

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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For The World's Advance-Thought.

MOTHER CELESTIAL.

ALICE ESSEL.

O, Woman, Queen of Love and Genius of Life!
The ages have striven for thee, earth's best and rarest product!
They have travelled and groaned and slaved
That thou, blossom of Celestial Loveliness,
Might be born Queen over all the Nether Powers!
They have tried thee o'er and o'er in purifying fires,
To fit thee at last for the Divine Rulership!
Thou the bringer forth of the New, the True, the Good,
Bringest forth at last the marvels of heaven—
The Light of Immortal Glory, Peace and Harmony!
The stars salute thee, Queen Mother of the New!
The heavens bend low in homage of thy worth!
Thou hast travelled in giant pains to conquer death,
And bring to Life and Light the Immortal Fruit
That shall nourish sick and starving hosts
With Love-born Strength to conquer Peace for All!
Humbly obedient, the moon kisses thy feet!
Clothed with the Sun, thy Soul in radiance shineth!
Whilst overhead the twelve-winged wisdom stars do shine
To guide the All-conquering Love within thy Goddess-heart
To save the sin-tossed throng, the Dragon held in chains!

ESSENTIAL PRINCIPLES.

A COMPLETE Reform Political Movement must have Seven Fundamental Principles, because harmony is made up of these, (symbolized in the seven notes of music);—a universal and world-embracing government must contain them to combine all diverse and contrarious elements into complete oneness. These Seven Fundamental Principles are:

First: Universal Equality of the Sexes. This includes sex ethics in all its forms.

Second: Universal Vegetarianism. No advance step can be made toward the realization of Universal Brotherhood, and all that it implies, unless the blood currents (and thus the thought currents) of humanity are cleansed from the corruption produced by a flesh and blood diet. The growth of mankind into purity depends upon the relinquishing of animal food in every form. When this is done there may be brought into the world a Superior Race, void of the lusts, passions and countless inharmonies that now afflict mankind.

Third: A Universal Language. There cannot be a community of interests between the members of a family who do not understand each other, because of the diversity of their language. Universal

Language is, therefore, essential to Universal Co-operation.

Fourth: ~~Universal~~ Money. Money represents Labor. The comfort, sustenance, progression, welfare and harmonious continuance of the world is based upon Labor; therefore, money based upon labor performed should be the Universal Currency.

Fifth: Universal Peace. Let us try to imagine the condition of affairs that would reign in a family if each member was obliged to carry a gun for protection against the others. Universal Peace is, therefore, essential.

Sixth: Universal Co-operation. There can be no harmony in a family without the co-operation of all its members to do all things for the comfort and happiness of each other. The members of a family whose wills are opposed, live in continual strife and division, and the competition of selfish wills leads sooner or later to disruption and ruin. This is the sad condition of the World Family to-day; and peace and good-will can only be restored by all nations combining, after the model of a kind, loving family working each for all and all for each.

Seventh: Universal Love. This includes all the others and all there is. The family, heretofore, has been, on a very restricted scale, an illustration of this Divine Principle. The offspring, good, bad or indifferent, are all provided for in the family until capable of taking care of themselves; and when they go out to do this the love of the parents follows them and aids them in their efforts to walk alone; and they are ever willing to overlook weaknesses and mistakes in their children.

Mankind must now learn that we are all children of one family, and that the good and bad and indifferent people in all nations are but representatives of the divers dispositions we find in a large family; and their partial love must expand into the boundless Universal Love that animates the Eternal Soul of the Mother-Father God. This will cause all to take an active part in the Redemption of themselves, and thus the Redemption of the Racial Family.

These Seven Fundamental Principles will constitute the platform of the Religio-Political Fraternity. This platform embraces within its scope the welfare of all nations, all peoples, irrespective of clime, race, belief or condition. It is not the birth of a New Party, but of a new Political Life. All will eventually take their stand under its white rainbow-spanned aegis, the flag of a United World.

THE known is partial and limited; therefore, they who trust only in the known and seen put their trust in the least part of God.

STRIVE CONTINUALLY.

THE workers in the field of spiritual reform should fully recognize the importance of their work. They should live in the spiritual, the good, the orderly thought, continually. The goods appertaining to the mere physical existence should be of secondary importance—when they become spiritually balanced the physical will act in perfect accord with the spiritual and will not have any wants but those the spiritual will supply.

Every opportunity should be taken advantage of to do the good whether by the use of silent thought-power or the spoken word or by acting.

There seems to be a disposition on the part of some who are trying to get things in order, to think there is to be through their efforts a heaven for a special few chosen ones; but one cannot be doing efficient work unless their work is for all humanity. We either rise or fall together. There cannot be a heaven for any unless they have made room in it for all; and each one will have to work the redemptive power until the last one is redeemed.—until then order, harmony, cannot reign.

* *

THE voice of the Seer-Prophets is seldom heeded until too late. Their spiritual consciousness having awakened, they see from the topmost heights, and the destiny of mankind is mapped out before them, and they warn the dwellers in the valleys of materialism, what they may expect if they continue to travel in the delusive pathway of the physical senses. Those living entirely in the material life are walking blindly, and, as they cannot sense the words of the Seer the moment they are expressed, they go blindly on, like the drunkard who refuses to heed the warning nature gives of the results until they are upon him and cannot be cast off. The Prophet of to-day may say as did the Christ in the olden times: O, Jerusalem, Jerusalem which killest the prophets, and starvest them that are sent unto thee; how often would I have gathered thee to my bosom, as a hen doth gather her brood under her wings, and ye would not!

* *

ONE of the most needed reforms is the education of the race in sex ethics. The soil in which vice grows rankest is mystery and ignorance. The whole human system must be wisely educated and governed to ensure happiness. We cannot suffer even a small mote in the eye without the whole body being in discomfort until it is eradicated. The world is awakening to the crying need of education in sex ethics, and it will not be long before it will be agitated in all civilized countries as an outcome of the growing demands of the times,

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SIGNS OF THE AWAKENING. SAD INDEED.

WHAT sadder sight is there to be found in the records of the hunted than the one of a dead-beat fox, worn out, with lolling tongue, heaving side, bedraggled brush, with the bay of the nearing pack growing every moment more distinct, struggling on in search of safety for his doomed life, dodging now here, now there, surrounded by a hostile field, the fiendish tally-ho sounding in his ears, the cracking of whips which warn him against any further attempt at escape? Then the hounds rush in. For one brief moment he turns at bay. *Cui bono?* The next all is worry, worry, worry, as the poor, weary, but gallant Tod is torn limb from limb, disembowelled, and reduced to a shapeless mass of bloody, bedraggled fur.

A fitting death it is, indeed, following on as a sequel on the hunted torture which the poor brute has suffered from find to finish. I have ridden to hounds over many a hard-fought field, yet even in the days when I did not scruple to join in this animal torture, the death of a gallant fox always affected me unpleasantly, and reproach knocked at my heart louder and louder each time, and I have asked myself, "cannot we have sport without cruelty?" Assuredly we can.

Much of this barbarous taste and callous indifference to the sufferings of animals is bred with our childhood and upbringing. None but those who have indulged largely in sport in its many and varied branches can realize the holocaust of animal suffering that is day by day offered on the altar of sport. I have seen and gauged it to its fullest, and I can safely say that, save in self-defence, I will never in life again raise gun or rifle to destroy the glorious animal life of creation, which, alas! I have so often and so wantonly taken part in bringing to destruction. Savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals. — *The Spectator*.

If you wish to do good to a man, you certainly will not strike or maim him or do him any physical injury, not to say kill him. If you wish to do him good, you will not drive a hard bargain with him or take advantage in any way of his ignorance or weakness. On the other hand, since you, too, are a man, you will do good and not harm to yourself, you will take care of your health, you will seek to cultivate your mind, you will seek in every way to make a full man of yourself; and any instincts or impulses or hereditary tendencies that would go the other way, you will seek to control. And there are not only these immediate applications of the rule, but the race has learned something by its experience that we could not know immediately as to what is good for man. — *Wm. M. Slater*.

Living in continual lust, as the purely worldly do, they cannot realize the power of love any more than one living in the perpetual night of blindness can comprehend the grand vista of nature.

WE WONDER.

WE wonder at the monstrous cruelties of past ages. "How could they have been possible," we ask, since "human nature has always been the same?" But human nature has not always been the same; it has always been changing; it is changing now, and it will always continue to change. And the rate of improvement is continually accelerating. Those born since the war find it difficult to comprehend the barbarities of even one short generation or age. Their children will find the barbarities of to-day equally incredible. The horrors of Siberia, of the Russian persecution of Israel, of the no-less infamous sweatshops in our own country, may relegate the latter third of the nineteenth century to the same limbo of infamy to which the ages of Nero and Simon Legree are condemned, notwithstanding the comparatively great ameliorations in the average condition of the human race.

Still later generations will wonder at the possibility of inhumanity which in our day condemns the many to life-shortening and life-embittering toil that the few may consume in luxurious idleness the price of their sweat and suffering; at the travesty of justice which punishes the criminal who robs his one victim with his puny arm of flesh and bends the knee to the ruffian who despoils his thousands with his mightier brain; at the selfish greed of the titled idlers who partition the soil among themselves, and take heavy toll of the multitude of earth's children for presuming to live on the bosom of their common mother; at the unspeakable cruelty of the sex, that drives by its tyranny another portion to starvation, suicide, or infamy. — *Popular Science Monthly*.

MR. EDITOR: One of my Shaker friends kindly sent, amongst other reading matter, a copy of your publication which contains a few remarks bearing on the character and conduct of T. L. Harris as promulgated by a Miss Chevallier. I feel truly grateful to you for the Christly spirit with which you deal with this matter. It was my privilege to have a residence of several months with the "Brotherhood of the New Life," when that organization had its pivotal center at Salem-on-Erie. During that period I had social intercourse with its members and leader, Mr. Harris; justice to that community compels me to say that the most scrupulous Shaker might have lived there without the least fear of "losing his faith." The "sense of chastity" is as a wall of fire to protect the truly loyal, and as a scorching flame to the unfaithful that may dwell amongst them. I have no motive in writing you in regard to this "evil report" beyond that of giving my experience, that the truth be not hindered and that fair play have its effect. — *Frederick Heaton, Washington Pa.*

MEN work arduously for the ideas they have engraved in their being, and whose representative they are. But men should be masters not subjects of ideas. The thinker is a master; the thoughtless is a slave.

CRUEL THOUGHTLESSNESS.

THERE is a good deal of talk, and I am glad of it, just now in London over the cruelty of those women who insist on adorning their heads and gowns with bird corpses. Thousand of birds, says the Society for the Protection of Birds, humming birds, kingfishers, orioles, and others are shot down to supply the demands of fashion. Many are mangled, the wings being only cut off, others are flayed and left to die in the woods, in order to gratify the ignorant, worthless women who decorate themselves with borrowed plumes at the cost of so much pain, torture and death. Many sin from ignorance, it is said, yet I wonder do those women ever think, and if they do, how do they imagine the birds are procured? The white and colored aigrettes, so much worn, are even more cruelly obtained. The species of heron called the egret furnishes them, and those feathers which are so fashionable only grow on the bird during the breeding season. They are finest just when the young egrets are fully fledged, but not yet able to fly, and it is then that the hunters are keenest in their pursuit of the parent birds. The plumes are torn from them, and they are left to perish, the young learning, all too soon, how to take care of themselves. These feathers are called "osprey" by the milliners, which is a misnomer. — *Toronto Mail*.

A CORRESPONDENT sends to the London "Spectator" the following anecdote: "The servant man of one of my friends took a kitten to a pond with the intention of drowning it. His master's dog was with him, and when the kitten was thrown into the water the dog sprang in and brought it back safely to land. The second time the man threw it in, and again the dog rescued it; and when for the third time the man tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and safely deposited it before the kitchen fire, and ever after they were inseparable, sharing the same bed."

THE sex which is first in the Sunday School and last in the jail, which is most strongly represented at the Church, and at prayer-meetings, and at the missionary meetings, and most feebly represented in the liquor saloons and tobacco shops of the land, which does the least of the world's preaching and the most of its practicing, which makes a poor figure in a battle between Christian nations, and a splendid figure in a battle between right and wrong—such a sex forms a very large part of the power that makes for righteousness. To turn this purifying stream away from politics is equivalent to asserting that politics have no need of righteousness. — *Wives and Daughters*.

"BLACK BEAUTY," the "Uncle Tom's Cabin" of the horse, is being translated into almost every language spoken. Send for a copy of this excellent work to the American Humane Education Society, 19 Milk Street, Boston Mass. Only six and twelve cents a copy according to binding.

NATURAL RESPIRATION AND SPIRITUAL RESPIRATION.

T. L. HARRIS.

NATURAL respiration, true to itself, ignores humane distinctions; but spiritual respiration recognizes all. Natural ethers are destructive or conservative of life as the tissues of the organism are healthful or diseased; they eat and corrode, they nourish and preserve, independently of the fidelity of the conscience, or the purity of the affections. The sweet bride may die, while the meretricious woman of the world lives on; and genius perish, winged for its high career, while imbecility and brutality renew for long days their vigor.

But the higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundation, stands in the body as a sentinel against every plague. It is the friend of all friendly natures, a father in protecting care, a mother in fostering and sheltering sweetness, and mightier as the defender of the system than a legion of armed men. It restrains the impetuosity of an excessive zeal; it overcomes the inertia of constitutional indolence. It retards the hasty, premature flowerings and fruitings of the intellect, which exhaust the organism; but matures all noble growths, at once preventing excess and removing sterility. It is the great regulative power.

Natural respiration knots and gathers up the race in clans and parties. There is a perpetually recurring tendency in families to discrete themselves from the interests of humanity. The same thing is true of sects, which are families in Religion, and of parties, which are families in the State. In the finer air these breaths form a vortex, rushing into the lungs, and in their ascent to the brain begetting infatuations, not always amenable to reason, not always to be exorcised by virtue. Where mere natural respiration rules, social harmony is impossible, and, in the highest sense, there is no Church and State. Men are drawn together upon their lower corporeal levels; they fly apart upon the higher grounds of spirituality.

Directly opposite, the breaths of the Divine Spirit, as they prelude and encompass the frame, lift the being from the slough and mire of the mere corporeal affinities and relations. As in the mind they separate the fatuities from the verities, as in the heart they disintegrate the lusts from the affections, and as in the body they cast out diseases from the healths and sanities, so they sift and winnow the world, breaking up the magical relations that, Mezentius-like, condemn the living to the embraces of the dead. The Family rises reconstructed by the attraction and the consent of generic types of men. The Church appears in glory, holding in its embrace the human myriads whom one divine breath fills, animates, and unitizes; while in the State, the true order of society knits itself together in the universal relations of a unitized and inspired humanity.

In an era of mere natural respiration, men

jostle, impede and destroy each other in the pursuits of life. The business of existence is conducted at a wasteful cost. Colonies perish on unfriendly and malarious shores: fertile and salubrious regions become deserts with the horrors of war, or are made the miserable abodes of barbarians. In other regions, great cities swallow up the life of myriads who unwholesomely exist and perish like infusoria in ulcers. Peoples become the slaves of predatory chiefs, of civilized task-masters, of the oppressors and mal-administrators of industry. Competition is the universal law, instead of social co-operation.

Otherwise with spiritual respiration. When it descends and takes possession of the frame, it consummates the adoption of the just man as the child of the Infinite Parent, and affiliates him to the universal brotherhood. There is henceforth a guiding power, a positive inspiration, which selects his calling, which trains him for it, which leads him to favorable localities, and which co-ordinates affairs upon a large scale. It deals with groups as with individuals; redistributes mankind; it reorganizes the village, the town, the workshop, the manufactory, the agricultural district, the postoral region; gathering human atoms from their degradation and crystalizing them in resplendent social unities.

Moreover, natural respiration serves the ends of power, irrespective of virtue. Human colossi, giants of ponderous intellectual might, sun-like in the flame and radiation of the intellect, wielding more than Thor's hammer in the downright strength of the inflexible personality, exact tribute of all the circulations of the atmospheres; and are served by the genii of their powers, whether they are builders or destroyers; the uplifters or degraders of mankind.

Otherwise, when respiration is from the great Head and Fountain of existence, the breaths that do His will concentrate their forces on the natures organized by genius for a composite service, and consecrated to it by absolute self-abnegation. Given Cromwell, he is a hundredfold the Protector of the Commonwealth; given Washington, he is a hundredfold the father of his country. Whatever be the function of the man, he becomes an embattled host within himself; out of weakness he is made strong, and puts to flight the armies of the aliens. Man, whose breath is in his nostrils, is as the flower of the field; to-day brilliant in the summer sunshine, to-morrow withered in the autumn blight. He labors, and an unknown race enters into his inheritance. He is the architect of an abortive fortune, gathering possessions from the universal waste and anarchy of man. Others rise to scatter his increase; the fortunes of individuals, of families, and of nations are houses built upon the sand; they fall, they are swallowed up in ruin. In the divine respiration all is different. Men, families, peoples, who breathe in God, by Him labor, endure, achieve, obtain prosperity, diffuse the riches of art, letters, religion, and civilization. They execute as He plans, and their work is permanent on the foundations of His decree.

SOCIAL CHEMISTRY.

THE chemistry of life acts by general, not by partial laws. Nature is the interpretation of our being. We give to nature the very color of our love and thought. As with a plant, there is a central key to human character. In nature, we call it an acid; in our selfhood, it is probably called a principle. If we could discover and apply it understandingly, as the chemist does the acids and gases, we could more readily balance character when out of order. A familiar illustration may help us here. "The vibratory rate to the reed or wire, in the middle of a musical instrument, determines the pitch or individuality of the tone. To raise the pitch, we increase the rate of vibrations in a given time. But if we thus change the individuality of C, we must also correspondingly change the vibration of all the other reeds and wires. If they are not keyed alike, a most disagreeable discord ensues. If we could only find the pivotal note, the middle C, so to speak, in our make-up, we could more readily adjust all other notes or intuitions of our being to it, evolving harmony of character on the plane to which we have gravitated. We wonder at the social dissonance all around us, and fret and stew over it, as if everybody were out of joint but ourselves. We are all the time trying to reform others, and that too by arbitrary force. The coercive interference often thwarts the healing operations of nature. The practical farmer is wise enough not to put hoops around his colt to give proper shape to his horse. He subordinates him to gentle, loving order under the law of liberty to grow. Full long enough the experiment has been tried to save souls by dogmatic appliances; such proselytes become "ten-fold more the children of hell than they were before." If Reformers would use more common sense, and be patient for results, what a splendor of social economy would ensue! Political reformation—legislating morals into human nature—what down-right stupidity! Social chemistry—it is about time to study it.—*Progressive Age*.

Love and Wisdom is the tonal note whose key is fixed within the soul of each. Strike the key and the whole harmony of being stands revealed.

THE following incident, recorded by a humane observer, indicates a case of self-evident neglect, but one which would not come within the province of the law. The writer says: "Going down town the other morning, rather early, I saw standing in a deserted potato patch on the brow of a hillock, alone, weary, dejected and sad, a poor old horse—his bony back, flanks and mane as white as snow; for the frosts of the night had gathered deep and heavy upon his stiff, bloodless frame,—trembling from hoof to ear under the keen rarefied air which penetrated to his very marrow! The mute, patient-eyed pleading of that once noble and majestic animal was too much for my manhood; and tears unbidden sprang to my eyes as I gazed upon this neglected and shamefully treated servant which God had made for the use of man."—*Our Animal Friends*.

For The World's Advance-Thought.

TRUE JUDGMENT LIBERATES.

A. G. HOLLISTER.

"The time will come when it will be the most blessed sound mankind ever heard, that souls may repent."

SIN is transgression of the law. Where there is no law, there can be no transgression, and no sin. Sin cannot condemn itself. When, therefore, a person feels condemned for having sinned, it is proof of a superior light in the understanding, which, if properly heeded, would lead to correction and avoiding all sinful acts.

That man possesses a sinful, lawless nature, opposed to the law of righteousness in his understanding, we believe none who are striving to practice the best that is in them will dispute. It is a humiliating and painful experience for one conscious of the superior law of life to be held in a lower caste by his base and lawless element, to which at times he feels himself a slave.

Hence, it is of utmost importance, to the welfare of such to discover a remedy that will banish this lawless element, and set the will at liberty to obey the law of right implanted in understanding. So much is this desired, that some devotees have sought it by inflicting dreadful tortures on their bodies. Some, by hermit-like seclusion from all companionship,—others by abstaining from food, till body and soul are greatly weakened from lack of proper nourishment. Others practice various methods termed penances, or bestow a portion of their worldly gains to charitable objects, hoping thereby to atone for their sins and purchase a seat in heaven after the things of this world can no more be enjoyed.

Is it not singular that people of piety and fine intelligence in other directions prefer these inefficient means to accomplish so desirable an end, in lieu of the one effective way appointed from heaven? Namely: by confession and repentance and the daily cross of Christ. Repentance here means to turn permanently from evil to good.

Many who admit the obligation to confess sins, say it should be done in secret, and in hearing of no one but God, who is supposed to dwell in their own heart. Or, if in public, only such sins as are publicly known should be mentioned. A sincere public confession, that goes to the bottom of iniquity and humbles the penitent, may be of great utility to the penitent and neutralize the influence of bad examples. But as "he that does sin is the slave of sin," we aver that the secret God who cannot or will not preserve you from sinning, will not by your secret confession take away your sin and restore you to liberty after you are captivated.

It is a frequent assertion, implicitly believed by the common mind, that God is everywhere present. Yet the unseen presence is so impalpable to the sinner that it is not enough to preserve him from sinning. In the more palpable presence of temptation, he forgets the august presence of pure, invisible, all-knowing Intelligence. But the presence of a good man, whose opinion he respects, would annihilate some of his temptations, or at least prevent his yielding to the vilest of them.

This proves that a visible man has more power to protect him from sin, and from dastardly mean practices, than his invisible God, however strong he imagines Him to be, or terrific His punishments in a far off future.

The sinner feels less guiltily, less dishonored in view of his Deity within, to appear in his real character, with all his secret corruption, and to increase the latter when lust entices, than to manifest the same in the far more palpable presence of Deity looking through the eyes of man. Then which is purer and stronger,—the Deity of imagination before whom he feels no reproof, or the Deity which hears with the ears and sees with the eyes of an upright man or woman? To hide his real self from the latter, he is often at great pains to appear what he is not; carries two faces; becomes a hypocrite! If the hypocrite would take as much pains to be that which he wishes to appear, as he does to appear that which he is not, he would cease to be divided in soul, and stand in no fear of mortifying disclosures.

We have found that a sure and safe way to accomplish this honorable purpose, and to dry up the cowardly undercurrent of unholy desires that enslave and pollute the whole man, and make him insincere, is to strip off the mask of hypocrisy before the stronger light,—to uncover the hidden works of darkness, and disclose the secret springs of action, in presence of the more dreaded Deity, that a remedy may be discovered and applied. That is, by honest confession of all our misdeeds before a witness or witnesses of the same sex, previously baptized in this river of Judgment, as a testimony against the sins, and the nature of sin in ourself, with a resolute purpose to forsake them forever.

This operation brings us wholly into the light of God in His saints, and into fellowship one with another. "If we walk in the light as He is in the light, we have fellowship one with another, and the life (spirit) of His anointed witnesses cleanses us from all unrighteousness."

It mortifies and liberates us from that nature which leads souls so commit sin,—it cleanses the conscience from dead works,—plucks out sin by the roots, reinforces the light within, makes clean separation between right and wrong in the heart, weakens temptation, strengthens conviction, clarifies interior sight, erects barriers against further sinning, and binds "the man of sin" that the little child in Christ may inhabit us and grow in the purity and freedom of the Eternal Spirit.

In the commencement of spring, as the sun rises higher in the horizon, it causes exhalations of miasma from the swamps, as well as the growth of the flowers in the fields. So it is in the spiritual springtime, the dawning of the Sun of Truth brings to expression the degrading thoughts as well as the thoughts of Immortal Truth in the spiritual minded.

No one really wants to do anything to create misery for himself. All wrong-doing is simply the mistaken ways of ignorance in search of happiness.

FOOD.

FOOD may modify character; may mold, develop, or depress the different faculties by the effect of its odors or flavors. For illustration, we would feed a person in whom the social organs were deficient upon food in which the sweet odors and flavors predominate. When we wish to develop the intellect we would feed the person upon wheaten bread or other food having alkaline odors and flavors. The flesh of animals, when used as food, stimulates the base of the brain. It chiefly excites the Impulsive, Defensive, Sensitive and Perceptive groups. It is not adapted to develop a noble, refined and intellectual character. Its use as an article of diet belongs legitimately to savage life and the lower phases of society.

Our food may affect us by calling the various faculties into exercise in cultivating and procuring its different varieties. The culture of grains and fruits tends to develop the social faculties and the intellect. When a people settle down to the pursuits of agriculture, it is at once an indication that the arts of peace are beginning to prevail over those of war. In savage life, hunting and fishing were common means for procuring food, and these required the exercise of perception, sensation, destruction, cunning and mobility. In civilized life, the slaughter of animals for food called the same faculties into exercise. The structure of the teeth and other digestive organs in man proves that he is naturally adapted to live on grains and fruits when he arrives at man's full estate.

In a harmonized life, the cook must understand well the relations of food, and be as truly an artist as the musician or painter. In a far higher sense than in past times, the cook must cater to the appetite, but the appetite will be educated and trained to appreciate and seek the higher harmonies of food; and the pleasures conferred are increased to a corresponding degree.

The senses are the Portals of the Mental Temple. Through them all harmonies must enter to reach the halls of thought and feeling. These harmonies must be the effective instruments for reaching the most refined culture and the most exalted spirituality which a human being is capable of attaining. The education of the senses must therefore take a leading place in a true system of culture.

The color of the skin has an effect on the development of the senses. The most perfect complexion, in all respects, is that between the blonde and the brunette. It belongs to the Caucasian race, distinguished alike for its high energy and sensibility, and its capacity for advancement.—*Siddhartha Merton.*

The germs of all good lie hidden in humanity, just as the seeds of the apple are buried within the fruit; the outer must be consumed in order for the seeds to be cultivated and increase.

As mere physical beings we are parasites living upon the bounties of Mother Earth; as spiritual beings we may make earths.

The shadow is to the thing what the thing is to the spirit or idea it represents.

For The World's Advance-Thought.

SCIENCE OF CORRESPONDENCES.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

HERE has been much said about "The Missing Link," but all depends upon the nature of the outlook what the same may be. To all appearances there is a missing link somewhere, which should serve to connect the things of the seen material world with the unseen things of the spirit world, and so bridge the chasm which few can look upon with composure or without realizing strange dismay. What then—we would ask—is the Science of Correspondences at all, if it be not this very missing link?

We are assuming that the Science of Correspondences is an expression with which our readers are quite at home and familiar; but we are not fully warranted in making the assumption. We may regard it as a bridge enabling us to make an easy and safe transit over a very dangerous and bottomless chasm; or we may look upon it as a ladder reaching from earth to heaven—from the material world of effects to the very heaven of causes—and furnishing us with the wherewithal to make the passage in comparative ease and comfort. Anyway then it comes before us as a subject of transcendental importance; and the nature that can eye it with unconcern and disfavor must be of very inferior calibre and hardly merits being deemed sentient, human or responsible.

To step from things that are seen and temporal into the vagaries of mere superstitious credulity, hoping against hope to land thereby safely on the shore of things unseen and eternal, is to blindly take a leap in the dark. We are neither called upon nor expected to attempt such a mad freak. Between the shores of the material world and those of the unseen spirit world stretches a vast ocean, and unless we take passage on the ocean ranger now under consideration named the Science of Correspondences, we may safely calculate upon being thrown back upon the shores of the material world from which we blindly and foolishly leapt with all our vain hopes and expectations rudely wrecked.

What is this Science of Correspondences, then, which proffers to man a safe passage under these circumstances? We must become all things to all men if we would be successful in doing the greatest good to the greatest number. We see some, then, fondly clinging to the scriptures as the bridge calculated to carry them safely over. Very good! they are calculated to do all that, provided the destined use and not the mistaken abuse of them be relied on. There are two ways of applying the scriptures, and the one is the savor of life unto life, but the other is the savor of death unto death. Unfortunately man's imperfection crowds upon him so overwhelmingly that it obfuscates his higher nature, and leaves only the lower nature at liberty to act. That being so the great majority drink in the sad experience of the scriptures being the savor of death unto death; the very small minority, however, so separate themselves from all human and mundane influences that a widely dif-

ferent experience dawns upon them; and to them the same scriptures prove to be the savor of life unto life. With such thoughts in full view well might the Apostle Paul say: "Who is sufficient for these things?"

Those who apply the scriptures rightly will do so by means of this very Science of Correspondences we are considering. A clearer statement of this very essential cannot be than Paul gives in Rom 1: 29: "For the invisible things of God, from the creation of the world, are shown clearly by the things which are made;" that is to say, His eternal power and Godhead, depriving everyone of excuse, "The things which are made" are the things of matter which are cognizable by our bodily or material senses. Well, then, these show clearly the invisible things of God. How is that possible? Because the seen and unseen worlds or planes are fashioned on the lines of this Science of Correspondences. If the object of our study be Light, as pertaining to the unseen planes, we are furnished with Light on the material plane; and by analogy or correspondence we may clearly see mentally or spiritually all that will help us on the invisible plane. It will be noticed that the scriptures say that the invisible things are not only shown, but that they are shown clearly. This can only be by the laws discoverable on the material plane perfectly corresponding to the laws working on the higher planes. Man cannot be "without excuse" unless all we say be true.

Suppose we take another item from the world of matter, that of birth or generation. In like manner it has its exact correspondences on the unseen planes of soul and spirit as it has on that of mere matter. That which is born of flesh is nothing more; and that which is born of spirit is spirit in the same way and degree. Flesh brings forth flesh, soul brings forth soul, and spirit brings forth spirit; but the laws that operate all through correspond minutely at every point; in fact, the lower plane of matter, with all its detail of law in operation, probably serves no higher purpose than to reveal all that is needed to be known relative to the higher planes of soul and spirit, both of which may be regarded as the unseen planes in which man has concern. The lowest grade of birth is on the plane of flesh; the next higher is the birth of soul and is from above—not belonging to the flesh plane. The one realizing the birth of soul is enabled thereby to see, or have some perception of the next higher plane, where spirit reigns. The still higher birth is that of spirit, and none save the one Universal Spirit can attend to that. The one thus born is born of God; and being thus born cannot commit sin, for sin is impossible to this Divine part of man when once it is brought into being. The one thus born is an inheritor of the reign of spirit or of the heavens, and shows it by the demonstrations of the same in the natural and necessary manifestations of the powers that inhere in spirit. The flesh is low born; the soul is born from above and is holy; the spirit is born of God and is the holiest, or the holy of holies. The things of soul cannot be realized by the fleshly en-

tity; the things of spirit cannot be realized by the soul entity; but the spirit as the highest commands each and all, and when necessary can set forces in motion to create material or soulish entities.

The three are stages in progressive development, and man is now in a very few isolated cases beginning to awaken, and so to be born to the experience of the highest plane. The many are still in the very depraved and imperfect condition represented by the body; the few are realizing an experience on the still imperfect and intermediary plane of soul; very, very few indeed have yet won an experience agreeing with the requirements of the true spirit plane—which is the plane where perfection inheres. All on any other plane than that of spirit are consciously imperfect, and not only so but they seem unable to admit the possibility of perfection. Those on the plane of spirit know perfection is attainable; for they are assured that when God commands as follows: "Be ye therefore perfect; even as your Father in heaven is perfect," He only commands what He knows to be well within the range of possibility.

Apart from the reality of spirit life and consciousness there is no possibility of perfection, nor yet any possibility of conceiving it possible. The fact then of being unable to conceive of or to admit the possibility of perfection infallibly marks said entity as having no higher consciousness than that of the intermediate and imperfect soul plane. Thus the working out of the Science of Correspondence furnishes results of a conclusive character on points that would otherwise be quite moot and unapproachable.

On the 15th of November, in the evening, the Moslems of Liverpool were at their devotions in their mosque, and engaged in performing the "Maghrab Nimaz," whatever that is, when several hundred Christians, chanting their battle hymn, "I do believe, I will believe, that Jesus died for me," broke down the doors of the mosque, and, pouring stones and lighted fireworks upon the kneeling worshipers, they scattered the astonished Moslems like stubble in the blast. Many of the Mohammedans were seriously injured, and one little boy narrowly escaped a violent death, as a "arf brick" struck within a few inches of his head as he knelt in prayer. There is a deep humiliation in all this, not only to those who believe in the Christian religion, but also to all of us who belong to the Christian race. The Nizam of Hyderabad protects the Christian missionaries in his dominions; he allows them liberty of worship, and freedom to proselyte his people, if they can, while his missionaries and their converts are driven from their humble prayer house and pelted with stones in England. Oh, Nizam of Hyderabad! send some missionaries to England, and especially to Liverpool.—*M. M. Trumbull in Open Court.*

We see God's Truth pictured in matter inverted, like the mountains mirrored in the lake. To partake of this Truth in its orderly relationship we must look at it from its real position.

CHRISTIANITY AND INFIDELITY.

CALEB S. WEEKS.

CHRISTIANITY! the great central principle, the power and living energy. All that is new, all that is vital in this religion—this propelling spring of humanity's progress—is what our semi-Christianized Pagan churches to-day call infidelity!—opposing human reason, inspiration and interests to all ecclesiasticisms with their dogmatic creeds and authority. This is what cost its first teacher his life. The Churchisms of his day called it infidelity, or what meant the same; Churchisms still do. It is infidelity to them, but it is fidelity to Humanity's God, to His children and to His truth.

What, but the view I have taken, can explain the rapid spread and constantly increasing influence of so-called "Infidelity" throughout Christendom, while it scarcely germinates elsewhere? Can anything grow and flourish in a soil that does not contain its ingredients? Where it does thus flourish, do you not recognize it as a proof that the soil is just adapted to it? What else, then, can it be that causes "Infidelity" to grow spontaneously in Christian lands, and so rapidly as to overtop church influence, notwithstanding the continual digging to root it out, by these great organized institutions, which use every means for this purpose? Why, with nearly all the colleges and schools under their control—superintending the education of the youthful mind, and with an innumerable army of "clergymen" distributed through every city, town and hamlet, to teach their dogmas and oppose all that questions them—are they so powerless to prevent its growth? Why does "Infidelity" toward the prevailing religion scarcely exist, as native, in any but Christian countries? Why, when pure and simple it is carried there by sojourners, does it take no root and soon wither and die? And why, when converted to the Christian religion, even in its semi-Pagan forms, do the races, before so docile and submissive to institutionalism, so soon begin to manifest the development of individuality and skepticism?

These questions suggest their own answers; proving sufficiently, if we had not direct evidence, that the germ-developing and nourishing principle of what the churches call infidelity is in the Christian religion; that the transfer of even these adulterations of Christianity to other lands carries with them a soil to which "Infidelity" is indigenous, which, mingling with the native soil, soon so far changes its character as to make the new plant a thrifty exotic, and finally a natural product.

Yes! there is no disputing the fact! Christianity is the religion of individualism, of reason, of manhood. Its character is self-reliant and active, not confiding and passive. The churches are Pagan institutions, which it is decomposing and remodeling for humanity. It will not affiliate their dogmatism and superstitions; it repels their authority; it absolutely rejects their ecclesiasticisms. It destroys all these, that the true institutions—religious societies—may be perfected, and made faithful and obedient servants of the individual man's

religious nature, his inspirations and aspirations.

Church devotees, witnessing the process, but understanding it not, are frightened at the sight; supposing it to be the "irrepressible" devil prevailing over God's truth. Thus viewing it, they war against the work, but it still goes forward; still the Christian principle inspires and moves religious society; performing its purpose, carrying with it and making instruments of even its opposers.

Its earlier manifestations, though crude, nevertheless display its nature and power. Its essential characteristics are always apparent. The religious history of Christendom is a record of its labors and gradual success; of its struggles with dogmatic authority and its triumph over it. It commenced by the powerful example given by the Nazarene. It was continued by his disciples, though they but faintly comprehended and were less faithful to the idea. It quickly developed the tendency to disintegrate the church organization which they formed, and to cause the people to choose their own leaders. Some were for Paul, some for Apollos, and some for Cephas. This was regretted and remonstrated against, but in vain. It soon commenced to construct and teach a popular theology—a philosophy of religion adapted to the public mind. This work, which in its progress accepted and exaggerated old mythologies into still more monstrous absurdities, was, nevertheless, in its origin and in the inspiration which so long sustained it, an instinctive recognition of the importance of the individual man, and the sovereignty of his intelligence.

The old religions had dogmas, but no public philosophy. Their theologies consisted of secret doctrines for the few who were initiated into the mysteries of their Temples, not explanations for outsiders. They made no appeals to reason, individual or public, only to submissive piety. Christian theology, though constructed mainly of mythologic dogmas and deductions from them, still, by thus appealing to man's intelligence, unconsciously acknowledged that intelligence as the umpire; helped to arouse it to a perception of its official character and duties; excited thought; exposed its own absurdities and contradictions, and promoted their displacement by rational truth.

SUBLIME expansion of the heart! universal communion of souls! thrice-holy bliss! what have they said of you those who have given you their praise? They have called you transient, O, Creatress! And they have said that your ephemeral appearance illumined their passing lives. Universal Love! thou all-breathing and ever-living principle that sustains the world. Precious Celestial fire that infills and inspires all nature, as a sleepless vestal who incessantly watches in the temple of the soul, how can you be but a transient illumination when all that moves and has its being draws its life, light and liberty from the golden essence of your inmost heart!—*Translated from Alfred de Musset.*

The God of Love does not answer the prayers addressed to the God of an infinite hell.

LOVE AND WISDOM MUST CONTROL.

LOVE and Wisdom must control our Being before we arrive at conscious Immortality.

Every evolutionary cycle must first be comprehended by the Celestial and Spiritual in woman before it can make its material advent. The same laws apply to progressive movements as they do to the birth of the infant. First the imagination conceives the idea-germ, then the intellect gestates the embryo, and then it is born in material form.

How wondrous are thy works, O Universal and All-Creative Essence of the Soul! Thy greatest laws are typed even in the least of things! The atom speaks of Thee as eloquently as does the potent Sun; and it shows Thy marvelous power of Love and Wisdom to all who will study the pages of Thy holy bible, typed in every feature and expression in nature's realms.

DO YOUR OWN THINKING.

To assimilate other people's ideas is to incorporate their life within our being. We live, move and have our being in God when we make universal principles the dominant ideas within us. Most people live in some other person or person's thought.

The potency of ideas is self-evident, and yet so many imagine they can be rewarded for some other person's good thought if they only say that they believe in it. The Christ lives in an idea(1) world, which is the world of causation and infinite. When Christians learn to live there, in ever-expansive thought, they will have outgrown their narrow ruts, and "be with Jesus in Heaven."

How much we need men and women who are idealists—those who will carry the flags of progress so hopefully, so daringly, that even the busy majority of mankind may be tempted to consider them impractical. These are the Saviors of civilization, for civilization can only last by solving the unsolved, by eventually doing the supposed impossible. The man who uses the forces of to-day, content in their utilization, has his work to do, and his place to fill. But the world needs men and women who grasp the future with unerring power, and these are the idealists whom no wave of recession in human history can discourage.—*Progressive Age.*

"The great bell of Cologne Cathedral, known as the "Empress Bell," was made from twenty-two cannon taken from the French at the battle of Sedan." The blasphemy would have been complete by stamping upon its surface, "Love one another." It is, however, most fitting that Christian ministers, in favor of war, should consent to have a bell made of cannon, that has served to send thousands of their brother men into the other world unprepared.

The eye and the soul were controvertible terms in ancient magic, because the eye was supposed to be a prolongation of that part of the brain in which the soul was located. The eye is the outward window of the soul, and the soul's purity and innocence is manifest in the eye.

For The Universal Republic.
THE CRISIS.

GEORGE W. GOODWIN.

WHEN Oppression, ever hateful,
Ever hating Freedom's form,
Strives to crush from out the people's hearts

The hopes that ever burn,
'Till they turn in madness, darting
From their eyes on every side
Flames of lightning shot at Power—
Clothed in majesty and pride—

Wrong, firm on its foundation,
With relentless iron will,
Wrings red drops from out our nation
And endurance drinks her fill.
Now, the People's anguish rises
To the Spirit of the Lord,
In the cry, "Revenge us Heaven
For these life-drops daily poured!"—

Poured to satisfy the greedy,
They who thrive on chartered wrong.
Shall Thy remedy come speedy,
Lord, or Vengeance tarry long?
Dares that Power beneath the castle
To degrade our people still?—
Will it tempt the God of Battle,
He who holds the people's will

In subjection, 'till hope vanish?—
Then bid Fury mount her car,
And with brand and fagot banish
From our land such fiends afar?
No monk revered more earnest prayed
For heavenly laurels won,
Than I that Vengeance be delayed:—
God's holy will be done!

ORDER.

A KNOWLEDGE of God or Good does not come by a warfare of ideas. Knowledge of God is putting into practice eternal principles of Good; that is, growing the being in order.

God does not give us clothes and houses ready made, but the material from which to make them is furnished in abundance; and everything is good; but it must be put to its proper use, else it creates discord—inharmony. If we undertook to feed our bodies by eating the ground it would fail of the purpose and instead produce only pain and death, and yet the earth properly used furnishes us all the food the body requires.

Thus it is with all things. All the troubles and cares that come upon mankind, come, not because of evil, but from trying to put things where they do not belong. The only way to restore harmony is to go to work and restore order. This cannot be done by destroying the material that is thrown in in all this disorder; it must carefully be gone over and everything placed in its proper place.

By conforming to certain laws in the construction of various machines, we can concentrate and disseminate through them the powers of electricity, steam, magnetism, etc. So by making ourselves fitting instruments, the Divine Power can concentrate itself in us, and disseminate its Almighty Force throughout the world. This power cannot be had by making frantic appeals to God, any more than electricity could, by inviting it, work through a machine made for the use of steam. Whenever we make ourselves fitting instruments, Divine Power will manifest through us.

BIRTH AND DEATH.

WE have an endless variety of births. We are born into the material body, but the intellect is not born at this time; that exists in germinal form, and first has to be developed before it can be said to be born. Every faculty of the brain exists in germinal form and needs unfoldment before it is born. The unfoldment of any series of powers is in verity a new birth in that direction.

We have also an endless variety of deaths. There is the general death of the physical body; but any sense or any member of the body is dead when it becomes useless. The child is dead when it has grown to manhood. Ideas also that we have outgrown, have died, for us. Recognition is the life of an idea; it is dead to us until it is recognized; and it is dead to us after it has served its purpose.

What we desire to make plain is that the development of any germ of the being is essentially a new birth. No germ of any order, whether physical, intellectual or spiritual, can lead to a birth of new power in these various directions, if left barren and unfructified.

Both the physical life and the spiritual life have started from germs, and have had to exist in embryotic states before being born.

The New Life will not manifest its highest power at birth, but it will rapidly unfold, until we shall realize what it is to live. We will then know that to restrict this knowledge and to fear to look beyond our narrow thoughts, is but to confine ourselves to a gloomy dungeon, shut in by walls that we cannot penetrate. We will then aspire to Immortal existence and learn to develop the Immortal germ. It must be conceived and gestated before it can be given birth to, and it grows by further birth into deeper knowledge of Universal Love and Wisdom.

O, the marvelous glory of existence that mortals have not yet conceived! Life is full of undreamed of possibilities! With our eyes to the ground and our bodies weighted down with night-mare dreams of gold and honors, we live a life of eternal torment, each acting as a torture to another. Let the New Life be born, and live in the happiness thereof.

SPIRITUAL infection of evil can be transmitted through a garment or through food as well as physical diseases. In fact the latter is a correspondence of the former. The millionaire is as liable to be infected with the spirit of suicide, transmitted from the thought of the under-paid and half-starved working woman or man who made the garment he wears, as would be the man who labors for his daily bread.

Thought is no respecter of rank, wealth or position. There is nothing so tenacious of life as thought. Often thoughts that have been gone for years come back with all their old time vigor. Thoughts can kill, and thoughts can cure; therefore, right-thinking is the one great essential of life. The good-will thoughts that go with a gift is a more tangible reality than the gift itself. The animal man sees but the surface of things, but he suffers from the products of wrong thoughts, and thus they finally arrive at the cause and set about to remove it—thus we have progression.

MATTER, MENTAL-SPIRITUAL, SOUL.

THESSE terms are really but distinguishing terms for various degrees of the same power.

Everything is developing or growing to reach the Conscious Immortal Soul State. Matter is soul manifesting in its lower or rooting or primal stage of development. It is this undeveloped matter-soul that roams the earth after death, lost in the wilderness of error; and it is this soul that erroneous religious systems are striving to save.

The Mental-Spiritual is the soul in its more refined and spiritual state of unfoldment.

The last is the Conscious Immortal Soul.

The Soul in these three stages of development does not, in either of them, need to wait until the dissolution of the body to live in communication with these spheres, all of which are different manifestations of the same power.

Thought is the seed; matter is the soil; and the harvest therefrom is the Being.

Spirit needs to be planted in matter, as the seed needs the soil in order to germinate. Undeveloped spirits are seeds that have been uprooted while yet in the germinating period, and they must replant themselves and grow into perfection.

Matter is the past; spirit the present; soul is the future. All these are omnipresent; but only when we have become spiritually exalted can we comprehend them in their unity.

KNOW THYSELF.

PEACE is the offspring of Universal Love. Not until we love all the world, irrespective of what they are, or the sympathetic or antagonistic relationship they may bear towards us, can we realize the Peace that passeth all understanding. The one who hates anything or anybody is in a continual state of unrest, and is continually blaming here and there for the inharmonious state of feeling engendered by his hatred. The happiness of his being can no more unfold in such a chaotic state, than the spring blossom can come forth in the storms and tempests of winter.

No one but ourselves is to blame for our inharmonious condition; and the sooner all individuals realize this greatest of all truths, and apply it to the development of their daily lives, the sooner will the millenium come, and strife and inharmony cease.

God's Bible is unfolding in every acre of the world's soil. It is everywhere bringing forth its tomes of wisdom that appeal to the understanding of the least wise, if they will only consult their own souls instead of wordy priests or printed book for their true interpretation.

We are all the offspring of Celestial Parents—Love and Wisdom—who place us during our earthly existence under the guidance of invisible teachers. When we do not heed the voice of conscience—the admonition of our spiritual guides—we are playing truant from the spiritual school; and we ignore our Heavenly Parents and leave their home of Peace for the paths of darkness, and we stumble and fall into the pitfalls, and are maimed and bruised and suffer agonies untold.

[From S. S. Cox's "Diversions of a Diplomat in Turkey]."

MOSLEM FAITH CURE— THEIR LIBERALITY.

"THERE is more toleration among the Turks than we have been accustomed to believe existed. They tolerate many sects in their own creed. There are several orders of Dervishes. These are distinguished one from the other by the canons of their faith. There is a sect that is materialistic. There is another that worships the Virgin Mary; and still another that believes in the Savior and the twelve apostles. Each of the various orders has some peculiar characteristics, but all are tolerated. Some are known as howling and some as dancing Dervishes. Of course there is more or less superstition in connection with the Dervishes. They pretend to cure diseases. So far as I could see, with my fallible sight, they succeeded in the mind cure. I have seen long rows of patients lying horizontal—babies and soldiers among them—and the Dervish walking upon their bodies. They arise—well. Is it faith that cures, or what? These Dervishes are versed in astrology. They have quiet, and perhaps I might say cunning, manners. They are skillful enough never to be enmeshed in the intrigues of the court or the cabals. How rarely have I read of any scandals connected with the Mahometan religion! Our own journals are full of scandals in the Church, both in America and elsewhere. Only one such Moslem instance can I recall: at Broussa, in a certain quarter, there was a Tekke (this a name for a quasi mosque). Its Imam yielded to certain temptations of the flesh and the devil, and made his place the resort of bacchanals and worse. It was not long before he was removed, for such practices cannot exist in a Mahometan country.

"The Turk has always admired intellectuality, or the 'Men of the Book.' One of the most celebrated of the Mussulman saints had a tender attachment for a Christian monk. At the request of the Mussulman they were buried together. Their twin-tomb still exists at Iconium. The Christian head of the Iconium monastery possesses a privilege superior to that of all the Ottomans, viz., the girding on the sword of Osman, the Conqueror, upon the Sultan; in the mosque of Eyoub, upon his accession to the throne. There are evidences in history of Christian nuns asking and receiving the kindly regard of the Moslem; and, at times, for some adornments in the shape of carpets for their chapels. A few months ago, there were reciprocities, presents and assurances of friendship between the Sultan and the Pope.

"Those who inveigh so strenuously against the alleged bad faith of the Moslem, must remember that there are always two sides to a question; and more especially when it is one of a religious quality. In the year A. D. 1444, after the sword had been flashing over the Balkans, and through Greece and Asia Minor and along the Bosphorus and the Danube, it was agreed that it should be sheathed and have absolute rest for ten years. The Hungarians through their leaders, among whom their grand champion, Hunyades, was

prominent, gave the sanction of soldierly honor to this truce. Cardinal Julian also confirmed it, by the rites of the religion of which he was an exalted representative. It was signalized by oath upon the Gospels—the most sacred oath possible to a Christian. On the part of the Turks, the Sultan Amurath, in the presence of his civil and ecclesiastical servants, swore to the pact upon the Koran. This peace was strictly observed by the Turk. How was it observed by the Christians? As they never intended to keep it, they broke it. Its breach was made on the plea that there was no faith to be kept with the Infidel. In disregard of its sanctity, the Christian Powers move upon the East. It seems as if the Ottoman would be swept out of Europe. But what is the result? The Moslem starts the old war-cry. He has the *morale* of the issue. In every mosque there are solemn appeals to Allah. The Sultan leads the hosts of the Faithful against the invaders at Varna; and at the head of the Janizaries, on a truce and in a field between the two armies, he reads aloud the violated treaty. It is held aloft upon a lancehead within sight of the Christian armies, and with a thunderous voice the Sultan utters this most singular invocation:

"Oh, Thou insulted Jesu! avenge the wrong done unto Thy good name, and show Thy power upon Thy perjured people."

"It is not necessary to say upon whose banner victory alights. The perjured are routed. The Turk is dominant over the field. The Moslem faith has, by this victory, a new lease of power and a larger dominion; and that too, through the intercession, as believed at the time, of the Jesus Christ to whom the Moslems appealed.

"The Mahometans have always revered our Savior as a great judge and prophet. Even at the great mosque in Damascus, which I have seen, there is a minaret dedicated to the name of Jesus Christ."

For The World's Advance-Thought.

THE NEW MESSIANIC ADVENT. G. W. CUSHING.

THE sound has gone forth through the land that Christ has come again in the person of another. First one carried the claim in the Northwest, until persecution drove him from his post, when he left the field open to another, and stronger than himself, to carry the work forward. That other is doing it according to the light he has received, with his center of activity in the great city of Chicago. He takes for the ground-work of his system the statement that our present views regarding the heavenly bodies are false; and that we, in place of dwelling upon the outer or convex surface of the earth, are really within it upon the concave side. Further, he states, that, "If this be not true then all else is untrue."

If we were upon the inside of the earth, and the sun at the center of this interior space, there would be no night; no need of stars nor moon; for the sun would equally light the whole inner surface of the globe.

It is claimed, to answer this objection, that one

half the sun's body is dark; but how could any great luminous body be dark or light upon one side only? It is contrary to all reason regarding smaller bodies upon the earth-plane giving forth light and heat. Then how could we accept it for the larger one in space?

We move toward the sun in our easterly revolution, and it rises to our view; we still move on and leave it behind as it sinks in the west only to light up the moon's face and our world with its reflected rays. All this could not be if we were upon the inner side. It is claimed that the old proof of the convexity of the earth does not hold good. That for all we apparently see only the top of the mast as a vessel disappears at sea, yet if a glass be put to the eye we see the whole vessel again. A man's horizon is merely the limit of his vision—the point where sky and water meet; and though it is affirmed that while a man at the level of the ocean can only see the masts of the vessel, and that another at a high altitude can see the hull, we admit it may not really prove the fact desired, as a more lofty point expands the field of vision. However, there seems one fact which of itself alone should overturn the statement underlying the Koreshan system of Religion and Astronomy.

Only recently the scientific world awaited the casting of the earth's shadow upon the moon—think of it; the casting of the earth's shadow upon the moon by the sun, and then claim we are upon the inside of it.

Have men gone mad through too much poring over books and unquestioned inspiration? If we live too much in the mind and become too metaphysical in our thought, without due weight being given to the material world about us, we are liable to make some of the gravest errors possible; and even erect them in the wilderness of modern thought for others to accept as well as ourselves.

Jesus came not seeking to overthrow other than the religious belief of His time. He left to science itself, and her teachers through all the several departments of knowledge, to do that, taking alone the religious line.

There must be balance in the true Christ. He must wield not the single blade, but "the two-edged sword of Truth." The knowledge from on High must be balanced by that from below. He must know the extremes of good and evil; he must have borne the sins of the world up on his own shoulders, or in his own experience, so as to "become wise unto salvation" himself, before he would make others so. More than this, the nature of his sufferings and humiliation must be such as would make him rejected, despised and crucified in the minds of the uninitiated, even if no hand were laid upon him.

In Moses we had the Law-giver; in Jesus the Love-giver; and he who would be, and prove himself to be, the Christ of this age, must give us Wisdom, or his claim will fall to the ground unsupported. Theories are not wanted so much in this age as Facts, and he who can best give them will prove whether he be the true or the false Christ expected.

THE SOURCE OF THE EVILS.

Men seized by the attraction of objects which flatter the senses give themselves up to unbridled desires. They are not satisfied with the fruits which the earth offers them or their own industry produces; they covet those which their fellow-creatures produce by their industry. The strong rise up against the weak to take from them the profits of their labor.

Ignorance and the love of accumulation are the source of all the plagues that infest the life of man. They have inspired him with false ideas of his happiness and prompted him to misconstrue and infringe the laws of nature, as they relate to the connection between him and exterior objects. Through them his conduct has been injurious to his own existence, and he has thus violated the duty he owes to himself; they have fortified his heart against compassion, and his mind against the dictates of justice, and he has thus violated the duties he owes to others. By ignorance, and an inordinate desire, man has armed himself against man, family against family, and nation against nation; and the earth is converted into a bloody theatre of discord and robbery. They have sown the seeds of secret war in the bosom of every State; divided citizens from each other; and the same society is constituted of oppressors and oppressed—of masters and slaves.

They have taught the heads of nations with audacious insolence to turn the arms of society against itself, and to build upon mercenary avidity the fabric of political despotism; or they have taught a more hypocritical and deep laid project, that imposed, as the dictates of heaven, a sacrilegious yoke; thus rendering avarice the source of credulity. In fact, they have corrupted every idea of good and evil, just and unjust, virtue and vice; they have misled nations in an ever-ending labyrinth of calamity and mistake. Ignorance and the love of accumulation—these are the malevolent forces that have laid waste the earth; these are the decrees of fate that have overturned empires.

Since, then, it was from man's own bosom all evils proceeded that have vexed the life of man, it is there also that he must seek the remedy, where only it is to be found.

Public works are considered the legitimate spoils of party workers. The workmen who have been employed on the Cascade Locks in this State say that the work performed on the Locks is largely make-believe; that the work mostly consists in carrying bricks to one place and carrying them back again; that the Locks could have been finished long ago, but that it would be a formidable competitor to railroad corporations, and, therefore, the work is kept waiting from year to year.

CARPENTERS in Germany when arrested for arson, said they burned the buildings to create a demand for their labor. It is a bad state of affairs when a system is so inimical to the needs of the working poor that they destroy what is already erected to save themselves from starving.

A TRUE REPUBLIC.

No existing civilized nation has anything to boast over as far as moral principles are concerned. All sustain usury, war, the worship of the rich and the degradation of the poor. America is no exception to the rule. This country was intended to be a beacon light among the nations, but she is not fulfilling her mission by copying the evil that exists elsewhere. It is about time that precedent was largely done away with in this country if we desire progress. Precedent belongs to monarchical institutions, and is for the purpose of their preservation. A Republic, to maintain itself as such, must continually advance and improve. Much is said about the Government instituted by our forefathers, but in practice more heed is paid to laws instituted in Europe. In many States people are being persecuted by blue laws placed on their statute books by English monarchists before the foundation of the Republic.

People must awaken a new consciousness if they would maintain a free Republic in America.

"THE newspaper is the helper of the church and the school; of religion, science, literature, art, industry, agriculture—of everything that concerns the good of society and the State. It is the very prop and stay of charity and public spirit; the most potent enemy of public wrong or injustice; and it must necessarily be so, as it is but public sentiment reflected in type. It depends for its success upon popular favor, and the aim of every one connected with it is that of winning popular favor by running upon parallel lines with public morality." The above item is taken from a daily paper the larger part of whose columns are given up to accounts of prize fights and murders, and whose editorial columns contain articles in favor of war. We cannot see how this is a "help to the church, to the school and society." It is pandering to instead of being the "potent enemy of wrong and injustice." The newspaper should never be the reflection of public sentiment in order to be popular, when that sentiment is demoralizing, as is prize fighting, murder, war, etc.; but its endeavor should ever be to make public sentiment what it should be.

THE whole United States navy is to be employed to protect the seal slaughtering interests of the Alaska Commercial Company in Behring Sea. Man murders to protect seal murderers. Millions of dollars are to be spent to protect the interests of a useless and brutalizing business of this company, that has not one redeeming feature. That much money used to furnish work to the unemployed; who are willing to work, and begging to be given work enough to even earn a living for themselves, and those dependent upon them, would do more to advance the interests of the United States than anything that has ever been done by fighting.

If there is anything we should be ashamed of it is our capacity to injure anything, yet there are thousands whose main boast is that they can kill so much game on a hunting expedition.

RIGHT MUST WIN.

THE Government in Germany is beginning to persecute the Socialists there. Several have been arrested for high treason. The Emperor has warned Socialist deputies that any agitation aimed at the existing order of things will not be tolerated. Force is to be relied upon to keep in subjection all demonstrations of New Thought. But that force cannot prevent the oncoming of ideas that will emancipate labor and make the world a fit dwelling place for mankind. These ideas have already been planted in the souls of men all over the world, and the decaying and outlived Old Order only hastens their growth by opposition.

The reign of Might is waning, and the reign of Right approaches. Darkness must disappear when Light comes in. Selfish man, whose power of might has so long governed the world, must give place to the unselfish womanly power of Right.

PETER DAVIDSON has issued the first number of his new twelve page magazine, entitled "The Morning Star." In announcing its advent he says: "The morning Star comes to aid in its humble way in the grand work of social and religious regeneration which is now commencing to operate at the present time with an outburst as unanimous as powerful, for it is a New Earth and a New Heaven which we scan in its aurora." We hail "The Morning Star" as another brilliant light in the literary firmament of the New Order. This first number is filled with many good things for the student of the occult. Subscription fifty cents. Five cents a copy. Address Peter Davidson, Loudsville, Georgia.

MRS. SARAH E. V. EMERY, of Lansing, Michigan, the noted reform writer and speaker, now delivering addresses in this State, has sent us her latest work, entitled "Imperialism in America; its Rise and Progress." It is a concise dissertation of the methods whereby the money power has gained control of the Government and the labor of the people; and it sets forth the subtle step by step methods whereby the money, land and transportation systems have been absorbed by dishonest men. The work is very valuable to all who wish to inform themselves on these matters, as all should. Single copies ten cents. Address the author, Lansing, Mich.

By the Reading coal combine sixty thousand miners in the Lehigh valley are thrown out of employment half the days in each week, and ten repair and building shops in the town were put on half time. The output of coal has thus been reduced one-half in quantity, for which the consumer will have to pay a higher price to the trust. The eight millions of dollars made by speculators on the "deal," as usual, comes out of miner's and consumer's pockets.

PROGRESS is the external manifestation of the soul of Love. The more one loves the more progressive ideas he is evolving in the world. Conservatism and non-progression are the guiding shadows of hatred.

For The Universal Republic.
POPULAR IGNORANCE—THE
LOGIC OF EVENTS.

EMMA ENDRES.

VOLUNTARY co-operation on the part of the people is a lesson of such difficulty that it is never mastered until the necessities of humanity force its acquirement.

It is surprising that with the examples of Syndicates and Pool Rings before them the people fail to grasp the meaning of Socialism. A Syndicate, a Pool is Socialism on a small scale—small that is in point of numbers, not small as to results.

The pooling of the Erie and Pennsylvania Railroads and Vanderbilt with the Standard Oil Company resulted in the latter company, which started with one million dollars capital, being enabled to pay a dividend to its stockholders of one million dollars a month. A Syndicate of bankers, presidents and directors of railways—many of them living in foreign countries—own vast tracts of land in Minnesota, Dakota, Texas, Kansas and California. This syndicate obtains special rates from railroad companies of fifty per cent. below those which other farmers are obliged to pay; it buys all its farming machinery of the manufacturers at a discount of thirty-three and one-third per cent. from the published rates, and by these means when wheat was only seventy cents a bushel realized the first year twenty per cent. on its capital, and the second year fifty-five per cent.

As it is by labor that man takes his place amongst the creative forces of the universe, it ought to follow, that those who do the work of the world are honored amongst their fellows.

Are they? Is it the Capitalist or the Laborer who carries off the prizes of honorable, creative work. The Capitalist; although capital only enables labor to be productive, and produces nothing itself. Capital, therefore, is the withheld wages and prizes of generations of workers; and such withholding having been made legal, show the difference between law and equity.

But the harm does not end there, far and beyond the accumulation of wealth accruing from such injustice is the fact that the morality of the people is fearfully injured by the economic system under which we are living.

The people see that wealth is power, wealth is enjoyment, wealth supplies wants; and as civilization advances men's wants increase. The present commercial system of obtaining wealth, being the parent of fraud, dishonesty and hypocrisy, practically says, "get wealth honestly if you can, but get it you must."

Capital has killed individuality it has put exchange value in place of human dignity; it has made marriage a commercial transaction; and prostitution an established institution of society.

Capital involves not only the dependence of the masses, but, further, it has rendered subject to its diction the talent and genius of the professions.

Royal Academicians and other leading European artists compete for prizes offered by a soap manufacturer for show cards of his wares; men of letters

through tears of blood our children and our children are found devoting their gifts of prose and versification to the elucidation of catchpenny advertisements; lawyers of distinction employ their talents on behalf of railroad corporations, to prove that when accidents happen to the travelling public, due to defective construction of bridges, tracks, or the use of inferior materials, instead of being attributed to the greed of railroad companies, can only be traced to some occult agency wholly inaccessible to human control, or else credited as "acts of God," and therefore out of the bounds of human responsibility.

The last census demonstrates that Capital—call it Unrestricted Private Enterprise or the Free Use of Private Property—is monopolizing production, transportation and exchange.

Four persons practically decide the entire production and sale of the anthracite coal of the country; the Standard Oil Company already controls the oil business; the sugar refining business will soon be owned by a couple of houses; a few magnates control the whole telegraphic system of the country; and the entire railroad system of the United States is practically in the hands of four companies.

Thus day by day, month by month, year by year, enormous capital aggregating in a few hands the rich growing richer; the poor growing poorer.

Unrestricted private enterprise has taught individuals how to get rich at the expense of the people; it has succeeded in accumulating more wealth in this nineteenth century than during all previous centuries. But it is individual not national wealth.

Capital in private hands involves the dependence of the working class, the people.

For the working class is like no other class; it is the nation; the people. And the people are becoming more and more intelligent; they are becoming conscious of their wrongs, of their rights, and of their power. The present order of things can only exist until its work is finished. Like some giant orb it has taken centuries to grow and mature, but like that same orb one night's storm can lay it low.

For with culmination comes change; comes crisis. Increasing civilization means increasing needs, and with less and less ability to satisfy these needs, discontent stirs Society from foundation to turret.

In a dialogue on "Political Optimism," published in the "Nineteenth Century," occur these pregnant words:

"We see that political systems, in all progressive societies, tend toward socialistic democracy. We see everywhere that it must come to that. We all of us feel this conviction; or all of us, I suppose, who have reflected on the matter. We feel, too, that nothing we can do can avert, or possibly long delay, the consummation. Then, we must believe that the moment is being guided, or is guiding itself to happy issues."

Before the end of the next century, whose dawn has almost reached us, hopes, at present called utopian, will have become realities. It may be

dren's children will see them grow and strengthen, for the Martyrdom of Man will not, cannot last forever.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

WHEREIN is the life of that man who merely does his eating and drinking and clothing after a civilized fashion better than that of the gypsy or tramp? If the civilized man is honest to boot, and gives good work in return for the bread or turtle on which he dines, and the gypsy, on the other hand, steals his dinner, I recognize the importance of the difference; but if the rich man plunders the community by exorbitant profits, or speculation with other people's money, while the gypsy adds a fowl or two to the produce of his tinkering; or, once again, if the gypsy is as honest as the honest citizen, which is not so rare a case by any means as people imagine—I return to my question: Wherein, I say, is the warm house, the windows hung with purple, and the table covered with fine linen, more divine than the tent, or the blue sky, and the dippings in the dish?—*Geo. Macdonald.*

It is certain that the giving up of animal food cures many illnesses which no medicines can reach. Everybody knows the bad effect of butcher's meat in gout and rheumatism. In affections of the heart it is often the only remedy; and the wonderful results are not difficult to explain. In a case where rest often means cure, if one reflects that while the meat-eater's heart has seventy-two beats in the minute, the vegetarian's only has fifty-eight beats, therefore twenty thousand less in the course of the twenty-four hours. Insomnia and nervousness are affected in the same way; there is less wear and more repose in the constitution. I could enumerate many other illnesses in which a vegetable diet does marvels, but will only mention those of the skin. Most vegetarians have unusually clear and often beautiful complexions.—*Lady Paget, in The Nineteenth Century.*

To sacrifice for experiment, or pleasure, or gain all the other races of creation is the doctrine taught by precept and example from the thrones, the lecture-desks, the gun-rooms and the laboratory tables of the world. The gladiatorial shows of Rome might be more brutal, but were at least more manly than this "sport," which is the only active religion of the so-called "God-serving classes." It is hereditary, like scrofula. If old pictures and old drawings and etchings are any criterion of the modes of life of their own day, there can be no doubt that animals were much freer and much more intimately associated with men in earlier times than they are now.—*"Ouida" in Fortnightly Review.*

The most poverty-stricken people upon the face of the earth are those who live in the wastefulness of over-abundance, while all around them are people suffering for the necessities of life.

For The Universal Republic.

EVILS OF FLESH EATING.

HERBERT E. CROSSWELL.

I SHALL attempt briefly to show from the hygienic and moral sides of our subject why we should cease eating, not partially, but wholly, animal food; and to offer for your consideration some thoughts on the barbarous practice of taking from the lower, defenseless animals their life that we might live.

It is a well known physiological fact that the flesh of living animals contains more or less poisonous matter,—probably taken into their systems with their food,—but by the healthy action of certain organs of the body this poison is eliminated; nevertheless, the flesh of the ox, for instance, must contain constantly a given amount of poison; that is, while a certain quantity of this matter is continually passing out of the system, a corresponding amount is always coming in, so that, at whatever time the slaughter takes place, there remains in the flesh of the animal more or less of the poison; and you will readily see that those who eat the flesh must necessarily take the poison, also, into the system.

Inspectors do much to keep diseased beef, that is really known to be such, out of the market, but there are some maladies for which cattle have affinity that pass the skilled eye of the inspector. For example: an animal may have a tumor or cancerous growth in some part of its body, which can be easily removed by the butcher so that the inspector will pass the meat; yet the whole system of the animal must be infected with cancerous humor; and cases of this kind are not rare. It needs no comment here to see the danger to health that is quite possible if such beef is used for food.

In the report of a "diseased meat" case in the "Leeds Mercury" a short time ago occurs the following:

"Mr. J. Ellis, President of the Leeds Butcher's Association, stated that there was no disease about the lungs of the animal at all. Blood had probably been forced into them by some person jumping on the animal's body after it had been felled.

This case is cited to show that healthy animals may be made a source of danger by inhuman treatment at the time of slaughter.

It is stated by medical authority that the terrible disease of cancer, now so common, and said to be on the increase, is kept alive and nourished by the peculiar properties of meat; and it has also been demonstrated from the same source that cancer has been successfully treated by a purely cereal diet. This fact alone on the hygienic principle ought to be sufficient evidence to warn every one of the danger lurking behind the slice of surloin, the roast, and many other well known dishes that swell the bill of fare of the meat-eating public. There are many cases at hand of cures effected in serofulous diathesis, where a purely vegetarian diet was the remedy; and "Dr. Buchanan observes that these maladies, so prevalent in England, appear to be due to the excessive use of animal food." Medical works of the highest authority are em-

phatic in their utterances on this point, and give long lists of diseases whose existence depend wholly upon a meat diet; and whose cures seldom fail when treated solely by the cereal or vegetable method. Undoubtedly you know many persons who are meat-eaters that enjoy good health; so it may be said that in a railroad accident every passenger is not injured; nevertheless, you would not favor railroad accidents.

Dr. Austin Flint, of Harvard Medical College, is of "opinion that the use of flesh ought always to be forbidden in all cases of acute or chronic gastritis; because the stimulating properties of flesh are invariably ill-supported by a diseased and enfeebled stomach." And Dr. Jackson, senior physician of a health resort at Dansville, New York, observes that he "always found it impossible to benefit his patients permanently so long as they were permitted animal food," the use of which he "regards as an absolute barrier to a radical cure." Drs. North and Hayward cite numerous cases of epilepsy cured by the vegetable diet. "Nothing," says Dr. Kingsford, "is more common to witness than attacks of catarrhal icterus, or active liver congestion, in great meat-eaters;" and "the more or less grave affections of the liver from which so many Europeans suffer are due to the stimulating and over-nitrogenized character of their diet, which is composed largely of meat."

From the same authority, with regard to epidemic infection, we have innumerable statistics to prove the immunity from such visitations enjoyed by habitual abstainers from flesh.

"Among many similar examples we find the case of Dr. Rush, cited in the "Medical and Surgical Journal," of Edinburgh. This gentleman, during a frightful epidemic of yellow fever in Philadelphia, preserved his health and energy unimpaired by confining himself to diet consisting of vegetables, grain, and milk, excluding animal flesh in every shape.

"What is more remarkable from this point of view is the experience of the famous hygienist, Sylvester Graham, who, during the New York visitation of cholera in the year 1832, persuaded a considerable number of the citizens—in direct opposition to general medical advice—to abstain rigorously from all flesh-meats and alcoholic drinks, and to restrict themselves entirely to a vegetable diet. 'It is,' says Mr. Graham, 'an important fact that of all who followed the prescribed regimen, not one fell a victim to the disease, and very few had the slightest symptoms of an attack.' Drs. Pollard, Rees and Tappan, who also, during the same epidemic, prescribed a similar dietary for their clients, had the satisfaction to see all of them, without exception, preserve excellent health in the midst of the universal suffering and death which surrounded them."

Quoting Pierre Debreyne, physician to La Grande Trappe, Dr. Decaisne states that "the regimen of the Trappist monks, erroneously believed to be detrimental to health and longevity, is, on the contrary, most beneficial in its effects. During a

period of twenty-seven years he has not, in this community, met with a single case of apoplexy, aneurism, dropsy, gout, gravel, or cancer. Cholera has never entered any house of the order, even when the disease was making great ravages in the immediate vicinity of the monastery. It is notorious that no epidemic ever crosses the Trappist threshold."

The fear of contracting disease undoubtedly drives many persons into vegetarianism, yet we feel bound to say that principle, or the moral law enters largely into the matter in the great majority of cases. Though it may be said in a general way that benefit is desired individually, and so long as this is held as a motive selfishness is the primal reason for abstaining from flesh-food. This would be true if the desire for physical health could be defined as selfish, but good health is man's normal condition, and as essential to him as the centrifugal force is necessary in adjusting the motion of the planets; without physical health he can do nothing.

It has been urged in defending the use of animal food, that, if the practice ceased, we should soon be overrun with an increased population of lower animals. It would be quite a solace to the feelings in this matter to know, for a surety, that this compassion for humanity was the sole motive for the wholesale destruction of animals now going on in the world; but I think the cause is located in a different spot, namely, the palate or stomach of humanity. The truth is that the enormous number of animals that are killed for food are forced into life by the owners of ranches in the western part of our country; that, did we let natural causes alone, the increase of the lower animals in civilized countries would not be a nuisance to the public welfare. But suppose they did increase to dangerous proportions, vegetarianism does not withhold the right of man to kill a ferocious beast, or defend himself when he is in danger, but insist that he should exercise this right only in self-defence.

In regard to the moral side of the subject, it would require many pages to depict the cruelties, to say nothing of the loathsome habits, that become second nature to those engaged in the trade "which the gluttony and luxury of flesh-eating man imposes on the innocent herb-feeders,—sufferings which, whatever may be said to the contrary, are absolutely inevitable and inseparable from modern European habits of diet. Sufferings by sea and land, in transit from different parts, by rail and by road; sufferings in the live stock markets; in the pens of the slaughter-houses while waiting their turn for death; sufferings by thirst, starvation, sickness, overcrowding, cold, heat, horns, terror, exhaustion, neglect;" all or any of these should awake in us a sense of duty that we owe to them as well as to the higher order of mammalia.

To be continued.

A PROMINENT clergyman of this city in an address to the militia said: "God was a God of war." If this be so then Jesus was not God nor the Son of God, for he taught only peace himself, and said his Father was greater than himself.

LET YOUR OWN SPIRIT QUICKEN.

CHARLES DAWBARN, in *The Better Way*, says: "The great desire of the average investigator is to be assured that the phenomena he witnesses are free from mortal manufacture. So much is this the case that there are believers with thirty years' experience who are still devoting themselves to the manufacture of fraud-proof cabinets, and proclaiming their success when the medium has been passed through a securely closed door."

Those who claim to have been Spiritualists for thirty years and are still trying to make fraud-proof cabinets are yet thirty years from being Spiritualists. And they are the very ones that are oftenest defrauded and take the part of persons who claim to be mediums for departed spirits to manifest through, when they are the worst kind of impostors.

We are surrounded by and witnessing the phenomena of Spiritualism every moment of our lives. The real Spiritualist tries to understand spirit, and endeavors to live in it, rather than hunt for it in matter forms.

One spirit that can come into our own spiritual consciousness and commune with us there is of more benefit to us than all the manifestations that can take place from a "fraud-proof cabinet" or "fraud-proof conditions." If the "thirty years Spiritualists" would devote the time they spend in making "fraud-proof cabinets" and watching for results to the quickening of their own spiritual beings the result would be genuine spirit communion without any cabinets or darkened rooms.

What must necessarily be the manifestations "that come through mediums that you must put in fraud proof cabinets?" Would you bring into your homes, and consult them as to the proper course to pursue in life, people that you must chain and tie up to keep them from harming you? This is just what you are doing when you call for spirits that come through mediums that must be put under fraud-proof conditions.

This kind of Spiritualism is a detriment rather than a benefit; because knowledge that is not put to a good use is generally used in the opposite direction.

THE power of inharmony produced by prize fights cannot be computed. Every such fight creates a force that increases the destructive and vicious power of those addicted to crime and debauchery. It helps to put dynamite in the hands of the Anarchist, and the knife in the hands of the assassin. It is demoralizing and brutalizing. "Dukes, earls, marquises, baronets and non-titled aristocrats,"—whom it was announced "attended in profusion" a fight that recently took place,—whose advantages should make them act a better example for less fortunate individuals, will have to meet this power of destruction they are helping to evolve, and woe be unto them when it comes!

GOD does not bring disaster. Ignorance of what constitutes God, or Good, causes misery, woe and ruin.

NEED OF THE TIMES.

THE crying need of the times is for each individual to reform himself. The will of the majority must change the present corrupt state of affairs; but that will to be effective for good must be a collectivity of wills that are guided by the desire for the good of all.

It does not matter whether it be the "Farmer's Alliance," "Prohibitionists" or "People's Party," there will not be any change for the better until honest men enough can be found to put into office. We need a change for the better in the people; then it will not matter what the party is—we will have honest politics. The rank and file belonging to all parties average about the same; it is stating what is untrue to say that the majority of the people belonging to any one party are more honest than the majority belonging to another party. There are honest individuals in all parties, and there are plenty of dishonest men in all parties. The best platform in the world will not make men honest. Honesty cannot be created by planks and resolutions. A dishonest "People's Party" man is as liable to sell himself to a corporation as is a dishonest Republican or Democrat.

So long as selfishness is the ruling power—and it will be so long as money is the God worshiped—we shall not only see no better conditions of things, but it will keep getting worse until the terrible climax will come. The only hope is in every voter reforming himself.

We welcome with pleasure "New Thought," the first number of which we have just received. It is a harbinger of the Spiritual Light that is to be given through Moses and Mattie Hull. It is a forty-eight page magazine, and this initial number is excellent. The opening article, "The Spiritual Alps and How we Ascend Them" by Moses, and the short articles by Mattie, are exceptionally fine. The printing office of the "New Thought" became a victim of the destroying flames on the eve of its issuance, and the stereotype plates of many books, with other valuable material. But the fire after all may prove beneficial rather than detrimental, because it may have put out of the way old thoughts that would be as a bar to the influx of the new. The manuscripts of old thoughts not destroyed obstruct the influx of the newer thought. We send our best wishes to Moses and Mattie and hope that the good work may be carried on without the terrible burdens that generally must be borne by those in a good cause.

"THE CHRISTIAN LIFE" is doing a grand good work in the interests of social purity. It should be read everywhere, by old and young, for it teaches the lessons humanity need so badly. The well known writers Lucinda B. Chandler and Frances Willard are among its contributors. The price is fifty cents a year. Address 104 Franklin Street, Chicago, Illinois.

THE first article under "Signs of the Awakening" should have been credited to F. Dixie in the "Westminster Review."

IN MEMORIAM OF EDA DURKEE CRIDGE.

WHEREAS: In the ever recurring cycle of nature the vigor of physical life is followed by the change that men call death; and

WHEREAS: In obedience to this cycle the soul of our sister Eda Durkee Cridge has left its worn-out tenement, and her circle of associates, to again await in Devachan for the returning cycle of earth life; therefore

Resolved, That we contemplate the change without regret; and while feeling the loss of her presence and counsel, have the hope that the work she so loved may be resumed by a speedy reincarnation in a new and more vigorous body.

Resolved, That we will pay the best tribute to her memory by practicing that philosophy which not only made her life one of admiration and esteem, but which enabled her to retain full consciousness, and with pleasure to watch the transition we call death with the assurance that beyond she would have rest and an opportunity for intellectual and spiritual growth denied her here. That the excellence of her life, and serene grandeur of her death, accord with the sublime teachings of Theosophy.

Resolved, That we extend to the family and relatives our sympathy; and, that in the coming cycles of reincarnation, we believe the harmonious vibrations now existing will unite them again, and in as delightful relationship as that just changed.

JESSE L. GREENBAUM,

A. SHULTZ,

MRS. A. R. READ,

Committee on Resolutions,

Council Rooms of Williamette Branch of the Theosophical Society, June 16, 1892.

A PRESS dispatch says concerning the Italian crisis: "The king and court party are thoroughly in favor of war; and when driven to bay by defeat at the elections, which is an event of the immediate future, Humbert would not hesitate to provoke a diversion of any nature. In order to avoid a revolution at home and the menacing disaster, he will seek to draw Germany into a war with France to accomplish this end." Here we have the origin of most wars. They are provoked by those in power for purely selfish ends. The misery of whole nations weighs as nothing in their estimation to their own personal worldly fame and profit. The people mostly sin from ignorance; but the rulers have been educated, and as a rule are gifted with sufficient intelligence to realize the great wrongs they are perpetrating upon nations and people by involving them in war.

BIGOTRY is the same in all countries; the Chinese say that Christianity is the devil, and this what Christians say of Spiritualism and all other religions. It seems that the God other people believe in is mistaken by bigots the world over for a devil.

THERE should always be a kind of a pig-pen apartment on all the car lines, in lecture halls, etc., especially for that intolerable nuisance, the man who chews tobacco and expectorates on the floors wherever he happens to be.

EDITORS' COUNCIL.

"Error dies amid her worshippers."

GREED, NOT TALENT.

ANY persons who have ability only to earn a mere laborer's wage appear to think it a crime that some men should receive salaries counted by tens of thousands of dollars. Why are such salaries paid? Merely because of competition in business and scarcity of talent. For example, Chauncey M. Depew, President of the New York Central Railroad, receives a salary of seventy-five thousand dollars; John A. McCall, President of the New York Life Insurance Company, seventy-five thousand dollars; R. A. McCurdy, President of the Mutual Life Insurance Company, sixty thousand dollars; H. B. Hyde, president of the Equitable, sixty thousand dollars; Frederic P. Olcott, President of the Central Trust Company, sixty thousand dollars; John A. Stewart, President of the United States Trust Company, fifty thousand dollars; Richard King, President of the Union Trust Company, fifty thousand dollars, J. W. Alexander, vice-president of the Equitable, forty-five thousand dollars.—*Oregonian*.

These salaries do not represent compensation for talent, but excessive greed and selfishness to gather in the product of other's labor, and the ability to make these immoral elements win. Probably none of these men have more actual talent, and do far less work, than an ordinary bookkeeper at a salary of three or four dollars a day. Under a system of co-operation such incomes, for actual labor performed, would be impossible.

It would be far better for all upon the face of the earth if we had none of the talent that requires a salary of fifty or seventy-five thousand dollars a year for its skill in watering and wrecking railroad stock and stealing the people's dearly-earned property under the guise of trusts, usury and land stealing conspiracies.

The working people of Ohio are sending the following petition to the Legislature of that State: "The foundation of the State's prosperity lies in the homes of its people. For a home one essential is the house. Conditions are such now that it is practically impossible for the wage earner to become the owner of a house. We therefore petition the State to purchase at fair appraisal, under the right of eminent domain, if necessary, land near our cities suitable for building sites, and on it to erect dwelling houses, the cost to the State to be repaid by a fair rent; (the State can readily borrow at four per cent. or less) the house to become the property of the occupant when the cost of construction has been equaled by the rent paid in." This will not only furnish homes for the working classes, but will also provide employment for the building trades. This would be a move in the right direction if the Assembly would grant the petition. The more homes owned the less criminals there will be. It is much better for the State to build homes than penitentiaries and prisons.

THE OLD IDEA.

WHETHER traceable to an element of total depravity in human nature or to the presence of a boastful spirit that denotes the unregenerate man, it is certain that the knowledge that we have something to fight with gives more real satisfaction to the average citizen than the most scholarly oration upon the gentle and benign influence of peace that it would be possible for an agent of the Universal Peace Society to deliver. Until, therefore, the world is made to the order of the humanitarian (which will probably not be during this generation), it may be well to respect and encourage a spirit of pride in the material means which "preserve us a nation." The popular enthusiasm already displayed at the presence in our local waters of the new navy proves that this spirit is strong in our people.

The daily paper from which we take the above clipping, published, recently, an editorial on the blindness of people who eat raw ham instead of cooking it, and thereby incur the danger therefrom. It concluded the article by saying that "those who will not hear the voice of wisdom must feel the pains that ignorance causes them." They, too, will have to learn through pain and sorrow that this is a law of universal application; and that it applies equally to all who eat of the trichina of evil in all its multitudinous forms.

IRONCLADS and magazine guns will do more to promote free institutions among the nations of the earth than will peace congresses.

If this opinion be true, then the nation that has the most ironclads and guns should have the most free institutions and be the freest in the world. The reverse, however, is true. The most heavily armed nations are the most despotic on the earth, and their people the most enslaved."

In the infancy of America our forefathers wrested this country from the most warlike nation upon earth, and instituted a free Government; not because of their numerous ironclads and magazine guns—for they had scarcely any, but they were animated by the spirit of freedom, and a desire to make better conditions for humanity. This was the power that conquered the minions of despotism, though they were trebly armed against them.

The agitation for coast defense precedes the demand that is to be made for a large increase in the army. Mammon and Moloch are cunning and hide their ultimate schemes.

The football season, in England, was the occasion of one hundred and thirty-seven injuries to the players; fifteen of which proved fatal. All of these were the result of vicious kicks and pushes in the competition to obtain the ball. This is a miniature picture of the injuries continually inflicted by the selfish competitive system of these times.

The bad man, who uses religion as a cloak to hide his wickedness, is more dangerous to the moral health of the community than an avowed thief and brigand.

REFINED CRUELTY.

THE following communication appeared in the columns of the Liverpool "Daily Post." The correspondent says: "Will you allow me a small space for a few remarks in the pure interests of humanity, upon the broad principle of which I feel that a very large majority of your readers are agreed? I have just returned from New York (to Liverpool) in a well-ordered steamship. We had on deck one hundred and thirty-two head of cattle, reared and fed on the other side of the water, but shipped alive, to be slaughtered in England within a week of their arrival, so as to be supposed to merit the name, and, therefore, the higher price of "prime English beef." During the first week of the passage we encountered strong westerly and northwesterly gales. Gradually the heavy seas washed away board after board of the cattle sheds. The poor bulls were rolled about the deck at the mercy of wind and waves. Thud after thud told us how the fine, strong bulls, of a ton weight, wore struggling in vain for a footing. No fodder or water could be given to them for a day or two. Their horns were broken off at the root, and you could see them hanging from the head, with blood pouring off. Their knees were raw, their legs broken, and their sides gored as they tumbled against the iron winches and bulwarks of the ship. Whole days and nights you could hear them rolling backwards and forwards across the deck with every lurch of the vessel. Then came, not the loud roar of the bull, but the quiet moan of the poor dying beasts, unless, as in many instances, the water mercifully washed them overboard, and so shortened their sufferings. Out of the hundred and thirty-two we landed only sixty-seven, or one more than half. The sight during those gales of this slaughter by inches was most heart-rending, and never may it be my lot to witness it again."

And yet, O, passion-blinded humanity, after eating flesh and blood submitted to such agonies and tortures you wonder why it is this earth is filled with all the horrors, miseries and murders that exist.

The claim is made that the gold dollar is the only "honest dollar," while it is really the most dishonest dollar of all, for it makes all other dollars dishonest that are not up to its standard of value. Every dollar that stands for an equivalent in some honest labor is an "honest dollar;" and every dollar gained without some return equivalent to its value is a dishonest dollar.

For the first time in fifty-six years, a murder occurred in Iceland. The population is sixty-six thousand but the island has no use for jails and criminal courts. The recent murder has caused as much excitement as would be felt in the capitals of Europe over a general war.—*Progressive Age*. Women have equal rights with men in Iceland.

We are living in the midst of universal intelligences. Everything voices its inherent knowledge. We have only to open our ears and listen.

THE SPACIOUS FIRMAMENT ON HIGH.

JOSEPH ADDISON.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim;
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball?
What though no real voice or sound
Amid their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing, as they shine,
"The hand that made us is divine!"

LEGISLATION.

THE best way to educate the people politically is to have them vote for laws rather than for men to make the laws. If, for instance, the question of peace or war was left to the people to be voted upon, the subject and all appertaining to it would be so thoroughly discussed from every other standpoint that all men of the least intelligence would see the advantage of peace. All important laws should be voted on by the people.

The power of veto should be with the people. The majority will rule when the people have a direct voice in legislation, because the power of the people that has been delegated to a small minority, will cease when the people receive the power to supervise the acts of their servants in the various legislatures of the country.

When people can vote for the approval or rejections of laws, the petty importance of candidates for office, that so largely fill the columns of our daily papers, will be lost sight of in the more important laws to be discussed. Legislation should be advisory not mandatory.

* *

SOME of the daily papers are expressing great indignation because a young man and a young woman, pauper inmates in a Connecticut alms-house, were allowed to marry. In truth and justice there is no difference between the marriage of these persons in the alms-house, that are supported by the labor of others, and the marriage of the sons and daughters of wealthy people who have been brought up to exist in idleness and live on the proceeds of others' work. No person, whether rich or poor, should marry who are incapable of providing by their own labor the necessities of life for the reason that the offspring of shiftless idle persons, as a rule, swell the army of the debauched and debauching; and increase the horde of work-hating tramps in the upper and nether crusts of society.

INDIVIDUALITY.

THERE is much said about co-operation preventing the development of individuality, inferring thereby that competition is the best for its unfoldment. This is a great mistake; competition represses the individuality, for it leaves no time or disposition in the wolfish strife to gain a livelihood to cultivate one's higher nature, in which alone resides true individuality.

The tendency of competition, in its ultimate, has been to make man more and more of a machine, with scarcely a thought or a will of his own. The millions engaged in factories, stores, etc., are becoming, year by year, more automaton-like under a system that crushes out any originality of thought or action. In fact, anyone, under the present system, who asserts his individuality and starts off on an independent line of thought or action, is abused and maligned. That which is misnamed "individualism" is the tyranny of a few who domineer over the many, and wield their power to keep their subjects to arbitrary methods of thought and action for the emolument of the masters.

Individuality never tries to subordinate another to its will.

* *

As a plea to have their charter extended for another twenty-five years the Louisiana Lottery Company made the statement that its fifty million dollars a year receipts mainly come from the people of other States of the Union, and; therefore does not impoverish the people of their own State.

The same sentiment was advanced at the time of the Chili excitement. Those interested in inciting the American nation to go to war said that it would increase the monetary gain of the nation.

What a world cleaning we must have yet before we are really civilized, before we can realize the Brotherhood of Humanity.

Only think of the injustice, cruelty and wrong that prompts one to acquire wealth at the expense of one's neighbor's suffering and misery. Life can only be one chaotic state of suffering while such a spirit is permitted and acquiesced in.

* *

THE hypocrisy and time-serving spirit of the average politician is well illustrated by the action of the New York Legislature, which appropriated three hundred thousand dollars for the State exhibit at the World's Fair, with the proviso that the exhibit be kept closed on Sunday; and then passed a bill appropriating fifty thousand dollars annually for the maintenance of a museum in New York City on condition that this institution should be kept open Sundays.

* *

As we come into this world in the spirit of innocence, and nothing more, let us endeavor to leave it with the spirit of wisdom, uncluttered by errors that would impede our progress in the spirit world.

IGNORANCE THE CAUSE.

MAN'S inhumanity to man is due to a lack of a knowledge of true religion, and the skepticism of the existence of any power other than might. Until men seek some better knowledge than that afforded them by a sensual materialism, no matter what their creed or belief may be, there is but little prospect of their making any effort to grow above the spirit of selfish greed and soul-dwarfing avarice.

New parties may form and promise great reforms, but the same selfish greediness will manifest in all of them so long as people generally remain in the same consciousness that they are in now. The down-trodden slave of to-day who succeeds in gaining a position of material prosperity becomes the arrogant tyrant of to-morrow.

The only possible way that the race can be permanently uplifted is in their selfish low ideals being replaced by nobler ones that include all humanity in their aim for good.

It will be a hard struggle for mankind to let go of their shadow-idols, but the on-coming tide of spiritual force will compel all souls to open to its loving influence. Then each and all will be a law unto themselves, and real life will begin to be lived.

Republicanism means co-operation; and when men co-operate they are free and equal. The master and the wage-slave is a monarchical institution, and is a counterpart in the industrial world of the king and his subjects. We have tens of thousands in this country who never work, but live in luxurious idleness without returning an equivalent therefor. But they are no more to blame for doing this than are the people who work to support them in idleness; for there is scarcely one in the land but would do the same thing if opportunity offered, and mostly all practice the same thing toward each other only on a smaller scale. Where will you find the man who would trust his neighbor far enough to give him the opportunity to get his property so that, if he chose, he could hold it in his own possession? You could scarcely find one who would trust his neighbor so far, for he knows that, opportunity offering, the neighbor would not hesitate to take and keep his property, the same as the millionaire who keeps that which he has never earned.

* *

WHEN people will not think for themselves the brain becomes so negative that they are hypnotized by every error that is taught. The more thoughtless the person the more easily they are hypnotized by the ideas of others. Divine Wisdom is only acquired by continued, well digested thought.

* *

MARRIAGE is a growth and not merely a ceremony. Most people are no more fit for marriage than unripe fruit is fit to eat.

* *

DEATH is not extinction for the soul any more than night is for the sun.

OREGON HOMESTEAD COMPANY.

128½ THIRD ST., PORTLAND, OR.

In Addition to Oregon, Washington and California Lands,
IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

We have secured one of the largest and most favorably located tracts of land in

NEW MEXICO

upon which we propose to locate at least

300 ————— FAMILIES ————— 300

On farms varying from 40 to 80 acres—with a never failing supply of water—Land that will produce every known fruit, including Oranges, Limes, Prunes, Plums, English and Black Walnuts, Almonds, Olives, &c.; and at prices so low and terms so easy that it will draw some of the best farmers from every State in the Union. In this small circular we can make no extended description, but will forward maps and pamphlets to any address free of charge.

Idaho Falls Colony, Idaho.

40 and 80 acre farms—\$15 to \$20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the successful raising of grain, fruits and vegetables, and the supply of water—from Snake River—cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

BARGAINS IN FARMING LAND,

on line of Union Pacific railway—20, 40 and 80 acre farms, near La Grande, Or., fine fruit and grain land, \$15 per acre; terms, \$4 per acre cash, \$4 per acre in one year, and \$7 per acre in labor. Abundance of work for fifty families. The colony town is Elgin 15 miles N. E. of La Grande, on the Union Pacific railway.

E. S. McComas, Agent at La Grande.

BARGAINS IN REAL ESTATE.

Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

160 acres, a bargain; splendid timber, fir and cedar; 2½ miles to railroad; 1½ miles from town on a river; \$5 per acre.

10 acre farms, near Portland, \$40 per acre; ¼ cash; balance in 1, 2 and 3 years.

Hawthorne lots, East Portland; Hawthorne Homesteads, Hillsboro, 10 acres each; homesteads in Washington and Columbia counties, \$150 each.

CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the "Oregon Homestead Company has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

We have 200 5-acre tracts near PORT ANGLES, WASH.—an elegant tract for a colony—\$50 per acre; 8,200 acres in a body near the above, \$25 per acre. Very liberal terms.

FOUR HOMESTEADS 160 acres each. \$130 EACH.

We have for sale a beautiful fruit farm of 130 acres, 80 acres under fence, 50 acres under cultivation. Price \$1,500. Terms, \$1,200 cash, balance on time. With household furniture, horses, cattle, hogs, poultry, wagons, and everything suitable for a first-class farm, \$2,800. Terms, \$2,000 cash, balance on time.

115 acres fine cleared land near Roseburg, Oregon, nearly all level dotted with beautiful oak trees. Five dollars per acre. Splendid fruit and grain farm.

Stock, Grain, Dairy and Fruit-farms, Prune-land, Orchards; prices governed by improvements and distance from market.

For information address.

OREGON HOMESTEAD CO.,

128½ THIRD STREET,

SOUL-COMMUNION TIME-TABLE.

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

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:38 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	8:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:08 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	2:08 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	3:23 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 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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