

# The World's Advance-Thought.

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## THE WORLD'S ADVANCE-THOUGHT

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

BY LUCY A. MALLORY.

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### RIGHT OF BIRTH IS RIGHT TO LIVE.

EVELYN FYNE.

**K**NOW this; God's right of birth is right to live,  
For every man, 'till he hath squandered  
His portion spendthrift-wise. Before this day  
Men left their plainest duties unto God,  
And veiled their lust of ease, and indolence,  
With, "Lo, our Father's Will! He maketh rich,  
He maketh also poor; if such things be,  
Needs must we bear them." Did they reason so  
Of the fruits, the flowers, metals, and minerals?  
Did they say calmly, "Lo, God maketh trees!  
We may not cut them down for homesteading,  
We may not use them for our ship-building;  
Trees He has made them, trees they must remain?"  
Did they say, too, "God laid gold in the earth,  
And gems, and myriad precious things, so we  
Must leave them there. Did He not hide them? So  
His will it is they should for aye be hidden?"  
Did they not rather delve, and mine, and carve,  
Till gold was wroughten into shape, with fire  
Won from the heart of coal,—till trees were set  
To fly o'er the great waters,—till fruits grew  
Sun-brimmed and luscious, by sweet mingling might  
Of kind with kind,—till flowers pale and dim  
Flushed fairer than a southern sun-setting,  
Or bore sky's infinite azure in their depths?  
Yet man, their brother, crown of living things,  
The last link of the unfolding chain we reach  
And figure God by, and grow fain of heaven,  
"He was made poor, so poor he must remain!  
He was made ignorant, a stinging curse  
To brighten earth, and lyric-footed sea,  
Yet must not be redeemed! all precious lore  
Must be denied him; and his unheavened coal  
Shall dare not fire his hid unwroughten gold!  
His few sparse fruits must round not, nor be fain  
Of sweeter mingling natures; his pale flowers  
Must wax not fairer, by the strewn gold-dust  
Of happier opulent blooms!" Such was men's creed;  
But ye, my brothers, know how otherwise  
The rede of life is writ; th' unscriptured law  
(Are not our strongest laws unwritten ones?)  
Saieth plainly to who lists, "If any man  
Owneth two coats, the while his brother stands  
With none to shield his breast—if any man  
Hath precious store of learning, lying hid,  
Or aught withholden from the commonwealth,  
He stands beneath the stars defying God."

### EVOLVE THE GOOD.

**I**NDIFFERENCE and selfishness are the boomerangs that come back to us laden with the poison of our own unhappiness and destruction. The selfishness and the dishonesty of the poor man make possible the exortion and oppression of the rich man; and the selfishness and indifference of the wealthy blind them to the fact that the evil and diseases bred by ignorance and poverty come to them in the shape of physical discomforts, mental agonies and premature deaths.

We must learn to be just, kind and fraternal to the unfortunate, not because it has been the best of any great spiritual character in the past or

present, but because the undeviating laws of our being operate only through the process of evolution, and none can ever be truly happy unless they evolve for themselves conditions for happiness. The evolution of conditions for misery cannot be set aside by magnificent surroundings or a large bank account. Evolutionary processes cannot be set aside by gifts or excuses.

It is a law of evolution that you improve yourself as you improve all below you. Does not the consciousness of the sculptor expand in the ratio he is able to give the lifeless marble a more perfect shape? And does not the marble, also, increase in value in the same proportion? The sculptor does not look upon the shapeless marble with contempt and indifference; but sees therein possibilities. If we see no value in our fellow-unfortunates it is because we are ignorant of our duty and the reward that follows when it is done. We can only become regenerated as we regenerate. The reward is in and a part of the work.

The law of evolution knows no atoning Jesus; Christ is but the product of an evolutionary law working through creative desire in the individual.

Right desire is the Creator; wrong desire is the Destroyer. Right desire builds up and expands the state of consciousness in which dwell happiness and heaven; and wrong desire destroys happiness by building up its opposite. If right desire holds sway within us we will seek to do our duty to all. Arguments, vain boastings and great possessions can never give us peace.

When one does an act of benevolence he is praised for his self-sacrificing disposition; but in the true sense it is a selfish life that is a life of self-sacrifice, for selfishness sacrifices all that constitutes true happiness and growth. To do good is to be a self-benefactor, for every good act enriches the doer. Each good act hastens our evolution through the hades of discord to a heaven of harmony.

Every soul creates of itself what it truly owns. Sufficient love can make good everywhere. There cannot be any evil when we cease evolving in harmony and evolve only good.

We must be individualized to enable us to grow the possibilities within our being; otherwise the same mixed conditions take place in us that we see illustrated in the squash that mixes with the pumpkin—the squash is neither squash nor pumpkin, but a hybrid growth that is almost useless.

WHEN we give and take only the good all evil will disappear.

## THOUGHT.

**H**UMANITY has only the faintest conception of the power of thought. Man should know that the thought plane is the plane of causation, and that all actions are but the result of conscious or unconscious thoughts and are merely effects. Man in his ignorance and little-mindedness worships the effects and looks upon thoughts as nothing because he cannot handle them as he can flesh and blood.

Every individual is a center for the generation of thought-forces that go to make up his life and individuality for good or evil. Suicide, murder in all its forms, is the result of accumulated destructive thought-force. And it is true that thought can cure as well as kill. "Mental" or "Christian Science" is only the persistent generation of a healing thought force directed against the disease.

Persistent wrong thinking against any one, who is not guarded by an atmosphere of pure thoughts, will make him go wrong, and persistent right thinking can redeem him.

Ignorance of the power of thought will not prevent its effect, any more than the ignorance of the power of gunpowder will prevent its explosion if we apply a lighted match to it.

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\* \*

**T**HE time has arrived in the march of human progress when we shall find the key to unlock the temple of Celestial Love and Wisdom, and to solve the problem of Divine Creative power. There shall be no longer an excuse for any man or woman, whose faculties are normal, to claim immunity from the serious responsibilities of life because of lack of capacity to comprehend the meaning of existence and the educational purposes and methods. Heretofore they have been most closely veiled by mystic symbols and incomprehensible theologies, and under guardianship of teachers who, for lack of unity with the Universal and Celestial, have been as unable to explain as their pupils have been unable to understand their significance. So far, only two states have been recognized by mankind—the external and the spiritual. The Celestial has been ignored for the reason that Celestial Love and wisdom cannot be understood until some have developed to that plane and combining the consciousness of mortals to a realization of its own existence.

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UNLESS forces were intelligent there could be no manifestation of intelligence in forms. The manifestation of a higher intelligence in a form is due to the operation of a higher force. Low intelligences are controlled by lower forces.

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

WHEN Planets have fulfilled their perfect term  
The crystal streamlet of their finite years  
Rolls on to blend its uncontaminated wave  
With spherul ocean's unimagined sea.  
Worlds share man's mighty destiny; they cease  
To glow with morning lustras from the sun,  
Or fold themselves in evening's sheeny veil.  
No particle of theirs but undergoes  
A spiritual change. All Nature came  
From God; through endless cycling births of change  
Transmuted, it ascends toward the sphere  
Of the Creative Deity. The earth  
Whereon each man was born remains his home,  
His spirit-home, so ancient sages taught.  
The elements shall glow with fervent heat,  
The world and all therein shall be dissolved,  
And, from the glowing crucible, when God  
Sees his own image in it, purified,  
Glowing with seven-fold spheres, peopled by all  
Who ever lived or loved or thought or died  
Upon its surface, it shall leave the sun  
And for a season bid the stars adieu;  
And they shall follow it, all one by one  
Rising from natural to immortal space;  
But it shall not return to them, nor veil  
Its angel beauty in material time.  
No world once formed can ever be dissolved,  
Lose its identity or pass away  
To dim and dusk oblivion. Not a star  
That twinkles on the forehead of the dark,  
But moveth, one of an uncounted host,  
With golden tresses and with radiant form,  
Boatfied with sparkling robes of bliss,  
Companioned by its own conjugal star,  
Into Eternity's serene domain.  
As perfect powers within one perfect will,  
As perfect thoughts within one perfect mind,  
As perfect loves within one perfect heart,  
Blend with their pure affinities; and so  
A composite perfection wisely form,  
And multiply their thoughts and loves and powers,  
Which leave not the pure mind whence they arose,  
Which leave not the pure heart wherein they dwell,  
Which leave not the pure will wherefrom they came,  
But, in swift strength and joy and splendor, make  
Its realms one conscious heaven forevermore.

All primitives of matter interblend,  
And, through their ultimations, are evolved  
New forms, new forces; so harmonious minds  
Consociate together; where they meet  
Resultant harmony ensues, and truths  
No separate mind could e'er conceive, proceed  
And intellectual forces emanate,  
Which modify all previous states of truth,  
Unfold all sciences, all arts transform,  
And make the world a nobler, holier place,

No creed is a finality, mark this!  
The combinations of pure thought; that form  
The intellectual wealth of living men,  
Because truths multiply from age to age,  
Cannot define bright empires that shall be  
Thought-worlds for their successors. Truths descend  
From God through minds according to their state.  
There's no finality in highest heaven.  
More truth, more light, more life, more blessedness  
Grows, multiplies, unfolds or is revealed  
With every change of state, with every new  
Consociation of accordant minds,  
Or spirit-union of love-blended hearts.  
So multiply the symphonies that roll  
Through heavenly spaces, so divinely rise  
The grand art-sanctuaries that display,  
In fitting shapes and hues, essential truth  
In concrete beauty visible, and so  
Angels know more of God from day to day.  
More perfect revelations are made known  
According as the human mind is made  
Their fitting medium, or the human heart  
Asks wisdom from the Father, who is Love.

FROM long observation we have come to the  
conclusion that those who voice the precepts  
of Jesus the most are least in fellowship with the  
Christ Spirit. Persons who continually talk the  
Fatherhood of God and the Brotherhood of Man  
seldom practice it when occasion offers; on the con-  
trary they manifest the most extreme selfishness  
when opportunity offers to assist their fellow men.

## IDEAS EVOLVE.

SPECIAL ideas evolve at each stage of soul growth,  
just as leaves will develop at a certain period  
of the plant's growth, and blossoms at another pe-  
riod. The spiritual sage can tell the degree of un-  
foldment a soul has attained to, by the ideas evolved,  
as readily as the gardener can tell how far the plant  
has advanced by its evolved products. The admi-  
ration of grand ideas is the homage paid to the  
beautiful blossoms of thought. The thought flow-  
ers of the soul contain spiritual loveliness and nour-  
ishment from the Infinite, just as the natural flow-  
ers contain the grain and fruits of the material  
world. Narrow ideas indicate a stunted soul as  
plainly as a stunted plant is proclaimed by its pov-  
erty of leaves and lack of vigor. God is Infinite  
Universal Ideas. Apart from ideas there is noth-  
ing of us or of the universe. We are individualized  
ideas, living in the Idea of Universal Perfection.

We think that it is safe to say that not one per-  
cent. of the sixty thousand preachers in the United  
States are making any active effort to abolish war,  
although ostensibly claiming to have a Divine com-  
mission from the Prince of Peace. The average  
preacher has so little spiritual faith that he acqui-  
esces in everything the wealthy portion of his con-  
gregation indorses. When the Christ said, "Take  
no thought of the morrow," he meant while teach-  
ing spiritual truths, but there are too many minis-  
ters who sacrifice their souls for their salaries, and  
the world remains in darkness in consequence.

THE colors of the rainbow represent the Deific  
primary principles in unison. Whenever these  
principles are united, then destruction ceases and  
peace reigns. Without the seven notes in music  
(colors changed to sounds) perfect harmony is im-  
possible. Likewise without the seven Deific prin-  
ciples in unison, within the human heart, happi-  
ness is impossible.

THINGS are doomed to destruction in proportion  
as they lack soul power. To put immortality into  
anything is to put soul into it. Soulless work is  
destructive work. There is no soul in work devoted  
entirely to money getting, for money is soulless.  
Work for the good of humanity is constructive,  
immortal, for goodness is soul essence itself.

IN silence we commune with the Most High and  
perceive the glories of the spiritual. Wisdom is  
mirrored on the placid tranquillity of the light-ex-  
panded soul. The lake cannot mirror the moun-  
tains when it is tempest tossed.

MAN foolishly imagines that he can grow evil  
and then repudiate it when he pleases; but what-  
ever he evolves, whether it be beautiful or ugly,  
good or evil it is a part of him, and must show as  
such.

## SLAVES TO OPINION.

NO one can cultivate a true individuality who is  
in fear of what others may think or say of his  
actions. Such a one is a worse slave than if he  
were in physical bondage, and he can never be free  
until he thinks and acts according to the best dic-  
tates of his reason and conscience, without regard  
to what others may say. The fear of what others  
may say has, no doubt, deterred many people from  
doing evil acts; but it only prevents them from act-  
ing out their individuality and produces a species  
of idiocy that must be outgrown before the individ-  
ual can ever realize his immortality. The real,  
free self never produces evil. The conscience that  
sanctions evil is a slave to something besides the  
true self.

Slavery to the opinions of others does more to  
keep people from marching forward on the road of  
progress than all else. How often we meet these  
slaves to public opinion. They long for freedom,  
but are afraid to take it. They have the desire, the  
consciousness of the right, but allow this slavery to  
control their actions and their thoughts.

The purpose of life is to develop individuality,  
and we are only immortal to the extent that we  
have developed the ego; otherwise we are only liv-  
ing in the chrysalis state, and can know nothing of  
Universal Life, owing to the walls of fear we have  
builded around us.

As the Celestial Light increases, sickness and  
misery in all its forms will increase with the  
unspiritual; while the spiritual will enjoy more  
vigorous life and more happiness. The cause of  
this seeming contradiction may be explained by  
analogy. The stronger the sun (the correspondence  
of Celestial Light) becomes in the springtime the  
more it generates miasmatic influences from  
swamps and other noxious places, while it causes  
all good plants and vegetation to come to blossom  
and fruitage.

THE supply will always be of the same character  
and extent as the demand. The demand for good  
will bring forth its supply of good, and the demand  
for evil will receive its response in kind. Church  
prohibitionists begin at the wrong end. They  
would do away with the supply of liquor and expect  
that to stop the demand; but the supply will only  
cease when the demand for it is no longer made.  
Once and a while we read of saloons being wrecked  
by indignant church members; but this does not  
diminish the sale or the demand for liquor.

It is useless to try to convert those wedded to the  
Old Order to new ideas; build independent of them,  
and the force of progress will compel them to grav-  
itate to the New.

GOD is a personal God if the person is godlike,  
for God is the impersonal force of love that perme-  
ates the loving man.

For The World's Advance-Thought.

## REMINISCENT SHELLS.

E. W. M.

It is a passing theosophic fashion, at the present day, to profess a belief in the frequent reincarnations of the human spirit in an earthly form. This sanguine acceptance of the Oriental belief in transmigration, and the successive re-embodiments of human personalities, reborn again and again on earth, after intervals of repose in Devachan, comes mainly out of a grave misapprehension of a class of cerebral facts and brain processes, which are appearing with growing frequency, as one of the *sequela* of the ever-greatening sensitiveness of the race to psychic impressions.

As an illustration, let me state that an unmarried lady of mature years, and of independent turn of thought, once an ardent and incautious Spiritist, now a sanguine and uncritical acceptor of the Eastern theosophic teachings, assures me that she has, at times, a strong sense of having possessed the experience of motherhood in some previous existence. This feeling is accompanied by a detailed vision, or mental appearing of persons, places and events, all unknown to her normal consciousness and actual life; as though the dim, old memories of a vanished existence were not quite effaced, and reason struggled to recall the experiences of a former state in which she had lived ages since.

Many have felt these curious sensations, that seemed to be the unquenched consciousness of a previous life; reminders of forgotten things; flashes in the darkness of their by-gone history; dim revivals of early and shadowy recollections; half-obliterated inscriptions on the tablets of the brain passing before the vision in a weird procession; as if, by a long survival, the shadow-forms of ghostly memories had returned to the daylight of earth. Thousands walk about, amid the routine events of every-day, common-place existence, attended by such vague and haunting memories, as though they stood facing their former selves in the weird presence of solemn and shadowy reminiscence.

This haunting and tremulous experience furnishes the main argument for the ready acceptance of the dogma of incarnation. Mankind are prone to welcome an hypothesis without scrutiny, provided that it accords with the drift of their thought and reading, or ministers to their craving for the marvelous. The love of the wonderful is deeply fixed in the heart of man, so that thousands of an ill-poised mentality welcome the thought of reincarnation as a conclusive explanation of this class of psycho-mental phenomena; being not aware that a simple and rational solution of the mystery can be won from theosophic insight and study.

The strange class of sensations that we have briefly outlined is from the prolific field of astral impressions, and, like all such, is "maya"—illusion; nevertheless, it is the reflection in the magnetic atmosphere of the brain of a true object. In these conditions of cerebral hallucination the normal state of consciousness is, for the moment, broken. Within that group of states and of rela-

tions which constitute the mind, and which we feel as our own, because we have produced or originated them, there exists another—a foreign, abnormal, incongruous experience—in contact with the personality, but apart from and strange to it, and having only rare and precarious connection with the inner and central life. It does not enter that great woof of sensations which sustain and unify the individual, but remains apart like a distinct existence. It is a disease of personality.

Man has indeed passed through the gateway of numerous births and has tasted the bitter-sweet of many incarnations. His psychic entity, that drop of spiritual potency transmitted through the filter of many antecedent lives, trailed its slow spiral through all the lower kingdoms of nature, and after an incalculable series of transformations flowered into a human being. The potential monad which we call spirit, the inner-soul of the physical cell, clothes itself with the atoms of the mineral, floral, and animal realms, and is destined after slow aeons to bloom into thinking man. When he attains to the human form, his incarnations are not resumed until the close of the present life-cycle, which is termed in occult parlance the Adamic era of evolution—the era of "the knowledge of good and evil."

The explanation of this strange appearance of double consciousness is as follows: After physical death the complex, seven-fold human structure divides; the cord is cut by which they were made one. The spirit with its house of soul, containing the true personality, passes to its own place, while the Geist or shadow-man drifts out of the body by its own floating levity into the world of shadows, and is a prisoner in the airy vault. This shadow body retains its own shadowy consciousness, and the whole story of what the man thought or did is builded into its fine cells. It holds the external memory and experience of the vanished personality in a vague, tremulous, moonlight-mist of recollection which it continually tends to reproduce.

If this subtle, invisible gheist-body comes in contact with a negative, passive, or mediumistic person, it may be drawn into the body to which it attaches itself, and flow into that person's natural mind with its recollections. It is a parasite, a foreign thing, with no life of its own, lodged within the living organism. Reminiscence then takes the place of reality, for the vision-pictures pass by mimetic play into the living sensorium. The thought-images, shaped in some vanished shell, enter as through an open door into the memoried scroll of the brain tissue, till to the man it seems that his own fore-life is coming to tell of what itself had wrought or been.

When a person in fair health and average natural intelligence finds working through his consciousness another consciousness, he does not know that this other consciousness is not possessed of any life, except so far as it is vitalized from, and thus made part of his own life. In that second consciousness which becomes, as it appears to him, that of his own deeper and inner identity, he finds the memory and scenes of a by-gone existence in

which it seems he had been the actor, come forth as images on the surface of a mirror, or as the writing of antiquity that was hidden beneath the copying of palimpsest.

All this is but the illusive art-play of nature. The wandering floating gheist-image of a deceased person has been attracted by, and drawn into the brain and body of the living man, and the inwoven pictures of the phantasm revive transiently by contact with the chemical action of the warm, living flesh and blood. The simulacrum of one man has become a dweller for the moment in the living substance of another.

Then the untaught man, upon whose brain nature has projected one of the seemings of her enchantment, leaps to the conclusion that these volatile, phantasmal recollections of the rabble of the dead, are his own experiences in a previous incarnation, and that his spirit is a survival of some past personality which has again entered the gates of birth. Thus it happens that an ordinary experience of the current Spiritism—mere glamour from the lap of nature—is made the basis of an irrational belief in recarnation.

For The World's Advance-Thought.

## SPIRITUAL LIGHT MUST JUDGE.

A. C. DOANE.

WE should be willing to patiently examine all things and hold on to the right. How shall we determine what is right? Who will be the judge in separating the so-called right from the wrong? Some one hath said, "God is judge", and some hath said "God is Light;" and some hath said that "Father Son and Holy Ghost are one"—the one Over-ruling and Creative Power. That being the case, we make conditions for the unfoldment of our spiritual nature, for the saving and illuminating power of Christ, which is God made manifest in the flesh. It requires the light coming from the unfoldment of our spiritual natures to judge between thoughts emanating from the spiritual department of human nature and the animal department. There being such a close resemblance between a goat and a sheep that none but the spiritual can detect the difference—hence, the spiritual nature should be our master. Then let us bury the animal part and follow the master; he will lead us out of the wilderness of earthly passions.

It is in the increasing horrors of war that I look for its abolition. War will finally grow so terrible that nations will not dare engage in it. When by means of modern inventions such a small nation as Switzerland can annihilate an army of a larger nation by dynamite, when war means not only fighting, but possible annihilation of armies and people, then nations will not engage in it. We shall then have great National Congresses that will continually sit and decide upon the differences of nations. This, I think, will be the millennium spoken of in the scriptures.—Admiral Porter.

THE brotherly love that is most on the lips is farthest from the heart. True brotherly love is felt more than heard.

For The World's Advance-Thought.

### WHAT ARE WE?

LUCINDA B. CHANDLER.

**Y**ou have asked questions, my child, not easily answered. Much older people ask the same, but do not find an answer that satisfies. "What are we? What do we mean by Soul and Body?"

You remember planting the seed of your morning-glory vine? You could see nothing in that little dark colored, hard substance at all resembling the pretty vine with its leaves of green, and the beautiful flowers that blossom day after day for weeks. The seed would never have produced those forms of loveliness had not the earth first hidden them in darkness, and the moisture and sunshine coaxed the soul of it to burst its dark shell.

The morning-glory vine and its exquisite blossoms were contained in the germ, a principle that is in the seed, and the delicate flower is its perfect manifestation. This principle is the soul of the morning-glory—something we cannot analyze or comprehend, nor can we produce it. Like every other form of vegetable life, it is an expression of one principle, or creative thought of Deity. The morning-glory, the rose, or any one other variety of blossom has but one single purpose to accomplish, which is to become a morning glory, or a rose, of any one form according to the principle that produces it. But the human soul, that which is a man or a woman, is a combination of several principles. Instead of one purpose or expression we are made to express many principles, that is, first causes. First, we are a trinity. We think, and feel, and will. These are powers of soul by which we grow, as the principle of the flower in the seed is the power that pushes upward from the earth what takes on the form of stalk and leaves and blossom.

Nature teaches in the vegetable world that the real, that which makes every form what it becomes, is a hidden, invisible principle, or soul, and the outward form is but a manifestation of the real life. A significant lesson in the vegetable department is, that the normal tendency of life is upwardness. When trees are planted too closely together, leaving little room for their branches to spread without interfering with each other, the trunk shoots higher. It does not quarrel with its neighbors but climbs.

The tree that man plants may be helped to conditions that will add to its size and beauty, or it may be deprived of what is necessary to its perfection. It may be kept free from ravaging insects, trimmed and pruned, which is important if it is a fruit-bearing tree. By these means man helps the soul of the tree to perfect it in its form and fruit. Or it may be placed where a lack of nourishment for its roots, and of sufficient moisture will dwarf it, or be left a prey to worms and insects, to its destruction.

Nature seems to pre-suppose that man is to help perfect all kinds of forms. You can see that in the vegetable realm, man is a worker with the Creator. He can discover the conditions that are suited to the perfection of the plant and supply them. This is one of the distinguishing powers of

the human soul. No other creature possesses it to such a degree. The bee, to be sure, is a builder, so is the ant, the spider, the beaver and the other animals and insects. But these work like machines. They do one kind of work only, and can do no other. The creative soul works in and through them, and we call it instinct. They do their work perfectly every time; they never fail. But man, because he has the power of choice, an individuality or separateness of will, is left to make blunders, and to learn how to work perfectly through experience. Man can help the divine power to perfect not only himself, but other forms; or he can hinder that power and become a destroyer. Man alone has the faculty to understand why he works as he does, to choose the means by which he will work, and to know the end for which he is working. Man wills to do or not to do.

Man wants to know, and understand; this proves we are more than an animal, more than a physical body. There is no evidence that the brutes, though ever so intelligent, desire to know, to search out causes, and to understand why causes produce given effects. Your dog is intelligent; he can learn; but he gives no hint of seeking to know why you are his teacher and master, or that he wants to know anything of the world about him.

We as human beings are possessed of more powers, that is, more principles than any other beings of whom we have knowledge. Our bodies, like the bodies of plants and trees, are an outward form by which the invisible principles manifest what the soul is. Our experiences with material things—things tangible, composed of matter—call out, develop the powers of the soul.

To be continued.

**A** CORRESPONDENT, whose name is considerably suppressed, writing from Philadelphia, under date of March 17th, says:

"Why don't you publish more accounts of phenomena? They are what I want to read. I have been a Spiritualist for more than thirty years, but I am as interested in hearing and reading of the phenomena as ever. I was urged to subscribe for your paper three months on trial; the time is about out and I don't want it after. You publish a high-toned paper, I suppose, but it makes me think too hard; I don't want to have to think when I read; I want to be entertained." Is it not about time, after thirty years of seeking, for this correspondent to go to doing? What has he ever done to advance Spiritualism or make the world better? He don't even want to think. Evidently "The Journal" is no the paper for him; it is only useful to those who have some power and inclination to think.—*R. P. Journal.*

There are entirely too many of these thirty years Spiritualists, who do not want to think, but want some one to entertain them with phenomena. They are no farther advanced than the "life-long Methodists" who still believe in a hell of burning brimstone. A Spiritualist in the true sense thinks, grows; he cannot be amused for thirty years by reading about phenomena.

### COME LET US REASON TOGETHER.

ELIZABETH THOMPSON.

**I**f a nation may be made to drift into war by the influence of martial music, why not the spirit of peace be generated and infused by influence of sacred music and song?

The poet Lowell says: "One of His sweetest charities is music."

In our Poor Houses there are old men and women, sad, hopeless, weary—long strangers to any gentle ministrations. In our Prisons there are dull intellects, and hearts hardened against open religious efforts; in our Hospitals there are suffering ones, so worn with pain, so weak, so near the world for which, alas, they have received no preparation;—to all these might be borne on the wings of song the words of life from Him who came "to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised."

A Christian song has this advantage over a sermon—the truth in it touches the heart of the hearer unawares, when he is not on the defensive against the gospel.

Specially successful may the hymn be if some helpful thought is repeated over and over as in the refrains of the choruses. This will fasten on many a hearer and sing itself in his mind hours and days after it was heard.

Educate the hearts of the people by Sacred Music, and the heart will readily educate the head.

For The World's Advance-Thought.

### WATCH!

A. C. DOANE.

**S**OME one hath said, "watch, for ye know not when the Son of Man cometh"—or the spiritual light. It is in our power to prolong the coming of this Son of Man, or Son of God, which is born of virtue. A child cannot be born without a mother to support it, and how can mortals bring forth purity of thought or action without suitable conditions? If we cultivate our spiritual natures, as we would the soil—by clearing away the thorns and thistles in our natures—what will the harvest be likely to be? Remember the much talked of Savior was born in a manger, where the stabled oxen fed; and each one of us mortals, by making room in our minds, and not allowing all the room to be occupied by our earthly or animal natures, may have a voice born within us that will grow and unfold—will have the power to calm the storms of passion, that endanger our little bark as we ride on life's troubled sea.

The work of the philosopher is to make Catholics better Catholics, and Protestants better Protestants, and Buddhists better Buddhists, and Jews better Jews, and Mohammedans and Greeks and men of all opinions better Mohammedans and Greeks and better men and women universally.—*U. R. Leaflet.*

SAN FRANCISCO has one saloon for every seventy-five persons of its population. This is pretty good evidence that San Francisco is on the verge of a moral earthquake.



For The World's Advance-Thought.

## THE HIGHER LIFE.

HAMILTON DE GRAW.

WHO can measure the height, fathom the immensity, or place bounds to the unfolding soul that has drunk deep of the spiritual waters, and had its internal preceptions awakened to the divine possibilities of life's unfoldment? The Higher Life! Ah, that must imply something advanced from and something we are moving forward to! How our finite comprehension fails to grasp the infinite expanse! Only by degrees of unfoldment can we peer into and realize the immensity that, unfolding to our interior vision, enables us to grasp the sublime thought that the Higher Life is successive stages of development from the rudimental.

Back in the dim past, still further back, until the mind is lost in its vain endeavor to grasp the idea of measured time, when our material world on which we see so much beauty and loveliness was one seething mass of flame, there were then inherent forces working out the problem of a Higher Life; speaking in no uncertain tones, "This is not my ultimate and final destiny." The impelling force that is through ages of evolution bringing the material world up to a higher standard of perfection, so that the crude forms of life, both animal and vegetable, that once existed, failing to respond to the quickening and advancing tide, and through inherent weaknesses that limit their capacity of growth, and not being able to breathe the purer air that the higher conditions demand, pass from the stage of action, leaving only their fossilized remains as indices of what has been accomplished.

Moving in sympathy, and forming link after link in the progressive chain, as higher conditions were developed in the planetary systems, so higher forms of life were evolved, till, to cap the crowning arch of divine possibilities, man made his advent. Created so low in the scale of intellectual, moral and spiritual comprehension, and the present status of the race so much superior that there can be no comparison drawn. Here we see the operation of the Higher Law. Retrospectively we can witness the successive stages that we have advanced to; and, impelled onward by the *Excelsior*, we rest not, dissatisfied with the limited scope that we are bound to, we chafe under the restrictions and with one bound seek to burst the barriers that impede our onward march.

But this is not the Divine intent. Painfully and slowly the mount of Divine possibilities must be ascended; often times apparently descending, but only apparently. The descending is entering into the valleys that are in the path of the pilgrim on his upward march. New experiences must be had in the unfolding of the Higher Life. Painful at times when we feel the death of the lower forms of life that we are bound to, and happy when we catch a glimpse of our pathway before us—when the clouds lift that at times enshroud our vision, and enable us to understand the Divine possibilities lying beyond.

The partial glimpse that the soul gets of its im-

mediate future destiny is enough to awaken a laudable ambition to work more industriously for attaining the goal; but not enough to cause it to become effeminate, which would be the case if it was to receive a revelation of its complete journey with its attending and necessary difficulties.

A comparison of our present with the past brings encouragement, from the fact that we realize an advance has been made, and a stimulus to further exertion in the cause of a higher culture.

Viewed from the standpoint of the highest spiritual culture attainable here, in what does the Higher Life consist? Not merely in being able to control the lower rudimental forces of life, the generative instincts, and letting the lower life work out in some other way, to the unhappiness of the individual, and affliction of society at large. Undoubtedly the beginning of the Higher Life is in mastering the merely animal, as we may term it, or desires for carnal pleasure, and making them subordinate to reason; but remaining there would be stopping on the threshold of eternal progress. There the mount of exaltation above the mists of earth life begins to appear in its sublimity; revealing to the progressive soul, "what the Higher Life requires," and what it is necessary to attain its summit.

To the soul who is living truly in the Higher Life the barriers, whether religious, political, or social, that separate and debar mankind from having a divine sympathy for their fellow mortals vanishes, like the mists before the sunlight. In viewing the life of their fellows, the idiosyncrasies of character are not weighed in the balance; with a broad and philanthropic spirit they see the real life and decide accordingly.

A Divine charity "that covereth a multitude of sins,"—while not palliating and excusing to the detriment of the traveling soul—can feel as did the Divine Nazarene, when the woman was brought to him taken in sin, "neither do I condemn thee, go and sin no more." A forgiveness so broad and comprehensive that it can look beyond the disturbing and discordant elements that at all times result in unkind acts and feelings toward fellow mortals, and can say I forgive as I would be forgiven; these are some of the elements that constitute a character that is living in the Higher Life.

The materialistic, earth-bound lives, living in an atmosphere of discordant and malignant influences will declare that the Utopian dream can never be realized; that such a character would be out of place in this world, where it seems at times demonic forces were let loose to prey upon the struggling embryonic lives of souls who are longing for something higher and better. But not so; though in our finite comprehension we fail to grasp the living principles embodied in such a life, and realize painfully that we fall short of making them part of our very life by fully living them, yet we know that they are not impracticable, that such a life can be unfolded while here. Probably by only a comparative few, because of the hereditary transmission of moral weaknesses, so strong that the individual cannot break away from environments.

But to the soul that has made these high attainments, traveled to that height of exaltation, where perfect redemption is attained from the blighting effects of the lower life, a vision of transcendental beauty is opened, and *life*, not mere existence is understood. To such an individual the discordant notes that are sounded upon the inharmonious keys of unregenerate minds have become silent, and only the harmony is heard. A holy calm pervades, and the very atmosphere surrounding is permeated with peace. When such blissful results are attainable, who would not be willing to strive mightily, though opposing forces anxious to defeat, were placing barriers in the way? Yet the valiant unconquerable soul steadily pursues its journey conscious of the final victory.

"From brutes what men, from men what angels know,  
Or who would suffer being here below?"

For The World's Advance-Thought.

## TWO IN ONE.

Y. E.

IT is impossible to read the Scriptures without seeing throughout that the Old and New Testaments stand the One in Two, the Two in One, side by side; Father and Mother, King and Queen, Spouse and Bride, Son and Daughter; the Divine Word and the Divine Wisdom, the Second Adam and the Second Eve, evolved from Him, as Eve was from Adam, in the likeness of God.

See also the dual types of the Mosaic Dispensation; the Two Cherubim made of the same block with each other and the Mercy-Seat; the Two Anointed Ones, who, like them, alone can stand in presence of the Most High; the two witnesses of Revelations.

In the beginning we have the Spirit of God meeting the Soul in Creation; at the end of the Scriptures the open manifestation on earth of the union of the Divine Spirit and Divine Soul, which is the Marriage Supper of the Lamb and the redemption of the universe.

At the end of the last age, the Father Love of God sought incarnate manifestation, for that alone is Love which gives itself.

It is not surprising that the end of another age should see the coming forth of the Mother Love which is surely as tender and as enduring. "The Eternal God is thy refuge, and underneath are the everlasting arms."

What shall we have instead of the now existing religious Faith and Worship? We are to have a virtue so sublime, so divine, as that we shall not always die, or "all die," as the text reads, but shall always be changing from glory to glory forever, by the spirit of knowledge and wisdom to be eternally revealing and revealed. And though death be the last enemy to be destroyed, I know that monster shall give up the ghost. All matter is changing, refining, as fast as is mind or spirit. It is already in spirit formation. Materialism, as opposed to spirit, is but matter in rebellion as against itself; or denying itself. It is tending ever towards spirit by its own law in spite of all protest or denial.—Parker Pillsbury.

For The World's Advance-Thought.

## WHAT IS LIFE?

A. F. MELCHER.

Continued.

THESE flashes of light constitute the first principles of life, the most primitive life-forms, the veritable crystals of space produced by the silent action of time on the same. These crystals or apparently electric light-flashes constitute the soul-germ of matter, the vital-principle of the same, the very essence of life itself, of space, of the universe. It is spirit, the positive condition of existence dwelling in and permeating the very atoms of space—making every atom, therefore, a life-germ in itself. But this does not yet constitute life in any definite form, materially speaking—although it may be regarded as life in itself, being the essence of existence, and, like material life, only becomes an absolute existence when freed from its surrounding materiality. So this form of spirit—the primary essence of the universe, becomes an absolute existence, having, like the perfected human soul, positive or absolute activity of motion or force.

Absolute motion creates friction; friction causes attrition; and attrition produces attraction or cohesion of whatever there is to be attracted. The atomic elements of space are of course the first in order. A cohesion of these elements lays the foundation for activity or motion in space itself, and as every atom of space is permeated with the spirit-essence of its own individuality, a conglomeration of these atoms creates or produces what is generally known or understood as force, absolute or perpetual motion—a creation in itself, an individuality of existence, and one that is necessary to give impetus to life and to all its offspring, from the creation of a so-called force-center or whirlpool indicating the birth of a universe, to the perfection and individualization of a soul, where it becomes, as it were, reversed. Instead of being driven forward as it was wont to do in its negative state, the soul now controls this inherent force by its own volition, will or desire. Having reached the so-called aim of life, the positive condition of existence, it is now its own guide, and is not only empowered to utilize this force for its own purpose, but is enabled to control other forces of a similar nature—although only as far as its individual degree of positivity permits, this being according to its surplus of positive force developed above and beyond that with which it has been endowed by nature, and which is accomplished by the exercise of its own intelligence, soul-qualifications or attributes as an independent being after it has reached perfection, or the positive state of existence, which makes it an individualized being or life-entity.

Such is the creation of force or law in the universe, and must be established before the creation of life, so-called, can take place or begin. But all this does not yet account for the intelligence which exists, both in the life-entities, and universally. If man will but ask himself why he is conscious of a self-hood or intelligent as an existence, he may readily account for a universally existing intelligence. Love, for example, can only be experi-

enced when in accord with some other being with the same soul-impetus in active operation. Love is only animal emotion spiritualized, or intelligence acting for a higher or more sublime effect. Love, or rather the effect thereof, happiness, can only be made conscious to the one possessing it through friction—an inter-blending or harmonious action with a like condition of existence. If one form of intelligence requires friction with another like condition, to make it conscious to itself, it can readily be surmised that the same rule must hold good for all forms or conditions of the same.

Thus spirit, those light-flashes or life-germs in chaotic space, are analogous to a human soul disconnected from all external intelligent action or friction with other forms of intelligence, and in which event it would lose all consciousness of a self-hood, or at least fall into a temporary state of inertia, as in the case of idiots—its material surroundings preventing intelligent activity, or the innate soul-nature from vibrating with other intelligences or intelligent force-centers. The soul of man constitutes just such a light-flash or spirit-essence—this spirit-essence or spirit so-called being life or absolute activity—perpetual motion; but not conscious or intelligent except through friction with another spirit-essence or spirit. Spirit itself is not intelligent or conscious of a self-hood, but becomes so by friction or the harmonious interblending with other spirit. When man expresses a thought and it grazes against a similar force of action or an intelligence, or even against universal intelligence, which exists omnipresent in all universes of life, it flares up, like these light-flashes in space, and is recognized, by the picture it presents, to the spirit-eye—spirits thus seeing man's thoughts, or his intelligent expressions, and not, like man, having to feel them to understand their meaning. Thus the spirit-essences of space, that are seen flitting about at random, and flare up at times, are caused by two or more grazing against each other or interblending with one another—giving a momentarily intelligent expression, and are momentarily conscious of a self-hood, but not being individualized like man, become lost into one another again, and in consequence of their exactness of counterpart lose consciousness again, but are strengthened in their force or state of activity on account of the coalition. This coalition of spirit continues until such a degree of motion or activity is generated that it begins to form a force-center in some portion of space, followed by the usual result, life in chaos—motion, friction, attrition, attraction, cohesion and condensation. This is followed by the ordinary material process of evolution—combustion, expansion, contraction, the formation of gases, ethers and fluids, and other fundamental principles necessary for the evolution of material life, on nebulous, cometic and planetary matter—although the latter only begins after the formation of suns or stars, so-called, when a conscious existence, produced by the interblending of spirit and matter in the elements of space, lay the foundation for the future worlds, peopled with conscious beings, and who, by their assimilation with matter, are enabled to

retain their individuality as conscious existences, as intelligent beings, as individualized intelligences, so-called; and who, by the spiritualization of their surrounding material, become positive to the grosser material, or the residue left over, after every particle of spirit contained therein has individualized itself into some form of independent life or life-entity, and through which condition of positivity such individualized beings become immortal—no more to be lost by the interblending of spirit, or to lose consciousness, by either being alone in the universe or being encased in a material body through which the life-germ, the soul, is unable to manifest. As the material body after death becomes a spiritual body, becomes refined, it takes up less and less space in the universe, and finally exists but as a spark, a light-flash seen by mortals when in a spiritualized state of mind; but none the less potent, none the less conscious of existence, none the less happy; for it is this state or condition which lends it the ubiquity necessary to penetrate all conditions of existences, whether matter, space or spirit, and makes it omnipresent, thus becoming an inhabitant of the universe, and not of a planet or sphere.

Such is life individualized, and such is intelligence made conscious—the former by its assimilation with matter, and the latter by its continual friction with individualized intelligences, thus making every universe one grand condition of intelligence or consciousness of existence; and, though expansive in its universality, is non-dimensional in absoluteness, occupying, as it were, the fourth dimension of existence—being the center of all life, and yet the omnipresent, omnipotent and omniscient condition of the universe. As the union of souls increase in activity or consciousness of existence, so the union of universal intelligent force-centers increase in activity or consciousness of existence, and instead of expending its power, it becomes greater and greater, more and more intelligent, and consequently more acute and sensitive to the impulses, feelings and desires of individualized intelligences—to man when he lifts up his soul to implore the aid of a divine agency, to a father to give him light, strength and comfort, and to a God which he so intuitively senses and is made conscious of by its universal influence, its power, its love, or harmony of action. Such is God, and such is Love. Harmony is love, whether in the universe or in the individual, and Love is God—one a universal God and the other an individualized God. Thus God is in man, and when man reaches the positive condition, he dwells in God—becomes "one with the Father."

Just see what thrift can do. It did not take Vanderbilt 100 years to make his two hundred million dollars, but it would take a workman six thousand years to make the same amount at ninety dollars a day.—*Labor Advocate*.

The wisdom of the Supreme is most evident in variety in unity; the folly of man, in contrariety—to establish uniformity.

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

A. G. HOLLISTER.  
Continued.

"THE Testimony of Jesus," is the "sharp sickle." "Ye have heard it said, Thou shalt not commit adultery. But I say to you, he that looketh on a woman to lust after her, hath already committed adultery with her in his heart." Here the dividing line between flesh and spirit is placed in the heart. On one side is purity, and a vision of God; on the other is impurity and the mouth of hell!

But some one says, "Christ did not condemn marriage." Nay, neither did he condemn murder by name, but he condemned all hatred between mankind, which is the cause of murder. If you ask whether we consider marriage immoral by itself, we answer, not for the children of this world, to whom it belongs. On the contrary, we commend it to such. But marriage is used to cover many lusts which war in the members, whence proceed envy, hatred, anger, strife, murder, fornication, adultery, etc. These lusts and their fruits are tares of the enemy, and impossible to root out of the flesh except by abolishing fleshly generation, and that marriage which provides for it.

Again you ask, if a thing good and useful in itself should be condemned for its abuse. We say, not if it be necessary use, and the evil is sufficiently restrained to not overbalance the good. What we aim to prove is, that in the harvest, the purpose of generation having been accomplished, and its fruits gathered, its use is abolished. And hence, all further sowing to the flesh, after receiving Faith of Christ, or of his messengers, is out of season, out of order, and therefore no longer good, but evil, and the sole remaining incentive thereto is lust.

It is a general impression received by studying the scripture that Christ comes at the end of the world to resurrect the dead, and to judge both dead and living. How at the end of the world, only as his gospel puts an end to its social order, whereon it depends for regulation and continuance.

What does he say? "The children of this world marry and are given in marriage. But they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die more, for they are like angels, and are children of God, being children of the resurrection."

Here the children of this world and the children of God are distinctly classified, one as marrying, and the other from abstaining from marriage. Hence, if one already married wishes to pass to the second class, who are confessedly on a higher plane, he must renounce that relation for Christ's sake and his gospel, that is for the sake of the pure and perfect life, from which those who attain thereto cannot die.

How does Christ's other teaching agree with this conclusion? He says, "Whosoever there be of you that forsaketh not all that he hath, cannot be my disciple." "The kingdom of heaven is like a merchantman seeking goodly pearls, and when he had found one of great price, with joy hideth it, and he

goeth and selleth all that he hath and buyeth that pearl."

What "all" means in this connection is clearly set forth in his reply to Peter, when the latter said to him, "Lo! we have left all and followed thee! what shall we have?" Jesus answered, "Truly I say to you, there is no one that has left house, or brothers, or sisters, father, mother, wife, children and lands on my account and on account of the gospel, who will not receive now in this season, a hundred fold houses, brothers, sisters, mothers, children and lands, with persecutions, and in the age to come, *eternal* life." In the hundred fold returned, wife is omitted, and persecutions substituted. Only in community of interest, in things spiritual and temporal, can this promise be realized, Mark x: 29. This same point is emphasized in the parable of the supper, where, among the reasons given for declining the invitation to be present, one said, "I have married a wife, and therefore I cannot come." Again, when the disciples, on one occasion, said, "If the case be so, (as Jesus had just stated it), the man with the woman, it is not good to marry," he did not deny their proposition, but said "Not all receive this saying, save they to whom it is given." Then it is given to some, and who are they, if not those who are able and willing to forsake all earthly and temporal interests, for the service of Christ's kingdom, and for the incorruptible inheritance of the Saints in Light? His further comment was: "Some are born eunuchs, some are made eunuchs by men, others make themselves eunuchs by means of the kingdom of heaven. He that is able to receive it, let him receive it." Why this if it be not a necessary condition to enter therein? Jesus has left us an example that we should follow in his steps. His example is one of virgin purity, and he is called the lamb of God. We are told that those who follow him whithersoever he goeth, having his name and the name of his Father written in their foreheads, are virgins, and they are without fault before the throne of God. Some commentators who doubtless wish to be included in this number on easier terms than those prescribed, say virgin here is figurative and means "not defiled by idol worship." But what is idol worship?

"Not forms of brass, of wood and stone,  
Alone God's light and love dethrone,  
But idols dwelling in the heart,  
Which heathenize the better part."

Are there any who profess to be followers of the Lamb of God that can yet prostrate nightly to the beast of sensual pleasure? And can any honest person believe that such possess the virgin character here described? The marriage relation gives the act a legal sanction in the eyes of the world, but its motive and quality are not changed a particle, by all the ceremony or eclat that can be thrown around it.

It does not appear on the record that Jesus ever gave occasion to doubt his virginity. The same is true of the Apostles, after their call and consecration. Hence it is plain that if we join in their consecration and secure an inheritance with the pure in heart, we must become equally chaste and con-

tinent in deed, word and thought. We cannot enter the diaphanous New Jerusalem state and stand among the glorified ones till our garments are washed from all stains of deeds or thoughts that would pollute the mind of innocent childhood. Paul in contrasting the wife and the virgin, or the bond and the free woman, describes the latter as unmarried, and caring for the things of the Lord, how she may be holy in body and spirit.

Mrs. H. S. Lake, a prominent lecturer before the public, not long since, while under spirit-control, said to a member of the virgin order of Believers in Christ's second appearing, "I see your people as a large field of ripe grain, ready to harvest. I see it harvested, thrashed, cleaned, ground to meal and made into bread. I see that bread distributed all over the world, so that every household receives a portion, and all are nourished thereby. I see in that field single stalks here and there, that were not harvested with the rest. These ripen their seed, it falls to the ground, and from that sowing other plants spring up. Some wither and die, some are blasted, and some ripen their seed like the first. From this seed, resown through several generations, the field is again covered with ripe grain as at first. The final result of it all is, that the whole world outside becomes so assimilated to the grain in the field, that there is but little difference between them." Query: Is that community a sect, whose members so conduct, that their life essence [love] is converted into bread for the spiritual sustenance and moral transformation of the whole world's population? Jesus testified: "The bread of God is He descending from heaven, and is life-giving to the world." And again: "He that believeth into me, out of him, (from the seat of his affections), shall flow rivers of living waters." Individual life is not a dead lake or reservoir, in those who are climbing the path of the Gods, but a descending stream from Eternal Love, that fertilizes all the lands through which it passes, to cause them to bring forth the fruits of Paradise. And these living waters in this day flow as freely through the virgin woman as through the virgin man, for the counsel of peace and the living oracle of Wisdom is "between them;" that is between the twain, as the earlier scripture types foreshadowed.

There have of late two or three most annoying and yet almost ludicrous typographical errors crept into "The Dawn." If people wonder at the careless proof-reading, they will find the cause stated in our notice of "The Dawn." If you will give us more help to employ the assistance we need, we will give you a better paper. At present we are doing three men's work as well as one man can. "Be to our virtues (if you can find any) very kind; and to our faults a little blind."—*The Dawn*. We reprint our brother's statement, because it applies to us exactly, only in our case it is one woman doing the work of three men.

The most extensive and coarsest growths make their advent before the finer and more concentrated. It is not the largest brain, but the finest brain that evolves the most intelligence.



For The World's Advance-Thought.

## THE DAWN OF A NEW ERA.

LYCURGUS EMERICK.

ALL can see the fact of what is called Evolution or progress, which is naught but a series of fixed changes in the development of the organization of the Universe.

A fixed change sounds like an absurdity to the mind; but when it is comprehended that the whole of creation is under control, and that control intelligent, it will not appear any more illogical than the fact of the building of any structure in the mind before it comes to mortal view.

Look back to the age before the advent of what is called Christianity, and you will see just what you now see, great agitations, intense commotions among men; a hoping and looking for something better; something more appropriate to the demands of the age, and consequent development of man's brain—causing a dissatisfaction with the old, and a constant prophesying of the coming of a New Order of Things. This came when Christianity was established on earth among men.

The Old, however, did not die without a struggle, and fearful were the contests before a complete overthrow was given to that which no longer gave any growth to man's brain.

The New would not be accepted without overwhelming testimony and exhibits of what is now known not to be miracle, but super-human operations or operations of Nature.

Moses could not alone control the Hebrews, and exhibits of fearful lightnings and thunders from the top of Mt. Sinai came, even before leaving for the "promised land;" they would not permit his control until he had proven his call to be from God, as they then supposed.

Christianity could not have been established among men without these super-human operations to convince those who are not capacitated to perceive; being yet like Peter with reference to the Christ, he must see the nail prints and gash of the spear before he would be convinced.

There will be no complete overthrow of the old of this age, without overwhelming power and operations of a super-human kind, in order to convince the great mass of people, that the function of the old has been performed and no use exists for the old husks longer. A proper teaching, with reference to the law of progression, would not permit such a tenacious hold by the mind to the old. But the old concepts will be given up. Blindness will be removed when you cease to resist your better convictions, when you cease to resist the New, because it overthrows your past or present beliefs; when you become as a little child, hungering and thirsting for truth; then you are ready for the New Order of Things. There are thousands to-day looking forward to this New Advent. They are those who have stepped out of the Old; those whose delight is to study and search for the truth, who hunger and thirst for more than the dead husks which the age is now feeding upon, from colleges, legislative halls and churches.

A great preparation for the incoming of this pe-

riod of Intellectual, Social and Religious development, has been made by the advent of what is called Spiritualism, and it is likened to John the Baptist, a great forerunner of Him who was to follow; so, Spiritualism gave birth to a more perfect and complete conception of the operations of the unseen forces of Nature. This advent could not find, nor does it find a believer, with few exceptions (the writer is one), without having some exhibit of super-human power in the performance of some operation; such being the, as yet, undeveloped state of man's brain.

"Be ye also ready, for ye know not the hour of the coming of the Son of Man." None who have progressed can fail to see that they are only making ready for the reception of the Better Order; and none of that class can fail to read the signs of the times and not know that an epoch is soon to pass into history and a New Epoch to soon begin a New Time.

Nature teaches that when an office of any object of the universe is completed, fulfilled, that organization decays and a better organization follows; the same law operates in every department of man's being; when a child he is satisfied with childish things; he has no wide perceptions of things around him, his brain has not yet unfolded; a man's statue is given him, childish things no longer please; the brain has received concepts after concepts of things about him; many changes have followed in these perceptions, now discarding this thing and grasping this new idea, just as he discards the toys of his boyhood days, and he who does not so follow a law of his brain in brain development is to-day a child still, and others lead him and feed him or he starves—still remains a child and a dwarf.

The great discarding of concepts or teachings which have been given for centuries by college customs of society and church by a large class of minds, is the doom pronounced upon the Old, which has completed its office or function, and must perish in the order of things, and none can save from destruction.

For The World's Advance-Thought.

## WILL BE LED.

ELISHA D. BLAKEMAN,

So long as the bible, remains the basis of the Christian religion, so long will the nations of this earth be led by Popes, Priests, Ministers and Elders, in all countries where Christianity rules. And so long as a people acknowledge the necessity of human leaders in the affairs of religion, so long will they be led away from the self-relying, self-governing, self-progressing walks of manhood and nature's perfection, seen as made in the image and likeness of God, *male and female*, harmonious, united into entirety of oneness, answering to the positive and negative principles obtaining in and throughout all nature; culminating in true magnetic force, which is the life principle of all worlds and of all nature; and if I mistake not, should be accepted as being God the only creator and sustainer of all.

IMMORTALITY is the blossom of spiritualization.

For The World's Advance-Thought.

## THE MISSION OF ANGELIC LIFE.

D. FRASER.

GRATIFICATION without reference to use leads, first, to bodily disease; second, to social troubles. These, carried to a certain extent, create an atmosphere of all-prevailing selfishness. Violations of the laws of health and of social adjustments are factors in the formation of human hells. Bodily disease, hell, and social disturbances, form a oneness. Hell may be defined as an assemblage of human spirits having no common center—each spirit setting itself up to be a center, to be a God. The antagonisms of such a life, whether in or out of the body, show the absolute necessity of a Divine Central Spirit to which to gravitate, to revolve around, and to maintain harmony; otherwise each spirit is a center of discord. Hence, the first efforts in beginning to establish Divine Life—heaven in the hells of earth, or in those of the spirit-land—will be directed to manifest a center of love and good-will to all spirits; to preach a gospel of justice and beneficence to the poor and oppressed; to heal the broken-hearted; to give deliverance to the captive. This class of spirits are the first to be cared for. Those who have broken human hearts, made captives of their fellows, abused and trampled upon them, can only be released by and through the good-will and mercy of those who have been abused. "Whatever measure ye mete unto men will be measured to you again." The laws of the moral universe are as invariable, omnipotent and harmonious as are the laws of the material universe.

With such a mission you cannot at all times find an entrance into the hells. There are spiritual times and seasons, as there are in the material world. When these are favorable, and the "spirit of the Lord is upon you," then go forth and declare the principles and the life that puts an end to human hatreds, oppressions, wars and strife. Most assuredly the words of the prophets will be fulfilled! "None shall say I am sick! Death and hell shall be swallowed up in victory! Violence shall no more be heard in thy land, wasting nor destruction within thy borders; thy walls shall be salvation, and thy gates praise. Thy people shall be all righteous; a little one shall become a thousand, and a small one a strong nation! The Lord will hasten it in His time."

The high authorities of the Methodist church have adopted the crafty methods of professional politicians in setting aside the vote in favor of admitting women to the general Conference of the Methodist church. These, so-called, followers of Jesus Christ, do not put in practice the precept of doing as they would be done by, any more than do the crafty politicians.

Error divides; truth unites. It is the theological error in orthodox Christianity that has caused its division into so many sects. It is the Christian truth in the order of Shakers that has kept them united as one family throughout all vicissitudes.



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121

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## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

BY LUCY A. MALLORY.

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### THE BACK IS FITTED TO THE BURDEN.

*LUPA.*  
We oft are told,  
In mournful accents and with weary sighs,  
The back is fitted to the weight it bears;  
That those best loved are oft'nest scourged:  
Not so; are saddles bound to swags? And flies  
One singing bird beneath a yoke that wears?  
Are pairs of harnessed kittens checked and urged?  
And do we hold  
The nightingale by bit and rein?  
Till man shall see,  
Beyond the shadow of a feeble doubt,  
That lesser forces can control the great,  
Reeds strive with rocks for room to stand,  
A weaker power drives a stronger out,  
A vap'rous satellite a sun creates,  
Soft clay reforming the moulding hand—  
It still must be  
That causes rule, effects obey.  
So stand erect!  
The drooping shoulders but invite the load,  
And burdens fall upon the back that waits.  
If strength to stand has failed, then kneel,  
But bow not down upon the road,  
Then for your hindrance blame the fates,  
Creep towards the bush whose sting you feel  
And thus expect  
To reach the goal and needed rest!  
O, stand upright!  
That when descends the quick'ning heavenly fire  
To warm the soul made ready, it may fall,  
Not first upon the bended back,  
Except to scorch its burdens in a funeral pyre,  
But full upon the upraised head, till all  
Who toil along life's beaten track  
Shall bless the sight  
And learn that each may shape or drop his load.

CORPORATIONS and taxation can be swept away together if the people will learn the single lesson of providing all public necessities for themselves and apply the profit to offset all taxation. "The profit on the water works owned by the city of St. Louis was four hundred and fifty thousand dollars last year. There was no charge for sprinkling the streets nor for hydrants. In Kansas City the private company propose to charge fifty dollars per hydrant for those already in use, and forty dollars each, for all that may be put in. There are one thousand one hundred and forty seven in the city at present, therefore the cost to the city for those alone would be seventy thousand eight hundred and fifty dollars."

## ALL WILL UNITE.

THE monopolists have banded together to break up the labor unions. In this they may be successful, but the result will be to force the workingmen into a union that will embrace all civilized countries. All workingmen will then make common cause with any of their number who are being unjustly dealt with. When the monopolist realizes that his tyranny has led to general strikes, he will wish he had not interfered with the local unions, because a general strike will be entirely beyond his control, and will tend to show the workingmen that the real power lies in their own hands. They do not realize this now, because they are combined in isolated unions and societies that are more or less antagonistic towards each other. The more monopoly oppresses the sooner the common interest will band them together for mutual protection and lead them to co-operate; and from this self-interest co-operation they may learn true co-operation.

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THE lower the thought, the less vitalizing properties it has. The better the thought the more life it imparts. The human beings, therefore, whose thoughts are the lowest require the most physical food to supply their lack of vitality. The most spiritual people can live almost exclusively upon the food inspired by the action of their higher thought-forces. It is demonstrated that the people whose love is the most active eat but very little, thus proving that Love is Life.

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MAN has no inherent right to anything more than he can use. Everything is for use only. He who seeks to acquire possessions to hold out of use is a thief, and in the true sense is as much a criminal as he who steals from his fellow man. Monopoly in any form is an attribute of evil, not of good. The summer of monopolistic prosperity is sure to be followed by a bleak and dreary winter of adversity.

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THEY who in their soul's silence seek the good of humanity are doing ten thousand times more to elevate the race than they who in eloquent speeches attempt to convert people to ideas that they themselves never put in practice. It is what they practice that speaks most eloquently, and not their verbal claim.

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MEN dedicate money to their God, because it is the most valuable thing they have acquired, and they look upon their God as one who can be bought—a bribe taker.

## CONCENTRATE YOUR FORCES.

WE should learn to concentrate and control our forces. Our vital forces are wasted in arguments, disputes, grief and fault-finding and in other passions of the animal nature. The concentration of our forces forms the nucleus of spiritual power. No force in nature can be utilized until it is concentrated and under control in some instrument. When force is not under control it becomes a destructive power. Fire, for instance, under control is useful and good; uncontrolled, it is destructive. So the living forces in us, concentrated and utilized for good, can do wonders; but if allowed uncontrolled sway, they burn up in wasteful passions and appetites.

Whiskey, tobacco, meats, animal fats, etc., are craved because the uncontrolled lower nature wastes the forces of existence.

Divine forces flow in to strengthen Divine purposes, and physical immortality will be possible when all our works are Divine.

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TREMBLE, ye darkened souls, ye warriors, that serve the Gods of war, ye people filled with lusts and destruction! Behold the Light of Love is coming to take away your darkened lives! Lift up your eyes, workers for Truth, and see the long expected Living Love that brings the life of Peace and Light! The Light of Lights shall come to enrich all things with good.

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It seems somewhat inconsistent for men whose only effort consists in sitting in an elegantly furnished office, and living off the profit made by selling real estate and the interest on money so got, to say of workingmen on a strike, "If men will not work neither let them eat."

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WHEN aerial navigation becomes perfected, the enormous value of city real estate will disappear, for the majority of city people will prefer living in the country, when they can do so and return to their work each day.

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THE noisy orators for reform are the thunder and lightning of the reform storm. They may purify the atmosphere for a time, but it is the unselfish loving ones, that are seldom heard, that have the creative power and do the work.

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THE burning fire (liquor) and smoke (tobacco) of hades, that men consume, is called for by the devils of their own persons.

[From "Human Life," by Caleb S. Weeks]  
WISDOM AGE.

AND then the earth, matured, transformed, beheld  
Its climates all grow steady, regular,  
And temperate. The bitter, biting blasts  
Of cold no more the living forms congealed;  
Nor tropic heats struck prostrate feeble powers;  
No whirlwinds bore destruction o'er the plains;  
The ripened planet earthquakes racked no more  
No foul miasma scattered poison round;  
Nor pestilence nor dread contagion swept  
O'er any human bones; but every breeze,  
Of summer and of winter, freely brought  
Well-laden stores of life and health to all.  
And breathing freely such inspiring air,  
While fully nourished by the choicest food,  
And interchanging vital magnetism  
With all who counterparting life could yield,  
While all the vital juices of their forms  
Were sweetened well by joyous mental states,  
They conquered rapidly disease and pain;—  
Each one physician to himself became,  
Who, understanding well the laws of life,  
Maintained himself in perfect harmony.  
With nature's forces, thus in perfect health.  
Their spirits, well enlightened now, and free  
From trammels artificial, vivified  
Their bodies, till within their perfect forms  
All taints of past diseases disappeared.  
The systems crude of blind experiment,  
Which vainly sought our human ills to cure  
With organism-dissolving agencies,  
Like other childish follies, passed away.  
The vivifying power of spirit force,  
In vital magnetism conveyed from each  
To all and all to each—and most of all  
Between the most congenial fellow-souls—  
Was now well recognized and freely used.  
Thus, counterparting natures, unrestrained,  
Uniting in a perfect interchange  
Of love, fraternal, social, personal,  
Inspired and vivified each other well.  
And clearly now 'twas seen that Love is Life,  
And Life is Love—the vital force of God.

#### FOREIGN IMMIGRATION.

THE plutocratic papers are outvieing each other  
in abuse of foreign laborers, and are holding  
them responsible for all the sins of monopoly. But  
the monopolists themselves are responsible for the  
larger part of foreign emigration. They have stand-  
ing advertisements in foreign papers for workmen  
in all trades. They contract with them by the  
thousands to come to America and work for a slight  
advance over their home wages, and pay their way  
to this country. The usurers, the landlords, the  
middlemen, are evils that need first attention at  
the present time.

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\* \*

COMPETITION breeds hatred—hatred of the for-  
eigner, hatred of one's own kith and kin. War is  
the natural concomitant of competition. If com-  
petitive strife were forever to be the condition of  
mankind, the race would go to inevitable destruc-  
tion. In an era of competition the most rapacious  
become the leaders; in an era of co-operation the  
most lovable will be the leaders—the ones who do  
the most for their fellow-beings.

\*  
\* \*

WOMAN was created last according to the scrip-  
tures; therefore, she must be the best product of  
creation, for in nature it is the latest growth that is  
the most perfect and useful.

\*  
\* \*

THE building of statues is a relic of Roman idol  
worship, where the Gods and Goddesses were repre-  
sented in stone.

#### WORKERS AND IDLERS.

WORK ennobles; idleness degrades. The truly  
great men of the world have always been  
working men. Cincinnatus at the plow, and Lin-  
coln in the woods splitting wood, were laying the  
foundation for that deep sympathy for the laboring  
classes they afterwards so greatly manifested when  
they were called upon to places of power. On the  
other hand the rulers who were idlers were always  
noted for their contempt and abuse of the laboring  
masses, and they legislate always in the interest  
of the parasitic classes. The reason we have so  
much legislation, in both State and National legis-  
latures, is because the idlers are legislating. They  
vote to spend thousands of dollars to build marble  
statues that laboring men must pay for; they pass  
laws allowing Pinkerton detectives to kill workmen  
who are demanding fairer treatment at the hands  
of those who consume, but never labor; they de-  
clare war with the slightest pretext that they may  
benefit financially from it. But this state of affairs  
belongs to the Old, and must pass away. Justice  
will rule, and each one will have to create his own  
supply, and the people will grow to where each and  
all will willingly, gladly, naturally, do their part  
in all things of life.

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\* \*

EVERYTHING is good, if rightly applied; every-  
thing is bad if misapplied. Wisdom teaches  
us to apply all things right; ignorance causes us to  
misapply all that is good. God (good) rules upon  
earth when wisdom and love prevail; the Devil  
(evil) has dominion where hatred and ignorance  
are dominant. God rules in the wisdom heaven,  
but the Devil is ruler of the ignorant earth. Peo-  
ple do not believe in a God of love that permeates  
all things and continually creates good, but a Devil  
of war, that creates to destroy—they worship the  
Devil that governs them. Hatred, war and strife  
decrease as love, peace and good will increase.  
The world will be redeemed as fast as we expand  
within ourselves the power of the latter Deific  
principles. We change the Devil to God by sup-  
planting ignorance by wisdom.

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\* \*

THE greatest restraint upon the war powers of  
Europe to let slip the dogs of war, lies in the fear  
that the outbreak of war with other countries  
would be the signal for revolutionary outbreaks at  
home. The patriotism of the people has been  
swallowed up by hunger and misery. In the past  
there has been much wretchedness among the  
working people, but very few, comparatively, were  
in a starving condition; now there is scarcely a  
large city in the world but has its tens of thousands  
clamoring for bread, and who are ripe for revolt  
when the military shall have been withdrawn.

\*  
\* \*

THERE are optimistic pessimists. They view  
the poor and the vicious as beyond redemption,  
but the systems that create poverty and vice are  
regarded by them as the *ne plus ultra* of civilization.

#### KEY THOUGHTS.

THE usurer is the slave driver of labor.

No organization that has selfishness for its basis  
can be enduring.

MEMORY is the self-registering, living phonograph  
of the life of the individual.

Every one could be great if their own littleness  
did not stand in the way.

THE most ethereal forces are the most potent and  
can be used the most universally.

HONESTY is as contagious as dishonesty. Be hon-  
est and others will catch the infection.

THE badge of labor with poverty is nobler than  
the coronet of an Earl with idleness.

THE New Order is not evolved from a graft on the  
Old Order; it is a distinct spiritual germ.

It is too often the case that brotherly love refuses  
to act unless it can be used for self advantage.

A NATION that is always ready to go to war does  
so because it seeks to extend the hell within  
itself.

THE social standard of rich idlers is the stand-  
ard of idiocy. Brains and idleness do not, as a  
rule, affinitize.

THE most fragrant perfume loses its charm if  
continually inhaled. It is by contrast that we ap-  
preciate the perfection of life.

WHERE love is, there is gentleness, kindness,  
good will—happiness. Where it is not there is  
hatred, strife, envy, war—misery.

WE can well dispense with the warrior with his  
tigerish disposition, but we cannot do without the  
peaceful and industrious worker.

IF men would strive for the approbation of their  
own beings as they strive for public notice, heaven  
would soon be a reality here in this life.

It is natural for a virtuous man to reverence wo-  
man, and hold her in his highest thought. Woman  
falls in the estimation of man as he sinks in his  
own.

SUPERSTITION and the money power are opposite  
poles of the same God. Each sustains the other  
and cannot live alone; hence, mammon and priest-  
craft go hand in hand.

THE God of Moses violated several of the ten  
commandments himself that he gave for the Gov-  
ernment of the people. He was the first one to il-  
lustrate what so many of his disciples have been  
illustrating since—"do as I say, not as I do."

IF, as Christ said, "Heaven is within you," why  
are we admonished by all ministers of the gospel  
to prepare to go to heaven? If God is love, and  
love has its abiding place in the soul, and God  
dwells in heaven, both God and heaven must be  
within the soul:



## SELECTED WISDOM PAGE.

## CASTE.

WHILE such crude notions swayed the public mind,  
And nearly all the wealth was in the hands  
Of powerful ruling castes, who made the "laws"  
To serve their selfish interests, the growth  
Of each new germ of manliness was slow;  
And only painful labor brought it forth,  
To strive in darkness for development.  
And genius, breaking from dogmatic thought,  
Was quite enslaved by dire necessity  
To toil for bread, and tribute pay to wealth.  
The prophets of the coming day could scarce  
Find time to teach their blinded fellow-men;  
And then, e'er they could reach the public ear,  
Must wealth's permission gain and pay as rent  
The price demanded by monopoly.—*Caleb S. Weeks.*

## CRIMINAL LAWYERS.

THE work of criminal lawyers who get huge sums for clearing guilty men is contrary to public interests and to sound principles of morality. It is in the nature of shielding crime and multiplying offenses against the laws. The way to put an end to it is to have the counsel assigned by the court to every defendant in a criminal case and paid out of the public treasury; the fees of the attorney to be collected, like other costs, from the criminal, whenever possible in all cases of conviction. This would not very greatly increase the expense to the tax-payers of maintaining the criminal courts. There might be no increase at all. What was lost in attorneys' fees would be very likely to be gained in the enormous reduction of cost in protracted cases fought for years by criminals with plenty of money. But be the extra burden of taxation much or little, the people could afford it for the sake of knowing that in the courts of justice the rich and poor were on the same footing, and that one man's chance of escape from the just penalty of an offense was no better than that of his neighbor. The community would be spared the scandalous spectacle of wealth entrenched behind a great array of legal talent defying the penalties of the law which no poor man could hope to violate with impunity. The greatest need of the Republic to-day is more perfect equality in rights and privileges between the various classes of its citizens. Its dangers lie in the drift toward special powers and immunities for the rich and bitter discontent and wild outbreaks by the proletariat against injustice which lends a color of reason to their imaginary wrongs. Whatever would tend to check this source of possible trouble is well worth serious consideration by all thoughtful and patriotic Americans.—*The Cleveland Leader.*

## WHY NOT?

IN thinking over the possibilities of the World's Fair, which 1893 is to see opened at Chicago, we have thought of suggesting that some way be devised for combining with it a Congress of delegates from all countries, whose business it shall be to discuss the whole subject of international peace, and provide for its practical realization. Why not? All countries will then be represented, and represented we presume by some of their best citizens. And if the object of such a fair be the promotion of commerce, what better subject can, on such an occasion, engage the attention of these representative

men, than the means that are necessary for removing all obstacles which block the way to a suitable interchange of commodities between people and people. But is there any obstacle that is more formidable than the threat of war, unless it be war in actual progress? War upsets and deranges all things, but most of all (leaving out the Christian moralities) does it obliterate the paths of profitable trade—paths which are extremely hard to restore after the destroying storm shall have passed. If the various nationalities are to come hither to display their peculiar wares, accompanied with the mutual invitation to admire and to buy, ought they not also to bring along with the arts of peace evidences of their purpose to do what they can in behalf of peace itself? There will be at the same time the sentiment of peace on almost every tongue; else why are they here? But something practical is demanded; and who shall respond effectually to this demand unless it be the merchants and manufacturers of an assembled world? Statesmen there are who talk of the principle of arbitration as a very grand one; journals of influence there are, which throughout Christendom give to this principle their occasional advocacy—even Congresses and Parliaments there are which discuss and resolve it, but after all it will be left to the money-getters, the earth over, to construct a method for ridding mankind of the cyclonic curse of money-wasting war.—*Church Union.*

## A STRANGE BLENDING.

A STRANGE blending of Christianity and Paganism was exhibited a few days ago, when the Queen of England baptized a ship of war with wine; and with ceremonial words that sounded like incantations launched this iron corsair upon the sea, bidding it go forth on its malevolent mission of devastation and death. How thin must be the bit of civilized veneering that covers our native savageness, when even in England, where missionaries with fanatical courage carry the bible everywhere, and preach its gospel to benighted souls from Greenland's icy mountains to India's coral strand, it is thought congenial that such a swaggering buccaneer should be commissioned by a woman, a venerable and virtuous lady seventy-two years old! With lofty phrase and form, that resemble the baptismal service in the prayer-book, she named this ugly rover after her own son; the christening being done Pagan fashion, by wine sprinkled on the forehead of the ship, henceforth to be known in mischief as the "Royal Arthur." But the performance was not Pagan altogether, because right there, by the very side of the Queen, aiding, assisting and abetting the act of consecration, was a minister of the Christian gospel, offering prayer, giving grace and benediction to the sea monster, and invoking theological potency for its gunpowder and its guns. When the great cannon in the forts, and on the attendant ships in the bay, saluted the christening with diabolic thunder, the air became poisoned with a brimstone flavor like atmosphere imported from the home of the condemned.—*M. M. Trumbull, in Open Court.*

## WHAT SHALL WE HAVE INSTEAD.

Now a sub-human nature is all we can boast. We kill the animals for prey, and men for plunder. Men, women, children, all alike, we destroy to possess their lands. America we have nearly desolated, and now Africa is but biding its time. Seven or eight of the strongest Powers of Europe have already carved out their claims, asking no leave but of one another! The poor Aborigines are no more consulted than the palms that shelter them. They are but part of the undergrowth of the mighty forests. Like our Pequot Indians, they too may be given to the flames. While we kill and eat the animal, we shall as remorselessly devour one another in war. And one great National concern in peace will be, as now, to prepare for war. It is high time some Seer or Prophet should arise to tell us that the road to Paradise lies through no such dreary wastes of blood and slaughter. None of us can help to restore the Golden Age of Peace and Love to the world, till we first restore it in ourselves. To me, it seems true as has been said: "No man, being a shedder of blood, or an eater of flesh, ever yet touched the Central Secret of things, or laid hold on the Tree of Life."—*Parker Pillsbury.*

## "CIVILIZATION."

CHAUNCEY M. DEPEW says: "It is a wonder to me that the Indians, instead of being merely warlike, are not actually driven to insanity. Just let me run through the processes of this wonderful Government policy by which they are treated. The Indian is given a reservation and promised sustenance, with tools and equipments for peaceful pursuits, while he learns to sustain himself in avocations of civilization. Because of those promises he gives up the ranges on which he has hunted the buffalo or fed his ponies. He is camped about an agency with his family and his tribe. He gets beef and potatoes and corn meal at irregular intervals, when it suits the pleasure of the agents and the rascally contractors who have secured the orders for furnishing the food by bidding for them. He has expected plows, harrows, shovels, hoes, rakes and other implements, and he has expected instructions in their use. The Government pays for such things, but he never sees so much as a hoe handle, let alone a hoe. How can he sow and reap unless he has something with which to sow and reap? Not even the seed is furnished him."

Mr Depew goes on to state that the Indians are driven from pillar to post, starved and maltreated beyond endurance. He ends by saying: "The tension is too great for human beings, and it is only a question of time when the half starved, half crazy, mistreated, beguiled, buncoed red man stalks away from the agency with his war paint on, and upwards of sixty million civilized people shout as the mob did in Jerusalem, 'Crucify him.' We talk about the only good Indian being a dead Indian; why, the Indian who can be a good Indian under treatment such as I have described is a saint such as the white race has not produced in centuries."—*New York Press.*

Civilization needs to be civilized.

For the Universal Republic.  
GROWTH OR EVOLUTION.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

ON what lines the formation of history is running, and by what means or methods it becomes fact, is of more than passing interest to each and every one of us to know, if only it may or can be known by us. None save those whose breadth of view is such that it can grasp a most expansive stretch of history at once, and so read between the lines what is throughout the same infallibly recorded, can read what may be very fitly and accurately termed the hand of God in history.

The idea of Evolution is one that is making its way more and more continually with the most thoughtful everywhere. All sorts of theories, wise and otherwise, professing to deal with the vast subject clamor competitively for man's consideration; but it is not at all difficult to see, nor is it presumptuous at the present juncture to say, that they are mostly too crude, undigested, partial and incomplete to be at all cheerfully or heartily accepted by man as perfect nutriment or as anything final. What shows is merely man feeling his way tentatively and anxiously towards something more desirable than he now possesses on this question of Evolution; and when the subject is fully and clearly thought, and so brought out, it will be seen to be identical with the subject of growth also.

To have an intelligent foundational idea relative to growth we must investigate the subject quite critically and also microscopically. How can we do that? you will ask. Take any seed in a perfect state, that is large enough to serve our purpose, and let it be an acorn or a bean. Then proceed with the most powerful microscope obtainable to inspect all the minutiae of the hidden and protected germ folded away within it. What will discover itself by that means to our wondering and admiring vision? Microscopists tell us that everything that acorn or that bean may or can, under the most favorable surrounding circumstances, develop into is contained from the beginning within that seed, and only awaits the operation of necessary and indispensable conditions, which will duly favor its unfoldment, to thenceforth grow or evolve into all it is ever capable of becoming. Not to be in the least degree mistaken on this point, let it be clearly understood here, that neither that acorn nor that bean can ever by any chance or possibility exceed the limits of the potentialities of the germ enclosed within it at the outset, even although surrounding circumstances be in the very highest degree favorable thereto; on the other hand, however, if conditions or surrounding circumstances do not thus favor the growth, evolution or unfoldment in due course of all that germ possessed within itself at the commencement of its life history, that growth will not and cannot proceed—at any rate with the same effectiveness and rapidity—it otherwise could and would have done.

Next to this then comes in due order, the affiliated thought of cultivation. Growth we all know is immediately augmented or promoted by the cultivator's science, art and skill. Cultivation then

consists in surrounding the seed, plant or animal—whichever we choose to consider that is in the act of development—with those conditions most favorable for the same. Neglect of culture at the same time as necessarily retards development; and neglect is just as possible all the time as the dutiful application of culture.

Now arises the important question also in its course and order, To what is this subject of growth or Evolution to be by us applied? As a set-off to this let another one be put, To what does it not demand to be applied? My contention is that it is of universal application and is never by any possibility departed from in any period of eternity, history, or in any locality of space; no not in any case. I distinctly affirm, from a deeply inwrought consciousness, that the principle of growth is that in which Omnipotence is ever and everywhere vested; and that it is a principle absolutely perfect and utterly unchangeable and unrestricted in its operation, save that it is—as we have already seen—either hastened or retarded by surrounding and alterable temporary conditions, over which human will has always more or less temporary control. For the purposes of this paper I distinctly affirm that all matters relative to time or space, even on the very broadest lines of Eternity, as concerning the former, and of Infinitude with reference to the latter, are equally amenable to, controlled by, and made thoroughly intelligible and clear by the operations of this perfect Divine procedure; for while it is Paul that plants in one case, and Apollos that waters in another, it is in all cases alike, without exception, God—the great Omnipresent and invisible power—who causes growth and unfoldment. We cannot have a clear and a concise view of the truth on this subject of growth or Evolution, without realizing that it is in all cases alike, and without any exception, even the most trifling in our estimation, the operation of Him who is invisible—God causing all growth and unfoldment.

Socialism is, in one view of it, the rights of man trying to blossom and bear fruit upon the growing tree of human history. Up to the present, unskilled men have been trying their prentice hands at the work of rectifying human wrongs and adjusting erratic dishevelments; but they have only shown themselves more or less incapable all this time for the work they have prematurely attempted. Man has not grown adequately as yet to expand such blossoms in his life as will or can set into desirable fruit; he has not himself yet been nearly sufficiently cultured, either in units or in the whole; when he unfolds more from within, owing to more favorable conditions surrounding him and permitting it, he will discover that powers he has never before dreamt of are hidden away carefully within his very personality, and then nothing will or can satisfy him save the full realization of these wondrous but latent powers, and the full use and enjoyment of their luscious and precious fruits. This awakening to a consciousness of these wondrous powers within him is only an orderly and necessary portion of the process of growth or Evolution we are considering as showing itself now in

human history. A few are consciously and unmistakably now awakening to it. That awakening is in scripture language called "seeing the kingdom." Except that a man be born from above—says the great master of Social Science—he cannot see the kingdom. But awakening to see and the voluntary act of entering are widely distinct and different things. Between these two, and leading from one to the other, a certain course of culture and development is imperatively demanded. Those who enter first must see, but all who see may not, without additional striving, enter. Those who enter condition themselves by a clearly defined course of conduct or culture for doing so. Without that culture and a cheerful acquiescence therein, there can be no progress made in the desired direction of entering.

The same principles that apply to and have to do with the things which are least and individualistic, have also and equally to do with those which are greatest, even to the fullest stretch of universality. If the principles of growth or Evolution, then, have unmistakably to do with either the plant or the man they have also as much to do with natural history, or human history as a whole. Thus, the most professed and comprehensive subject presented for man's best attention and consideration is capable of extreme simplification so as to come fairly within the grasp of the most feeble comprehension. The invisible things of God—Paul tells us—are clearly seen by the things which are made; even the eternal power of the God-head, so that all may be without excuse. If we can trace the operation of an unseen factor in small things—such as an acorn or a man—we then have within view the factor that is constantly operative in the broadest range of thought or vision in every way and on every side of us alike. This enables us the more easily to grapple with and apply our thought power to the elucidation of what we are pleased to call Socialism.

What we now call Socialism is something growing spontaneously into its destined place in human history, and it can only grow rapidly, freely and aright as it is surrounded by its own conditions. Any other conditions, save those to which this particular thing—this specialty—is amenable, will have an effect upon it, but necessarily a retarding or a damaging one; for like everything else it must have its very own fitting conditions. Now we can only grow a plant successfully and assuredly by understanding its nature, its habitat, the space it requires for its perfect development, the food it requires to nourish it perfectly, and all the influences that should surround it all the time to allow the plant to have free course and be glorified. All this, as a matter of general principle, has as much to do with individual man; and it is also equally applicable to social matters, that is, to man as an universal whole. Man is the most involved and the most complicated structure known in the visible form to exist upon this earth. If we compare him with the rest of the animal creation, it is rather strong contrasts than mere comparisons that we detect; if we go farther and attempt to compare



him with anything in the form of vegetable life, the contrast is even more strongly pronounced and marked. But we cannot proceed on the lines of growth or Evolution in our dealings with man unless we know him through and through in all his intricacies and involvements. And further, if such a difficulty confronts us at the outset in dealing with man on the smaller individualistic lines, the difficulty is only so much greater as we take him into account to deal with him as Socialism undertakes on a universal basis. If individual man is a very involved and complicated personage, then man as a whole is a very much more involved and complicated subject. All that enters into, so as to form an essential portion of man, needs particular and special culture, in order to make proper growth and development in him, and so, also when we attempt to consider or deal with man universally.

Now we have some scope for thought and action relative to Socialism. We recognize it as something growing by perfectly natural and necessary processes, and under its own fostering conditions, into the place it is destined or predetermined to occupy in human history. We may cultivate it so that thereby it may develop more rapidly, or we may act perversely and negligently so as to check or retard its development. What it is to be when developed, or what fruit it shall carry when ready, we have no more power to form or influence than the cultivator has with the plants he sets himself to deal with. Whatever the speciality of plant is, the germ of it is, in all microscopic minutiae, already filled up with all its potentiality within it; if we surround that germ then with happily fitting conditions, development will promptly and assuredly ensue accordingly. If we fail to do so, or try other conditions than those to which it is constitutionally able to respond, we shall only fail in our object, for we cannot alter it in any particular, either in the color or character of its wood, the form of its particular leaves, what flowers it shall carry, or what quality or general character of fruit it shall bear. These are already predetermined, because they are each and all hidden potentialities contained within it; also within man's very germinal essence, and so they are simply biding their time and opportunity for unfoldment. An unseen power regulates every item of the subject—in other words, God causes to grow, and nothing can or will grow into man's history and experience save the very thing, in every particular, that pleases Him. Our strong consolation always is, that nothing thus pleases Him but what is exactly best for man; therefore, we may throw ourselves as unreservedly as we choose into His almighty and irresistible arms; knowing that they never will or can work, when left to Himself save to promote the highest good to which we are prepared to gather.

Thus we are permitted to focus thought and attention upon this comprehensive subject of growth or evolution. The view we have taken of it, although brief, leaves nothing outside of it to notice. There are governing circumstances all the time which regulate the number of hairs that shall grow upon any given head, and so upon every head that

comes into being; and for the same stretch and grasp of omnipotence, no sparrow can so much as fall to the ground but, that is an effect of a certain and sharply defined operative cause ordered and controlled always and at all points by the same unseen operator.

[From "The Soul of Man," by Paul Carus].

#### COMMUNISM OF SOUL LIFE.

**T**HE nature of all soul-life, intellectual as well as emotional, is founded upon communism. No growth of ideas for any length of time is possible without communication. It is the exchange of thought and mutual criticism that produces intellectual progress, and it is the warmth of a sympathetic heart which kindles similar feelings in others.

With every sentence that you speak to others a part of your soul is transferred to them. And in their souls your words may fall like seeds. Some may fall by the wayside, where the fowls come and devour them up. Others may fall upon a rock where they have not much earth. Some may fall among thorns, which will choke them. Yet some of them will fall upon good ground; and the words will take root and grow and bring forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

We may compare humanity to a coral plant. The single corals are connected among themselves through the canals in the branches from which they grow. No one of them can prosper without supplying its neighbors with the superabundance of its prosperity. The main difference is that the communism of soul-life is much closer and more intimate, and the thinker who freely gives away his spiritual treasures, unlike the giver of material gifts, does not lose; he is rather the gainer, for spiritual possessions grow in importance the more profusely they are imparted. The commoner they are the more powerful they become.

Every spiritual giving is a gaining; it is a taking possession of other people's minds. It is an expansion, a transplantation of our thoughts, a psychic growth beyond the narrow limits of our individual existence in other souls; it is a rebuilding, a reconstruction of our own souls or parts of our own souls, in other souls. It is a transference of mind. Every conversation is an exchange of souls. Those whose souls are "flat, stale, and unprofitable" cannot be expected to overflow with deep thought. But those who are rich in spiritual treasures will not, as misers, keep them for themselves. For out of the abundance of the heart the mouth speaketh, and spiritual treasures are not wasted when imparted; they are not lost, but put out on usury, and will multiply and thus bring great reward, although the reward be not personal profit to ourselves.

Good and noble ideas, instructive truths, warm words of good-will and sympathy, will accomplish great things. But evil words possess a similar power. Strong characters will hear and reject evil words, but weak minds will be poisoned by them. It is the great consequence that speech draws with it, which demands that before uttering

it we should weigh every word. Every idle word that men speak, says Christ, they shall give account thereof in the day of judgment. And the day of judgment takes place now and here. The day of judgment is the time when every action produces its natural results.

"History is the judgment of nations," and the history of every person is his life and future fate. And in addition to this fate during life-time, the day of judgment is the blessing that later on will attend every good deed and the curses that will inevitably follow upon every bad action.

Who is so vile as to be indifferent to the effects of his life after he has passed away? Who is so base as not to care whether the effects of his actions shall or shall not prove a curse to humanity? We ought to consider how posterity will judge of our actions after we are gone, and what we would think of ourselves when, in the peaceful rest of the grave, we hope for neither personal advantages nor disadvantages.

We ought to reason from the standpoint of the progressive spirit in a future humanity. These considerations should be among the strongest of the motives that determine our actions.

The communism of soul-life is not limited to the present generation; it extends to the past as well as to the future. The present generation of humanity is like the present generation of live corals who have grown from, and rest upon, the work of former generations. The ancestors of the corals now on the surface lived in the shallow places of the ocean, where the sun made the waters warm and the surf afforded them sufficient food; and when in the lapse of time through terrestrial changes the bottom on which they had settled, sank deeper and deeper, they built higher and higher, and in this way they managed to keep near the surface. The branches in the deep cold waters are now dead; yet they furnish a solid basis to the coral life above, where the sun shines and the currents of the surf pass to and fro.

If the corals could think and speak, I wonder whether the living generation on the surface would not rail at the corals in the cold deep below! At least the present human generation very often does. Those who feel the necessity of progress, who wish humanity to remain uppermost and to rise higher, are apt to overlook the merits of their ancestors; they observe that the ideas of former generations are antiquated and no longer fit into the present time. Thus they brand the old views as superstitions and forget that the views of the present generation have developed from the old, and that they stand upon their ancestors' work. It would seem as if the dead corals in the cold, dreary deep must have been always unfit for life; yet there was a time when their coral homes thrilled with life; and so there was a time when the superstitions of to-day were true science and true religion, although they are now dreary and cold.

Where is the coral life of the past? Has it disappeared? It has not disappeared; but continued, and its continuation is the coral life of to-day. So

Continued on page 128.

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

### RUSSIA'S JEWISH SUBJECTS.

Continued.

**B**UT the ever-increasing severity, the inhuman restrictive measures and compulsory edicts, which, in 1882, forced eighty thousand of these people impoverished from their homes before the protests of civilization were heard and recognized, and which have now been revived with additional severities not then conceived, arise from the fact, that instead of being reduced to the level desired by the Government, the level of ignorant and mere animal existence, they are held above it through powers as inexplicable to themselves as to the world at large. Miraculous as it may appear, large numbers of them have gained knowledge and acquired an intelligence which makes them marked in their surroundings. They have attained professional prominence and ability, and although only ten, and in some districts five, and even three per cent. of the students at any educational institution can be Jews, one of the present reasons given for the revived persecution is that this five per cent. dominate the remaining ninety-five per cent., to the detriment and injury of the great, populous and absolute monarchy of the Romanoffs and the established religion of the powerful Greek church. All the other charges are worthy of precisely the same credence. Permit me to analyze them. But first, note as significant the fact that this autocratic and determined power, with its traditional policy of quick, silent and effective cruelty to all whom it would strike, has deigned to make any charges at all. In a brief notice, however, of the protests of England, recently vouchsafed through the columns of the Imperial organ of Russia, three causes are stated for the oppressive measures against the Jews. First, that they remain as aliens in the country and endeavor to shirk army duty. Secondly, that they loan money to the peasants, and consequently render their debtors dissatisfied and engender hate. Thirdly, they spread nihilistic doctrines among the students, if allowed in any of the colleges, and become, thereby, a dangerous element to the established form of Government.

As to the first charge, statistics show a fair proportion of Jewish subjects in the army, and show also that their treatment there and the special rules and regulations applied to the Jewish soldiers alone, are hardly such as to impel their voluntary influx into the ranks. No matter what their bravery or services may be, and there are many instances of exceptional qualities recorded, they can never advance—promotion is an absolute impossibility. Nor do they rank with the common soldiers who are not Jews. They are a specially degraded class, without right of appeal. Their lives are considered of no value, and no hesitation is felt in putting them to torture or death either for avowed cause or through official caprice. Can they be expected to enthusiastically enter a slavery more abject than that endured by their Egyptian predecessors, without that hope of bettering their condition which sometimes renders a temporary servitude bearable? But admitting that they may en-

deavor to escape this service, they are not permitted to do so. If the Jewish recruit, when called for, does not appear, all his relatives, parental and maternal, in all their branches, are liable to punishment and fine for his failure, and their liability is exacted to its fullest extent and discomfiture. This count of the indictment against them also terms them "aliens." Oh, how bitter is the mockery of that word as thus applied. Aliens indeed! Born beneath the skies destined always to be cold to them; drawing in their first breath, air to which they have no title; lifting up baby hands to a sun which does not shine for them; doomed to skulk along the by-ways of life shunned and despised by those of happier fate, who may walk boldly along the joyous highways. Aliens! Denied that precious, elevating feeling which makes the scent of certain flowers so sweet to us, the blades of grass so green, the sky so beautiful, because they are flowers, the grasses and skies of our native land. Bitter indeed is the fate of the man without a country; stunted his heart; all the blossoms of love, loyalty, hope and pride nipped in the bud by the frosty breath of that cruel mandate, "You shall have no life with us." Aliens! I can speak to you of the love of the Jew for the land in which he is born; of the loyalty which is a very part of his nature. Only permit him to love your flag, let him feel that you do not grudge him a share in the common weal, and to the day of his death he will be unswerving in his patriotism and the lesson and the example which he displays to his children. The Russo-Jewish question would be speedily settled if the government did not force these people to be strangers and aliens to their native land, and heap still further indignity upon them in holding them up to the derision of the world as what this attitude compels them to appear.

In the second charge the Jews are accused of lending money to the peasants, and taking therefor mortgages on their personal property. It is far from my desire to utter a word of harshness concerning the Russian peasant. My heart harbors the deepest pity and consideration for his condition. Not upon his soul rests the guilt of the evil which through him finds expression and culmination. I will simply sum up these statements upon which those who are competent to express the facts agree. As a rule he is licentious, intemperate and improvident. The Jew is none of these. He marries very early in life, and devotes himself from the very threshold of his manhood to the ties of family life. The Jew, although burdened with special taxation, and subject at all times to the legalized robbery of officials, without right of remonstrance, except at the risk of liberty, he does somehow manage, through thrift, industry and frugality, to save a few poor coins year by year. And is it not a sad commentary upon the human sense of justice to note in this connection that what is considered a virtue in the Christian is made to appear a hideous vice in the Jew? He pays all the taxes demanded of the most severely taxed classes, and in addition a tax for wearing his hat in the synagogue, a tax for placing candles upon his table to welcome the Sabbath

even, a tax nearly doubling its cost upon all meats killed and prepared according to Jewish rites, a special license tax for performing any religious ceremony in his home; and to offset all this, two great privileges are offered to his race—an absolute divorce and release from all family ties and responsibilities to the Jew who enters the Greek church, and a permit to travel and reside anywhere in the Empire to the Jewish maiden who becomes a prostitute. But to return to the charge: the Jew saves his money and the peasant borrows it. When the time comes for repayment, and the peasant realizes that his life is hopeless for the betterment of his condition under his country's rigorous laws, the calcium light, which leaves the Government in darkness, is turned upon the Jew, and the anathema goes forth, "Here is your curse! here the people who are absorbing your substance! Open on them the vials of your discontent."

The third charge declares that the Jews spread nihilistic doctrines. That there are Jews among the Nihilists is true, undoubtedly; there are also prominent members of the royal family identified with the band of reformers.

It is no part of such an address as this to enter into the question of Nihilism, so termed. We all know how contrary are its true purposes and hopes to those generally imputed to it by the uninstructed and non-investigating. It would be a poor compliment to my audience should I enlarge upon the fact that Nihilism and Socialism are not Anarchism. If we could read the lines traced upon the hearts of those Siberian sufferers whose wrongs demand the sympathy of all true religion, of all true humanity, we would see that the same Nihilism burned within the souls of those whose names all free men revere, who gave to the world its sacred and inspired statement of human rights, pledging to its cause their lives, their fortunes and their sacred honor. But these poor, degraded, down-trodden Jews of Russia—the masses of them, not the fiery hearts and burning brains and aspiring souls, which, I thank the Giver of all Good, are among them—but those poor miseries who have never known what it is to draw a free breath, who have lived and grown and wasted and died like their fathers before them, in dread, doubt and hopeless drudgery; surely the very heavens should blush, that, as a reason for crushing them utterly, these are the only charges to be brought against them by the one powerful, autocratic Empire of the world. Reflect one moment on the facts reduced to figures. There are nearly fifteen hundred millions of people in the world, and not quite eight millions of these are Jews. How petty is warfare and persecution and hate against that handful!

The question has probably arisen in your minds, "What can we do?" My friends, accounts have reached us this very month of the opening of the two houses of Parliament of Japan. Steadily, surely and systematically the people of that Empire have been taking advantage of every thought, of every act, of every impulse, of every example which could lead them in the path of improvement, and secure happiness and constitutional freedom

to their land and its inhabitants. Sweet peace has spread her mantle over them. All travelers tell us of the beauty of their country, of its simple natural ways, of its courtesy, of its sense of right and of the content and cheery disposition of all its classes. Here are the spirit and the influence which bring forth the flowers of the world. Look back a few years into the past and see the picture of another land—a shattered state carriage, a horde of frightened officials, the mangled corpse of a man at whose nod but a short hour before eighty million human beings trembled, and royal blood upon the Russian snow. Here hovered the influences which bring forth thorns and weeds. No influence that springs from an earnest desire and conviction in the heart is lost; mere influence may work regeneration where force and the power of destruction fail.

The civilization of the world is but the index of the accomplishments of the aspiring spirit, and none of us, who feel and appreciate the scope of a recognized soul within us, are too weak to aid the force of that soul-power which guides the world along the path of right and justice. I ask your individual effort. Within a short period a large number of the oppressed people, whose cause I have set before you, will be forced, as were their co-religionists in Spain four hundred years ago, to leave their homes, and all the attachments and habits of life to seek new places, where the right to live and breathe and think like men and women will not be denied them. Wherever they may go, to Brazil, Algeria, Palestine, Canada or the United States, —and they will possibly divide through all these ways—they will require the kind consideration of the people among whom they seek shelter. Do not despise them. In judging of them let the facts of their late surroundings and their forced conditions give birth to sympathy, patience and allowance. Greet them kindly if they cross your path; let words of encouragement re-inspire them with hope. Remember that they must learn gradually the nature of their new conditions. They must be instructed in the laws and institutions of the countries whose protection they seek, that they may appreciate the value of citizenship and assume it with devoted loyalty. Our sympathy must be patient, our services unexact, our thoughts unselfish. Then will the clouds which have settled o'er their hearts vanish, and the silver lining of true brotherhood shine bright, illuminating our pathway as well as theirs. Within your own circle, your own home, your own surroundings, be each one a missionary of compassion. Tell to others the truths which I have told you. Let the flame of brotherhood wax strong until it shall melt even the icy barriers of despotic egoism. The world is so small, our stay in it so brief, we cannot afford to harbor hate; we have no time to waste in conflict. We are journeying to something so much broader and grander that our finite minds fail to conceive its purpose or extent. Christians, Jews, Pagans, and Turks, our footsteps wend the same way; why should we jostle one against the other?

As I said in opening, I feel I have spoken to

those who evolve thought. Give it forth freely. Here is the test of the power of our age, of its real progress, of its title to its claim of having moved nearer to the right than ages that have gone before. Shall the result find us bound still closer together in the bonds of common life, or shall the spirit of discord triumph, and the history of the world be again blotted with the foul marks of periods over which we would gladly draw the mantle of forgetfulness?

THE "Better Times," of San Jose, California, reports that Dr. Curnow, becoming satisfied that the alarming increase in the death-rate from consumption, in that city, was due to other causes than that of inherited predisposition, inaugurated an examination of the animal foods marketed daily for consumption. The poultry, apparently in the best of health, was found infested with bacilli; the lungs of pigs were likewise found in the same dangerous condition. He expects to find other animals full of these death germs. People who feed upon such meat have consumption in a very aggravated form within a period of from eight to twelve months. Dr. Curnow expects to gather sufficient evidence to substantiate the assertion that a great portion of the meats consumed in San Jose are affected with these germs of consumption. Not alone consumption, but a large list of other diseases are caused by eating flesh food.

Nature has various methods of compelling obedience to her laws. The time is near at hand when flesh eating must cease.

THE most bombastic, self-righteous specimens of selfishness, are press-notoriety, "self-made men." These "self-made-men" are always rich; we never hear of a "self-made" poor man. He parades his material success upon all possible occasions. He stands before the Sunday School as a model of the perfect man; tells the children how it may be possible for them to reach the same great eminence if they will commence right then and save the pennies. These "self-made-men" are responsible for very much of the avarice and meanness that exist in human nature, for they are so often taken as models.

THERE was great cheering when forty francs apiece were awarded to two young women at the Paris Mi-Careme fete as prizes of virtue. One having brought up four orphaned brothers and sisters, and the other seven. There is something very pretty in this festival of the laundresses and the enthronement, if only for one day, of those who have been conspicuous for good qualities. This public recognition and reward cannot fail to brighten the lives of those who work in one of the hardest occupations that fall to women and to dignify their labor in their own estimation.—*Woman's Tribune*.

BEFORE very long the science of harmony will be taught in the schools, and the effects of harmony and inharmony illustrated, so that all can judge for themselves of the good and evil results coming from the generation of these wonderful forces.

TRUTH has no more devout and useful champion than our valued friend Parker Pillsbury. To no one person does the world owe more; and now, when nearly at the century post, his inspirational powers seem to be increasing, and he is still devoting his time working for the welfare of humanity. Before us we have one of his soul-lit discourses published in pamphlet form, entitled "The Popular Religions and What Shall be Instead." This inspiring address appeals to all that is truly spiritual in man to come up higher, and reject all that is barbarous, selfish and sensual in his nature. The soul influence goes with his words that rouse people to live better lives. Only the true reformer has this power.

"THE Russian Government declares that if the common people begin to get new thoughts they will plot against the Czar—therefore, it discourages the importation of machinery, tools, books, pictures, and even fine goods." This is, no doubt, one reason why there is so much opposition to opening art galleries, libraries, etc., on Sundays to working people in all monopoly centers. But it is impossible to keep new thoughts from becoming universal. The seed has been planted and it must grow.

BAD blood that comes to the surface in eruptions is less dangerous than when it remains inward; so hidden sins are more detrimental than those that are seen. The one who, by his superior position in society can hide his wrong-doing, is more dangerous to the moral health of the community than the criminal whose crimes have been exposed. If all the screens and shuttered windows were taken away from the dens of vice they would not long exist. Vice can not grow in the light.

THE quickest way to make people accept Nationalism, Socialism, equal rights and all needed reforms, is to make them understand that they are immortal beings, with grander destinies than they have ever dreamed of, and that as they are in this life, so they must be in the life they enter after leaving the body.

THE coal miners have been selected by the American Trades Federation to make the next demand for a day's work of eight hours. There is no body of men who need shorter hours of labor more than those who work underground under conditions that are especially dangerous to life and health.

A NEW labor paper entitled "The American Idea," is the organ of the "New Order," an association for the purpose of uniting all the workers of the land. Only the registration of the name of the individual or organization is required to constitute membership. No fees are charged.

THE long fight of the New York woman suffragists to secure a compulsory law providing for police matrons in cities has at last ended in their victory, the bill which recently passed the Legislature having now received the Governor's signature.—*Woman's Tribune*.

EVIL is the inversion of good.

the humanity of former generations has not disappeared. The life of humanity continued, and lo! it is present in every one of us. We may reproach our ancestors for mistakes; but whenever we reproach them, we reproach ourselves.

We wish to be individuals, and flatter ourselves that we are quite original. Goethe explains in a little poem that the different features of his character are derived from his parents and grandparents. All together make up his character. He concludes:

"Since from the complex you cannot  
The elements extract,  
What is in man, that will remain  
Original in fact.

It is vanity to think we are something by ourselves. By vanity we understand a conceit which attaches a special value to Self. It is an inflation of the ego, of a something which is erroneously supposed to be quite individual and original. This pride is always ridiculous, because Self by itself is a mere nothing; it is a hollow bubble; and pride of Self is therefore correctly called vanity, which means emptiness. Our spiritual existence is an inheritance. There is nothing in us, but we owe it to humanity; for all soul life is based upon communion. We cannot entirely escape its evil consequences, but neither can we entirely forfeit its blessings, and the blessings are greater than its curses.



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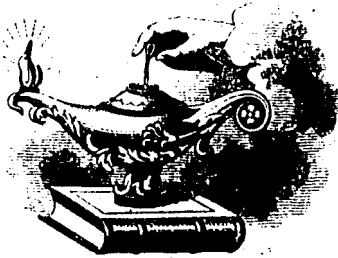
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SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:23 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.
Sloux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chlii	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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