a selfish one. All those under the Monopolist must merge their individuality in his individuality if they wish to keep from starving.

True co-operation would debar all monopoly, for it would be founded upon universal love instead of selfishness. Its purpose would be to so lighten the burdens of material labors, for each one, that they will have time and mental freedom to devote to the education of their spiritual natures.

The Monopolist cannot, of course, view co-operation from the standpoint of brotherly love, for he has not developed any higher principles than those engendered on the low plane of competitive strife.

LARGE and enthusiastic audiences attended the National American Woman Suffrage Association that opened in Washington on February 23. The speeches made indicated a broader and more progressive spirit than ever before. Women are growing rapidly, and are proving their ability to take part equally with man in all the affairs of life. We would like to see a National Convention called that would be for both man and woman, for the purpose of discussing human rights in every form. A co-operative man-and-woman convention would enable them to come to a better understanding as to the rights and privileges of each sex. The union of the sexes in conventions is essential for growth; apart their work must be mostly barren of results. "The Woman's Tribune" of Beatrice, Nebraska, was published at Washington during the convention, in which the proceedings are published in full.

ONE of the resolutions passed by the common Council of the city of Portland is this: "Calling the attention of the license officers to the violation of the license ordinance, by parties selling fruit from wagons in the street, paying therefor only a peddler's license of two dollars and a half, while for the business they are engaged in selling at public outcry the license is twenty dollars per day, and directing the said officer to cause the owners of said wagons to comply with the law and to make a written report of his doings before the next meeting of the common Council."

Such laws make Anarchists and tramps and cause men to violate all laws. It should be made easy for a poor man to make a living. If those who have large possessions paid the just share of their taxes there would be no need of overtaxing the poor; as it is all the burdens are placed upon the laboring classes who serve to increase the wealth of the idlers.

"In Illinois a bill is being drawn out to reach pretended Messiahs and put an end to Schweinfurth's claims as such; but in order not to interfere with the clergy, it had to be carefully worded. Section 1 provides 'that if any person pretends to possess divine attributes, and by reason of such pretensions obtains any property of any kind, such persons shall be guilty of a misdemeanor and punished accordingly.'" Bills of this character were passed through the State Legislature a few years ago by the allopathic physicians, making it a misdemeanor for any but allopathic physicians to receive fees for medical attendance. The claim of the Christian clergy to divine attributes has at least no more foundation than that of Schweinfurth, and were it not a question of dollars and cents such bills would not be thought of. The spirit of monopolistic greed is just as strong in the accepted religious systems as it is in the ranks of commerce, finance and medicine. Saving souls is of less importance than saving dollars.

LORD WOLSELEY says this of the white traders in Africa. "It is useless to appeal to their humanity or feeling. The average trader does not care whether the vile stuff he sells claims more victims than war or pestilence, or whether the arms he barter for oil and ivory cause large districts to be laid waste by the slave-dealer. If he only grows rich he cares nothing for all the suffering he may inflict. The mouth of this same trader is often filled with moral platitudes when speaking European-African topics." This description would apply to many traders a long way this side of Africa.

SLAVERY (long hours of labor, and very small wages) is the outgrowth of devotion to error; freedom is the outgrowth of fealty to truth.

No knowledge is ours until we live it.

SELECTED WISDOM PAGE.

It is a common error to think that a person under cerebral perturbation is vicious and totally devoid of rationality. This notion is as gross and fatal to the treatment of the patient as it is common and erroneous. Under the most violent form of insanity one may rave for night and day, for a week, and take no note of the time, because of their condition, and yet be able to relate everything that happened during that time, when a lucid period returns. This demonstrates that very, very few are entirely bereft of reason, and so they should be treated as rational beings as far as is consistent with their own safety and the safety of the public. This is not achieved by herding them like criminals in an immense prison and often far from friends and home. There are about seven hundred patients at Salem, and the number is rapidly increasing. Is it not evident that so many human beings under a single roof and under a single management is an abnormal condition of affairs and inimical to the deep-seated principle of the human heart?—very few constitute a home.

Again, employment and not idleness is the law of life and health. Idleness and unnecessary confinement, with doors locked and barred windows, beget nervousness and insomnia, which are symptoms of deranged physical conditions, and which increase deranged conditions of mind; and thus we aggravate instead of helping the disease and sickness of the patient under the present laws of treatment and management. A modern German physician and writer has said: "The infirmity of the insane is not generally infirmity of the intellect, the appearance of which is only produced by the intellect having to operate with the false material imposed upon it by nervous sensibility. Only from this distinction between intellectual disease and brain disease is to be explained the frequent observation that insane persons in their last hours exhibit full clearness of consciousness. The lunatic errs in his premises, in his fixed ideas, not in his consequences. He often refers new inner feelings to outer causes, which to him acquire the actuality of sense, but his feeling is real; he reacts quite logically upon it, and his insanity lies only in his delineation of it to the external world."

This is a question that needs the most careful thought of the clearest intellect that God lends to our state and age. Aged parents of children with an itching palm are loaded upon the state upon the plea that they have illusions upon their minds. Old folks who were never known to have any children, but who had money that others wish to handle, are sent to the state institution. The law should protect them. Their property should be charged with their keeping, and they be permitted to breathe the free air at will? The present treatment of the insane by law is an outrage upon every feeling of the human heart.—*J. F. D'Arcy in Daily Oregonian.*

Mr. HERBERT MILLS, in his work "Poverty and the State," says that there are six millions of paupers in Great Britain.

THE United States Commission of Labor shows after careful computations that there are in this year 1891 for each half million seekers for work—this includes both sexes and all ages—only four hundred and sixty thousand places to be filled. Of necessity, then, forty thousand persons must remain unemployed out of every five hundred thousand workers. This percentage of unemployed is continually increasing, owing to improved machinery and the combination of trusts and monopolies.

Warden Percy, of the State Penitentiary at Nashville, Tenn., stated under oath to the Senatorial Investigating Committee that the prison cells are only three feet wide and seven feet high, and two prisoners are confined in each. There is no ventilation to these cells except what comes through three or four small holes in the grate. "It would be inhuman," he says "to lock one living creature in them, let alone two, especially in summer. I have often found them at night, during the heated term, out of bed lying on the stone floor with their noses to the grate holes, with their mouths wide open, panting for breath. Many times, though against the rule, I have flung open the doors and left them open all night. At other times I have dragged them out of their cells, limp and gasping for breath from the smothering heat, and left them out in the corridors until morning. At no season of the year is it fit to confine human beings. They are cold and damp in winter, and smothering with hot air in summer, and the rain pours through the roof at every shower."—*The South Dakota Mail.*

"NOTHING is more terrible, than to see the rich living off the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living—or rather, retard their death—by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. These men when known will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the wayside from weakness."—*Robert G. Ingersoll.*

THOMAS A. EDISON, according to a friend of his, is a vegetarian, eschewing flesh, fowl, and fish. He enjoys fruit of all kinds, grains of every variety, and likewise vegetables, especially those that ripen in the sunshine. He is very careful about his diet, holding that it has a powerful influence upon the mind and its action, as well as upon the health and vigor of the body. He has studied the matter under the beams of the solar orb, under the flash of electricity, under the laws of science, and in the light of reason. It seems that he is unaware of anything like self-denial in the practice of vegetarianism, and that he finds plenty of delicious, invigorating, and exhilarating esculents outside of the flesh, fowl, and fish.—*Better Times.*

THE value of a dollar should not be based upon gold or necessity, but upon labor.

THIS is a wonderful age, but the age of wonders is to come. Astronomy is to unfold its mysteries beyond Flammarion's imaginative philosophy; chemistry is to reach a position never dreamed of by Faraday; therapeutics are to advance beyond the hope of any Pereira; medicine and surgery are to exceed the highest ideas of Watterson, Hahne-mann, Pasteur, and all the present bone and skin grafting experimentalists; geology is to reveal the wise prophecies of Lyel and Winchell. The time is coming when science shall see the human body as a transparency, and the doctors be enabled to watch the operations of the internal organs. Longevity, now increasing, is to fix middle age at fifty, and utterly ignore the old fashioned threescore and ten. Middle age has already been advanced from thirty-five to forty years. We shall travel by lightning and air-tides; we shall run around our planet, bridged or tunnelled at strait or isthmus, with incredible speed and convenience. The old philosophies will reel into oblivion; the sermonizers of to-day will sink with their worn-out theology. Man shall be free from the mind-duress of man. He will understand that he is a use and an under-creator—a finite power guided by the Infinite power.—*N. Y. Sunday Mercury.*

THE rulers in the church are hostile to liberty for a sex supposed for wise purposes to have been subordinated to man by divine decree. The equality of woman as a factor in religious organizations would compel an entire change in church canons, discipline, and authority, and many doctrines of the Christian faith. As a matter of self-preservation, the church has no interest in the emancipation of women, as its very existence depends on her blind faith. What would be the tragedy in the Garden of Eden to a generation of scientific women? Instead of patiently trying to fathom the supposed spiritual significance of the serpent as the representative of Satan, and all the tergiversations involved in his communications with Eve, hers with Adam, and his with the Lord, and the final catastrophe, turned into the great unexplored wilderness, naked and helpless, to meet the terrible emergencies of the situation; instead of pondering over all this in sorrow for the downfall of the race, they would relegate the allegory to the same class of literature as Aesop's fables.—*Elizabeth Cady Stanton at the N. A. W. Suffrage Association.*

LET every clergyman remember that he is the minister of Christ, not the hired man of a parish. Therefore, let every minister who can, fight his way to financial independence. If he can support himself in other ways than by a salary from his parish, he will be the freer man, and can then take his salary (which is due) without fear of any one. But if he cannot, none the less let him decline to sell his independence, if asked to do so—let him choose independence and God rather than slavery and salary.—*The Dawn.*

THE Old Order has been a long panygeric of death; the New Order will be an Universal Anthem of Life.

For the Universal Republic.

SOCIALISM.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

It is fairly open to question whether any living person is qualified to say, with anything near precision, what Socialism is. We may define it happily enough as the aspiration of the great heart of humanity; but whatever it may be it is something that has not as yet found expression in human experience; and, if many thinkers and writers are worthy of our credence, man cannot possibly have a clear understanding of what has never entered into his experience. The great heart of humanity is looking expectantly in the direction of Socialism, anticipating therefrom something that will rectify the many wrongs of society now in a state of chaos and confusion; but what form the longed for Saviour will appear in is only at present a matter of speculation.

The aspirations of the many, now so heavily distressed, are very strong and clear signs of the times, and at the same time a prophecy as to what is surely working itself into human history, and waiting to be recognized and heartily welcomed. Some have formulated what they deem to be a practical system of Socialism; but some of the most important and potent elements of society life are not given place therein. Materialistic minds seem at present most active in the effort to inaugurate a Socialistic movement; but all such efforts are to be compared to an attempt to make a corpse do duty as a living person would. Religion has made for itself such a bad name amongst the millions that it fairly stinks in their nostrils; and now for the clear thinkers to attempt to move for a Socialism on decided religious lines is deemed by many as madness in the extreme. This is because religion has been terribly caricatured and grossly misrepresented by those who have been its only recognized and most popular representatives—not that the reality of pure and undefiled religion is anything like what the world has been afflicted with so long.

Not for one moment can it be supposed that human nature will realize the satisfaction it is hungering for while the supreme portion of said nature is not met with the necessaries for its life. While man tries to tie himself down to the restrictions of a materialistic and intellectual character, the very innermost quenched but aspiring spirit nature will occasionally make itself heard and felt from behind the gratings which seek to repress it, and that will be sufficient to make it impossible for satisfaction to take up its abode in such an aching heart. Without religion, and the reality of the same, instead of any mocking semblance, it will be utterly impossible to take any step whatever that can or will impart sweet peace and consolation to human nature.

Before human nature can be met and satisfied, the universality of it, not individuals merely, must be consulted and dealt with. It matters nothing if ever so large and influential a majority should decide to launch a scheme of Socialism without making provision therein for meeting the higher cravings of the race, the minority—however small—

must be equally consulted, or there will be power enough in that small minority to effectually dissipate all the hopes and expectations of even an overwhelming majority. Moreover, the ones as much as the tens and hundreds have a right to be heard in this matter, for truth and right are never particular about numbers. Might and wrong with their numbers, however, may temporarily overawe and subdue the claims of truth and right—and this is largely what the tyranny of the majority has all along been achieving under the sophistical pretension that they were right in so doing. Not so, however; truth and right are truth and right even when held by the few and the physically weak; the mock majesty of might and numbers may temporarily prove to be a rod for the fools' backs, but, sooner or later, truth in its own quiet and irresistible way will assert itself; and he will reign whose right it is over all mankind gloriously. The fact that human nature seems disposed to assent to the tyranny of the majority only stands in evidence to prove that the evolution of humanity has not progressed sufficiently to allow the dominion to pass over to where it belongs.

So long as man determines to stand in his own light and perpetuate his folly and madness, that will only stand to show that he is still only meriting the rod, and so he must and will be allowed to thus temporarily afflict himself.

Socialism in itself—that is in its fullness and reality—is all that is good and beneficent. The germ of it has all along been implanted in man's misunderstood nature; and that germ is only biding its time for fitting conditions to be thrown around it, and then it will germinate and display itself. When it does it will never take any other form save that which belongs to itself. Like the acorn or the bean, the tobacco or the cabbage, it will only bear its own leaves, only thrive under its own conditions, only fashion its own stem, only bud and blossom in its own way and bear its very own eternally predetermined fruit. Imperfect agitators may and do try to persuade themselves and others that they are able to fashion it to their mind; but they are mightily mistaken. Man has nothing whatever to do with fashioning it; its fashion has been eternally predetermined and fixed; and the utmost in the power and scope of man is to attend to such matters which correspond to cultivation. All that the Pauls and the Apoloses may do is to till, plant and water. Proud man may think this belittles him too much. If so he must be contented to be belittled, that thereby he may be brought to his bearings and his senses. He that humbly himself shall be exalted, but he that exalteth himself shall be abased. This is a great truth; but human folly and shortsightedness everywhere block its realization.

Socialism is coming as fast as it may or can into human thought and history; it is making its own way with all manner of opposing conditions retarding; and probably if the truth were fully seen and known the word would be: "Save me from my friends." None are blocking it more than those who claim to rank amongst its friends and

supporters; its bitterest enemies it will laugh to scorn derisively when once matters are ripe and ready for its manifestation. Bellamy has not nearly fathomed its depths; eye hath not seen nor ear heard, neither hath entered into the heart of man the satisfying reality of Socialism that will eventually find its place, as a matter of course, in man's long distressed and troubled history. A waiting expectant mood is the best that man can cultivate with reference to it, and all the agitatory work now being impatiently done by men who have no adequate conception of the reality only serves as an indication of the "Signs of the Times." It is coming in its own form and way we may be assured. Nothing can or will prevent it growing into its place. Before it comes into that destined place, however, our mundane affairs will have culminated in a crisis almost beyond human endurance, almost tantamount to a cataclysm; and when these things show we may lift up our heads knowing that our deliverance is nigh. We almost begin now to see what may be regarded as the beginning of the end. Matters are fast ripening for a further display; and it will come in a twofold form of severe punishment for past folly and imperitence, and a happy relief for cultivating and expectant ones. Even so, may it come as the necessities of the case demand, and come quietly.

The world is being educated gradually by its experience into a knowledge of quality. And when that Day of Judgment comes, when the world is able to judge, it will ask for quality and qualification, not for mere belief. Among the questions that in some future day will be asked of those who assume to guide their comrades, will be such as these: "Is he just? Is he willing to see that every one shall get fair play, that none shall be oppressed or defrauded? Is he liberal and respectful of other people's opinions or the circumstances? Is he tolerant towards other people's weaknesses and faults? Is he true and honorable and upright?" Character is not made up of beliefs and theories, but of qualities, and among these qualities are judgment and justice, and tolerance and taste, and insight and discrimination, and candor and truthfulness, and sincerity and uprightness, and respect for other people's feelings and their honest opinions.—*J. L. Jones in Better Way.*

"The whole secret of the difference between the wages paid to women and men, for the same work, is the superior thrift and economy of women. Women maintain themselves on smaller incomes than men, because they are more prudent, self-denying, economical, have fewer factitious wants and expensive habits," says one of our exchanges. According to this, economy, prudence and self-denial are rewarded with ever-decreasing wages, while those who practice not these virtues must be paid larger wages to help them keep up their vices. Most women will think if this is the reason they work for starvation prices, they had better remedy it by following the example of the men and be less economical and prudent.

For The Universal Republic.
ECLECTIC BUDDHISM.

C. PFOUNDERS.

BUDDHISM is Enlightenment, and a Buddha is an Enlightened personage—one whose conscience has been awakened; whose sense of duty has been aroused; whose desire to serve humanity has been quickened by knowledge of the sorrows that man is heir to.

That it is a Gospel of Humanitarianism we venture to assert; that it is a doctrine of Enlightenment we hope to prove; that it is Eternal Justice we firmly believe; and that it is a Way out of much of self imposed mental and physical torment we sincerely hope and trust.

Although repudiating the crude and cruel idea of an anthropomorphic, angry, jealous Jehovah; although repudiating eternal torment, damnation and other added horrors to the present and future; although refusing to accept the sanguinary scheme of a redemption and salvation by sacrifice of life, especially of a divinely human atonement, yet we claim distinctly that we do possess the highest ethical wisdom, the purest ideals, the noblest standards possible for poor frail humanity.

The altruistic basis of our dogma and creed is philosophical, scientific, logical, reasonable, and within the capacity of all. There is no "royal road," no forgiveness, without something more than an over-late repentance; there is no exclusive knowledge or power for the few, whilst the many are left in outer darkness. Even as the Great Enlightened Teacher was, so may each of us become, if we but be diligent in working out our own salvation. Protection of life and property, the sanctity of human life, inflexible veracity, sexual purity, abstinence from intoxicants or drugs, gaining our living without doing so at the cost of others, or to do them injury or detriment, purity and rectitude in thought, in speech and conduct, doing one's duty, avoiding sins of omission (neglect of duty), as also sins of commission, doing even as we would be done by, these very simple propositions form the basis of the happiness and prosperity of every community, of each family, of each unit that goes to make up the body politic.

With peace and prosperity cometh time and opportunity to enter into the deeper problems, and, as we go on progressing from plane to plane of intellectual upward aspiration, our emotional requirements expand with our physical development. Then as we soar, our mental vision has wider range, deeper insight into the abstruse, the realms of abstract thought, where the subtle reasoner may revel in sublimer transcendental contemplation of Infinity. The earlier stages of this psychic process of development must be guided by rational and well thought out methods. The rhapsodies of the poetic mind, the eloquence of the gifted orator, the harmonies of the musician, all have a prior period of training. So must the rhetorician, the logician and the metaphysician, have this absolutely necessary mental training of the reasoning faculties. Then we may enter upon the path, the way of knowledge, on to Enlightenment.

The truth will be to us as a beacon to guide us on our way, to help us to avoid the gulf that surrounds our progress—the abyss of perverted truth, of all the superimposed mass of human effort to intellectually enslave humanity, for base mercenary ambitions or other selfish ignoble aims.

No sooner are the fetters of one tyranny flung off than some other form of danger threatens. The shackles of theocracy, the sacerdotal dogmatism give place to the quasi-scientific, and now again the attempted revival of the Mysticism—pseudo-occultism, esoteric doctrine—present themselves. They are but sinister half informed efforts, *rechauffe* of oft refuted fallacies, which, under false pretenses, are wrapped up in mysteriousness, and intermixed with much folly, aye, more and worse. This does not help us onward or upward, so away with it.

We are only beginning to learn the wisdom of these precious jewels, brilliant gems of thought transcendent from long ages—the more resplendent in their brilliancy for the many generations of sages through whom and by whom they have been handed on and down.

Humanity, in its various phases of development, requires, demands, special treatment. Surrounding circumstances of race and climate are factors that must be taken into account, and our Enlightenment suits itself to this. For the feeble there is our magi vehicle, its helpful teachings, its aid from those who can and whose duty it is to help; then, for the advanced, there is our intermediate path, our doctrines of moderation; while for the more highly developed there is our other vehicle. The chosen few alone can devote themselves to this more difficult path—upwards. Those who crave after the perpetuation of the Psyche are not forbidden. Those who go on and up learn to abandon the craving, the clinging to this idea of a physical perpetuation of the Psyche.

The Eternal Justice of the ever inexorable decrees of nature—a lesson comprehensible to those who can reason it out—sanction the higher, purer, unselfish motive; condemning the wrong, both for its immediate and inevitable result, and its eventual and undoubted iniquity.

Mere repentance of the wrong doer, leaving the wronged and the wrong, cannot claim forgiveness when all too late, yet retribution and vengeance is not demanded; nay, not required. A people who trust for salvation to a sanguinary, sacrificial atonement, who kill and cruelly mutilate and hunt poor animals in wanton sport, who glory in war, —especially the weak and unarmed, (or inferior drilled and armed) savage—whose every thought and deed is selfish; vivisection, in the interests (?) of science, where unskilled tyros are brutalized, as introduction to that progression, above all others, that demands absolutely the highest development of all that is best in man; capital punishment, violating the sanctity of human life, a judicial, cold-blooded assassination, with prolonged torture, suspense of trial and deferred execution, to these our doctrine may not appear expedient, rather perhaps inconvenient, and, therefore, not acceptable.

The orthodox dogma, its innumerable sects and

conflicting creeds, our overstrained highly artificial conditions, present to the Buddhist so much that is material for deep consideration. It arouses our sympathies, our hopes, our desire to take the world as it is, and to strive, each and every one of us, to do our best, be it ever so little, to make it better, more peaceful, happier, lovelier, than it was before we came to live in it.

WHEN one reads of a dinner given week before last in New York that cost five thousand dollars, of favors in a cotillion that cost forty or fifty dollars each, of a bouquet of orchids carried that cost one hundred and fifty dollars, it requires faith in God and man to wait patiently for the solving of that mystery we call life. More spent in five hours' pleasure than would keep one hundred and forty children out of the streets for one year, and train them as useful members of a juvenile community! The pleasure of a limited few to cost more than would care for fifty babies in a day nursery! This would mean making it possible for so many mothers to go to their day's labor knowing that their babies would receive better care than they could give them; that the children, scarcely more than babies, who would otherwise be their nurses, are in school, out of the reach of the moral miasma of the streets.

Are human souls so valueless to all but the Creator that there should be any hesitancy as to what we owe each other? What the individual sows he reaps, we say with complacency when the day of reckoning comes, and the individual is some other than ourselves. But it is equally true of the conglomeration of individuals we call classes, as it is of the sodality we call a nation.—*Christian Union.*

THE Federation of Labor of Australia has adopted a political platform, the main plank of which is a demand that all sources of wealth and all commercial exchanges shall be under the control of the Government. They demand that the state shall furnish employment to all who are able to labor and place upon the pension-rolls all who are not.—*Exchange.*

I AFFIRM it as my conviction that class laws, placing capital above labor, are more dangerous to the Republic at this hour than was chattel slavery in the days of its haughtiest supremacy. Labor is the superior of capital, and deserves much the higher consideration.—*Abraham Lincoln.*

THE National Farmers' Alliance in its recent convention at Omaha, and the National Citizens' Industrial Alliance at its national conference in Glen Elder, Kansas, have both indorsed Woman Suffrage, and demand it in their platforms.

A CO-OPERATIVE store on a large scale is soon to be established in Chicago. The Wage-Workers' Co-Operative Mercantile Saving Association was incorporated for that purpose.—*The Golden Rule.*

THE Nationalists are favoring the political union of all reform organizations by the adoption of resolutions to that effect in all their leading clubs.

[Address delivered before the Universal Reform Club, Portland, Oregon, by D. Solis Cohen].

RUSSIAS' JEWISH SUBJECTS.

It is in the process of evolution that we pierce the clouds so often concealing the bright light of truth, which shines for all who open heart and eyes together. In that light we perceive the unity of mind and soul. We strip from humanity the meretricious differences of fortune, birth and station; differences of form, face and figure; differences of national and religious training; and from the level of the soul aid and encourage one another in those aspirations which we hope will eventually produce a nobler race, a better world, a purer system of life. To reform we must first uniform, in opinion as in other things. If we can nullify wrong, right is everywhere ready to take its place. With us, distance should be no consideration. A wrong to humanity in farthest Africa should be precisely the same as a wrong to humanity in our city, at our own doors. While in the latter case we might be permitted personal effort, we can in the former exert the power of spirit, of protest, of declaration—powers which have been the initiative of all reforms, the fulcrums upon which the levers which move the world have rested and always must rest.

I speak to you as a Jew, tracing back my lineage to those immortal minds which first pierced the density of matter that the light of the spirit might shine forth. But I speak to you also as a man, born of the same will and power which have created all mankind with the same rights in the world to which I have been sent, the same privileges, the same accountability to its natural laws. I have neither the desire nor the intention to enlarge upon the history of my people. Interwoven as it is with the annals of the world, it permeates every nerve and fibre of that world's being, and acting under a law superior to those of earthly conception or execution, it will continue an important factor in the spiritual progress of the world until the purposes of nature shall be accomplished. Into the mouth of his much maligned and misinterpreted Jewish character, the master mind of the poetic world has put the assertion: "sufferance is the badge of all our tribe." So it has been. In ages of force the weak must suffer; where brutal power prevails the powerless must succumb; where heartless injustice rules the friendless can only weep. But we see the dawn of a brighter age, when the ruling force shall be mind, the dominant power that of intellect, and the prevailing justice that which is meted out in the spirit of the great central light of the universe, which is justice. Sufferance should no longer be our badge, but manhood's rights, the gift of God Himself. In this spirit I come to-day to place before you unhappy facts, and to ask of you, as brothers and sisters in humanity, to uphold the claims and progress of our age. If the closing years of the nineteenth century are to be marked by the unreasoning bigotry of what we have, in self-adulation, termed the dark ages, if the chance of birth is to be made a cause for oppression and despair, if the common right to live, breathe, hope and aspire is to be denied to a proscribed race, let us, at least, utter that protest which our claim to a

common spiritual brotherhood demands. If my people were void of intellect, emotionless, with no aspirations but to live as does the beast, until nature claims its carcass; if we were, as some see fit to paint us, a people too sordid for any thoughts save those of temporal gain; if we loved money so much more than those of other faiths around us; if we employed more questionable means of obtaining it, or made a more usurious use of it when obtained; if we, indeed, felt ourselves to be the abandoned of God, vile in the past, selfish in the present, and hopeless in the future, I should certainly not be here opening my heart before you. But it is unnecessary to submit to intelligent minds that such is not the case. Our history is an open book to all who care to read its pages. It is the world's tragedy, not a Newgate calendar. We ourselves know our people. We know that they have all the failings which are common to humanity, none peculiar to themselves; and we know they have their full share of the virtues which redeem mankind. Let me refer briefly to one epoch in our history bearing somewhat on the subject matter to which I purpose calling your attention. Our country is now preparing to fittingly commemorate the discovery of the American continent. On the third day of August, 1492, from the port of Palos, in Andalusia, under the flag of Ferdinand and Isabella, of Arragon and Castile, Columbus, after years of trials and disappointments, sailed forth upon his eventful voyage. In this same year, 1492, by these same monarchs, Ferdinand and Isabella, an edict was issued banishing all Jews from their united kingdom called Spain. Four months' time was given to the proscribed people to embrace Christianity or to leave the kingdom and all their possessions in it, or to suffer death. Words fail hopelessly to describe the misery caused by this decree. The records of the times as made by the non-Jewish pens, and most of them by servants of the dominant church, blot to all eternity the pages of Spanish history with the tortures, indignities and atrocities endured by this people, with none to condemn the outrages, none to protest against them.

The question has been asked: "Can the Jew be patriotic?" We have become so inured to being considered as of different flesh, disposition and temperament to the rest of humanity that we seldom note these questions, save in the silent protest of the misrepresented soul. We know that none can form deeper, more lasting attachment to home and country than those of our race. Spain has passed from a land of adoption to a land of inheritance to them. It had been for centuries the home of their ancestors, who had been consistently and conspicuously devoted to its interests. Parents, children, brothers, sisters had been born there, lived there, died there, and in Castilian ground their loved remains were lying. They had reared their homes of comfort and content, cultivated the fine arts, reached the most advanced standing in the professions and sciences of the day. Prescott and Millman both declare that even the humblest among them were possessed of a marked degree of intelligence and dexterity in various skilled pursuits. And now

they were to leave their homes, all the fond ties of memory and hope, forbidden to carry either gold or silver with them, given over to the pleasure of a blood-thirsty, greedy mob and the fearsome silent halls of the Inquisition chambers, to depart—whither? Oh, pregnant spectacle! Look at it now with the light of four hundred years of history shed upon it! Faith inspired, with constancy and courage, they started forth, God their Hope, his promises their heritage. Clinging to a religion which taught charity universal, they fled from the barbarity of those who raised the black flag in the name of abundant mercy and sharpened the sabre of assassination on the stones of love, peace and goodwill. Four hundred years have passed, and how wonderfully has the course of events been directed! Upon the shores discovered the very year our Spanish ancestors were given to torture, spoliation and death, has been established a government—may heaven bless and preserve it!—which acknowledges equality of man and protects his personal and religious freedom. The influence of the example of this just and generous government has broadened the humane views of the contemporary world, has shed the lustre of the divine light of man's inherent liberty, replacing with its radiance the darkness of contracted views and prejudiced opinions. Thought and reasoning have, through it, taken the place of blind acceptance of traditional error and conceptions clouded by the superstitions of periods averse to investigate or the regeneration of fixed ideas. But alas! with some exceptions the spirit rampant in France, Germany and England in the twelfth, thirteenth, and fourteenth centuries, culminating in Spain in the fifteenth, still flourishes with added complexities and dissimulations. Direful is that spirit to-day in the land governed by a despot who trusts not his own flesh and blood, places no confidence in the sons of his own mother, who sees conspiracy in every line traced by the hand of intelligence, who reads revolt in every expression of individual opinion. Shall we trace the parallels to be drawn between the Russia of to-day, impeding with all its absolute power the course which knowledge and the love of liberty always pursue together, and the Spain of four hundred years ago, controlled by an element jealous of the spread of general information, stunted in soul and absolutely heartless in regard to human rights? No! I feel that the mere suggestion is sufficient. Whatever the pretext, if pretext be made, the real cause of persecution is to-day, as it was four hundred years ago, as it always has been, greed, bigotry, hate, dense unreasoning ignorance and natural brutality. The lot of the Jews living beneath Russian rule has never been happy, and many have been the periods when their treatment has been barbarous and cruel in the extreme. At no time have they been regarded as possessing any rights or privileges save those of sufferance, and even these at the caprice of petty officials, and frequently at the will and pleasure of an ignorant, unreasoning mob, authorized to plunder, to ravish, and to kill. They have been debarred from following agricultural pursuits, forbidden to rent, own or

occupy lands. They have been restricted in all other avocations, shut out totally from all the recognized industrial guilds, and burdened with arbitrary and exorbitant tribute, obliged to purchase the very air they breathe. Educational institutions have been closed to them, the practice of the liberal professions prohibited, and their dwellings fixed within limits, subject to the change and whim of those vested with irresponsible authority. And then the world has been called upon to point at them the finger of scorn, and taunt them with following the only pursuits left them to eke out an existence.

To be continued.

[Selections from "The New Republic," by T. L. Harris.]

READ.

Now it is asserted that "Collectivism will destroy individuality and result in a generation of common-place imbecilities." So the spread of the bulb may be said to destroy the bulb; but the bulb that disappears in the growth process is not destroyed; it is diffused to a new birth in the breathing, leafy stalk and its crown of concellated flowers. So the raw, primitive nature-wealth of the egoised individual, as he becomes non-egoised, lives to its last value in the humanized enlargement of the abundant social man.

The massive man—egoised individualist—always by his growth becomes the anarch, the devourer, the destroyer: the more of him the worse for mankind. He is the spreading tree whose roots suck up and absorb the fertilities of the area measured by its shadow. It is the prospective glory of Collectivity that will put an end to the generations of the anakim.

* * * *

Always before a revolution men feel its presence in the air: always before the vast uprising of a people it so palpitates about them that the common bosom rises to the rhythms of its atmosphere. The fact is indisputable, whatever may be the scientific or moral interpretation. And the form in which the Liberty of evolution clothes and displays its spirit is inevitably Law. Where Anarchy is welcomed Liberty recedes: where Anarchy thrives Liberty perishes. And Liberty means this, first of all, the awaking and disenthralment of those Divine attributes ingenerated in man, which constitute the divinity of his manhood, from their bondage of repression. It does not mean the degradation of man to the license of his low-born animal origin. It means the uprising of the man, through round after round of wise and virtuous social service, till he breasts full to Deity, and finds home again within the precincts and pavilions of the God.

Liberty means the effacement of the barriers that interpose between the common man and the achievement of the common destiny. There is no possibility for the achievement of the Liberty of the individual, excepting as it is found in the pursuance of the service of the law that ensures the common freedom and well-being of all.

Leo XIII is bondsman under his papacy. Jay Gould is a serf under his plutocracy. Alexander III is a slave under his imperialism. Each is in

license; but neither is in liberty, and neither can be in liberty till his license perishes. No oppressor is in liberty; all are in license; and by so much as that license empowers and authorizes them to abridge and repress that liberty of others which exists only in the common right, they are themselves repressed from their own humanity. They drain the better blood from their own veins, when they make their hearts the goblets from which they quaff the life-flow of their fellow men.

License to make war upon the rights of others, upon the common rights of all, is but the license to beget Crime and dandle Anarchy upon the knees. Who then are the Anarchists by pre-eminence? Those who uprear their dominance in the suppression and exploitation of man, and hence in the anarchy of human powers. They may not apply the spark to the mine that threatens to explode Society; but they generate a fluid of vital dynamite that is diffused, that flows in currents throughout the bodily form and corporate atmosphere of Society; a fluid that is inherently explosive, and that explodes in universal conflagration when full and ripe.

Why should we hang a man for a crime? This is a fair question, and of such importance that it should be answered. Earnest men think we should hang men as the best deterrent to crime. When men were hanged for petty thieving, stealing literally cursed the realm. A fact to be kept in mind is, that the hardened criminal loves not life as the respectable man does. No tender chord, no great ambition, no love of humanity makes life to him sweet and desirable. He must be judged by his own standard in estimating the effect of any penalty upon himself. We must not shudder at the thought of the gallows, and then suppose the criminal has a similar dread. Then, too, society has generated and operated the forces which have impelled the man to a life of crime. The criminal is responsible neither for his ancestors nor for his environment. Society gave these to him. He is the product of its loins. The injustice of strangling the individual not wholly responsible for his crime, when such strangling is not punishment, is, or ought to be, apparent. The coarse and bestial process has a blunting, imbruting effect upon society. It makes common the holy gift of life and light, the responsibility of taking it. We force the conditions that develop the microbe of immorality. We hasten its fevered growth, and when the victim is morally prostrate, we hitch the noose and swing him high—for what? To reform or heal him? No, not that. To frighten those who by blood and breeding have no moral sense. We appeal to those who have only physical fear, which degrades them, for an appeal to the lower passions always degrades. Our business in a civilization is to elevate, not debase, by all our punitive methods.—*The Progressive Age.*

ONE-FOURTH the male population of Cologne, Germany, are without employment. The distress is so great that the municipal authorities have concluded to furnish work for them at the rate of thirty-six cents a day.

STAY ON THE FARM.

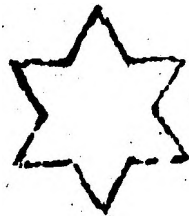
WHAT a horrible sight it is to see abandoned farm homes, homes where the air is pure, the water free of sewer gases; homes surrounded by flowers meadows and vegetation of all kinds; homes of virtue and morality; of sound, healthy bodies and pure, peaceful minds. These are the homes, God's only temples, that are being depopulated to crowd the modern Sodoms and Gomorahs! Every one of these abandoned homes increase the clouds that now hang over our heads and tell us of the coming national destruction. Where agriculture prospered, nations were in their full glory; when the rural population became devastated and swallowed up by the large cities, nations were wrecked. And once such work is under way you can never stop it until completed and the penalty has been paid.

Farmers, you strong armed tillers of the soil, hold fast to your homes, those temples that proclaim the glory of God more than all the towering cathedrals and the armies of priesthoods! Lead on a pure and primitive life, surrounded by your wife and children, where the sunshine is not obstructed by the dark clouds of smoke-stacks, sewers and crimes; where the heavenly fragrance of the flowers replace the vile stench of the cities' horrors and crimes; where fashion does not deform the human bodies and "amusements do not degrade human nature"

And you, workingmen, who toil and do not inherit, instead of spending your manhood in building up fortunes for others, and your old age—if you ever attain it—in the poor houses, make this the object of your life; get yourself homes away from the cities; no matter how few acres your farm may consist of, it will enable you to live better than when working for mining, manufacturing, railroad and other concerns. True, many of you can never lay aside enough to enable you to pay some one for the privilege of cultivating a strip of ground to which its Creator has never conferred the right to hold for gambling purposes. But there are many of you who, once having made this the object of your lives, could, in course of time, acquire such a home and thereby taste of pure life, provide well for your children, and better enable others to reach the same condition by decreasing the army of unemployed. Go away from the cities, from these criminal dens, the horrors of which it would require more than a Dante to paint, and go to the rural districts where you can live in accord with mother nature. That is the life for mankind to lead and the only salvation for the human race.—*Northern Light.*

DOCTRINES and principles, as preached by agitators, are laughed at by capitalists; there is but one thing to make them tremble—the thought that one day the workmen of the world will be united.—*The Labor Advocate.*

NINETEEN counties in Nebraska have women as school superintendents. Women, as a rule, are better adapted for such positions than men, for they intuitively understand the needs of children.



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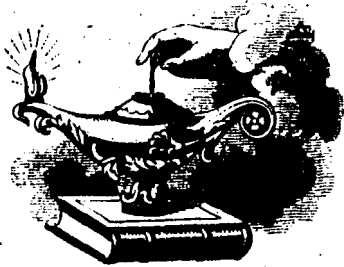
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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 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	1:43 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash	12:18 p. m.

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