

## A PRISONERS REFLECTIONS.

THE following suggestions and philosophic reflections, by a prisoner we select from a lengthy article in "The Summary" of Elmira N. Y.: "Though a prisoner, and justly so, I did not come of the so-called criminal classes. My people were staunch New England Puritans. I inherited many of their traits, and was brought up in their traditions. At twenty-five I was what is called a promising young man, vigorous in body and mind, pure in my aspirations, refined in my tastes, and with the beginning of a liberal culture. Neither my family nor myself perceived the dangerous weakness of will which my conduct afterwards revealed. But the Devil did. That is if there is a Devil. I have never given much attention to the likelihood of his existence, feeling a more pressing need for faith in other directions. But of late, as I have realized the subtle correspondence between our temptations and the natures they beset, the thought that there may be an arch-tempter has grown upon me.

"However that may be, temptation came to me on just the side where I supposed myself secure, in just the form which I least expected, and with the most adroit mode of attack. Had the summons to my final crime been sudden and open, it would have had no allurements for me. A habit of indecision in trifles, of which at the time I was hardly conscious, proved my enemy's strongest ally. In pondering over the matter since, I have come to feel more and more urgently the vital importance of training one's self to firm decision, followed by prompt action. I have come to understand that every time I, as a boy, lay abed in the morning speculating as to whether I would get up or not, every time I yielded to the charms of the doubtful book which I had previously concluded not to read, every time I followed another person's unwise suggestion because assent was easier than opposition, I was making myself less incapable of committing a great sin. This might seem to some people overstrained. I know that it is true.

"For two or three years I gave way step by step. All the time I kept my allegiance to goodness in feeling if not in action. I said in my heart, 'I shall never do that wickedness. I hate it with my whole soul. This strange, new course of mine, which certainly seemed as if it might lead other men there, men who had a leaning toward that sort of thing, is safe for me. Moreover, it is justified by my exceptional circumstances. True, I am stepping outside the common track of integrity, but society cannot always judge for the individual. I am a radical. I make my own customs.

"Thus did I taste of the tree of the knowledge of good and evil. Thus did the tempter say to me as to the first transgressor, 'thou shalt not surely die.' And thus did I look on truth askance and strangely.

"This last seems to me, after all, one of the most appalling results of sin. Among the deepest instincts of humanity, I take it, is that of loyalty to truth. More and more, as a man grows toward

Christlikeness, that is, toward supreme naturalness, the love for truth becomes a passion with him. But as soon as he takes a step towards evil, a dire conflict begins. His righteousness, instinct and the sophistry with which he tries to justify himself join in mortal combat. As he obstinately supports the sophistry, the instinct is overmastered and trodden down. Then we have the horrible spectacle of a soul which can no longer distinguish between truth and falsehood in itself. At least so it was with me. I verily believe, as a wise old physician once said to me, that every sinful choice is a step toward insanity. Through all my years of repentance, my spiritual vision has been dimmed and distorted by the shadows of that lying past, which even now are slow to lift.

"I experienced a growing isolation. I could not, of course, communicate freely with my relatives and friends, because my 'exceptional circumstances' stood in the way. In proportion as this isolation deepened on one hand, on the other I came to recognize the latent evil in the world. Surely, cursed are the impure in heart, for they shall see sin. In the faces that I passed on the city streets I read hitherto unnoticed prints of wrong-doing. Casual phrases forced ugly double meanings upon my shrinking ears. Instances of the special crime toward which I was drifting came up with singular frequency in conversation or in the newspapers. I was surrounded by a poisoned atmosphere. 'And it is you who have poisoned it!' I cried to my own soul. For I had lost my plain self-respect; wilfully deceived, I yet suspected the deception; in my deepest consciousness I loathed the man I had become; truly, it was the very essence of insanity which drove me onward in the face of so many warnings.

'At last the crisis came, and I, who had felt so safe, was overpowered in a moment by the mutiny of my own selfish desires, grown to full strength by long indulgence. In that one moment the cup of sorcery from which I had so blindly drunk spent its potency, and I awoke to what I had done. I, trained by such noble teaching, consecrated to such high endeavor; I, who had dared call myself a Christian soldier, and dreamed of helping on the grand progress of righteousness in the world; I had failed with the worst failure a man can make. I had cheated and ruined a friend who trusted me, and in doing so had foully betrayed the holy cause I had most at heart, had hindered the coming of Christ's kingdom, and stabbed afresh the heart of Eternal Love. Ah, no one can imagine the depth of anguish save him who has felt it!

"Men talk about suffering! I have known, since that fatal day, many of the sorrows which are reckoned great. But its black experience taught me what is the one essential, enduring sorrow,—what hell is. Let men thank God from the depth of any other agony that it is free from sin!

MME. BARTHOLDI, whose son was the sculptor of "Liberty Enlightening the World," in New York Harbor, says: "Do not repress badness; crowd it out with good ideas."

## TRUE.

A DIVINE lesson is something that all Spiritualists should consider in a most comprehensive manner. If engaged in no philanthropic work for the education of humanity, then, whoever you are, with all your pretensions, you are not very near heaven, or those angelic creatures who are constantly working to alleviate suffering humanity; and you are without the first qualification necessary to take an advanced position in the spiritual realms. The duty of living for others, as well as self, is an important lesson that all Spiritualists have not yet learned. The absence of any organized effort among them to do a benevolent or charitable work is certainly lamentable. I ask every Spiritualist to ponder well the divine lesson taught by the Visiting Nurse Association. This association is unsectarian. Mrs. E. C. Dudley, its President, 1619 Indiana avenue, writes to us as follows:

"The Visiting Nurse Association is entirely unsectarian, there being ladies of all denominations, liberal as well as orthodox, on its board. The White Cross was used merely as a part of the uniform, just as Miss Barton uses the red cross for the nurses who serve under her, and are prepared to attend all manner of sickness and pestilence. I am, myself, a very liberal Unitarian, while there are others who are Episcopalians."

In Chicago fourteen hundred and seven cases were attended to, and over thirteen thousand visits made and advice and aid given to those suffering.

The great body of Spiritualists should be alive to this and other philanthropic movements. Strip the phenomena, philosophy and ethics of Spiritualism of a kindly spirit and feeling for the welfare of others, and they lose the most of their divine attraction.—*Divine Wright in Progressive Thinker.*

THE term Spiritual Progress is often vaguely used. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better. As I look at the subject, spiritual progress consists largely in growth in purity, kindness, love, justice and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with any other substances. A pure character is a character full of courage, hope, aspiration and love for the good unmixed with the presence and love for things not good.—*L. M. Holbrook in Philanthropist.*

WHAT is most calculated to discourage a young man of high moral notions, however practical he may be, is the fact that he is generally measured by what he can get, not by what he can earn.—*Miles Ryan.*

For The World's Advance-Thought.

## SECTARIAN SPIRIT IN RELIGION.

EARL M. WILBUR.

THE doctrines against which early Unitarians rose to protest—those of Total Depravity, and Predestination—and the doctrine which early Universalism set out to oppose—that of Everlasting Punishment—have quite dropped out of the real conviction of much more than half the Evangelical-Christians of to-day. And even the doctrines of the Divinity of Christ, and the Trinity, are held in so diluted a form by not a few of the most prominent among the, so-called, Orthodox, that many Unitarians can accept them with scarcely a change; and object, if at all, to the form in which they are stated, rather than the thought they try to express. The verbal inspiration of the bible is long since abandoned, and the old view of the Atonement of Christ is forsaken. Orthodoxy has grown liberal indeed, to take within its fold teachings for which Liberal Christians were once outcast. They tell applicants that it is not necessary to assent to their creeds to enter their churches. And it is coming to be the more and more common custom to require of new members nothing more than a profession of belief in Christ as a personal Savior.

What progress we have seen from the High Calvinism of the beginning of this century! Now how do we look upon all this change? What do we wish of it, as Liberal Christians? It is easy to answer the question. Too many of us look upon it with a jealous eye. If we were the first to strike out new paths in the field of religious truth, and if we had to suffer, or still have to suffer such petty religious persecutions as the spirit of the age permits, we wish all others to enter the Kingdom by the path we trod, and bear the reproach we bore. If people in other churches are really Unitarians, let them come out and admit it, not masquerade as Orthodox, and enjoy the fruits of being on the popular side of the struggle. Let them be honest, and sail under their own colors, and cease to claim an Orthodoxy they have long forsaken. These are the sentiments we hear expressed frequently, and see written in our religious papers and full in our hearts. I do not say they are at all unjust. I admit their force. There is no sufficient reason why persons who have come to hold beliefs that are, to all intents and purposes, those for which Liberalism has stood and borne reproach in the past, should still call themselves Orthodox; should stay in churches which will allow no fellowship with Liberals, instead of bearing that to which their beliefs entitle them. If you are a Liberal yourself, be consistent, and courageous, and refuse to stay in a Church which will not have fellowship with other Liberals. And yet I wish to protest against such a spirit as this, because, while it is perfectly logical, it conceals a principle which is narrow, and illiberal. It exalts the process of a sect more than the progress of Truth. It complains not that the world is not Liberal, but that it does not call itself Liberal. It cares more for a name than for the truth which

the name represents. It is the vice of Sectarianism. It would rather see all the world join the Liberal Churches than to see Liberal ideas spread through all the world in other churches. It sees the Presbyterians revising their Confession, and is sorry for it; because it would rather see the Presbyterian Church become extinct, and all its members go over into the churches they once opposed. It secretly hopes that heresy trials will be instituted against Phillip Brooks and Heber Newton, that they may be driven out of the Episcopal church, and into ours, instead of staying in that and making it too a home of liberal thought. It rejoices more over the one that comes into the Liberal fold from the Orthodox, than over the ninety and nine, that become liberal and stay where they are, and work to enlarge their own borders. It hates as cordially as it is hated, and feels envy instead of sympathy. There is a kind of intolerance in liberal churches that is just as unchristian, and just as narrow as any other religious bigotry. It is directed in a different way, but it is the same in essence.

I need not say that this is not the right spirit, nor the one that will most help the progress of truth in the religious world. Paul rejoiced that in every way, whether in pretence or in truth, Christ was proclaimed. Can we not emulate his spirit, and rejoice that under every name the wider hope, and the freer thought, and the larger truth of Christ is being spread abroad? What matters it under what church name it advances, so it wins its way at last? Should true Liberals be more devoted to the Liberal Church than to Liberal Thought? If they are, then they are not Liberals, but bigots under the Liberal name. Our zeal should be only for the Truth as we hold it, not for any special way in which it may be propagated. If other Churches, through all the impetus that comes from the tradition of ages, and the organization that is the product of the experience of centuries, have better means of spreading our truth or, rather, God's truth, which we have thought to confine within our own walls—then let them spread it, and let us bid them God-speed in the work. Enough still remains for us to do. We need not be jealous lest we receive no credit for our work. History will be impartial.

A preacher in this city, in speaking recently of the "Church of the Future," laid much stress on the assertion that the Church of the Future would not be of the denominations now known as Liberal. It is rash to prophesy about any such thing, but I think it more than likely that he was right. There is no reason to think that any time in the future there will be more Unitarian or Universalist churches in this country, or more of both together, than of several of the denominations now prominent. The laws of growth point quite the other way. It makes no difference at all to the world of the future whether the Church of the Future is known by a Liberal name, or is a descendant of one of the Evangelical churches. It is certain, however, as anything in the future can be, that whatever name it bears, its thought will

be Liberal. It ought not concern us very much whether Churches of the Unitarian name all die out in time, as our Orthodox friends are fond of predicting they will, though there are no signs of decay now. We need care only for the spread of the Truth which our Churches represent; and, indeed, we know that even without our care that would continue to grow, in spite of all obstacles.

There are two means of progress out of untruth and wrong. The one is that of revolution. The other is that of reform. The one, in religion, would throw away the old beliefs, and substitute new and truer ones in their places; the other would gradually modify the old ones, as occasion demands. They both amount to the same thing in the end.

The method of the Unitarian Church may be characterized as that of revolution. It is particularly welcome to those who have become suddenly or entirely impatient of the unreasonableness or the hatefulness of old doctrines. No way seems natural but to discard them utterly at once. But there are few who can bring themselves to such heroic treatment.

Most of the Unitarians and the Universalist churches have broken entirely with the old Orthodoxy and look at the whole subject from a different point of view. The other Churches are breaking away only step by step, and in the face of strenuous protest; and it may be doubted whether they realize how far they have come, or whither they are tending. The Congregationalists have frequently revised their creed, and some of their churches have discarded creeds altogether. By and by the whole denomination will do the same, if there is any significance in the law of gradual development. The Presbyterians are revising their Confession; some have advocated giving it up entirely; and it is only a question of time when it shall be laid aside as a garment outworn. The Broad Churchman would make a place in the Church broad enough to include all shades of belief; and in time they are likely to succeed. The Baptist and Methodist churches are little bound by external standards. And so the progress of religious liberty will go on. There is little reason for our desiring it all to be done in our own way or under our name. It will be done, in fact, in such ways, and under such names, as the circumstances of the hour find most fitting.

If I might venture to forecast what the future of Unitarianism is to be, I should say it would probably be what it has been in the past, a leader away from the traditional. May it never stop in its course and wait for the rest of Christendom to catch up with it, and accept its beliefs or its name; but keep pressing on; making the rough places plain, and pointing the way for others to follow, careful only to be faithful to the passion for truth. And as long as God has yet more truth to break forth for his people, may it be the first to catch its gleams on the mountain-tops, and proclaim to others the coming of the Perfect Day. Meanwhile, let us not be ill-content in leading others into the broader Light.

For The World's Advance-Thought

## UNVEILING,

A. G. HOLLISTER.

“Go Daniel, for the words are shut up and sealed, till the time of end. Many shall be purified, made white and tried. The wicked that persist to do wickedly, shall not understand, but the wise shall understand.”—“Write the vision; make it plain, that he who runs may read. If it tarry, wait for it. At the end it shall speak out and not deceive.”

Divine judgment cleanses the heart and mind of its subject, and this is the open portal to the holy of holies. But the power thereof, and its criterion or standard, also the light that judges, proceed from the First Cause, through purified agents—called and chosen and faithful mediators and witnesses of the Covenant of Eternal Life.

John saw a great white throne, and from the face of Him who sat thereon, the earth and heavens of the old creation fled away, and no more place was found for them. They left no trace. And he saw the dead, small and great, stand before the throne. And the books of memory were opened; and another book was opened, which is of everlasting life to be. Namely, the life of the Lamb, opened by preaching the eternal gospel in the season of judgment.

And the dead were judged out of the things contained in their books. Every one who conformed to the life of the Lamb, and submitted to gospel rule and commands, passed with their good works in them, through the straight gate of confessing and forsaking sin, and over the highway of holiness, into the great white throne, which is the new heaven. All that could not be conformed to the life of the Lamb, who is in the midst of the throne and round about the throne forever, was cast into the lake of fire and sulphur.

Sulphur is darling passions, and it will be seen from this, that each one carries his own fuel within, whether here or there. Lake, in this connection, signifies a gathering of intractable and unstable elements. Its fire is the sting of sinful sensual pleasures. The second death is always voluntary, brought on by rejecting the gospel message of crucifixion to the lower self, when it is preached in the judgment. The first death, which we inherit from our ancestors, is not laid to our account. Creatures are raised from this by breathings of the Spirit, or by hearing the Word. Those who overcome the Dragon in the war of Michael, (who stand up for the deliverance of the beloved people), love not their carnal lives to the second death. By cheerfully sacrificing the same on the cross of daily self-denial, they write their names in the book of life everlasting.

The Spirit in Isaiah says, “Heaven is my throne, and earth is my footstool.” “According to this figure, people on the earthly, rudimental plane of life, are relatively to the spirit, no higher than the feet of God. A person who has the kingdom of heaven formed within, having passed from the old creation to the new, and been purged from all unrighteousness and imperfections of the life gone by,

is a little heaven here on earth. A large number of the same, assembled and united in one spirit to represent the body of Christ, constitute a larger heaven, within and above which the Divine Spirit rules and judges.

As the work progresses in both worlds simultaneously, saints out of the body co-operate with those in the body, and *vice versa*. Spirit Seers from whom the veil of the flesh is taken away now behold the temple of God built of living stones, and the way into the holy of holies made manifest. The following vision, witnessed among Shakers at Mount Lebanon, N. Y., in December 1889, and related in the words of the Seer, describes an ordeal that many have passed through, and learned somewhat that is *BENEATH THE SYMBOL*:

I seemed to be in a spacious hall, dedicated to religious purposes. At the end were rising seats arranged to face the aisles that occupied the main body of the room. Along the aisles were seated many brethren and sisters; also some not yet numbered with Believers in Christ's Second Appearing, but who had been attracted there by strong magnetic influence.

On the first rising seat were the Elders of this Society. Back of them, occupying the center, were our present Ministry, with Ministries from other societies occupying each side of them. Behind these, on still ascending seats, were a glorified number, the spirits of departed Elders and Ministries, many of whom I recognized, as I had known them in life, standing in the order and gift of the Anointed. I realized that all those I now saw associated with them, had been called as witnesses in the judgment work of souls. The appearance which they presented can only be conceived by the interior sense.

As nearly as I can describe, the collective body of Elders themselves formed a white throne, from which an emanating aura ascended like a shining mist, and formed a cloud above them, over which glowed the radiant light of the Shechinah.

Their garments were of a gleaming whiteness, and the atmosphere around them seemed dense with spiritual force. From each individual proceeded an ethereal substance direct as shafts of light, all converging to one center. That center was an altar standing in front of the Elders, and that substance was the pure love of God, which formed the quenchless flame that glowed thereon.

From the illuminated cloud above the altar rolled forth in mellow cadences the richest harmony of song, strong, deep and tender, not clothed in words, yet in language the soul could understand. It was divinest music, which reached the inmost being, with an earnest, pleading invitation to “Come to the judgment! *Come to the judgment!*—Enter the flame and be purified.”

So appealing were its tones, so rich in love unknown to the natural mind, it brought an overwhelming power of conviction, under which I felt such a deep sense of the sinfulness of sin, and such an abhorrence to its nature within my own being, that to be free therefrom was my only concern. The bliss of the *privilege* to be cleansed from sin, so

far exceeded the fear of burning, that with joy intense I approached the altar.

The work could not be done in a moment. It was first to lay off the outer covering, then gradually to unfold my inner self. While commencing, I glanced upward to those above, who formed the white throne of judgment, and cloud of witnesses. Every eye was centered on the work I was doing, with no trace of scorn nor severity, but of compassion and encouragement.

I realized my unworthiness to stand before them, and felt deeply humiliated in exposing to the view of those so pure and exalted all the deformities and miserable conditions of my fallen state. But under the burden of conviction, I felt as Mother Ann once expressed it, “I could confess before the whole world,” for the sake of being released. In agony of soul I cried out, “It matters not *how* I appear; I am just as I am, a poor lost child of nature. I will lay bare my condition; I will uncover to the deepest depths. O beloved Ones! High Priests of Christ's Anointing! in mercy to my poor soul, witness for me. Turn not your gaze away, lest your power cease to flow, and the altar fires become dim.”

As I proceeded in the work I experienced, as never before, how potent is the love of God to cast out every fear. I also realized how flimsy and vain are all the reasonings and excuses of nature to satisfy conscience. For as soon as opened to the light, they were consumed as cobwebs, leaving only the bare motives, the *soul* quality in its exact meaning, that had prompted each deed and word.

In the large assembly of people there congregated were placed, here and there, smaller altars, inclosed, where the light and heat were less intense, and where those not prepared to approach the altar of *full* sacrifice, were privileged to make a beginning in presence of but one of the witnesses. (One or two witnesses, according to circumstances, is the rule we commonly follow). Many were deeply exercised under conviction, and sought as the greatest privilege of their lives to comply with the invitation to come to judgment, and to throw off the yoke of bondage, and the burden of sin.

The idle people are the stagnant pool of life that breeds all manner of poisonous corruption. The idlers, no matter what their rank in society may be, furnish the misasomatic atmosphere that infects weak natures, and stimulates all kinds of inharmonies through them. The idle man who despises work, though he may not commit crime, is nevertheless dangerous and detrimental to the community in which he lives.

PEOPLE who are living in inharmony generally blame the place in which they live for it, and want to change, but it is themselves they need to change, and not their place of abode.

If the thought of the world was concentrated upon peace and love mankind would have the power of God, and could make the world to suit themselves.

For The World's Advance-Thought.

### ON THE ADVANCE TRACK.

THEODORE WRIGHT, ROCKHAMPTON, QUEENSLAND.

WHATEVER Sociologists may say or think, the desired change is in itself a great deal more than is now sighted, and its working out will require more time by far than is now allotted to it. Sociology is simply the ordering, for the time being, of Society on the best lines that can be seen as workable. But blind people cannot see, and purblind ones do not see afar off; and where are we to look for those who do see quite clearly to the end of Sociology?

The present agitation is a necessary course of education for man that stands greatly in need of it. The curse of man is ignorance; and ignorance of the worst kind is a great good ignored and kept out of the way by blind or foolish man. Man is quite equal to all this, for it seems to be his very nature and bent. How ignorant he is he is himself most unconscious; and for any one to tell him the plain truth about it he will assuredly raise a quiet laugh, either of scorn or pity. How very true those words of Christ are, "If the light that is in thee be darkness, how great is that darkness."

The ignorance that oppresses and distresses the whole world to-day is not called by its true name; it is called "knowledge." Those to the front in it call it presumption for any one to attempt to make the world run on any other lines than it does at present. They do not dream that man will never win or enjoy heaven, until by his wisdom and Godlikeness he makes one for himself. That is the very truth, nevertheless! Nor is there any one spot or place in the universe whose heaven is more than elsewhere; it is a supernal state inseparable from Godlikeness and impossible to any save the Godlike. It is on this earth that man is to have and enjoy his heaven. The best name for the best form of Sociology man as yet has been competent to formulate or practice is Hell. I do not for one moment suppose that a hotter or a more furious hell exists in the universe than man by his stark ignorance of God and Truth has made this planet at the present day into. All that is called for to reverse the order of things is to convert man from the devil—whom he now worships, deceiving himself that it is God—to the acknowledgment of the Truth and the worship of the very God, and then this earth is just as capable of becoming all that heaven is as any other place can be. The devil and Antichrist have secured man for centuries, and he now poses glorying in his shame, and boastfully lying about God, Christ as the devil, just as if he did know something about them.

Pity the sorrows of the poor blind! If they knew that they were blind it would not be half so bad, for then they would gladly take advice and guidance from those who did see when danger was eminent. But they do not know that they are blind, for they affirm quite happily and quite boastfully, "we see." This prevents those with sight helping them out of the filth and the mire of iniquity in which they are quite unconsciously floundering. Of course their sin remaineth, because they

glory in the very thing that makes their conduct vile. They are poor and miserable and blind and naked, but in their own estimation they are rich and increased with goods, having need of nothing. Were they blind themselves, and every one knew it, matters would be better; but the trouble is they are blind, not knowing it; nor do others quite as blind and helpless as themselves, but not so sure of themselves as these would-be leaders are, they look to them for guidance and so into the ditch they go too. The trouble will end; the blind will receive sight to help him out of the foul pit and the miry clay, and some of those very few who do see and are on the rock are already holding out a hand to render them assistance, so soon as they are willing to receive it. Orthodoxy is the ditch of filth in which they are immured; hence, the Sociology the Great Master lived and died to establish does not come in any way within their scope, for they ignore, scorn and condemn it as though it were vile and not themselves. Drunkards mostly think everybody else drunk and not themselves. This is a hard saying, no doubt, to thousands who to-day pride themselves on being the elect, and who feel a strange satisfaction because of the "strong delusions" which have ensnared them. Things are not at all as they seem anywhere. Man is deceived, God is not; and when God appears in His Holy Temple there will be a scene. Many will then say, "Have we not prophesied in the name, and in the name have cast out devils, and done many wonderful works." So their lying hearts will prompt them to say, but God is not mocked by their empty and iniquitous pretensions; so in prompt reply he will say, "I never acknowledged you, depart from me ye workers of iniquity." Eyes will open to see the truth that never did or could before, having been blinded by the god of this world, who had caught them in his meshes and left them in a false peace and contentment there.

All who are at all energetic and faithful on the advance track will have no difficulty in identifying pure Sociology or Communism as the glorious fullness of Christianity, or God's will, as He intended it should be done by man on this earth. Those who are not repobates, having found the Christ enthroned in their hearts and yielded perfect homage to him, will all be one in this item of Sociology. They will all be averse to any patching or cobbling of the old rotten garment. This policy will be "all or none; no sort of compromise even so much as discussed." They will insist on and have an entirely new garment. Yes; they will with one voice as one man stand for the tree of life of God's own planting, and will echo the words of the master, "Either make the tree good and its fruit good; or as an alternative make the tree corrupt and its fruit corrupt." All who know will not have any compromise. O, no; they will prefer the devil that is already tried and which they know, to any untried one they don't know. They will cheerfully consent to the good tree with its good fruit; but combination or amalgamation with anything whatever or less they will not listen to.

"Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." "No compromise" is the motto clearly inscribed upon the banners of all "On the Advance Track," with Christ in them the hope of glory.

It is too late in the day for "the pot to be calling the kettle black"—that is to say for Popery to anathematize Protestantism, or for Protestantism to denounce Popery. They are at variance, just as the ten horns of Protestantism on the beast hate the whore of Popery, and eat her flesh, and burn her with fire; still in her obtuseness and blindness they are all the time agreeing in one thing, and that is to yield the dominion unto the beast which must and will continue until all that God has proposed is fulfilled. Then will evil be overcome with good; then will darkness flee from the light of the rising sun of Righteousness; then will all the compromising and modified forms of Sociology be obliterated by the pure thing. Even now all who are well "On the Advance Track" see it coming.

#### SHALL IT BE.

A CORRESPONDENT of the "Argonaut" (San Francisco), writes from Jerez, Spain:

"Last week I met Mazzantini the great *matador* of Spain. He told me that he had been offered some fabulous sum to go to Chicago next year for twelve bull-fights. The contracts are signed and he expects to go. I can hardly believe it! It is the most barbarous, the most outrageous sight I have ever beheld—poor old horses, blindfolded, put there to be torn and ripped open by the long horns of an infuriated animal! Beautiful bulls, which for generations past have been bred to be ferocious, are turned into a ring, from which they can only be taken out dead. Holes as large as my fist jabbed into them by the lance of the *picadores*, the sharp hooks of the bright colored *banderillas* fastened into the fat of their shoulders. Goaded and tortured on every side, until, bleeding and exhausted, they rush at the *matador*; standing alone in the ring; often so weak from the loss of blood that they stagger. The final blow is given, the *matador* runs his long sword in between the bull's shoulder-blades into his lungs and heart. Sometimes he dies instantly; at others the stroke is not so successful and the bull bleeds to death.

"We Americans are the most civilized people of the world. Shall we allow this nation, the last of all the Christian world, to drive us down to their level, and imbue our people with the thirst for blood which generations of education and culture have hardly succeeded in effacing from our characters? I beg, I pray, I implore you to say that it shall not be."

THE surviving officers of the Crimean war had their annual banquet in London, and one proposed that they should ballot on the question, "What name of note in that war will live longest in history?" The hat was passed, each man dropped in the ballot he had written, and when the account was announced the applause made the ceiling tremble, for every ballot contained the name of Florence Nightingale.

## "SPORT."

"SPORT" is horrible. I say it advisedly. I speak with the matured experience of one who has seen and taken part in many and varied kinds in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most "sporting folks," and few women and not many men have indulged in a tithe of the shooting and hunting in which I have engaged, both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take up my pen to record why I, whom some have called a "female Nimrod," have come to regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals. Many a keen sportsman, searching his heart, will acknowledge at times a feeling of self-reproach has shot through him as he stood by the victim of his skill. I have bent over my fallen game, the results of, alas! too good a shot. I have seen the beautiful eye of deer and its different kind glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown; I have ended with the sharp yet merciful knife the dying sufferings of poor beasts who have never harmed me, yet whom I have laid low under the veil of sport; I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me in mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before him. And I say this: the memory of those scenes brings no pleasure to my mind. On the contrary, it haunts me with a rude reproach, and I fain I had never done those deeds of skill—and cruelty.—*Lady Florence in "Westminster Review."*

## CO-OPERATION A SUCCESS

R. F. PREVOST gives this sketch of a Tolstoi Convert in a Tolstoi colony, in "Temple Bar:"

"Its organizer I had known when he was Adjutant to the late Emperor, and the wildest of the young guardsmen in St. Petersburg. His life at that time would certainly have been outside the tests of even the mildest morality; he could jest in half a dozen languages, and jest well; he was brilliant, fascinating, universally admired; everything seemed within his reach. He had been named for the government of an important province; was heir to a vast property; a whole district of the richest land, the dowry of an ancestress, a Tartar princess, bearing his name.

"When he wrote last to me he was living as the commonest peasant, in the universal red shirt and bast shoes; his code of morality was of the strictest; he was every one's servant, and overflowing

with love and good will to all. That small village of the Steppe was a State, ideally independent.

"Men came to it from every quarter of the empire—soldiers, technicians, lawyers, priests, artists, peasants and petty tradesmen; men often of delicate nurture, whose feet had grown black with travel, and their backs bent with the spade; the clothes they wore and the tools of their trade were their sole possessions, and their tenure of these was always terminable by another's greater need.

"There was a little room below the storehouse whose small window burned like a glow-worm every evening in the slope of the wood, where any of the village children who cared to come were taught to read. Their teacher was a man, splendidly made, with the face of a Jewish prophet, who had left the first society in Moscow, where his wife remained to spend his millions, to wander barefoot without a home.

"We spent many days and nights thereafter together, he and I; back to back for warmth in the straw of country carts under the frosty moon, and, later, in the night dens of thieves and plotters of all kinds in Moscow, but I never heard a word from his lips of which the purest saint could be ashamed. Yet he was but one of many there, and no exception."

## A REMARKABLE GIRL:

TERESA URREA is sixteen years old; she was born in the State of Sinaloa, but now resides with her parents on their hacienda of Cabora in the State Sonora. She is an uneducated girl, barely able to read and write. After a long spell of illness, she found herself in possession of extraordinary powers, which she can neither explain nor account for. She cures all sorts of diseases, even that terrible scourge, leprosy.

She discovers the most hidden things in the lives of people and can tell them their most secret actions. She hears what is being said at some distant place and understands it, and though it may be spoken in a foreign tongue of which she has no knowledge. This, especially where she is made the subject of conversation and her arts criticized.

She is gifted with extraordinary strength; the strongest man cannot make her bend her arm or raise her foot against her will. She tucks a sick man under her arm and carries him off as though he were a little child. When preparing some remedy in which cinnamon enters, she will take a piece of the bark between her fingers and reduce it to the finest powder.

She says her spirit travels where she lists. She falls asleep when she wishes to take one of these spiritual journeys.

In the dark, the eyes of this singular girl emit a light strong enough to illuminate surrounding objects. Teresa is a model of virtue, she loves truth and abhors falsehood. Through her influence many divided households have been made happy, many an erring man or woman made to lead a better life. Her fame has spread afar, and tempting offers have been made to her to induce her to come to the capital; she refused, alleging the great number of sick who require her ministry at home,

In fact her visitors are counted by the thousands. Her father shows himself worthy of such a daughter. He feeds and shelters the poor patients who come to the hacienda for relief, and will take no pay even for pasturing the horses of the more wealthy visitors.

Teresa has prophesied the early coming, successively, of two other young girls, whose powers will be far greater than hers, but the unfolding of these powers must be preceded by sufferings even more acute than those she has borne.—*P. F. de Goumay.*

## GOLD IS HER PAAYER.

LADY writes, as follows to Postmaster Stead, of this city:

"I saw a notice in the paper. I thought I would write to you. I am a lone woman. I need some help. Oh, could you send me one thousand dollars through the spirits to save my home? Oh, could you put me on track to make money? Find out my feelings and help me. Gold is what I pray for. Help me to make it. Could you show me a hidden treasure I might find? Write as soon as you get this, and help me if you can. I pray for gold, and through your work I hope to make it. I will close, hoping to hear from you soon."

This is a type of numerous people who claim to be Spiritualists, and yet they are the farthest from being Spiritualists; on the contrary they are detrimental to the cause. They are continually seeking for mediums to find out where they can make some money or where they can find a hidden treasure, and because they do not get it they abuse Spiritualism. They have not, as yet, the first conception of spirituality; they are like the Italian peasants who praise their patron saints if they have good luck, and break their image and curse them if bad luck happens. If we want good from spirits we must seek the good, and keep ourselves receptive to it by all our thoughts and acts.

M. I. H. MORTON, a mining superintendent, writes as follows concerning the labor situation at Homestead mills:

"The trouble manifestly lies in the inability of the Northern iron-workers to produce either crude or manufactured iron in competition with the producers of Alabama and Tennessee. It has been broadly asserted, and not denied, that iron can be produced in the States above mentioned for 33 per cent. less than in Pennsylvania and the Northwestern States. How this can be done is explained in almost every prospectus of a Southern mining company issued of late years. It is because they have the advantage of virgin fields of coal and iron, conveniently situated to each other, and also by cheap natural lines of transportation, and beyond all they have the advantage of the use of cheap labor, some of it free, a great deal of it convict labor, furnished by the prisons of the States at a nominal rate of wages, and all labor depreciated by the convict-camp system."

The Delsarte system of physical culture is a great factor in harmonizing the brain structures as well as the physical motions.

For The World's Advance-Thought.  
WONDER AND ADORE.

J. F. D'ARCY.

SCIENCE deals plainly with facts. After facts are noticed, the order and method of facts are observed. The facts of nature belong to one established order. The facts of man belong to another established order, provided, always, that it is understood that man and nature are distinct terms; each is the natural friend and ally of the other. Cyclones have but recently visited Kansas, and Peffer and Simpson walk into the White House. Coal and iron underlie Pennsylvania, and coal barons and iron barons still linger above the ground; under them are men of iron, who use coal, or the essence of coal, to maintain and carry into effect their conviction.

Thus we see that the distinction of man and nature is an arbitrary one. Everything is in Order. Behind the facts and phenomena of man and nature stands an immutable and divine order and principle. This order is commonly called law. But the term is very often misleading. Law is the generalization of certain facts, or a certain class of facts. This the Duke of Argyle has very clearly pointed out. Where instinct ends and where reason commences, no man can find out. When you drive your horse he goes in a circle, in a snow-storm; but give him his own way and he will take the shortest cut home. If you have left your wagon behind, imbedded in a snow drift, and know not how to find it, again start your horse back, and he will go the shortest cut to the wagon. This is no fancy sketch, but a statement of experienced facts. Again let a wild bird build her nest near your house, and when the eggs are laid, and the bird is sitting upon them, if you pass near the nest the bird will at once jump from the nest, and move directly in front of you, and pretend to be injured, and just keep out of your way; this is done to attract your attention from the nest of eggs. But as soon as that bird learns that you mean it no harm, you can caress it in its own nest. This fact has also been very often proven. Again, watch a cow and an infant calf and observe how exactly they understand each other. The calf may be very hungry, but it will stow itself away at the word from the mother. Who has not noticed a chick but an hour old squat even with the ground at the cluck of the mother hen? This is reason of a very high order; but it is a reason cognate and born, to all appearances, with the animal. Man is born in ignorance. The child at six months of age will appropriate anything within its reach for food.

Now there must be an order or method in these distinctions and differences between man and the lower order of animals. As Swedenborg expresses it, "man is born into ignorance of all his loves, when yet beasts and birds, noble as well as ignoble, are born into the true knowledge of all their loves." (See the True Christian Religion, number 48.) Here then we find a break in the order or method of nature, and a break that Evolution has never yet crossed or accounted for.

Thus we are able to perceive that we, as yet,

stand but upon the very threshold of science. In the coming time, these things may be accounted for. But to-day we only notice the facts. Like children, we watch the moving panorama of the procession of events in nature, and we walk with eyes sealed.

Who ever gazed at the heavens, on a clear night, without being filled with wonder and awe at "the city that the living God had builded." That was the way Emerson expressed, in words of beauty, the starry firmament at night. But in the day they appear to be absent, yet we know that Mars still holds his course, that Jupiter and the rest of the starry constellations are all there; and when the night shall come again we shall once again behold the stars on their eternal round: so, also, with all nature. Method and order and law and harmony everywhere; and behind and above them all an infinite and eternal vigilance, that watches at once each and all. Surely man should wonder and adore as he watches nature in all of her marvels of beauty and eternal excellence.

THE first number of the journal of the American Psychical Society, "The Psychical Review," is before us. Its progressive and significant motto is, "Truth for Authority, not Authority for Truth." It marks the beginning of a new and wider growth in the scientific investigation of Spiritualism and its occult phenomena. It has for its sponsors twenty-eight of the foremost women and men in America; twenty of whom are leading clergymen in their various denominations; among them are Rev. Heber Newton, Rabbi Solomon Schindler, etc., and the remainder comprising such advanced thinkers as B. O. Fowler, Mrs. Livermore and Hamlin Garland. The "Review" contains able articles by Minot J. Savage, Prof. E. A. Dolbear, Alfred Russell Wallace, B. O. Fowler, Rev. T. E. Allen and Prof. Lodge on "Psychical Science Research and Phenomena." The "Review" contains one hundred pages. Published quarterly. Single copies one dollar; per annum two dollars. We have also received the prospectus and constitution of the American Psychical Society, the incorporators of which are the twenty-eight ladies and gentlemen referred to above. Branches are being formed in various parts of the country; one of the most important is that recently founded in Washington, D. C., under the Presidency of the Rev. Alexander Kent. Send to T. Earnest Allen, Grafton, Mass., for copies of the prospectus.

PROF. W. M. LOCKWOOD, of Wisconsin, is now in Portland delivering before the First Spiritual Society a series of lectures on the Scientific Basis of Spiritualism. It has taken the Professor years of hard study to be able to give these lectures. They are very interesting and they meet the scientist materialist on his own grounds and prove to him the life beyond. These lectures have been a great treat to the large audiences he has addressed each Sunday.

LIFE always passes through corruption to manifest.

### SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottesville, 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	3:40 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:39 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

THE Czar of Russia is said to be the greatest land owner in the world. The area of his possessions is greater than the entire Republic of France. There is a close connection between this individual land ownership and the great famine in that country.

# The Universal Republic.

1892

ONE DOLLAR A YEAR.

EACH FOR ALL AND ALL FOR EACH.

SINGLE COPIES BY MAIL TEN CENTS.

September Number, 1892.

PORTLAND, OREGON.

Vol. vi, No. 12--New Series.

## THE UNIVERSAL REPUBLIC.

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

BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

Per Year, to any part of the United States, \$1.00.  
" " " " British Empire, five shillings.

## THE PEOPLE'S BATTLE HYMN.

JAMES G. CLARK.

Gen James B. Weaver says of the following beautiful song by, James G. Clark: "It is the song we have been waiting for. It is an Iliad of itself." This will be the rallying song of the People's Party, for it expresses in verse the grievances of Labor, and the prophecy of its final triumph.

There's a sound of swelling waters,  
There's a voice from out the blue,  
Where the Master His arm is revealing,—  
Lo! the glory of the morning  
Lights the forehead of the New,  
And the towers of the Old Time are reeling.  
There is doubt within the temples  
Where the gods are bought and sold,  
They are leaving the false for the true way;—  
There's a cry of consternation  
Where the idols made of gold  
Are melting in the glance of the New Day.

Chorus.

Lift high the banner,  
Break from the chain,  
Wake from the thralldom of story.  
Like the torrent to the river,  
The river to the main,  
Forward to Liberty and Glory!

There is tramping in the cities,  
Where the people march along,  
And the trumpet of Justice is calling;—  
There's a crashing of the helmet  
On the forehead of the Wrong,  
And the battlements of Babylon are falling.  
O! the master of the morning,  
How we waited for his light  
In the old days of doubting and fearing,—  
How we watched among the shadows  
Of the long and weary night  
For his feet upon the mountains appearing.

Chorus.

He shall gather in the homeless,  
He shall set the people free,  
He shall walk hand in hand with the toiler;—  
He shall render back to labor  
From the mountains to the sea  
The lands that are bound by the spoiler.  
Let the lightening tell the story

To the sea's remotest bands.  
Let the camp fires of Freedom be flaming,  
While the voices of the heavens  
Join the chorus of the lands  
Which the children of men are proclaiming.

Chorus.

### SELFISHNESS.

Nothing manifests the inherent selfishness of humanity more than the pardoning of criminals with the proviso that they leave the State in which the pardon is granted, and hereafter commit their murders or thefts in some other State.

The same spirit is manifested where men in search of work, coming into a town, are falsely told by the citizens of work to be had in some adjoining town, in order that wages may be kept up and work made more plentiful for those already there. Thus men are driven from place to place until they are denominated tramps, and refused work by all.

It is the duty, the right and the privilege of every man to have sufficient to earn a living for himself and family, if he has one; and every community should see that none, who are able to work, remain idle and let some one else support them. If the community is indifferent about attending to this duty it invariably will cost threefold more in prosecuting and maintaining criminals and vagrants. Idleness is a very prolific cause of crime. Legislation should be to the end of creating conditions for the welfare and happiness of all citizens alike,—as it is supposed to be,—instead of being a strife for political power and the robbing of the people generally for the benefit of the few.

It was the same spirit of selfishness that caused the present cholera plague. It had its inception in the city of Meshed, on the Volga. The authorities in charge of the hospital there had pipes secretly built conveying the sewerage from the hospital into the river above the town, and the cholera broke out among the inhabitants consequent upon drinking the poisonous water.

Thus it is that all the plagues and misery that mankind suffer from are due to ignorance and selfishness. The lack of the realization of the Universal Brotherhood of mankind curses the world in all walks of this life; and curses of all kinds will multiply until mankind recognize their oneness and live accordingly.

The world is a unit as the body is a unit, and in the very constitution of things there cannot be freedom from sufferings so long as any part of the world is corrupt or diseased.

The same power that ignorantly kills, can, when wisely directly, cure. The forces of nature are constructive or destructive according to our ignorance or knowledge of them.

### A SELF-REFORM SOCIETY.

As the reformation of the race can only be accomplished by self-reformation, to this end a Society has been instituted in this city, and the following preamble and resolutions were adopted as a basis from which to work!

WHEREAS, The reformatory efforts of humanity, thus far, have been mainly devoted to the elimination of evils in others, and by external appeals in the form of speeches, writings and arguments, to prove the efficacy of certain methods or theories to reform the race, while those advancing them have failed to see that reformation comes from within, and that one must evolve it for him or herself; and that only through self-reformation can one help reform the race. Be it therefore—

Resolved, That we, the undersigned, constitute ourselves into a Society for Self-Reform, to try to live in harmony with all life.

Resolved, That we shall endeavor to safeguard our thoughts, that we shall only evolve good, that we will neither think nor speak ill of any matter how great the provocation; and we will strive persistently to be the embodiment of love and good will.

We appeal to our readers everywhere to join in this movement, helping to start branch societies of Self-Reform, and hold meetings regularly, for the purpose of keeping the work before the people, and helping each other by reported experiences and suggestive thoughts. All, no matter what their beliefs, can unite in this movement. If any do not wish to unite with the Society they may proceed by self culture to the same end. One who will once make the effort in earnest to control his or her thoughts and actions for good will never cease trying, for it is the panacea for all the ills of life. It is the only thing that can never fail to bring happiness.

\*  
\* \*

THE lusts of the flesh stand in the way of the reformation of humanity. Those who will accede to progressive ideas, and acknowledge the necessity of mankind instituting a new and more spiritual order of things, still refuse to give up the old habits and appetites. The hardest lesson that mankind have to learn is that reform can come in no other way except by self-reformation.

\*  
\* \*

"PUBLIC OPINION," that so many journalists voice and cater to, is nothing but the concentrated ignorance, brutality, servility and prejudice of the majority. The truly great and good of the world have always been arrayed against public opinion, and usually have been crucified for it. It is time public opinion gave place to truth and right.

## A MIDNIGHT CRY.

A. J. WALTERHOUSE.

**M**AKE room, make room for the millions, ye men of bluer blood,  
 Who list to the chink of the dollars that elick, nor heed the  
 approaching flood.  
 Make room, make room for the millions who swarm in the  
 haunts and hives,  
 Unhoused and unfed, half-living half dead, to the end of  
 their desolate lives.  
 Hear ye not, hear ye not how the toiler cries out for the  
 bread he has earned?  
 See ye not 'mid your feasting and drinking sad eyes tha  
 are unto you turned?  
 Know ye not that there's wisdom in justice; that the  
 masses are stronger than law?  
 Then heed while ye may the signs of the day.  
 Ye may well hold the millions in awe.  
 Make room, make room for the millions! Sing, dance if yet  
 will or ye dare;  
 But ye dance out the lives of the children and wives of men  
 who yet mutter, "Beware!"  
 Your palaces rise in their splendor, but each o'er a dun-  
 geon is built  
 And the men whom ye chain will scarcely maintain that  
 splendor can lessen your guilt.  
 Do ye hear not the cry of your bondsmen who delve in the  
 depths subterranean?  
 Beware of the night when they rise in their might, their  
 freedom to seek and maintain;  
 For your treasure will melt as 'twere tinsel in the fire of  
 their terrible wrath:  
 And the flames that they spread will light up your dead as  
 ye flee from their desolate path.  
 Make room, make room for the millions! The laws all are  
 written for you,  
 But ye reckon in vain if ye hope to maintain that the right  
 cannot evil subdue.  
 In your bright chains of gold ye may deem that ye bind  
 that Justice still hiding her head,  
 But Justice will stand when your renegade band is stricken  
 and scattered and dead.  
 The masses—the dumb, driven masses—are moaning and  
 striving to stand,  
 And when they arise, with anguish and cries, ye will know  
 of the vengeance they planned  
 In the long dreary night of their sorrow. Give the right,  
 and not vengeance, its way.  
 Make room, make room for the millions, for Justice will  
 yet have her day!

## TOO MUCH GREED.

**I**N thirty years' time, less than half the biblical allowance of man's life, the United States has multiplied its wealth six times, and has nearly trebled that per capita. What energy, what work, what unceasing efforts have been needed to bring about this marvelous result! What can we do to retard this development of the brain and nerves at the expense of the body? Obviously it is impossible to change our surroundings, to change our food, to lessen the drive of our modern life, to relieve the strain on the mind, to make the competition less fierce.

It is apparent, then that we cannot lessen the strain; we must increase the ability to undergo it.

We must, as a people, learn to understand this: that while we drive the brain we must build the body. The methods of doing this are so simple that they are apt to be overlooked. They may be summed up in two words—exercise and fresh air. As we teach our children to wash their hands and faces in the morning, and continue our teaching

until ablutions become a habit so fixed as to produce positive discomfort if they are omitted, so we must teach them to exercise until this, too, becomes a habit, a second nature, a something that when omitted causes real physical distress, and we must choose a form of exercise which is adapted to persons of middle-age as well as to children.

Build up the body, build up the body. In our modern life this should be dinned into the ears of all until it is obeyed, for, verily, unless we build up the body the strain on the brain will ruin the American people. The very elements in ourselves that have made us great, the push, the drive, the industry, the mental keenness, the ability, and the willingness to labor—these contain in them the seeds of national death. No race may endure that has not the stamina and power of the healthy animal. The American race has too much brain.—*North American Review.*

The brain of the American people has become distorted in the greedy race for wealth. "The push, the drive and the mental keenness" have deteriorated our greatness. We are puffed up with empty material pride, and mistake this for greatness. This desire to get money borders close upon insanity. Our nobility of character, as well as our mental and spiritual welfare, have been sacrificed on the shrine of Mammon. Our energies are for the greater part misapplied. "Exercise and fresh air" will not restore our unbalanced beings.

We need to build up the spirit by giving up the thoughts of avarice and greed, and putting in their place pure living thoughts that bring fresh life and strength to both spirit and body continually. This needs to be dinned into the ears of humanity until their dulled sensibilities take heed.

We have been building up a corrupt being and made conditions only for the corruption; this is why men come to the conclusion that "it is impossible to change our surroundings, to change our food, to lessen the drives of our modern life, to relieve the strain on the mind, to make the competition less fierce." But unless a change is brought about we drift to ruin.

Fresh air and exercise will not save selfishness from producing its terrible harvest. A healthy man will be just as easily blown to pieces if he takes a seat on a keg of gunpowder and applies a match to it as a sick one. Society is doing this when it makes life one continual struggle to satisfy greedy ambition for wealth and position.

SENATOR PALMER, in his speech in the House, maintained that the workingmen at Homestead had a right to insist on a permanency of employment, at reasonable compensation, because they had spent their working lives in that line of work. But under the competitive system permanent employment and reasonable compensation is impossible. When every working man is trying to underbid the other, and every merchant and manufacturer is striving to undersell his neighbor, idlers, misery, and starvation must be the result for the many. The old selfish greed must be done away with before equitable conditions can prevail.

## PREVENTION, NOT PUNISHMENT.

**T**HE providing free amusements, scientific lectures etc., for the instruction and education of the people is as essential as free schools for the education of the children. Crime is due to lack of harmonious mind training. Most of the places that people go to for amusement pander only to their vicious tastes. Places of recreation should be provided for those who have not the means to provide it for themselves, and while amusing teach them morality.

One-tenth of the money now used to detect and punish crime would suffice to prevent a large part of it, by furnishing free entertainments, where they would partake of good influences, and thus be kept away from the saloons where most crime originates. The influence of the saloons and dives must be offset by something refining and elevating.

The efforts of the managers of Reformatories, like the one at Elmira, New York, to provide amusements, scientific, industrial and musical instruction have met with great success in the percentage of reformed prisoners they turn out.

This is good evidence that crime is largely due to weak minds being trained in inharmonious directions, owing to the selfishness and carelessness and indifference of society.

Society is largely responsible for the crimes committed, because it makes so little effort to prevent and offset the pernicious influences by which individual members of society create for themselves large monetary gains. Society sows to vice and reaps its corruption.

Every one should have the opportunity to develop the best there is in him.

The worst people are not the drunkards and wrong-doers whose evils are on the surface, openly done; but it is the hypocritical, sanctimonious who rob, debauch and scheme, under a pretense of respectability; and whose selfishness, lust and greed makes them responsible for the sins of the poorer classes.

CHRISTIAN uniformity and monotony of thought leads to evil, stagnation, death. Variety is the spice of life; without it there is no progression. Monotony of thought is revolting to the human mind, just as the stomach revolts at the same food continually. Thinking over and over the same thoughts causes mental dyspepsia, that leads to crime. New thoughts invigorate the mind, stimulate it into greater activity. The troubles of these times are greatly due to the mental chaff mankind feed their minds with from ancient graveyards.

To place the average woman next to the average tobacco-smoking and chewing and whisky drinking, profane man, and then to say he is more fit to vote and govern than she, is to cast reason to the winds and reverse sound judgment.

THERE are a class of editors who seek to reason good out of existence; and when the fruitage of the evil they have fermented in the world lifts its hydra-head of destruction they seek also to reason it out of existence.



For The Universal Republic.

## EVILS OF FLESH EATING.

HERBERT C. COSWELL.

**I**NCONSISTENT is a wild term to use against a member of the Society for the Prevention of Cruelty to Animals, who, after prosecuting a person for cruelty, dines, in the spirit of apathy, upon such food, that to procure it entails kicking, pounding, maltreating and finally death. False arguments may be brought up for upholding this nefarious practice, but they will all come from the infernal regions; not a whisper can you hear in its support from the Divine Source.

While we leave the horrors for which the meat-eating public are responsible, let us turn our attention, as it is in line with our subject, to the animals who are so unfortunate as to possess a coat of fur. I will cite but one case: that of the seal. To obtain the sealskin, "extensive hunting expeditions are organized and conducted with an amount of cruelty which is perhaps without parallel in all the dealings of man towards the lower animals." To make seal hunting successful a time is required when the cubs are too young to follow their mothers through the water, so that to make the scene more pitiful, the little seals, after their mothers are killed, are left to perish of cold and hunger. A report which gives much emphasis to the cruelty of seal-hunting is as follows:

"As soon as a herd of this kind is spied, the boats are manned, and the whole vessel's crew armed with bludgeons and axes, starts upon a cutting out expedition, at the horrors of which humanity may well shudder. The only way to effectually kill a seal with completeness and despatch is by a heavy blow with a bludgeon, or a deep cut with an axe, so as either to crush or sever the nasal bones; and when the boat's crews have got ashore, an indiscriminate slaughter is commenced, the whole herd being often butchered before a single one can reach the water's edge. The adult quarry is skinned with all possible haste, and as often as not with the life still in it. Old seal-hunters tell us—and we can well believe it—that it takes a man some time to get used to such cruel butchery, and that the half-human wailing of the little seals, as they climb and roll about the mangled carcasses of their mothers, is a sound that, until he is hardened to the work, will make a man's sleep uneasy at night."

With regard to the popular ignorance of the nourishing quality of vegetable food when wholly relied upon to sustain life it is only necessary to say that it is ignorance alone, for it has been repeatedly proven by medical science that the body of man can be well cared for, and fully nourished in all its parts by a purely vegetable diet, and that it is a positively erroneous idea to suppose the contrary. It is not over-estimating the fact to say that more than one-half of the native population of Oriental countries are vegetarians. America numbers its thousands, and Europe is gradually falling into line. Cold countries as well are demonstrating the fact also, as instance Norway and Sweden, that good health, yes better health, can

be enjoyed by a purely vegetable diet than by flesh food.

Thus we see that he who defends the wicked, cruel, and barbarous practice of taking life for food does so solely on a selfish basis. He is not willing to allow the dumb creatures to live even, but to satisfy his lower nature would not hesitate to commit murder. Though he may not himself thrust the sharp-pointed steel into the throat of the innocent victim, and shudder at the sight of spurting blood, yet he is willing to hire another to do it for him. What right is it but that of superior strength which holds the instrument of death at the throat of those who give "meek tribute of the milk and wool, and set fast trust upon the hands which murder them?"

Struggle as we may fortified by the power of might to enhance our happiness, we have surely yet to learn that by this method it will never come to stay. He whose body is nourished by flesh, and the vivisectionist,—who seeks with the dissecting knife the vital spark of life in the sensitive nerve of his bound victim,—may think that during the operation of cruelty the law of Right is suspended and will not register the crime. This is a mistake; they must pay the penalty.

If there is one gigantic sin of which the human family is guilty, it is the sin of destroying.

"Life, which all can take but none can give;  
Life, which all creatures love and strive to keep,  
Wonderful, dear, and pleasant unto each,  
Even to the meanest; yea, a boon to all  
Where pity is, for pity makes the world  
Soft to the weak and noble for the strong."

There is at the core of things a Law, an Intelligence, which we call the Law of Love, from which goes forth life: never for one moment is it conscious of the power of might,—a power that kills,—and when man perceives, and conforms his life to this ideal he will cease to spill the blood of innocence. How many meat-eaters are there, tell me, who would be willing to strangle an animal to please their palates, and that too, when it is known that animal food is not necessary where physical is concerned. We have heard the remark, and its sentiment is carried out by all flesh-eaters, that without doubt man is the highest order of animal life, and that he has the right to use all lower life to enhance his happiness, and this includes the right to take the life of such animals, as, to his thinking, would accrue to his benefit. Now this is selfishness in its most concrete form, and no moral or religious teacher ever allows an opportunity to escape to pronounce selfishness as the primal cause of all woe. It seems to me that it needs not a particle of logic to convince one who is looking for a panacea, which of course is for healing physical ills as well as mental sorrows, that he will not be its possessor if he is a creator of evil, or the cause of death, which is also an evil, but rather he will exert his energy in such direction that all life, so far as in him lies, shall not suffer or die at his command, whether the command be given verbally or silently.

From what source does man get his right to kill? Not from the moral law! and there is, strictly speaking but one law, and that is moral. He gets

his authority to kill by the absence of law, and once set this law aside, as we do when we slay the lower animals to satisfy desire, where can you draw the line as you ascend the scale of animal life, that the murders shall cease? The truth is we can draw no line; you have the same authority for disposing of a man if he should stand between you and the fulfillment of some desire, as you possess when you exercise authority in putting sheep to death to satisfy the desire of hunger.

The moral law and the law of hygiene are one.

It may be said of this statement what Euler said of his law of arches: "This will be found contrary to all experience, yet is true."

## PROGRESS OF THE NEGROES.

**A**s regards the accumulation of property, they (the Negroes) have made some progress as individuals, but not as a race. They remain still as careless and improvident as when they were in slavery or when savages in Africa. For example, comparatively few accumulate enough to become taxpayers. In whole States we cannot find one who has any share in bank stock, railroad stock, or any business enterprise of the day. In Catham county, in the State of Georgia, they form sixty-one per cent. of the population and possess but two per cent. of the property. To fifty white physicians or lawyers in the South we don't find any more than one Negro in those professions.—*Exchange.*

This is very good progress considering the time the Negroes have been free to accumulate property and advance themselves. They certainly have made as much progress as any other race would under similar circumstances. It must be remembered that during their generations of slavery their physical wants were provided for them; they had no need to calculate for future contingencies; besides the wages of the majority do not average over eight dollars a month. That they have been able to accumulate two per cent. of the property in twenty years speaks well for them, considering the difficulties under which they labor; for in a material sense they are worse off, in the South, than they were as slaves. They are now murdered in cold blood, robbed and mistreated in every conceivable way.

Persons talk so much of the good they would do if they only had plenty of money, neglecting all the time the abundance of means they have for doing good, and the only way it is possible to do good. The ten times millionaire has no more means of doing good than the one who has the least money.

Every moment of life may be spent in doing good. No matter how little or how much money one may have. Think always good, pure thoughts; then your acts will be good, your influence will be good, and nothing but good can emanate from you.

A CHILD is as much the offspring of the feelings and thoughts of the parents as they are of their physical bodies, and it inherits diseased feelings and thoughts as much as it does consumption, scrofula, etc.

## SLAVERY IN THE UNITED STATES.

(BY ONE WHO HAS ENDURED IT.)

**A**LTHOUGH the political press almost every day registers new cases of slavery enforced upon working-men, few people realize the extent of the evil, and still less are aware of its general effects on the situation of even the most favored working-classes.

Here is a narrative—a simple, truthful, heart-rendering narrative—by an Italian laborer. We recommend it to the attention of the Labor Press and of all workingmen. It is high time that such ignominies as are here described should be stopped by the deliberate action and the united efforts of all the workingmen of this country.

"We started"—thus our friend, C. C., began the narrative of his experiences as a "common" laborer—"from New York on November 3d or 4th, 1891, under the guidance of two bosses, named Gai. We had been told we should go to Connecticut to work on a railroad, and that we should earn at least one dollar and seventy-five cents per day. We were taken, instead, to South Carolina, originally to a place called Lambs, (?) and then, after a month or two, to the Pom Pom mines. The railroad fare was eight dollars and eighty-five cents, and for this sum we were indebted to the bosses, as well as for the price of the requisite tools—nearly three dollars. Thus we had incurred a debt of twelve dollars before we had started to work.

"On our arrival we were received by an armed guard, which kept constant watch over us, accompanying us every morning from the barrack to the mines, and at night again from the work to our shanty. The work consisted in breaking the rock from which the phosphate was to be extracted. It was a very hard job, and we never would have undertaken it voluntarily. Our day-work went from 'sun to sun,' with hardly a release at mid-day. As wages, we received twenty-five cents per cubic foot of phosphate mined by us. It required an experienced hand to make more than fifty cents per day. I, myself, was not experienced, and, therefore had to be satisfied with much less at the beginning.

"A part of our salary went toward the extinction of our debt. The remainder was invested by us in as much food as we could procure for it at the 'pluck-me-store.' Of course we were obliged to spend our money there, and we only got as much as would keep us from actual starvation. Every article cost us twice or three times its regular price, some even more. A pound of rice, for instance, cost us twelve cents, a small loaf of bread ten cents, and so on. Our daily fare was coffee and bread for breakfast, rice with lard at dinner time, and bread and sausage in the evening. Yet after a while, as we were not able to pay off our debt, we were provided with bread alone, and with only this stuff to sustain us we had to go through our daily work. By and by we became exhausted, and some of us actually fell sick. We then decided to try, at the risk of our lives, to escape, and waited for an opportunity. One day a quarrel broke forth

between the gang to which I belonged and another gang, also composed of Italians (we numbered altogether about two hundred and thirty), who worked close by. From words it came to blows, and there was a great uproar in the mines. Some of us availed ourselves of this opportunity to run away, eluding the vigilance of the guards; and in this we succeeded. I and a comrade of mine had run for an hour or so when, being very weak and needing rest, we decided to stay in a forest. A storm occurring soon after, confirmed us in this determination.

"We were, however, soon surprised by the appearance of the bosses, together with two guards. They thrust guns in our faces and enjoined us to return to work or they would shoot us down. We answered that we would rather die than resume our former life in the mine. The bosses then sent for two black policemen, who came and insisted that we should follow them. We went before a judge, who was sitting in a bar-room. The judge looked at me, and seeing my weak complexion and sick appearance, said I was not fit for work. Moreover, he could not oblige us to work, as there was no written contract. But here the bosses, the policemen and the judge confabulated together in English, and the result was that the bosses having paid a sum (I believe it was forty-five dollars), the police put the manacles on our wrists, and we were marched off. We were now certain that we should have to undergo severe punishment for our unsuccessful attempt to escape, but one of the policemen, who seemed to pity us, insisted on accompanying us to our place of work, and we owe it to him that we got so far scott free. It was, however, not long after that I fell really sick, so sick that I could not stay on my legs. I stated my condition to the bosses, but they answered with a grim laugh, that the time had come when they would have their revenge; and they forced me to work by threatening to club me. I was very much afraid of losing my life at their hands. At last, on April 1st, the weather becoming too hot, we were all dismissed, and the works were stopped. My more fortunate comrades took the train for New York. I possessed only one dollar, and with this, not knowing either the country or the language, I had to walk my way down, sleeping in the open air, begging for bread, and selling such clothes as I could possibly spare. After forty-two days and forty-two nights I arrived in this city—exhausted, unable to work for a while, and even now weak and sick. I believe I will bear all my life long the effects of the terrible sufferings of my six months in South Carolina."

Now, such hardships are not borne only by Italians, Slavs, Scandinavians, and Germans, even native born Americans are equally subjected to them. The daily press reeks with just such narratives. The Parliamentary Committee on the Labor troubles in the anthracite regions of Pennsylvania, in 1888, discovered a similar state of things in the coal and iron mines of Pennsylvania. It seems as if the vaunted prosperity and civilization of this commonwealth could only rest on the

deepest misery and slavery of the people. So, in the ancient world, slavery was the keystone of society and the cause of its ruin.—*Solidarity.*

## ADVANCING INTELLIGENTLY.

**T**HE "Boston Weekly Index," official organ of the Knights of Labor of Massachusetts, comes to us with a report of the proceedings in Boston of the Knights in that State. We note that the State Assembly concluded to share headquarters rooms with the Nationalists; and that a plan was adopted as follows to establish in Boston a co-operative retail grocery store:

"Incorporate as a legal corporation under the laws of the State; shares, five dollars, full paid and non-assessable; no liability.

"Interest on capital limited to five per cent., all profits (above reserved required by law) to be divided in rebates (dividend) on purchase.

"Pure, honest goods only to be sold at usual retail prices for spot cash, avoiding all risks, losses and expenses of credit; also avoiding interference with established dealers, and thus lessening instead of increasing competition.

"Shareholders to elect directors to manage the business, each member (male or female) to have one vote, irrespective of number of shares.

"Quarterly inventory, quarterly statements by treasurer (carefully audited), and quarterly payments of interest and dividends (rebates) with as careful and guarded management as in any bank."

A committee was appointed to make arrangements for opening the store.

## THE "BENEFACTORS."

**A** WEALTHY man in New York City, in a recent interview with a reporter, said:

"The men who do the most good in this world are not the professional philanthropists, but the great capitalists who keep their money busy in processes of reproduction. The man who equips and keeps going a great factory does more good than he who builds an almshouse; and he who launches a steamship or establishes a railroad confers more benefit on the world than he who endows an asylum that will keep thousands from starving. He who teaches men to help themselves is the real benefactor of his kind."

But he forgets to add that the great capitalists are, for the most part, the producing cause of almshouses and asylums. When one man has more than his share he is robbing some one else. The capital comes to these "benefactors" from the labor of others; they themselves are non-producers; they are the drones that use the substance that rightly belongs to the producer.

The capitalists are scarce who will put their money into productive industries when they can make as much or more by lending it to the needy; and he does not become a benefactor until he is very certain of increasing his capital faster in that way than by any other means.

No one can think and act in any way without, to some extent, involving all below, above and around him.

For The Universal Republic.

## CAPACITY AND TRAINING.

EMMA ENDRES.

IF parents and guardians bestowed half the necessary examination and training on the children committed to their care that owners of valuable horses bestow on their favorite equines the children would be equally fitted to start in life's race and sail past the winning post to the good as the more fortunate four-footed animals.

Sometimes a pious father and mother cherish a fond hope that their boy will devote his life to preaching the gospel, and, rather than disappoint them, he does it, with no fitness for the work; sometimes his father and grandfather have been successful in some profession or business, and it seems natural and right for him to follow in their footsteps; sometimes an intimate school or college friend has a leaning toward some particular calling, and he feels he must do the same. But whatever may be the primary cause, many a lad's life is a failure for want of deliberation and a careful examination of his natural abilities and wishes.

As the time for necessary and fitting training approaches, most children have ideas or wishes as to what they would like to do or become in life; and, if it be true, as is asserted, that a "boy's wishes weave the web of his future life," it becomes of infinite consequence of what material they are composed. To test and prove them, to discover whether they are worthy or unworthy, reasonable or unreasonable, beneficial or hurtful, generous or selfish—to cultivate the one, and repress the other—is a solemn duty that parents and guardians owe to children placed in their care.

Sometimes the child really has an aptitude to follow the father's calling, and certainly he then starts with fairer prospects than might otherwise be the case. Sometimes Mother Nature shows plainly what he is fit for, and again the aspirant in life's race starts with fair hopes of ultimate success; but in most cases care and deliberation are necessary. When these have been faithfully bestowed, and a decision finally reached, its gravity and importance should be duly impressed on the boy, and the necessity on his part of a steady adhesion to the same be expected and demanded of him.

Next to the natural capacity, training is the one indispensable condition on which the winning of the race depends; for training is the life blood of success. How many men there are who feel that the want of methodical training in early life is answerable for many failures, if not evils, of their manhood. Training produces habits of precision, and patience, and sound practical judgment; logical processes fully comprehended and intelligently executed are its sure results.

In these days of severe and feverish competition, to omit the necessary training is to too heavily weight and handicap a boy. Occasionally some individual makes what the world calls a "lucky hit," and becomes successful; but success is rarely a matter of accident, and, in the long run, earnest endeavor, especially if seconded by proper

training, is almost always crowned with success.

"There is no royal road to learning," no short cut or fairy-given aid or magic art to lessen toil and difficulty; but the element of difficulty is the very core of all progress and success. Difficulty is the factor of hope in all training, mental, moral, or physical; the best worker is he who has had the most difficult path to climb, and found it easier to satisfy others than to satisfy himself.

In this country, where all roads lead to the Presidency, every lad ought to have placed before him the possibility of the result of honest work and training. Our future Presidents are living amongst us and are well known to some of us. No boys can be sure they are not the coming men who in the not so far distant future will govern this great Republic. It follows, then, that they should so train and conduct themselves that when their campaign life is writ'en, they can point to it with pride, and trace the path by which they fitted themselves for the office to which they have been elected.

But as all our boys cannot reasonably expect or hope to be Presidents, I would point out that the responsibility of wise and good measures does not rest wholly upon the leaders who pass them; it belongs largely to the people whose mental and moral progress has led up to them and made them possible.

Every parent and guardian, therefore, who to the best of his judgment and ability is seeing that the capacity and training of the children committed to his care are being directed rightly, is performing his share in the future well-government of his country, and is helping forward the human race to work towards its highest conception of good—and that is God.

For The Universal Republic.

## WHICH WAY?

THOMAS BUCKMAN.

IT was once said by a philosopher of old that the worst enemy a plant of wheat had was another wheat plant. In a grove the worst enemy one tree has is another tree of the same kind. The worst enemy an iron manufacturer has is another iron manufacturer.

What is termed success is but a matter of resources. The Southern Generals planned their battles as skillfully and their soldiers fought as bravely as those of the Northern armies; but they lacked the backing that was possessed by the North, so they had to succumb. Two inventors worked out the same mechanical contrivance, but one was a few hours ahead in filing his application for a patent; so the fortunate one demanded royalty of the other until there was nothing in the business for him. The root of the wheat plant will not yield the territory to its neighbor plant, if it has got there first, nor will the fir limb bend itself so as to let the sunlight upon its neighbor bough. Equally is it with the iron manufacturer; not only will he not yield territory as market, but he makes it a particular point in his business to see that his neighbor manufacturer don't get there.

The competitive system is a "fight to a finish;" and if there is such a thing as compromise it comes in after nothing can be further gained by fighting.

A trade union is simply an open declaration that they are going to occupy that certain field to the exclusion of all others. The matter of numbers is greatly against success in the majority of instances with any labor combination, it is only a matter of manipulation with the uses of labor until of necessity labor is arrayed in battle against labor. As a large tree in the forest overshadows a multitude of smaller ones, so can a large concentration of capital overshadow and smother out a great number of small institutions of a like nature.

There never was a time when business was carried on in such gigantic proportions as it is now; and it is the common thing for the business firm that has the start to swallow up the smaller ones near by it.

There are but two results that can be the outcome of this centralization of capital. It will control the people, or the people must control it. Conflict is inevitable; but the character of the conflict depends upon the judgment of the people. If they are actuated by the higher spiritual forces, that regard the rights of others, a revolution will be brought about wherein all mankind will be the gainers. But if the selfishness predominates that fired the hearts of the actors at Homestead and Cœur d'Alene the same old story of war and bloodshed, with all its attendant cruelties, will be repeated, with grave doubts whether any part is really benefited.

Are the people ready to heed the higher light, which plainly shows that there is enough and room for all?

THE "combine" of the Sabbatharians and the saloon keepers in favor of Sunday closing of the Fair is one of the most remarkable spectacles witnessed in this country for a long time. It ought to open the eyes of some of the good people who have been signing the petitions that went to Congress. Sunday opening has been urged for the reason, among others, that it would give a great many workingmen and their families a chance to visit the Fair which they would not otherwise get. As nobody was especially interested to discover the attitude of this class of people toward the subject, few statistics have been collected. One canvass, however, has been made. The International Iron-Moulders Union, whose headquarters are in Cincinnati, have taken a vote of the local unions upon the Sunday opening question, and the result is three to one in favor, the vote standing thirteen thousand six hundred and ninety-five for and four thousand five hundred and eighty-five against. This is doubtless a pretty fair test of the feeling among intelligent workingmen in all trades.—*New York Evening Post.*

A MERCHANT in Germany has been fined heavily for using a quotation from the bible to head an advertisement.

## ELDER EVANS TO THE QUAKER POET.

JOHN T. WHITTIER—Dear Friend: I write to you as a friend of man and woman, regardless of the color of skin, and as being a powerful advocate of their "inalienable rights." Yourself being of Quaker stock, and personally a genuine Quaker, I need not remind you how prone human beings of all races and nations have always been, and still are, to rob each other of those rights among which liberty of conscience pertaining to religion and theology is the most sacred. It is the "pearl of great price," and when gained and possessed, is only retained by sleepless watchfulness and eternal vigilance. Liberty of conscience was the Star of Hope to the "two witnesses," male and female, who prophesied and delivered their testimony during the reign of the Beast twelve hundred and sixty years—the dark ages, when the Church of God was in the wilderness; when Church and State were united, and the Antichristian Church used the State as a "Holy Inquisition" to torture, torment and kill the witnesses, one after another, when their testimony was delivered. The last witness was the Quaker—male and female. Through and to the Quaker Order Christ made his Second Appearance and brought forth the Second Christian Church—the Shaker—which is entirely separate from the State. It is in the new heaven; and contemporary with it is the American Government, which is entirely separate from the Church. It is the "new earth." "No religious legislation" is our palladium of liberty, the motto of the United States Constitution. "This is not a Christian nation or government" was the fundamental declaration of Washington, "the Father of his Country."

Therefore, "liberty of conscience" is not a toleration by a gracious Church and State government, such as Russia extended to the Mennonites for many years, then banishing them *en masse*; (now doing the same by three million of Jews, both the cream of her population).

The especial object of Jefferson, Franklin, Paine and their contemporaries, the Infidel framers of the Declaration of Independence and founders of the Government, was an entire separation of Church and State, perfect liberty of conscience to the religious and non-religious of all races and nations in the world.

This is the only government upon earth, of which I have knowledge, that is entirely secular. Under it the atheist and the most superstitious religious enthusiast or orthodox bigot have equal freedom of thought and speech. Amid the thousand religions of earth no one has any more right than another to practice coercion—all being equal in the eye of reason and before properly understood and interpreted American law. Therefore, it is an arrogant, impudent assumption for any one of them to dictate to and attempt to coerce the others. And when the one of them all that is the most ungodly, unscientific, unreasonable and cruel, makes the attempt to thus coerce, it disgraces itself and the nation by its ignorant, egotistic arrogance.

Each day of the seven is the Sabbath of some one of the thousand religions which will be assembled at the World's Fair; and each one has the right to observe or not observe any one of the seven days as a Sabbath. To compel by religious legislation all the others to observe the day set apart by some one is to carry the spirit of religious persecution into our legislature.

Hands off! Let the Constantine-heathen religionists, who Christianize war, appointing chaplains to pray for it, and go forth, blessing their battle flags, perish with the sword of the Spirit! They have taken the physical sword, and will perish by the two-edged sword of the Lord. Let these Anti-Christian priests go to their steeped houses and into their gorgeous pulpits and perform their senseless mummeries and superstitious rites and ceremonies, unmolested, one day in seven, at the World's Fair; and, instead of closing the doors to the rest of the world, let them repent of their religious wars and remember the fifty millions of their fellow-creatures slain in Christian battles, or by their holy inquisition, using the most horrible and devilish modes of torture that hell could devise. Then, let them go and open the prison doors of the Tennessee victims of religious persecution who are incarcerated for their conscientious refusal to be dictated to by Christian bigots. Let them remit their fines and pay them for lost time. Then their suffering families will appreciate, as now they curse, the Constantine Sabbath.

These Anti-Christians want a sign, a poem by the nation's favorite laureate. Let no sign be given, no poem be written, until those Tennessee martyrs are returned to their homes, all religious legislation repealed, and the World's Fair shall have been devoted to a World's Fair. Let it not be a sectarian "Holy Inquisition" institution, violating the most sacred of the inalienable rights of man. Liberty of Conscience of man and woman, guaranteed by the United States Constitution,—we insist.

THE "New York Times," boasting of our sixty-three billion, six hundred and forty-eight million dollars of wealth, says: "The most surprising increase in wealth has not been where population is greatest."

If social, commercial and financial systems were equitably adjusted, wealth would only increase in ratio to population. Massachusetts has more wealth than any other State, because she has more usurers within her borders. Her increase in wealth averages a hundred per cent. a year for the last ten years—mostly drained from the young and hardworking West, through the mortgage system.

WE consider "The Summary," edited by the inmates of the Reformatory, at Elmira, New York, as one of our most valuable exchanges. It is well printed and ably edited. It is a credit to its publishers; and its moral cleanliness could serve as an example to the editors who publish sensational and scandalous newspapers outside of prison walls.

## SPECULATING ON FAMINE.

AN associated press dispatch from Washington states:

"The state department has been advised that the Russian government will issue a ukase authorizing the exportation of maize both by sea and by the western continental frontier. This is understood to indicate that the famine is drawing to a close. It is believed the ukase will be issued July 1, permitting the exportation of all grains, except rye. A collapse in the price of grain in Russia has taken place, the decline being from eighty to one hundred per cent., and the existence of vast quantities hoarded by speculators has been developed."

The famine has not lessened to any great degree, but the ukase is for the purpose of enabling the speculators, who found they could not sell their grain, on account of lack of money to pay their exorbitant prices, to sell it abroad, while it is as badly needed as ever in their own country. The speculators and the Church in Russia are both wedded to gold and their hearts are as hard as adamant. The man who commits murder in a fit of passion is a good man compared to those who would deliberately withhold food from starving millions that they might thereby profit.

How much of the real principle of reform there is in the third party is shown by their fusion in various States with the least progressive of the two old parties. The speakers of the People's Party could not find words enough to abuse and denounce the old parties and their political methods. According to them the old parties were made up of thieves and monopolists; but nevertheless they are joining hands with the very men they have denounced so bitterly, and will vote certain ones into office provided they will do the same by them. This proves that they were not actuated by principle, but by a selfish desire to do likewise. It is selling their political Christ for thirty pieces of silver. Reform from such a source will be a long time materializing.

THE parents who are so anxious to leave their children money seldom take time to cultivate and endow them with the spiritual nature that would be of real value to them. In most cases parents might as well leave their children their curses when they leave them any great amount of money, for it degrades them and makes them miserable. The effects of the money curse was forcibly illustrated in England, recently, when a young man killed his rich father because, the father refused his request for an increase of the sum of money allowed him as an annual income.

THERE is a threefold heaven and threefold hell. The heaven of the body is health; its hell is disease. The heaven of the mental spiritual is good thoughts; its hell, corrupt thoughts. The immortal heaven of the soul is Love; its hell is hate. Mankind live mostly in the threefold hells, and are there tormented by the demons of their ignorance.