

The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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" " " " British Empire, five shillings.

CHEMISTRY OF CHARACTER.

LIZZIE DOTEN.

JOHN, and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—a knave.
Evil or good as the case might be,
White, or colored, or bond, or free—
John, and Peter, and Robert and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and the heart of his State,
Was trusted and honored, was noble and great;
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own;
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul, of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men in their passing away
From earth and its conflicts, all died the same day.
John was mourned through the length and the
breadth of the land;
Peter fell 'neath the lash in a merciless hand;
Robert died with the praise of the Lord on his
tongue;
While Paul was convicted of murder, and hung,
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the Statesman: "How noble and brave!"
But of Peter, alas! "he was only a Slave."
Of Robert: 'Tis well with his soul—it is well;"
While Paul they consigned to the torments of hell.
Born by one law through all Nature the same,
What made them differ? and who was to blame?
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of Infinite Light,
Where the soul of the black man is pure as the
white;

Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies;
Out where the flesh can no longer control
The freedom and faith of the God-given soul,
Who shall determine what change may befall
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase;
Peter rejoice in an infinite peace,
Robert may learn that the truths of the Lord
Are more in the spirit, and less in the word,
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth.
John, and Peter, and Robert, and Paul,
God in his wisdom will care for them all.

CONSCIOUSNESS.

WE view all things from the state of develop-
ment of our consciousness, and not from
their merit. The man whose consciousness is
centered in money-making would look at a grand
painting from the standpoint of dollars and cents;
those whose consciousness is centered in display
would admire the frame and the coloring, etc.;
while the philosopher would see in it that which
would expand his consciousness—develop his soul
powers—We really bring all things to the level of
our state of consciousness.

When our consciousness is sufficiently developed
we will see beauty and worth and purpose in all
things; and we will then be able to make the
right combinations to bring all into harmony.

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The house represents the center or soul; the
world the circumference or physical life. Man
loves home life to the extent that he has cultivated
his soul powers. The strife-bound find no charms
in the home; their enjoyment is in the noise and
hurly-burly of a great crowd. Home life has been
the means of developing woman's soul powers;
therefore, she is more intuitional than man. In-
tuition develops by peaceful meditation.

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Those who believe that mankind must always
continue in their inharmonious condition, reason
from the forces that are tangible to their physical
senses; while those who see that mankind are
rapidly growing into harmony feel the forces that
are tangible to the awakened spiritual senses.

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The leaders of the Old Order rely upon the ig-
norance and passions of the masses to sustain them
in their selfish schemes; while the leaders of the
New Order place their hope in the intelligence and
the cause of peace and righteousness.

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The Christ is more crucified to-day by the
the divine in people to help them in the success of
Christians than by the Jews in former times. The
Jews crucified the body, but the Christians crucify
him in spirit and in truth.

GOOD WILL FOR ALL.

SPEAKING of people in a condemnatory way, be-
cause of their ignorance or their creed or their
race, is a weakness that even the best are not free
from. One has not entered into a realizing con-
sciousness of Universal Brotherhood until they can
look upon all human beings, irrespective of their
race, of their color, of their creed; whether they be
good or bad, beautiful or ugly with the same feel-
ing of good will. When this consciousness is real-
ized there will be no motive for the condemnation
of any one, for we will see that all have their place
in the great temple of humanity; and that they are
all—like the parts of a great machine in a state of
incompleteness—being molded by the Master
Builder, Love, into a Perfect Whole.

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"Some weeks ago the Rev. A. C. Dixon, pas-
tor of the Hanson Place Baptist church, Brook-
lyn, discussed the subject of opening the Metro-
politan Museum on Sunday. In his sermon, ac-
cording to the "Herald," he said that "if the
workingman wants mental improvement he can
learn more in a church in an hour than he will
learn in the Metropolitan Museum in five." Rev.
A. C. Dixon is mistaken. Mental improvement
is only possible when people are allowed to think
for themselves. This they may do in a museum,
but in the church one must "believe or be damned."
The church allows no mental improvement in
theological doctrines.

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The wise man is one of few words; the fool's
speech has no limit. The language of love is a
silent language, and therefore reaches the soul
that lives in the silence. In the coming time, when
all have become wise, thought will manifest with-
out the aid of speech. This will be in the in-
tuitive age.

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When people learn that the result of living good
lives will be physical and mental peace all the
time, right here in the now, they will not remain
ignorantly bad, and pay the thousand and one
penalties that nature exacts from her disobedient
children.

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All that eternity contains is engendered in each
soul; just as great forests are engendered in a single
seed.

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Barbed wire fences are cruel in the extreme,
and it should be made unlawful to use them.

EACH AND ALL.

RALPH WALDO EMERSON,

LITTLE thinks, in the field, you red-cloaked clown,
Of thee from the hill-top looking down;
The helper that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton, tolling his bell at noon,
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I caught the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He slugs the song, but it pleases not now,
For I did not bring home the river and sky;—
He sang to my ear, they sang to my eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home,
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar.
The lover watched his graceful maid,
As mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white choir.
At last she came to his hermitage,
Like the bird from the woodlands to the cage;—
The gay enchantment was undone,
A gentle wife, but fairy none.
Then I said, "covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth."—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of of Deity;
Again I saw, again I heard
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.

ORDER.

Vou cannot have good fruit unless the tree has
good healthy roots.

This earth life down to this stage in the racial
growth has been its rooting period. To have a
healthy rootage one must learn to attend to all
the trifles that go to make up life. We must be
orderly—orderly in our thoughts; orderly in our
conduct; orderly in all things.

As long as the individual soul is environed by
disorderly conditions it is in captivity; and persons
passing from their physical bodies in this state are
still unharmonized, and must resume on the ma-
terial plane their unhappy existence, with its pre-
plexities interminable, until they can square their
lives with order, "the first law of heaven"—until
then the seeds of death are within them, and they
cannot bring forth fruit fit for immortal life.

It is the harmonization of all universal princi-
ples in man that constitute his immortality.

HAPPINESS.

WHATEVER mankind engage in, the object they
have in view is happiness. If, therefore,
what they do is detrimental to their happiness
they are engaged in fruitless labor. Much of the
labor in which the present humanity are engaged,
bars the expansion of true happiness within their
beings. They are shortsighted, not having devel-
oped the spiritual sight, and they fail to see the in-
evitable outcome of their mistaken course, and
they keep going on in the same delusion that some
time happiness will come to them in some instan-
taneous, miraculous manner.

True happiness is not something apart from the
being that one can pursue, and by swift running
eventually obtain; but it is a culmination growing
out of previous labors—just as the flower is a con-
dition of the plant, an evolved climax of the seed.

That which the world calls happiness is but the
shadow of the real thing. Real happiness is never
realized until selfishness is eliminated, and pure,
disinterested love is experienced.

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X We have seen many "Reformers" and heard
them talk within the past few years; but, with one
exception, none of them have been in the slightest
degree tolerant of views that differed from the
standpoint that they had adopted. It was not be-
cause the Reformer thought that he was all right
and everybody else all wrong; but because he
seems to think it necessary to attach himself to
some particular belief of some society before he
is ready for work; then he thinks the reformation of
the world depends upon his fighting every idea
that is not formulated in the resolutions of his
particular Society.

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The strength and nourishment given by the
food we eat depends much upon the condition of the
mind while eating. Bread and water taken with a
contented, happy spirit will give more nourishment
than the most sumptuous fare eaten in a conten-
tious, angry condition of mind. The Japanese la-
borers, who are essentially a cheerful people, can
do more work on a handful of rice a day than the
American laborer can do on three hearty meals.
If all were only wise enough to cultivate a con-
tented and cheerful spirit the people could be bet-
ter sustained on half the supply of food we now
consume.

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The mission of all life is to spiritualize the
planet. From the worm to man all things are be-
ing utilized for this purpose, and their power of
spiritualization is in ratio to the development of the
love nature within the being. He who instills the
most love in all things is doing the most to refine
the chaotic and gross elements.

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Death as it now takes place will not occur when
humanity have risen above the shadow into the
Light.

THE IDEAL THE LIFE.

WE are all related spiritually, because thought
is spiritual, and ideas all blond. Our
thoughts are our lives. The expression of ideas is
the expression of life. A destructive idea contains
the force of disintegration; a creative idea contains
the upbuilding power. In the real sense of the
word nothing can be destroyed—things are only
transformed. So there can be no death; and to
become immortal (that is, to have a continual un-
broken consciousness) we must have the conscious-
ness of truth.

The idea(l) is the life, because the idea(l) creates
into form. Matter is the formless, unimpregnated
with the idea. Our form takes on the mould of
our ideas. Ideas commit murder, for which we
hang the form—thereby releasing the idea of
murder to blend with similar ideas in other minds,
and thus impel them to do more evil. Feelings of
anger, revenge and kindred impulses, are the re-
sult of permitting the wandering sense of evil
thoughts to enter our minds; and just so long as
we lack the positive moral force, as a regular life
state, to inhibit their entrance we still linger on
the death plane. The nature that is impressible
and open to their evil influences must die away,
or be evolved out of, before the first faint realization
of the immortal consciousness can come to us.

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I AM a firm believer in "whatever is, is right,"
and that we can do very little in thwarting or
helping the purpose of the one Supreme Power
that rules the universe—*C. C. Church in R. P.
Journal.*

We too believe that "whatever is, is right."
The One Supreme Power centers in all things, and
the "right" of all things is to work its transforma-
tions from one Truth to another; and so on and
on. The meat of the nut is within the shell, and
the purpose of the Supreme Power in us breaks
that shell and uses the meat to help sustain the
physical body. The consciousness of the nut, as
such, is conserved in the higher consciousness it
enters and becomes a part of. In this way the Su-
preme Power works its purpose of growth in both
the nut and ourselves.

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The more the animal nature predominates in
man the more he exhibits the destructive faculty;
the more the spiritual predominates the greater
his ability to construct. The lower nature adapts
itself to the surroundings; the enlightened nature
adapts the surroundings to its own best good.

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EVERYTHING is for the best good of all. If our
vision was universal in its scope we would see
that suffering is as essential to the development
of existence as is happiness. All is necessary in
the Divine plan.

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NOTHING stands alone; the same soil nourishes
and sustains the stalk and the flower.

PARKER PILLSBURY STILL LEADS.

MY DEAR MRS. MALLORY: How long it seems, and is, since you have heard from me as correspondent of your invaluable paper, or as a personal friend! So long, that I feel myself your debtor in both relations.

But my time is not spent in idleness, still less in trifling. Life never seemed more desirable than to-day; certainly, more important, never! My health is excellent—for one almost eighty-two, super-excellent. Public lecturing at such an age seems almost an absurdity. But parlor readings and conversations on various themes are yet in order. Much was done last Autumn and in early Winter in that way; and it shall not be my fault if the ensuing season does not also present at its close a creditable record.

But on what strange times have we fallen! And, though our criminal calendar was never half so fearful for greatness, and often times for ghastliness; the suicides so constant, and continually increasing; our disasters by sea and land, multiplying in number, and augmenting in destructiveness to both property and life; and our rushing, unscrupulous greed for gain, in every department of business that can be named, was never so startling or stunning before; and the distance between rich and poor was never so marked and manifest as now. Yet am I sure that the morning star of promise and of hope never beamed more brightly than in this, that so seems our final hour and the power of darkness!

The old ecclesiastical foundations are all shaken to their deepest stones! Not one creed of the whole of them does not crumble before the mighty spiritual forces that have lately wakened to call them to their judgment day! The Young Men's and Woman's Christian Associations and Societies of Christian Endeavor are doing mainly what good work is done. And soon they will see, as Martin Luther saw, the hollowness and emptiness of all the professions and pretensions of the Priesthoods and spiritual Pedagogues and Pretenders, that so long have ruled in the name of Christ of Mount Calvary, whose deeds and whose doctrines they have so long blasphemed and set at naught!

Why were Anti-Slavery and Temperance and Peace and Moral Reform Associations ever formed in a country where the so-called Protestant Christian Religion had borne undisputed sway a hundred years and more? Why, but because those very Protestant Churches and pulpits were found reeking with all the abominations those four grand reformatory organizations were sent by the Eternal Ruler of the universe to assail and overthrow! And they are to-day really the four wheels of the chariot of salvation that, as a "forlorn hope," shall yet rescue in the name of Truth, Righteousness and God this, now, perishing race of man and woman kind.

It was indeed a glad day when away in our remote Northwest, the light of The World's Advance-Thought first beamed forth over the snow-capped, rock-ribbed mountains and streamed Eastward and onward to the Atlantic Coast! It

was well baptised The World's Advance-Thought. It has under the Divine guidance and protection earned and deserved its name. Long may its banner wave! May its Light beam brighter and brighter till all shall embrace and walk in it and its kind everywhere, and so complete the salvation of the world.

PARKER PILLSBURY.

REINVIGORATED.

THE following statement by Thomas L. Harris, whether or not realized by him as he supposes, is certainly a possibility, as all know who have awakened to the inner consciousness—they know it as they know their soul is immortal—as they know that a Divine purpose employs natural things to further certain ends. Humanity are growing as fast as it is possible to grow to that condition where they can take on and put off the physical body at will. When we have learned the objects and purposes of these earthly conditions we can control them at will—the soul still enlarging its possibilities:

"For the last two or three years I have been secluded, most of the time, in my mountain retreat, working on to the final solution of the problems that opened in my discoveries of forty years ago. The final problem that faced me during these years was briefly this: By what process shall the man who, by consequence of respiration opened into God and the resultant life of service rendered to mankind, has fitted himself mentally and socially for a continuation of that service, with powers amplified from a hundred to a thousand-fold, overcome the universal racial tendency to physical deterioration and decease, and renew the outer structures of his person, and lead on a renaissance of the vitalities and vigors of the prime? How, in a word, without passing through physical decease, shall man practically embody and realize the resurrection?"

"As it is, Earth's greatest-best, who have grown up to immense human proportions through the three score and ten seasons of a self-devoted and heroic labor, perish from earth and are lost to mankind, just when, in the ampler sense, they were beginning to live. I had elaborated theoretically the science of the progress. I now applied that process to a final test in my own organization. I had determined never to publish another word respecting my discoveries unless I should pass safely through this final ordeal. In fact, the long-continued and intense concentration of the faculties in the persistence of my labors had so told upon the surface body that literary or any other effort would have been impossible. The alternative was success or dissolution. Success came, as suddenly, as when a deep-laden, storm-tossed ship glides over the harbor-bar from the raging outside sea, and swings at ease in a land locked-haven.

"For more than fifty years, in hours of extreme toil and peril, a voice had always spoken to me that seemed to have been wrought into the sensitive structures and seats of life: 'Persist, pursue; you will pass through December and emerge into May.' I have passed through December; I am

in the May-time, conscious that I hold in quickened mind and flesh the final secret and method and law and power for the resuscitation, the re-habilitation, the organic restoration of the nobler multitudes of Earth's aged and almost exhausted race. No more an old man of nigh seventy, but now renewed in more than the physical and mental prowess of the early prime, my retirement is at an end. The first work of my new service—rather a play and exercise of faculties than serious toil—occupying a scant four weeks, was the volume of Lyrics which is now passing into type under the title, 'Battle Bells: verse-studies in Social Humanity.' This American people, whom I love, and to whose best interests my life is pledged and consecrated, will now hear from me and find me, as events move on, not as in the arena of private controversy, but as an annunciator and demonstrator of supreme vital laws, and of verified facts, of largest value when applied either to the individual or the public good.

"For myself, as before stated, I leave the disposition of my honor to the slow but finally just unveilings of coming time. Each hour of my days must be devoted to labors of necessity and beneficence. An American by choice; a Californian by long residence and cherished associations; I have no fear that I shall ever cease to be regarded as a loyal and honorable son and servant of a great and glorious People. I shall feel myself at liberty to make a further use of this rapid sketch, as an appropriate preface to a new volume, dealing with topics of the hour, which is now passing into type.

"Like the ancient Spartans, I move on to the battle of the future to the soothing and enchanting music of the lyre and flute. And so it shall be! 'Every battle of the Warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire.' Europe is a camp of arms; America, menaced by the fierce proletariat and the more belligerent plutocracy, glaring on each other, held but by feeble restraints of fast dissolving law from agonized, convulsive struggle. 'The war-drums beat around the world,' but only till the drums are broken."

WHAT is more important than reforming criminals is to reform that which produces them. If one has plucked and eaten fruit from a tree and it poisons him we would of course try to cure the one already poisoned; but we would cut the tree down and destroy its fruit, that others might not be poisoned therefrom.

It was proposed at the International Workingmen's Congress at Brussels that in the event of war the workmen in all countries ought to start a general strike. It would put a stop to all wars in less than twenty-four hours if the workingmen would follow this advice.

JUDGE ALTFIELD, one of the leading Judges of the Chicago bench, has written a book entitled "Live Questions," in which he shows how the law in Illinois is habitually perverted to the punishment of the innocent and the oppression of the poor.

For The World's Advance-Thought.

THE PERPETUITY OF HUMAN INSTITUTIONS.

HAMILTON DE GRAW.

"**A**REEDS, empires, systems rot with age."

The objective point in the establishment of organizations in human society, whether religious, social or political, is a desire for the betterment of life's conditions. For that purpose men break from their old moorings, reorganize, in striving for the goal of their ambition. The question is, how long shall these present associations last? All finite entities contain within themselves the elements of progress and decay. Complying with the conditions that are in harmony with the former will insure life; neglect these and decay is certain.

When the vitalizing spirit that animated and gave life at the beginning has spent its force, or, in other words, when any organization has performed its mission, the most proper thing to do is to make its last will and testament, and go into dissolution. A failure to do so produces a respectable (?) fossil. A witness thereof can be seen in the many antiquated forms in the religious and political world.

"O! consistency, thou art a jewel!" But in what does consistency consist? Emerson says: "Obey the highest light revealed to-day if it upsets and destroys all of the preconceived ideas of yesterday."

The law of change that is written on all human institutions, is the propelling power that is forcing onward toward a higher destiny the ever restless spirit of man. The continuity of an organization depends upon its adaptability to the wants and needs of its supporters. The difference between life and mere existence is apparent. The one is the energetic, active, dominant force, seen in all progressive associations; the other the passiveness resulting from arriving at the boundary of its environment. While its adherents believe that it is the highest embodiment of their ideal it holds its former position; when convinced that its boundary has been reached, and its work accomplished, then it is shelved, to make room for more advanced thought.

The conservative element in life that clings to the old, fearing to launch out into unknown seas, and, "opposing the new moon out of respect for the old," is the balancing power that keeps in check the radical element that, without proper restraint, would overthrow all organization and hurl society into inextricable confusion.

The proper adjustment of these forces produces a healthy growth, conserving the old as long as it is conducive to the welfare of the body; and when not, is removed to make way for new and better conditions.

The inharmonious adjustment of the centripetal and centrifugal forces in life is the cause of the discordant notes that are sounded upon the keys of human experience. When these are properly balanced the unfolding of life will proceed with a regularity not now apparent.

To the superficial observer the structure is hid by the scaffolding used in its erection, which is to

be removed when the necessity for it ceases. When mankind progress out of the artificial environment they have placed around themselves, and accept nature as their teacher and guide, the longevity of human life and human institutions will be increased. Place a pyramid upon its apex and it needs many stays to prevent it from toppling over, but on its base it is its own support.

The operation of that ceaseless law that is changing the thought of the age is but the legitimate operation of those forces that, when left to their normal action, will lead through pleasant pathways, unfolding to the mind higher conceptions of life as its development enables it to comprehend those higher truths.

The nineteenth century is in advance of the preceding ones, because the revelations of advance thought have been accepted. "Give us this day our daily bread" is applicable in more senses than something fresh to sustain the corporeal system. Truth only is eternal, and its continuity cannot be questioned; but there must be new revelations of it to supply the growing needs of a progressive life.

As the whole is greater than a part, the success of the great human body, or humanity as an entirety, does not depend upon the perpetual existence of any one separate part which can be dispensed with and the body perform its normal functions, as long as the vital principle, the soul life remains intact. In all of the great religions that mark the growth of spiritual life in the race there is a principle that is as eternal as the Infinite, because it is an emanation from that fountain. But the materialistic cloak that has enshrouded them, showing marked differences to the outer sense, is fast being removed; showing the at-onement that exists between them.

When this work has been accomplished, names and sects and parties will not exist, as "the knowledge of the Lord will cover the earth as the waters cover the sea." Then the prophetic announcement will be fulfilled. "I will shake all nations and the desire of all nations shall come, and I will fill this house (the human soul) with glory saith the Lord."

The time will come when all the people of the earth will believe in the same universal principles, but there will never be a universal expression of them.

Words have a spiritual significance, their sounds express feeling. The word vice has a hissing sound clearly expressing its serpentine nature.

Is what is supposed to be the lowest humanity may be found true spiritual natures, which, like the diamond, must be polished to be appreciated.

If progress seems to go back it is for the same reason that one who jumps takes several steps backward in order to leap further forward.

The least forgiving are they who have the most sins. The merciful are the pure in heart.

ALL ARE PARTS.

THE pure in heart see that all parts of the universe are perfect parts of a perfect whole, whose architect and builder is God; but they who see only in part, or partly, cannot see wholly or perfectly.

The Peace-makers or Peace-manifestors enforce the law of peace by being active in peace, and having no part in quarrel, argument or dispute. God is peace.

Most improvements or measures of reform have been instituted under vigorous protest; and Reformers have generally been subjected to persecution. When some new measure or teaching is to be adopted, the masses generally conclude that the old measures or teachings are to be done away or abolished. As Reformers, being leaders, are the minority, they have opposed to them a majority who are not so awake to the New as the Reformers themselves; and cannot see as the latter see, namely, that the New takes nothing from the Old, but adds to, complements or completes it. Here, let it be noticed, both minority and majority are right; the minority, because they will build, establish and perfect for the benefit of all; and the majority, because they will insist that the Old, and what is already established, shall not be torn away from them. Every institution and religion that has been established on earth has been good, and in accord with the Infinite's design. There has not been, nor shall there be, anything taken from the great Temple or manifestation of Truth, even from the beginning until the end. But that which has been begun must be finished. Thus, notwithstanding the teaching of Jesus, that he came not to take away, but to fulfill, he was subjected to persecutions by those who, not seeing as he saw, jealously guarded the Old. And a similar fate has befallen many who have walked in his footsteps. But will you not rejoice to be a builder completing the Temple, the Body, the Earth? And will you not rejoice because of those who hold to what is already built? Be sure that they too in time will as trustfully guard that which you are now completing, as that which has been already completed. You will rejoice and be exceedingly glad, when you see with the eye of the Great Architect, that all is, and has been well, pure and perfect! Open your eyes that you may perceive; for Infinity places no bounds to your vision!—U. R. Leaflet.

He who undertakes to do spiritual work with the expectation of receiving material rewards will find no result therefrom.

For a long ways on the road of eternity we come to gates that we cannot pass until we open them by a new birth.

When we will the good we will the Universal; when we will the bad we will the transitory, the dying.

Truth is not so much an active expression as it is a potential being.

[Read before the "Willamette Theosophical Society]."

TERMS AND PRINCIPLES.

JESSIE L. GREENBAUGH.

By the indiscriminate use of such terms as "soul," "spirit," "ego" or "higher self" one is most likely to fall into error regarding the constitution of man, and particularly in Theosophic literature. Undoubtedly each word would signify the highest and most developed portion of us, yet by the continual use of such terms we create discussion only trivial in its nature, and a hinderance to our progress.

We find in many of the radical magazines of the day much discussion, such as to the constitution of man, or the well debated question of mind and matter.

Assuming, as the Materialist does, the existence of matter only, and that "matter can only affect matter;" and defining the constitution of man, or rather his consciousness, as a bundle of sensations, all due to a disturbance of matter, it is not necessary for a *Theos* to take any stand against Materialism. It has become self-evident to each and every one of us that there is a something distinct from matter, as we take cognizance of matter; and that the latter exists in subjection to the guiding intelligence of higher beings.

Since it is apparent that the thinking principle spoken of as "soul" is the real self, and not created on the loose mechanical order of a few materialistic scientists,—such as the phenomenon being due to a disturbance of brain molecules, having its primal origin in the organism of man,—we can safely and deservedly inquire into its essence, on the dissecting plane of spiritual philosophy and science.

If we ask the question, "What is the thinking principle?" or as we are accustomed to say, "what is the soul in its highest aspect?" we may court many answers and definitions. Religionists would say, "the soul is that germ which, after departing from the body, matures, in heaven, into a beautiful human form—almost spiritual." Some locate the soul in and as the heart—which probably is due to their perception of its being the external correspondence of the soul;—while the Agnostic, who is a trifle better, says, "that the disturbance or impact certainly had its origin somewhere;" which limited investigation, and fear of popular censure, culminated in establishing the term "unknowable."

Whatever be the result of material speculation, there can be none more strange than that of all sensations and emotions produced by "molecular disturbance," as they say "having such a permanency," and from a material standpoint, unconsciously, or by chance, result (as we would infer from their line of reasoning) in establishing the personality.

If consciousness is due to molecular perturbation of the brain molecules, then there are as many grades of consciousness as there are human beings; and the atoms of which we are all composed vibrate with just so much variation and velocity; leaving us to conclude that we even do not possess a real control of such forces. Thus they

paradoxically offer final contradictory conclusions.

It is stated in the "Secret Doctrine" that "no one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, of the second. No one who does deny soul in man would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the Ego in man, in fact. These potencies have their physiological, psychical, mechanical, as well as their nervous, ecstatic, clairaudient and clairvoyant phenomena, which are regarded and recognized as perfectly natural, even by science."

What we quote here is precisely that which forces itself upon the student: the commingling of all these various forces, with their concomitant sensations, producing by their totality a distinct conscious human entity, if we may so use the term.

Let us take another view, and remember that there is only one consciousness,—that of the Absolute,—and of that consciousness we all partake. We speak of it as *Atma* or pure spirit; existing in the light of a ray, not in us, only slightly, to use a figurative expression, radiating or overshadowing us. That immortal part of us is the same in essence, though so intensely modified as to appear distinct.

Here the idea of man existing as an automaton, so to speak, forces itself upon the student; for we will admit that the molecular motion of the brain is true as being a concomitant physical characteristic of thought or idea; or we may speak of it as a "mode of motion," though with no material signification; because, as H. P. B. says, "the numerous forces constitute the soul; they also then must be modes of intelligence, having their origin or impact in the spiritual beyond. We cannot say that thought or that nearer its noumenon is generated in the brain; what we are compelled to do is to contemplate the phenomena of these forces producing consciousness, since they are our "very essence—the soul."

The author of "Scientific Religion" speaks of Herbert Spencer inquiring as to the nature of forces, which he says have their origin in the "unknowable," and quotes him as saying that: "How a force existing as heat and light can become a mode of consciousness; how is it possible for aerial vibrations to generate the sensations we call sound; or for the forces liberated by chemical changes in the train to give rise to emotions—these are mysteries which it is impossible to fathom." To this the author of "Scientific Religion" adds, in the way of explanation, "When once we perceive that the aerial vibrations consist of movements, which make the time in the case of music, and the words in the case of speech; and these atoms in turn receive their impact from

other atoms behind them, which suggest the tune or the thought, and these again receive theirs in like manner; and so on up the scale of universal consciousness to the source of all consciousness; and that, by their impact on the atoms of what we term ordinary matter, they effect those atoms in our nerve centers, and so convey sensation, emotion and thought to the brain."

This must be evident even from the modern deductions of scientific thought; because these modern thinkers proclaim the affinity of atoms—that matter can only effect matter. We are perfectly aware that consciousness is dependent upon vibratory conditions. We become lost in the meaning of the word "spirit" if we look for anything other than vibration. It is a highly figurative expression. The final conclusion from the physical manifestation of things, is, that each atom contains an inherent potentiality; and if we dare go further than its physical aspect allows we become lost in its abstractness.

True, there is nothing permanent in man, in a sense. Consciousness comes from without, or the "Universal Spirit." But a Divine manifestation works through us; we exist in subjection to Law, yet we are gods, though unconscious, and man is simply a Divine automaton; for nothing has its origin in man, as the mystery of his being always was. When the atoms fail in their function the forces cease, and the impact then has been withdrawn.

The degree of consciousness is only the development of soul. The personality is expressed in the sum total of all these various forces. With this Theosophy agrees, but finds no reason to step off the line of investigation because an apparent ultimate has been reached in the physical manifestations of matter.

Again we quote from "Secret Doctrine" "*Atma* (our seventh principle) being identical with the universal spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark that radiates in millions of rays from the primeval "Seven." It is the emanating spark from the uncreated Ray—a mystery."

The "spark" here mentioned will be readily understood as being identical with what we term soul; and as to the mystery, "the uncreated Ray" mentioned, it must indeed be so—that is to us, since the manifesting modification itself, the thinking principle, is so obscure as to baffle investigation.

"The use of music as a restorative, sedative and tranquilizer has become quite a fad in the capital of Britain, and grave scientific opinions are given upon the particular class of music possessing the most curative properties, whether devotional, Wagerian, opera bouffe or terpsichorean." Although the above is spoken sarcastically, there is no question but that music has been used with perfect success in nervous diseases.

The highest eloquence is the first revelation to the mind of truth.

For The World's Advance-Thought.

SEEING GOD.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

EVERYTHING and action in the Universe is of necessity subject to its own conditions. Seeing God is possible always, but never to any save the pure in heart. To be thus pure in heart, and to have the single eye which causes an intense luminosity to its possessor, cannot be very widely separated. The reason God is not seen by the many is simply because impurity of heart surrounds the possessor with murky mists and dense vapors of mocking illusion. No one thing in the spacious Universe is so exquisitely self-evidencing as God; it meets every sense, it shows everywhere, it is the very first thing and the very last thing that in any way impinges on any one of man's faculties; and yet, forsooth, the many have no concept—even dimly formed—concerning this wondrous Omnipresence!

There are some who live as seeing Him who is to mortal eyes invisible. Find them then; subject them to close and critical investigation; note in what particulars they differ from "the many," who see nothing of the sort. When they are found you will know what constitutes pureness of heart and the singleness of eye. Many, who have persuaded themselves and others that they are God's children, content themselves with the misconception that it is at some future time and in some very distant locality that they will be able to exercise this transcendental privilege. They are all blinded in some way unconsciously who hold and cherish such a grievous misconception. The awakened spirit can as readily see God here and now as He can ever be seen anywhere. All that is essentially qualifying to said seeing is the attainment of a well-defined state, which can be risen to more quickly and more assuredly by men in the flesh than by anyone apart from it. It is immensely strange to the spiritually awakened one that this clear, strong truth is not more freely apprehended. It is by means of the flesh as a ladder, using its cravings, affections and desires as so many rounds of the same, to be put, by dint of cool courage and determination under the feet of the aspirant for Divine anointing, that the highest attainments Godward are made possible. Those who come to the resurrected state—that is, to the truly awakened and realized spiritual life—can realize the full force of the words of scripture applied to the first Christed or anointed one: "Thou art my Son; this day I have begotten thee." He was shown to be the Son of God with power by his resurrection; and in that typical act he was shown to be a Son of God, "the first-born amongst many brethren."

But the truth of the resurrection is a spiritual one; only its correspondence appears on the material or fleshly plane. The pure in heart in seeing God see this, and are thereby qualified to say with Paul, "Henceforth we acknowledge no man according to the flesh; yea, though we have acknowledged Christ according to the flesh, yet now henceforth do we so no more." They are the "children of the resurrection" in the sense that the Nazarene

expressed it, when he said to the Sadducees in severe rebuke of their blindness and incredulity: "Ye do err, not knowing the scriptures nor the power of God. For the children of this age marry and are given in marriage. But those who shall be accounted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage, but are angel-like; neither can they die any more, being the children of God and the children of the resurrection."

How very few indeed have the faintest idea of the truths herein expressed! And yet all the children of God, that is to say "the children of the resurrection," do of necessity see and appreciate all this! Those who cannot die any more are the children of God; they are begotten of Him; they are anointed by Him with power from on High; the demonstrations of the spirit proclaim their Divine Sonship; they are pure in heart, and, therefore, see God, and are happy and holy as having part in the first resurrection, so that upon them the second death has no power.

In the light of such searching utterances as these it is easy to see the full force and meaning of Paul's prediction, when he said that in the last days perilous times should come, and one of the prevalent characteristics of said times would be "deceiving and being deceived!" An hideously false glamor has been quietly and pretentiously thrown over everything with which the name of Christ is connected. This false glamor is the fruit of sowing to the flesh, the very nature and constitution of which is so ineradicably wrong and astray that it is necessarily enmity against, that it is antagonistic to, God, is not subject to the law of God, and by no possibility whatever can it ever be so. An enemy to God and man did it, and that enemy we detect in man's own external flesh nature. Christianity always demanded the crucifixion of that nature in all its loves, cravings and desires. Christianity of to-day demands nothing of the sort; it pleads for flesh gratification in almost every form it can assume; so, then, with an enemy to God thrust to the very forefront by it, and eagerly condoned and excused, there is no cause for wonder that all Christendom to-day is "deceiving and being deceived."

"No man can see God and live," we are assured. This utterance becomes a stumbling-block to all who are sowing to the flesh, seeking in every way to gratify, excuse and save it, and doing everything except crucify it. Look at Paul's words: "But ye are dead, and your life is hid with Christ in God." This furnishes the key to the mystery involved in the former sentence, "no man can see God and live." Those who have crucified the flesh, with its loves and desires, see light in God's light, therefore see God. Being dead to all that the flesh approves of, dead to all that the world appreciates and applauds, dead to all that is of or from the devil, they live a life of their own, which others can neither understand nor appreciate. They do see God, and they certainly live; but they live because they have died to those things which are everything to their fellows.

Pity the sorrows and the stumblings of the poor blind! Those are blind who have been cheated into the idea that a man cannot live in the body and see God; that a man must pass the portals of the grave before he experiences the resurrection; that a man cannot, to all intents and purposes, sacrifice, crucify or mortify his flesh nature here and now; or that any other or beyond state to this will furnish higher facilities for making attainments upward and Godward than are furnished now.

Truth is ever hard to bear. Fictional matters have interested and held us so long now that we are trying to repose confidence in them in place of truth. "Father! forgive them, for they know not what they do." Through ignorance men do it, as did also their progenitors. But in God's name! why should this deplorable state of things remain to curse and crush and quench out all the purity of heart and all the singleness of eye in man? Will those essay to enquire into this matter who are shown to be blind to truth by the clear statements made in this article? We would by any means in our power tear away the dense veil of prejudice which beclouds the vision of thousands who are now doing nothing better than deceiving others, themselves being grievously deceived. Because we fearlessly expose delinquencies and defects we shall, by flesh-bound natures, be deemed uncharitable. That is as it should and must be, and we cheerfully say Amen! to it. The more abundantly we love you. We can almost anticipate, therefore, the less we shall be loved. To become a person's enemy because of speaking saving truth is the sad experience of God's faithful ones always. We speak that we do know, and testify that we have seen; so then let the issue be what it may, we are therewith content, for—so far as we have opportunity—we are free from the blood of all men. Every tree my Heavenly Father hath not planted shall be rooted up. We feel a Divine impulsion upon us to root up those mocking delusions which have settled down upon a world that has turned its back upon God, and then became helplessly committed to all manner of fables, which it promulgates zealously in the name of God under the loud-sounding title of Christianity. The prophetic eye of the Nazarene saw what the enemy of man would bring into full force when he said: "Many shall say unto me in that day, Have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works?" But Christ will respond in the words: "I never acknowledged you. Depart from me, all ye workers of iniquity." This day is this scripture fulfilled, and all the open and single-eyed and pure hearted see it. "The many" are to say it; it will then be the popular cry. "The few" will see that it is even so, and from their watch-tower will utter words of loving and pathetic warning. The many will be the blind who fail to see Light in God's Light; the few will see, because they are pure in heart, and steadfast in their walk upward and Godward. The many will pin their faith upon a resurrected body; which will bring to them—as they fondly flatter them-

selves—privileges utterly out of reach of man to-day. The few will be truly resurrected ones, the Sons of God, having died to the flesh and risen into spirit life—the life of God. The many are traveling the broad road; sowing to the flesh, gratifying it at every point, and trying, in some fanciful and superstitious manner, to save it. Few are traveling the straight and narrow way, crucifying the flesh, and not content till they have killed it as to all its loves and desires; and so, becoming pure in heart, they see God, see things in his strong clear light; see all things as they are, and not as the mocking fleshly mind depicts them. Thus they become qualified to sit on the Christly throne, and are by God approved, anointed and acknowledged.

WHAT right has a man to any privilege that is denied to a woman? The musty customs of the ages dominate us so completely that freedom is mocked in every canon and every law. Woman has been unsexed by the barbarous notions of a disgraceful past, and we cling unquestioning to that which will not stand the test of reason nor experience. Talk of unsexing a woman by treating her as if she had common sense, was honest, and could love in purity and in truth! Out upon such heresy! The freest woman is the noblest woman! There is nothing in the nature of a woman that is violated by justice; there is nothing in the nature of a man that is debased by the exercise of the utmost chivalry towards woman. Fair play can injure no one, yet woman has never had it. The exaltation of womanhood is the exaltation of humanity. If we would have heroic sons, their mothers must be nursed in freedom and maintained in liberty. While man is a tyrant, and woman a slave, the race will be cursed by braggarts and simpletons, and civilization will drag a weary way. The civilization that will give woman her rights will bless the sons of men as they have never been blessed. Speed that day.—*Progressive Age.*

The first thing for a man to do is to become the owner of his own soul. There are men who, in the presence of others, are always under restraint without many times realizing it. The best teacher is not he who pins the thought of the pupil, but he who causes him to think for himself, and puts him in the way of being master of himself. The very opposite is the effect of the undue influence. It makes you smaller. When you find yourself in such company get away from it; for it is an unhealthy, malign influence.—*Felix Alder.*

It is hard to get new ideas into old brains. To a certain extent the human brain resembles cement. In early years it is plastic, but, when it once becomes set, it is very likely to remain so, and grow harder with the lapse of years. When any man has a batch of settled ideas in his mind and feels satisfied that they embody the be-all and end-all of truth, he has become an intellectual imbecile and is incapable of further growth.—*Minnesota State.*

For The World's Advance-Thought.
THE TOWER OF BABEL.
THE REMEDY.

NUMBER II.

MARY EVEREST BOOLE.

THE only hope of cure for the confusion prevailing in the spiritual camp lies in a distinct recognition of the fact that language must change as time goes on.

Historically we all know this: we know that many a word is used, now, in a sense very different from that which it conveyed to our forefathers. For instance, "prevent" used to mean "lead," now it means "hinder." "Gammon" was at one time a serious word; men prayed for "Peace and Gammon," that is, "Peace and Joy;" now, gammon is only used for mirth-provoking mis-statements, or sometimes for actual deception; and so on.

We ought to recognize this great historic process as it goes on gradually around us; to tell ourselves that it is normal and necessary, and that no writer should be blamed for his share in bringing it about. While thought develops language, the instrument of thought must change; just as machinery must change while the science, which machinery applies, is developing. It is no more wrong for a thinker to coin a new word, or give sharper definition to an old one, than it was for Edison to modify the apparatus of electricity. Let us accept then, once for all, the principle that every thinker, inspired with a new idea, necessarily modifies more or less the language of thought.

How then shall we deal with this fact of evolution? First, as to the duty of writers and original thinkers. St. Paul laid down a wholesome rule for them. Any inspired man may speak with "unknown tongues" (that is, an unfamiliar phraseology) whenever he is in presence of pupils and intimate friends who will understand him. But he had better not thrust the new phraseology on average and unprepared readers, unless there is some one by who can interpret. This points to a great field of usefulness open to young writers. If such would devote time and care to ascertaining exactly the sense in which each great writer uses certain crucial words: such words, for instance, as Spirit, Reality, Morals, God, Inspiration, etc., and would point out in popular journals the shades of difference in the use of such words by different writers, an immense deal might be done to promote true culture and to prevent waste of time and temper in useless discussions. Such painstaking interpretation-work makes little show; but it is an excellent discipline of the intellectual faculties, and the best possible preparation for future usefulness as an original writer.

But next, what are the duties of readers, in this matter of the gradual change in the meaning of words.

My friend across the sea,—reader whose face I shall never see on earth, but who is bound to me by the tie of thoughts shared in common,—I have

spent a long life among writers and thinkers in the old country; and this is the result of all I have seen and heard: The devil is very powerless except in so far as the children of God help him. Impiety is essentially stupid. If a man can think, he has, somehow, *seen God*. Therefore, if a writer has true power, yet seems to you to be preaching mere materialism, tell yourself that it is far more likely that you are mistaking the meaning of a word than that God has forgotten to show Himself to a thoughtful soul. Tell yourself that the writer may be using words in a sense unfamiliar to you; and that he may be addressing a circle of trained pupils of whom you do not appear to be one. Tell yourself that all men are imperfect; that all words are at best but partial revealers of truths; and that the word which conveys a truth to one man is, by that very fact, doomed to fail to reveal it to some other. Tell yourself that each of the great Reformers, to whom we owe our religious liberty, has seemed to some in his own day to be denying God. Reflect a moment on the fact that the very word "*materialism*," which for most of us seems to imply denial of spirit, is used by one eminent man to signify his own humble willingness to learn the mode of working of the Great Universal Spirit by observing the sequence of natural operations. And in charity suspend criticism till you find some one who can interpret.

It will in very many cases lead to sickness, crime, insanity or death. Suppose the killing idea had been obliterated from the so-called murderers' knowledge, from the food he ate, and that a vegetable diet had always been his, good passionless thoughts had been practiced from childhood up,—could the murder ever have been committed? Never! The man could not have been capable of the deed. In the same line of argument lies the question of intemperance. Temperance advocates can talk until doomsday, but the drinking habit will never be lessened so long as we partake of flesh diet. A heavy drinker is invariably a heavy meat eater. The unfortunate drunkard never dreams that the feverish, poisonous germs, gnawing at his vitals, first found their lodgement there out of the flesh that had been killed. But I feel sure that this is an all important fact. To be sure, this theory of conforming to the age does not apply to meat eating alone. We must cleanse our bodies and minds in many other ways; keep them cleansed, and live as far removed from the unchaste as possible. Else dire distress will overtake us. Criminals confess that they cannot tell for their lives why they commit murder. This is why: The very act of killing the animal transmits to the flesh eaten the taint of murder. The child, the youth, the man goes heedlessly along eating of that taint until, nurtured by kindred passion-making thoughts and acts, the terrible deed is done in a of fit abstraction, and the poor unfortunate is hung by the law as a warning to others. It is wrong to implant the animal grossness in a finely-tempered, nervous, human organism.—*Food, House and Garden.*

For The World's Advance-Thought.

A KIMBALL FRAGMENT.

W. H. KIMBALL.

THE more perceptive and reflective the readers of W. H. Kimball's rarely inspirational thoughts, the more highly they are appreciated. The mission of The World's Advance-Thought thus far has been to stimulate thought, and for this Mr. Kimball's inspirations are precious indeed. The following unpublished fragment is too good to be lost, although it is only a few disconnected pages. That Mr. Kimball is now in too feeble health to continue his contributions to The World's Advance-Thought we consider one of the most untoward conditions in the line of our labors:

"The Human Form being the subjective instrument in creative evolution and embodiment—just as material substance is the developing and embodying instrument to artistic genius and power—must experience various grades, conditions or degrees in the unfolding process. In the first degree—the Infantile Humanity—subjective human personality is not realized until growth in that degree has become consummated. Then ensues a process of growth in an advancing form—the form of ethical relativity that becomes inevitable to multiplied forms of self-conscious persons. Selfhood is attained in the first degree, but no glimpse of either Divinity or related Humanity. In Selfhood multiplied there ensues a struggle between colliding particles that compels a regard for relative rights and interests, and thus tends to adjust relations; not by any principle or law of human brotherhood, but by arbitrary regulative schemes that aim to make conditions between man and man tolerably just and equal. No thought of fraternal unity as an integral society arises here. But the toilsome experience here not only educates and trains to fullest extent human selfhood as contrary to human brotherhood, but it necessitates, and begets, a new germinal form of a fraternal nature; thus forming a nucleus or initial seed for a new degree of growth in human brotherhood or true society. In this second degree of dominant human selfhood, an idea of God is very sternly promulgated, but only as a distant regal power bearing upon human nature in a very arbitrary and even malignant form. There is here no vital unity between man and man, nor, to human regard, is there any between God and man. Relations are motivated by prudence or force. There is little hearty fellowship between man and man, and little loving devotion towards God. But a true seed is always kept and made to operate in a form suited to prevailing conditions. The creative fruition to the moral selfhood exhibits, on its earthy side, the rankest form of self-righteousness, and every grade of self-serving in habitual conduct. On its heavenly side it gives a sample of Divine-Human fullness, with manifest organic brotherhood as the germ or nucleus to a new degree of growth whose fruition is to give permanent form and embodiment to this fraternal order. And this is to realize, finally, the Kingdom of Christ on earth; where its sway is sure to convert all other

Kingdoms to its benign methods. This is the final or composing degree of growth, in human affairs, and consummates God's creative work in Sabbatic Rest. But as all attainment, in whatever degree or order, necessitates developing processes in which the initial form—the seed planted—is apparently lost in the growing stock, this final degree in creative evolution must conform to this necessity."

For The World's Advance-Thought.

CONSERVATION OF ENERGY.

A. G. HOLLISTER.

IN a meeting at Watervliet, New York, for commemorating the departure from this world of Elder Archibald Meacham, in 1845, an inspired medium spoke concerning him as follows: "I, Holy Wisdom, will crown him with my own hand, and I will fill him with the Holy Spirit and Power of the Most High; and all the talents given him by his Creator shall be increased fourfold. He has sought to know the holy will of God regardless of his own, and has made it his greatest pleasure to obey the same. By so doing, he has drawn the light of God into his soul." This was spoken to all who delighted in bright and active intelligence, for an incentive to a like consecration. It is in agreement with the doctrine of the parable of the talents, uttered by Jesus, for they were doubled by use.

We certainly grow by the efforts we put forth; and we learn by the labor we perform, even if it be hand labor, usually regarded as inferior to mental labor. But the mind labors with the hands, if the heart is right, and the creature is aspiring for the best, that is, the most durable things. A moderate degree of hand labor improves mental labor. If we cease to use a muscle or faculty, after a time we perceive that it has weakened.

The used muscle represents so much condensed will power, the exercise of will having given it the strength it possess.

And does not the spirit, in an analagous manner, store up in itself, as a perpetual fund of reserved power, all the force exerted by the will through a life-time to subdue and control by reason's law, or to subject to the law and mandates of a holy spirit, in perpetual consecration, the passions, appetites and impulses of the animal body? Passions and inclinations which, aside from the corrupting tares sown by an enemy, (Matt. XIII, 28), are self-acting, impelled or attracted by the objects which minister to their gratification—like the great natural forces of the world whence they are derived, and of which they form a part—till they are subdued by the rational, disciplined, law-abiding will, and are compelled to serve the uses of the spirit. The spirit, guided by wisdom and pure intelligence, transmutes their force, or energy, and makes it the vehicle of Divine Creative Power and Wisdom, sent forth to heal and govern, and reduce the hitherto chaotic elements of the world to order, the regenerated man being the medium of intelligent control, of the finer elements of creation.

THE GREAT DIVINIZING FORCE.

WHILE man, on the human natural plane, is pushing on his giant material projects and schemes—extending railroads and telegraphs, building cities, spreading his institutions over new realms—each held to his serving office for the good of the whole by the selfish impulse, the illusive notion that independent or isolated growth is possible, the Great Divine All-Including Influence of Soul Communion, though silently and invisibly to the multitude, continues to gather strength and over-arch the nations with light. It has grown beyond petty, factional thought concerning the human instrumentalities employed in its promulgation, and is beginning to be recognized in its true nature—a universal dispensation of light for Universal ends and purposes. Our attention is called to the following, published in the "San Francisco Bulletin" on September 26th:

"Tomorrow, the 27th, will be the fifth anniversary of the institution of Whole-World or Universal Soul Communion, the idea of which took practical form on the 27th of September, 1886, when, the call having been published throughout the nations, adherents of all religious faiths and people of all races—a sufficient number of each and all to make the test universal—spent simultaneously one-half hour in meditation and aspiration to the end of bringing in a reign of peace upon earth and increased knowledge of the will of God and the duties and responsibilities of man. Since then the observance has continued monthly with unbroken regularity, the number of adherents steadily increasing, and the evidences of the power of the movement to accomplish the purposes of its institution, it is claimed by those who have made a special business of watching for them and studying them, are conclusive. The fifth anniversary falling on Sunday (to-morrow) it is thought greater numbers will then participate in its observance than ever before. The time in San Francisco will be between 12:01 and 12:30 p. m. No special forms are prescribed, no mental reservations or confessions required; it is only needed to sit in solitude or harmonious groups, divesting the mind of all feelings of antagonism or inharmony towards individuals and institutions, and earnestly invoke (desire) peace and the wisdom to discern and assimilate truth."

DURING war times the poet Longfellow wrote to his friend, Charles Sumner, the following, which becomes more and more fitting as the years go on. "In every country the dangerous classes are those who do no work. For instance, the nobility in Europe and the slaveholders here. It is evident that the world needs a new nobility—not of the blood that is blue, because it stagnates, but of the red arterial blood that circulates and has a heart in it, and life and labor."

THE forces of good and evil are utilized by like invisible intelligence much as we store gas or other imponderable forces. The stored good or evil we have evolved is used upon us to stimulate us to greater good or evil at fitting opportunity.

The Universal Republic.

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PROGRESS.

WILL H. KERNAN.

UPWARD, upward press the people to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain.

They have trampled on the fagots, broken crucifix and wheel,
Banished rack, and thong and hemlock and the headman's bloody steel.

Forced the Church-hold to surrender stake, and scourge, and bolt and bar—
Torn the keys from off its girdle, thrown the Gates of Truth ajar.

They have forced the titled tyrants human rights to recognize;
And with bayonet and saber they have slain a legion lies.

They are lighting lamps of freedom on a million altars—
With the torches they have kindled at the blaze of burning thrones.

And this light shall sweep each circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth;

Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect paradise.

As we higher march, and higher, on into this light serene
Every man will be a Kaiser, every woman be a Queen—

Aye, Queen-regnant, then, and ransomed from the thralls she wears today,
While her lover, son and brother walk unfettered on their way.

She hath wept and prayed in passion,—bitterly hath made her moan—
All the terrors and the tortures of the tyrant she hath known;
Still, the blood that flows for freedom flows for man, and man alone.

Nay, behold! the light is burning with a strong, and stronger flame,
And the foremost in the phalanx see the stark and stinging shame—

See the biting, blasting, burning shame of sex-oppression now,
And with hearts and hands uplifted, swear a grand and God-like vow,

That, despite the fangs of Custom, and despite the Church's frown,
Womanhood shall wield its sceptre, womanhood shall wear its crown.

She hath borne with man his crosses, she hath worn with man his chains,
She hath shared in all his losses, she hath suffered all his pains;
She shall stand with him, co-equal, on the pure exalted plane.

[From an Address by Lucy A. Mallory, read before the Oregon Press Association, Astoria, Oregon].

THE MORAL RESPONSIBILITY OF THE PRESS.

THE press of the present time is the representative of the moral and intellectual development of the people. It should be more than this—it should be authorized and empowered by inherent moral force to lead and mould. This sublime altitude of influence and power it will and must rise to, as a necessity of human progress, for no other instrumentality can be made equal to the end. A great culmination in the moral development of the race is drawing near at hand. It will be the greatest of the time-marks of grander advances; and the moral responsibility of the press will be proportionally enlarged. Even now, here and there over the world, are sheets prophetic of what the new and higher order will be. The conductors of these advance publications are vitalizing the word *news* into its true meaning. It is the true mission of the press to stand high above the polluting airs that settle over the sinks of vice and crime—contagion-charged wherever spread—and dispense light and life; to be alive in a world of life, and work with living forces. Growth is life, and the influence of good is all-diffusive. The new and better spirit is manifesting itself universally. Editors, worthy of the name, are rebuked by their better natures for filling their columns with matter revolting to refined sensibilities.

It is moral cowardice in them to attempt to evade the responsibility by saying "the public demand it," for they themselves are responsible for the demand—they make it, and then willfully pander to it. When an editor declares that he runs his paper "to make money, and not for glory," he proves himself unworthy of his position. So long as the mercenary motive rules in the conduct of the press, and the vicious in human nature is pandered to by it, crime and misery must prevail. The publication of demoralizing matter in the form of accounts of prize fights, murders, and other evidences of human depravity, is contagious, leading directly to the repetition of the criminal acts reported.

However lacking in that kind of brilliancy that pleases the multitude in the first reading, or however ill-compensated in the pecuniary sense, the editorial that will live longest in the common memory and bring to its writer, and the world, the best

and most lasting satisfaction, is the one that is deepest rooted in moral conviction, that is most sincerely devoted to right and justice for their own sake; and herein we see that emulative force of journalism which, steadily acquiring ascendancy over the meretricious and pernicious, shall at last elevate the press to its true position as the highest standard of authority in defining the obligations and responsibilities of man as a social being; the highest arbiter in those conflicts of opinions and interests that must forever, in some form, attend human progress. There is no worthy ambition for the journalist, no fame worth the winning, outside the effort and endeavor contributory to this sublime consummation.

Remember, brother and sister editors, that your moral responsibilities are greater than those of the teacher in the pulpit or in the school-room, because your field of influence extends as far as words symbol thoughts, while their arenas are comparatively limited. This truth imposes its sacred obligation in all the relations of the profession—upon the conductor of the smallest advertising sheet, as well as upon the manager of the metropolitan daily that goes to tens of thousands of readers.

* * * Evil thoughts can far outvie
In deadly aim and dire destruction the lightning's bolt,
Their fatal action not less swift, their overthrow of good
Like unto the dread earthquake that rends the patient
work
Of many tedious years into formless ruin,
Turning the general harmony into a chaos
Of unutterable pain and gruesome woe, searing
The fair face of peaceful Nature with such ugly scars
That progressive Time in the swift march of eyeless years
Can never all efface. The mortal who stands in awe
Before the grand forces of the mighty universe
But little dreams that dormant within his soul lies strength
To conquer all the anxious trials of daily life—
That with the magic fiat of harmonious thought
He can surely dispel disease and lingering want,
And sweep away from off the selfish and greedy world
The doleful misery and carking care that hourly
Upon his weary foot-taps tread; that pure thoughts of love,
Freighted with soulful sympathy and aspiration,
Can lift his brother to undreamed of heights of good
From out the vicious path and sinful mire of evil,
And build a heaven of harmony in the rude discord
And jangling harshness of inharmonious thoughts and things.

The name of the "Society of Silent Help," of Kansas City, Mo., has been changed to the "Society of Silent Unity." The society now publishes a monthly paper called "Unity," which is sent to trial subscribers three months for ten cents.

The thoughtless pass by unheedingly the grandest lessons of wisdom; but the sage learns something from the most insignificant thing.

THE LABORER.

STAND up erect! thou hast the form
And likeness of thy God:—who more?
A soul as dauntless 'mid the storm
Of daily life, a heart as warm
And pure as breast e'er wore.

What then? Thou art as true a man
As moves the human mass among;
As much a part of the great plan
That with Creation's dawn began
As any of the throng.

Who is thine enemy? the high
In station, or in wealth the chief?
The great, who coldly pass thee by
With proud step and averted eye?
Nay! nurse not such belief.

If true unto thyself thou wast,
What were the proud one's scorn to thee?
A feather, which thou mightest cast
Aside, as lightly as the blast
The light leaf from the tree,

No, uncurbed passions, low desires,
Absence of noble self-respect,
Death, in the breast's consuming fires,
To that high nature which aspires
For ever, till thus checked,—

These are thine enemies—thy worst;
They chain thee to thy lowly lot,
Thy labor and thy life accursed.
Oh, stand erect! and from them burst,
And longer suffer not.

Thou art thyself thine enemy.
The great, what better they than thou?
As theirs, is not thy will as free?
Has God with equal favors thee
Neglected to endow?

True, wealth thou hast not,—'tis but dust—
Nor place—uncertain as the wind;—
But that thou hast which, with thy crust
And water, may despise the lust
Of both—a noble mind.

With this, and passions under ban,
True faith, and holy trust in God,
Thou art the peer of any man.
Look up, then, that thy little span
Of life may be well trod.

HISTORY describes James I as "cunning, covetous, wasteful, idle, greedy, drunken, dirty, cowardly, a great swearer, and the most conceited man on earth." Yet this is the man who adorns the preface of the Holy Bible; and this is what the preface says of him: "The hand of God enriched his majesty with many singular and extraordinary graces;" and also, "great and manifold were the blessings he bestowed upon the people of England in sending his majesty to rule and reign over them."

THE Methodist Ministerial Conference, in Kansas, passed a resolution stating that the Alliance was opposed to Christianity and good Government. This resolution is consistent with the Church policy of opposition to all reform. It never accepts a reform until it is compelled to.

THE selfishness of humanity creates conditions like to those the miser makes for himself. Though surrounded by an abundance of all these, they neither use it themselves, or allow others to use the great surplus they are surrounded with.

WHERE THE BLAME?

THE reports of the Massachusetts Commissioners of Prisons shows that, during the last fifty years, while the population of the State has only trebled, the number of criminals has increased fifty fold. This fact is attributed by Mr. William P. Andrews, many years clerk of the Criminal Court, at Salem, Massachusetts, as evidence that the reformatory conduct of prisons has caused this increase of crime, that the substitution of reformatory for punitive treatment is making prison life attractive. We do not think so, unless you take it in the sense that life in the prisons, as now conducted, is preferable to the life of slavish toil outside. The prison house may have less terrors for morally weak men and women than the industrial system that robs them of all that makes life worth the living. In prison they are fed, clothed and housed with reasonable hours of labor.

The question here arises, which is to blame—the industrial system, or the prisons for not being conducted in a more cruel manner than the industrial system?

THE women of the Protestant Churches in St. Paul, Minnesota, have begun a movement against Sunday amusements. The first attack will be made upon Sunday theatres."

If these women would begin a movement against war, usury, and the starvation wages paid to poor sewing girls, (by their husbands, brothers and fathers), who, in consequence, are obliged to work Sundays and all days to live, they would be employing their time to advantage for the good of humanity. It does the majority of people just as much good to go to a theatre on Sunday as it does to go to church; and there are more people who go to church for amusement than there are who go to worship God. It certainly cannot make any difference to God whether people are amused on Sunday or any other day of the week, and it cannot harm the people surely to be amused on that day.

We are more afraid these women of the Protestant Churches of St. Paul are simply paying tithes of mint, anise and cummin while forgetting the weightier matters of law and mercy.

By the City Council of the city of Toronto voting to give the franchises of the street railways to a syndicate for thirty years, the city loses thirteen million dollars that it would have made during that period if it had operated the roads itself. This would very nearly pay the expenses of the city Government.

It costs France one hundred and thirty-four million dollars a year to maintain its standing army. This is about one third of the amount of taxation the people pay.

THE late riots in China were, to a great extent, due to rich English syndicates who were trying to foment a war for the purpose of plunder.

FOREGO.

IN view of the prospective starvation of thousands in different parts of the world, owing to the scarcity of the food supply, it would be a touch of common humanity for people who profit by plentiful crops—farmers, speculators, etc., to forego any extraordinary profit on the grain yield of the present year. It is inhuman and un-Christian to exact a large profit on the food of the world when thousands are starving for the want of it. We have, however, but little hope that selfish greed will so suddenly depart from the average farmer or speculator. In all the great centers of commerce speculators are booming the price of cereals to extraordinary figures, on account of the dire need of people in Russia and Germany.

THE salary attached to the office of master of hawks—which is really a perpetual pension of nine hundred and sixty-five pounds a year—drawn by the Duke of St. Albans, has been commuted for eighteen thousand eight hundred and thirty-five pounds, payable in the form of a ten years' annuity, two thousand one hundred and seventy-six pounds per annum. This fortune is given to this idler, who does absolutely nothing, while men who have labored all their life time at grinding industries are turned out in their old age to starve. The worship of aristocracy must be very deep rooted in England among the people if they can stand calmly by and allow such things to be.

To have complete health, physically, mentally and spiritually, all the faculties must be kept in harmonious operation; and to keep them in harmonious operation all the faculties must be cultivated carefully. One must not be cultivated at the expense of another.

PURITY of the mind in the use of words ought to be a permanent characteristic of every man. Frivolous words, corrupting words, filthy words, slanderous words, angry words and profane words should dwell on no man's lips.—*New York Independent.*

TWENTY-FIVE thousand ladies of Boston have banded themselves together to close all stores and business houses employing female help after five p. m. They have entered into a compact to do no shopping or trading after that hour.

JERSEY CITY, N. J. is to have a co-operative coal yard, in which any citizen may take stock. A charter has also been granted for a co-operative grocery store, and it will be started immediately.

THE growth of all life must have its beginning in the womb of darkness. The coming forth to life can only take place when all the gestative processes are complete.

THE CAUSE.

INTEMPERANCE is the cause of poverty, I know; but there is another side to that: poverty is the cause of intemperance. Crowd a man with fourteen hours' work a day, and you crowd him down to a mere animal life. You have eclipsed his aspirations, dulled his tastes, stunted his intellect, and made him a mere tool, to work fourteen hours, and catch a thought in the interval; and, while a man in a hundred will rise to be a genius, ninety-nine will cower down under the circumstances. Now, I can tell you a fact. In London, the other day, it was found that one club of gentlemen, a thousand strong, spent twenty thousand dollars at the club-house during the year for drink. Well, I would allow them twenty thousand dollars more at home for liquor, making in all forty thousand dollars a year. These men were all men of education and leisure; they had books and paintings, opera, race-course, and regatta. A thousand men down in Portsmouth, in a ship-yard, working under a boss, spent at the grog-shops of the place, in that year, eighty thousand dollars—double that of their rich brethren. What is the explanation of such a fact as that? Why, the club-man had a circle of pleasures and of company; the operative, after he had worked fourteen hours, had nothing to look forward to but his grog.

That is why I say, lift a man, give him life, let him work eight hours a day, give him the school, develop his taste for music, give him a garden, give him beautiful things to see, and good books to read, and you will starve out those lower appetites. Give a man a chance to earn a good living, and you may save his life. So it is with women in prostitution. Poverty is the road to it; it is this that makes them the prey of the wealth and the leisure of another class. Give a hundred men in this country good wages and eight hours' work, and ninety-nine will disdain to steal. Give a hundred women a good chance to get a good living, and ninety-nine of them will disdain to barter their virtue for gold. You will find in our criminal institutions to-day a great many men with big brains, who ought to have risen in the world—perhaps gone to Congress. You may laugh, but I tell you the biggest brains don't go to Congress. Now, take a hundred criminals; ten of them will be smart men; but take the remainder, and eighty of them are below the average, body and mind; they were, as Charles Lamb said, "never brought up; they were dragged up." They never had any fair chance; they were starved in body and mind. It is like a chain weak in one link; the moment temptation came, it went over. Now, just so long as you hold two-thirds of this nation on a narrow, superficial line, you feed the criminal classes.—*Wendell Phillips.*

This year's wheat crop is estimated at five hundred and fifty million bushels. This is eight and two third bushels for every man, woman and child in the country; and yet there are thousands starving because they cannot get anything to eat. It ought to be possible to remedy this.

GIVE WOMEN THE OPPORTUNITY.

Now, in the name of all that's thinkable, can "mothers be true to all that's highest and noblest in their callings," as mothers, while fathers are not true to the highest and noblest in their callings, as fathers? We, as a race, are not yet capable of the highest and noblest conceptions in any calling. One cannot be a thief and an honest person at one and the same time; and since the basis of our social relations springs from the brutal side of our nature, (your necessity is my opportunity), and not from a god-like side, it is utterly impossible to evolve along any one line of calling beyond a certain definite limit. To quote: "Is it not woman's fault that this world is the place of misery which it is to-day? No, it's not woman's fault. What are the industrial relations? Are they not upon a basis that enables every form of robbery to come within the domain of legitimate business gymnastics? Now, by whom have the business relations been built up? You must answer—by men. Whom do you hold responsible for the bad architecture of the house in which you dwell? The architect or the builder?"

* * * * *

Co-operation is essential to all forms of building; but while man and woman have together built up the industries (in which to-day women are working, in Germany to the number of five millions; Great Britain four millions; France, four millions; and in the United States in every industry), woman has had no hand in the direction of these industries.

Since it takes two to make a bargain, and two to make a home, one of the two cannot keep a boy or girl dry if the other of the two is playing a hose on said boy or girl, nor can the atmosphere of a house be pure if the whole outside air is impure. Even the superficial study of economic conditions revealed the fact that "the potent influence" of to-day is not "that of wife, mother or sister," but that of individual possession of money; by which God-given opportunities are controlled, and society divided into the Plutocrat and the Proletariat, with all its consequences and sequences.

Away with the cardinal pivot of selfishness—"Me and my wife, my son John and his wife, us four and no more"—recognizing the Divine dictum of Unity in the whole cosmos, let our sympathies and our just actions find but one boundary. Let the world be our home, and every soul within it our other self. Then will a home be the possession, as it is the natural right, of every individual—then will our cities no longer nightly possess their thousands of homeless ones, whose refuge consists in station-houses, filthy lodging-houses, boxes, chimneys, under eaves, along windows from which issue steam, under bridges, etc., and whose food is the garbage barrels. Oh, has not the maternal element some function in society other than the mere act of animal breeding, and caring for its own especial young? Shall we not spend our energy in efforts to establish industrial co-operation? And since, as admitted by the statement which I quote, that "we have wretchedly unhappy homes, with

mental and physical unfitness of so great a majority of men and women," is it not sheer idiocy to persist in the same line of action under which this state of affairs has developed?—*H. Augusta Kimball, M. D., in Labor Advocate.*

WELL SAID.

NOVELISTS of the Haggard order make wealth, and, incidentally, the possession of a lovely female the only *desiderata*. It is a prostitution of talents to cater to vulgar ideas of life in this manner. The high order of writers will strive to make you think that sensuous pleasures are not the only thing in the world worth striving for. If their hero have wealth it will be applied to noble ends, to better the conditions of his fellows; if genius; the same ends. Even poverty can be invested with beauties; and it certainly has advantages, which are set forth by masterly pens to aid multitudes to rise above continual discontent. The world needs a new crop of writers who will, without the cant and churchly platitudes of the last century, put forth the unparalleled happiness of plain virtue and honesty. It is not because there is a positive disrelish for this kind of writing, that there are so few successful books of this kind, so much as because of the jaundiced, whining, "goody good" way in which they are written. Let Mr. Haggard, with his undoubted ability, play a trick upon his readers that they will never forget, but readily forgive, by taking for his hero one who has an object in life worthy of the man and the times.—*R. P. Journal.*

THOUSANDS of tons of good fruit were dumped into the bay by the San Francisco commission merchants this summer, owing to the great amount, for the purpose of keeping up the market price. This fruit would have been a great help to many poor people who have not the wherewith to buy it, but mankind have not outgrown the "dog in the manger" spirit yet; when they have outgrown it there will be no poor; for it is that spirit that gives to the few so much and the many so little.

A CASH donation is often more readily extended than forgiveness; for the latter requires a soul effort not possessed by everybody. Yet to judge by the little of either that some people dispense it would be supposed that the conscience becomes hardened according to the weight it had to carry on its cash balance.—*The Better Way.*

IN Austria, women are employed to carry the mortar and brick to the builders. They work from seven in the morning till six at night, with one hour at noon, and receive twenty cents a day. Most of these female hod carriers are unmarried and homeless.—*Progressive Age.*

THE cities of England are ahead of American cities in that most of them have municipalized water-works, gas works, electric light plants, street railways, as well as public baths, model lodging houses and a system of heating. The telegraph and savings banks as well as the post offices are nationalized.

RETROGRESSION.

DURING the ten years, which ended with 1880, the great metropolis of the Western continent added to the assessed valuation of its taxable property almost half a billion dollars.

In all other essential respects, save one, the decade was a period of retrogression for New York City. Crime, pauperism, insanity, and suicide increased; repression by brute force personified in an armed police force was fostered, while the education of the children of the masses ebbed lower and lower. The standing army of the homeless swelled to twelve thousand nightly lodgers in a single precinct, and forty thousand children were forced to toil for scanty bread.

In a society in which all things are commodities to be had for money, the labor power of stalwart men and tiny children, the innocence of delicately cherished girlhood, the marriage tie, the virtue of the servant, and the manhood of the statesman, it is eminently fitting that the record of progress should be kept officially in dollars and cents. This is done in all our communities in the report of the disbursing officer who is known in New York City under the title of the Comptroller.

Expressed in dollars and cents, then, the growth of pauperism and crime was such in the decade which began with 1880, that we now spend more than a million each year in excess of the sum spent then for the same purpose. Riches are greater and poverty is greater.

The moral and social retrogression indicated in this item of the Comptroller's report is thrown into bold relief by another item, the expenditure for schools. While the paupers and criminals have grown upon us by an annual expenditure of more than a million in excess of the sum needed in 1879, the school children's share of the public funds has grown by less than a million in excess of the requirements of 1879. More shameful still is this retrogression when the item of police expenditure is considered, for this exceeds outright the appropriation for the Department of Education; and has grown more rapidly than the expenditure for schools. It appears that, under existing conditions, when property appreciates half a billion in value, it is necessary to have four and one-half millions' worth of police to watch over and protect the half-billion's increase in assessed value from the ravages of criminals and paupers. It seems also that in 1876 our police cost less than our schools, while they now cost more. The problem assumes a still graver aspect when the expenditure for paupers, criminals and police are taken together, for then it appears that they cost nearly twice as much as the schools.—*P. K. Wisniewetzky in the Arena.*

In Australia (the railroads are owned by the Government) one can ride on the railroad a thousand miles for six dollars and a half; ten cents for thirty miles. Here in Oregon we pay four cents a mile.

The coming political issue will be, shall the people govern?

WORLD'S ADVANCE-THOUGHT COLONY GROUNDS.

WE take the liberty of quoting from a private letter from James G. Clark, the poet singer and Reformer, who has just visited The World's Advance-Thought colony grounds:

"I have spent a week here now; have been to Springfield and Coburg, and have climbed Skinner's Butte, close to town, and seen the 'Promised Land' spread out before me, with the 'Three Sisters' and other peaks peering at me from the distance. For beauty of mountain, river, and valley scenery I have never seen this region surpassed, if equaled. And I believe in its final future."

While visiting at the colony grounds Mr. Clark was inportuned to give one of his entertainments of poetry and song, and the appreciation of the large audience is thus indicated by the "Guard," of Eugene:

"Notwithstanding the rain, the Methodist church was well filled last night at Mr. James G. Clark's entertainment of poetry and song. If any one doubted his ability to entertain an audience, to be a whole concert in himself, the doubt was dispelled long before the concert was over. There were seventeen selections, embracing nearly every shade of sentiment, the audience expressing their delight by applauding nearly every number, and manifesting regret that the entertainment closed so soon.

"The entire performance was characterized by that perfect naturalness and simplicity which only genius dares attempt; every word being distinctly heard, and the thought being conveyed to the heart by beautiful melody.

"His own poem, 'The Mount of the Holy Cross,' and his sentimental songs were rendered with the power and pathos of a master, while the warlike fire, force and spirit of the 'Marsellaise,' and other war and patriotic selections, stirred the blood like a trumpet."

LARGE souls are never envious, or jealous—never seek to build themselves up by pulling others down. They delight in the success and good luck of their neighbors—are glad when others are made glad, even though their own pathway may be beset with thorns. And when fortune smiles upon their lives, they are always ready to share it with their less fortunate friends and neighbors. The world needs large souls to bear its mighty burdens of truth to humanity—to carry forward its grand reformatory and uplifting work. Thereby are the children of the One Father led onward from age to age, and from lower to higher planes of spiritual unfoldment.—*Better Times.*

THE beautiful feature of the present revolution is that it is going on silently and daily, and the new life, like Venus in the midst of the troubled sea, is arising into form and beauty, and is coming like an angel to place a better civilization at our door.—*J. G. F. Grumbine in Open Court.*

If the laborers were as ashamed of honest work as the idlers are, where would the idlers be?

RESPONSIBILITY.

THE responsibility resting upon each and all of us at the present moment is greater than we realize. How quickly would order be brought out of chaos if we only trusted each other more, and thought of ourselves less, if we worked for our brother as well as for ourselves.

Let us indulge in a little introspection. First, we are distrustful of our fellow-men. Second, we struggle only for self. In some localities this is carried to an excess in the farming community that would surprise a thoughtless person. For instance, a capitalist desirous of purchasing wheat, corn or pork in a certain community goes to Mr. A. or Mr. B. first. Why? Because they are considered the most influential farmers of the neighborhood; and because they have the most wealth or its equivalent. To such men the capitalist goes and a compact is soon entered upon; the rich man in some instances goes with the buyer and tells his neighbors that he has sold to this man and thinks they would do well to sell their produce to him; and thus the sale is made. The rich man grows richer; he has received more for his wheat or pork, as the case may be, in helping the agent secure the produce of his neighbors; and if the market advances he has not lost by the transaction, in money at least.

When will we learn to live for our neighbors as well as for ourselves? when will we be brave enough to dare to do right at all times? This problem is not alone for men to solve; we women have much to do in this matter. Let us wear less costly clothing, live more plainly; and not surround ourselves with luxuries gained at the expense and misery of others. In the trying times through which our nation has passed women have bravely come to the front, and denying themselves former luxuries, yea, even the comforts of life, have aided in over-coming the obstacles in the way of our progress as a nation. A more trying ordeal than any we have ever passed through is near at hand; will women be less brave than before?

Victor Hugo said "The Nineteenth Century is Woman's Century," and I believe that time and events will prove the truth of his words, and in the coming struggle we will find woman not only able, but willing to dare and do. Let us engrave the following lines upon our hearts and learn to love our neighbors as ourselves:

"If one debate within himself, 'What law
Can I write clear in the heart's heart of me,
For faithful following, not one day above,
But all days until death,'
Let him choose this: Whate'er another needs,
See that thou take not, though the might were yours
To pluck it easefully, and calm enjoy."
And further: 'If thou claim some precious thing
Care that its preciousness fray not the fringe
Of other's poverty and lack of it.'
Yield freely unto each his right, so far
As your dim soul may know it."

—*E. E. in Woman's Tribune.*

THE devil of the unjust man is greater than his God, because injustice is stronger than justice in his being.

For The Universal Republic.

THE UNIVERSAL PRINCIPLE.

W. E. COPELAND.

"For God so loved the world that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life."

PROBABLY no other text in the new testament has been more often quoted than the one I have selected this morning; and none certainly has been more generally misunderstood. It has been made the foundation of a system of theology which has but little in common with the original gospel, as preached by Jesus. So, then, the morning will be well spent in the endeavor to arrive at the true meaning.

Even a careless reader cannot fail to notice the great difference between the first three gospels and the fourth. The first three, usually called by critics the synoptical, are biographies, more or less correct, of the man Jesus, giving us somewhat of his words and acts. Though containing many parables, they are yet for the most part simple and easily understood. The fourth gospel has very little to say of the man Jesus, but much of the Son of God, the Christ. It contains scarcely a parable; and from beginning to end is written in a mystical style, hard to be understood. Critics after a careful study have decided that the fourth gospel was written many years after the others, and was the work of some Christian teacher who was also a Platonist. You have all heard of Plato, the great disciple of the greater Socrates. During the second century many, who had been educated in the philosophy of Plato, which had much in common with the philosophy of India, joined the Christian Church. These Platonists brought their philosophy with them, and tried their best to harmonize Platonism and the gospel of Jesus. Any one at all familiar with the teachings of the Greek philosopher will at once perceive on a careful reading of the fourth gospel that it was written by a Christian, who, at the same time, was a Platonist. Plato, like the Hindu Sages, was a mystic, and his followers always wrote and spoke as mystics—so we find the fourth gospel full of mysticism, utterly incomprehensible to most readers. To take the sentences in this gospel literally is to fall into inextricable confusion.

The fourth gospel being the work of a mystic, we must try to find the key which will unlock the door of the letter, and reveal to us the spirit within. This key has been grasped by enlightened men and women at various times, and for a while some parts of the Church have been flooded with light; though, alas! all too soon the letter has again prevailed and the light has been obscured. All along down the ages we have had periods of enlightenment, only to be succeeded by darkness and confusion. We are, I think, once more at a time where again the light begins to shine clearly.

The fundamental idea of Platonism, as of Hindu philosophy, is that God dwells in every man. Within each human being is the Logos, the Christ. As Jesus says, "the kingdom of heaven is within," where God dwells and floods the whole being with

light. Some men and women realize this fact, recognize the Divine dwelling within themselves, and know that they are Sons of God; they come to the Light, and, *knowing themselves*, learn in some sort to know God; are at-oned with the All Father, as Jesus was at-oned with Him.

Who is the only begotten Son of God? The Church answers, "Jesus;" all followers of Buddha answer, "Siddartha;" many Hindus answer, "Khrisina;" the Persians would answer, "Zarathustra." God has left no nation without a witness of Himself. This all-important fact in religion has been lost sight of by too many, who would have us believe that once only was God incarnate, and that once in the person of Jesus. While we were ignorant of other religions than Christianity, we might accept that narrow view of the incarnation; but where we find among other people the same revelation given in Palestine, we must accept the universal incarnation.

The only begotten Son of God is the Logos, the Christ, "whom God has given to the world, that whoever believeth in him should not perish but have everlasting life." Not the man Jesus, but the word dwelling in Jesus, and dwelling, too, in other men. Jesus differs from others in that in him the Word was fully incarnate, so completely controlling the human that Jesus could speak "as one having authority;" in most of the sentences spoken by the great Nazarene, it is the Logos, the Word, which speaks. So fully was Jesus conscious of the indwelling God that he speaks as God. That others may have reached this oneness I will neither deny nor affirm; but this is certain, that Jesus did obtain that condition when the Divine altogether controlled the human, so that he could say, "Who has seen me has seen the Father." Whatever incarnations have given life and light to other people, Jesus has given this life to the European and American. We have no need to look elsewhere; in Jesus we have the human made Divine.

Whoever believeth on Christ that is—whoever comes to know that God dwells in himself, and trusts entirely to the indwelling God, becomes at-one with God, and cannot perish,—thus fulfilling the prayer of Jesus, that they may be "one in me, as I am one in Thee." This is the essence of Christianity—nay, of all true religion that in man is the Word, which is God, and which, allowed full control, changes earth into heaven, because it brings union with the Eternal.

What part does Jesus play in the redemption of the world, if he be not the only begotten Son of God? He clearly shows to the world what is possible for one who recognizes his Sonship; he shows what everyone may attain who has been born again. He shows the way, the perfect way, symbolized by the cross, which means self-renunciation. Now the cross shows its true meaning, not as the instrument on which Jesus' suffering expiated the punishment due us all, but as the emblem of eternal life, the one only way by which we can secure union with God. The cross, as a symbol, was in use thousands of years before the

time of Christianity. It cannot mean the death of a God, for Gods are immortal, and cannot be killed; it means "the entire cessation of all thoughts of self, of all self-love, self-will; it means the renunciation of everything belonging to personality and limitation, and the entering into the Infinite and Eternal.

In the chapter from which our text is taken we have a mystical passage concerning the second birth. Jesus tells his disciples that they must be born again. We are born into consciousness of this earthly life; so are the animals. We must also be born into a consciousness of the heavenly life, symbolized by the birth of water and the birth of the spirit. This second birth is the awakening of the soul to a knowledge of the Eternal Life.

Constructive Unitarianism, insisting on its original idea of the dignity, nay the Divinity, of human nature, seeks to develop the full meaning of the phrase, "Divinity of man," seeks to show to all that not only are they sons of man, but also Sons of God. Some while on earth are never more than feeble children; some scarcely know that they have a Divine part; while some become fully conscious of their Divine Sonship, and recognize the presence of the indwelling Word. Here we have a positive assertion, a truly constructive religion.

Unitarians have always spoken of Jesus as the greatest example, and have only insisted on an imitation of his outward life, the going about doing good, the universal love, the purity of act and word. Now we would rise to a greater height and fully understand the true meaning of the imitation of Jesus, which is nothing less than to realize that in each of us dwells the Word, that all men are Sons of God—most indeed unconscious of the Sonship, and needing the second birth. All are born from below, as evolution teaches, passing through all the changes from the mineral to the highest form of animal. All must also be born from above, passing through the various changes which have taken place as God became man, only in the reverse order. Thus is every one who enters the Kingdom of God born of the water and of the spirit.

Read, my friends, the fourth gospel, using the key, and it will be filled with meaning and become to you the most valuable of all the gospels. I can remember when this gospel seemed to me as the least important of all the gospels; but as I have read it of late years it has become more and more valuable and full of inspiration.

Our our eternal life is typed in the universal order. Nature has a Divine meaning, but that meaning is only understandable to the man who is Divine in his aspirations.

The directors of the West Australian Land Company have declared a dividend of forty-four per cent., shortly after having reduced the wages of their employees.

SOME people, like coffee berries, have to be crushed before they will exhibit their good qualities.

For The Universal Republic.

PROPOSED LABOR CONGRESS.

J. O. BARRETT.

As an auxiliary to the World's Fair, it is proposed—and the movement is already organized—to hold a Congress in Chicago with the object in view of bringing "all the departments of human progress into harmonious relations with each other in the Exposition of 1893; to crown the glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made to promote the progress, prosperity, unity, peace and happiness of the world; and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world."

Each month of the six is to be devoted to special work, which, when complete, is intended to cover all the essential instrumentalities of human brotherhood and progress. The work of September directly correlates with that of October, devoted to labor, protective and commercial interests, and ethical and co-operative organizations; a full two months' consideration of what most concerns the laboring classes in all parts of the globe. As this Congress is world-wide, based on the fundamental principle that humanity is integral in rights, every State in the Union and every nation on the globe should be represented by men and women of the most comprehensive views, who can recognize all other lines of reform as running parallel with their own; who are international in scope of thought, cosmopolitan in respect to language, literature, science, art, religion, citizenship; who are able to pass over all political and national boundaries, and work for all in working for one, and able to secure to all the inalienable rights on which the American Republic is built—"life, liberty and the pursuit of happiness."

What is the social significance of the four hundredth anniversary of the discovery of the western continent by Columbus? Is it not the abolition of slavery among all the enlightened nations? Verily so. If, however, the celebration of the great event is so dazed by the power and glitter of capital as to hide from sight another form of slavery growing from the old, it will but rivet the chain upon human limbs. Hence, the moral necessity of labor representation at the Congress, capable of handling the mighty problem at hand. If it be rightly presented, it will formulate a new civilization initiatory to the twentieth century. The situation is a momentous one. The "Darkest Africa" of our Republic is just ahead. There is to be a battle of fierce argumentations, if not of swords, over ages of concession to the institutionalized rule, that the few shall own the bounties of nature, and the many be allowed a slave's living. When "the divine right of kings" comes up for discussion, a labor representation must be there to voice this self-evident truth, that every human being, irrespective of sex or color of skin, is by birthright entitled to the equal blessings of free land, free air, free sunlight.

The logic used by the royal leaders will be, that the masterly should have special favors, because they are masterly; that the expenditure of money and time to develop brain force for public use is justly deserving of extra pay; that, therefore, the man or woman who has only muscles to sell does not and cannot perform so useful and important work as the finished gentleman or lady; that the "qualified" is entitled to a palace with superior comforts and pleasures and special positions of honor in society, while the "muscle worker" may have a humble cot and stinted fare, and need no more. The apology for this disparity is, that the brainy man demands more of the benefits of capital than his less lucky brother can wisely and economically appropriate.

The tentability of this postulate, fortified by church and State, involved in the social system which we have inherited, woven in all our secular relations, needs to be discussed at the Labor Congress. A labor representation must be there to demonstrate, that, in justice, inherited or acquired talent is already paid in the intrinsic commodity of knowledge and the usefulness of skill; that, if any distinction is to be made, the one who lacks is entitled to special consideration; that the hod-carrier or the wash woman is, in his or her sphere of life, just as useful as the poet or the orator, the minister or the lawyer—in fact more useful for the poem or speech, sermon or plea is but the flowering out of the root which the laborer develops. Shall the head say to the foot, "I have no need of thee?" It must be demonstrated that there is no high nor low in the divine economy, and should not therefore be in labor art; that whosoever does his best should have equal competence with another who does his best; that an earned competence must be guaranteed in custom and law, leaving out the factor of class or caste—on the principle of, "a man's a man for a' that." The representation of the Congress must be able to defend the corollary of this demonstration of inalienable and equal rights, and formulate the principle that labor, by virtue of office or position, must be the master of capital. Is not the producer superior to the thing produced? the man greater than his incidents? If so, if the man, made in the image of God, is intrinsically of far greater worth than the "almighty dollar," which labor produces, then is he in justice entitled, above bare costs, to the full benefits of his personal earnings. Then the wage-system must be abolished before the reign of justice can be established. Holding as it does our competitive industries in the inter-linking chain of speculation, it does not pay in full what the laborer earns. It is but a refined savagery, misnamed compensation. It is the fruiting of medieval feudalism whose castle lords waged war upon each other for plunder. It gives to the plutocrat the strange satisfaction of appropriating the profit of labor, leaving to the earner the "oxen's fodder," and says to the earner, "I have more on my table than I can eat, but you shall not have any of it; because I am smarter than you!" The affirmation must be maintained, that whatever law or in-

stitution mars or starves a single human being, is God-condemned, and ought to be Governmentally condemned. True, the law of our country does not interdict a wage-worker from having property, but this is also true, that the chances to own anything, even his body, wife or child, are constantly lessening. The world over, the tiller of the soil, the factory hand, the trench digger or what not, is an underling, is but a tithe of the man or woman promised in natural endowments. A system of business or government that forestalls liberty for the full development of citizenship must be abolished. Wages, if such we must continue to have, should be proportional to the demands of the times. Every advance in civilization implies a corresponding advance in the needs of competence; and competence should be tendered in fullness where it is due to the earner and not to the speculative gambler. But fix wages as we may, it fails to develop the best citizenship, because the worker has no possessional interest in his employer's business beyond satisfying his employer, holding his position and getting his pay. There are happy exceptions, but the rule is, that the hireling runs away when the wolf comes, "because he is a hireling and careth not for the sheep." The wage-worker is not developed in the science of economy. His dependent position neutralizes self-reliant business habits. Intellectually dulled by toil, unmanned, discounted, kept down, neglected, except at election time, what is liberty to him but to sink or swim? Swim he may, but never to touch the shore of competence adequate to his whole needs. Not only does the wage-system enslave the hireling, but the employer also by over-taxation of nerve and brain. What is the reward of the wealthy master? Competence and paralytic liabilities, honor and luxury and sequential decay. Is not this a slavery that deserves a speedy abolishment? What is the reward of the dependent day laborer? A floating life, a rude cottage or hut, social ostracism, child toil, a wife's ruin of health or morals in the struggle to get poor bread, the cup to drown an "aching void," and at length early sickness and a pauper's grave. Is this one of our American citizens dead in the furrow? Yes, and he represents a heavy per cent. of the wage-workers.

The transition from the old to the new democracy now moves and swells like the ocean tide, swashing all shores. The railroads that span the continents, the telegraphs that speak with tongues to all the nations, the invention of machinery to do the work as by sentient fingers, the dispatch of commercial interests, the spontaneous awakening of the peoples on the whole globe to the fact that we are "members one of another, and if one member perish all the members perish with it," have inaugurated the transition, and it is left to us laborers of America, in the Labor Congress of '93, to voice it, paving the way. It is not to be expected that the Congress as a whole will be prepared for such a departure. The capitalistic representation is not aware that the great masses of producers the world over are sufficiently imbued with radical

sentiment, looking to the betterment of conditions, as to move forward at the call of wise and safe leadership. Our business is to organize these forces politically for the election of men to legislate who know how to emancipate the labor and capitalistic slaves. If at the Congress in '93 we can voice self-evident principles, and make a candid appeal to the practical judgment of mankind, it will be the sowing of the seed of industrial brotherhood to be peaceably harvested when we are gone.

The matters to be laid before the Labor Congress may be thus summarized: all special privileges abrogated; all monies issued by the Federal Government; money loans obtained at cost; the internationalization, at length, of this financial system, with checks and balances so severely just that all speculation in the necessaries and comforts of life shall be forever abolished; constitutional federation of nations, organized to adjust commercial relations and peaceably settle all difficulties; free trade the world over, and direct taxation for the support of Government; land and all other natural monopolies to be owned and operated by the people for the people; an advanced state and national education, free to all, enforced by law, qualifying for citizenship; co-operative industry absolutely removed from the incentives of selfish competition; Government to supply working implements; work demanded from every one, allied with this system, according to his abilities; equal distribution of profits, and personal right to appropriate and economize such profits as he or she may choose, provided in doing so there is no trespass upon another's equal rights; prevention of accumulation of personal property above one's natural or acquired needs, but Government interfering only when trespass occurs; municipal or co-operative manufacture and distribution of food, raiment and other consumable articles, proffered at cost, and, therefore cheaper; and better than isolated families can produce; and Governmental provision made for ethical and social progress and happiness on a scale so vast and beneficent as to evoke personal ambition to work and live for the great whole of the commonwealth, and to render self-aggrandizement, above one's needs, a puerile and burdensome possession; thus evolving a spirit of emulation for nobler citizenship and a juster democracy.

In all the counties of Kansas carried by the Alliance last Fall the Republicans have combined with the Democrats to put down the Alliance party. Principles must be at a very low ebb when policy governs these old parties to such an extent that they combine after most bitterly opposing each other for nearly half a century, because each claimed the principles the other advocated were so bad that they would be ruinous to the country.

An Indianapolis paper says, that of the female population of the factories of that city, estimated at more than ten thousand, a considerable number, working in sweating shops, do not average more than twenty cents a day. The Chicago Herald says that the same dreadful story is true in that city.

A BAD SYSTEM.

REV. T. J. DENT, preached a sermon, at Salem chapel, Harington, London, England, from the text, "I give thee a king in mine anger" in the course of which he said: "Judged by its fruits, monarchy is essentially an immoral institution. Who is most to blame—princes or people? We bring up our princes in luxury and laziness; we practically place them above law; surround them with courtiers, who withhold from them unpalatable truths, but who fawn upon them and flatter them continuously; and after doing our best to debauch them, we expect them to be models for our sons to copy. No wonder that they are a bad lot. No wonder we dare not trust our children in their company. The system is bad; bad for princes as well as for the people. Our social life is poisoned at the fountain-head, and our sons are in danger of infection from the highest to the lowest. Royalty has been tried and found wanting. There is but one remedy—abolish the monarchy, and you remove the chief hinderance to sweeter manners, simpler lives, loftier morals, a fairer social order and a Christian commonwealth. I am a Republican, and have been for a quarter of a century. I am a Republican because I am a Christian. God, by his providence and grace, has given me a very different conception of dignity and manhood from that which is held by courtiers. I have a very poor idea of thrones, and of those who sit on them. Get rid of the superstition of royalty. Why be enamored with it? It is degrading. It fosters respect for despicable persons. It is a worn-out fraud. It is hindering the progress of the world. It is delaying the coming of the kingdom of heaven. Think of the welfare of your children. Let them not be demoralized by evil example enthroned."

Such plain spoken sermons as these are good signs. All the false social, political, financial, commercial and religious gods are being cut off by the Universal God that is developing fast in the human race. The Old is passing; the New is coming into view.

APPEAL TO WOMEN.

WE have received the following appeal to women from the French Society for Arbitration Between Nations:

"Women of all countries! Mothers, sisters, wives or daughters of those whom war tears from the home and causes to die on fields of battle or in hospitals! you victims that the folly of Governments and peoples condemn without pity to grief and misery! you who, even in time of peace, feel the weight of heavy taxes and the sadness of lonely firesides!—we conjure you to listen to our appeal!

"We come to tell you that these evils are not irremediable, and it depends upon you, if you desire to assist us, to abolish them largely, and perhaps to make them disappear entirely.

"When two individuals have a difficulty they appeal to the law, and abide by the decision of the magistrate. When two Governments disagree they

appeal to arms; that is to say, they require thousands upon thousands of innocent people, who, for the most part, do not know why they are fighting to slaughter each other. Heavy taxation, starvation, prostitution and misery are the natural outgrowths of these massacres, and cap the ruin wrought.

"We are determined that a stop must be put to this bloodthirsty savagery and barbarism. We have sworn to each other that we will not stay our efforts until war shall cease. You who claim to be Christian women abjure forever that sacred name if you fail to do your duty with tongue and pen and means to abolish this anti-Christian pandemonium of hell and chaos. You who read in your bible "Blessed are the peace-makers," and then remain silent in your churches, your sewing circles and societies when you should be using heart and soul and brain to abolish hydra-headed war, much bitterness awaits you.

"People are beginning to understand that for nations, as for individuals, there other means than brute force by which disputes may be settled. Nations, as well as individuals, can abide by the decision of an impartial judge. This we call arbitration.

"Since a half century, especially in the past ten years, many arbitrations have taken place between the various nations of the world, and terrible wars have been prevented. We must, however, prevent all wars. Arbitration must become the habitual law of nations.

"It is your bounden duty, women of all countries and conditions, to spread at home and abroad this great idea of arbitration in place of war!

"It is to you the world looks mothers, sisters, wives and daughters, to defend those you love; to save your homes; to reserve for peaceful labor, for the strengthening of the feeble and poor, for the development of true civilization, for interior and exterior peace, the forces and the resources that destructive hatred consumes in fratricidal murders!

"We ask you to join us in forming The Universal League of Women, for the substitution of Arbitration for war.

"Let those who are able to give of their time and money not begrudge the outlay. Where only a name can be given let it not be withheld. All will be welcome; all will find us ready to assist with necessary information and to furnish them with means to obtain other adhesions to the good cause and extend the propaganda.

For particulars address Mme. Raymond Pognon, Rue Clement-Marot (Avenue Montaigne), Paris, France.

M. MMES GRIETS-TRAUT,
E. de MONTSIER,
M. RAYMOND POGNON,

Members of the Administrative Council.

THERE have recently been several newspaper reports of children committing suicide after being whipped. A parent who knows not how to guide a child without a strap is unfit to have a child.—*Twentieth Century.*

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 Gu.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
St. Paul, Minn.	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.
Vionna, 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.

A SOLUTION OF LIFE'S DIVINEST MYSTERY.—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer.

The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained: Study "The Finding of the Gnosis," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston Street, Boston, Mass.

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.