

The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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TO-NIGHT.

SAM. L. SIMPSON.

WHEN the stars gather in beauty to-night,
Glorious, love-litten—a heaven in bloom—
Somewhere, astray, in a sorrowful plight,
Earth will be dreamily tolling towards doom:
And the myriads at rest
On her storm-stricken breast—
Rocked into dreams—will never be afraid,
Though stars marching over and stars streaming under,
Filling the deep with a pageant of wonder,
Guard and attend her with god-like parade.

When the stars gather in splendor to-night,
Darkness, O, Planet, will cover thy face—
Death-ridden darkness, in shapes that affright—
Black with the curses that blacken our race!
And the mist, like the ghost
Of a hope that is lost

Strangely will hover o'er fields that are bare;
And the seas, at whose heart the old sorrow is throbbing—
Restless and hopeless—eternally sobbing;
Madly will kneel in a tempest of prayer.

When the stars gather in armor to-night,
Planet of wailing! thy fate shall be read;
Steal like a nun under scourge from their sight—
Gather thy sorrows, like robes, to thy head!
For the vestal white rose
Of the crystalline snows

Coldly has sealed thee to silence unblest;
And the red rose is dead in thy gardens of pleasure—
Forests, like princes bereft of all treasure,
Rise and upbraid thee, a skeleton jest!

When the stars gather in vengeance to-night,
Gibbering History then will arise,
Rustling her garments of mildew and blight,
Only to curse thee, O mother of lies!

With thy goblet all drained
And thy wanton lips stained—
Singing wild songs where all ruin appears—
What shalt thou say of this dust that was glory—
Dust that beseeches still with a story,
Deep in whose silence are rivers of tears?

When the stars gather in triumph to-night,—
Raining their joy through the chill and the gloom,
Only a jewel—an emblem of light—
Marvelous planet, thy crest shall illumine;

It was Calvary's first,
And its white lustre burst,
Wide and resplendent, a dawn and a day:
Clasp it, and keep it, O Princeland of Heaven,
The deep-bosomed worlds for that signal have striven,
Æons of wrong shall not wrest it away,

When the stars gather in chorus to-night,
Singing the lullaby song of our Lord,

Childhood shall come to us, dimpled and bright,
Kissed by His promise, and fed by His word:
And our fears shall depart—
And the anguish of heart
Rending us darkly the long year through;
And the dust of the perished shall blossom, and beauty
Garland the lowliest pathway of dust—
Rich with the hopes that our spirits renew.

THE NEW.

THE more ignorant the man the more bigoted
he is. He would rather maintain a wrong
than acknowledge himself in error. The wise man
will stand alone to maintain a truth; while the
ignorant go in crowds to defend old errors.

Reforms must come through education by inde-
pendent thinking. The accepted social, political
and religious systems are all based upon dependence,
upon incrusted thoughts, which can only be
smelted by the fervent heat of new inspirational
soul-force.

It is impossible for the reason based on the Old
Order to chime with that constituted on the New
Order, for each is from a different standpoint. We
might as well try to make the laws of the senses
those that govern the soul.

There are living arguments against the competi-
tive systems in the apparent evils it has engend-
ered; and there are also living arguments in favor
of co-operation in the order, harmony and mutual
good that have grown out of such co-operative so-
cieties as the Shakers, the Economists, the Fam-
ilistere at Guise, France. After all it is the growth
and product of ideas, and not arguments in favor
or against them, that is of permanent value to the
world.

The quickest way to realize the Truth is not to
argue over it, but to live it. The one who is full
of argument has generally the least Truth. He
is like the storm that obscures the sunshine.

MANKIND in a religious sense are yet in the a
b c. They are farther behind in religion than in
all things else, because their spiritual natures
have been neglected. Nearly all are truants from
the spiritual school. Religion should be all life;
but in nothing is the dead past so much wor-
shipped as in religious thought. Real religion must
be of the living now.

THE only way to have angel guides is to think
angelic thoughts. Every good thought increases
angelic influences in our beings.

TIME is the most evident to the thoughtless
and idle.

THE CAUSE.

THE cause of many suicides, that cannot be ac-
counted for upon the theory of poverty, ill
health, disappointments, etc., is due to the evil
deeds of the party committing self-murder having
become objectified in a simulacrum of his lower
self and continually haunting his semi-clairvoyant
vision as a hideous apparition. One so haunted
is afraid to confide his condition to friends for fear
of being considered insane, and having no knowl-
edge of spiritual laws, he, in a moment of despera-
tion, takes his life. If he had understood and lived
in harmony with spiritual laws, he would not have
materialized a ghost of bad deeds.

A man is virtually three men—the physical
man, the mental-spiritual and the Celestial man.

The Celestial man may also be objectified to
one's consciousness, if one lives a harmonious life,
and it will appear a vision of ideal beauty to lead
to higher planes of thought. But though leading
a perverted life one also objectifies, under certain
conditions, the lower man's ghost, who appear only
to lead to destruction.

BRICK by brick the house is built; thread by
thread the cloth is woven; thought by
thought the spirit grows. Every perfection and
imperfection is apparent in the finished structure;
and if it is wrongly built it must be made over.
Belief builds nothing; faith in the good and good
works alone constructs. Belief never changes a
rogue to an honest man, but steady spiritual up-
building in thought and action does. There are
many religious people who have a very crude sys-
tem of religion, who believe themselves saints of
holiness, just as there are workmen who do poor
work, who consider themselves masters of the
craft.

IDEAS move in currents like water. There are
tidal waves of destructive ideas that engulf all
those who have evil thoughts. Thus we have
suicidal waves of greater or less intensity, that
cause all beings attracted within their radius to
commit self murder; just as we have waves of epi-
demic disease that infect all who are receptive to
the infection. Good ideas have also their tidal
waves, that bring with them peace, prosperity and
happiness.

SENSUALISM makes the individual blind to the
evils around him, for he is in continual pursuit of
selfish gratifications, and, consequently, can see
nothing beyond the narrow limit of personal
desires.

QUIET FROM GOD.

QUIET from God! It cometh not to still
The vast and high aspirings of the soul,
The deep emotions which the spirit fill,
And speed its purpose onward to the goal:
It dims not youth's bright eye,
Bends not joy's lofty brow,
No guiltless ecstasy
Need in its presence bow.

It comes not in a sullen form, to place
Life's greatest good in an inglorious rest;
Through a dull, beaten track its way to trace,
And to lethargic slumber lull the breast;
Action may be its sphere,
Mountain paths, boundless fields,
O'er billows its career;
This is the power it yields:

To sojourn in the world, and yet apart;
To dwell with God, yet still with man to feel;
To hear about forever in the heart
The gladness which his spirit doth reveal:
Not to deem evil gone
From every earthly scene;
To see the storm come on,
But feel His shield between.

It giveth not a strength to human kind,
To leave all suffering powerless at its feet,
But keeps within the temple of the mind
A golden altar, and a mercy-seat;
A spiritual ark,
Bearing the peace of God
Above the waters dark,
And o'er the desert's sod.

How beautiful within our souls to keep
This treasure the All-Merciful hath given;
To feel, when we awake, and when we sleep,
Its incense round us, like a breeze from heaven!
Quiet at hearth and home,
Where the heart's joys begin;
Quiet where'er we roam,
Quiet around, within.

Who shall make trouble?—not the evil minds
Which like a shadow o'er creation lower;
The spirits peace hath so attuned, finds
There feelings that may own the Calmer's power:
What may she not confer,
E'en where she must condemn?
They take not peace from her;
She may speak peace to them!

TRUE RELIGION.

TRUE religion is the foundation of all reforms.
The clergy inveigh against the unrighteousness in politics, society, etc., not realizing that they are the outgrowths of an unspiritual religion. Pure physical living can only come from pure spiritual sources. Material existence is filled with just those inharmonies that the clergy do not discountenance in their own congregations. The minister should not hesitate to show his flock the error of their ways. He would not have so large a following nor get so much salary, but he would be working to some profit, and he would be following the Christ near by instead of afar off. It is better to have fewer in number and have the Christ Spirit working through them, than to have hosts guided by the spirit of Mammon.

Those who run after the will-o'-the-wisp of sudden holiness are most liable to forget the quagmires beneath their feet and sink into them.

EACH CREATES HIS OWN.

THERE is only One Universal Creator. All below it are created Gods—have their births in the mental conceptions of various races; and grow with their growth. Every God is in verity a true God to the people who have conceived Him and has a real existence for them.

The repetition of a thought gives it a firm spiritual structure. In the spiritual repetition of thought acts as does the aggregation of atoms in plant growth—it increases the structure.

The clairvoyants of every race and belief see the Christ or the Buddha or the Virgin Mary, etc., that they have themselves conceived. These are not necessarily the original creations, but phantasmagora of them, stimulating those characteristics with which the body of the people who worship them have endowed them with.

Our Gods, like our children, can be no better than we have made them. Good people have a good God; bad people have a jealous, angry, revengeful God. The spiritual status of people can be told by the God they create. Very few really know of the Infinite Universal Power.

The Shakers acknowledge the equality of women with men in their communities by placing at the head, as Governors, a woman and a man. The dire disasters that are predicted for our Government, if women are given the franchise are certainly not happening among the Shakers. On the contrary there is no people anywhere, that are so prosperous materially, morally and spiritually, and that have so orderly and clean a Government. The Shakers are a bright example of what can be done through co-operation of the sexes on a spiritual basis. They have first sought the kingdom of righteousness and all else has been added.

The continual repetition over and over again of incrustated erroneous teachings is the greatest bar to the influx of inspiration. He who makes the rut of the popular beaten track deeper and deeper cannot blaze a path to the kingdom of promise within his inner being. The acceptance of erroneous ideas, promulgated by men of the past, is keeping a corpse of the dead within the life of now. If we poison our mind with decayed thoughts we cannot have true mental health and vigor—inspiration.

There is one element in the world that cannot be stolen or appropriated in any way but by growth-assimilation, and that is the power of Truth. Some erroneously think that they have the inspirational power that Truth gives, when they have learned to repeat the inspired words of those who have grown into the Truth. This is a mistake; there is no power in Truth only as it is assimilated and it becomes a part of us.

The soul cannot be comprehended, because it is Infinity—it is eternal unfoldment.

'TIS COMING.

To those living only in the external consciousness, there seems to be nothing that gives promise of a near solution of the existing social problems, and the advent of the era of brotherly love so long predicted.

From the purely material view it seems as if the world were further away than ever from any universal remedy for the ills, antagonisms and sufferings of humanity; but this is the judgment of the physical senses only. When the known and visible seems most firmly entrenched and impregnable in its inharmonies, it is then that the unknown, unexpected spiritual works its power and transforms the inharmonies and opens the better way.

The world is corrupt, even as the egg within the shell is rotten before the chick appears; but the New Life is ready to burst the shell and reveal the glory of the spirit of Love and Truth.

The translation from one state of existence to another does not make one wise any more than traveling from San Francisco to New York will make one who knows nothing of chemistry a chemist. If we acquire anything in any part of the universe it is by persistent desire and effort to attain to it, and by following well defined methods of instruction. One may be in spirit-life five hundred years, and be no better off at the end of this term than at the beginning if he makes no effort and has no desire to learn. It is the infantile spiritual ignorance of humanity that causes them to think that the passing out of the body makes one all-wise.

The story of Noah is ridiculous, understood according to the letter. Every new cycle brings forth life appropriate to the advanced condition it evolves, and the animals that could live in the grosser atmosphere of the old cannot breathe the purer atmosphere of the new. Spiritually explained, the story of Noah and the animals is understandable. Noah (the spiritual man) brought over from the old dispensation the passions and appetites (animals) into the new order of things. In the coming dispensation (the intuitive age) the animals (passions) will not be saved, for they will have evolved into the spiritual sense, which the spiritual man will use to glorify the good.

"To loose one's soul" is not to be doomed to an endless orthodox hell, but it is to be lost in the jungle of one's passions, and to walk around lost in the narrow circle of one's selfish ideas; just as one walks in a circle who is lost in the woods.

Those on the mountain tops always see the sunrise before the dwellers in the valley see it. So with the seer on the heights of spirituality, they see the Celestial sunrise before the dwellers in the valleys of materialism; but it must soon be high enough for all to see.

[From an Address by Judge H. N. Maguire at Masonic Hall, Portland, Oregon.]

BIRTH OF JESUS.

It is obvious that there must be an upper plane upon which the differences in opinions and interests that distract human kind below are reconciled into oneness of life and singleness of purpose. This is the Power in Evolution in which the many work as one; and I will designate it the GENIUS OF THE RACE:

The Genius of the Race—a harmonization into oneness of the male and female principles, the positive and negative forces,—is itself a subject of Evolutionary Energy, like individual man,—is constantly growing, constantly being harmonized into greater power.

The expansion of the selfhood consciousness into this Racial Consciousness is from the little fractional life expressed in man and woman to the grander life expressed in humanity as a whole. Thus external death is internal growth—it is dying out of lower into higher states of consciousness—it is widening into a grander selfhood. Think not remuneration fails for any good you have ever done. Rise into this Universal Consciousness, and there you will find the many fold return of every good seed planted by you—that is the fruitage ground of the good thoughts and acts of the earth life. But there can be no harvest there for those who are all centered in self here: for "every seed brings forth after its own kind."

With the Genius of the Race, as with man as an individual, the more harmonious the internal conditions the more of the Divine may be involved, to be evolved in a happier environment. When our human life-ocean is pulsing calmly, and in regular, orderly beats, as the result of the tranquilization of human passions, then may the Genius of the Race, our Planetary God, breathe transformingly over the scene and will or fiat into being the merited paradise. Thus, and thus only, are Edens made for a collective humanity.

What is true in the universal, is in degree true in all the lower states that harmonize into the universal. For me the best proof that Jesus lived and taught, as reported in the books venerated as sacred by so many millions, is not the testimonies of those books, but the general psychical conditions that existed at the time, as attested by those records of human events concerning the authenticity of which there is no dispute among men. That philosophizing that does not take the broadest view possible of influences and agencies bearing upon a spiritual event affecting the destinies of the race at large is empirical. This is why the creedal religious systems, however valuable they may be as primary and intermediate methods of spiritual education, will never be accepted by the most advanced of the race as final authority. No human institution, as such, can hold the whole of truth; no creedal lines, however loosely drawn or widely extended, can bound it. As impossible this as circumscribing the light of the sun to the exclusive use of a portion of mankind.

Augustus, ruler of Rome, was at least as im-

portant a human factor in making possible the birth of Jesus as any other character on the stage, excepting, I will say, his own parents. Augustus was peaceful in disposition; peaceable in his policies; a patron of science, arts, literature and agriculture. Taken all-in-all he combined more noble qualities than any ruler of his line that had preceded or that followed him. For the third time in the long period of seven hundred years the temple of Janus at Rome was closed by Augustus in token of universal peace. The two classes of records agree, the early Christian and the Roman archives, that it was at about the time of the conception of Jesus that the proclamation went forth from the capital of the Mistress Nation that peace prevailed everywhere. A momentary calm of universal peace, after, O, so long, the soul of the world, the life-ocean of the collective humanity, had been tempestuous with unremitting strife! How the heart that beats in unison with the universal pulsations is stirred by the thought! And to such a heart the possibility of the Divine being incarnated in the human at that one supreme moment that God's face shone through the parted clouds is not mysterious. It was the golden opportunity of the expectant mothers of Israel—so long hoping and praying for the realization of the prophetic promises. The purest, the most sanguine and sympathetic, each for herself, even indulged in the delicious hope—too sweet, too tender, too holy, for the thought to even be whispered!—of being the chosen vessel. A proclamation of Universal Peace! The effects were cosmical. The winds, responding, softened to a song of peace; the waves subdued their undulations to the heavenly measure; the atmosphere of the whole earth filled with the melody; and in the little out-of-the-way village of Bethlehem the soul-attuned Mary, happily content in her humble home and poor surroundings, joyous in the Celestial influences the angel-promise and her guileless spirit had attracted, caught and enwombed the over-brooding and inbreathing Universal Spirit. Universal Peace: The strain was heard in heaven, attracting down the messenger of "peace on earth and good will to men." *All in the regular order of Spiritual Evolution.*

The key is now in the grasp of the fathers and mothers of the race. Pure parentage—lofty aspirations for the good and true—a world of peace, these will surely bring in, to abide forever, the Divine Humanity.

The infinitude of the Supreme Power evidences itself in endless variety of the phases of perception. It is Infinite, because there can never be placed a limit to the endless combinations of its forces. Everything is either God in embryo, infancy, youth or manhood.

The avariciousness of the "holier-than-thou" people is worse than the vices they so condemn in others, because it so often is the cause of the sins they condemn. Sin dries up the milk of human kindness, the lack of which makes men monsters.

WOMAN'S SPHERE.

WHAT woman's sphere may be no man should dare to say, seeing that from the foundations of history the restraining hands of law and custom have been laid upon her, and both Church and State have held her as a slave and a toy. God's intention for woman can never be fully known until every restriction that exists solely on account of sex is removed. Then will it be possible for it to be said of her as it was of Israel of old: "What hath God wrought?"

Woman's sphere is as varied as the form that water takes, which is always according to the vessel that holds it or the channel in which it flows. For one, it is like the spring, bubbling up in a secluded place from the deep underground fountain; for another, it is that of the brook dancing merrily in the sunshine, or the majestic river which bears the destiny of nations on its bosom. Each lives its own life and reaches the broad ocean at last. It is only the stagnant water that is unnatural and never finds its sphere.—*Woman's Tribune.*

THE "Labor Advocate," in its last and final issue, speaking of its lack of support by organized labor says:

"One cause of this shameful indifference on the part of workmen to the efforts made on their behalf is no doubt to be found in the fact that the labor question just now is in a transition stage. The old out-worn and discredited trade union policy of strikes and petty restrictions is a palpable failure.

"The old unionism, the method of which was to fight the employer, is on its last legs. The more intelligent and progressive workmen realize this, and see that every change for the better must come from organization, for radical political reforms and public action against monopoly. But the masses are yet blind to this truth. Stupid, prejudiced and selfish, they cling to their fetiches of partyism, sectarianism and loyalty, and resent any attempt to present broader views. They can see no further than the ends of their noses; and their ideas of labor reforms are limited to some petty advance of pay in their own particular trade. They do not know, and do not wish to know, anything of the underlying causes which depress labor.

"Before there will be a field for the remunerative publication of a labor paper the old unionism must give place to the new, and the labor question with its suggestion of narrowness and class feeling must broaden into the social question. This will require many years—years probably of much hardship and privation to the wage-workers, and harsh teaching in the bitter school of experience. If the "Labor Advocate" has done something to prepare the more receptive minds among its readers for this inevitable change, and to show that in Socialism alone can be found the solution of the problem, our existence will not have been wholly in vain."

SPIRITUAL power expands without practice.

For The World's Advance-Thought.

ARMAGEDDON.

A. G. HOLLISTER.

THE battle of Armageddon is the battle of Truth against error and falsehood. The fact of its being fought with the sword, which goeth forth out of the mouth, proves it to be a battle of ideas, and of the potencies of thought, and not a contention with carnal weapons. Its sword is the Word of God, which is Truth. "Thy word is Truth," said Jesus, in his prayer to the Father. This Truth is spoken by the armies that are in heaven, who sit upon white horses, and are clothed in fine linen, white and clean;—"which is the righteousness of the saints"—also by those on earth who are united with them in the conflict of Truth against error.

John heard a voice from heaven, inviting him thither, and immediately he was in the spirit. This teaches us that to be heaven is to be in a heavenly spirit. The battle we have referred to is the oft repeated story of the warfare of the spirit against the flesh.

Those who are led by the spirit of God, the Most High, are the children of God; those who are led by the passions and desires of the flesh, are children of the flesh. "God is spirit," holy, Infinite, and unconditioned. Flesh is produced by inferior, localized natural spirit, limited and conditioned in matter, and is subject to corruption and decay. The flesh desires against the spirit, and the spirit against the flesh—these are opposed, one to the other, so that the children of the flesh; are not the children of God, the Highest, and "they who are in the flesh cannot please God," only by ceasing from the flesh, and following the leadings of the Holy Spirit. This brings on the warfare which continues till the creature is born of the Spirit from above, and the opposing nature of the flesh is destroyed. This is first accomplished in individuals, men and women, and extends through organizations of which the individuals are component parts, and finally, according to the vision of the Seer, to the Race in aggregate.

We believe this vision represents the final battle, after which all wars will cease forever—"the battle of the great day of God Almighty." We see signs that the conflict has begun in advanced portions of the human family, and its effects are extending to the remotest extremities of the body, politic and social.

All who overcome in this battle, enter into peace. Their last enemy, Death, has been destroyed. They have become perfect, transparent as crystal. They stand on the sea of glass, mingled with fire. No evil can approach them nor abide in their presence. All cause of conflict and unrest is removed. All darkness and doubt are abolished, and imperfection and mourning are banished forever. They enter the pearly gates of the diaphanous New Jerusalem, and have become transmitters of the light, love, and power of Jehovah to their toiling, praying, battle-gift comrades below.

Those who sit upon white horses are not earthly, but ascended, spiritual beings, who have overcome

the world, and conquered sin in the flesh, while clothed with earthly tabernacles, and exposed to its temptations, as did Jesus, their great Exemplar. Hence, they are every one like their leader.

White signifies victory, gladness and rejoicing. "Be of good cheer, for I have overcome the world," said Jesus to his disciples, on a very sorrowful occasion. It was an intimation that they should do likewise, and so put an end to sorrow. "The disciple is not above his Teacher, but every one that is perfect shall be as his Teacher."

We believe the horse in this vision typifies the reserve power or force which those glorified spirits acquired by subduing their animal appetites and passions subordinating them to the rational faculties, for the development of the deathless spirit, while they were incarnate in mortal bodies.

The *psucheen* animal soul translated in our English version sometimes soul, and sometimes life, was regarded by the ancients as the seat of passion, appetite and corporeal sensation. The adjective formed from it is translated "sensual." Hence, although invisible, as all life and sensation are, it is not spiritual in any holy or Divine sense, but is a natural product of the world and is opposed to the spirit of Truth, as everyone who attempts to live a spiritual or holy life, is sure to discover.

This it is that Jesus declared we would lose by seeking to save it; and that we must hate and renounce it, by denial in this world, if we would keep it unto eternal or spiritual life. As one acquires the strength of the resistance he overcomes, all the strength of will acquired in efforts to subdue inward foes, while in the body, is retained by the victor, and forms a permanent reserve force, ever at his command. Whereas, those who live most wholly in the animal, allowing sensual desires free scope, their wills offering little or no resistance to the full tide of nature—often greatly corrupted and debased by unfortunate surroundings—are comparatively dead,—their wills are feeble,—mere creatures of circumstances, subject to environment, acting only as acted upon; they have no positive working character, no marked individuality distinct from animal proclivity, over which they were ordained to rule, and must, ere they reach the goal of all highest aspiration, or a state of permanent unalloyed felicity.

After the marriage of the Lamb—which ends the mystery of God by completing the revelation of the true Order of Deity, and lays the foundation of increase in the new spiritual creation in both parts of manhood, that is, in man and woman alike—heaven is opened to man, and the aforementioned overcomers, who have ascended through that death which cometh by the cross of Christ, are seen prepared to descend upon those ready to be harvested from the earth by walking in Christ's steps. This accords with Christ's promise to Nathaniel: "Hereafter ye shall see heaven opened, and the Angels of God ascending and descending upon the Son of man." By "Son of man," we understand the regenerated, twice born, or new man, and heir of all the spiritual promises God ever

gave to man. This character includes all who are begotten of the Spirit by the Word of God, and are traveling in the birth for eternal life.

"And the beast was taken, and with him the false prophet who did signs before him, by which he deceived those who received the mark of the beast, and those who worship his image, and were cast alive into the lake of fire." The sulphur of this burning collection of like to like, is *dwelling passions*. The beast signifies in substance the wild animal nature of man, which, when organized into a Government, makes a prey of the masses, by compelling the many to toil for the pride, luxury, and ambition of the few.

The false prophet is any professed interpreter of the will of God to man, or system of belief which promises mankind happiness and the rewards of righteousness, without doing the works which make a righteous character within. These form no part of the real man, who was created in the image and likeness of God, to manifest His authority in the visible creation, and hold dominion over all inferior orders of life, including his own appetites, passions and desires. To this lordly position he died, when the allurements of the sensual life captivated his reason, and caused him to violate the law of life written in his understanding, by making carnal pleasure and not use his incentive to action. In order to regain the lost birth-right, he must die to the servile state he is in.

Hence, the remnant are slain to the carnal life by the sword of him whose name is called the Word of God, and by the daily cross of Christ. And all the carrion birds that fly in the old heavens are filled with their flesh. "All flesh is grass, and the glory thereof, as the flower of grass. The grass withereth, the flower falleth (and perishes), but the word of our God, and he that doeth His will, abideth forever." Whatever spiritual bodies the saints are raised in, they cannot be bodies of flesh, for as "he that sows to the flesh, shall of the flesh reap corruption," flesh is synonymous with corruption and destruction. The resurrection body is incorruptible and eternal, adapted to the finest and rarest spiritual environment. It emits a light surpassing in splendor the noonday sun, and mounts to the Throne of Supernal Love, from whence its life is perpetually supplied.

YALE and Princeton are two of the three greatest universities of this continent. Both were founded by Christians to promote Christian education—Princeton by the Presbyterians, Yale by the Congregationalists. The time, Thanksgiving Day. Gambling and drunkenness, and concomitants of the same, which we dare not mention—these are the bright consummate flower of American youth. There are two ominous facts. One is, that not a few communicants of Christian Churches participated in the scenes; and the other is, that a great many elderly "Christians" will say, not of the scene, but of the scenes: "O, the boys must have their fun;" whereas God says: "He that soweth to the flesh shall of the flesh reap corruption."—*The Christian Advocate.*

From a sermon by Rev. W. E. Copeland, Pastor of the Unitarian Society, Tacoma, Wash.

THE GREATEST THING IN THE WORLD.

SINCE Prof. Drummond's able article on this subject it would seem an impertinence almost for another to discourse of the same matter. But I think the Greatest Thing in the World, spoken of by Drummond, cannot possibly be obtained until we are first possessed of the one thing needful, of which I wish to speak in this article; and which, it seems to me, must precede that Divine Love which perfectly at-ones man and God.

Jesus says, "I and my Father are one;" and again prays that his disciples may be "one with him as he is one with the Father." In the proem to John's Gospel it is declared that "the Word was with God and the Word was God and the Word was made flesh and dwelt among us full of grace and truth;" and again it is said, "John was not that Light, but that was the true Light, which lighteth every man who cometh into the World;" using the word Light as the equivalent of Word, Light of God and word of God, meaning the same.

All this proem to John's Gospel at first seems very mystical, and we cannot understand it; but as we appreciate the real meaning of the words, and connect them with other words used by Jesus, as reported in the same Gospel, we begin to comprehend their full meaning, and find that this passage reveals more of truth than any other chapter in the whole Bible. Only however when you possess the key does it give any information; to most persons it is the blindest chapter in the sacred writings.

This proem, which is so much of a puzzle to most persons; even to the theologian, accords entirely with the general teaching of Jesus; and whether written by John or not, was certainly composed by one who had comprehended the full significance of the oft-times mystical language used by the Master; and who had been in very close communion with him, receiving the full instruction which was imparted only to the inner circle of brothers, who were deemed worthy to understand the meaning of the parables.

What Jesus wished to teach was the Deity of man, an idea common to all the mysteries and taught by all the Great Masters; but entirely forgotten when Jesus came to lead the world into the Light—forgotten at least by the people among whom he appeared, except the students of the Rabala, who were usually men that lived apart from the world. The Jews in the time of Jesus had forgotten their origin, and the fact that they had a Divine nature. Jesus tells them that their father is the devil—that is, the man of the earth, material and earthy.

"Ye claim Abraham as your father, but ye are children of the devil." This severe language is used because the Jews, when Jesus dwelt among them, were immersed in materiality, and knew nothing of the spirit. They had lost their life and had joined the children of darkness, over whom, according to the Persians, Ahriman or the principle of

evil presided. When the light shined into the darkness men did not understand that it was the light and would have none of it.

In the Pistis Sophia—said to have been written by an Apostle, and accepted by all of the Gnostic and many of the Orthodox Christians as directly inspired by God—we find the following passage, which shows how man was regarded during the second and third centuries: "And the Spirit of the Savior was moved within him, and he cried out and said: "How long shall I bear with you, how long shall I suffer you? Know ye not and do ye not understand that ye are all Angels and Arch-Angels and Lords and Gods? Cease not to seek day and night and stay not yourselves until ye have found the purifying mysteries, which shall cleanse you and make you pure Light, that you may inherit the Light of my kingdom. Now, therefore, thou Andrew and thy brethren, because of your Renunciations, and all the sufferings and perils which ye have undergone, and your Re-incarnations in different bodies and your Afflictions, and that after them all ye have received the Fructifying mysteries, and have become exceedingly Pure Light, and shall be kings in the kingdom of Light forever."

In further proof that this was the position of the early church, listen to the words of Justine Martyr's A. D. 139: "One article of our faith then is that Christ is the first begotten of God; and we have already proved him to be the very Logos (or universal reason) of which mankind are all partakers; and, therefore, those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like. Among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear."

We are accused of denying the Divinity of Christ. Nay! we assert the Deity of Christ, of Jesus if you please. We have no difficulty in saying Jesus was the Son of God; but we are compelled to add as Jesus did, "ye too are sons of God;" for he always is called "The Son of God," when allusion is made to the Higher Man. Jesus was God. We have no quarrel with the Church over that question; but all men are God, unless they have altogether driven away the God part, and, like the Jews in the time of Jesus, have the devil for father.

The all-important doctrine of Unitarianism—which overtops all the others, or rather on which all the others are founded—is that man is God. "Ye are sons of God," for in you dwells the Light; in you is incarnate the Word; else are you not men at all; only bodies having the appearance of men, from which the Higher Self, God, has departed. Soulless men may possibly exist upon the earth, but the most of men have a Divine part which is ever striving to divinize the Whole Man.

A belief in a doctrine is one thing; a knowledge of the truth expressed by that doctrine is another. We may, of course, assert the doctrine, and enforce

it by every argument; but until we know it is ineffectual. And what Jesus taught his disciples, what the Great Masters of all time taught their disciples, is that they are God. Such was the effect of this teaching, when given in the Eleusinian Mysteries, that men came forth from the initiation entirely changed; it seemed indeed as though they had been baptized with the Holy Ghost and born from above.

This doctrine, imparted by the Teachers to the chosen few, who, after long trial, had been found worthy, was given to the disciples by Jesus, and by them passed on to the brothers; until the time when the Church and State were united, and every one was admitted among the brothers with no proper instruction; then the secret meaning of the parables and the words of Jesus was almost altogether forgotten. The Church was married to the Mammon of unrighteousness, and could neither see the Light nor hear the Word.

The one thing needful is, that we know that we are God. This was the purpose of Jesus, and of all great teachers of religion to lead men to this knowledge. It was a great thing to admit the possibility of this knowledge. Even the acceptance of the doctrine has an effect; but when one knows, then surely he or she is a changed person; to this end should all churches be erected; this should be the aim of all preaching and other church work.

I have been asked what will you Unitarians give to us in place of all that you have destroyed? You have denied what the Church believes; you have scoffed at what the Church calls holy; you have overturned the idols which we have so long revered; you have laid waste everything; as the settlers in this country cut down all the trees, and burn up the underbrush, so you have done in religion. But we do not propose to leave you in this sad condition. The settlers plant fruit trees in place of firs and make the wilderness to blossom like a fair garden.

The world is weary of old creeds and dogmas; it is weary of the constant depreciation of humanity which brings forth no good results. And I believe the new Gospel of the Divinity of man identical with the Gospel of Jesus, who set himself before his people as the true man from heaven, which God had intended that every man should be. I believe that this new Gospel will convert the world, and, what is better, people it with a grander race of men than have yet dwelt upon it, men who know that they are God and to whom all things are possible.

MAN has no right to live only for himself; rule of conduct cannot be his own caprice. A child of nature, he must respect its laws; a member of society he must respect its duties. His will may make him sovereign; but it is solely on condition of being a constitutional sovereign; all disorderly wills are shipwrecked and go to pieces. Every caprice is a foolish expenditure of life, and a step towards death.—*Eliphaz Levi.*

THE wise editor draws his wisdom from all the doings of life, and leaves the poison untouched.

For The World's Advance-Thought.

FOOD AND ITS ENJOYMENT.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

MAN is truly a funny creature. He is fearfully and wonderfully made! The conceit he has of himself too is irrational and inordinate! Without one moment's thought or the least reservation he would confidently affirm that he was immeasurably—and in every respect—above the brute creation! On many points this strong affirmation is very easily and clearly upset by indisputable facts. In this matter of food in particular it is unmistakably upset. Left entirely to themselves, without human interference, the brute creation seldom, if ever, suffer the consequences of a debauch, or of any dereliction from the healthful and harmonious laws of nature. They as a rule eat the very plainest and simplest of food, and always cold and in that state in which nature furnishes it; and they drink nothing save pure water, except in infancy, when they suck their mother's milk; and in such other cases where domestication by man has perforce caused them, very reluctantly, to leave the paths of nature's simplicity. In this respect the brute creation realize a much greater and a more constant enjoyment of their food than man does with all his ordinate conceit of himself, because of his intellect! This is because intellect, like everything else, is just as open to abuse as it is to use. Its abuse will degrade those so prostituting it below the level of the brute itself; its correct use will elevate them to the higher dignity they are qualified to fill, as soon as they become at all conscious of it. No doubt man's intellect can be made, and is primarily intended to be, a stepping-stone to something higher; but the history of the race stands clearly to show that man has only stumbled with it, and that he has become more or less degraded instead of being elevated, as intended, therewith. The Divine call is therefore Repent—that is, change your mind—or you shall all likewise perish.

It is by means of his mouth and his stomach, then, that man is proving himself to be the veriest fool, and that even in comparison with the brute creation.

Of all animals known to man none suffer even a tithe of the anguish and pain he does; and when animals are themselves now made to suffer, it is mostly, if not entirely, in consequence of domestication, involving grave errors in diet which are inflicted upon them by man, causing, as a matter of course, the weakening or destruction of their pure and infallible natural instinct, and a departure, more or less severe, from the perfection and simplicity of nature. For man's vain boast and inordinate conceit, which he so continually gives vaunting expression to, to be justifiable the case should be exactly reversed. Man would then be, of all animals, the one who had the most unbroken and complete enjoyment of life; and the enjoyment of life is almost, if not exactly, identical with the enjoyment of food. Moreover, the act of domesticating animals by man would then of necessity result in increasing their enjoyment of food, and so

of life. That the very reverse should be—as facts on every hand to-day declare—the very truth, is by no means calculated to justify or confirm man in his inordinate conceit of himself, or to prove that his intellect is of sheer necessity helpful and elevating.

Something comes very clearly into view, as we look at matters thus, showing that there is a clear and an unmistakable connection between most of the sufferings and discomforts of life and the mouth and the stomach. It becomes more and more manifest that if man only employed his intellect to learn the uses of things, and particularly the uses of his mouth and his stomach, and articles intended for his nourishment, the medical profession would not be wanted. The laws that govern us in our food and its enjoyment are such that if we make ourselves perfectly familiar with, and cheerfully and heartily obey them without fear or anxiety, they will fill our lives with ease and comfort, instead of what is now our experience—disease and discomfort. It is in this strong and clear light that we catch sight of the point and force of the truism: "The way of the transgressor is hard." In the same strong light we see also the full point and meaning of the scripture which says: "God hath made man upright, but he hath sought out many inventions." Fancy boastful man laying himself out to invent all manner of flavors and delicacies not furnished by God; and all manner of means of treating his food, wherewith to give momentary gratification to his palate, and thereby entailing upon himself as a consequence the category of misery which the records of his history in disease bespeak! We do not need to fancy it, however, for it is the actuality of hard fact! Man thus constantly, if ignorantly, unbelievably and unconsciously, transgresses the laws of his being, and in doing so necessarily realizes how hard the way of the transgressor is.

What if it should be shown that the less flavor possessed by food and drink the more enjoyment would come to man by partaking of it? It can then be shown, and it can also be shown along with it, that those who realize the most and truest enjoyment from what they eat and drink are those—and only those—who give up the false practice of tickling the deceiving palate by having caught a broader and a much more satisfying view of the subject.

The enjoyment of food, when viewed on this broad and satisfying base, is nothing if not an exact equivalent for the entire abolition of disease and disquiet from the human system. Who will be bold enough to say that "the game is not worth the candle," then, when he is brought to confront the subject thus? If the short-lived gratification of a few minutes; at most, is worthy of the least consideration by sentient beings in comparison with the ease and comfort of a life-time, then down with reason henceforward as a cruel fraud when it declares it unworthy, for that is exactly the logic of pure and undefiled reason.

"God hath made man upright; but he hath found out many inventions, thereby prostituting his in-

telligence in all sorts of ways and in all directions to base and unworthy purposes, wiping all the ease and comfort out of his life, and entailing upon himself by his folly such an immense category of ailments and cruel inflictions, that the only terms in the least degree appropriate to his case are, "Fools and blind!" It is no use for us to blink at the truth on this or any other subject, however humiliating and painful its application may be to us. Our career through life may be compared very aptly, under such circumstances, to a vessel careering over the ocean carrying a cargo of powerful explosives and a crowd of human beings also, and a slow fuse being placed all ready for ignition at a moment's notice, which would surely explode the cargo, and so put an end to the lives of all on board. Unless the fire were applied to the fuse both the cargo and the passengers might travel as far and as long as they liked, and still reach their destination safely.

Such is man! He is so constituted in his very personality that his every constituent part may be and is to all intents and purposes a powerful explosive, and in his very being is the fuse also, that he may, if he will, light himself—and no one besides may or can light it—which shall wreck his system and his prospects and hurry him to perdition. What is more in connection with this subject is, in most cases he does just this. He is not satisfied with the quiet, peaceful, easeful career provided for him; so he sets to work in his vanity inventing all manner of ways and means of working up all sorts of excitement and provocation. What God provides for him in the matter of food and drink is altogether too quiet, too tame, too tasteless and insipid for his fleshly fancy! He flatters himself he can improve immensely upon it by artifice, and counts it laudable and right! He can make something nicer, pleasanter, more piquant, and immensely more enjoyable to his palate than food as nature supplies it; and, intent upon effecting his purpose thus formed, proudly he goes to work. All that he can possibly realize thereby, however, is the brief enjoyment of tickling his palate for the few minutes that he is sitting down to his meal, and after that, as a certainty, comes the afflictive consequence of departing from the simplicity of nature! It is through the stomach, and by means of the artificial ingredients and treatment wherewith we contrive to tickle our palates, that we succeed in making our lives into a grievous burden, and charge our systems with all manner of foul disease.

The enjoyment of life is very truthfully considered to be the greatest of all boons. What then is the enjoyment of life save in its fullest and truest aspect the enjoyment of food? Where to draw the line between the two is so hard or impossible to discover that we may well give it up as a bad job. We cannot for certain have enjoyment worth calling such while disease has a lodgment in our systems, for that robs us of all the zest of life; and who shall say that this robbery is not the very effect wrought by man's inventions to give his food its piquancy and relish?

There is one natural drink for all creatures alike, and it is absolutely the most perfect drink that wisdom and love could contrive! Who is able to plan a drink for man, beast, or vegetable, and fitted for each and all perfectly, at all to be compared with pure water? *No one can do it.* What, then, are its marked characteristics? As nearly as possible we may sum them up in one word, tastelessness. When any creature is thirsty, how exalted or debased its nature. Nothing more refreshing as a drink can be found than pure, cold water. Another important consideration is, that when thirst is not present, there is nothing in water to tempt man or anything besides to drink it. What an effective provision then it is at all points for man's necessities! So effective is it, that it fits equally to satisfy thirst, as it does to prevent its imbibition, when it would do no good but rather inflict injury. Note very carefully the doubly effective beneficence of the provision. Man sets to work, however, weakly and one-sidedly, to make a tasty drink, and then the temptation to pour down into the stomach what is not wanted there and will inflict injury becomes irresistible! Human oneness proves in this way to be a strong and irresistible temptation and a wily snare leading to drunkenness and debauchery, and so to all the evils produced so prolifically by them.

The best known foods for man, again, as we all may know, are in most cases bland and almost tasteless. For example, there is nothing known as a food suitable for every requirement of man's nature at all equal to wheat. All the cereals and pulses are undoubtedly good, and so are a very large number of the fruits; but so far as nutriment itself is concerned, nothing can be found to equal cereals and pulses of various kinds. Now, if we elect to try all these food products *seriatim*, that is to say, all those known to contain the elements of nutrition in greatest abundance, not one of them has any particular flavor or attractiveness to at all tempt us to eat them except we are hungry. To make them more tasty, tempting and palatable man has invented all sorts of ways of dealing with, cooking and compounding them, and has also discovered all manner of spices and condiments wherewith to make them tickle his palate and tempt him to eat, even without appetite, or beyond the real necessities of his nature. In doing this he appears to be quite unconscious that he is simply playing the fool, and effectually destroying the enjoyment of life by playing into the hands of disease and death, and so furnishing employment for the doctors, chemists and undertakers.

If man was contented to eat the grains just as nature supplied them, without cooking them even, the mastication they would demand would in the first place keep his teeth right, and then his teeth being found in healthful and natural work, instead of being rendered useless by cooking, would serve him to the last without allowing decay or toothache, or furnishing any such strange work for the dentist, in making artificial teeth!

Depend upon it there is far more in these thoughts than we can at present through material-

istic surroundings see our way to accept and act upon. Depend upon it we totally upset and destroy nature's perfection by taking into our systems as food all manner of things we cannot assimilate, but which exhaust our forces and destroy the natural juices and fluids of the system. Thus we have anything save enjoyment either of our food or our likes to endure. It is in all cases absolutely true that whatsoever a man soweth that shall he also reap. That being true, if we reap disease and discomfort we must have sown the seeds of it ourselves, for we can only reap as we have ourselves sown. Truly we need to reform our lives in nearly every respect; and the sooner with heart and will we set about to do it the better. No one can do it for us; there is no idea of proxy suggested or even permitted by the truth that we must reap exactly as we sow. The mischief is that we have been taught by our progenitors to believe lies of all sorts, and they of necessity poison our lives and destroy all happiness therein, and we become the ignorant victims of our own supineness and folly! Can we as sentient beings afford to allow this to be perpetuated? can we?

MR. DEPEW who was recently interviewed said: "The condition of the public sentiment on the subject of gambling is illustrated by a conversation I had while abroad this summer with a lady widely known for her charities and for the support which she gives, both personally and financially, to all religious and benevolent work. It was in a large company and the conversation had turned on what were good investments; whereupon this lady said that the best thing she had were some shares in the gambling house at Monte Carlo. She said these paid her twenty-five per cent., and advised her friends to invest in them, as even at the high rate at which the stock was then selling it would pay twelve per cent. net, and that was better than the best Americans."

This illustrates the religion and philanthropy of of so many. This lady uses the vice, which is the cause of much of the wrong in the world, to get the money to make a pretence of religion and benevolence. The world will never be made any better by religious work done by workers who sustain the cause of evil while they doctor the effects.

It is claimed that there are four million five hundred thousand dollars worth of coin certificates put in circulation every month under the silver bill of last year. When did you see one? Where are they? Don't make the mistake of taking the old silver certificates for the new. The old ones are quite numerous; but the new, where are they? They are not in circulation. They were never intended to be put in circulation when the bill was passed. The object of the bill was to allow the silver bullion holder to exchange his bullion for gold coin. That is all there is to it. The certificates never get outside of Washington, except by accident. He deposits his silver bullion, takes his certificate at once and has it redeemed in gold coin, the certificates are canceled and that is all there is to it.—*Alliance Gazette.*

THERE IS NO LOSS.

WITHOUT exception, so far as we can discover, creatures and things are born into our world and die out of it; nothing originates here; nothing abides here. From the unseen realm creatures are born and grow into our world and life. Reaching what we call maturity, they begin to decay and die out and up into some other unseen realm of being. Once entered and then dying out of this world, do they ever return? It appears so. Thus the soul and body of creatures may come and go, through the transformation we call death a score or a thousand times from unseen and seen. The matter and life of the stone decays and dies into the unseen; returns again through other transformations in the form and life of the growing grass and flower, we behold: A few weeks or months the grass and flower are visible to us, then in turn they decay and die into some body and life of the invisible realm, thence to die back into our world as insect or bird may be. This is the daily process of matter and life in us and about us; nothing is fixed; all things move in the measureless cycles of transformation now in the visible order of things, then in the unseen again to return.

Our bodies are only temporary aggregates of the bodies and souls of millions of lesser beings, doubtless conscious in some degrees of life. Daily a great multitude of these flow out of our organisms through death, while a myriad host comes in through birth. Whence and how come these newborn cells? From the food we eat, the liquid we drink, the atmosphere and ether we breathe. All these are crowded, and vital with bodies and souls of the lower orders of life of our world. We thus draw into our human systems of life bodies and souls that have been living about us as grasses and flowers, fruits, grains, insects and animals. Flowing into and about our organisms they are educated into new forms and life; new desires, higher striving are awakened, tending toward the human. Through this upward transformation they are fitted to be born into human cell-life, there to hope, to desire and strive up toward the consciousness of the man or woman. The infinite tide of being we see and know in our world to-day, as rocks, trees, grasses, flowers and insects, flows irresistibly on and up toward animal and human life. A score of years hence the tiny crystal we tread beneath our foot to-day may appear to us in the way-side flower; while the soul of the flower whose beauty delights us now, by and by may smile upon us from some loved face. The insect we carelessly crush may in a little while be transformed to new life in our friend's hand kindly clasping our own.

In nature we can discover no loss. The soul reveals no final check or defeat. So far as we can discover the power of being in all the universe ever has been, ever will be, yet moving toward new and higher life in all worlds, in all creatures and things.—*W. A. Cram in R. P. Journal.*

On a spiritual basis competition is impossible, for spirituality seeks to advance mankind, not to detain them.

For The World's Advance-Thought.

CHOOSE YE.

ELLA LUCY MERRIAM.

SPIRITUALISTS generally have the name of being an ungodly sect—living in the indulgence of every inclination or passion, and fearing no “after-clap” or retribution; and lacking in devotion and reverence for a Supreme Being and for sacred things. This, unfortunately, is the view taken of them by their Orthodox brethren, while the truth is, that it is much more difficult to live a truly spiritualistic life, than a so-called “Christian existence.” The Spiritualist, when really alert to the philosophy that constitutes his guide and goal, is watchful against every stray thought, lest it lead him into false ways, and during its entertainment precious time be wasted. He realizes that his influence everywhere, and at all times, is a powerful factor for good or evil over his associates. He knows and realizes that the natural result of every evil deed or impulse is inevitable, and that every such indulgence not only harms some one beside himself, but it is a “set back” on the road to his spiritual success. He considers his highest obligation and homage to God to be manifested in the highest respect, love and care of His children; in the protection and kind treatment of the humblest and meanest object of animal creation. He seeks heaven in every department of life—hence the heavenly side of his nature is exposed to the world, which in degree, partake of its blessings.

But mark the contrast in the so-called “believer’s” career: He meanders through life, intending to lead a circumspect one; but the very fact of his belief in a mediator for sin makes him less careful, less watchful of his doings, knowing that if he errs, and is truly penitent, he will be forgiven through Him who died to save sinners. Hence he is not so responsible, and consequently less noble and worthy in his living. His inner powers do not develop, nor his appreciation of the Divine in this life run high. Ever looking for heaven “afar off”—after death—he walks in the shadows here below. He is apt to recommend the needy and sorrowful to the care of Him who suffers not a sparrow to “fall to the ground unnoticed,” instead of assisting them spiritually or financially himself. He prides himself and rests his immortal future on his belief, his church credentials, his cushioned pew, his regular attendance upon Sunday and other religious services, and upon his prompt and generous contribution to the financial necessities and demands of the Church. He lives an outwardly good life, but is all the while, more or less unconsciously, relying upon another, *not himself*, and the result of his earth life will be that he is cheated out of the real mission of mortals, and of the birthright of angels—soul unfoldment!

Talk about indolent, sacrilegious living! How much easier to indulge strong desires, and condone past offenses and mistakes by prayer, by confessions, by appeasing the wrath of the Supreme Being, and securing future opportunity, through renewed resolution, and consecration! Times are

changing, and for the better, bringing clearer sight and grander, broader ideas. Incense and burnt offerings are giving way to pure, upright, honest living.

DEATH SHALL CEASE.

MY DEAR MRS. MALLORY: In your last paper you allude to the author of “The Granite State Papers” in highly appropriate and respectful terms.

At present, Mr. Kimball is lying in a very low and feeble condition, with little or any prospect of improvement.

But while the flesh seems so weak and weary and almost ready to faint and fall by the way, the mind and spirit are yet vigorous, bright and clear, though conversation is possible to but limited extent.

There have been instances where it appeared that consciousness continued unbroken through the passage into the paradisaical state. Probably only the devoutest Spiritualist would say they are assured of this beyond all doubt.

But, in your last paper, you report one who claims, without shadow of doubt, to have entered beyond the curtain *which the world calls death*, in full bodily form as well as with mental and spiritual consciousness still continued and complete. “No more,” he says, “no more an old man of nigh seventy, but renewed in more than the physical and mental prowess of the early prime. Like the ancient Spartans, I move on to the battle of the future, to the soothing and enchanting music of the lyre and the flute.”

And you, dear friend, think it may be so. Eternity, surely, if not time will tell.

That the human race shall reach a state in the natural growth and unfolding, and under these skies and stars when the reign of Death and the grave shall cease, has long been my assurance, not hope, nor faith. But not yet do I dare believe that the time is now, however strong desire and hope may plead.

And had our inestimable friend Mr. Kimball, of the “Granite State Papers,” a Spartan youth and vigor of body, as he has of mind and spirit, instead of “the old man of nigh seventy,” as named above, I know no one more worthy of the translation “without tasting death,” than he.

But there he lies, week after week, sometimes in severe suffering, patiently waiting, willing to wait, his appointed time. To him should be applied the Hebrew strain in all its fullness and beauty:

“Mark the perfect man, and behold the upright:
For the end of that man is Peace.”

Yours, working for the coming of the Kingdom of Peace.

PARKER PILLSBURY.

THE London “Tidbits” offered a prize for the best definition of money. The prize was awarded to Henry E. Baggs, of Sheffield, who defined it thus: “An article which may be used as a universal passport to everywhere except to heaven, and as a universal provider of everything except happiness.”

For The World's Advance-Thought.

WORLD BUILDING.

A. C. DOANE.

WE are all World Builders. We live in a world of our own building; and will eternally. When the good, or God—that is, the soul or Celestial part of us—becomes the ruler of our little universe, we will realize the spirit of the ancient saying: “God commanded that there should be light and there was light, and God divided the light from the darkness, and the light He called day, and the darkness He called night.” Are we not all living in darkness until the moral part of our nature is developed, and becomes leader?

When the moral nature has led us up to Mount Morality we are then only in sight of the Promised Land. You that can show where morality ceases and spirituality begins, can tell what became of the mystical body of Moses, and who his mystical successor was, called Jesus Christ, the Son of God, born of the Virgin Mary.

Each one will learn, sooner or later, that they will always have to live in a world of their own building; and if they wish to live in a beautiful spiritual world, where peace flows like a gentle river, and the banks are strewn with beautiful flowers they must unfold their spiritual natures; then they will find a beautiful world here and now.

MY DEAR MRS. MALLORY: It is written in the Prophets, “They shall see eye to eye, when the Lord shall bring again Zion.” I see eye to eye with our antipodean brother, in the communication on “Seeing God.” There are many other excellent writers with whom I see eye to eye, in certain expressed thoughts and ideas; but this one contains nothing I would wish to blot or change, in order to adopt entire. I would like to see it printed in leaflet form and a copy sent to every Preacher, Priest, and religious Teacher in the land. I would like several thousand to distribute myself. It is crystalline in its presentment of the idea; and it is logically coherent and irrefutable. It proves conclusively that it is the veil of the flesh, or carnal mind, that shuts Christ and Celestial scenes from mortal view. When honest people discover this, carnal delights will fall from their esteem; and there will be a change of action, and of the life within, that will produce a different and nobler type of character than the world commonly sees.

May the blessing and Power of the Supreme Good attend your labors. You are aiding the revolution of the thought of the world, and changing its ideal toward the introduction of a better and higher state and conditions of human life. I think you justify the title you have chosen—“The World's Advance-Thought.” It always brings a feast of good things.

A. G. HOLLISTER.

AN individual may be a great nucleus for the dissemination of good or evil, and infest a whole community with its silent influence. The greatest dangers to humanity do not emanate from isolated acts of evil so much as from evil motives that are back of actions that are apparently legal.

The Universal Republic.

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BY LUCY A. MALLORY.

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" " " " British Empire, five shilling.

TO A SKELETON.

[The MS of this poem, which appeared during the first quarter of the present century, was said to have been found in the Museum of the Royal College of Surgeons, in London, near a perfect human skeleton, and to have been sent by the curator to the "Morning Chronicle" for publication. It excited so much attention that every effort was made to discover the author, and a responsible party went so far as to offer a reward of fifty guineas for information that would discover its origin. The author preserved his *incognito*, and, we believe, has never been discovered.]

BEHOLD this ruin! 'T was a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void,—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue:
If Falsehood's honey it disdained,
And when it could not praise was chained;
If hold in Virtue's cause it spoke,
Yet gentle concord never broke,—
This silent tongue shall plead for thee
When Time unveils Eternity!

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock, or wear a gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Afflictions humble shed;
If Grandeur's gullible bribe they spurned,
And home to Virtue's cot returned,—
These feet with angel wings shall vie,
And tread the palace of the sky!

THE advent of a God upon earth is not due to arbitrary appeals, but to spiritual scientific up-building, as orderly as the construction of a house.

THE REASON.

THE clergy accuse the World's Fair Commissioners of mercenary motives in resolving to keep the Fair open on Sundays. This is to be expected from those who preside over wealthy congregations, and receive big salaries, and yet pass the contribution box at every service, and institute Church fairs in which the female members are employed to wheedle and coax, in every conceivable way money from visitors. Taken from this standpoint, it would seem as though the pastor's motives for a closed Fair on Sundays might be mercenary; for an open Fair means smaller congregations and smaller contributions.

If the Churches were presided over by pastors who, by the spiritual life they lived, wielded a Divine Power, no material attractions could prevent them from being filled. It is evidence of the material worldliness of the Churches when its leaders must institute a movement opposing a counter attraction of a material nature. A religion that wants the universe to stand still, because it is Sunday, is on the verge of final dissolution; and it will give place to one in which man may follow the harmonious bent of his unhampered will every day in the week without ill results.

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VICTORIA WOODHULL (now the wife of Mr. Martin, an English banker) is to give a series of lectures in the United States, on "Stirpiculture" the Scientific Development of the Human Race." Right generation instead of regeneration, will be the theme of her eloquent appeals. She says that so long as the doctrine of heredity is ignored, and mankind continue to bring into the world an ever-increasing army of idiots, insane and criminal beings, the progress of humanity cannot be very rapid. Life must be purified at its source. Its currents cannot be anything but muddy if the fount is impure. She will deliver several series of lectures, and is to receive five thousand dollars for each series—the money to be devoted to forwarding reformatory works.

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EVERY passion and every virtue grows by the administration of food to sustain it. All animal food is passion-breeding, and will create lust and disease as long as it is partaken of. The root of all evil is not money but diet. The man who can live on a dollar's worth of pure food a week will not steal his fellow beings labor to live on the proceeds. The greed of men for gold has its beginning in gluttony. Bad blood makes bad men, and all the chain of vices grow from the first unspiritual link.

THE LEAVEN AT WORK.

A PRIEST of the Catholic Church in France, L. Abbe Rocca, according to the October number of L' *Aurore* of Paris, has been trying to obtain from the Archbishop of Paris, and from the Pope an authorization to publish a periodical devoted to and to be called "Esoteric Christianity." In his call he says:

"Quite a number of priests, and of faithful, enlightened and resolute Catholics, think the time is approaching, if it has not already come, to unveil the sacred ark, and to show to the nations the scientific, the rational, economical and social side of our parables, of our dogmas, of our mysteries and sacramental rights. They believe it, and they will not delay in setting themselves to the work religiously, in the sanctuary even, as they have already done freely outside of the sanctuary, in scientific laboratories, where are working without intermission the New Spiritualists, the Kabbalists, the Hermetists, the Spiritists, the Magnetists, the Hypnotists, etc.; each occupied in his own way in unfolding mysteries, in trying to explore the beyond, the invisible, the unknown, the mystery; as if to justify the words of our Lord Jesus Christ: "Nothing is hidden that shall not be revealed."

His appeal, as was to be expected, was not answered either by the Archbishop or the Pope. And it was fortunate for Abbe Rocca's spiritual education that it was ignored. No one can work for the new and be subject to the dictates of any potentate, be he ever so high placed.

The Truth, if we have it in the real sense, makes us free from all earthly influences that would control us and limit our sphere of progressive inspirations and aspirations. The Christ himself allowed every one the widest field possible in spiritual unfoldment. He severely rebuked the Apostles when they sought to stay others from healing in his name.

The Christ was an innovator of the existing systems of his time; and those are his successors who are doing accordingly in the present order; not those who sit at ease on costly thrones and require implicit obedience to the obsolete dogmas and doctrines that are at variance with the spirit of the age. They bear no resemblance to Spiritual Teachers.

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THE continual workings of nature are to the evolving of a perfect understanding of Truth in each condition, or state.

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EVERY vice has been maintained as good until man has outgrown the necessity for it.

LIFE AND ETERNITY.

LIFE is the veil that hides eternity. Youth strives in vain to pierce it, but the eye Of age may catch, through chinks which Time has worn, Faint glimpses of that awful world beyond Which Death at last reveals. Thus life may be Compared to a tree's foliage; in its prime, A mass of dark, impenetrable shade, It veils the distant view; but day by day, As autumn's breath is felt, the falling leaves, Opening a passage for the doubtful light, Exhibit to the gazer more and more Of that which lies beyond—till winter comes, And through the skeleton branches we behold The clear, blue vault of day!

SUNDAY.

WE were recently in a store of this city when an old man entered and asked the proprietor to sign a petition to the City Council to pass an ordinance for the strict observance of Sunday. When the proprietor refused to sign it the old man put forth the plea that it was in the "interest of the workingmen;" and as there was "a law to compel the State to hang criminals there should also be a law compelling men to keep Sunday." The proprietor of the store replied by saying that "hanging was wrong and that he could not sign the petition, because it was in the interest of church tyranny;" whereupon the petitioner became furiously angry and abused the proprietor in language that one might expect from an out-cast, but not from the lips of the sanctified.

It seems to us that the old man's time would have been used much more to his advantage, as well as of humanity at large, if he had spent it in overcoming that spirit of inharmony that could not tolerate an opinion that differed from his own.

The Christians really would do something in the interest of the workingmen if they would circulate a petition for signatures among their brothers in the Church, in which they will resolve: never again to take usury; to wage war; to rent houses for bad purposes; but to be content with their share of the goods of this world; and to do their part towards earning the same.

The systems that Christians uphold often make it compulsory on men to work Sundays and all other times that they can get work. There are very few but would rest on Sunday were they not compelled by force of circumstances to work. The poor women who make underwear for pious Wan-amakers must work sixteen hours out of the twenty-four, Sundays included, and they cannot earn enough to feed and clothe themselves decently.

An unessential quality of the Orthodox Religion is mystery. Truth is never mysterious, for in its light all things are understandable. The Orthodox Religion is continually looking to the past, instead of looking to the Light of Now.

The Christians pity poor heathens for worshiping idols; but forget that they also worship idols—Bacchus and Mammon.

UNSELFISH WORK.

IT was the experience of Elizabeth Fry, a half century ago, that the punishment of death tended neither to the security of the people, the reformation of criminals, nor the diminution of crime. When this wonderful woman first instituted her reforms in the prisons of England, the death penalty was attached to almost every crime in the calendar; and the penitentiaries were perfect infernos, in which the prisoners, with scant clothing and little food, fought each other like wild beasts. With her whole soul, love and sympathy, she brought order out of the chaos; and to her efforts is mainly due the present more humane government of our penal institutions and lunatic asylums.

The goodness of this unassuming Quaker lady wrought such marvelous results in the prisons of Europe that the rulers of the various countries deemed it a great honor to have her as a guest, and several of the kings and queens went to see her in her modest home in England, to hear words of wisdom from her lips.

Her life work is a luminous instance of the power of unselfish goodness and love to redeem the lowest of humanity, and to leave a force that is world-wide in its influence, and that increases as time goes on.

THE inspector of the New England division of the Post Office Department, in his report says:

"We have always found in cases where a defalcation has occurred, or where the mail is being robbed, that the deed is committed by some employe noted for his piety. Consequently, as a rule, we always fasten suspicion on the psalm-singer of the department in which the losses are occurring. Rarely have we found a case where a 'hail fellow well met' committed any crime such as robbing the mails."

General experience proves that Sunday religion does not make men honest or good. Pious bad men are the outgrowths of a religious system that believes in creeds more than righteousness. The pure, simple teachings of the Christ will, if lived, make men good; but church theology only succeeds in making them hypocrites.

It is to the interest of the people generally to reckon all money as good; while it is to the benefit of the money-gamblers to make all money bad, except the single standard by which they can govern its circulation. The money-gamblers, like the religious monopolist, pronounces every standard but his own false and erroneous. There is no more need for go-betweens when money and religious monopolies cease.

MASONRY in its true sense is a Celestial science. The temple of Solomon is a spiritual temple; and the square and triangle represent the methods by which the spiritual structure is built and completed.

GOOD FOR WORKINGMEN.

A CO-OPERATIVE boot and shoe factory has just been inaugurated in Leicester, England. It is the largest of its kind in the world; it covers six acres of ground. It has a capital of a million dollars; and the buildings and machinery represent an expenditure of two hundred and fifty thousand dollars. About fifty thousand pairs of shoes will be manufactured weekly. The business will be managed by workingmen, and the profits will be shared by the men who do the work. If the workingmen would all unselfishly unite in fraternal bonds, there are enough of these in all trades, who have by economy laid something by that, combined, would furnish capital enough to give them a start in co-operative enterprises. They would be bound to succeed if they would act honestly and unselfishly, for, not having expensive establishments to maintain, they could meet any cut in prices that would be made to drive them out of the market by existing monopolistic establishments.

THE effects of co-operation on humanity cannot be judged from the competitive standpoint, for it is like two families who hate each other trying to imagine a state of intercourse between them of peace and harmony. Every great enterprise depends for its success upon the perfect co-operation of those engaged in it. The riches of the capitalist have come to him through the co-operation of men to forward his enterprises. The capitalists are opposed to universal co-operation, for they know that with it they would only receive their share of the world's goods.

THE latest cure prescribed for obesity is to partake of only a single dish at a meal. This it is said will, in a few weeks, reduce the weight of the most obese person to a normal condition. We would advise the trial of this prescription, for it will not only reduce obesity, but it will strengthen the moral character, provided the single dish is neither flesh, fish, nor fowl.

Mlle. BILCISCO, the young Roumanian lady who passed a brilliant examination before the Paris bar, has been admitted to practice before the courts of Bucharest, Roumania. Mlle. Bircisco is the first woman to exercise the profession of attorney at law in Europe. Next year Mlle. Chauvin will ask admission to the French bar.

THE businesses and professions that inflict the greatest evils on humanity are the most prosperous; while those in occupations that would bring the most good to mankind go begging.

ALL flesh-eating animals perspire inwardly; grain and grass-eating animals perspire as man does.

For the Universal Republic.

WHAT IS SOCIALISM?

JAMES G. CLARK.

THE question, "What is Socialism?" is a pertinent one just now, when the term is the subject of so many conflicting definitions and so often confused with "Anarchism," which has an entirely different meaning.

Anarchism means absence of Government.

Socialism means an underlying yet unobtrusive governmental structure; as necessary to a healthy body politic as a bone and sinew structure is to flesh, nerve and blood of a human being. In other words, it means Democracy in its true, and not fictitious sense, as against moneyed and titled Aristocracy. Thackeray, one of the ablest and most direct of English writers, who never made random statements, says: "A Republic and an Aristocracy won't amalgamate. A country must be governed by the one principle or the other. But give, in a Republic, an Aristocracy ever so little chance, and it works and plots and sneaks and bullies and sneers itself into place, and you find Democracy out of doors."

So long as a few men are permitted, through the control of vast aggregations of capital, to dictate terms to the many who produce wealth, and do the nation's work, Aristocracy rules, and Democracy is crowded "out of doors" and out of practical life and expression:

Now, What is Socialism? Simply the natural evolution—the ripe fruit—of the Democratic idea, or germ. Unless Democracy ends in Socialism, it necessarily ends in blight and in failure, and in being "worked, plotted, bullied, sneaked and sneered" out of existence by Aristocracy. The latter will do all that Thackeray accuses it of, and, more; for, if it fails in all this, it will not hesitate to resort to secret assassinations and arson if it cannot accomplish its designs through "special detective agencies," or through military force—which is usually at its service. I am not drawing upon my imagination, but upon cold facts for this statement.

For instance, it is a notorious fact that every competitive telegraph line has been bulldozed and vandalized to death by the Western Union; and that the Standard Oil Company has destroyed, either by starvation or arson, all organized competition. This is why Rockefeller "owns" (?) more than one hundred and fifty millions of the people's hard-earned money to-day. This why his income is from eight to ten million dollars annually, and why he gets the name of being a Christian Philanthropist through his donations of millions to religious institutions which are thus bound to serve the master who endows them—for they cannot serve both God and Mammon now any more than they could eighteen hundred and sixty years ago.

And what Rockefeller, Jay Gou'd, Russel Sage and their kind do through oil and telegraph combinations, the heads of other monopolies do as far as lies within their power. And while they do all this they are our kings, and our Democracy and Republicanism are shams—the Declaration of In-

dependence, 4th of July and the Star-Spangled Banner to the contrary notwithstanding.

They know it; every thoughtful man knows it; and the editors whose "great dailies" are dominated by fear and controlled by the Banker's Triangle all know it; and are also aware that they are engaged in the last gigantic, but vain attempt to fool a fast awakening people.

That the present order of things was a necessary means to greater and more desirable ends cannot be denied by any student of evolutionary processes.

The Trusts and Syndicates have been our school-masters to bring us to Socialism.

Once more, then, "What is Socialism, and who are the Socialists?" The fact is we are all of us, to a certain degree, Socialists; differing only as regards the extent to which we favor the application of a principle that is universally practiced by civilized beings; and in the absence of which men and women could not build and inhabit towns and cities.

Every person who lives in a town or city and enjoys and approves free streets, free sidewalks, free county bridges, free State schools and free mail delivery is a municipal, county, state and national Socialist, and cannot escape the term.

We have become so used to these conveniences that we do not stop to reflect upon the methods of their existence and operation. But let us imagine them placed under the control and direction of private speculators, who were to charge every man, woman, child and four-footed beast "tolls" and rents and quarterly dues for their use, what a pandemonium of "kicks" and protests and petitions would fill the air!

Yet every one who protested would be a "Socialist," and would be pointed at and howled at as both Socialist and "Anarchist"—if not "Nihilist"—by the "thrifty, law abiding" private parties, who were sacrificing public convenience warned to personal ends; and who were pocketing the nickels, dimes and dollars of the public, not for personal service, but simply for hiring others to perform it.

Don't forget that according to the straight, openly expressed and unqualified logic of our present generations of monied monopolists, all the public conveniences and necessities I have specified, are nothing less than "Paternal" outrages and "Socialistic interferences with vested rights," and with the privileges of a few men who virtually claim that the chief end of Government is to give them a chance to speculate on, and to corner the food, fuel, clothing, transportation and money of the living, and even the coffins of the dead.

Some of these shriekers against the "perils of Socialism"—and it is indeed perilous to such as they—have built railroads on money borrowed in Europe, for which they have simply mortgaged lands that were taken away from the people, and given as a "bonus," by the Government, to corporations that are now holding it free of taxation and at exorbitant prices. Others are manufacturers who pass around the hat among country merchants for free donations with which to build es-

tablishments where the employees are afterward compelled to keep away from the same merchants and patronize "company stores" on pain of being discharged.

This cry of "Paternalism" on the part of men who aspire to act as "step-fathers" over the people is enough to cause even the Egyptian Sphinx to wink one eye and hurrah for old Pharo. That the amount of Socialism we already enjoy is good, if not indispensable, as far as it goes, "the wayfaring man, though a tramp," and the monopolist, "though a fool," must admit. That it would be equally good if it were extended until it gradually, peacefully and finally includes all other public interests is what the Socialists and Nationalists very naturally and reasonably believe; and what they are—with excellent promise of success—striving to accomplish. Only this and nothing more and nothing less. They claim further, that this economic condition is absolutely necessary to human brotherhood, and that the petition, "Thy kingdom come, Thy will be done on earth as it is in heaven," cannot be answered while "business" makes it impossible for a Christian to keep his own head above water without strangling others, and violating the Golden Rule. This is the substance—the alpha and omega—of Socialism.

It does not propose to "divide up" existing holdings—as some sadly uninformed people still seem to imagine—but simply to so re-arrange and re-direct the productive forces and energies of the world that it will be just as easy for people to help themselves by helping others as it now is for a few sharp money-getters—not "makers"—to enrich themselves by robbing and oppressing others.

"ONE day our pastor said during the service, that when he was in Florence, a lady came to him and said: 'Do come with me and hear those birds sing, oh such mournful notes!' There was a room full of birds in very small cages, and these birds were all blind; they had had their eyes put out. In the night the owners take them outside the city and hang the cages in trees. The trees are then all smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages, and they get stuck in the tar, and then they are caught, and their eyes put out. And these birds are killed and sent to America for ladies to wear on their bonnets!' And I looked around the congregation to see what ladies had birds on their bonnets, and I was glad there was none on mine, and I don't think I can ever wear a bird again."—*Wide Awake*.

Our debts represent our prosperity, and not our poverty.—*Kansas Republican*. We saw a companion piece to this in the editorial columns of a popular daily a few days ago, in which the statement was made that interest made the borrower as well as the lender rich. Such statements are appropriate from the usurer, who can truthfully say, "the general misery is my happiness."

To stay in sin is to repeat a wrong. All things become more and more fixed in one's being by repetition.

CORRUPT.

THOUGH truth and freedom are coming uppermost, the unknowing people are vaguely rebellious, and though hope seems to point to a brighter future, the terrible wrongs of a distorted civilization seem to be on the increase. The stories of "sweaters" dens are worse, then they were ten years ago. The wails and moans of children and women from mines, factories, shops, and dens, are more piteous than ever; the depredations of men who must fight each other for a chance to work is more intense. Only a few days ago a man dropped dead while at work on the ruins of a building that had been destroyed by fire, and on inquiry it was found that he had eaten nothing for three days. He had worked one day without food, and at night asked the foreman to advance some money, as he was in great need. The right man could not be found—the necessary red tape could not be gone through with—and the man was sent away without anything. A second day's trial resulted in death. He had a wife and four children awaiting his earnings, somewhere, hence his desperate efforts. Ought not the people of the nineteenth century to stand aghast at such appalling events?

The present institutions have worked nearly all the wretchedness they can, and are falling with their own corruption; and, alas! burying the innocent and suffering in the ruins. But the time of clearing away is near at hand.—*Lizzie M. Homes, in Freedom.*

The man who behaves himself and squares his conduct to the requirements of justice, equity and right, generally is not only consistent and true to himself, but he is, as well, an example and a guide to others. He not only saves himself, but thereby keeps a good many people out of mischief who would otherwise be following after meaner things—after false gods; in fact, whose only claims for respect and consideration lie in idle conceit and in aimless pretense. "True to himself!" Hereby comes that sterling character which no temptation can undermine and no combination of circumstances destroy. The devil will flee from him, and God will stand by him in darkest hours of fate.—*National View.*

HUMANITY, says Luna Hutchinson in a late letter, like a tree that has matured its roots, trunk and branches, is now striving to perfect its fruits, which require the genial warmth of a summer time of Love's sunshine. But in order to attain this condition and produce the desired result of perfect life and happiness, each one must send out loving rays of light and warmth from head and heart.—*Sex Ethics.*

At the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament, the creation of an international tribunal of arbitration, and the establishment at Berne, Switzerland, of an International Peace Bureau.

A NOVEL, by Frau Suttén, against war and militarism is creating a great sensation in Germany.

PATERNALISM.

POLITICIANS attack some of the Alliance demands as wrong, upon the plea that if enacted into law they would make our Government paternal. Strange to say the supporters of these demands defend them by denying and endeavoring to prove that they are not paternal. As if paternalism was some sort of despicable, abhorrent form of Government!

This contest has been raging on the rostrum and through the press, in its intensity, for over a year; but it has utterly failed to cause a revulsion of feelings or lessen our respect, nay, we would almost say adoration, for the Government of our father, or paternal Government, under which we passed our young days.

We have never been able to conceive of a better one, except a maternal one. Both these forms of Government are of Divine origin; both exist and work solely for the welfare of the governed; and blessed will be the day, in our view and desire, when such selfish, clammy, cold, icy forms of Government, devoted solely to taxing, hampering, impoverishing, punishing, killing, never to care for, to forgive, to help, to assist, to provide for the governed, shall be replaced by "paternal" and "maternal" institutions.

From infancy we have been taught to believe that the family is the foundation and model of a nation. Why should not the family government be the model also of the National Government?—*Johnson County Union.*

COMMENDABLE LOCAL MOVEMENT.

CITIZENS of Portland of parts—distinguished for intelligence, enterprise and public-spirit—are moving to form an "Oregon Historical Society"—to "be made of practical use in collecting, saving and distributing past and current history, in which this State is so rich." It is expected the membership fee will be fifty cents a month. The Committee on Correspondence are W. G. Steel, Geo. H. Himes and J. A. Carman, (P. O. box 770). Such an institution should have been established years ago; the sooner it is put in working order now the better. It could, should, and we earnestly hope will be, made an institution that will grow into great importance as a repository of local and historical data, and become a pleasant and profitable resort for citizens and so-journers. Provision should be made to begin a sinking fund to be eventually used in building a Historical Society Hall.

MAN'S crude thought, quickened and unfolded in the mental matrix of woman, comes forth to the world expanded and vitalized; endowed with a life and energy manifested in every movement that carries the race onward in the march of progress.—*R. C. in Sex Ethics.*

"VENEZUELA'S new bill of rights provides for free schools, free religion, free press, and abolishes the death penalty." This third-rate South American Republic has gone ahead of the United States, for we have not yet abolished the death penalty.

AN OPINION.

A LEARNED traveler in the far East, a member of many learned societies, and having many honorable titles bestowed upon him; a friend of the late Madame Blavatsky, though not a disciple of Theosophy, delivered a discourse before the Marylebone Spiritualists' Society, London, on the 1st inst., which is reported in "Medium and Day-break" of the 6th ult. It was entitled, "Neo-Theosophy and the Mahatmas."

After a critical and incisive review of the Theosophical mysteries and fallacies, the learned speaker got down to the hard facts of to-day, and his closing words are practical, so important, and so vigorous that we append the three closing paragraphs, asking the readers of "The Better Way" to study them:

"We are engaged in a terrible struggle against crude, unreasoning Materialism; this cold, callous, aye, and cruel thing, is crushing out of humanity, by its baleful influences, all that is good, bright, and beautiful. Our educational system, and its stereotyped competition, its cram of dry facts, merely for the mental struggle of an examination, crowds a mass of indigestible details upon the memory; and the mental faculties become afflicted with a kind of intellectual chronic dyspepsia. No ethics are taught; the basis of right and wrong action, the great problems of life are left untouched, or at best only tampered with; and generations are growing more animal than truly intellectual beings. The higher faculties, the intuitions, the mental perceptive faculties, those emotional cravings and loftier sentiments, are undeveloped; alas! too often dwarfed, warped, perverted.

"We want more true spirituality, greater attention to the nobler qualities, development of the amiable tendencies, suppression of the mere selfish cravings and promptings.

"Theosophy satisfies none of these better tendencies; its vague and far-off apocryphal effects of suppositious causes do not "come home" to any of us, or meet our crying needs. We want solution of problems that affect us vitally here and now, not mysterious hints of inaccessible knowledge and power, the monopoly of certain limited fraternities or individuals. We want light thrown on dark places; we want and demand truth, nay, the whole truth and nothing less."—*The Better Way.*

The newly constituted Appellate Court is in favor of wearing robes, and Justice Harlan thinks they will give outward dignity to the position of the Judges. The "Personal Rights Advocate" pertinently remarks: "He who is dignified himself needs no cloak or robe or other farce to command respect; and that he does rely upon the latter brings the sublime to the ridiculous. In the nineteenth century the relics of barbarism and childlike usages are doomed and relegated to the cemetery of the past. If the Appellate Court of the United States cannot command respect nor import dignity because of its worth and intrinsic merit, the judicial robes and other rags certainly cannot create that respect for it."—*R. P. Journal.*

EXCLUSIVENESS.

IN introducing Lady Somerset before the National W. C. T. U., (to which she was a delegate from England), prior to the delivery of her sermon, Mrs. Frances Willard said:

"If Lady Henry Somerset, of Eastnor Castle, among the Malvern Hills, had been exclusive she would not have crossed the sea to clasp hands with America's largest and most pronounced group of Reformers. Who of us here includes so much? Who has shared an experience so varied? The daughter of an Earl, the mother of a prospective Duke, with a pedigree seven hundred years long, and estates involving a tenantry of over a hundred thousand persons, our distinguished guest includes the submerged tenth of London and the miners of Wales as her favorite fields of Christian work."

Because Lady Somerset has all these varied experiences is the one great reason why she should not be "exclusive." It is time Reformers in all fields of labor should cease giving out the idea, and fostering it themselves, that those having great possessions and great pedigree, are superior beings, and, that when they undertake to do their part in the work for humanity it is a condescension, for which they deserve great credit. This is all wrong; the greater one's advantages the greater should be their work.

Ancestors who have "estates involving over a hundred thousand persons" that they accumulated by murder and other people's labor are the cause of the existence of the "submerged tenth of London," and of charity having to be doled out to the miners of Wales.

It adds greatly to the glory of Lady Somerset, that in spite of a pedigree seven hundred years long that she recognizes the brotherhood of humanity. It is evident from the following extract, which we clip from the "Woman's Tribune," that she is awakened and attuned to the Divine:

"I stood some time ago in Milan Cathedral gazing down the dim aisles lit with gem-like gleams of light from the jeweled windows, listening to the peal of the great organ, while the Easter festival was celebrated with the gorgeous ceremonial of the great Roman Church. Throngs were coming and going; the prevailing impression was splendor and pomp; and I felt as I stood there, half bewitched by the spell of that which seemed to place the hand of earth into the clasp of heaven, with a grasp of such mighty force; and to bring the ineffably sublime so near the finite comprehension of struggling humanity, until, in the great lantern tower, my eye rested on the crucified figure which hangs over alone 'twixt earth and heaven, and which seemed to transform that scene; then, as with a mighty force, there came to me the realization that as He was despised and rejected of men. As He came to His own, and His own received Him not, so every cause that sides with Him must be an outcast cause; every true view of life the only one the world cannot understand. Every life accepted by God must be in a measure rejected by man. That grand Cathedral was the expression of the calm faith of a bygone ago; it can

no longer be a message to the world to-day; humanity is the great work God would have us build with careful patience and infinite tender perseverance. The only power to grasp and hold the minds of men to-day is direct contact with the Divine; expressed, not in pictures, or in the grand monuments of art, or in the vaulted arches of infinite beauty, gorgeous ritual or solemn organ peal, but through that living, breathing humanity which has become the shrine of the indwelling Christ."

STEPHEN MAYBELL, the Reform writer and poet, has issued the first number of a weekly six-page paper entitled the "Kingdom of Heaven is at Hand." Its motto is, "The People are the Lord; to love the Lord is to love the People." The editorials in this first number show that the preaching of "a Kingdom of Heaven after death" is a detriment to the reformation of humanity, and that men will make no effort to progress very much until they realize that the "kingdom of heaven is at hand, here and now; and is only realized after death if he has made it here." He quotes the saying of both John and Jesus; "Repent for the kingdom of heaven is at hand," to corroborate his statement that evil should be overcome here, because heaven is close by waiting to gain an entrance into the being instead of being afar off. All will be the better for reading this clean paper. Address Stephen Maybell, 265 Clara Street, San Francisco, California. Subscription price one dollar a year.

FREEDOM, a new weekly paper, has made its appearance in this city. Its editors and publishers are Henry Addis and J. H. Morris. It is small in form but steadily growing, it has already doubled its size. The editors are deserving of great credit for their devotion to the cause of reform, as they edit, compose and set their type after their regular day's work is done. It was greatly through the efforts of Mr. Addis that Portland has a Free Reading Room. He has been a steadfast worker in helping to maintain it as librarian and general factotum from its small beginning up to its present state of efficiency. Success to "Freedom;" may it grow until it takes in the whole world.

IN Virginia there are fifteen millions of acres of arable land lying untilled. The greater part of it is the property of large holders who get no income from it, and who do not possess the capital needed for its cultivation. No doubt every State in the Union has large bodies of land like this lying untilled. And yet so scarce is land said to be that thousands of people rush pell-mell over each other to obtain land when Indian reservations are thrown open by the Government, even murdering each other in their desire to obtain it.

A REVISION of the civil code is sorely needed in France for the benefit of its female population; for a French woman cannot witness a deed, act as trustee, or fulfill the office of executrix. Like the Roman ladies of old, she remains throughout life under male tutelage.—*The Better Way.*

To The Editors of The World's Advance-Thought.

THE CHRISTIAN MODE OF GIVING THANKS.

CLIP the following from a daily paper:

"If the American turkey has anything to say why sentence of death should not be pronounced let him say." This on *thanksgiving day*.

I have much to say, Oh, brutal, flesh-eating man; but nothing that will quench your thirst for blood or cure your carnivorous appetite.

If the law that rolled in the thunder from Sinai, "Thou shalt not kill," falls deaf upon your cannibalistic ear, what attention will you pay to the despairing gobble of a turkey?

When the Divine, the Christ that is in you, is allowed to control, all desire to take life will leave you, and all the people will "put away blood from among them and restore their queen."

AN AMERICAN TURKEY.

THE German Socialist program recently submitted to the Congress at Erfurt contains demands for suffrage with secret voting for all citizens over twenty-one without distinction of sex; and elections to be held on Sundays or holidays. Some of the other demands are: determination of peace and war by the chosen representatives of the people; repeal of all laws restricting personal opinion; abolition of application of public money for religious purposes, and all such associations to be regarded as private institutions subject to taxation like all others; secularization of schools and free education; free administration of justice and free legal help to enable a poor man to obtain justice when wrongly accused or imprisoned by mistake or suspicion; free medical attendance and medicine; progressive income, capital, and succession taxes for defraying public expenses; and eight hours to be the maximum day of labor.

VICTOR HUGO says "the coming century is the woman's century." Therefore, it is eminently fitting that the new magazine, "The Coming Century," should have at its head the woman who has done so much for woman's emancipation throughout the United States. When Mrs. Abigail Scott Duniway began her labors for equal suffrage, we can remember, there was only one woman in our capital city that dared go upon the platform when she delivered her first address there. But in spite of the obstacles, Mrs. Duniway worked on, and to her efforts are due most of the privileges the women of Oregon now enjoy as compared with twenty years ago. "The Coming Century" aims to be universal in its scope. The initial number says: "No progressive question will be ignored." It is a handsome twenty-page magazine. The present number contains many able articles on various topics. It has departments devoted to social, political, scientific and artistic interests. Address "The Coming Century," East Portland, Oregon. Subscription \$3 a year.

The difference in development between men and women is this: Men turn to drink, while women appeal to God.

For The World's Advance-Thought.

HUMAN EVOLUTION.

SAMUEL BLODGETT.

WE will now examine government as related to human progress. Notwithstanding we do not know of any human community now existing, or that ever existed, without something that may properly be called government, there is a class of people, small in numbers it is true, but loud in talk and active in work, who believe, or think they believe, that human government, in all its forms and phases, is not only unnecessary but a gross and tyrannical usurpation.

Perhaps it may be best to look at the underlying causes of government—the nature of man that called government into being. Anything that exists because there is a demand for it, from an inherent element in human nature, must continue, notwithstanding the clamor of the few or the many. I have no doubt that if all the professed Anarchists in this country, or the world, were set off by themselves, and unmolested from any outside interference or pressure, that not one month would elapse before there would be a spontaneous and almost universal move for a government. All their spacious theories would be set aside by common consent, because human nature, (*their human nature*) demands it.

Usurpations are abuses connected with all governments, but government in the abstract is not a usurpation. One of the most common things in life is to see different specimens of the animal creation in a greater or less degree subject to the control or government of the human; but governments established among themselves, corresponding to human governments, do not exist. Ants and bees may be quoted as examples contrary to what I here state; but I believe a deeper insight will show that the rule pointed out is without exception. It will show that the harmonious action among them is not due to organized or monarchical constraint, and that force, and a pressure of public opinion, are not used to compel individuals to work in a different way or lead a different life than their disposition and instincts impel them to; and that punishment for misdemeanors is never inflicted, probably never thought of. They work in harmony together towards a common good, through pure instinct, and what passes for government is strictly spontaneous—is analagous to the action of the multitude of vital forces in an individual, for the building up and sustaining the identity to which they belong.

Animals on meeting as strangers frequently test each other as to strength and spirit, and the victor always assumes the superiority afterwards, and compels the vanquished to turn out and yield any given place which the victor may care to occupy, and it is very common for the males to have fierce battles for the possession of the females. An instinctive communal life, where no individual works under external supervision or restraint, is radically different from those made by man through an intellectual effort and formulated rules, and under rulers selected or acquiesced in to superintend

and direct the affairs of the community, and each individual connected therewith. There is a vast difference between doing or refraining from doing because it is required by other parties, and doing or refraining from doing because the heart impulses impel. The course of animals in life is not shaped from external pressure except in so far as I have indicated. They make no laws for their fellows to observe, with penalties attached in case of failure, and officers to enforce them. Neither have they any of the qualities of heart that call for such things.

To illustrate: The beast cares nothing for the opinion of his mates, except that sometimes it appears that the males plume themselves for the admiration of the females. Animals are not socially outlawed or snubbed on account of appearance or character. None is thought less of in animal society because of misdemeanors or lack of social etiquette. Courage and physical excellence appear with them to be the only honorable qualifications. Sometimes sympathy is excited in the beast; but a sense of justice rarely, or never. When one animal abuses another, the lookers on do not take the part of the abused and punish the abuser. The murderer goes scott free among them, escaping both physical harm and social disability. Even the mother, so far as we can see, harbors no feelings of repugnance towards the slayer of her infant offspring. When the males destroy the new-born, as they sometimes do, presumably with no other end in view except that the mother may the sooner be in condition to respond to their sexual desires, they do not get disappointed; but she enters into the closest of intimacies with the destroyer of her offspring, as freely and as heartily as with any innocent party. If humans were as indifferent to crime as the brutes, there could be no effort to prevent it. But they are very different in their nature in this respect. Each person remembers injuries done him with a lasting resentment. And men not only continue to feel aggrieved for what they suffer unjustly as individuals, but they feel impelled to take part in redressing the grievances of their friends, acquaintances, and even strangers. They are so organized that they are compelled to recognize a right and a wrong; to approve of the one and detest the other. Even when the selfishness of the individual overpowers his more noble emotions, and causes him to commit great wrongs, deep down in his heart, though hid and stifled, the sentiment of justice lives; and as between other parties he may be able to discriminate fairly and feel keenly.

The injunction so often heard, "Mind your own business," and so generally felt to be a true maxim, never prevents this feeling and its legitimate outcome. People will always think that it is their business to use their influence and to exert their power to the end that justice may be done in the world. We are probably all more or less in the dark as to what justice consists of, and selfishness obscures to a great extent the light that would otherwise be in us, and still the people are scarce whose lives are not somewhat affected by the sen-

timent in question. Apparently the most degraded and wicked are the better for the feeling of responsibility which they have towards their fellows. It is human nature to feel that another's cause is our cause, when he is right, whether that cause is a struggle against a wild beast or an unprincipled human; and we also feel that society has a right to expect and demand of us certain conformities to recognized standards. These standards are, first, social. This includes fashions, belief, or rather the expression of it, etiquette, and a certain kindness, accommodation and generosity.

These are social traits, and although a good deal flexible, are nevertheless rigidly enforced so far as to keep individuals within the limits of the prescribed orbit. The punishment for social non-conformity is social ostracism, in greater or less degree, according to the variation from the societal ideal, modified by the personality and standing of the outlaw. Considerable variation in what is considered non-essentials is allowable; but they never can pass to the extreme, even in matters which might be considered purely personal, without severe punishment. Thus it may be said to be nobody's business whether we believe in setting apart one day of the week for rest, recreation, social and religious enjoyment and culture or another, or whether one does not believe in any set days for such uses. Not only the abstract belief, but the life, or course of action growing out of such and such beliefs, may be said to not concern anyone but the person so believing, and the Creator to which such belief and action relates; and still, when one departs radically from the plan or course approved by the community in which he lives, he is bound to suffer socially for such departure, and it will not be strange if he suffers in other ways besides.

A community of Jews would not feel the same fellowship for one of a Christian faith; and the Christian probably feels a greater aversion to the Jew; while Mahomedans are at a great discount with both Jews and Christians. I spoke of only one tenet of faith for an illustration, but the principle is applicable to all points of purely dogmatic assumption, to everything that only refers to God and to our relations to him, as distinct from our duties to our fellow-creatures. Those who feel that a particular kind of faith is necessary to salvation, and is the "one thing needful," (and this seems to be the ground taken by the most people), believe that the influence of those who are at fault in this respect is far worse than though it were of a mere moral nature, and that what otherwise would not concern them becomes in consequence of its social effect an imperative necessity to look after, by such as have children or friends liable to be contaminated; and also by those who have no interest in the matter, except the general desire they may have for the public good. This is probably the base of all religious persecutions and religious wars.

Religious fanaticism is the same in all sects and religious systems, and when there can be a general realization that the same high motives impel all

struggles for religious supremacy, whether mental or physical, we shall cease to say the Christian religion is peaceable, while others are warlike, or that the Catholics are blood-thirsty, while the Protestants are the reverse.

We shall sense what all history teaches, that fanatical conditions make fanatics of all shades of religious beliefs, except that belief that holds God to be satisfied with honesty, however much in error the honest may be; and that a fanatic must of necessity be unreasonable and cruel.

A great variety of sects, making each of itself powerless, tends greatly to liberalize; but none are liberalized except in the degree that they feel the impartiality of the Infinite towards all creation, no matter how heterodox the religion may be. We do not wish people to grow more indifferent as to what becomes of their friends and fellows; for to grow more indifferent is to grow more degraded; neither will the spirit of persecution go out in that way; or by proselyting; but it cannot co-exist with the thought that God is not narrow and tyrannical, but is loving and kind to all and forever. What we should work for is not to make people think alike, or act alike, except in so far as the fair treatment of our fellows demands it, but to elevate all spiritually to the grand knowledge that God is neither a respecter of persons or creeds; and that the elevating of humanity is all the glorifying He cares for. People have acted and are now acting on the supposition, (whether consciously or unconsciously), that religious exercises are demanded of God to minister to his vanity; that it is His purpose to damn those who do not cringe in servile attitudes and servile forms; and as long as they believe that, it will seem very important that their children, their friends, and their neighbors are not taught by precept and example to ignore them.

And while we believe that any purely religious service is demanded, we cannot help believing it is of a particular kind, and we are pretty certain to think that we know something of the forms demanded. We cannot help thinking that our way is acceptable, and, as a consequence, the ways of those radically different from us cannot be. Thus we perceive that enlarging the ideas of people concerning the Creator will cure an evil that no mere sectarian change can.

That such an enlargement is taking place it is easy to see, and not only in our country, but in all the civilized parts of the earth. A comparison of the social standing of noted heretics of the present time with those of a century ago will disclose this fact fully. As far as this country is concerned, Thomas Paine and Robert G. Ingersoll are perhaps the best representative examples.

ALL minds quote. Old and new make the warp and woof of every moment. There is no thread that is not a twist of these two strands. We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples, and houses, tables and chairs, by imitation.—*Ralph Waldo Emerson.*

For The Universal Republic.
SERVING MOTHERS.

LUCY A. RAMSDEN

LOSELY connected with the subject of house-keeping is that of domestic service; for every woman knows that unless her family and her house are both small, it is impossible to do justice to herself as a housekeeper, if she is obliged to attend personally to every detail of domestic duty; hence the necessity of domestic service.

When we look into the social world we find women occupying different positions; for, while some women sit in the "high places" of society, excused by their wealth and social position from domestic duties, whether as mistresses or maids, others pass through life as laboring women. By the term laboring women we mean women who not only officiate as mistresses and maids of all work in their own homes, but those who are compelled by poverty to go into other homes and officiate as maids of all work there. But when we look into the Church we find no such distinction between women; for, with the exception of Queen Victoria, there are no women to be found who sit in "high places" in the Church—that is, in places of authority—for the clergy, assuming to be keepers of the Lord's house," appropriate all "high places" to themselves. It follows, therefore, that the only position that women hold in the Lord's House is that of maids of all work, and Serving-Mothers to the priestly caste. This reflection suggests to us a few thoughts on Serving-Mothers.

"And it came to pass afterwards, that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God." "And Joanna and Susanna, and many others, ministered unto him of their substance." "A certain woman named Martha received him into her house. There they made him a supper and Martha served."

Women have ever felt it their duty to minister of their substance to those whom they regard as their spiritual teachers. Hence, Joanna, Susanna and Martha may be considered as representative women.

The story of Martha is often referred to by the clergy; but always by praising Mary for having "chosen the good part." But I confess to a feeling of sympathy for Martha, for she knew that having received the Teacher into her house, his presence meant something more than "sitting at his feet and hearing his word." It meant that some one must "serve" by ministering to his physical needs. But "Martha was cumbered about much serving." What woman ever received her Teacher into her house without feeling, like Martha, cumbered about much serving? "And Martha came to him and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me." Why did Martha make this impatient request of Jesus? Perhaps she just as much desired to sit at his feet and hear his word as Mary did, and she, therefore, felt it was right that Mary should help her "serve," and then she too could have time to sit at Jesus' feet and hear

his word." He kindly reproved her by saying, "Thou art careful and trouble about many things;" but, if Martha had forgotten to "serve" their guest as Mary evidently did, and, consequently, the Teacher had gone away hungry, he might have felt careful and troubled too.

Again we read: "Jesus came to Bethany; there they made him a supper and Martha served, while Mary anointed his feet with ointment very costly." Here again it fell to the lot of Martha to "serve." And did she not as really manifest her love for her Friend and Teacher by serving a supper, as Mary did by anointing his feet? If Jesus could have received an expression of regard from only one of these sisters, it would seem to us that he could have better dispensed with the anointing of his feet by Mary, than with the serving of his supper by Martha.

"And the house was filled with the odor of the ointment." If the Teacher came to Bethany hungry, and could have enjoyed only one odor, which would he have preferred, the odor of Mary's ointment or the odor of Martha's supper?

These suggestions are offered for the consideration of the Teachers of the present day, who, when they go "throughout every city and village, preaching and shewing the glad tidings of the kingdom of God," are received into the houses of the Joannas and Susannas and Marthas, who "minister unto them of their substance." If they could receive the attentions of only one class of the sisterhood, could they not better dispense with the Marys who, "sit at their feet and hear their word," than with the Marthas who serve their suppers? If "received" tired and hungry into the houses of the Marthas throughout the land, their nostrils could be greeted with only one odor, which would be more acceptable, the odor of Marys ointment, or the odor of Marthas supper? Received into the house of the Marthas, how many of them are concerned because the Marthas' are "cumbered with much serving?" How many of them administer the kindly reproof, "Thou art careful and trouble about many things?" If mindful of the care and trouble, the Marthas should forget to "serve," preferring, like the Marys, to "sit at their feet and hear their words," they would have to go without their suppers; then it would be their turn to be "troubled."

"Now it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her house." But for that kind reception, selfish, thoughtless Mary, leaving her sister to serve alone, while she pleased herself by "sitting at the feet of Jesus and hearing his word," might never have been heard of.

Much-praised Mary has had her day, and serving Martha shall yet have hers, for "the first shall be last and the last shall be first."

A DAILY paper has this item as witticism: "The fool works for money, but the wise man lets his money work for him." And it exactly expresses the sentiments of the people at large of this Mammon-worshipping age.

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	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass	8:28 p. m.
Baltimore, Md	8:08 p. m.
Burlington, Vt	8:18 p. m.
Berno, 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	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:88 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	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	3:18 p. m.
Harrisburg, Pa	3:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leocompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	8:05 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.	3:38 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sloux 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.