

# The World's Advance-Thought.

33

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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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### GRIEF FOR THE DEAD.

O HEARTS that never cease to yearn!  
O brimming tears that ne'er are dried!  
The dead, though they depart, return  
As though they had not died!

The living are the only dead;  
The dead live,—nevermore to die;  
And often, when we mourn them fled,  
They never were so nigh!

And though they lie beneath the waves,  
Or sleep within the churchyard dim,  
(Ah! through how many different graves  
God's children go to him!)

Yet every grave gives up its dead  
Ere it is overgrown with grass;  
Then why should hopeless tears be shed,  
Or need we cry, "Alas?"

Or why should memory, veiled with gloom,  
And like a sorrowing mourner crape,  
Sit weeping o'er an empty tomb,  
Whose captive has escaped?

'Tis but a mound,—and will be mossed  
Whene'er the summer grass appears;  
The loved, though wept, are never lost;  
We only lose—our tears!

Nay, Hope may whisper with the dead  
By bending forward where they are;  
But Memory, with a backward tread,  
Communes with them afar.

The joys we lose are but forecast,  
And we shall find them all once more;  
We look behind us for the Past,  
But lo! 'tis all before!

It is not what we see that moves the world, but that which we do not see. We see men doing the work of the world, but it is the power that acts through them that creates all progress. We judge from appearances, and yet there is nothing so deceptive. The judgment that is founded on appearances is most generally at fault. That which is externally attractive may be internally rotten. The major portion of the world put their trust in appearances, rather than in Righteousness, that can never become corrupt. This principle of never-failing purity is immortality itself, for decay cannot touch it. Unrighteousness is not immortal.

We may know the Truth, and yet not do it; the former is of the soul, the latter of the intellect.

## DO NOT IMPRISON THOUGHT.

Do birds ask of any one how they shall sing their varied songs? Do the flowers wait for instruction how and when they shall bloom in the broad domain of nature? Does not each form of life voice its own God-given inspiration in its own special way? And yet blind and bigoted man would hush the many-voiced and endless-thinking soul in man and cage it within the narrow bars of a uniform expression. He would make holy the songs in a church, and sacrilegious the expression of a soul in the field. He would have us believe that Infinite and All-Pervading Good is bounded by walls, wherein a few do worship; and that all beyond belong to hell and chaos.

Such perversion of ideas comes from the looking for a God outside nature; outside of the beautiful souls of the blossoms and music-lit souls of the birds; outside the sentient beings that feel the pulses of Celestial Life creating within the heart's pure shrine of love, and seeking expression beyond the earth to which theologic slaves would bind them. They would enclose the living soul within the "temple made with hands," wherein no Universal Love or Life has ever come.

Where preached the Christ? By the sounding sea, on the mountain tops, in the highways and by-ways. No hand-made temple to gather them in, no scroll or book from whence to cull Celestial Wisdom, he needed. He looked within and there saw living (even as the mountains are mirrored in the calm and peaceful lake) the Celestial Soul of things.

What warrant, therefore, have ye, O! priest, for bell and book and candle, that ye place them twixt the Sun of Righteousness and lowly man? Have ye no faith in that self-same Soul—the Father—in whom the Divine Messenger placed his trust? Has worldliness—so veiled your vision that ye needs must worship Matter-symbols above the God that made them? and who is not things but Essence—Essence of Love, Liberty and Light.

That custom rules even in enlightened people more than thought is seen in the church services of the present day. Give us this day our daily bread" is a meaningless phrase on the lips of the well-to-do communicants; and "lead us not into temptation" as a supplication addressed to a God, in the sense custom means it, is absurd: as if God, the "Creator and Ruler" of the Universe, would lead us into temptation. It is by the overcoming of temptation that we grow. "Deliver us from evil:" every thinking person knows that we must deliver ourselves from evil by overcoming it.

## GARNER THE MOMENTS.

GARNER the moments and the days will take care of themselves. The time spent by many men and women bewailing their lot, and telling what they would do if they had time and opportunity, if utilized could give them knowledge and power. Mrs. Harriet Beecher Stowe wrote "Uncle Tom's Cabin" in the spare moments she could take from a busy life of care and household drudgery. Sir Edward Arnold has learned most of the Oriental languages by utilizing the spare moments.

Moments are the seeds of time; if well cultivated they will bring a good increase. It is the moments of idleness ill employed that are so fruitful in misery. It is this unrest that is nature's protest against idleness and ignorance.

All nature is made up of minute cells aggregated to represent its various phases, by the law of almost imperceptible growth. There is no wisdom but may be ours if we make good use of all the moments.

OVER thirty millions were appropriated by the last Congress for naval defense. This money if loaned to people in financial straits, on good security, without interest, would give relief to a hundred thousand families. Millions for destruction, but not a penny to save from destitution, woe and misery, and the long train of evils that outgrow therefrom. The first duty of the State should be to save from crime, not to increase it.

UNFAMILIAR operations of nature are called miracles. Familiar operations we designate natural laws. In reality the simplest operations of nature are to our consciousness miraculous. If we had never seen the plant grow from the seed, and for the first time beheld it, we would pronounce it miraculous.

To every new idea the masses say "impossible;" and yet there is nothing more evident than that the impossible is continually being made possible.

IN spiritual work success never comes by "accident;" it is invariably earned.

WHEN we are at peace with all the world we will have seen God.

IN the coming time ideas will be the current coin.

For The World's Advance-Thought.

THE VOICE OF THE SOUL.

FLORENCE WINGATE.

COME not with narrow mind  
To breathe the fragrance of this flower;  
Nor yet with pride-filled heart  
Seek knowledge to have power;  
But with a lowly mind,  
And in responsive mood  
Receive this breath of life,  
For 'tis thy force of good.

Within the chamber of thy soul  
This little seed is sown,  
And nourished in the darkness,  
Until thou op'st the portal.  
And give it air and scope  
To swell its fragrant blossoms,  
And fill thy life with hope  
Of future dawns and sunsets,  
Unseen by mortal eyes,  
In the dewy fields of Eden  
Beneath immortal skies.

Thy days thou think'st art numbered,  
But they unnumbered lie  
In dim realms of the future,  
Concealed from mortal eye  
By walls of clay, which crumble,  
And falling into dust,  
Reveal the full-blown blossoms  
Of the plant put in thy trust.

Thy guiding spirit's near thee,  
And if thou wilt give ear  
To the gentle voice of guidance,  
That sounds so low and clear  
From the silent flower chamber,  
Where life's force lies concealed,  
(Only to the listening soul  
Can these truths be revealed),  
Thy path, so hard and stony,  
Will seem to thee like moss,  
And fragrant flowers line thy way  
To help thee bear thy cross,

But there's a truth that I would have  
Slunk deep into thy soul—  
The warning that was given  
In the misty days of old:  
That mortals must not seek  
To ope this bud of gold  
With restless and impatient touch,  
Lest these leaves which enfold  
Such blessedness should shrivel up  
And leave the truth untold.

#### MISUNDERSTOOD

ONE of the hardest experiences the spiritual teacher has to bear is that of being misunderstood, not only by those for whom he is working, but also by those who claim to read from the spiritual standpoint. Those who reason from the physical standpoint only cannot be expected to understand spiritual teachings, for spiritual things can only be discerned by the spiritual senses.

One of the things which interferes most with the spiritual development of those engaged in spiritual reform work, and prevents their work from bringing forth its harvest of good is their fear that they are not getting credit for all they do and say; their thirst for praise or fame overshadows their desire for the good of mankind. But we are still in the infancy of our spiritual education. All the obstacles will be outgrown.

Knowledge is power, and the universal panacea for evil.

#### THOUGHTS GROW

WHATEVER we devote our thoughts to grow, be it good or evil. Thoughts devoted to greed, vengeance and war have produced all the thousands of inventions in the shape of war-ships, torpedoes, boats, guns, explosives, etc., for the destruction and misery of humanity. Now, if the thoughts were directed to the welfare of humanity they would produce inventions for its good and happiness just as readily. Thoughts of evil produce a destructive force; while thoughts of love produce a creative force.

The time is not far off when the thoughts will, mostly, be devoted to the good of humanity. Then the misery, woe and sickness that so long have incrustated the human soul will disappear. At first justice untempered with mercy will be the outgrowth of the new formed power; but gradually the fraternal spirit will increase, and all will realize their true kinship to each other.

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EVIL is like a many-armed devil fish; cut off any one of the arms and it will grow again. The various movements to abolish any one evil will be fruitless as long as the universal body or cause of evil remains. Statistics show that the Temperance movement is making no headway against liquor drinking; and the reason it is not is because it is only attacking an effect of the universal intemperance of humanity—the intemperance of hatred, envy, malice, greed, lust, etc. The liquor drinking evil is a futile attempt to drown the result of these other evils. Advocates of temperance will never succeed in their work until they remove from their own being the causes of intemperance in liquor drinking.

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EVERYTHING is immortal, from the slightest to the greatest, the tiniest worm or the blade of grass. It is impossible that it should be otherwise. Even this body of flesh and blood is immortal. All things may change in form and nature times innumerable, but it is impossible that one atom of them should ever be destroyed. And we believe that sometime—through numberless transformations perhaps—all things, stones and plants, animals and men, will reach conscious immortality.

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THE present state of humanity may be likened to the condition of the earth when bare of vegetation. By external means no verdure and flowers can be produced, but silently and almost imperceptibly the hidden forces bring forth the beauties of the springtime. So with mankind; the external work (strifes, controversies, agitations, etc.), is the ploughing, sowing and cultivating season, but the silent unseen forces will bring forth the Harvest of the new cycle.

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EVERY one is the general of an invisible army that will lead on to immortal victory, if rightly controlled.

#### CHRISTIAN SCIENCE, ETC., THREE HUNDRED YEARS AGO.

PARACELSUS lived in the sixteenth century. His father was the son of a prince and gave him a good education. He applied himself to the study of medicine, and acquired a great reputation by his practice. He was the first to use mercury and opium. Paracelsus says:

"Man is a two-fold being, having a divine and an animal nature. If he feels, and thinks, and acts as divine beings should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him. An exalted imagination caused by a desire for the good raises him up; a low imagination caused by a desire for that which is low and vulgar drags him down and degrades him.

"The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. Imagination is not *fancy*, which latter is the corner-stone of superstition and foolishness. The imagination of man becomes pregnant through desire, and gives birth to deeds.

"If God speaks in us, we require no proofs of the truth of what he says; for we recognize in it the power of truth. This power is taken from nobody, unless he throws it himself away. The good as well as the evil-disposed ones can only be strong through faith. There is only one power of faith; but its application may be for good or for evil.

"How can there be any true faith in a man who has not in him the power of God? The godless do not believe in faith, because they have none of it, even if they continually talk about it. Where can we find a theologian who drove out an evil spirit, or made a spirit come, or who healed the sick by the power of God's will—not to mention the fact that no clergyman ever removed a mountain by means of his faith, or threw it into the ocean? But if some one produces a sign, be it good or evil, they denounce him and call him a sorcerer.

"A dead saint cannot cure anybody. A living saint may cure the sick by virtue of the Divine Power that acts through him. This Divine Power does not die with the body of the saint, and therefore true saints are still living, although their bodies may have died. The power which enabled the saints to work miracles is still alive, and accessible to all. It is the power of the Holy Ghost, and if you live in God He will overshadow you with that power, and it will teach you the laws of God, and you will be guided like other saints, even as the Apostles Peter and Paul."

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If man should seek to throw mud at the sun it would only fall back on himself. Rise into the light of Truth and none of the malice or evil of earth can reach you.

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WHEN mankind are spiritually ignorant their mental and spiritual food is unwisely chosen.

For The World's Advance-Thought.

## LIBERTY.

A. G. HOLLISTER.

He that doeth sin is the slave of sin. If Truth make you free, ye shall be free indeed.—JESUS.

"Know ye not his servants ye are, to whom ye yield yourselves to obey, whether of sin unto death, or of obedience unto righteousness."

**L**IBERTY is a truism which requires no special proof, because it is a self-evident fact, patent to everybody. Liberty is freedom from slavery, or from restraint, and is of various kinds, as opposed to different kinds of restraint.

A great deal is spoken and written in praise of liberty by people who do not understand in what true liberty consists. The true kind is of priceless value, and is sought for and fought for, by the children of God, in all ages of the world, and experience has taught this lesson: "Continual vigilance is the price of liberty."

Not that the children of God, in this age of the world, fight with carnal weapons, but spiritually, using spiritual arms only. For as there are people who seek to obtain unjust authority over others, there are back of them enemies of the soul which rule over and prompt them so to do. These enemies cannot be harmed with carnal weapons, but with spiritual weapons they may be destroyed.

True liberty, is freedom to do right—to obey the monitions of a spiritually enlightened conscience—to follow the noblest dictates of wisdom, virtue, love and truth, in the service of God and humanity; the constant practice of which promotes growth in life eternal, and builds the delightful mansions of the supernal heavens. To accomplish this it is necessary to restrain the appetites and passions of the body; compel them to obey reason's rule, and to eradicate pride, lust, ambition, covetousness, and desire for carnal pleasure. Liberty in these things is base and counterfeit. It is the liberty of confusion and clashing desires, and produces warring contentions, and growth toward the hells of torture, abandonment and despair. Yet many are ignorantly, blindly and recklessly striving for this false kind of liberty, which excludes the reign of righteousness, harmony and heaven, that it may revel in a lawless riot of passion and disorder. They seem not to cognize nor know any liberty but that freedom of the lusts and passions of the body which obtains in the savage state, and which must ultimate in the rule of brute force, where might is the only right recognized; or in the destruction of society.

Those who contend for this kind of liberty worship the Beast in human nature; are abject slaves to the carnal mind, and are ruled by that "mystery of lawlessness," "the man of sin," which opposes and exalts itself above all that is called God, or that is worshipped. As the Apostle says, sitting in the temple of God—the human soul—it shows itself a God. A portion of this is in every human being, inherited from earthly birth, and must be expelled, or crucified unto death by the cross of Christ, before the soul can find true freedom, and perfect peace, and be at rest from its enemies on every side. It was this false liberty

which caused a victim in the time of a great national upheaval of the base elements of human nature to exclaim, "O Liberty! what crimes have been committed in thy name."

Some one may object to the foregoing that it deals with extremes, and he, the objector, does not believe in extremes, the middle course being ever the wisest. But, dear reader, the qualities of all actions are best known by their fruits. Fruits, as seeds or ultimates, are limits or boundaries, and boundaries are extremes. Every middle course tends to somewhere. You may not have reached the fruit season of your chosen course of conduct, but millions possessing like sentiments with yours, have, and the experiment has been repeated times oft, so that those who read the records with true insight, know beforehand the quality of such action, and just what the result will be.

Many signs declare that now is the Judgment Day and the season of the world's harvest, and the fiat goes forth to separate tares from wheat. To this end, a clear line of distinction is drawn between absolute good and moral evil. The ripening of the fruits of all the seeds sown in the world, from the beginning, enables the distinction to be made. "This is the judgement (crisis, separation), that light has come into the world." The true light, which makes manifest the inward quality of all human actions, and traces effects to causes. A good tree cannot produce evil fruit, neither can a corrupt tree produce good fruit. Henceforth, evil is to be exterminated from the heart, both branch and root. And to those on the right side of the boundary line, all evil is extreme, be it much or little. Even things that now seem innocent of evil, if they contain the seeds of evil to appear in the future, are so counted.

To gain and preserve true liberty, requires constant effort, and steadfast obedience to the highest and best light we can obtain, which includes the faithful discharge of all duties to God and our fellow creatures. The slave of sin may not be conscious of slavery, because he is not restrained from doing what he likes to do, but the longer he does it, the less pleasure it yields, while he is forming a habit which binds him to his evil course, even after he may have formed a desire to abandon it.

Sin controls the creature, through its ruling love. One so controlled by evil, is no more qualified to judge what true liberty is than a crazy invalid is to judge of sanity. He regards as tyranny and usurpation any authority that would restrain him from indulging his desires, however base or injurious they may be. If he chooses to destroy his faculties and make himself a plague and a burden to his friends, or to indulge in anger, lust, cruelty, revenge or hate, or to trample on the rights of others, that is the freedom he is bound to have, if he can get it. Such are Anarchists, who wish to destroy all government and abolish law. Also Nihilists, who wish to annihilate the idea of God, and obliterate all moral distinctions between good and evil. May we not properly reckon them grossly ignorant, or misinstructed, or cases of arrested de-

velopment? Evidently something is lacking necessary to complete and perfect manhood. If such sentiments were universally accepted, they would crush intelligence and dwarf it to the level of brutes. Animal selfishness, violence and brute force would seize dominion and reduce mankind to savagery and extermination.

People whose ruling love is spiritual, inspired by the love of God, subdue the brutishness within, and hold their inferior members in subjection. The natural mind cannot ascend into nor control the spiritual mind; but when in the ascendant it can close all the avenues so as to shut out the spiritual. When the spiritual mind rules, it flows down into the natural, through its open avenues, arranges all its furniture, and the natural becomes servant to the spiritual. Such only have true liberty, because they only are free to act, to grow and advance along the line of universal laws, in the direction of their true and eternal interests, and of the best good of all orderly, intelligent life. They have no wish but to do always the right thing in the right time and place, and all in perfect accord with the will and law of the All Wise Creator of heaven and earth. Hence they are without fear and without restraint. They also are free to do what they love to do, and as it harmonizes with the everlasting growth of universal good, they have perfect liberty, now and forever.

For womanhood I cherish the deepest love and reverence. Her exaltation means the elevation of the race; broader liberty and more liberal meed of justice for her means a higher civilization; and the solution of weighty and fundamental problems which will never be equitably adjusted until we have brought into political and social life more of the splendid spirit of altruism, which is one of her most conspicuous characteristics. I believe that morality, education, practical reform and enduring progress wait upon her complete emancipation from the bondage of fashion, prejudice, superstition and conservatism.—*Arena in Ed. Notes.*

ATTENTIVELY considering the formation of bodies and the death or confinement of embodied spirits, let him abstain from eating flesh meat of any kind. The man who forsakes not the law and eats not flesh meat, like a blood-thirsty demon, shall attain good will in this world, and shall not be afflicted with maladies. He who consents to the death of an animal, he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up and he who makes it his food; these are eight principles in the slaughter.—*Merrill.*

The Christian Socialist paper, "The Dawn" has reduced its price to fifty cents a year. It is a well printed magazine of fourteen pages, and every page contains more than fifty cents' worth of good thought food.

The belief of the greater portion of humanity may be summed up thus: An Infinite God whose universe is the earth and whose incapacity is greater than His capabilities.

For The World's Advance-Thought.

## FOOD AND ITS ENJOYMENT.

ONE WHO KNOWS.

It is well always to sharply define the sense in which we employ terms, if we would be clearly understood. Each of the planes with which man on coming to himself has to do, and to which in his triune personality he is or should be consciously related, has its own special and particular food; and while the science of correspondences shows that the things of any one of them are explanatory of all the rest, that leaves the fact untouched nevertheless that the three are all the time very widely and essentially differentiated. The food that is fitted for and nourishing to the body is—as we all know—utterly useless to the mind or soul; so, in like manner, the food that serves a useful purpose so far as the mind or soul is concerned, is again as utterly useless to the spirit.

The object contemplated in this essay is to narrow down so as to discuss matter peculiar and pertaining to bodily food. The body serves a very necessary but, at the same time only a very temporary purpose, and while it does so it has to be nourished and well sustained, so as to enable it to perform its functions easily and satisfactorily. Many are the moot points—as we all know—connected with diet; and they are simply moot because man has not yet risen to the high plane where truth, free from all entanglements, inheres, but is mostly groveling, contentedly, on the plane of matter, where illusions of all kinds only are known or possible. Many and strong are the illusions incidental to and also inseparable from the plane of matter; and hard it is for the man while settled in any degree down to the dominance of matter, as we find him to be to-day, to extricate himself, even partially and approximately from the confusion and perplexity the illusions of matter necessarily engender.

Confusion worse confounded is—as we may say—the very atmosphere breathed by the material man in his present surroundings. That being so Pilate's sneering query: "What is Truth?" becomes to all such the inevitable. The Materialist is and can only be the agnostic, and *vice versa*. "Who shall show us any good?" comes trippingly from the tongues of all such; and if we would be fully alive and awake to all the possibilities and potentialities that open to us, we must put forth every effort to lift the veil of obscurity in our flesh which shuts out our vision from the truly spiritual. We must do this tearing down our very own selves, for no one else can do it for us.

Matter's mysterious illusions then very lucidly and satisfactorily account for the wide and conflicting differences of opinion and experience which obtain on every hand to-day with reference to food; nor can we reasonably entertain any prospect of deliverance from the great differences and confusion now so prevalent, until the reign of matter with its illusions is itself superseded by its eternal master—the reign of spirit.

In the very nature of things—and so also of necessity—there must be a perfect and a best food for

man, as such, and that quite independent of faulty human opinions, whims, fancies and caprice. But it does not follow that he will be at all ready to admit such a thought, that is, while his material and illusory nature is in the ascendancy. Nor yet does it follow by any means that because the material and fleshly, also illusory nature, affirms so and so, that it is for one moment trustworthy, or in its utterances to be regarded as deserving of repetition. While man's personality remains as at present clouded with uncertainty and mystery, and, while there are heights of the same unscaled, and domains therein where he has never taken the initiatory steps, he must and will remain helplessly confused and obfuscated; so much so indeed as to be unable to say whether this, that or the other is the proper or best food for him; or even what amount of it would render him the best service.

Man forms an utterly false estimate of intellect, when he flatters himself by assuming that it can guide him in the least degree safely and securely through and out of the labyrinths of confusion and illusion into which his material senses ever lead him. The most piercing and profound intellect possible to man or any other creature, if tied down to materialism and agnosticism, and if cultivated also to the highest degree possible, is still helplessly paralyzed by the presence of effects treated as causes, and confounded by mocking illusions regarded as realities. Intellect at its very highest and best can only qualify the material man to make out an *apparently* strong and clear case which will be sufficient to please and satisfy other like materialistic natures; it can never even approximately convince or satisfy a nature that has opened or that is in the act of opening into the higher spiritual life; for that will certainly have intuitions, however feeble, immeasurably superior to the highest and ablest deductions of reason; and these intuitions being the infallible prompting of a purer and a higher nature than the material man has any perception of; will impel him to flee from the confusing and confounding notions and opinions so dogmatically affirmed by all the restricted materialistic natures above referred to.

Only spiritually developed men or women can ever utter truth applicable to humanity as a whole on any point or subject; and we confidently apply this remark now to the item of food under consideration. It is best that the purely material nature should be actually cut short in life, because its certain tendencies are to constantly degrade itself, and, therefore, a much prolonged life under such faulty conditions would be to it a disaster approximating to a great fatality.

Stimulating articles of diet and drink necessarily tend to break down and shorten the period of life; hence, the drunkard and the glutton do the very best thing for themselves that they can when they eat and drink what will assuredly of necessity shorten their career. We cannot be fairly conversant with the plain every-day facts of our surroundings, striking us everywhere and on every side, without being well aware that the Sovereign Ruler of the Universe has exactly so ordained; and that

both in wisdom and love. All is for the best.

What is right and best, however, for the lowest grade of humanity would be poison to all those filling or aspiring to higher grades. The truly psychic man will not have by far so gross and sensuous a nature as the material one; nor yet will he have anything like so pure and exalted a nature as the truly spiritual man. We do not know where to look with any certainty for clear illustrations of the spiritual entity; but of them we can say that they love to eat and thrive on "angel's food," and when lower natures press them to join in their revelings and feasting they will assuredly decline such invitations, by saying, as the Master once did, "I have food to eat which ye know not of."

Human experience at the present time seems to be mostly—if not entirely—limited to the material and the psychic; and to the former more so than the latter; the former must not and will not dispense with stimulants; the latter as necessarily and freely leaves all stimulants alone, and find all they want in a hygienic and vegetarian regimen. As for the truly spiritual we must wait until we have fairly won an experience in the same, and then we shall find something as far removed from the hygienic and vegetarian dietary again, as that is from the grosser animal and stimulative one.

With this brief and hurried glance at the subject of food as having its bearing upon, and so having to do with, the trifold personality of man, we will be for the present contented, while we pass next under consideration the second item of our subject—its enjoyment.

While food remains, in any shape or form, in our systems causing sensations which are recorded by our nervous system, it stands to reason that those sensations must be in themselves either pleasurable or otherwise. The view generally taken of this subject, of enjoyment or its converse, is an extremely superficial and unsatisfactory one; and this is prone to be the case while immaturity lingers. The unconcerned and ignorant millions have no idea that the enjoyment of food extends to anything save the temporary gustatory sensations experienced by the palate while the act of mastication is being attended to. This is a very worthless, superficial and utterly illusory and misleading view to take of the important subject. Fancy what a gross blunder is necessarily made in only analyzing the sensations experienced during the fifteen or thirty minutes while food is being masticated, when we have to experience sensations as a certain consequence of all our eating or drinking for a period lasting from three to over five hours after sitting down to any meal! And yet this blunder is the rule, the reverse being extremely exceptional! Is man, then, in the main, a fool or a wise person while such a statement may with truth be said of him? What are the sensations of a brief fifteen or thirty minutes, when compared with those extending over four or five hours, or actually having to do with the entire life? Moreover, it will be seen, as the subject is carefully and critically gone into, that those articles which are

in themselves most calculated to furnish or intensify gustatory enjoyment, are often, if not always exactly fitted to furnish anything but enjoyment or comfort afterwards!

This blunder is evidently, then, a very serious one; and demands from every sentient being that it be taken into the most profound, thorough and earnest consideration. We must excuse a mere child for ignorance on a matter like this, for it is naturally to be expected; but what shall we say of those who attain to advanced years, and even then never stand corrected therein! Are they excusable? An excusable person must always be, like a helpless child or idiot, an irresponsible one; and an irresponsible one must, therefore, be wanting in the intelligence and experience necessary to faithfully record the sensations resultant from a given course of action. Who would be contented to pose as an entity incompetent to faithfully record the sensations resulting from an action repeated several times each day and during a life of thirty, forty, or even more years? And yet if facts were allowed to speak the very truth, this is actually the case with the millions; and only isolated ones, few and far between, can be found illustrating the aforesaid competency, or even approaching it.

To be continued.

For The World's Advance-Thought.

## THE TOWER OF BABEL.

SOCIETIES FOR INTERPRETATION.

NUMBER III

MARY EVEREST BOOLE.

THERE is no denying that religious and philanthropic societies, while effecting much for the mitigation of special evils, have done great harm by encouraging a spirit of technicalism. Each Church, each body of workers, creates for itself a special jargon. This is unavoidable. Every trade and profession makes a jargon of its own; a technical phraseology grows up as a short cut to expedite business. Unfortunately when a special jargon grows up inside of a body whose object is religious or moral, their members are not content to say, (as tradesmen do), "this word belongs to the slang of our craft; if we use it at all before outsiders, we must explain as we go." No; the mere slang of a special body becomes, for its members, a sacred language; and they imagine that no one knows their sacred truths who does not use their shibboleth!

But beside the poison grows its antidote. Societies are being founded now which have for their aim, not the preaching of this or that dogma, or the promoting of this or that special form of beneficence, but the bringing together of workers in different fields, with a view to promote mutual understanding.

Possibly an account of the working of two or three such societies here, may convey the same kind of sense of help to readers across the sea, as the movement connected with this journal gives to some of us here.

Well, then, first in order comes the Christian Kingdom Society. The members are not pledged

to any particular opinion about the Divinity of Christ. The Society has no creed; and it has only one rule: each member pledges himself or herself to endeavor *to be loyal in all things to the Spirit of Christ*. We are not asked our opinion as to whether Jesus always judged with adequate knowledge, or did the wisest thing possible under any given circumstances; we are expected only to endeavor to bring about the *Kingdom* which Christ predicted; judging, each for himself, what he can best do to further that aim, but subordinating all other motives and desires to the one object of helping to bring about the reign of Brotherhood and Peace. Each member receives a ticket; which he is requested to return if he should ever decide to prefer any other aim to that of furthering the Kingdom. We have no President, nor any Founder (for it may truly be said of the C. K. S. that it wasn't *founded—it grew*). We have one Secretary, to whom is paid a very small salary; and an office at St. Bride Street, London, E. C. The funds are small, and the subscriptions are voluntary; poor members are relieved without any payment at all. The work of the C. K. S. is very unostentatious; and some persons complain that it is not aggressive enough, for it attacks no evil in particular; it only (and what an "only" is that!) forces people who live and work in different circles to come to a mutual understanding of each other's aims. We number over a thousand members; and many besides myself speak warmly of the help we have got by joining it. We have branches all over England; and a branch in India.

Then there is the Christ-Theosophical Club, founded by one of the clergymen of St. Nicholas Church, Queen Victoria Street, London. The members are not pledged to accept the doctrines either of Theosophy or of the Church; but they hold it to be their duty to know what is going on in the way of earnest thought. They meet once a week; and either hold a conversation (organized by the Chairman) on some serious subject, or hear an address and discuss it afterwards. The meetings are open to all comers; and strangers are often invited to give the address. The subjects are of a spiritual nature—the doctrines of Christianity, Buddhism, Spiritualism, Faith Healing and Theosophy have been expounded; and, I believe, any religious opinion may be expressed or controverted, provided the expression be reverent and respectful of the earnest convictions of others.

Miss Frances Lord, whose name is well known on both sides of the Atlantic, in connection with Christian Science Healing, and also with the first translations of Ibsen into English, has lately organized a Society which she calls "The bond of Union amongst Workers for the Common Good." Its mode of working, so far, is very simple. Representatives of various movements (Social Purity, Anti-Vivisection, Woman's Suffrage, Protection of Children, etc., etc.), meet in a drawing-room, and are asked questions which tend to elicit their feeling towards each other's work. This affords an opportunity for the clearing up of misconceptions. A few quotations from a letter written to me by

Miss Lord and her devoted co-adjutor, Miss Abney Walker, will make more clear than I could do both the evil of which I spoke in a previous article and the remedy which Miss Lord is trying to apply.

"All Reformers should examine each other's work. . . . Workers on the plane of practical reform should recognize those on the plane of Spiritual Evolution; and spiritual thinkers and workers should study the immense significance of concrete endeavors in Reform. For while it is true that Reforms are but mitigations of Force, and that the 'coming race' will not be in the principle of Force at all, and that Spiritual Evolution is bringing this coming race into our midst, it is nevertheless true that its welcome consists in mitigating the neglects and cruelties, the barbarism and selfishness, we can see and remove. . . . The Bond of Union hopes to lessen the opposition each Reform gets, through the indifference of the adherents of other Reforms. . . . There is only one method underlying all good efforts—a general improvement can only come as people recognize the unity of thought and life. People need to see that what helps *me* cannot really hinder *you*, that *my* benefit cannot really be had at the price of *your* suffering; and that all claims to benefit one at the cost of another are false to the unity of thought."

I must forbear to quote any further from Miss Lord's fascinating letter. The above extracts will show the readers and writers of The World's Advance-Thought that there is stirring here in the old country a spirit akin to their own.

## THE TRUE SPIRIT.

WE take the liberty of quoting as follows from a private letter of one of the most successful of the Silent Workers—Mrs. H. E. Wilson:

"I would gladly contribute to your noble paper could I thereby bless any soul and be able to do justice to its columns.

"My sincere interest is truly with every soul who is seeking to uplift humanity. And I have been blessed whenever I have been able to keep the half hour of Soul-Communion; and I have not missed many of the seasons. I have been so afraid I might bring in selfish or personal requests that I have tried to use the 26th. for such interests, that I might feel more liberty and pleasure in asking Light and Truth to reach the hearts of the children of men at that hallowed hour. I have found a real blessing in taking the world, as it were, by nations. Then rulers and different classes would come in seeming waves to my mind, which brought a tender, melting season, very sweet and refreshing. The enlightened who help to make their laws, and the poor criminals who know so little of love and truth, were especially remembered.

The best and purest element in the world cannot be bought with gold. We may be ten-fold a Croesus and yet live unloved. The elements obey only the wise; and the wiser the man the more obedience they yield him. The unwise man is at the mercy of the elements.

For The World's Advance-Thought.

## WHO ARE THE MAHATMAS?

THEODORE WRIGHT, SOUTH-BRISBANE, QUEENSLAND.

THIS question arises spontaneously as often as the term confronts those who are unacquainted with it. Their personality is itself largely questioned, and those who question that, are bound therewith to question the possibility of making their acquaintance. Living people have made their acquaintance, however; and as the impossible never happens, it is not wise to stand afar off disputing known facts simply because they have not come within the horizon of our own experience.

Many who are unfamiliar with the term "Mahatmas," are much more familiar with the expression, "the spirits of just men made perfect." The reality signified by the term Mahatma is pretty well covered by the latter expression. It is a Sanskrit term compounded from *Maha* (great), and *Atmas* (spirit), meaning literally "Great Spirit." The Mahatmas are simply human beings who have progressed sufficiently to have consciously entered upon the wonderful and satisfying experience of spirit life and power, and that without leaving the body on this mundane sphere for it. This can be done, and can only be done by meeting patiently and persistently certain clearly defined conditions without faltering.

All are invited to aspire to the higher standing, for it is only the standing of an assured and perfected manhood; but too many are caught and held by "trifles light as air" to be the least degree attracted by the great and grave responsibilities devolving upon all those who make such attainments.

Mankind at large are mostly utterly at fault with reference to spirit, the things of spirit, and the glorious reality of spirit-consciousness. More frequently than otherwise those who glibly talk about "spirit" and spiritual matters generally, neither understand what they say, nor whereof they affirm. This is a very grave and serious indictment, and one that cannot lightly be made. It could not now be made, only that those who mostly talk about spirit do so in such a way as to themselves furnish an unmistakable demonstration that they do not in the least degree understand what they are talking about. What they say about "spirit," "spirit life" and "spirit action," is equivalent all the time to loudly saying we know nothing about these matters.

There is nothing of more supreme moment to mankind than a clear and an intelligent understanding of spirit, for with an understanding of it would come an appreciation of the same far out-reaching and exceeding anything mundane or material. Why the spiritual has become so vague is because the material has been brought so close to the eye of sense that all beyond has been eclipsed and obscured. Fancy a person placing a coin immediately before each eye, and then pretending to look at something further afield, and that will furnish a case in perfect correspondence to all those who say that they have no intelligence of spirits. Of course they have none; nor yet can they have

any while they continually circumscribe and limit their vision by bringing mundane and material things too close.

None but a Mahatma, or an aspirant for high spiritual attainments, can ever have an intelligent appreciation for or an understanding of a Mahatma. They are simply those who have become open to all the realities of spirit life and power; and to become so is in itself proof—infallible proof—that the possessor has fought a good fight and kept the faith meanwhile, which it was that lifted him right up to his very high vantage-ground. All who have pleasure therein may seek and find; but to do so they must not turn on their heel as soon as the conditions to be met are mentioned, and refuse to attend to them. The fight to be fought, right through, from the very beginning to the bitter end, is the conflict that ever has and ever will and must be between man's highest and lowest nature. Those who make everything of the material world and the lowest material portion of the entity, as a matter of course sow to it, and in so doing they exactly make nothing of the highest spiritual essence of the entity. The Mahatmas are those who have learned the Truth of Truths, that everything belonging to, associated with, or growing out of the outer and lower portions of the human entity is an illusion and a fraud; and therefore have so counted the cost that they have used all the lower desires and cravings of said lower flesh nature just as though they were rounds in a ladder; putting their feet firmly upon them, one by one, until they have surmounted them, thus attaining the higher altitude of spirit life and power.

Man's being is compounded of three parts, at least. If we said it was seven-fold we should not be wrong; but there are three primary parts of his nature, just as there are three primary colors, out of which other four can be made, making in all seven colors; and so there are three primary chords in the musical scale, which divide again into seven distinct notes or tones. The three-fold nature of man is as clear and susceptible of demonstration as are the three primary colors, or the three chords in music, and they are each as distinct and as widely separated as are the colors red, blue and yellow from each other, and the three chords of the musical scale. The three primary parts of man's nature are spirit, (*atma*), soul, (*manas*), and body, (*rupa*). The other parts are in association with these three, and quite separable, as are the seven colors; but for practical purposes in a general way man may be considered as three-fold. Many of the phenomena of human life and history, however, cannot be rendered intelligible save by the realization of man's septennate nature; and to regard him as a dual being alone is utterly and helplessly confounding in every way he is viewed. The history of the religious world to-day is a forcible and clear illustration of this.

The Mahatmas are human beings who have addressed themselves unselfishly to the task of solving the mystery of their being, and who have gone about it in such a way as to have realized as the outcome thereof all that is meant by becoming

"masters of the situation." They know beyond doubt or question that a "miracle" is to all intents and purposes and in itself an impossibility; and they realize, moreover, that the conception of such a thing is the natural and necessary outcome and expression of having lingered on too low a plane of being to be correctly informed as to man's highest possibilities. Materially man is very restricted in the employment of force; mentally he is very much less so, but still much restricted; spiritually he has burst the bonds of all such limitations, and, as master of the situation, employs forces utterly strange and unknown to body or soul, and quite unconnected, with either matter or mind. The powers inseparable from spirit are such as are common to all who rise to the verity of spirit life; and only such as have not reached or touched the spirit plane of life can talk of the ordinary doings of the spirit as if they were or could be "miracles." Little do those think or realize, who talk quite contentedly of "miracles," believing as they do in the possibility of them, that they while doing so unmistakably and infallibly declare that they have no familiarity or acquaintance with the reality and life of spirit! What glaring and strong evidences are being trumpeted abroad on every hand to-day by people unconsciously and clearly to the effect that they are nothing at all like what they think themselves to be, or wish to be regarded.

The fact of Mahatmaship, then, is in itself infallible evidence of Divine approval,—lower grades of humanity judging their conduct and methods in sheer frivolity as much so as would the conduct of a helpless and ignorant child be in judging the wise actions of a well trained and matured adult. They know better when, how, and in what way to go to work to further their high ends than those who are ignorant of God's high spiritual ways ever can. They live with only one object in view, the elevation of down-trodden and degraded humanity; and no one less gifted than a Mahatma is in the least degree qualified to point out to them what they should or should not do to further their high ends. When men are quite consciously more or less *en rapport* with God, who is spirit, they will never deviate a hair's-breadth from the high guidance they realize and enjoy; no, not even for one moment, to listen to the ignorant clamorings of the giddy multitude, or the disappointments of petulant skeptic materialists.

An offer has been made to transfer the Catholic parochial schools to the public school board of Stillwater, Minn. Three hundred and seventy pupils attend the schools. The conditions of the transference are that a dollar be paid for the rental of the parochial school, and that the nuns be retained as teachers. It looks as though this were simply an attempt on the part of the Catholic Church to draw the salaries to pay the nuns out of the public treasury for teaching the children Catholic dogmas and doctrines.

PEOPLE are dying continually when they are living in a state of inharmony.

## MIRACLES.

WEBSTER defines a miracle thus: "Specifically an event or effect contrary to the established constitution and course of things."

To set aside a law of nature is impossible; but to suppose that there are some of nature's laws that are not understood leaves the field open for a great many marvelous things to occur and yet be in perfect conformity with natural law. Who is able to say to what extent nature's law could be made to operate when rightly manipulated?

The person who at the present day attempts to set bounds, and say so far shall it go and no farther, only exhibits a hard crust of egotism that is not likely to be penetrated by any new ray of light. One manifestation of the forces we use so successfully to-day would have been pronounced a miracle a short time back in the history of the past. Jesus, no doubt, intuitively understood and applied spiritual forces, and brought them to bear upon the involuntary forces of the physical economy, and started them into action where they had been stopped or hindered, and the results were so contrary to the ordinary that they were pronounced miracles, when there had been no law set aside—in fact the law had only been complied with and used.

The current of the known physical forces and our spiritual forces do not always run in the same bed. The common average mind is so entirely engrossed with the material, and the things pertaining thereto, that the spiritual is totally and entirely eclipsed, and laws that might be made to work in perfect consonance with nature are not even so much as known; and when there is a stray flicker of light chances to come from that direction, and is observed by a few, the others say unless you can bring it and make it burn in our lamps we will not believe that you saw any light; unless you can let us weigh it in our scales we will believe you were deluded; and unless you bring it into such shape that we can buy and sell it with dollars and cents we have no use for it. We understand the racks that we can pile one above the other, the air that we breathe, and the water that we can sail ships upon, but when you talk of spiritual potencies you will have to bring them out and let us examine them in our own way. If Jesus did not cure the sick by laying on his hands, and the apostles did nothing of the kind, and Jesus did not mean what he said when he said "They shall lay hands upon the sick and they shall recover," it is certainly a difficult task to determine just when he was talking in earnest. The fact that his professed followers are so absorbed with Mammon and material things as to have lost the power to apply this law of the spirit does not change the law or its efficacy in the least. One thing is very sure, and that is what is called the science of medicine is no science at all. That which may work perfectly well in one instance may prove very unsatisfactory in the next; and every honest physician will admit that he is never sure of anything in a case, since unlooked for turns may take place and the results be entirely different from

what he had anticipated. He also knows that it is not the medicines that cure, but that they produce an action in the involuntary forces of the system and arouse them to do the work; and sometimes they arouse and sometimes they don't. It is the healthy action of these involuntary forces that keeps us in a state of health; it is their action that fences the system against deadly poisons, and all there is about it to place it in the plane of what has been dominated miracle is to arouse these involuntary forces into action from the spiritual side of nature instead of the material.

If there is anything in the Christian religion at all, that is one of the things that should belong to it. Its attempt to hobble along so badly emasculated is one reason for such neuter results: yet humanity is sin-sick and body-sick, and fain would buy redemption with dollars. When the time comes that the spiritual can be taken into consideration, its power and potencies applied, and our hearts made glad and our bodies made well by a proper understanding and use of the law, the word miracle will be needed no further. But so long as people flatly deny every proof that can be given under the conditions offered, it is no wonder they are in darkness.

If there is such a thing as spirit, and man is a spiritual being, then are the involuntary forces that build up our bodies spiritual forces, working upon material things. Would it seem unnatural that they could be aroused from a state of inaction by the presence of another that could be made to vibrate in sympathy with it? We have been so used to powders and pills that we cannot realize any thing else. But there is now a race being born who will learn that there are vast fields, all within the limits of law, that have scarcely the mark of a prospector upon their boundless domain, and they will fearlessly walk out upon their borders, and they will do things that ignorance will call miracles and the material scientist deny. Denunciation and taboo will not work so effectually to their suppression as the fagot did in the past, and the day is coming when sick humanity is to be healed and the hungry world fed.—*Thomas Buckman, in Oregonian.*

THE Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.—*Catholic World, July, 1878.* And the Protestant bigot is wielding his vote for the purpose of securing ascendancy. Neither is fit to dwell under a Republican form of Government, as they both live in direct antagonism to the spirit of the Constitution of the United States. Those who are working for religious ascendancy are the worst enemies of the Republic.

THE abolition of usury would necessitate the putting of hoarded millions into productive industries that will give work to the unemployed. The usurer will be interested in the prosperity of the people in order to find a ready market for his wares; now the greater the poverty and want, the better his chance to foreclose mortgages on property mortgaged to him at two-thirds its value.

## THE SCALE OF LOVE.

Do any young people who read "Our Animal Friends," or who are going to read it in future, ever think of the scale of love? Of course, many of you have quite clear ideas about certain other scales, and perhaps you have often thought of the many ways in which we use the word scale. There are so many ways, indeed, that a foreigner would be greatly puzzled to hear the scales of justice, scales of fishes, scaling a mountain, to scale (clean) a gun, to scale (spread) the news, as Shakespeare puts it. But the meaning which naturally attaches to the word in the expression, "scale of love," is gradation, ascent by steps; as a scale of inches, feet, yards; a scale of tones and half-tones in music.

Nearly all girls nowadays, and many boys, too, are taught to play the piano. If properly taught they begin to play the scales first with two fingers, then one, two, three, till all the five fingers are used. Then they pass the thumb under, and playing one, two, three, four, five, they complete the scale of eight notes or an octave. After a while the fingers move so easily that they can run from the lowest note on the key-board to the highest, over seven or eight octaves. This scale-practice is the most important exercise in piano-playing, and the greatest single help to producing beautiful music.

Already you see what is meant by this talk, do you not? We can exercise our minds and hearts in practising the scale of love very much in the same way that we exercise our fingers on the piano. The child who protects and cares for some animal pet, the child who tries to prevent cruelty to even a butterfly, has begun his first exercise in the great scale of love. It is a very long scale, and it includes not only love to animals, but kindness to brothers and sisters, love of parents to children, the benevolence which establishes a place where the suffering, whether animals or human beings, can be cared for. And the key-note of the scale, the note upon which the scale is founded, is God's great love for all his creatures. Study this scale, and one day you will wake up to the fact that you have learned how to produce the most beautiful music in the world—the music of kind thoughts and generous deeds.—*Our Animal Friends.*

THE average salary of a workingman in Austria-Hungary is about ten per cent. less than it costs him to keep his family. That ten per cent. has to be made up by the laborer's wife and children. A law preventing the employment of women and children would compel his family to live on very short rations. Sixty-six per cent. of the workingmen employed in Massachusetts industries earn less than a dollar a day. A man without a family could not fare very sumptuously on this income. The men who rob these men of the products of their labor are ashamed to recognize them in their poor clothes. If they would reverse it, and be enough ashamed of their dishonesty to pay the men what they earn, and do their share of work in the world also, none would need to go poorly fed and clothed.

For The World's Advance-Thought.

## LOVE OR LUST.

A. C. DOANE.

**I**N the parable in the 20th chapter of Luke, referring to the woman that had seven husbands, the writer of Jesus says: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to attain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection."

"Let us endeavor to find the dividing line between the children of God and the children of the Devil, or what the words God and Devil were used for. They mean the higher and lower powers in humanity, Love and Lust. All thoughts of animal nature in humanity are the offspring of the devil [do evil] nature. They ever prompt mankind to violate nature's Divine Laws; while the offspring of God are the thoughts of humanity's spiritual nature, are the angels of God, "children of the resurrection, which neither marry nor are given in marriage."

In the 4th chapter of Gallatians it is recorded that Abraham had two sons—one by the hand-maid, the other by a free woman. He who was of the hand-maid was born after the flesh; he of the free woman was by promise. All our Messiahs or Saviors have been children of promise—offspring of God—conceived of the Holy Ghost. God, or good, is their father. In other words they are offspring of the spiritual nature in humanity, and not of the animal nature. If they were offspring of the animal nature then they would be born after the flesh, and could not be the children of God—for God is spirit, or Love, and not Lust or animal passion.

The kingdom of heaven is within; hence, the angels of heaven must necessarily be the offspring of our own spiritual nature; therefore, we make our own heavens and hells, and people them as we choose, with the offspring of our own thoughts. It would be well to examine our own thoughts, and see which department of our being we are increasing in population—the heaven department or hell department.

Politically we of the United States are free; but spiritually we are in bondage to the lust of the flesh; and we have to free ourselves from this bondage. The battle ground is within ourselves; we have there a little kingdom of our own of selfishness that must be overcome. By cultivating only good, true thoughts can we emancipate ourselves from this spiritual bondage. God helps those that help themselves. Every good thought is a soldier in the army of the Lord to fight the good fight.

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"**G**od Setteth the Solitary In Families" is the heading of an article in The World's Advance-Thought, written by John Pulsford, of London, the vibrations of which beat in unison

with the soul-throbs of Deity—vibrations in harmony with the music of the higher spheres. As I read my soul felt like saying, "amen! so mote it be." And so it will be, brother Pulsford; you have struck the chord that vibrates from the Soul of Deity; we mortals bearing the image of Deity, or God, as called, feel the vibrations beat in unison with soul harmony—the harmony of Celestialism. The soul cannot feel the vibrations of harmony coming from the Celestial spheres until it has unfolded the Celestial part of its nature. This is the work to be accomplished by each soul encased in matter. The same law that unfolds the tiny rosebud into the full-blown rose, if obeyed, will unfold the angel nature in mortals. Then we can return to the lost Eden, where our souls, pure and spotless, first became clothed with garments of flesh, with the earthly appetites belonging to the nature of those garments, which they brought with them by the law of evolution. There is the battleground between matter and spirit. There is a part in our nature that is not satisfied with earthly wealth or earthly enjoyments; whose home seems not of this earth.

Who or what is this angel in human nature that is not contented on earth, and longs for something that earthly things cannot satisfy? Are we not here for a purpose? And for what purpose are we here in these bodies of flesh and blood? Can we look around us and see all nature teaching us the lesson of growth and unfoldment without learning of the same law that will unfold the angel part of our natures?

If Love and Wisdom is the God-Mother and God-Father of our souls, why not obey the voice of our heavenly parents? Then they will feed our hungry souls; and our souls will grow wise and happy. Have we not, prodigal-like, wandered away from our Father and Mother's home, trying to satisfy our hungry soul on husks, the earthly passions, or the life of the house our soul is living in? Is not the battle-ground within us between the earthly nature and the spiritual nature? How can we gain angelhood without unfolding our angel nature, conquering matter, the earthly part of our nature? Does not all the wrong that mortals do come from the earthly part of their nature?

If the kingdom of heaven is within us, what part of our nature is it located in? Is it not in the top brain, called spirituality? It is not from that department of our nature that the "still small voice" comes called God? Are not the low powers that have been preached about so much in the world, by the educated animal man, and called God and Devil, the low powers inherent in human nature? From the Devil-power or earthly part of humanity, with its earthly passions, cometh all the do-evil (devil) tendencies of human nature.

It is the power we have to contend with. It causes men and women to become slaves to it; and tramples under foot the divine image of their angelhood. Hence "war in heaven," that the angel part of human nature may assert its rights and cast out the Devil [or do-evil] nature; cast it down

to earth, or the earth plane of human nature, where it belongs; for it was intended by the divine laws of nature to be servant, not master.

As fast as man or woman becomes master of the earthly nature, by development of the angel or spiritual nature, just so fast the doors of heaven will open to them, and no faster. We all possess the key.

**T**HE following is from a paper by Rev. R. M. Webster read before the Unitarian Conference at Los Angeles, California. We are sorry that lack of space prevents its publication in full:

What sort of persons leave the Orthodox side? To this, those who remain Orthodox reply and say: "They are all persons who are a little shaky, morally, or a little out mentally;" and some of them fear that these persons are a good deal of both. This, however, is the judgment of prejudice—of that state of mind which judged that Jesus had a devil and was mad—that is, that he was very shaky morally and quite out mentally; in other words, that he was both knavish and foolish.

When we remember that it was the leaders of opinion, the church authorities, the theological magnates, the pillars of established institutions, who so judged the Master in His day, we need not be much disturbed by a similar judgment on the part of similarly situated people, concerning those disciples of the Master, who, like Him, resolutely liberate themselves from ecclesiastical control and from bondage to tradition in our day. If they called the master of the house Beelzebub, then we of his household need not be worried or angered by similar epithets.

No; those who move over to the liberal side may in many cases lack the wisdom of the serpent conjoined with the harmoniousness of the dove; they may too often allow unfriendly criticism of former friends to make them bitter and ungracious, and to forget that he only is liberal who can, without passion, tolerate the intolerant; but, in general, they are men and women who have learned to put conduct before creed, and character before opinions, and value institutions in proportion to the light and sweetness they furnish for human life. Their faces are toward the future rather than toward the past.

In some of the Eastern cities the clergymen are making efforts to stop the printing and delivering of Sunday papers. As long as there are so many thousands who cannot find employment enough to pay for the necessities of life it would be rather cruel to prevent them from getting the support the work on Sunday papers gives to them. It would be better if the clergymen would turn their attention to the system that prevents so many from taking a day of rest.

The possibility of inter-planetary communication is not so visionary after all when we consider what has already been done with the electric currents; and electricity is not the ultimate force in the universe.



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BY LUCY A. MALLORY.

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### "HUNGRY ROGER'S" CHRISTMAS EVE.

The following poem is the product of some genius inmate of the Pennsylvania Reformatory, given in the Reformatory Record (published by the inmates of the institution) of November 21st:

**H**UNGRY ROGER was a burglar, born in ignorance and crime;

From the day he left the cradle he had been a serving time;

He had done a stretch at Sing Sing, and a term at Joliet,  
And had been detained in Paris, at the prison La Roquette.  
Once, for some affair in England, he had sailed across the seas,

In a transport for New Zealand in the far Antipodes.  
And, although his brow was furrowed by the sins of by-gone days,  
Never yet had he repented of his bad and wicked ways.

He was standing on a corner one dark night in '82,  
Sizing up a brownstone mansion out on Fairmount Avenue,  
Keeping one eye on the "copper" walking up and down his beat,

And the other on the roadway, to insure a safe retreat.  
Underneath his reefer jacket was his trusty burglar kit,  
With the wrenches, screws and jimmies, and the tempered brace-and-bit.

It was Christmas eve, and gayly chiming o'er and o'er again,  
Bells were pealing forth the carol, "Peace on earth, good will to men!"

And by many Christian firesides, 'mid the happiness and cheer,  
Thankful prayers to God were offered for the blessings of the year.

But all this, to Hungry Roger, had no bearing on the case,  
He had never heard of Jesus, and of His redeeming grace,  
No kind hand had ever shown him to the better, truer way,  
No good mother ever taught him "Now I lay me down," to pray;

Fifty years of crime had taught him little use for piety,  
Taught him hatred for all mankind, and his foe, society.

As he stood there in the shadow, no suspicion of remorse  
Ever reached his callous conscience, or deterred him from his course:

Suddenly a solemn tolling from a near cathedral tower,  
Broke the air in measured accents as it rang the midnight hour,

And the burglar with a deftness, born of years of practiced skill,  
Scaled the granite fence and coping, climbing carefully, until—

On a neighboring verandah he had brushed away the snow,  
Then crouched and took a survey of the lay of things below.

Not a sound disturbed the quiet of the crisp and frosty night,  
Circumstances were auspicious—not an officer in sight,  
'Twas the work of but a minute, and the shutter opened wide,

Then, uncovering his lantern, craftily he stepped inside;  
But a sight he least expected made him startle in surprise,  
And a quite uncommon moisture dimmed the glitter of his eyes,

For he found he had intruded into childhood's own domain  
Where the household gods and fairies hold their undisputed reign.

By the fireside's dying embers two wee baby stockings hung,

Near a gay and tinsel'd Christmas tree with glitt'ring  
baubles strung.

As his eyes became accustomed to the firelight's partial  
gloom,

His astonishment was doubled as he saw, across the  
room,

Two blue eyes agape in wonder, then,—a short and breath-  
less pause,

As the baby softly queried, "Are you Mister Santa Claus?"  
Hungry Roger gazed dumbfounded at the little golden  
hair:

He forgot his own existence—he forgot his errand there,

As he kissed the little cherub, gently kneeling by her side,  
And he asked her why all Christians celebrated Christmas-  
tide,

Two long hours that hardened cracksmen, as he ne'er had  
done before,

Heard that child, in lisp'ing accents, tell the good old  
story o'er.

Then, when rays of early morning faintly tinged the east-  
ern sky,

He arose and sadly bid the wee Evangelist good-by.

No, he's not a missionary now to some far distant shore,  
But the roll of honest citizens contains just one name more.

**N**o one who claims the bible as infallible authority can consistently maintain the doctrine of perpetual ownership of land. In Leviticus, xxv:10, we read: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof, and ye shall return every man unto his possessions; and ye shall return every man unto his family." Again at verse 23: "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." Again in verses 14-15: "And if thou sell aught to thy neighbor or buyest aught of thy neighbor's land ye shall not oppress one another; according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee."

Thus it will be seen that in Moses' time the ownership of land could not exceed fifty years.

We are filled with regret that we shall see no more upon our editorial table that excellent paper, "The Labor Advocate," of Toronto, Canada. It was a candid, sincere, honest upholder of the truth; and its influence for good has been widely felt. The seeds it has planted will grow and fructify, and will be great factors in awakening the divine nature in humanity. No effort for good is ever lost; and the staunch and upright editor of "The Labor Advocate" will live to see the rewards of his labors in the universal advocacy of his ideas.

It is claimed by financiers that they are looking up their capital for fear of dangerous financial legislation by reformers. Those who have goods that do not belong to them are always afraid of being compelled to deliver them up.

WHISKY and tobacco burn up the vitality.

## THE REMEDY.

**A**CTUAL use should be the only basis upon which land should be owned; then we would not see four-fifths of the world's land held out of use by speculators and usurers waiting for a rise in values, not made by themselves, but by the community.

In England the landlord lays claim to the improvements the tenant makes, without compensation, and he continues to charge higher rent as the tenant increases the improvements. In this case the landless have no equitable claim to the improved land that they are taxed for improving, and a large part of their labor is taken without remuneration by the landlords, who inherited it from robber ancestors that stole it in the first place.

Those who improve the land have a juster claim to it than the landlord who does nothing but spend their savings in luxury and selfish display. The former's industry is a benefit to the world; while the latter's idleness is a detriment to himself and humanity. The petty thieves who steal from individuals are imprisoned; and those who commit murder are hanged; while the selfish monopolists of the land who, directly and indirectly, are the cause of a great share of the vice and crime in the world are allowed undisputed sway.

It has been noted that in countries where work is plentiful prostitution and theft are at a minimum. Idleness is the great breeder of crime. The idlers who own the land, not working themselves, and, consequently, blinded by their own vices, have no appreciation of the necessity there is for all to be employed to keep the world in peace and harmony.

When Elizabeth Fry first entered the prisons of England to reform them, they were perfect bedlams, owing to the idleness of the prisoners. She brought order out of chaos by kind treatment and giving the prisoners steady employment. One-third of the world are doing double work; while another third are idle from want of work; and the remaining third are idle from choice, because they can compel the workers to support them.

Now as it is plain that *useful* work is essential to the well-being of all humanity, every one should be given the opportunity—and compelled if necessary—to work at some productive industry; and the ownership of property of any kind should be invalid and revert to the community, if the owner has used his time and talent to accumulate it at the expense of the community,

THERE is but one way that money can be honestly earned; and that is to give an equivalent in brains or muscle to some useful end.

## INTIMATIONS OF IMMORTALITY.

WILLIAM WADSWORTH.

OUR birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.  
Heaven lies about us in our infancy;  
Shades of the prison house begin to close  
Upon the growing boy;  
But he beholds the light, and whence it flows  
He sees in it his joy.  
The youth who daily from the East  
Must travel, still in nature's priest,  
And by the vision splendid  
Is on his way attended.  
At length the man perceives it die away  
And fade into the light of common day.

## POSSIBLE.

**A**N Ohio man claims that he can produce rain at will over an area of twenty-five hundred square miles. He has forwarded to the Agricultural Department at Washington a statement of his claims, accompanied by affidavits of respectable citizens, that he has promised rain on a certain day and the promise has been fulfilled. This is the shadow of "coming events." Mankind will develop until he is able to control the elements. It is within the possibility of man to control all the earth contains, and all the imagination can conceive of a universe, and still there will be more to learn.

The Farmer's and Citizen's Alliances are the foreshadowings of the coming International and Universal People's Alliance, which will have its inception at the International Labor Congress, to be held during the World's Fair in 1893, and of which J. O. Barrett presented a brief outline in the last issue of the Companion-Papers. Partial organizations are, but the preliminary work preparatory for the Universal People's Party; it will be world-wide in its scope, and the people of all countries will be invited to co-operate with each other, for their physical, mental and spiritual benefit.

The frequent occurrence of people regaining consciousness, after they are supposed to be dead, and are prepared for burial emphasizes the necessity of allowing, at least, three days to elapse after the supposed death before the burial of the body, except in cases where decomposition takes place sooner. The spirit is not free from the body until decomposition does begin; and those who are buried while the body is still unaffected suffer the horrors of being buried alive.

MEN are called honest who keep within the limits of what custom and the civil law have established; but no one is truly honest who does not obey the Divine Law.

## THE HOLY BOYCOTT.

"THE holy boycott" of Union Theological Seminary, says the New York "Evening Post," is evidently to be enforced in the most thorough manner. The Presbyteries are beginning to put the strongest kind of pressure upon students to induce or compel them to keep away from the instructions of Professor Briggs, and are voting, one after another, that no pecuniary aid shall be given by the Church to any one studying at Union Seminary. This issue was sure to come, and the benevolent boards of the Church that have been standing aloof from the controversy cannot long escape being drawn into it. It will not be long before the Board of Home Missions will be warned not to give employment to any Union student, and the Board of Foreign Missions not to send abroad any young minister with the dangerous Briggs infection."

When the Church is attacked instead of relying upon the power of truth, which it claims to have, it resorts to all the petty tactics of worldly politicians to keep its numbers unimpaired. Christ with his truth was not afraid of the errors taught by the Sanhedrim, but alone without money confounded the false doctrines of the Pharisees. But the Church to-day stands in the place of the ancient Pharisees, and is afraid of the doctrines taught by the New Christs that are springing up everywhere, and would gladly crucify them if it had the power to do so.

In the August number of the "Chicago Woman's News," Mrs. Mary A. Ahrens, attorney, in an able article on "Woman and the Law," says: "Standing in a justice court I heard a justice of the peace declare that crimes against women were on the increase," and she adds: "a glance at the records of cases which come into the courts will prove it beyond a doubt." She cites the numerous cases of assault upon young girls; and exhorts women to rise and demand laws for the protection of themselves and children.

As long as women do not have the ballot, men will abuse the power they wield over them, and yet there are so many women who are the most bitter opponents of Woman Suffrage. They fail to see that it is only through the power of the ballot that they can command and maintain their rights.

THIRTY-EIGHT thousand dollars for the benefit of a prize-fighter. One hundred thousand dollars for a fast horse. A dollar and a half a week for the labor of a woman, and thousands starving in this land of plenty. How long before humanity will grow out of the animal into the Divine consciousness?

If the "People's Party" has done nothing more it serves to keep the rapacity of the old parties in check, and causes them to legislate more in the interests of the people than they have heretofore done.

## UNNECESSARY.

THE increasing multiplicity of laws only tends to confusion and trouble. The more laws the more business there is for lawyers; consequently, lawyers are interested in getting as many new laws passed as possible at each session of the legislature. The people as a whole allow those directly interested to make the laws that will give them a monopoly in their callings. Bankers control the finances; doctors say who shall heal us; the clergy say what days we shall observe as religious holidays, etc. Mostly all legislation is class legislation; but little is done in the true interests of themselves, because the people are apathetic and allow it.

Class legislation is a necessary concomitant of the competitive system; and will continue until the people seek in co-operation the blending of all diverse interests.

A press dispatch states that "the Countess of Paris knows how to handle a rifle with dexterity, and she proposes to try her hand at bringing down a stag, which will be driven for the purpose into the forest of Mar Lodge, the Highland home of the Duke and Duchess of Fife, whose guest she is." What can we expect but a continual increase of the horrors that civilization is already overflowing with, so long as the manifestation of such a spirit—that, too, in the supposed leaders of society—is telegraphed all over the world as something to be proud of and worthy of emulating? The Countess of Paris will, for pleasure have a poor innocent animal driven out where she can try to deliberately murder it; and if she succeeds she will receive the plaudits of those who are as cruel and heartless as herself. *Nobless oblige your Ladyship.*

SOME of the clergy are making another revision of the bible, but they will never be able to give a correct interpretation of it until their spiritual consciousness has developed sufficiently to give the occult meaning from the original Hebrew. Every word has an occult, an intellectual and a material meaning; therefore, the spiritual, the intellectual and material understanding each interpret if from their standpoints respectively.

AN exchange says it is easy enough to get rich. "All that it is necessary to do is to trust nobody, befriend none, get all you can and save all you get, to stint yourself and everybody that belongs to you; be the friend of no man and have no man for your friend, to heap interest cent upon cent, to be mean, miserable, despised for some twenty or thirty years, and riches will come as sure as disease, disappointment and death."

THE work of many "Reformers" consists in judging one another. The true Reformer can work with any and all Reformers, whether they be high or low.

For the Universal Republic.

## WOMAN'S NEW VIRTUE.

C. B. SEDGWICK.

WOMAN'S place in the world as the earthly ideal of moral chastity is gone. However hard and cruel the awakening it is well to face the truth; and seek where to place her in its stead. All progress is baptized in tears of sorrow and regret.

With the decay of sentiment the world has grown bold and philosophical. Society has thrown aside what it considers to be the tyranny of a narrow and bigoted standard of morality, and it has dragged the cloak of modesty from woman and declared it to be but superstition; but also, with characteristic onesidedness, has left all the ignominy of the change resting on the weaker side.

The Rip Van Winkles of literature have only just awakened to what has been the inevitable tendency for years, and now in dazed surprise and alarm they prognosticate the world lost, as the halo wanes around the idols of the past. In their frantic endeavors to drag progress back, they prey upon the healing sore, and think to shame the scarcely yet accustomed mind back to within their own conceptions of human virtue. Such efforts are pitifully futile, and are not directed to act in accordance with the natural order of things, for the future in this respect, be it for better or worse, will be guided by its own experience.

The social world has been undergoing a transition for the past half century. From the time George Elliott startled the thinking world with her innovations for social reform, modern society has been gradually adapting a new phase of reasoning. With Tolstoi came the crisis, and the flood-gates of vituperation have been thrown wide open by antiquated conservatism, but without the expected results. Society has been prepared by years of gradual change to meet this last struggle of a dying school of sentimentalists, and is glad of the opportunity to assert itself on the ground of its new philosophy. The only question left to consider is whether the change is gain or loss.

Woman necessarily is, and always has been, the subjective element of humanity. It is wrong to attribute to her the so-called moral degeneration of the present day in any other than a negative sense. The desires of positive man must demand the change, otherwise it would not ensue. All the maudlin talk one hears about the studied art of feminine seductiveness is irrational to its own argument, inasmuch as it is claimed that it has become necessary to appease the perverted moral sense of the age.

Virtues change with advancement. In the days when men were chivalrous the virtue of feminine modesty was necessary to the maintenance of the ruling sentiment. Woman, whose primary position has ever been that of counterpart to man's desires and wishes, found herself the common guarded treasure outside of the certain protection of matrimony.

With the development of intelligence and reason the growing ability of the female sex to manage

and adjust the affairs of their social relations gradually became recognized and established; and with further advancement a mutual understanding of the co-interdependence of the sexes has displaced all other formula for the existing social freedom of this epoch.

The evolved social philosophy of to-day takes no cognizance of religious superstition; and in defense of its attitude, refuses to do reverence to what have been considered time-honored customs and institutions. The modesty that must of necessity vanish upon entrance to the marital state, fails to elicit the same adoration that in ages past humanity thought divine to preserve.

View it as we may, the enlogized virtues of the late generations were but slavery. With the decay of injustice heroism becomes obsolete, and with a more equitable and philosophical sense of the proper regulation of the social relations of the sexes much of the present so-called modesty becomes practically unnecessary, and barren of any great virtue. The question of the desirability of this self-wrought change is not to be considered. There are probably many things in private life of individual import and concern that would seem distasteful to the esthetic soul; yet unfortunately, we cannot live happily other than in harmony with the natural law.

This is where the great Russian philosopher stands out in the light of an aggravated misanthropist, in striving to remodel humanity to other than what it is and was intended to be. We make the forms of conduct to suit ourselves. The true ideal attributes to encourage and foster for mankind should be those which can be universally accepted by all people, and under all conditions and circumstances.

With man, the standard of bravery, strength and nobleness is almost universally emulated; but with woman quite conflicting qualities of character are held to be the ideal virtues. Some races establish servility as the most desirable, others chastity, and others the true human ideal of womanly sympathy and love. The latter quality is noble in all womankind, whereas the other virtues are only relative, and indigenous to localities. This latter virtue is moreover, the safest one upon which society can build its admiration for the sex, and perpetuate a true respect through all generations.

A child with attained reason dislikes to contemplate its origin from a moment of vicious passion, but it can think of the hours of loving watchfulness with tears of appreciation and thankfulness. Perhaps this perverted view of pro-creation is due to inherited fallacious sentiments in that direction; but after all it is the latter thought and memory that kindles a love of fellow humanity in the young heart and accomplishes the living positive good in mankind.

The virtue of a thing must lay in its results; and the life that thus contributes the greatest benefit to the whole race is, necessarily, of the greatest use; however much the superciliousness of existing customs and dogmas may condemn it to scorn for

the unavoidable possession of less demure traits of character. The tendency of the age is towards a more just equalization, and under the regime of the new moral philosophy conditions of life that are now considered below human recognition will be raised a notch in social estimation.

While it is ever desirable to foster every possible virtue, it is nevertheless false economy to condemn the good that can minister to living necessities in order to preserve a cold simulative phase of mind called modesty. Half the presumed virtue of the chaste is merely a conceited assumption of superiority, or a cowardly fear of social ostracism. At the best there is but little virtue in ignorant innocence. The noblest life is that which knows both good and evil, and still prefers the good. Only by test can we demonstrate the strength in character, as in all things else. Humanity, if judged aright is always found with the most beneficent qualities in preponderance; and this age is characteristically one of intellectual generosity.

A little consideration will resolve it an omen of great progress that society is beginning to place the womanly ideal upon a plane above the whimsicalities of the changeable ideas of man, and establishing it on the more sterling qualities that all philosophies and civilizations can equally respect and cherish. The world has grown sufficiently intelligent to recognize woman's true purpose and position in life, regardless of the veiling efforts of past empty formulas, that were only of use as a protection when true logic and proper reason was wanting.

The innate sympathy of the female sex that instinctively adapts itself to soothing human suffering and sorrow, and in every way brightening the otherwise sad and desolate sojourn on this earth, is a nobler virtue to develop and look up to than any which may tend to shadow unfavorably on the less fortunate in the life struggle for a place and home. It is more just and humane; more in accordance with the natural law; and productive of greater beneficial results after the life has sped.

Such soul qualities are the highest of which the human mind has conception, and for their elevating influence are to be encouraged and revered above all others. They are all that is left to give warmth and love to the growing coldness of this matter-of-fact world; and are as sweet flowers that that blossoms to make bright the cheerless monotony of the mountain ruggedness.

"The people of Germany are relinquishing meat eating because they can no longer afford it. The statistics of the city of Mayence for 1888 were ten thousand and nineteen cattle, twenty-three thousand three hundred and twenty-five sheep, and thirty-three thousand three hundred and eighteen hogs. In 1890, with an increase of population, nine thousand six hundred and six cattle, eighteen thousand eight hundred and eighty-two sheep and twenty-eight thousand eight hundred and one hogs." Poverty after all is not an unmixed evil if it compels men to eat purer food and abstain from making a graveyard of their stomachs.

## THE LONELY FARMER.

"THE Saturday Evening Spectator," of Minneapolis' Minn., contains a very able article from its corresponding editor, Prof. James G. Clark, in reply to a paper in the "Forum," by John W. Bookwalter, on "The Farmer's Isolation and Its Remedy," from which we quote the following:

"The farmer of to-day is not on his knees begging for salvation by grace at the hands of those who have plundered him. He proposes to work out his own financial salvation, through the proper and independent use of the ballot.

"At the end of Mr. Bookwalter's article the editor of the "Forum" adds the following explanatory note: 'Mr. Bookwalter is now proposing to demonstrate how the need that he has pointed out in the foregoing pages may be supplied by establishing farm villages in Nebraska. The first of these will be built on a tract of twelve thousand acres in Pawnee county. The tract will be divided into one hundred and fifty farms of eighty acres each, and in the center of the tract will be a village consisting of one hundred and fifty houses; one house for every farm.'

"The question is: 'Who is to own the eighty-acre farms and the one hundred and fifty houses—the farmers or Mr. Bookwalter?' If the latter, then the farmers are at the mercy of their landlord, and if their condition, in the end, is any better than that of the ordinary tenant and 'rack' renter, it will be solely because Mr. Bookwalter is more just and generous than the ordinary landlord. Mr. Bookwalter approves and defends our present industrial system, whose motto is clearly expressed in the old phrase: 'Each for himself and the devil for the hindmost.' Under this system, not only the more 'thrifty,' but the more greedy, cunning and cruel must inevitably, and by the 'law of natural selection,' rule over those who have more heart and conscience and less acquisitiveness than their neighbors.

"Nothing can prevent this result, which the system itself invites, inspires, and, in a sense, even compels. I will not deny that Mr. Bookwalter may, like Leland Stanford, be a more kind and humane landlord than the industrial system as a rule demands and inevitably develops, and that his tenants would be better off than most serfs, but justice, which includes mercy, is more to be desired than any one man's generosity.

"If Mr. Bookwalter would be an object lesson to illustrate justice let him sell his lands to farmers—of his own selection, if he prefers—in eighty-acre tracts, at what they originally cost him, including accrued taxes, and without more than two per cent. interest, giving reasonable terms for payment. In this way the buyers would not be oppressed and finally devoured by usury, and could easily become independent owners, while maintaining the other features of Mr. Bookwalter's co-operative idea, which is feasible and good. But so long as the lands and houses are owned by Mr. Bookwalter they are subject to him, and the families occupying them are to all intents and pur-

poses 'dependents,' whose condition is liable to become intolerable whenever the 'baron' dies and is succeeded by a 'king that knows not Joseph.' The only novelty in the scheme lies in its social idea, and in the double-headed landlordism that takes in town and country at the same time, and exposes the families occupying both the soil and the home to the mercy or caprice of a single individual, who may be totally unfit for the responsibility, but who rules merely because he happens to be in possession, through accident or, perhaps, crime, of a sufficient amount of money to make him master over men who are, many of them, better than himself. The plan has every mark and sign of being a sugar-coated proposition to introduce landlordism in this country.

"Lord Bacon said: 'The usurer dealing in certainty and all the rest in uncertainties, in the end of the game all the money gets into the box.' In the past twenty years tens of millions of dollars' worth of lands have been absorbed in the usurer's 'box' in the United States. It is but a single step more to a system of landlordism that in the end would kill out small, individual farming, as trusts are already crushing and absorbing independent dealers all over the land.

"But Baron Bookwalter's plan will neither deceive the American farmer nor cause even so much as an opposing ripple in the resistless current that is setting in from all directions to overturn and dissolve all species of private monopoly, through general co-operation of the people, by the people and for the people. Anything less than this—Bookwalter's scheme included—touches but the outermost twigs of an industrial tree that was planted in rapine and plunder—a tree that is corrupt from root to top, and whose branches bear fruit in hypocrisy, robbery, theft, bribery, judicial, political, religious and social prostitution, war, famine, assassination, and, saddest of all—in Ward MacAlister and his 'four hundred.'

"The tree is doomed. The ax is laid at its roots. It must fall and be cast into the fire, and burned, and out of its ashes will rise one that is to 'bear fruit for the healing of the nations.' That which is good in church, state and society will not perish with it, but simply be emancipated from corrupting association and contagion, and become a hundred-fold more active and potent because of its release from a body of death.

"Still, Mr. Bookwalter's presentation of his scheme gives evidence of a warm heart, and of an honest, even if narrow, purpose to better the condition of his fellow-man. It is at least a valuable and significant hint of what the combined forces of labor and production can and will do on a far more comprehensive scale."

Vol. 1 No. 1 of "Sex Ethics" comes to our editorial table. It is a welcome addition and fills an important niche in the temple of reform. The question of sex ethics is a field that is full of weeds and undergrowth of prejudice and ignorance, and greatly needs the ploughshare of wisdom. Send for sample copy to Grass Valley, California.

## TOO REAL.

WE are very stupid, it seems to me, my dear friends, if, while we sit snugly in our decorated sanctuaries we never care for what thousands of our lost brothers and sisters are not only whispering to each other, but saying out louder and louder every year, till you begin to hear it in your lectures and read it in your morning papers. This is somewhat the fashion of their doubt: what is it that you Christian people mean by your Gospel? What is the upshot of it? We hear that you have a fine set of arguments to prove it, and that you call them Evidences of Christianity. What they are we never knew, for you and we were never together long enough for us to find them out. But some things we can see. We see your equipages roll by to the church on Sunday morning. If we follow and look in we see a building that you put up for your own accommodation; no place made there for such as some of us are, or, if any, only a nook in some untidy corner. And when you have hidden us well out of your way—our wives from your wives, and our daughters from your daughters—then you rise up and call us dearly beloved brethren! We hear you read sometimes of a marvelously kind Sheperd of long ago, who went out into the mountains seeking his sheep—his own feet torn very often with the rocks; his hands bleeding with the briars, when he rescued the perishing. Is that your way with us?

Ah, but you say, "conditions have changed," and for the worse; so much so that religion, as it is commonly preached, is a mighty poor affair; as it is practiced, a mighty sight poorer. There is not enough religion in the streets between Monday morning and Saturday night to be in anybody's way. If a man walks with his God to-day it must be after dark."—*Bishop Huntington's sermon.*

If corruption seems rolling over us like a flood, mark, it is not the corruption of the humbler classes. It is the millionaire who steals banks, mills and railways; it is defaulters who live in palaces and make away with millions; it is money kings who buy up Congress; it is demagogues and editors, in purple and fine linen, who give fifty thousand dollars for the presidency itself; it is greedy wealth which invests its thousand millions in rum, to coin money out of the weakness of its neighbor. These are the spots where corruption nestles and gangrenes the State. If humble men are corrupted, these furnish the overwhelming temptation. It is not the common people in the streets, but the money changers, who have intruded into the temple, that we most sorely need some one to scourge.—*Wendell Phillips.*

The principle result of the last Labor Congress in England has been to cause workingmen to take an increased interest in politics. Great efforts are being made to elect labor candidates to Parliament, and to push through the Legislature the demand of Congress that the members of Parliament be paid a salary instead of, as now, not being remunerated for their services.

## A LABOR DAY ADDRESS.

REVEREND W. E. COPELAND was wisely selected to deliver the address on "Labor Day" at Tacoma. It was logical, eloquent and well-timed. It closes as follows:

"The beginning of the end has come. As all workers draw closer together and encourage one the other, the remains of slavery are sure to disappear. Slavery to kings disappeared, and the Fourth of July commemorates its end. Black slavery disappeared, and Memorial Day marks its end. White slavery shall soon disappear; and the world shall no longer be fretted and disgraced by the wail of children deprived of the opportunity to become men and women; by the groans of women compelled to sell their virtue to get bread and a shelter; by the curses of strong men deprived of an opportunity to earn an honest living. How long, O Lord, how long shall the cry of want and misery arise in vain? How long shall human greed crush brother man into the dust? How long shall the hot pursuit of wealth turn human hearts to stone? How long shall thousands barely earn a living, and when the price of bread rises go hungry, though there is an abundance for all? How long shall thousands of men, women and children depend on the whim of a master for their livelihood? How long shall white slavery, which is the true name for the present wage system, continue? I am finding fault with no man, least of all with the employers of labor. But I am denouncing the system, which is of the earth earthy; which is a purely animal struggle for existence; which crushes out the higher nature and degrades Divine Humanity to a gross materialism; which has no time to consider anything but the all-important problem of how to get a living. I advocate no violent methods. I deprecate any class hostility; but I cannot close my eyes to the evils which beset us on every hand; and I would help to open the eyes of the people and lead them to a higher civilization. Fellow-workers, this is not the highest civilization which the world has ever known; this much vaunted Christian civilization which the Church never wearies of praising can lay no claim to the title of Christian. Now, as in the time of the prophets and of Jesus, the world is given over to the worship of the Mammon of Unrighteousness; it is each for himself and the devil take the hindmost, which reduces multitudes to a condition worse than that of the negro slaves in days before the war. The cries, the groans, the curses rise to heaven. Will the end never come, when we shall be free? I think I see the dawning of that day when the Sun of Righteousness rises ever higher and higher in the heavens.

"This Labor Day prophesies a good time coming, when a genuine republic shall be established; when the cruel war of competition shall be over; when God's Kingdom shall be established on the earth; and the industrial commonwealth shall be no longer a dream. Labor Day tells of the end of white slavery. Not yet has the decree of emancipation been signed, but events are rapidly bringing the wished-for freedom, when, among all the

holidays, the first Monday in September shall hold the highest place.

"That success may crown our efforts it needs that we destroy all jealousy one of the other; that we remember what helps one worker helps all; that brain and hand workers unite; and the Industrial Republic towards which we have been long moving shall be at last established. Vain the efforts of kings, whether crowned or uncrowned, vain the efforts of aristocrats or plutocrats, to prevent the consummation. This Labor Day, made a holiday by law, declares that the last shall be first. But the coming may be speedy or slow, as the army of workers shall decide. Antagonize capital; fight against those who are plutocrats (not from any inherent desire, but because of social conditions which they cannot help); distrust one another, and the century may end before the prophecy is fulfilled. But, encourage one the other; let muscle and brain unite; calmly but determinedly, work for the overthrow of the present social system, based on selfishness, force and cunning; let thought control all your councils; and the last external barrier to industrial progress shall be thrown down. Remember the words of a great Reformer: 'I hate slavery with an undying hatred, but I love the slave-holder with an undying love;' give a different meaning to the word slavery, and declare: 'With an undying hatred I hate the present wage system, which is born of competition and is really white slavery; but for the capitalist who pays me wages and uses my labor I have no feeling but love, since he, like myself, is a victim of a social system which neither of us created.'

"Let me conclude with a verse of the labor poet (Gerald Massey):

"Battle on bravely, O sons of humanity!

Dash down the cup from your lips, O, ye toilers!

Too long hath the world bled for tyrant's insanity—

Too long our weakness been strength to our spoilers,

For freedom and right, gallant hearts wrestle ever,

And speak ye to others the proud words that won ye;

Your rights conquered once, shall be wrung from you never:

O, battle on bravely, the world's eyes are one ye;

And earth hath no sight half so glorious to see

As a people up-girding its might to be free!"

DURING the fiscal year ending with last June, the amount of rum sent out from the port of Boston to Africa was eight hundred and eight thousand seven hundred and thirty-seven gallons. This by a Christian commonwealth and by cultured Boston. We regard this as a disgrace to our civilization. When our Government refused to enter into a treaty to interdict the shipping of rum to Africa it showed plainly what influence the liquor barons had in Congress. How long will it take the people to set the seal of their condemnation upon this damnable traffic? Until they are educated to a realization of the fact that he who enters into a business that ruins his fellow-man violates the rights of the citizen and the State.—*Progressive Age*.

THOSE persons who are so anxious to save other people's souls that they neglect their own seldom have any harvest to reap.

## IMPORTANT.

AN important and far-reaching movement is on foot, having just held its initial representative meeting of Commissioners in the old Independence Hall, in the city of Philadelphia. It takes the name of the Humane Freedom League. There were seventy-five members of the Commission present, six of them being ladies. The president of the commission is Judge William W. Arnoux, of New York, and Dr. John C. Redpath, of Indiana, is Secretary. The chairman of the local commission in Philadelphia, in welcoming the delegates, voiced the purposes of the organization, which are "the attainment of justice, a broader manhood, the abolition of national theft, called annexation, the abolition of war, and the substitution of arbitration and fair dealing." The Rev. E. E. Hale, E. P. Powell, editor of the *New England Magazine*; Dr. Burgess, of Columbia College; Col. Ethan Allen, of New York; Col. Parsons, of Virginia; and Dr. Redpath presented papers. A committee of one from each State was appointed upon organization; and a white flag, with the national flag of each country in miniature in the center, was adopted as the ensign of the League. The names of these gentlemen give the movement character. Its principles are both broad and just. It promises to be one of the living, active agencies so characteristic of the closing years of the nineteenth century, and to us gives evidence of the introduction of wiser and higher influences and forces into mundane affairs.—*The Better Way*.

SIR ALFRED R. WALLACE, the English scientist, has published a book entitled "Miracles and Modern Spiritualism." It has already been translated into several languages. In speaking of miracles Sir Wallace says: "In an infinite universe the great reservoir of spirit and matter is infinite, and the fact that an ethereal being is capable of exercising a power drawn perhaps from the universal ether, or from the vital energy of human beings, and render an effect visible, as if it were an apparent creation, is no more a miracle than is the lifting up into the atmosphere of millions of tons of water from the ocean. . . . Everything is natural. The grand laws of nature maintain their inviolable supremacy. We must still confess, with a well-known man of science, that our fine senses are but gross instruments with which to examine the imponderable; and we must see a more profound and new signification in the oft-quoted, but little understood words of the great poet, when he reminds us that 'there are more things in heaven and earth than is dreamed of in our philosophy.'"

THERE is a great need in this city for an able, clean daily paper—a paper that will mould public sentiment and turn it to cleaner thoughts, not be moulded to suit the taste of the unclean public; one that will not spread the vicious influence—ever contagious—of all that is brutal in humanity; but one that will be a true educator, and an example that could be wisely followed in every city.

AN unprogressive ideal becomes an idol.

For The Universal Republic.

## "HARMONIOUS BROTHERHOOD."

JULIA C. FRANKLIN.

**G**REATNESS is Goodness reduced to practice. So those who would be great must first learn to be good; and in order to be good and do good, one must think only good thoughts, that their acts cannot be otherwise than good. "For as a man thinketh so is he."

— Life, in the human, "is made up of little things," that indicate the degree of goodness there is innate in the human soul. All that culture can do is to make the best possible use of what nature, under existing surrounding conditions and relations, has endowed every man, woman and child with on the earth to-day.

— Be not envious because another has "gifts" that you do not possess. They had no voice in their being presented for their use, conditions and relations being at the bottom of it all. Treat no one unkindly, because they cannot see things as you do, but aim to convince them that you are in the right by "lips and life."

— To provide for the physical comfort, as regards shelter, food and clothing, of the kind and character adapted to the needs of the individual, forms a part of the financial necessity; also equipage when public conveyance is not easy of access. But as regards extravagance in any of these directions, justice will call you to a strict account; because useless and extravagant expenditures, in any direction, will take away life's necessities in another.

\* \* \* The word "Brotherhood" implies Equality and Fraternity; and to save it inviolate, no one can overleap the bounds of a sensible and reasonable demand, and not cut off the needed supply somewhere. "God's green earth and starry sky," and air and sunlight, are common property, as a rule, and to make them so where they are not, is the bounden duty of all truth-loving souls. \* \* \* As regards food, nature has furnished—or will, with proper culture and labor—a great variety, and of good quality, and liberal quantity for all. But much of it needs to be cooked before it is fit for human food. But care must be taken not to spoil its usefulness by improper preparation. The simpler it can be prepared the better, providing that it is palatable to the normal or natural appetite. The abnormal appetite should be overcome by self-denials, on the part of those who have reached maturity, and by those who have not, by coercion—not providing it for them. Diseased conditions are aggravated by improperly prepared food and drink, as well as by inharmonious manifestations while eating or partaking of the same. "All should "eat to live," instead of "living to eat." What right has any one to gormandize, and by doing so bring on diseased conditions, that can but unfavorably affect the happiness of those with whom they associate daily and nightly? No one has any such right. \* \* \* In order to preserve the order and harmony of the home loving manifestations must characterize its associates and the association with those who are invited as guests. The interchange of genial magnetism is very

and harmonious relations possible. The mental promotive of health or physical harmony. The social amenities that privileged guests are expected to receive and enjoy exalt or ennoble the mental, moral and spiritual characteristics of each and all, in a well-regulated and, therefore, harmonious and happy home, whether its members are few or many; composed of single families or a "community" of them. To enable any "community" to live in harmony each and every member composing it must remember that others have rights as well as themselves; and what is more, equal with themselves. A libertine or libidinous person is not fit to be admitted into the premises of any home that desires to keep its inmates untainted with disease, sin or shame. The libertine is an unreasoning foe to truth; because he pays no respect to the Divinity of Being, either in his own personality or that of others. Men and women who are disposed to abuse poor human nature cannot expect to be treated as equals, even in a "community."

— Love is the fulfilling of all the laws of life that nature knows anything about, and when you have got outside of her claims where are you? Love exalts, while lust degrades and defiles.

— Women of the world! The day of your deliverance has come! Put on the garments of Purity, Chastity and Forgiveness, and worship at the sacred shrine of Truth, and only Truth. This can be done without involving the nation in another "civil war," but it will involve very important changes in the administration of Governmental affairs; but as these changes are very necessary to the ultimate harmony and happiness of the people at large, there is no good reason for refusing to make them, as fast as is practically possible. Woman must be free! let it cost whatever it may, or burden whomsoever it will!

— When a Government comes to be run by political chicanery, instead of political principles, it is time that a change should come; and religion that has any vitality in it—that is reformatory in its character—must be engrafted into the life of the individual instead of being merely a profession. "Mother Nature," like all good mothers, is patient and loving, even though her children are ignorant, undeveloped or willful. But there is a time when even she must assert her strength, to save her children from disaster, if not death.

— Man—as a rule—is superior in mental acumen and executive ability; while woman is superior in the domestic and spiritual. Therefore, in order to form an organization that shall have all these divisions well represented, it must be composed of women as well as men, in order to have it well balanced or properly constructed; and as there are only a few well-balanced brains on the earth, those that are so must lead all the rest. This is Nature's method. The spiritual department of the brain being that department which perceives intuitively what is right and what is wrong in human action, must lead the other departments, or in other words suggest what is necessary for the others to do, in order to make truthful conditions

being balanced by the affectional or domestic department of the brain, the executive carries out what is suggested by the spiritual, recognized by the mental, and sanctioned by the affectional.

— Go, O, man! and learn true wisdom ere you try to reform the world without woman as a guide and leader in the work of reform! When principles are ignored there must come a change, else all will "go to the bad," for there is no safe or sure foundation on which to rest, when principles are laid aside that party or hypocrisy may rule the affairs of a nation, be it this nation or any other. Violated law will, in the end, demand a penalty for all wrong-doing and unfair dealing.

— Love, being the central wheel in the clock-work of life, must assert its supremacy to save humanity from chaos. To inaugurate a "reign of peace" on the earth, man and woman must become equal, instead of master and servant. When man once learns to walk by the light of "The Spirit of Truth" he will have no desire to walk by any other light.

"LYRA TRIUMPHALIS," by Thomas Lake Harris, is a pamphlet of fifty-three pages of Socialist Labor songs. The words are set to familiar and patriotic airs, and they display the characteristic spiritual thought of this well known author. Reform societies will find them valuable inspirations in their song service. From the same writer is the "Brotherhood of the New Life," from which we have quoted in another paper. It is in the form of a letter replying to enquiries made by Hon. T. L. Thompson, of the Sonoma, California, "Democrat." Mr. Harris states in this how he attained to his new "spiritual inbreathing," by which he was renovated physically and mentally. This subject will be more fully set forth in his forthcoming book, "God's Breath in Man and in Human Society," which will be ready for publication in November. Address T. L. Harris, Santa Rosa, California.

The Rockford watch factory has refused the petition of its employees for weekly payments, although the laws of Illinois make such payments obligatory. In Massachusetts and Pennsylvania the law prohibiting the employment of children under school age is openly violated by corporations. Everywhere we find corporations making laws for the people that they enforce with pistols, clubs and imprisonment, but holding themselves above all law. It is an example that the masses will soon follow; then trouble will begin in earnest.

At the recent Congress of German-American Catholics it was resolved to favor the restoration of the temporal power of the Pope, trusting in God for means to accomplish it. The Pope is supposed to be the representative of Jesus Christ, who never owned a roof over his head, and who said that his kingdom was not of this world.

The drama should depict ideals in advance of the times to be effective for good; now it represents society as it is. The drama of the future will represent society as it should be.

## SELECTED WISDOM.

## TOO LATE.

"**L**A CITOYENNE," of Paris, publishes an extract from the biography of a murderer (written by himself) who is under sentence of death in the Northern Prison. Speaking of houses of correction he says:

"I pity with all my heart the poor children who are sent to these houses. Instead of correcting they corrupt. I spent my youth in one of these houses, and it is there I acquired my vicious habits and imbibed criminal desires. The oldest among the incarcerated continually keep the imaginations of the younger prisoners excited by the relation of real or imaginary criminal acts, which never fail to create lasting impressions. It is in this vicious school that my mind was molded by the stories of my comrades. I thought myself in imagination the hero of these dramatic incidents, in which I supposed myself to be the leading character.

"True, the officials never failed to give us good advice, but these counsels were neutralized by the contact with the incorrigibles of those who might have been saved by them. The prisoners are left too much to themselves and their own thoughts, and the consequence is that the most odious things take place for the lack of proper reformatory influences being wielded over them. None go out but to return again. I entered the house of correction a wayward boy, but I left it with the ideas of a bandit and a monster."

"He who runs an engine on Sunday with that sanctifying thought of the Lord's day in his heart, and in the inward thought of the 'truth that makes free,' keeps the Sabbath more worthily than the man that locks his children indoors and administers instruction by the power of authority without love. A Sabbath we have; and if those who profess to value it would turn their energies to the highest use of it, and their ministry to lead others to see higher and ever higher uses to which to put it, they would do a great deal more good than by a senseless crusade against things not wrong in themselves."—*Rev. L. P. Mercer.*

No one of the princely fortunes of America was honestly gained. It could not be, for it is not possible under heaven to honestly earn a million dollars within the lifetime of man. How was this money accumulated? By industrious habits, sobriety and honest dealings? Not so. It was accumulated by sharp practice, by assassinations of character, by wrecking of other men's hopes and fortunes, by murders and prostitution of men and women.—*The People.*

In the conduct of life, habits count for more than maxims, because habit is a living maxim, becomes flesh and instinct. To reform one's maxims is nothing; it is but to change the title of a book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habit.—*Amiel.*

TWELVE million workers in the United States only earn on an average fifty cents a day.

## HOW TO KEEP YOUNG.

**T**HE fact is, says a writer in the "New York World," it is not activity, but drowsiness, the presence of sleeping or dead thought in the soul, that is aging. Unvaried scenes, the repetition to-morrow of to-day, to-day of yesterday, this week of the preceding one, the ability to calculate what each neighbor is doing at each hour of each day, the inevitable clock-like routine of each conception, the monotony of existence, the utter weariness of an empty think-tank, it is that saps the vernal springs of life and creates decay in the face.

Past griefs, old angers, revenges, even past pleasures constantly dwell upon—all dead, decayed or decaying thought—make a sepulcher of the soul, a cemetery of the body, and a weather-beaten monument of the face. This is age.

The women who never grow old are the student women—those who daily drink in new chyle through memorizing, through analyzing and perfectly assimilating subjects apart from themselves. Study is development—is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty destroyer leaping fast behind her. Not considered nor invited, Old Age keeps his distance.

Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power.

Such a being cannot become a fossil. She has found the elixir of life, the fountain of eternal youth.

STATISTICS of suicide show that, after all, the poor man rarely commits suicide owing to poverty. Hundreds of good fellows, with rarely fifty dollars ahead and five or six in the family to clothe and feed, go on with more equanimity than men with good bank margins. They are generally looking for a job, and frequently have no work ahead for longer than one to six months. Tens of thousands of day laborers in the United States rarely know what their income is to be three months ahead, yet they are neither depressed or miserable. They readily spend their last dollar; eat liberally, as long as food can be had, and economize when they must. The terror of poverty is not so overpowering as the terror of riches. The fear of losing is greater than the fear of not getting.—*Globe-Democrat.*

KIOWA, Kansas, has a woman for Mayor. Several saloons had been running in that town contrary to law. She ordered them closed. A deputation of citizens, headed by her husband, waited upon the Mayoress to induce her to modify her order. This is what she said: "I have not been in politics long enough to think I can break my oath and be respectable." The saloons were closed, and the cowardly husband, with "a flea in his ear," departed.—*Pacific Union.*

THE landed aristocracy in England are assessed upon the land at the value placed upon it in the year 1692.

## THE BRUTAL IN HUMANITY.

**T**HE other day on Nicollet avenue and sixth street, a man who was intoxicated was arrested by a policeman. He resisted the officer, who called in help and the man was placed in the patrol wagon. He was quite roughly used, even after he was in the wagon, which we regretted very much to see. The crowd which gathered around seemed hungry for some demonstration of blood. It shouted when the poor victim of drink would struggle with his captors, and cheer when he would receive a blow. We watched the struggle and the crowd, and we thought of the coarse and brutal that is yet left in our people. The surging throng seemed to enjoy the scene, yet it was all pitiful. There was a man, maddened by alcohol which the city permits to be sold, creating a disturbance which the State and the city have to quell. If it were not for the grog shop that man would have walked the streets in a peaceable way. The multitude blamed the man. We blamed the system, and the people who make it possible for a man to get drunk, and who, by consenting to open saloons, actually tempt men to get drunk. We thought as we looked at the noisy and eager multitude, how superficial yet was the the ethical training of the masses. Again we were driven to the last fortress, that of education, as the only salvation of the people. Until we get the devilish brutality out of the people, what hope for removing the imbruting institutions of the land. What work for the church, the school and home!—*Progressive Age.*

**P**OWER uncontrolled is destructive. Power, not understood, is uncontrolled. Therefore, all power gained without understanding is dangerous.

To-day we hear case after case of brilliant men and women being swept from their feet by insanity through the study of occultism. The above fact explains the cause—the stronger the ability to draw this power without understanding the greater the danger.

In mechanical dynamics no man would dare to increase the power of his engine without perfect knowledge of its application. In order to be safe, it must be utilized by the skilled engineer. He knows how much pressure the engine will bear, and besides this, he has a dynamometer or register dial on the machine constantly before his eyes to remind him that only so much power is safe. But the human machine is fixed by enthusiastic ambition to penetrate into the mysteries of unseen spiritual forces; by study and close application the channel for this new force is opened up, in time the force rushes in, takes possession, and the victim is destroyed. He is literally run away with instead of himself running the power newly acquired. Beware of gaining any power that you do not know just what to do with. Remember that power in this case means action, and activity uncontrolled means danger and destruction.—*Mrs. Sar-ton N. C. Independent.*

In London one woman in every twenty is a pauper, and one in every thirteen is illiterate.

**SOUL-COMMUNION TIME-TABLE.**

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hull, 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.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

**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.