

LONGING.

JAMES RUSSEL LOWELL.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as longing?
The thing we long for, that we are,
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment.

Still, through our paltry strife and strife,
Grows down the wished ideal,
And longing moulds in clay what life
Carves in the marble real;
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal

Longing is God's fresh, heavenward will
With our poor earthward striving;
We quench it, that we may be still
Content with merely living;
But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.

Ah, let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons!
That some slight good is also wrought,
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fall in action.

BEGINNING OF THE END.

THE downfall of Balmaceda is the beginning of the end of autocratic rule in the South American Republics. Notwithstanding that every aid and sympathy was given him by the Governments of Europe and the United States, and every discouragement was given by them to the Congressional party, he was defeated, although his troops outnumbered the insurgents three to one.

Balmaceda was fighting to maintain his position as an autocratic ruler, yet hundreds of newspapers owned and edited by Americans acted as his apologist, and predicted his triumph as a foregone conclusion. The Congressional party (who represent the people as nearly as the people are represented in a South American autocracy) were spoken of either in derision or belittled.

There is more involved in Balmaceda's defeat than at first appears. Monopolists and dictators made Balmaceda's cause their own; to allow him to be defeated would establish a bad precedent that the people everywhere would be sure to profit by. And yet, Balmaceda with everything in his favor, was defeated.

The false gods of the present systems are being broken, one by one. The reign of the autocrat, the monopolist, the dictator, is nearly at an end; for the conditions that produced them have about spent their force; they are being rapidly overcome better conditions of which it was the progenitor.

One would imagine by the amount of deference people pay to the, said to be, coat of Christ at Treves, and the little respect they pay to his teachings that the former was the most valuable.

IGNORANCE THE CAUSE.

THE London "Times" summarizes harvest prospects of the world as follows: "In Russia there is a grave deficit, the peasantry are starving and there is small hope of relief. In India there is serious anxiety; a famine prevails over a considerable portion of the country; Madras, Rajputana and the Punjab being the worst sufferers. There is a drought in Bengal and the need of more rain is urgent. Bombay alone promises a good harvest. The American harvest promises to be good in quality and amount, but with the failure of the Indian and Russian supplies it is of the utmost importance that the English crop shall not be short."

There is scarcely a paper we read but rejoices at our bountiful harvest, and the prospects of high prices for our cereals. If the starving condition of so many in other countries is alluded to it is for the purpose of showing how their dire necessities will make the demand for our grain very great, consequently the prices will be great. No one ever suggests the free shipment of some of our over abundance to those localities most in need. We would look upon men as monsters who, in the face of hundreds of men and women drowning, would boast of their wealth in life-saving apparatus, and yet refuse to use it to save their lives until they were paid a big price for the use of it. It is the manifestation of this spirit, among "civilized" people, that causes many to suffer and die for the lack of the necessities of life in lands overflowing with plenty. There is plenty in this world to comfortably support every human being and all the animal kingdom if we were *truly civilized*.

"A PRACTICAL employment for soldiers of an army during the time of peace has been found. It is said that Prince Nicholas, of Montenegro, is determined that his troops shall be good husbandmen without turning their swords into plowshares. He has ordered that every one of his active warriors shall plant, during 1891, two hundred grapevines; every brigadier must plant twenty; every commander and under commander of a battalion ten; every drummer or color bearer five. Every guide, moreover, must plant two olive trees and every corporal one. It is estimated that in consequence of this order Montenegro will have four million grapevines and twenty thousand olive trees by the beginning of next year." If all the armies were employed in this worthy and peaceful task the world would be the better for it; and it is an indication of better times not far off when some one has thought to so employ the soldiers.

RECENTLY a large gathering of clergymen met in London to support the formation of a federation of the English speaking people for the purpose of international arbitration and the perpetual avoidance of war between different branches of English races. Why only the English races? Did Christ say, "Put up thy sword, Peter, don't fight an Englishman?" did "God make of one blood all the nations of the earth?"

A REMEDY

DRUG clerks, in New York City, have to work sixteen hours a day, Sundays included, with the possibility of being called up in the night. Under this continuous mental strain it would not be strange if these clerks occasionally made mistakes in their prescriptions with danger to the lives of the patients. Long hours of labor are often the cause of accidents on railroads, etc.

Twenty-five thousand ladies in Boston have pledged themselves not to do any shopping after five p. m., so as to enable employers to demand reasonable hours. The public can do much towards diminishing excessive hours of labor, by organizing to put down all firms who overwork their help. A list of all business houses should be published stating the number of hours of work each requires of their help, and then the public should not patronize those who maintain excessive hours. This would do away with the wrong at once.

When the leisure hours that should be devoted to spiritual culture are spent in debauchery and sensuality, it is a lesser evil, for people so occupying their idle time, to be compelled to work every moment at some slavish industry. While there can be no great spiritual development for the individual who has to work so continuously that he has only time to eat and sleep, there is more spiritual unfoldment takes place within his being than while he is spending his time degrading his nature. Labor will always be the compulsory burden it now is until mankind have learned to employ all their time for the best interest of their being; for they always develop the force suitable to their state of consciousness.

THERE can be no true Republic except that based upon the co-operation of the people in all things appertaining to the public welfare. Now mostly all public matters are operated in the interests of private individuals, that, being based on the greatest gain to the few, is consequently inimical to the best good of all. A perfect form of Government cannot be instituted until the people are enlightened enough to create it. A slavish and degraded people make the tyrants that rule over them; they are the embodiment of their own ideals.

THE labors of humanitarians would be more effective in removing evil if they directed their energies to removing the causes that produce it instead of trying to alleviate a few of the effects here and there, that can never be done away with but must continually increase, by the law of growth, as long as the same causes are allowed to remain in existence.

Within the Antarctic circle there has never been found a flowering plant; in the Arctic regions there are seven hundred and sixty-two species of flowers. The reason for this is that the Antarctic circle is the portion of the globe in which the planet roots. Nature thus eloquently illustrates that in the Arctic regions is situated earth's bloom or Eden.

SELF-MASTERY.

SELF-MASTERY consists in controlling the desires of the flesh. Desires here meaning thoughts directed to any condition on this material plane with the wish for sensuous enjoyment.

While the body exists there must be a continuous inflowing of thought and outflowing of word going on. Motion is inseparable from every existence. And the vibrations in each form are due to the constant influx of thoughts by means of which the body is modified. Since thoughts, then, are continually being made manifest in every person, the power of *free-will* lies in the ability to choose the kind or quality of thoughts we wish to express. The choice is between spiritual thoughts and worldly thoughts. Worldly thoughts are expressed as the desires of a worldly body, spiritual thoughts as a spiritual body. The self here spoken of is the worldly nature, and the master from whose standpoint it is controlled is the spiritual nature. It is as though man while living on the natural plane had to bring into the radius of his conscious existence a new factor, a spiritual being, who will rule what he has heretofore considered to be himself.

But to think spiritual thoughts is to think from a spiritual plane; as Paul says: "Knowing no more any man after the flesh, but after the spirit," and on the spiritual plane there is no more hate nor envy, neither attachment to places nor persons; for these conditions result from loving places and conditions, which affections arise from a lack of understanding of the true nature of the thing prized.

There can be no clear light in the hearts of those who are not centered in the One.

Enlightenment is a manifestation of One-ness; so unless the thought of One-ness is constantly in sight (or thought) enlightenment cannot be manifested in that center.

If unfoldment is evidently slow, within each one is the remedy. Neither listening to spiritual discourses nor reading books on philosophy—believing them the essential conditions for growth—will bring about this enlightened vision. Words are dead, whether spoken or written; and if we look to persons or to books or to places for help, then we are blinded by that very belief that persons or places can help us.

But if we try to renounce the old self by giving up personal wishes and desires, and endeavor to manifest God-like self-lessness—seeking the good of our brothers and sisters, no matter how it may relate to our outward comfort or prosperity—keeping in thought the One who is the only true self, and therefore looking upon all people and conditions as creations of the One—the insignificance of this *persona* (mask or illusion) will then be apparent.

With the pure love of God in the heart there is a condition for the highest unfoldment. And from this position every word we hear or read, each place we may live in, and every condition we pass through, will be indeed a means of help. For the light of love will illumine the words we hear

and read and the incidents we pass through.

Hitherto the object of living has been to enjoy existence by indulgence in sensations—and sensations do not merely mean vice, but every experience that is sought by means of the senses, such as beautiful views that please the eye, delicate perfumes and harmonious sounds. Every appearance on the physical plane that is sought after (on account of the pleasure it brings) is sensuous. If we have an intense liking for what we term the beautiful in nature, there will be an aversion for what is *not* considered beautiful; those who are intense lovers of music are pained when they hear a discord.

The *opposites* are *inseparable*—like and dislike pleasure and pain, joy and sorrow—and they who would be free from one must rise above both.

While we are attached to appearances, however beautiful, we cannot understand them; the understanding is manifested on another plane than this, and until in our thoughts we live on the spiritual plane we cannot know the truth of what we see and sense.

What we see is a result constructed by means of a more ethereal form, and in that form is the *meaning* of the appearance manifested.

We could not find out how a chair was constructed if we examined only the different parts composing it, it is first necessary to see the tools, such as hammer, chisel, plane, etc., before we can get even a general idea of the means by which it was constructed.

So to know the spiritual self we must rise above the carnal self, and by this we mean to master the lower self, and to manifest, through the flesh, a conscious existence of the spiritual man—Christ.

For The World's Advance-Thought.

SOUL COMMUNION.

A. C. DOANE.

THANKS to The World's Advance-Thought for the Celestial wave that Soul Communion has produced upon the earth; and for the great good it is doing to both spirits and mortals.

We hold Soul Communion here in Summer Land on the 27th of each month, and send the Celestial wave of peace on its mission of Love. Angels use these waves to act upon minds they could not reach in any other way. The wave being started in the earth's atmosphere, they can use it on earth-bound mortals to free them from the fetters of their selfish illusions; and in every way it is being used for the advancement of the world. Such is the law of this silent force, and the effect is greater than it is possible for us to realize now.

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You that wish to find the line between Love and passion, or the letter and the spirit, read the twentieth chapter of St. Luke, and not only study the spiritual meaning of the chapter, but study self, and see if the Light of your own developed spirit is able to give you the spirituality of those ancient writings, and likewise the spirit-

uality of your own life. The Light coming from the development of humanity's spiritual nature is the True Light of Revelation by which all the past, present and future, sacred books and men and women are to be seen and judged. By that Light we see the evils—or devils—in our own nature, and cast them out; for that power is the Resurrection—or the Resurrected Christ that is now coming on earth to reign, and fulfill the demands of the eternal law of Justice.

The Light coming from the unfoldment of humanity's spiritual nature is the only Light that can distinguish between love and passion.

Then listen not to spirits in the body or out of the body that are crying, "Behold here is Christ or there is Christ," for the Christ is within you, in the spiritual part of your own undeveloped nature; and we crucify him whenever we disobey the promptings of our spiritual nature. He is the voice of God speaking to us from the Inner Temple of the Soul. Soul Communion is partaking of the sacrament of Christ's Church, for "behold the kingdom of heaven is within."

Within is the power and Light to guide. Christ, the Light, cannot be found outside.

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HERE is only one sure and safe control—that is self-control.

Spiritualists, who have not already done so, must learn to control themselves, instead of allowing spirits to control them. Before Spiritualism can become the leading Light of the world its advocates must, by their own lives, convince the world that a developed spiritual life, and not spiritual phenomena alone, is the result of their investigations, and that only by living this spiritual life can happiness be gained here or hereafter.

The Teachers now are they, who, by thinking good thoughts and doing good acts, have developed a force that *teaches*.

True life cannot be obtained unless the Soul is fed; and the Soul can only be fed by living the right life, thinking good thoughts. The Soul calling for food is the voice of God.

A CONVENTION of the Universal Union of Women was recently held in Paris. Able essays were read by two Russian ladies, Mlle. Bologotsky and Mlle. Mayeroska, upon female education and public opinion in Russia. Mlle. Ideska Braunerova gave an interesting lecture on the Woman's Club and Library in Prague, Bohemia. Enthusiastic speeches were made by M. Bajer, Danish Deputy, M. Amilcare Cipriani, Italian Deputy, and M. Jacques Moleschott, Italian Senator, on woman's power to bring about Universal Peace. An International Woman's Committee was formed to bring about a grand gathering of the numerous members of the Universal Union of women at the World's Columbian Exposition.

WOMEN are excluded from the galleries of the Japanese parliament because, as a Japanese newspaper says, "they might be moved by the debates there to further political agitation in the empire."

For The World's Advance-Thought.

LAW, AND MIND—FROM WHENCE.

H. A. BRADBURY.

I would define Law thus: It is the mode of the operation of intelligence. Wherever Law is there is intelligence, and where intelligence is there must be Law; for so soon as its force is exercised, the mode of action indicates and projects the Law of its manifestation. In nature, for an effect to be produced there must be an acting cause, and something acted upon; Law is the method of procedure from cause to effect.

Nature's Laws, so-called, are simply the mode of operation of the acting forces. This action involves method, and method implies intelligence.

Intelligence is acknowledged as being the most subtle, and, hence, it is the Primordial Force; and must be the enactor and originator of Law. Law being a prime necessity, it came into being the first manifestation of intelligence; and Mind is the last and highest manifestation of intelligence.

Between the first manifestations of intelligence in life as an active force, and Mind, there are many successive grades; and with every one there is an approach one step nearer the apex of organic life; and one step nearer the grand triumph of the production of Mind in the human form.

Then is consummated the crowning glory of the individualization of intelligence in soul entities, capable of surviving the dissolution of the human form, and of living on in a higher, happier, and more perfected state of being than is possible to reach here.

Man is so unaccustomed to recognizing intelligence other than that manifested in Mind, through the human brain, that he does not perceive that it forms an essential factor in Causation; nor understand that it calls into being what we call Law, by which it has evolved a universe of worlds, and with an All-Powerful Force drives them through space at the fearful velocity of a thousand miles a second; each revolving about its central orb with the precision of clock work; and has peopled millions of them with intelligent beings.

Many discoveries have been made, by advanced minds, concerning the mysteries of life and causation, which have revealed the fact that everything in the starry universe, animate and inanimate, from the minutest forms of life to vast solar systems, is held in the grasp of unchanging Law. And more, that Mind itself, in relation to principles, human progress, and its ultimate destiny, is controlled by the same unchanging Law; that is, where the acts of the individual are deteriorating to his moral progress it inflicts suffering, by the bitter experience of which he learns what is right and best, and necessarily passes to conditions higher. This is the Law of soul-life and growth. Thus it is that the fruition of all the faculties of Mind, and all the grand possibilities lying concealed in the human soul, are reached.

That the complete fruition of the higher faculties of Mind are not realized here, is rational proof of a state of being beyond, where they will be. Far back in the past, when man was in his child-

hood state, and more ignorant than now, experiencing pain, sickness and death, and noting the adverse phenomena of nature—as lightning and its peals of thunder, the tornado laying waste all before it, the earthquake burying cities in ruins—he attributed them to the anger of the power manifesting. To this power was given the name of God, Jehovah, etc. He was a personality outside of nature, possessed of the baser passions of man, and delighted in revengeful torture of erring humanity. These were crude ideas, but some of the most credulous and religious, taught that this imaginary personality—a Deified man—was the Creator of the world, and the father of all men. Revelations were had from him; church creeds were formulated, which they claimed to be his expressed will, and containing all the truth it was possible or necessary for man to know about the Creator or himself.

These ideas of Deity gave rise to the established creed of both the Catholic and Protestant churches—and to this day, in this enlightened age, ninety-nine one hundredths of the church people still cling implicitly to them. For many years, however, science has been demonstrating that the Power and Law so universally recognized in nature, which the churches attribute to a personality, called God, outside of nature, is operative within nature; and is the prime factor of Causation, of which matter is an integral part.

But, says the church-man, this personality was seen and talked with by many of the old prophets. Let us see. It always appeared in the form, size, and capacity of a man, and did many things horrifying to the true man. Can you call this personality an Infinite Being? This your conception of that Spirit that fills immensity? You will find this idea sufficiently explained in the appearance of the departed Samuel to King Saul, through the mediumship of the woman of Endor; and in what is said to John on the Isle of Patmos, when the spirit, whom he called God, said to him, "I am one of thy fellow-servants the prophets."

What and who was it that thus appeared to so many of the bible prophets, and has been appearing to certain persons in all ages of the world, need be no mystery; what it is in one case it is in all cases—simply messengers from the world of spirits, having a message for those to whom they come. Hence the millions who have accepted these phenomena as God appearing and talking with man have been deceived; they have believed a lie.

What! asks the church-man, is there then no God?

There is no God such as you conceive, "seated upon a great white throne" in the heavens, who created (from nothing) the world and all things in it—including man—perfected in six days; and who afterwards, because of the wickedness of man, swept him from the earth by drowning; and who, when the earth was again peopled, seeing that the "total depravity" of the new race was leading them down to perdition, "sent His only begotten Son into the world to make a propitiatory sacrifice of

His life for their sins, that those believing in Him might not perish, but have everlasting life." And those who should not believe in Him (believe the scheme) are to meet the terrible doom of "endless misery."

Oh! what a shameful recital! No, my friends, this whole theory, from beginning to end, and the characters it employs, never had an existence in fact; they are a chimera of minds ignorant and credulous enough to believe them. Nothing could exist more antagonistic to truth, nor more irrational and retarding to moral progress, than the doctrine of "vicarious atonement."

The law controlling the moral nature of man is within, self-acting, and requires that each individual shall make his own atonement for sin. This is just and rational, and, it being the method, as I have shown, of human or soul progress and redemption—the only way possible for man to pass from low to higher conditions—it proves that the Law had an intelligent maker. Both the method and the results carry unimpeachable evidence of design or pre-knowing power.

No axiom is truer than this: that "Law implies a Law-Giver." And where the Law is self-operative, as in every instance connected with man physically and mentally, and with his future destiny, the Law-Giver is not separate from the Law; and it is seen operating in the Law, in a moral sense, by the lessons it teaches those who infringe upon it physically, or disregard it morally—they learn by the suffering experienced the way of escape from the ills of life. This is the intent of the Law-Giver or Maker; and the operation of the Law, through suffering, secures the ultimate triumph of goodness over evil, and the final redemption of man.

Having these facts relative to Law and its source in connection with man well established; and man being an epitome of the universe, as in him the Law controlling is operative within, and not without, the Law or Laws controlling the universe, are operative within it and not without. In both cases the source of the Law is intelligence; and in the latter case the evidence of design is as unimpeachable as in the former. In every form of life, whether animal or vegetable, we see design in the adaptation to specific use. All living things fill a place in the wants of man or something below him. All the varying expressions of beauty in house plants, and their blossoms, the birds of plumage and song, the forest trees and herbage, and the delicious fruits and berries, carry with them the unmistakable imprint of design—of a something back of them, not definable by the use of any less a term than that of Intelligence.

If we take a retrospective look to the time when the earth was in gaseous form, and can grasp the thought that all that is on it now has evolved from what was in it then; and can broaden our scope of thought to the realization that hundreds, and perhaps millions, of worlds revolve in space, which have been formed, made inhabitable, and peopled, as in our world, by the same evolutionary process, what stronger evidence could be presented to the

intelligence within man, that there is a *greater* intelligence without? And why should not inhere in that Intelligence all the attributes of Mind manifested by individual intelligences, as inheres in the primal elements of matter all it contains in resultant form?

Something cannot be produced from nothing. Mind and its attributes are something; they do not exist in the primal elements of matter, hence, could not have been evolved therefrom. The primal elements of matter becoming organized in the human brain, can then the attributes of mind be produced from them, or by them, as the materialists say they are? They have not changed; they are no more like intelligence than before organization; the eternal Law that "like produces like" must be obeyed; therefore, Mind, its attributes, and all Law, must have existed in that which is like them—Intelligence.

This brings us back to the premise on which we started out in this article.

This Intelligence, whose movement is Law, is All-Knowing, All-Embracing, and All-Powerful—a trinity of functions;—and it also has a trinity of attributes—Will, Wisdom and Love, which Mind unfolds.

These premises furnish positive proof of the future and never ending existence of man. For, as an intelligent entity, he is derived from and composed of that which is self-existent—the uncreate.

Now call this Intelligence God, if you please, and after you have the name well settled in your mind, and are reconciled to it and can conceive it to be the Formative Force of all things, and can feel yourself to bear the relation to it of child to father, contrast it with the church conception of a God—some of whose modes of operation I have given above. Which is the most worthy the name of God, and the appellation of Father? and which best recommends itself to the intelligence of this age?

Also contrast the individual and self-made atonement for sin, and the way out of evil by overcoming it with good, as above hinted at, with the church atonement of Jesus, and salvation from sin by his blood. Which will bear best the investigation of enlightened intelligence? and which, in its way and means, comes nearest being a true standard of moral progress?

If a church adherent should read this, there is an opportunity, in each of these—the God idea, and the Savior idea—for the exercise of his reason, which perhaps he has not had before. This would call into use one of the highest attributes of Mind, without which millions grow up in the church mental and moral cripples; and could not fail of leading him out of the darkness into light. It would show him, at least, what God is not, if not what He is; and to give him a truer knowledge of his relation to the Source of being.

But reason does not put to rest the longing soul. It wants to know when a man dies whether he *lives again*. The Church answers this question only by faith; but the phenomena of Modern Spiritualism answer it by demonstrating an individual, conscious, continuation of life; and it can

be made satisfactory to any unprejudiced investigator who seeks to know the truth.

In these phenomena we see again operating an unchanging Law—the Law of conditions. That an intelligence is immediately back of it, and them, we *know*: and the evidence that the Law originated in Intelligence is as pre-eminent as it is in any of the departments of nature and mind.

Thus we see that we are within and without; and evermore shall be subject to an Intelligence that is Divine, and a Law that is Infinite.

Then let us strive to live worthy of so great Masters, for their reward is with them.

For The World's Advance-Thought.

HEAVENLY LIGHT.

E. W. OLDS.

QUANY look upon heaven as a distant place, where they hope to go some time in the far off future. This is a mistaken idea. We want heaven, and can have it now; we can have it before we die as well as after. Heaven is reached by holding ourselves in an attitude to receive Light and Life. We must study how to receive the proper elements to give our life tone and color; how to hold our thoughts above error and as near good as possible. A flower must have the light of the sun before it can express to the outward vision its true inward character. Man must open the window of intuition—that window through which flows light, love, truth and knowledge,—and take from the light admitted such particles as are necessary to perfect the tree of life—the inward character,—and thus attain to the highest sense of life that mortal beings are capable of comprehending.

Heaven is not a place away off beyond the clouds, with streets paved with gold, with angels filling the air with sweet music from silver bells, and all directed from God sitting upon a throne; but when man is filled with a knowledge of his Oneness with God—is in harmony with his own spirit—he is in heaven. We have been born into this existence only when we cease to be ruled by the carnal man,—in other words, when we absolutely overcome all the lusts of the flesh; and have climbed above the animal man; and have said to our carnal man: "You are to walk in the path of the spirit; you are to look at all things from an entirely different standpoint than in former days; you are not to see the faults you once saw in your brother, your companion or your neighbor; and if aught there be in them you would change or correct for the benefit of the Universal Good, you can do it best by first looking yourselves over and seeing if aught there be in your conduct that would in any sense be a bad example; if so, proceed at once to cast the beam from your own eye."

That person who chooses to live a slave to carnal senses is living a half-life—his spirit is in prison. If we refuse to live in harmony with our heart-felt or honest convictions we offend the spirit—the Divine life within. And when we get too refractory or hard to manage, the spirit has to shut off some of our faculties in order to call to our attention the fact there is something wrong: Break away the

chains that bind you. "Know ye not the things ye bind on earth shall be bound in heaven, and the things ye loose on earth shall be loosed in heaven." We have made a condition of thought that occupies us to an extent that we lose sight of the Divine Life of man, the spirit; hence, our spirit is in prison; the God in man is not recognized; the shadows that we follow are our masters; and the inner life is bound with many chains.

It is the dividing of our Kingdom between good and evil that undermines our foundation and causes us to fall and lose our power. We are kings and can loose the spirits in prison by breaking every chain that binds us. This we can do by keeping out all thoughts that would occupy us to the exclusion or partial exclusion of love. Love is ever present waiting to flow in when we are not occupied with contending elements (conflicting thoughts). Let us have fervent charity for all, since we all receive our light from the same source, and are all members of one body.

A person who has lived for years in the belief that there is happiness in the bad habits that master them, see only the exterior of life. They are dead to the existence of the spirit—the true life. Restore to full consciousness and power the life within; when the carnal man has been overcome we have fulfilled our mission, we have become a help to the Universal Good; become one with God. To establish this unity with the Father is to come into our true inheritance, to return to the Central Life Force.

COUNCILMAN GEORGE F. SWAIN, who recently returned from a visit abroad, makes the following statement: "I spent some time in Sweden, and noticed many peculiarities among the people. I never heard a Swede swear, use harsh or profane language, abuse a beast of burden, or show a spark of cruelty in any form." As an example of the remarkable tenderness of the Swedes of to-day, he relates an incident related to him by Gen. Thomas, the American minister at Stockholm. Gen. Thomas, while out riding one day, met a peasant going to the woods with a porcupine in a basket. Upon being questioned, the peasant said he found the animal stranded on the road, and fearing that some one would harm it he was taking it to the woods.—*Passaic N. J. City Record*.

BIRDS are creatures made by the Creator to fill with sweet sounds the summer air; to gladden the eyes and cheer the heart of man. They are surely not made to be captured in millions by shot, or snare, or trap; to have their eyes put out; to have their happy dwelling places turned into scenes of miserable suffering, and their gentle songs into pitiful cries; to be wiped out of existence altogether, if need be, to gratify a desire for personal adornment.—*Grace Upton, in Golden Days*.

According to the Orthodox Christian idea we are all born depraved. That is to say, we come from the hand of God corrupt. But God will undertake to correct his work if we will consent to believe in his Son Jesus.

THE TOWER OF BABEL. THE SOIL.

NUMBER I.

MARY EVEREST BOOLE.

THOSE earnest souls who are striving to promote unity among thinkers, and to diffuse a knowledge of the true relation between the spiritual and the material, would be much helped if they could contrive to agree on a common terminology. I am going to give, here, two instances of the confusion created by the use of words in diverse senses, by persons who are trying to teach the same truths.

The word "*re-al*" is one of these. It is derived from the Latin "*res*," (*thing*), and means, simply, *thing-al*. An English writer, James Hinton, who at one time had great influence on English thought, suggested the following classification: "What we see with our senses is the *phenomenal*: for example, we see the sun a few yards off, and the earth motionless; such are the phenomena presented to us by nature; but our intellect acting on these phenomena, presents to us a *re-al* sun millions of miles off, and the earth moving around him. "Now," said Hinton, "as the *phenomenal* must be translated by the intellect before it can become the *real*, so must the *real* be translated by the moral sense before it can become the *actual* or true."

This teaching became the germ of much thought and study; and there are many who use the word *real* to mean the *space-al*, the *three-dimensional*, that which man can conceive by means of his intellect, as opposed to that higher dimensional condition, which man cannot conceive by his mere intellect, but which he can cognize by bringing the moral sense to bear on the results of intellectual conception. Hence, the two schools are now antagonizing each other; the one contending that "the real is not spiritual" (meaning that the spiritual is of a higher order of dimensions than is the space-al or thing-al conceived by the intellect); and the other asserting that "the material is not real; nothing but the spiritual is real;" (meaning that the spiritual is true and that the space-al, conceived by the mere intellect is as partial and illusory as the mere-phenomenal presented by the uninstructed senses of the savage).

Both are right; both mean the same; both are asserting the same great truth; the two schools differ only in the use of the word *re-al*. See what force we lose, and what advantage we give to mere brute materialism, by this senseless division in the spiritual camp over an undefined word!

Another word, equally misused, and equally undefined, is "Individualism." A few devoted earnest men and women are spending all they have of money, time and strength, in the effort to call public attention to the great truth that materialistic State-Socialism can never make man happy, virtuous, or free. These men have taken for themselves the title "Individualists." I must say I think it not a very good word; not so etymologically happy as Hinton's *re-al*.

But the men have this reason for their choice;

they wish to protest that a state is only right in so far as the *individuals* composing it are right; and that no right ordering of material arrangements can promote virtue if it tends to prevent the life of each individual from appealing to, and making demands on, and exercising his conscience. That these men do mean this, and do not mean to preach selfishness, is very sufficiently proved, not only by their writings, but by their lives.

There is another school, which uses the word "Individualism" to mean "selfish disregard of all motives except personal gain." And nothing is more common than to find the latter accusing the former of preaching selfishness; for absolutely no reason whatever except that the latter have not taken the trouble to ascertain in what sense the others are using a word of doubtful and undefined meaning. Could anything much more tend to make selfish men content to remain so, than to have it dinned into them that such a man as Auberon Herbert, for instance, is "an advocate of pure selfishness?"—(a man whose only crime is that he chooses to use the word *Individualist* to signify "one who believes in appealing to individual conscience.")

"Truth forever on the scaffold; wrong forever on the Throne!" we sigh. But neither the scaffold nor the throne is erected by Materialists; anything which *they* could construct without our help would be puffed out of existence by the first breeze from Heaven. The scaffold on which Truth is murdered, the throne on which wrong sits to rule, are built of careless, irreverent, senseless, slipshod criticisms passed on each other by the children of God.

• IMAGINARY BOUNDARIES.

WE translate from the Italian almanac "*L'Amico della Pace*," (The Friend of Peace), a portion of an ably-written article by Claudis Treves, entitled "The Frontier."

"Here we have a large prairie situated between towering mountains. In the midst stands a red stone that seems to invite the tired traveler to sit down and rest his weary limbs.

"But this was not the purpose for which it was intended. The stone was not placed there by the hand of love, as an emblem of brotherly union and good will, but was erected by the hydra-headed spirit of hatred, suspicion and fear.

"It is a frontier stone. On one of its sides is graven the name of a great people, and on the other that of a powerful nation. Though the stone is small in size, it actually marks an abyss; and yet the abyss is invisible to my sight. I contemplate the heavens above me, and in all the vast horizon I see the same azure tent without a cloud to mar its Celestial beauty. I regard the earth; the flowers that surround the fatal stone grow in unison and emit the same fragrant perfume; the same dew moistens the grass that carpets the ground of both countries. Innocent sheep go back and forth over the frontier and even stop to munch the green herbs on the imaginary line of separation.

"I have spoken with men on both sides of the

frontier. And they have not understood my French and they have not comprehended my Italian. Their dialect, which is a mixture of both languages, suffices to explain the simple affections of the heart, and the common ideals of their stern and uniform existence. And, notwithstanding this, hypocritical oppressors, after violently separating these nations, falsely claim that a natural division of language and life separates them. The world speaks a single language; little by little, almost imperceptibly, it is transformed like the climate, like nature; but no line of division has ever been found by you, O! oppressors of your fellow men.

"Life passes quietly and peaceably on one side as well as the other of the frontier stone. But an idle diplomatist in a moment of anger, or a king with whom his people have become dissatisfied, may precipitate strife between these men so intimately united in a common language, manners, life and work. Suddenly without cause they must become implacable enemies and hideous savages that thirst for each others blood.

"These two laborers, who from the doors of their cabins salute each other at the dawn of day with smiles and friendly greetings before they go to work for the same employer, who have already thought of a closer intimacy by the union of their children, must now renounce their long standing friendship and cultivate within themselves a hatred against which their hearts rebel, and they must rob, wound and kill each other.

"And all this on account of a stone that some evil-disposed individual has ordered to be placed there, and that bigoted blindness and superstition allows to remain. May the Alpin cyclone uproot and rend you, O! silent and perpetual witness of human infamy. A day will come when humanity having become really civilized will be ashamed of you. And then it will crush you so that nothing shall be left but an odious remembrance. Then all peoples looking upon each other as brothers, will plant upon your ruins the New Flag of a single color, white as the driven snow, and under all the heavens there will not be known any diplomatic frontier, and they will sing in chorus the soul-stirring hymn of peace, of labor justly rewarded, of universal fraternity, of spiritual evolution—and its triumphant echo will reverberate throughout all quarters of the globe."

The experiment of employing women in Government positions as post-office clerks, printers, telegraph and telephone operators, is about to be tried in the Republic of San Salvador, Central America. By decree of the President, Senor Carlos Ezeta, Government schools are to be established, in which the women applicants for these positions will receive free instruction. President Ezeta takes the ground that women's abilities are not inferior to man's, and that the general practice of appointing men exclusively to Government positions has its justification merely in precedent, not in reason. He has issued a decree setting forth his reasons.—*Woman's Journal*.

For The World's Advance-Thought.

HOUSEKEEPING.

LUCY RAMSDEN.

LOOKING backward to the beginning we read: "And God said, Let us make man in our image, after our likeness; and let him have dominion over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

From the male develops the father; from the female develops the mother; father and mother imply children; parents and children constitute a family; a family needs a house, and a house needs a housekeeper, whose duty it shall be to set and keep the house in order and thereby make it a home.

"Housekeeping is woman's appropriate work," say the clergy. If so, then it is equally appropriate that woman should take the subject of housekeeping into careful consideration.

Matrons who remember the times before "Woman's Rights" were thought of, when women met together in a social way, their talk was mainly on domestic affairs and then the man of whom they spoke with especial contempt was the one who neglected his own duties, in the field or in the shop, to stay around the house and usurp his wife's domestic authority.

For the last thirty years women have been abroad, metaphorically speaking, in search of what she deems her "Rights" in the sphere of politics. Whether she succeeds or not, one thing is certain, her search will be a school in which she will have learned to do her own thinking, and when she gets home again to the sphere of motherhood she will make practical use of the lessons she has learned by searching after her "Rights" in that direction. She will have learned to read, and interpret for herself that political scripture, the Constitution of the United States; and she will then assert her rights in the sphere of motherhood; and she will then exercise the right of interpreting for herself that other scripture which, by reason of priestly interpretations, she, as a race, has been kept in subjection through the ages of the past. Searching the scriptures, she will read that God created the race, not male and priest, but male and female, and gave them dominion over all the earth (so it was not the woman but the priest who was an after-thought); God gave dominion, not to him, but to them; the sphere of politics is the sphere of paternal authority and the sphere of religion is the sphere of maternal authority.

Woman, taking counsel with herself, and enquiring why it is that she, as the mother of the race, does not preside in the sphere of religion, as man, as father of the race, presides in the sphere of politics, will understand that it is because her share of dominion has been usurped by the priestly caste. Then she will remember, that ever since she set out in search of her "Rights" the clergy have been reminding her that "Housekeeping is woman's appropriate work;" and she will say to herself, "if it is the appropriate work of the individual woman to keep the domestic house,

then it is the appropriate work of collective womanhood to keep the Lord's house." Then she will not have any more respect for the clergy who, shirking the responsibilities of manhood in the sphere of labor, usurping her maternal authority as the Lord's housekeeper, than she had in the past time for usurpers of her domestic authority.

"Change is the law of nature." When the Daughters in Israel, who are now coming on the stage of life, shall stand in the places of their mothers and grandmothers in the church, they will not reverence the priest as one who is sanctified of God, as mothers in Israel have done in the past, for change may prove to be the law of nature in this direction as well as elsewhere.

When woman shall have developed into the knowledge that, by the primeval right of motherhood, she herself is the rightful authority in the sphere of religion, daughters in Israel may then laugh to scorn young men who shall be found "studying for the ministry;" if, by "studying for the ministry" they mean that they propose to rule over women and keep them in subjection as their fathers and grandfathers the priests have done in the past; and mothers in Israel may then remind young men ambitious to rule over women that instead of "studying for the ministry" they will do well to "search the scriptures," for there they will find it written, "I will overturn and overturn saith the Lord." "Behold I make all things new." Continuing to search the scriptures they will find frequent references to the "fullness of time," as if in the "fullness of time" great events in the life of the race should come to pass. What greater event could come to pass in the life of the race than, on the one hand, the "overturning" of the priestly caste, and, on the other hand, what event more "new," in the life of the race could come to pass, than for woman, the mother of the race, to come up out of the valley of humiliation where she, through the ages of the past, has lived in subjection to the priest, and take her "place in the world as the rightful authority in the sphere of religion, which, being the sphere of maternal authority, is therefore "Woman's Sphere."

Henceforth not the priestly caste, but collective womanhood, as the church, will be "Keeper of the Lord's House," for "Housekeeping is woman's appropriate work." "I will overturn and overturn saith the Lord!" "Behold I make all things new!"

In New York we have two hundred thousand outcasts. Why are they outcasts? Because they get only forty cents a day for making shirts. Forty cents standing between a woman's chastity and vice. They can pray to God, of course, but wages are reduced, and then there are but three courses left—starvation, suicide or vice. For God's sake, change the system which debauches our women. Why should there be infidels? Because you make them by the cursed system which forgets the poor and lonely.—*P. J. McGuire.*

THERE is no foundation in nature or natural law why a set of words upon parchment should convey the dominion of land.—*Blackstone.*

THE following is from the New York "Financial Chronical" of August 1:

Wall street affairs continue to move on in a state of almost semi-panic, with no real cause for the condition, and, indeed, with every material fact and promise favoring confidence except those which relate to the wretched condition of our currency produced by silver coinage. The feeling of fear and uneasiness is so prevalent that a whisper respecting the strongest house on the street puts the markets in a quiver, while a suspicion expressed as to the payment of a dividend not due for months yet is sufficient to make the prices of the property affected drop many points. It is easy to recall periods of general distrust when stock values and rates for money were in much the same position as now, but never an occasion like the present when these features were prominent, and yet railroad earnings, net and gross, were increasing, and the country on the verge of realizing abundant harvests of food products, with a European demand awaiting the surpluses at fair prices."

It is plainly evident from the tenor of the above item that those who control the money of the country hold its commercial destinies in their hands. Rather than any other standard than gold should prevail they would create a panic and bring ruin on the nation.

It is not a question whether our money shall be made of gold, silver or any other metal, but whether any metal that the United States sees fit to issue shall suffer depreciation at the hands of usurers, bankers and speculators.

It has been urged by the opponents of the eight hour day for laborers that the more licenses given the day laborer, the greater the opportunity for drinking liquors, and the greater dissipation would ensue. Against this theory we are now able to place the fact that, in Australia, the very opposite experience has been realized. So thoroughly is this fact appreciated that the saloonists are the very foremost in the opposition to the eight hour plan. They say that the shortening of the hours for the working man injures their business. This accords precisely with the law of action and reaction, that makes it inevitable, that over work will incite to stimulation. This is an important verification of which all social reformers should make note. It bears directly on the drink problem.—*Progressive Age.*

Is a valiant suffering for others, and not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle.*

"I LIKE the click of the type in the composing stick of the printer better than the click of the musket in the hands of the soldier. It bears a leaden messenger of deadlier power, of sublimer force, and surer aim, which will hit its mark though it is a thousand years ahead."—*Chapin*

For The World's Advance-Thought.

GOVERNMENT.

A. G. HOLLISTER.

IT was said by a wise and trusted Leader of the virgin brotherhood, Ruth Landon, that "Where there is no Government, there is no God." This proposition can be easily proved, and if God is synonymous with good and goodness, the said condition implies a total absence of all desirable qualities. It is self-evident that where there is no Government, there can be no law, for law is the effect of a governing cause, and the governing cause of law must be Intelligent.

Where there is no law, there certainly cannot be order; and where order is not, there cannot be harmony and co-operation. Then, if God is a God of order, and order is heaven's first law, the nearer we come to God, the more order He does require. All the works of the Divine Creator, evidence order, design, adaptation of parts, and a harmony and regularity of movement, which prove a Governor at the helm, from whom all order and regularity proceed.

This is proved not only by the movements and regularity of worlds, whose periods of revolution are exact to seconds of time, which have to be included in calculations in order to correctly predict and locate celestial phenomena,—such as conjunctions, occultations and eclipses,—but by the fine and delicate machinery of all organized animal and vegetable life. Also by the laws of chemical combination, which are fixed beyond the power of man's control to change or modify.

The directing and governing principle of all automatic, intelligent, self-moving life, is placed in the head of the body. We think it is safe to say there can be no living body, manifesting rational intelligence, without a head or center of power to organize, unitize, and direct, to a common purpose, all the elements and factors required to produce said manifestation.

It was a saying of Mother Ann Lee, that, "A body without a head is a monster." Agreeably to this view, a riotous mob has been aptly characterized as "a monster without brains." Ann also used the simile of "how active the hands will be to save the head from a threatened blow," to illustrate the duty of members toward the head of the body social.

Careful observation and seership have established the fact that man is not an originator of life; nor in the living, progressive, ideal man and woman like a pool or cistern, but like a flame, expending and transmitting life, which is supplied by constant influx through the brain.

Buchanan, the most advanced and scientific of Anthropologists, has demonstrated by experiment and observation, that all parts of the body are duplicated by representation in the head; hence, the ready response of the latter to all the requirements of the former, and vice versa. This we regard as a true type of what the body social is when perfected.

The head of the body social, if it be a true head, responds to the interests of all the members of the

body, and the support rendered thereto, is not to exalt a person nor persons, but to promote the welfare of the body and all its members.

This has its analogue in the physical body, which has to be continually fed, to supply the expenditure all the time going on while the body or mind are acting.

The Apostle Paul compares the body of Christ, that is, the visible congregation of Believers in Christ, to the human body; and declares that we are all members one of another. This union is so close, that if one member suffers, the whole body suffers with it.

If all members were the head, where would be the feet, or the hands? If all were the eye, where would be the hearing? The head, although ruling, is minister or servant of the whole body. Jesus, who is regarded as the head by all his true disciples, declares: "The son of man came not to be ministered to, but to minister." The Greek word here translated minister, means to minister by serving, as if he had said: "I came not to be served, but to serve." In agreement with this he says: "They that are accounted great among the nations, exercise lordship over them, but it shall not be so with you. He that would be great among you, let him be your servant; and he that would be first, let him be servant of all."

This is the true principle of communal order. He or she who accomplishes the greatest and most useful service to the body, will in the end be the richest and most honored of all. The love, esteem and just appreciation of all the members will flow to the faithful and wise contributor of good deeds, spontaneously, in return for benefits received, even as the blood of the body flows back to the heart from whence it came forth.

The head is the center and source of all the united and concerted action of the members of the body social, industrial, ecclesiastical, literary, debating or political. Its necessity and utility is proved by the fact that a number of people cannot combine effectively to do a job of work requiring skill or to gain knowledge by study or profitable discussion or to accomplish any desirable enterprise without having a head to oversee and direct. Whether he be called Elder, Teacher, Boss, Architect, Captain, King, General, Commander, Bishop, Priest, Chairman, Moderator, Parson, Chief, Patriarch, Pope or Sheik. Its necessity is proved by every attempt of members of an organized body to set up independence of its head, and by the impracticability of accomplishing any useful purpose, requiring co-operation, without a leading mind to direct. Though a head may sometimes blunder, or fail to fill its office, it does not impair the office, nor invalidate its necessity.

It is sometimes asserted that Governments derive their authority from the consent of the governed. But this is only true of democratic Governments. The Government of a jail, of a lunatic asylum, of a school, or of a family of children, derives no authority from the consent of the governed, but from the reason and judgment of the people who create those institutions. And what reason-

able person will deny the justice and validity of said authority?

Even an unjust and oppressive Government over a savage and barbaric people is found by experience to be better than no Government. Herod the Idamean is referred to by writers as an outrageous tyrant; but was he worse than the bloody and factious people over whom he ruled? He suppressed robber outlaws, and compelled violent and contentious parties to live in outward harmony, and to respect each other's rights. He muzzled the bears and lions of his dominion and thus rendered useful service to his day and generation. He built cities and temples, found employment for the laboring class and paid them for their services. The same can be said of other oppressive Governments, fastened on the people by force and fraud. So long as the people are actuated more by covetousness and hate, than by benevolence and humanitarian motives, their Governments will partake more or less of the same character. Hence, the surest way to improve the Government of any people, is to improve the moral status of the people.

THERE is one awful truth to which all Reformers can return, when the gloom of impatience rests upon them, and that is, that the tendency of evil is to destroy itself. The debauchee shortens his own days, and by the inexorable law of heredity, those whom he has been instrumental in bringing into the world, and who, unfortunately, may perpetuate his infirmities, are predestined to premature death. Righteousness exalteth a man as well as a nation, and the pure life bears in its everyday experiences the rewards of purity. So with evil and evil institutions. Besides being destined to destruction by reason of violated law, the very genius of evil is to become fool-hardy and expose its hideousness, until humanity, revolting at the pollution, rises up and smites it down. This is history, and this is philosophy. Blatant wickedness in high places unsheathes the blade to be buried in its own ugly neck. And love so silent, and ethics so potent in the breath of God in man, surely conquers a conquest over men and nations. The reckless prodigality of ancient monarchies, the tyranny of feudalism, the persecution of religious bigotry, the demon of slavery—all the children of poor travailing humanity, nursed the milk of elemental wrong which made the fever in their blood that burnt them out. Law, Infinite Law, prevails, and truth grows stronger to us, as we know her more. Evil tastes death at birth, but goodness suckles strength at the breast of Infinite Life. The law that makes for righteousness couples man's destiny with the universe, which enriches as the infinite cycles chase each other down. Who lacks faith, let him look at the sun in the morning, and at evening, and visit with the stars, at night; let him study forest, field and stream, music and the birds, and know a woman's love and a baby's kiss, and he will know salvation from his gloom.—*Progressive Age*.

THE EVER-PRESENT CRISIS.

JAMES RUSSELL LOWELL.

ONCE to every man and nation comes the moment to decide,

In the strife of Truth with Falselhood, for the good or evil side:

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right,

And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record

One death grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne—

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above his own.

Then to side with Truth is noble when we share her wretched crust,

Ere her cause bring fame and profit, and tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside,

Doubting in his abject spirit till his Lord is crucified, And the multitude make virtue of the faith they had denied.

For humanity sweeps onward: where to-day the martyr stands,

On the morrow crouches Judas with the silver in his hands;

Far in front the cross stands ready and the crackling fagots burn,

While the looting mob of yesterday in silent awe return To glean up the scattered ashes into history's golden urn.

They have rights who dare maintain them; we are traitors to our sires,

Smothering in their holy ashes Freedom's new-lit altar fires;

Shall we make their creed our jailor? Shall we in our haste to slay,

From the tombs of the old prophets steal the funeral lamps away

To light up the martyr fagots round the prophets of today?

New occasions teach new duties: Time makes ancient good uncouth:

They must upward still, and onward, who would keep abreast of Truth:

Lo, before us gleam our camp-fires! we ourselves must Pilgrims be,

Launch our Mayflower, and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key.

HUMAN NATURE.

HUMAN nature is very near akin whether it be Russian, English, American, Jew or Gentile.

All nations unite in condemning Russia for her treatment of the Jews; they can hardly find words to express their detestation of such conduct; yet all nations, even America, the boasted land of freedom, inform these poor people that they are not wanted within their borders; and it is because they are poor and might need some assistance. If they had money in plenty the different nations would be offering a premium to induce them to "come to our country."

ALL may present Truth, but each one must grow it for himself.

WEALTH IS THE PRODUCT OF LABOR.

ANY of the newspapers of the country are making sport of the proposition of some members of the People's Party for the Government to issue greenbacks for which the aggregate wealth of the nation shall stand good, by calling it printing press money. The notes of a merchant are good, because his wealth in the aggregate stands back of them. Gold does not constitute his wealth in the main, any more than the wealth of the United States consists principally of gold. Gold and silver constitute but a small portion of the aggregate riches of the country. For any one to say that the money of the country is only good as it is backed by gold, is to base the wealth of the United States on four or five hundreds of millions of gold, instead of on the actual riches of the country, which amounts to seventy thousand millions.

It is the whole wealth of the nation that gives value to its money representative.

The daily press cannot be relied upon to publish any news in favor of reform movements. E. P. Foster, the editor of the "Golden Rule," of Cincinnati, was invited by the management of the "Cincinnati Daily Post" and the Cleveland "Daily Press" to become State correspondent for the People's Party and Alliance news, and was told that whatever he sent would be published without editorial supervision. For a few weeks this contributed matter was published, but after that it failed to appear regularly in these papers. On seeing the managing editor of the "Post" as to the reason of the non-appearance of the news sent to this paper. Mr Foster was told: "You have no idea of the pressure that has come from the business department against publishing as much as we have. It doesn't pay." Mammon everywhere is using his utmost power to suppress truth.

There has been another mutiny in the ranks of the Queen's Own guards, and from the War Office comes this: "Unreasoning compliance with orders is no longer obtainable from men permeated with quasi education, and this must be seriously considered in all future dealing with soldiers." Thinkers do not make obedient soldiers. Soldiers are such because they are simply automations moved by the will of another. Wars will end when enough people begin to think. It is time for monarchs to tremble when soldiers begin to think.

The board of lady managers of the World's Fair, by a vote of fifty-six to thirty-six, passed a resolution in favor of closing the World's Fair on Sunday. If these ladies had been working women, whose only day for recreation was Sunday, they would have voted differently; but, being fashionable Church-Christians who have plenty of time to visit the Fair six days in the week, they would selfishly debar every one else from visiting it on the seventh.

Chicago has saved over two million dollars in one year by owning her own water-works.

SIGNS OF THE TIMES.

THE subjects for discussion at the Industrial Labor League at Brussels were: Legislative protection of labor; the laws concerning combinations, strikes, and boycotting; the position and duty of workmen regarding militarism; the attitude of workmen's organizations toward the Jewish question, universal suffrage, the emancipation of labor, a working day of eight hours, and other social problems.

All the countries of Europe were represented except Russia and Portugal. The Socialists were in the majority. The Congress almost unanimously ratified the exclusion of three Anarchist delegates. The United States was well represented. The subject of Universal Peace was thoroughly discussed, especially by the many lady delegates in attendance, and it was unanimously concluded that the time had arrived for the barbarisms of war to cease; and for the laborers of all nations to meet each other on fraternal grounds. Before closing its session the Congress passed a resolution declaring the absolute equality of the sexes and calling for the repeal of all special legislation for women.

BUSINESS is the most prosperous when money is most plentiful and easy to obtain. The rate of interest increases when money is scarce. The prosperity of the people is, therefore, inimical to that of the usurer. A firm in Minnesota advertises to give seven per cent. on deposits; and it says it can do this because it realizes between twelve and fourteen per cent. upon its capital. The workingmen are wasting their time fighting each other and their employers instead of overthrowing the system that is inimical to their mutual welfare.

THAT corporations make enormous profits out of the public service of the people is instanced by the terms on which the Rapid Transit Railway Company sold its line to the Newark Passenger Railway Company. The price paid was a million dollars. One year ago the original seventeen stockholders put two hundred thousand dollars in the enterprise. Thus they make four hundred per cent. clear gain in twelve months.

TWELVE million acres of the desert of Sahara have been reclaimed since 1856 by digging wells. These wells range from seventy-five to four hundred feet in depth, and the water from them spurts up about two feet above ground. The water is collected in ditches, and conveyed to the vineyards, fields, etc. Most of the arid lands in the United States might be reclaimed in the same way.

NINE planks of the platform of the People's Party of Massachusetts are nationalistic, and includes national currency, nationalization of telegraphs and railways, municipal ownership of street railways, municipal coal-yards, the manufacture and sale of liquor by the Government only. The eight hour a day and woman suffrage planks are in the platform.

(S. Byron Welcome in "The New Californian.")

OBSTACLES TO HUMAN BROTHERHOOD.

WHILE freedom exists, man is fitted for universal brotherhood; enslaved, he becomes a dangerous, ferocious animal; all his energies are converted into wrath; everything must yield to his destructive attacks. Allow him his rights, and he is inclined to be noble and just.

First of all, however, man must have his freedom. Denied access to sufficient air, for example, he loses his calmness, his congeniality, and nobleness, and is transformed into a fighting, struggling machine.

The perception of right and wrong is a natural endowment. However corrupted through environments it may be, the intuitive sense of justice remains. The lowest human creature, when imposed upon, will appeal to this inherent sense of justice. Boys on the street indignantly rebel against injustice, and when wronged an appeal to the sense of justice of the other boys will generally result in the defeat of the attempt. Our perceptions of ethics may widely vary; yet, the intuitive sense of justice is almost universally recognized.

If, then, man is naturally a moral creature, why is it that so much immorality exists? If man is by nature fitted for universal brotherhood, why, then, is it, that after centuries of so-called civilization we are to establish a *nucleus* of universal brotherhood? Why are we not *now* brothers?

Many reformers seem to blame human character for all existing social ills. This is a rather sweeping accusation, when there is a preponderance of evidence to prove that circumstances rather than character regulate the conduct, and especially the evil conduct, of the people generally. Ask one who employs questionable methods for private gain why he does so, and he will say that he is obliged to, in order to sustain himself and his family. "I assure you," he will continue, "that I would prefer an honorable occupation, but I must live. Self-preservation is the first law of nature. I have a right to live, and if I cannot make an honest living I shall make a dishonest one." Can you blame character for such conduct? Can you deny that there are such cases in our highly civilized country? Would it not be more reasonable to account for evil social conditions by social mistakes of the past, and that evil characters are the *result* rather than the *cause* of social evils?

Suppose a number of good men begin an industrial enterprise. Say they start a large manufacturing community. All enter upon their various duties in good faith, and with the best of intentions. None of them are avaricious nor of exceptionally bad judgment. At first, everything goes well; production increases, and the whole enterprise assumes the appearance of progress. All work hard, and though their income is rather small, they are satisfied because they suspect nothing wrong.

Among the number, however, are some who notice that certain members of the community are

inactive and in no way aid in the production of wealth. Yet these live more luxuriously than any of the producers. The situation appears paradoxical. All realize that wealth can only be produced by labor applied to natural resources. Now, then, these drones enjoy wealth without performing any labor, is to them beyond explanation and leads to agitation, to reform and redress. Through their inexperience much trouble arises; quarrels over the proper methods to obtain justice. Small riots occur; and even lives are lost before it is learned that the whole trouble arose from a fundamental oversight, an error in the constitution of their organization, which granted special privileges to whomever would avail themselves of them. In other words, they had unconsciously enacted unjust laws, which made it possible for some to legally fleece others, thus producing all the discontent and disorder.

Just so with nations. Unjust laws have ever been made through ignorance rather than through greed, and injustice causes every conceivable trouble. Shall we, then, begin a crusade to improve the morals of the people, to avoid farther trouble, or shall we not rather turn our attention to the abolition of unjust laws? Is not the experience of our little manufacturing community exactly that of all civilized life? In every newly settled community, where unjust laws have not yet had time to work evil results, all seems well. At first no one is exactly rich, but each can make an honest livelihood. A few years of injustice, however, arouses selfishness, suspicion and avarice.

The effect of temporal authority upon the public is immeasurable. Herbert Spencer has shown the superstitious awe with which the multitude look upon Governments. It is the only organization having undisputed authority, hence its great influence. Man naturally worships power. Speak of the intrinsic value of certain doctrines, and, no matter how clear your arguments are, they have but little effect; but add that laws have already been passed enforcing them, and they will receive serious consideration. Very little attention is paid to a convention of clergymen because no one believes they have the power to enforce their ideas. This is because the Government has such undisputed authority over the individual. Whether our opinion of them be good or bad, the laws of the country have a powerful influence over us. In the past we find numerous examples of how far public ethics have been effected by law. Some years ago the United States recognized the ownership of negroes. The result was the masses conformed their morals to the circumstances and believed that a dark complexion was a natural reason for depriving a man of his rights and liberty. Centuries ago, when Governments were stronger and the people weaker than at present, natural rights were all but unknown, and legal crime was the order of the day. These were the times known as the Dark Ages, when the idea of the brotherhood of man existed only in the minds of a few martyrs. Yet in this age of fancied civilization, look around and observe the barbarity of many of

our laws. For instance, those which authorize certain men to take human life, provided the accused has previously done the same thing. True, the theory of punishment is not based on the spirit of revenge; but rather to intimidate prospective criminals. But do the masses regard it this way? Are they not eager for revenge when crime is committed? Whenever an escape is feared, is it not customary for mobs to break into the jail and hang the helpless victims? Why is this? Is man naturally revengeful? Is he really the most brutal of all brutes? Is nature to blame for this? Are we called upon to make amendments to the laws of nature? No; it is not the fault of nature, nor is it the intentional meanness in man; but by mistake we have made statutes which impair our moral perceptions, the natural consequence of which is discord and more crime.

There is one blunder which has been common to all ages. People have believed and now believe it abstractly just that one-half of humanity should enact the laws under which the other half are obliged to live. Is it a true spirit of brotherhood which refuses to admit sisterhood on equal terms? Can we expect any better results than our present civilization, when only one-fifth of the population have votes, and that fifth all of one sex, and the more unscrupulous sex besides? If women were permitted to vote for one generation only, it would be difficult to find any one mean or unreasonable enough to wish to deprive them again of this power. And the change of opinion would be largely due to the influence of law. The minister, the pedagogue, and the moralist, may preach, teach and lecture for a century with less effect than one year of the practical counteraction of statutory enactment. If, therefore, we would have a universal brotherhood of man, all our efforts are in vain until we remove the laws which obstruct its growth.

Can you bring forward any proof that the child of the millionaire, lying in the beautiful silk-lined cradle, has any more rights of *its own*, than the illegitimate infant left in a basket on his door step? If it has, when did it get them? What has either done to give it any precedence over the other? I know of nothing, and I think it would take a cleverer man than has yet been produced to discover anything that will be evidence of right to such precedence. If neither has any more inherent right to the good things of this world than has the other, when does one begin to have that right, and at what particular time does it become just that the other should be deprived of it? The one has no superior right to anything; their rights are equal; and it is only through the deprivation of its rights that the child of the basket is brought up in blue-checked, drove-driven uniformity and charity-provided scantiness, or left to itself in the gutter, while the millionaire's offspring is tenderly cared for, provided with all possible aids in its easy acquiescence to circumstances.—Ben, in Toronto, *Labor Advocate*.

ERROR is the shadow of Truth.

For The Universal Republic.

KARMA OR THE LAW OF RETRIBUTIVE JUSTICE.

JULIA C. FRANKLIN.

IN this world of effects we see many causes in operation that produce upon the exoteric mind the impression that "whatever a man soweth," he can reap whatever harvest he chooses. But it is a false illusion. "Do men gather grapes of thorns or figs of thistles?" The outer or physical manifestations of life plainly prove to us that "whatsoever a man soweth that shall he also reap." And how much more is it in the spiritual realm?

We look around and see the strong oppressing the weak; we hear the cry of the widow and the fatherless pleading for justice; and everywhere we see inequality. In our weakness we become pessimists, doubting the power that "tempers the wind to the shorn lamb." We grow impatient because the "mills of the Gods grind slowly."

As well try to evade the law of gravitation, and walk from the brink of a precipice into the open air, as to think of escaping the reward of our works. Before the Great Recompenser each soul stands alone, and like the sensitized plates of the photographer, receiving the indelible impressions, so our thoughts and desires, deep engraven on the soul, are the reflections from the outer world.

If we send out inharmonious thoughts, and they cause suffering, though years may roll on, and it may seemingly have passed from our memories, and the mortal may have put on immortality, you will have to harvest the result. The inexorable law of retributive justice will act. "Whatsoever a man soweth that shall he also reap." Sure as winter follows summer or day succeeds the night, will recompense be meted out, and none can escape until they have paid the uttermost farthing.

When Bruno had the death warrant read to him by an officer of the inquisition he replied: "Your warrant gives you more consternation than it does me." Spiritually illuminated, he saw and felt that whatever afflictions they could bestow upon him, greater ones were in store for themselves.

The consciousness of a good deed done or thought felt is its own reward, and such thoughts or deeds are as sure of meeting recompense as the opposite is of having to compensate. This has been the consolation, the balm in Gilead, for many weary souls that have given their life to their fellow-beings. Not understood, rejected by the ones their labors were benefiting, many times they have heard the cry of "Crucify him;" and this has been the only earthly reward. But they have a consciousness that the final verdict will be to their justification, and they steadfastly pursue their course, possessing a peace that cannot be taken away.

The conscience may be so benumbed that apparently no impression is made upon it, but the impression is made and will be made manifest when proper conditions are developed.

Value received is written upon the tablets of the inner soul, and each individual entity will be taken

for what it is worth. It is impossible to pass the counterfeit coin, however artfully manipulated to represent the genuine. There is no stealing the wardrobe of our neighbors to enable us to make a respectable appearance in that realm of heavenly conditions where neither praise nor blame will weigh one atom in the verdict.

Let the nations of the earth prepare for the strict balancing of accounts, for the voice of the oppressed of earth has been heard and justice will be meted out.

SELECTED WISDOM.

WHAT WE NEED.

WHAT we really need, both South and North, and in the interests not only of colored people, but of Indians, Jews, Italians and Chinamen, is to recognize that the right of any man to live and prosper among us depends on what he is actually doing, and likely to do, for our community, not on who were his parents or where he was born. Some attention to race and family may help us to form a preliminary estimate of a man's probable capacity; but no merely theoretical opinion should hinder our giving full weight to actual facts; and we should always keep in mind that many a man fails to inherit the general characteristics of his family or race. We outgrew long ago the fancy that only a king's son ought to be at the head of a nation, and that a peasant's son ought never be anything but a peasant. Why fancy that the son of a foreigner cannot do good service as an American citizen? Some foreign nations have recently contributed valuable elements to our population; why take it for granted that there is any race likely to come here which ought to be kept out? It is well enough to exclude such immigrants as are undesirable on account of individual defects; but wholesale legislation against all the members of a race or nation is utterly iniquitous. Justice, as well as policy, demands that each man be allowed to serve mankind to the utmost of his powers, and the highest place he is able to fill. If he is kept out of his place by prejudice against his color or race, there is a grievous wrong, not only to him, but to all who might otherwise receive his help. This principle, of course, demands the abolition of restrictions on sex as well as race; and we cannot say that prejudice has been completely driven out by justice from our people's hearts, until we see women in many a rich, easy pulpit which men now hold.—*M. F. Holland in Open Court.*

The minister of the gospel should remember that the Bible condemns usury much oftener than it does the liquor curse. Will the ministry make an effort to expel the usurers from the church? Don't stop at the liquor curse. The Savior sipped wine, but he lashed the usurers out of the temple.—*Northwest Reform Journal.*

The People's Party seem to be sealing the doom of the "Solid South;" they polled twenty-five thousand votes in the recent election in Kentucky.

THE HOUR HAS NOW STRUCK.

BUT do not forget that the hour has now struck on the swinging bell of the universe. The great crisis has come in the life and history of man. The fruits of all the struggles of all the nations through all the ages are now about to be gathered and garnered for man. In the concentrating beams of a divine and heavenly illumination it is to be seen that no martyr for liberty has died in vain; that no seeker after truth and wisdom has sought in vain; that no poet has ever swept his cords in praise of liberty and lost favor in the enrapturing melody of his soul; that no inspired seer has ever prophesied of a future glory and found his glowing picture but the fitful phantasies of a disordered brain. Already we can see the moving forms from departed ages coming up to aid us in the great and final struggle. The garments dyed in blood are buried forever from our sight. The scenes of past strife and bitterness are forever forgotten. Hope and expectancy fill the bosom of men and thrill and dance along the quivering arteries of our national life-being, making present and potent all that promise has proffered or necessity required.

Every human heart is made for an inspiration. Every human desire reaches forth to its ideal good. Never on earth so many strains of melody, never so many bright and attractive forms of love and beauty. What can humanity ask but a possibility of realization? Can any power or being be blamed if, when all things are within our reach, we are unwilling to stretch forth the hand and take them? Drop not from your remembrance the fact that if you have want and oppression and servitude, and degradation, it is of your own choosing. If the toiler, the producer of wealth, chooses to barter away his inheritance and bind chains around his limbs none can prevent it. But still our cry will be, "The hour has come, fellow-laborers; reach forth the hand and gather the clustering fruits of the ages."—*Pacific Union Alliance.*

The "Pacific Medical Journal," one of our largest and best exchanges, after giving an account of the terrible cruelties inflicted on dumb animals in the San Francisco slaughter-houses, which it calls "The Inferno of Butchertown," adds the following: "We would suggest that the Society do not stop at the slaughter-houses and markets, but turn their attention also to sportsmen who, for wanton pleasure, cruelly torture inoffensive animals. We have seen sea-gulls shot and wounded from the decks of steamships by idle passengers—clergymen among them—as a mere pastime, and fishes pulled from the deep—not to be eaten, but to die and rot. This is called "sport." Shame!

Our material eyes cannot see the Spirit within, but we grow as do the flowers, needing almost the same conditions for unfoldment; light, sometimes shadow, often too the rain of adversity. So are we developed, and when ready or ripe the Master Gardner gathers us to Himself to bloom in His sight, according to the light we have taken unto ourselves.—*Amelia B. Gunther, in Occultism.*

For The Universal Republic.

HUMAN EVOLUTION.

SAMUEL BLODGETT.

PART III.

MAN, even in his lowest estate, has many more wants than any other creature; and as he progresses in civilization and achievement his wants increase. He is the most helpless in babyhood, and his helplessness extends over a far longer period. While most of the animal creation are on their feet in two hours from birth, it takes the human nearly a year, or four thousand times as long.

The skill that supplies wants creates them. A very large per cent. of civilized consumption, are articles that were never thought of till somebody's imagination invented them, and pictured a demand. Being exhibited, and placed upon the market, the demand came—though the demand for some things which now seem nearly indispensable, came slowly and through a good deal of coaxing. There is more poetry than truth in the line, "Man wants but little here below." He wants nearly every thing he can think of, and he creates artificial wants that nature, till depraved, revolts against.

Not only man's necessities stimulate action, but abnormal wants artificially produced, do the same. And action, whether it is to supply a normal or an abnormal want, has a developing tendency, and in that respect carries the human species upward in the scale of being. But the capacity to progress was there in the start, as it was not in the lower orders. All the attributes that are now manifested must have existed in the first parents, in germ form, or the development could not have taken place.

The privations and sufferings of animals do not serve to make them smarter and more capable, but the reverse. When they find themselves surrounded by unfavorable environments, they do not turn their adversities to good account for themselves, but they sink as a consequence; while if the difficulties are not too great to surmount, the powers of man expand to meet the occasion.

When the physical conditions become somewhat unfavorable, the organisms of animals, like man's, make some changes in trying to adapt themselves; and, so far as unconscious intelligence can go, I do not know but the animal equals the human in adaptability. Sometimes the instinctive sense appears to be keener; but suffering with them does not conduce to intellectual expansion and unfoldment.

Animals can contrive to exist and perpetuate their kind where the conditions are not the best, but the specimens grow dwarfed and less perfect in proportion to their discomforts. But the human frequently rises superior to natural circumstances, changing discomfort into comfort, and making desirable homes where, without his inventive skill, the earth would be uninhabitable.

If we wish to produce the highest type of any species of animal, we must supply the best possible conditions, and keep them up through several

generations; but if we wish to develop the highest type of humanity, we pursue another course. Through the generations that evolve that type, we must supply opportunities and incentives, but let them work out their own salvation in self-development. Only through their own struggles can they fully unfold their own powers, and transmit an improved organism to the next generation.

We must *do* for the animal; but we must let man do for himself. Man can be inspired with motives of kindness and philanthropy, making him work disinterestedly and earnestly, for strangers, or for the brute creation. He has language with which he can express thoughts and facts in detail, and with precision, and by means of which the knowledge acquired in one generation is not lost in the next, but passes down from age to age as the richest inheritance. He is physically better qualified for the performance of any work requiring skill; and he has a sense of harmony, beauty and artistic taste, that is denied the brutes. He has an imagination and aspiration that carries him a great ways further and higher than any other creature.

The imagination is the fountain head of all material fixtures and all contrivances. There is no work in mechanism or art, no dogma of religion, no law, no form of government or administration, no passing fashion or formula, no invention whatever, that was not at first simple imagery. Destroy this faculty and there could be no change in the affairs of men, either for the better or worse. They would be as staid in their customs, fashions, laws and ways as the beasts of the field. This is the bell that rings all the variations of life, and it is impossible to over-estimate its value. Aspiration is universal and insatiable in the species, but the brutes know it not.

There is a deep and abiding reverence for the great Principle of Causation (I do not use the term to express all conceptions of the Deity) that pervades all people, and is the base of all religions. Man spans the chasm of material dissolution, and his acts here are largely influenced by his hopes and fears of the great hereafter.

These are some of the more important qualities that make man, as distinguished from the brute, and they form an impassable gulf between the two grades of creation. How any one can look at all these radical differences, and calmly conclude that man is only a highly developed animal I do not see. The difference between being created with progressive attributes and without is a tremendous difference—a difference that one or two missing links cannot account for. There is an elemental soul difference that not only exists now, but existed equally at the beginning; and the *manifested* difference grows greater and greater. And that widening divergence is the proof that man was made man, and made to ascend, while brute was made brute, and made to remain brute through the vast eons of its existence. Man climbs or soars through the activity of his peculiarly human attributes, but they have as much possibility of evil as of good; and his blind experiments as

frequently injure and degrade as the reverse.

So humanity has not moved forward with any steady regularity, but has veered this way and that way, in doubt and darkness. People, both in the individual capacity and in communities, advance in one or more particulars while, very likely, they retrograde in others; which, in some cases, barely keeps them up to the standard already attained. In some cases they push ahead rapidly; and in some cases they fall behind. Sometimes they do not seem to be losing much till all at once they take a fearful plunge down; losing as much in twenty five or fifty years as had been gained in five or ten centuries. Generally these falls have been preceded by great material prosperity; and it looks as if the prosperity was what precipitated the fall. Prosperity incites to idleness and luxury; idleness and luxury make effeminate; effeminacy totters and falls. Intensive civilization reaches the climax sooner, and is more susceptible to adverse conditions, which always come to test every community.

Physical and mental unsoundness and degeneracy come together, and the whole manhood is involved in any rise or fall: Rome fell from manhood failure; and if the United States falls, she will fall from the same cause. Thinking people see that another crisis is coming in this country, and that we feel stronger and safer than we are. The privation of the laboring masses is not our weak point. Labor was never so well paid, anywhere in the world, as it has been in this country for the last thirty years. Laboring people never indulged in so much leisure, and so many luxuries and vices and to the same extent as now; and they never worked so few hours for a day; and there would be no suffering among them if they were temperate and exercised a reasonable prudence and economy. It is true there is much dissatisfaction among them, and it is true that frequently they do not get their deserts; but their dissatisfaction comes more from what others get than from what they fail to get. Envy produces an immense amount of discontent. As a rule laboring people know little and care less whether they get justice or not, provided they do not get less than justice. They are as willing to receive more than they deserve as their employers are. It is this almost universal desire to overreach that makes real reform impossible. Justice will come when there is a general demand for it; but while every one is seeking for the best for himself, discontent and wrangling and injustice will continue; and the sharpest will carry off the spoils.

In the labor department we have reached that stage that we can easily step forward to what is just, or we can step back. Which shall it be?

As long as Pinkerton detectives confined their outrages to the suffering workmen the press was silent, but since these detectives have resorted to questionable means with two prominent citizens of Seattle, Wash. the papers outvie each other in showing what an abominable disgrace they are to civilization.

For The Universal Republic.

WHAT IS MONOPOLY?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

HERE is an immense hue and cry made on every hand against something called monopoly; but the question that arises almost unbidden to the thoughtful mind on hearing it is, what is this powerful thing thus being wantonly opposed as a vicious thing—Monopoly? When the true philosophy of things is intelligently viewed, it is then made apparent that given a certain thing or principle that has power inherent in it, all depends upon how it is afterwards employed whether it be vicious in its results or virtuous—in other words, whether it be operated so as to curse or bless. Nothing is in itself necessarily or absolutely Good or Evil; the more power that is vested in anything for evil, by the same token, if it be employed to other and different purposes, its power will be felt equally for good. It is freely admitted, then, that this thing called Monopoly is a power; it is felt to be extremely vicious in its action, as it is at present employed. Then let man be wise enough to trace out the mischief to its very cause and eradicate that; then will this misunderstood and grossly misapplied power be proved competent to work just as easily and happily in the highest interests of the race.

What causes this thing Monopoly to be cursed as an evil thing by a section of the community? The fact that it is a method of working satisfactorily and economically to effect a given purpose, but that it is now selfishly restricted to a very select few, who reap all its great and powerful advantages. The thing itself is blameless; vice does not show itself in that at all; the vice is in its appropriation selfishly by the few, which is the factor or lever whereby it works mischief for the many. As soon as the idea of Monopoly is apprehended by the world instead of by one man, and so soon as an organization can be effected by man to create and operate such a Monopoly in the interests of the whole World, instead of in the interests of a restricted few, what a surprising difference in the complexion of the whole thing will be quickly made apparent! These thoughts are wonderfully helpful to the ready solution of the question with which we started.

There would not be such eagerness shown for creating a Monopoly by those who now do it, only that it possesses marked advantages not possible of attainment in any other way. A Monopoly is necessarily a combination of interests in some way, showing readily the power that is vested in co-operation. But the essential point in a genuine Monopoly is to widen the scope of action so thoroughly as to do away effectually with all rivalry and competition. So far as the World at large is concerned this is the great and crying want of the age. But it is exactly what the World at large knows nothing about. What it has a bitter experience of is something immensely less than that; something wrongly named a Monopoly; but which is not one, as it has to cope with others. A false Monopoly; it is worked in the interests of

the few, and thereby taking the bread out of the mouths of the many. A genuine Monopoly—absolutely without any rival or competing outsider—worked intelligently in the interests of everybody, without leaving any outside of its reach, is exactly what the world should work for and welcome as the consummation above all things most devoutly to be wished.

A Monopoly is, then, a combination thoroughly equipped and organized whereby ways and means may be most effectively and economically operated to benefit all those having an interest therein. Just suppose then a genuine Monopoly efficiently planned on a scale sufficiently grand and comprehensive to embrace the interests of every person within it! Could anything more effective and desirable be conceived? We make bold to say that nothing could. But many will be staggered at the boldness and audacity of our suggestion, as it will almost take away their breath! All right; while men are so constituted that a great idea is so burdensome to them that they can only stagger under it, that fact throws a flood of light upon the intention of the Master when he said: "I have many things to say unto you, but ye cannot bear them now." Still it is fast appearing that the Universal or the Racial Man is carrying heavier burdens of this character now than he did many centuries ago; and that fact indicates that he is approaching the time when more and more of "the many things" so long wisely and lovingly withheld from him shall come into his possession.

Man's greatest want and his truest and best friend is this very thing Monopoly, but which some are regarding in the most extreme light the other way. Time furnishes opportunity for development in every way to everything having a sufficient amount of vitality within it so to advance. Man cannot be much older before he is much wiser, and is able to discriminate with more accuracy than at present between his friends and his foes. Man's ignorance or imperfect development and vision has in his past often caused him to kill the goose that laid for him its golden eggs; and could he now succeed in laying violent hands upon this grievously misunderstood thing—Monopoly—there is much reason to believe that he would stultify himself in throttling it. Fortunately it is a thing so subtle and profoundly virile in itself that it will necessarily evade all human attempts to get rid of it; and after these attempts have proved thus vain, better thought will step in to show how to utilize it.

Many wild and weird thoughts which have no foundation whatever in true reason and profound sense, are at the present moment infusing their venom into man's life, and are making him very much the care and toil-worn creature he now shows himself to be. It is hard for the many at the present juncture to realize this. How many of the world's millions would now be ready to admit that there is too much work being done by man in many directions! Less than one-half the work now done would suffice to abundantly supply all man's requirements. Were all men naturally

and necessarily impelled to provide their full quota of the world's toil, there would be quite two workers for every one there is at present. So with half the work now done in the world dispensed with, and twice the number of toilers thrown into the field to do the other half, the actual workers would only have a quarter of the toil to do that now falls to the lot of the ordinary worker. This would be rest for the weary, and relief for the *enanti* many are now cruelly and helplessly suffering from. And yet, while we confront these thoughts, so dearly visioned by the world's advanced seers, a host of people will at once arise exclaiming, that they want no diminution whatever of the work at present being done. Don't they! indeed! These are some of the "many wild and weird thoughts" having no manner of foundation whatever in truth or common sense, but with which undeveloped and uninformed men are determinately afflicting themselves, simply because they know no better. We do know that man does need his burdens lessened, we do well know that he must have a sufficiency of care and leisure before he can develop the higher Divine faculties which are hidden within, and constitute the innermost receptacle of his being.

Man needs to be well rid of these "wild and weird thoughts," or they will in the long run get rid of him. So with reference to Monopoly; if he could he would get rid of it as a curse, but only because his "wild and weird thoughts" concerning it have won a temporary victory over him and victimized him instead.

No Monopoly is the very thing man needs to ease him of his burden of care, anxiety and toil; but he requires the reality itself to do that, the reality in all its glory and grandeur; and if he wants that same operated for every person alike upon this planet, away then with every un-called-for medium of exchange. When man has advanced sufficiently to work this planet on the lines of Monopoly, maybe he will then find another field to conquer in the same way, by bringing some of the outside orbs into a still more wide and comprehensive Monopoly.

If our neighbors prosper in their business or raise good crops we are made miserable by jealously. If society had an interest in all business we should be made happy by each other's prosperity. Let us stop competing and become friends. The green-eyed monster would then die of envy that he could no longer make us miserable.—*Golden Rule.*

The overhead check-rein for the horse is a refined and steady torture, not only for the strain backward of the neck, but because the animal cannot see the ground on which he is stepping. The swaying of his head from side to side is evidence of his trying to find relief.—*Boston Transcript.*

There are in Chicago over three hundred women's societies, all organized for some object of usefulness, mutual benefit or self-improvement.—*Labor Advocate.*

For The World's Advance-Thought.

THE EVOLUTION OF THE PSYCHE IN TERRESTRIAL CONDITIONS OF THE DIVINE HUMANITY.

S. A. MERRILL.

WHAT mankind have, in some way, come up from the lower orders of animated life through the laws of evolution, and by the Creative Intelligences, few unbiased minds will deny.

But man, as he originally stood upon the planet, when he first emerged from the animal world—and as he still continues to exist in all his original barbarism in vast multitudes of the inferior forms of the race—was a being of quite a different order from the higher forms of the *civilizee* of the present time. These two forms and qualities of men hold to each other a similar and correspondent relation that the *larva* sustain to the *imago*, or fully developed butterfly—or Psyche as the Greeks termed it. [Note 1].

Between these earlier and later forms of mankind, physiologically and metaphysiologically considered, rolls the long chronic tide of nearly one hundred thousand years. [Note 2].

During this vast interval of time the race, and more especially certain portions of it, have been slowly advancing along the lines of progressive evolution, and through an almost infinitude of refinements, embodiments, re-incarnations and other more cosmical transformations—exterior and interior—in terrestrial, spiritual and Celestial states, until, in many characters the spiritual antennae, the rational and affectional tentacles, the shapely and delicate limbs and the powerful and symmetrical pinions of the Divine Psyche of the Man-God—by which he is ultimately to rise and soar into the infinite heights of the Divine Loves, Wisdoms and Potencies of Celestial and Universal Life—have, in many persons, nearly developed within the ancestral forms of the *larval* man.

As the Divine Nous, like the wonder-working *arachane*, sits within and weaves, transforms and new-forms the karma [Note 3] of the beautiful tissues of its divine Psyche, it is as constantly disintegrating, debilitating and exuviating the tissues and elements of the elder man.

In that remarkable myth regarding the Creation and fall of man recorded in Genesis, this primeval man is variously designated as: "The first man," "Adam" (or earth man); "formed out of the dust of the ground;" and as "made in the image and likeness of God."

In the New Testament (1st Cor, xv: 47) the two forms are placed in spiritual contrast with each other: "The first man was of the earth, earthy; the second man is the Lord from Heaven." These and other passages in the bible exhibit a marvelous intuitional perception of those important facts, forces and transformations, by and through which the primeval forms of man have been slowly advancing toward and into the higher spiritual forms of the race, and especially may we so regard them when we reflect upon the dense spiritual darkness of the age in which they were uttered; many of them.

But while the Adam of the Old Testament is a principle and a myth, and true in its historic aspects only in a racial and not in a merely personal sense, the parallel between the two characters does not extend all the way through, since, while the Divine or second form of man is equally true in a racial sense, we have never seen any reason to doubt that the Celestial Intelligences, who superintend the evolution of Humanity and of Civilization, did see proper to signalize and emphasize the advent of the era that begins the new and final civilization of the world, and which is at once the most characteristic and evolutionary of the Divine-Man in human life—by introducing upon the stage of time a real, living, historic personage, who, by his zeal, his love of kind, his self-devotion and self-sacrifice, should furnish mankind at the outset with the loftiest example of the Divine manhood. Certainly were it not true it ought to be. All in all this man Iesos, in his life of practical and fraternal benevolence, in his words, his deeds, in his courageous and heroic self-devotion to a cruel and ignominious death, and his love of mankind and his love of Truth, is the grandest bulletin board ever set up on this little planet of ours by the Celestial Intelligences to win, to attract, to instruct, to illuminate and uplift mankind—not excepting the great, grand, wise and sublime Socrates, whom we have ever loved more than any other character in history.

Socrates represents better than any other person in history, the rational and philosophical intelligence in man. But, at the same time, as such, he was the exponent of a people at once the most brilliant, refined, intelligent and educated of all the peoples of the ancient world; but who were divided up into a number of petty warring states, and had so little of the organic principle among them that they perished fighting each other. Jesus, on the contrary, represents the noetic or inspirational intelligence, the love element in human life, the organic principle in civilization; and at people whose religious, national and organic tendencies are so strong and vital that they have preserved their unity as a people for thousands of years under circumstances that have no parallel in the history of mankind.

Let us not be misunderstood. The object of this paper, and of any that may succeed it upon this and cognate subjects, will be to show that this, our beloved humanity, both racially and personally, has ever been advancing normally from its very dawn until the present time; and along the exact and sphero-spiral lines of progressive evolution; and in perfect harmony with and obedience to absolute undeviating laws; formulated and enforced by the Divine Celestial Intelligences—and just as much so as is the evolution of a star with its marvelous revolution in time and space. Yea, more: that there is nothing unnecessary, nothing superfluous, nothing left to chance in the operation of the laws, factors and forces that govern the lines and columns of the advancing hosts of human life, as they have from the beginning been slowly, silently, yet surely, moving on-

ward down through the manifold millenniums of a long, weary and dreary past, toward the ultimate predestined and inevitable goal to which it eternally gravitates by an interior and unerring law, viz: THE PERFECT MAN! the *law*, the *goal*, the *destiny* of every soul of man.

Says the great and illustrious Humboldt: "All Governments, Religions, Philosophies, Sciences, books all the forces of civilization have but a single object, viz: The formation of the civilized man. Earth holds up to its Creator nothing but the finished fruit—man." To the production of this magnificent result the entire universe conspires, and the stars run their eternal courses.

Note 2. Some spirit authorities place the age of the human race at 96,870 years.

Note 3. The word kar-ma is derived from two original root-words—karo or caro, *flesh*, and ma, which means *knowledge, substance, etc.*

Note 1. The Greeks employed the word Psyche or Butterfly that in the earliest stages of its active life, after it has left the ovum, is nothing but a rude sluggish worm living in the earth; but which, in its most mature and fully developed state, takes to itself wings and a form of marvelous beauty, and soars away into the atmosphere of free space, to designate and represent the human soul; of which indeed it is the most perfect symbol known to the natural world. Some spirit authorities place it at 96,870 years.

"EUROPEAN powers are finally legislating in the interest of labor. The French Government has decreed that engineers and stokers must not be required to work more than twelve hours a day. Four hours of stoking is worse than ten hours of other labor on account of the excessive heat. Stokers and engineers recently mutinied on an ocean steamer and said they would not work any more at the terrible task; in response the captain promptly shot the leader down. It is a strange anomaly in our civilization that the harder and more laborious the task the longer the hours of labor.

Men in power and the clergy are continually making complaints and are horrified at the number of criminals there are in the world, but they never say anything about the oppressive measures brought to bear against those who try to earn an honest living, that is the prolific cause of so many tramps and idlers, that mostly form the "criminal classes."

BEING solicitious about the loss of worldly approbation or fame is parallel to hanging on to matter. The man or woman who reasons spiritually knows that such counts for nothing when this short span of material life is passed. Souls are measured by their love for others and spirituality—not by their love for self or for matter.—*The Better Way.*

THE International Socialist Congress held at Brussels was productive of much good by bringing into closer relationship the workers of the different nations. The next Congress will be called the International Workers Congress, in which delegates representing the workmen of every civilized nation will take part.

ONE who is wholly dependent on the labor of others for everything he consumes, we call, strangely enough, a gentleman of independent means!—*The New Earth.*

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
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	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Stoux 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.

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ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield--What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage) H. N. MAGUIRE, Springfield, Oregon.