

NOTHING IS LOST.

ALPHA CRISIS.

THERE ne'er is lost one noble word,
Nor ever dies one noble thought;
For ever in heaven they are heard,
Although they pass from earth as naught.

And so perchance the heavenly sound
Of harmony, that thrills all earth,
Is but a noble thought re-formed,
Re-baptized with its higher birth,
To echo down through Mammon's din,
And silently pierce earth's deafened ears;
To wake the higher soul within,
With all the music of the spheres.

Some glow of life, of more than earth,
Thrills through us with a sudden gleam,
Like lightning memory of past birth,
Baptized in some far heavenly stream.

An instant only—whilst the soul
Grows larger than its mortal frame,
And sees divinely, with the whole
Of God's vast universe, its claim

To loftier life, in larger spheres,
Throughout a mightier range of time,
Whose gladdening days fill golden years,
Through ages growing more sublime.

Where every effort tends to good;
Where every pathway reverent trod,
Midst men and angels brotherhood,
Leads upward to the throne of God!

And all the ills of lower life,
Like flies in amber, leave no taint
On memory—and past pain and strife,
Like discords, sounding far and faint,

Of distance softened, mellowing glow,
Half musical, less harsh than sad,
And in eternity's soft glow
Of light the soul lives calmly glad.

SOUL COMMUNION WORK.

THE Universal Soul-Communion wave is increasing marvelously in potency, as can be seen by the following press dispatch from Washington, stating what effect the peace wave on Soul-Communion Day, December 27th had upon the officials: "It is true that for some cause or other a peace wave seems to have swept over the State and Navy Departments to-day, and a feeling prevails that a bloodless solution of the situation will be found."

The Soul-Communion force is being felt throughout the world; it is evidence of its power in that the secular press will admit that there are waves of peace.

There are thousands to-day who testify to the good, the peace and happiness that the Soul-Communion spirit has brought them.

A VERY crude religion may be Divine to some natures, just as discordant sounds may be perfect music to some ears. One's religion is according to their soul's unfoldment. No refined, cultivated person could worship a crude God. Those who pay homage to the God of their ancestors admit that their soul unfoldment is the same as that of theirs.

ALL things tend to Unconditioned Life.

WHY THIS LONGING.

THE present undeveloped humanity can only obtain rarely, and then only flashing glimpses of the Celestial State, because the full Light of that realm would blind them. The spiritually awakened humanity of the future will be more refined physically; all the organs of sense will be more acute. They will bear the same relation to our present sense organs as to the delicate scales that can weigh a hair to the coarsest scales used for heavy weights. These Divine-Human beings will live in a continual state of consciousness that is a closed book to us. They will live on earth in physical bodies, but they will be in contact with the spirit realms. Celestial sights and sounds will inspire their every act, and they will live nobly, for the good of all.

Who can limit the Infinite Power of Good that fashions eyes and ears appropriate to each plane of life. Aspiration and necessity are the workers of the All Good, and create the inventions of heaven and earth and there is no limit to the inventive faculty.

We have eyes and see not; ears and hear not; because our eyes and ears are yet in embryo awaiting the soul's effort and aspiration to cognize a plane of consciousness.

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WE can only build our home securely when the foundation is well laid. Those who pretend to despise the humbler working men are ignoring the foundation of their temple of life; and they will recognize their mistake in not having their foundation properly cemented with love when they pass into the next state. They will find their superstructure is only built of sense illusions, and that they must go back and begin at the foundation and work upward. To that end many a dainty lord and exclusive lady are glad to blend their embryotic spirit with the earth lives of bootblacks, chambermaids, and those of other humble occupation.

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THE spirit is the essence of the physical; the soul the essence of the spiritual. Thought is the essence of food; feeling is the essence of thought. The evolution of the gross to the refined is brought about by the Divine Alchemist. Everything both spiritual and material progresses only as we progress in spiritual expansion. The tree is a symbol of both material and spiritual evolution.

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BEAUTIFUL things are the symbols of beautiful ideas. The ownership of the latter creates beauty for us in any state of existence; while the possession of the former is limited to earth life. To have good ideas is to have eternal wealth.

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IT is ever the unseen forces of intelligence that are the most potent factors in our being—the silent thought, the delicate magnetic influences, the invisible breathing of every pore of the body.

TRUTH IS NOT MYSTERIOUS.

THERE is a disposition on the part of some Reformers to make a mystery of the ideas they have received, and to institute a species of secret society in which the initiated alone shall take part. But in vain will be the effort to hide the Truth! As well try to stop the advent of the Springtime, when all things begin to bud and blossom and show to the world the involved beauties of the seed's soul! The puny efforts to stay a universal movement is as a breath against old Boreas:

Truth does not germinate in the shades of mystery, but grows in the Light of Celestial Day, even as the tiny seed first develops in the darkness of the soil to shoot into the effulgent glory-light of the Day-God.

The Light is here! The Truth is here! The Celestial Mother Father Power is visible to all who have eyes to see and ears to hear. Drop the matter veil from off your vision and be blind no more! Deny no more the Sun of Righteousness, for it brings healing on its wings to sin-sick humanity. Scriptures of the supernal worlds are woven thus to aerial scroll-curtains, that flash and fold, touching to the sensitive and vibrating natural faculties. And Spiritualism stands a transcendent, mighty image, fashioned in the human potency of the higher dimensions of space, throbbing with the immense force of the supernal vitalities; but only apparent on the superficial natural plane by means of floating, ever changeful mists and halos, tones and images of manifestation.

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By the nurturing of good or evil thoughts we induce them to germinate in our being. We do not immediately reap their fruition any more than we pluck the roses as soon as the seed is planted. It is the Blossoming Time that brings forth after its kind. If bad people could realize the harvest they must reap their very selfishness would make them choose the good. Belief in Jesus, Buddha, Zoroaster, etc., will no more prevent the reaping the crop they have sown, than a belief in these personages would give the farmer a harvest of wheat instead of weeds if he had neglected to sow the wheat on his land.

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THERE is not much wisdom in being over credulous, but the most unwise people and the most difficult to learn are those who scoff at everything they do not understand.

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THE Church spirit is the spirit of monopoly. The heaven of all monopoly is for the few, and the hell it creates for the many.

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WE cannot be sowing seeds of evil and expect to reap spiritual blossoms, for every seed produces after its kind.

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LOVE creates the riches of heaven; greed gets the riches of earth.

[T. L. Harris, in "Religio Philosophical Journal."]

SPIRITUALISM.

If counted as a critic of Spiritualism, it is because I have been perhaps unduly a sufferer from the sight of its rent robes, its gaping wounds, its prostrate attitude, when in sorrowful years long passed, it met my vision as fallen among thieves, made the booty of impostors and seemingly almost strangled in the morass by the wayside. I have never turned, with the priest and the Levite, to the other side. Never for a day in the last half century ceasing to be conscious that I am a spirit clad with flesh, my heart, hope, labor and life have been given, all given, in such small measures as I have been able to command, to the advance and final triumph of the latent and struggling spirituality that constitutes the reality of man.

The field of Spiritualism is vast as the visible world of human nature; vast also as its unseen upper and nether worlds; now, as I believe, cohering and ordering into one celestial and luminous whole. In this domain there are workers innumerable, and their insights, methods, experiences and utterances vary with the stages of advance and with the qualities of thought and angles of vision. We see and outsee; we grow and outgrow. Moses, and those that hold after him on Sinai, glimpse to the ineffable, but often, as he did, *a posteriori*. The Christ, and those who seek to find his footing on the Mount of Beatitudes, behold the same Supreme Beautiful, but with the child's look, the lover's confidence, face to face. Here is a most absolute reality, but we who seek to behold, to apprehend, and thence to comprehend, must part veil after veil on ourselves, veil after veil in ourselves; laying off illusion after illusion, from the morass to the hillside; up the hillside to the temple; then through the walls of the temple to the inner shrine.

Spiritualism during the last half century has been the most potent though usually unevident factor in literature. More and more the book becomes the most vital and luminous of its phenomena. I see Spiritualism both as force and light of flame in Victor Hugo and Edward Bellamy; still Spiritualism—here in dawn, there in shadow—all the way from Phillips Brooks to Robert Ingersoll. It shows, by a deep, broad, reasoning insight and prevision in Julian Hawthorne, whose monograph, "The New Columbus," in the June number of the "Arena," displays the luminous wisdom of a Spiritualist of profound research and advanced discovery, though he has not the touch or vision of its phenomenal operations. I see it again in the works of Edward Carpenter, whose "Civilization, its Cause and Cure," and whose "Toward Democracy," the most searching and prophetic of prose poems, both evince through masterly statement and fiery passionate humanity the action of the "Living Spirit within the wheels." In all true poetry, vital art and genuine philosophy Spiritualism is present, active, emergent and advancing still.

The absolute realm of spirit, as I conceive, flows into and fills, for its reservoir, the infinite social passion that is immanent as a sea of latent life-

force in the generic depths of the spirituality of man. The sphere of fatuous-illusion, reflex images, flows into and forms a stratum of seeming spirituality about his egoistic and quasi-spiritual individualism. The Spiritualism of all times, and eminently of our own time, is therefore a fact of most absolute reality, that works its way to the surface of the public apprehension through a veil and net-work of phenomenal illusions. Yet illusions sometimes have a real base in spirit; they are veritable image-pictures, projected into vision from actual though departed human intelligences.

The Spiritualism of the abstract thinker and explorer may be a divine *eidolon*, not yet forth-imagined, not yet materialized or incarnate. But the word tends ever to be made flesh. So the doctrinal Spiritualism of the day is in the effort, let us say, to clothe its form, to embody the potency of its promise, first in its own logical reason, led forth to an absolute religion and philosophy; to avouch its method and purpose by an inspiration of its own in the loftier literature; thence through social democracy to transform the institutions of society, and so to uplift mankind into revelation of the proportions and perfections of its own ingenerated and prophetic humanity.

The great reformers of religion of the sixteenth and seventeenth centuries were Spiritualists, deep set in the supernal reality of life, but their Spiritualism was for the greater part savagely or luridly veiled in the fiction-images surviving from an older and more crude era. So the intellectual and political reformers of the eighteenth century and the earlier years of our own period were Spiritualists, by the fire and fervor of enthusiasm of humanity that animated their thought and inspired their purpose; though surfacely their minds groped darkly through choking crypts of materialism. As there was an inner divine meaning faintly discernible through the outer and often grossly inhuman verbiage of Hebrew scriptures; and again a transcendent cult of religion derived through the symbolisms of classic mythology; so there is the germ, at least, of all pure human truth implied in all the really vital and rational brain-work of the age that had Franklin and Paine among its historic men. A Spiritualism is hid in its materialism and a living humanhood in its shrouding naturality.

And so now; eminently now. Our pessimized Jeremiahs, our optimistic Isaiahs, our vision-conceiving Daniels, our praying, cursing, loving, lusty, hating, pitying Davids tangle the feet and blind the eyes in the clambering, full-foliaged vines of a wilderness of literary speculation and hypothesis; but there is a vitality of the summer in all the succulent incumbrance; a word-growth slowly forcing to find expression amidst it all.

Through all these protean shapes of phenomena; in the varied and genuine marvels of the seances; in voices without visible organs of speech and works of art and mechanism with no visible agency of hands; in the demonstrated action of the laws of transcendental physics setting at naught the resistance of material impediments; in rhythmic harmonies born from the bosom of the air yet

audible to the extreme corporeal sense; in evidences, now numbered by millions, of the intercommunication of people of all faiths, all conditions and all cultures, with the men and women who inhabit the great fatherland and motherland above; and so on, on and on, to ranges of demonstration passing all bounds of the phenomenal and touching to the domain of Limitless Absolute—the spiritual renaissance is moving ever, ever forward. If here yesterday slow as the tides, if today many-tinted and baffling as the amour, yet in the to-morrow of the time—who knows?

If the logic of history and the conclusions and insights of reason prove anything they prove that the age is tending, and the human intelligence opening, and the human senses quickening and differentiating to some superlative and magnificent outbirth in earth and time.

How then does this gigantic spiritual movement aspect itself to reason in its present stage? Is it not one visible energy and output of the human renaissance? the race in the throes of a birth to its unified and universal self-consciousness; a consciousness of the God who makes of it both temple of habitation and theater of manifested demonstration? Is it not the beginning of the establishment of direct, orderly, open and delightfully fraternal relations of the vivified people of our globe with their kindred of ascended generations; their mightier kindred who constitute, from world to world and system to system, affiliated societies in the universal solidarity of man? Is it not the supreme effort of man's innermost personality to overcome the enthrallment and disgrace of an outgrown and encumbering environment; the effort of spirit to vindicate its enthroned place and assume its regal function in the material sphere? Is it not a stage in the outbirth of the pent and narrowed mankind to harmonic differentiation, shaping thence for transformed environment in divine-human society?

Are not the "fountains of the great deep" of mankind's interior and spiritual-social personality "breaking up," for the outflow and overflow of the fluid riches of its divine content, powers, knowledges, beatitudes, illimitable and eternal? And are not the offensive and barbaric incidents that connect the history of Spiritualism in its modern movement with vulgarity, crudeness and imposture purely extraneous, temporary and incidental?

Must not the pellucid stream of an interior and vital spirituality, bursting forth through the sepulchral obstacles of a decaying and putrescent civilization, bear on its bosom all manner of odious floating waste and refuse for a time? As was said of old, "Offenses must needs come."

We inhabit surprise, where our fathers found but monotony. The fruit tree toils all the winter and makes hardly a showing of result, but the orchards are a sea of bloom with the first warm days of spring. I hope that you feel with me that spring is in the air. The grim scarred veterans of thought grow young again; we taste the free, delicious breath of the advancing and influent God-time.

For The World's Advance-Thought.

THOUGHTS.

C. B. SEDGWICK.

AIRY, mystic messengers; from beyond and around and of us, are thoughts. Strange, shrinking creatures, at times, that come and shyly peep in upon this human world through the open door of the intellect; and on being met by the coarse questioning stare of the vulgar assemblage before them, become embarrassed at their own delicate construction and scant attirement, and in fear flee away. We call on them to pause, to come back; but the only answer is the distant flutter of wings, and little dying glimmers of light, as they flitter back into dark oblivion.

But not always are these ethereal visitors of so demure a character. At times they are possessed of a capricious trait; and have the mischievous school-boy trick of knocking at the door, as if in all earnestness, and then running away, to laugh at

We sit in expectancy, and hear a timid rap, and our discomforture at a safe distance.

only too gladly rush to let the gentle caller in; when, alas, it glides from us as rapidly as we approach.

In dismay we despairingly return, and sit down to think again; and as we look out through the window of the brain we catch a glimpse of the sprite form of our desire, dancing provokingly on the green, flower-skirted lawn outside, and almost within our very reach. But they are not always proof against the cajolments and enticements of man, and sometimes respond to entreaty, and indiscreetly step within the door-way, and are quickly seized by a merciless hand which, with the pen, imprisons the trembling captive, as a chained slave to do service to this human world.

Others crowd in upon us, who are bold and intrusive, and pause not for admittance, but crush their way into the bewildered mind, imperative in their own consciousness of superiority.

But they also quickly repent their folly and grow languid, and learn to loathe the clothed hypocrisy of their new abode, and would fain be free to seek again their own limitless sphere.

It takes long ages of confinement before these creatures lose their individuality, and become sufficiently tamed and subjected to ruling prejudices to mix with any degree of familiarity with their surroundings. And then their fresh beauty and buoyant youth have departed, and they are limp and aged.

It is a profitable pastime, often fraught with bright joy and sombre sorrow, to roam within the prison walls of the mind, and visit these languishers caged around in the cells of memory, and learn from each the story of its primitive existence. You will be apt to laugh derisively at the aftermath of folly and conceit; or drop a tear of regret at so ignominious an end to something once beautiful and noble. There are prisoners of all forms and natures. The young and lithesome; the crippled and age broken; the dainty, demure and beautiful; the black, repulsive and demoniac.

Some acquiescing to every wish of their task-

master, the world, hide their born virtues behind the cloak of numerous modesties, and are no longer recognizable as their original selves. Others have grown blatant and desperate with confinement, and show defiance to every formality and custom, and are scourged because of their disobedience.

Others again—poor, timid things!—are too retiring to be distinctive, and pass the day long in plaintive wails for freedom, as they patter their bleeding wings against the cold prison bars.

But freedom is for none of them; and they pass their days in discordant wails and murmurings; each separate to itself, and repellant to all else.

Pity them, you who ensnared them to earth. Free them, if only for a moment's time, and afford the heart much sympathetic merriment at the spectacle. Drown sensibility; intoxicate, excite mentality; cut practicability; sever constraint by every conceivable method, and release these long pent-up Thoughts from world-bondage. Let them shake the chains that hold them to Reason, and take wing to the happy haunts of their childhood, and behold them live again the strange, fantastic creatures you alone knew them.

How they leap gladly forth and throw aside the gloomy mood; and prance frolicsomenely as of yore. How they sing and laugh and weep and curse and shout defiance! A wild, intangible mob, until each seeks its realm and becomes again its original self; the insurmountable, the unconfined; the first dim conception we had before we dragged it within our power and world-moulded it into an established Idea.

Nature drops the drab robes of artifice and lives to no eyes but her own.

The progeny of Dame Imagination roam the fleecy hills of their nativity; dreamingly rest in the bowers of beauty; or wallow in the mire of repulsion and blackness.

Speculation speeds along the dim, hazy corridors of the future, and mounts its high throne in the Infinite.

Even Art raves in its evanescent conceptions, and tells us that some mischievous child, in play, has taken its brush and palette, and clambered to the summit of yond' towering cloud, and there daubed the canvass of the sky with that sunset in the west.

Inspiration, the mother of many of these hapless prisoners, views the carnival of freedom with joy in her heart, and rushes to meet her children; and finds her own limbs grow young as she escorts them on a visit to the haunts of the past, and shows each its respective place of birth and the circumstances thereof.

With *Pathos* she visits a squalid home, and stands by the bedside of a pallid-faced, pain-quivering form, and watches it tremble into stillness, and as the outcast soul rises to seek another abode, arrests it on the way and learns the history of its struggles on earth.

With *Humor* she visits the land of the grotesque, the inverted, the vagarious, where the very moon and stars appear to smile and laugh perennially.

With *Romance* she is herself a child again, and lives in the beautiful castles of an idle moment's building; lingers on every mountain height; rests in sunny dales, beside turgid rivers; and sighs outside the little cottage where the walls are overgrown with ivy, and the garden is bright with many tinted-flowers. The world is too small a play-ground for Romance, in its youth. Earthly concerns and sentiments grow narrow and imperceptible in its wide embrace, until the soul, expanded as a huge net, contracts again, and returns to its owner with one fair, angelic captive, which perchance is found to be the very incarnation of everything good and desirable in the universe. Then it is planted in Love's little garden, and the two entwine, and grow together—just a little bit of green and color against the blank, dull wall of life. This freed slave blushes with shame as it now contemplates the insignificance to which it has dwindled.

But there is a captive, of high but broken form, that appears to find no pleasure in this brief respite, and broods as if all satisfaction was crushed out with reality. Ambition retrospects, and is again the lithesome, innocent thing it was before, in a moment of mad desire, it crashed its way into a human brain, and, flushed with success, boldly proclaimed all other attributes to be its slaves. It now sickens and grows trepid, even as in memory it assumes the bravado of its youth, and with defiant challenge, vaults astride man's reason; and using his judgment as a whip to lash it on, dashes its way into the field of human events; cutting down all opposition in its path to glory, and conquering in turn individuals, nations and empires.

Thousands of like humanity, but mentally dark and without this glow-light to reveal the path, become attracted to the glitter, as insects to their destruction. A massive, compact, breathing body whirls along in the despot's wake, as a huge wave-wall sweeping to spend its fury on the shallow strand. The little cottage home is leveled to black, smoking ashes; the wild meadow flowers are crushed under the earth by myriad feet; and the green leaves of the forest trees are splashed red with blood. And when fury has stilled into peace, bright eyes moisten and trickle tears, because a soul has been severed from their sight.

But proud *Ambition* is on the pinnacle, and can sneer at the concerns of the world below it; until it learns that the bricks of its pedestal are but fleeting circumstance, and cemented by willing minds; and that, when the willing minds withdraw support, all must totter. But when it learns this it has already fallen, and is a broken, useless thing.

There is *Science*, again self-intent and absorbed, giving us messages through the voice of Silence—the language of eternity.

That bent, withered-faced, limping creature again roaming the provinces of its youth. The idea brings a smile. Philosophy is free, raking earth's surface, and drilling its depths, with all the ardor of inexperience. It climbs the mountain

peaks, and, not content with its scope, leaps the clouds and sails heavenward. It stays the lightning flash in its reckless course, and gives it a purpose; bridles the impetuous thunder, and gives harmony to its roar; singles out the matted winds; and, taking the surging, aimless elements in its grasp, combs out the entanglement into semblance to law and order, by the aid of its theories, as a fond mother gently smooths the ragged hair of an unruly child.

As it advances in knowledge these achievements become mere toys of infancy. Still higher realms become its workshop. It vaults the stars and planets of the high firmament and seeks the secret of every luminous adornment of the shaded hours. Worlds are discovered in nebulae; and then the search-light is thrown higher to reveal the germ of all things created. Protoplasm is analyzed; and, the secret still veiled, Thought makes a last desperate dash for the throne of Omniscience and begs the secret of the plasmatic process of the Universe. It even denies the authority of the Infinite Concentration, when the knowledge is not forthcoming; and starts to climb still higher, and proclaims by its own analogy that no knowledge can be absolute, and that there is no reality. It flutters awhile in mid-air, but grows weak in its desperation, and falls gently back to earth again, like a tired bird that has attempted to soar too high. Aged and decrepit, it limps to the cradle of a dawning life, and watches the smiles and tears play under cover of the features of the little face, and then for the first time realizes that here it might have learned the first and greatest lesson of life.

Thus these creatures vainly endeavor to establish their independence, and be each to itself a world with nothing beyond, or around, or higher.

It is probably well that the unsentimental world is thus far mercenary and self-seeking, in only tolerating, and searching for, those things that can be made of use to human necessities, physical and metaphysical. This is the standard by which their desirability is judged, and whatever is undemonstrable shares the happy fate of being released, and wanders Infinitude with only here and there a shelter for its head on earth.

An occasional respite from slavery to freedom indicates these caged Thoughts incapable of a harmonious mingling without due restraint. Wild, ungovernable, flashes of an intangible nature, without apparent beginning or end, they know no law but chaos, and in their repellent dissimilarity are blind to other existences.

The world could not live were the condition reversed, and man followed solely the beckonings of these fickle beacons. Repining, forever and eternally, would be our fate. Wings would not convey swift enough, material would be obstacle, and space soul-galling. Life would be objectless and inane, and each individual existence a fantastic chimera of maniacy. Every sphere maintains its individuality through loyalty to its own consistency, and whatever enters that is alien to it must necessarily become subjugated and enslaved.

Cripple them, chain them, and cage them, these Thoughts, for they are tresspassers on a domain not their own. Heed not the flutter of their wounded wings, or the sad plaintive wails for freedom coming from the darkness of the cell. Hold them down as slaves, or the world is lost, and we are at once immortal.

For The World's Advance-Thought.

THE WIDENING LIFE CIRCLE.

H. N. MAGUIRE.

WE have constantly before us features of seemingly imperfect conditions, as they impress the individual consciousness—conditions appallingly, dreadfully, terribly imperfect—such as populous districts being thinned out from lack of subsistence, as is now the condition in parts of Russia; destructive natural convulsions, like the earthquake in Japan, a few weeks ago, which terminated the mortal lives of thousands; battle-field slaughterings, the shocking accounts of which so lately reached us from Chili, and are doubtless of daily occurrence, if we include in the view the savage tribes beyond the civilized lines of communication.

Still, the general conclusion stands, that, upon the whole, there must be an Over-Rule of Good. From the unfolding flower to the central sun, which interposes with its saving centrifugal might at the right moment to prevent its dependent worlds from erratically rushing to their ruin, the constructive forces universally dominate and hold to their uses and purposes of wisdom the destructive forces. We need not take higher ground than the Materialist's hypothesis of the indestructibility of matter and force to be convinced that the human soul is immortal, for self-consciousness is the highest quality of each and all subsisting things, the essential principle wherever and in whatever it obtains. Then the apparent destructions are but partial expressions of the One All-Saving Power, and indicate to the outer understanding the transfers and interchanges of the Universal Life Energies in course of evolving individual consciousness from lower to higher states. The inner or true consciousness of the individual is the light of his life—is his life—an emanation from the Infinite Source. From environment to environment consciousness flits, an inextinguishable flame, gathering growth elements and adding to its power to radiate out to others light or life energies forever.

The environing conditions are darkness. The life principle that is transcendent to them, surviving all their mutations, is "the one true light which lighteth every man [and every other organic expression of life] that comes into the world." When we refine and quicken our sensibilities from environment to essence, from the realm of discords into the true poetic mood, (more expressive of the idea than to say *Christian mood*, as that phrase is popularly understood), when we do this, we feel that we are immortal beyond the power of human logic or testimony to add strength to the conviction.

Atheism can never be more than a transient fact in any human experience; it never can rise to the

standard of eternal truth in any one's percepts and concepts. A false Voltaire may have been an Atheist; but the true Voltaire could not have been. Every life demonstrates its own and every other life's immortality.

But the individual's consciousness of God cannot possibly rise higher than the degree and quality of the Divine Nature manifested in the individual life; and the idea of God that is the basis of a tribe's, a nation's, or a group of nations' religious faith cannot possibly be truer, grander, and more sublime, than that of the prophet, seer or revelator who inspired it. An Israelite may be more divine than was Moses, but Judaism, as Moses promulgated its principles, cannot be; a Mahometan may be more divine than was Mahomet, but original, unreformed Mahometanism cannot be; a follower of Jesus may be more divine than was Jesus—that is, may be capacitated to involve or inbreathe into his soul more of the Divine than did the revered Nazarene—but Jesaic Christianity cannot rise above its source without new and additional inflowings of the Divine Spirit. And Jesus' own words, assuming the record to be unimpeachable, conclusively sustain the position. He was a Spiritual Evolutionist. He said, "My Father is greater than I;" and he gave the promise that "greater works" should be done (more spiritual power manifested), by those who were to come after him.

That his teachings engendered or involved all, for future unfoldment, we will not gainsay; but as much may be said of everyone who is in the consciousness of immortality. All such are witnesses to the truth of the soul's eternal progress, unlimited possibilities of development; and among us to-day are many who are in this high state of spiritual consciousness. Such may truthfully promise all, if they do not presently exemplify all, for they consciously involve all, and must, therefore, evolve all.

No duty is more incumbent on parents than that of discouraging in children a tendency to the cruel treatment of insects and other creatures of higher order, yet helpless for defense, even against childhood. The little one that put a pin through a butterfly, or carried off a young bird from the nest, or inflicted needless pain on dog or cat, has learned a lesson that may have a far-reaching influence upon its future life.—*Co-operative News*.

THE man who lacks faith in the ability of mankind to conquer all the present adverse conditions is an enemy to the human race just as much as he would be to himself if he lacked confidence in his own ability to succeed in any enterprise.

THE sun is the All-Seeing Eye in the material universe. Evil-doers usually avoid the All-Seeing Eye and do their deeds of darkness after the sun has disappeared from sight.

THE spiritual minded acknowledge no outer distinction; material minded acknowledge no inner distinction.

For The World's Advance-Thought.

BE A CHRIST.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

TH. F. STEAD, of "Pall Mall Gazette" fame, has experienced what he calls his "third conversion," and the outcome of it is that he is now intent upon urging all with whom he has to do to cease being a Christian, and instead thereof to become a Christ. Had not the term Christian been, by some means, robbed of its original point and purpose by human imperfection and short-sight—that is, men of soul having not the spirit, as pride puts it—and had not the professing Christian world caught, like the dog in the fable, at a shadow of truth, while unconsciously letting go the reality, there would have been no necessity whatever for such a distinction where—in reality—there is no difference.

The Greek word *Christos* means "anointed," and the substantive "*Christianos*" simply means an anointed person. Jesus of Nazareth was anointed by his Father with the oil of gladness above his contemporaries, and what was he then if not a "Christian," that is, an anointed person? What the difference is then between a Christ and a Christian is very hard to detect; at any rate without accepting the degraded level of the modernized acceptance and application of the term "Christian;" but which no one at all rightly informed upon the matter can for one moment countenance or support.

There was understood to be a period in the career of every disciple of the Master, in early days, when he or she was entitled to have holy hands laid upon him or her, and when—being qualified persons—they thus received the intended and proffered anointing. The early Church had its disciples or novitiates, who were exoterically dealt with by being born of water, and so admitted into the ecclesia; there to be taught and brought on higher until such attainments had been made by them of a well defined character that they could have holy hands laid upon them, thus to note that they were received into an inner circle esoterically as initiates into the eldership or adulthood, and so acknowledged by God, and other spiritual people, as having received the anointing. These initiates were those who could not rest contented with the defective and helpless standing and imperfection of children, or mere disciples, being recognized as nothing more than novitiates, and so having no voice whatever in the matters of the Church and its governments. They were only, at that stage, "the called" to be something while thus standing as novitiates; they had next to set to work fighting their foes entrenched within their own personalities, and proving thereby their title eventually, in due course to have holy hands laid upon them.

Timothy as a co-worker and a brother Apostle to Paul was told—in 7 Tim.: 19 not to lay hands suddenly on any one—that is to say, he was not to do it save with cool and calculating deliberation, knowing as well as possible what he was about. As a reason for this deliberation he was told that "some men's sins were open before hand, going

before to condemnation; others they followed after." The same of their good works. This was said to justify deliberation in the laying on of hands; so that no one should be transferred, without the best of reasons, from the more or less irresponsible standing of the mere disciple or novitiate to the very responsible position of an initiate—that is to say, the standing of an adult or an anointed and therefore a divinely approved person. Quite a false and confusing glamor has been thrown over all the scripture terms, by the mere children or novitiates who could do no other work, but who have crept by the consent of their fellows into the standing of initiates, without possessing their superior spiritual qualifications. As matter of course, in consequence of this, a very superficial and worthless significance has been attached to all the leading terms, by these helpless novitiates or neophytes, and so those have furnished all the opportunities necessary for the letter to kill, where the spirit or intention was to make alive.

Between the common sense method of the Divinely anointed and qualified Apostles of the early times, and the constant practice of mankind everywhere in the ordering of society matters, there is—when the matter is carefully investigated—a perfect parallel. Children when born into the world are not allowed any voice in the ordering of matters, until reaching adulthood, or what is called their majority. They have neither voice nor vote in anything until then. In exact correspondence with this the novitiates, who as "the called," entered the ecclesia by means of the symbolic rite of being born of water, had then to pass by any orderly process of growth through their nonage, in which they were regarded as being quite irresponsible, and so unqualified, to do anything, either in the way of voting or otherwise acting, until the sign of Divine acceptance or approval in the anointing was itself attained. This came in due course, in the early days, at the period of laying on of hands, which signified that such had grown up to spiritual adulthood or the eldership. Then it was that they were anointed and approved of God as passing from the preliminary stage and standing of "the called" into the permanent stage and standing of the "chosen;" and from thence forward they were entitled to take part in church matters or ruling, just as they had opportunity and ability to do so.

Having said that novitiates had no more voice or responsibility in the conduct of church matters than has the "infant" in the eyes of the law, with reference to society matters generally, as many will hardly be willing to admit, at first sight, the strong common sense of such a proceeding, let us see how it holds with scripture statements. Heb. XIII: 17 says: "Obey them that have the rule over you (or who are the guides) and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." This is a perfect parallel to the advice that would be given by wise counsellors to all in their nonage

in mundane affairs. The "elders" of the early Church were those who were "the chosen;" because qualified to be transmitted from the ranks of disciples or novitiates—such having joined the number of those called out from the world expressly to be put upon their trial, to see would they or would they not "grow up into the Christ in all things," so as to be admitted without reservation into the ranks of "the chosen," the Divinely acknowledged spiritual adults, and so become anointed ones, Christed persons—and therefore responsible and qualified to enter upon active spiritual work as they were otherwise gifted or qualified.

This common sense view of spiritual things lets in a flood of light into matters otherwise profoundly dark and mysterious. Letting those only in their nonage in spiritual matters, and who had not grown up to the standing of "the chosen" or "the anointed" of God, have a voice in the conduct of matters of the ecclesia, would secure, as a matter of course, its prompt precipitation into all that was confounding and confusing.

Among the fables, now accepted as very truth by Christendom, is the beggarly *official* idea understood to be inseparable from the presbiterio or "eldership!" Confusion on this one point suffices to account for all the confusion necessarily following from it into other dependent matters. None, save anointed persons, ever did or ever could receive any appointment or commission from God qualifying them to render Him service—or their fellows service, which is the same thing.

We can see and feel the point and meaning of *many being called and few chosen* in the strong light of common sense thus thrown upon this difficult, but important question. Christendom's history has been crowded with *novitiates* or "the called," but where have the *initiates*, the anointed ones, "the chosen" of God, been all these centuries? The Divine expression, "the evening and morning were the first day," needs to be looked into for an explanation of this. Jesus of Nazareth, as a matter of fact, came into the world during the evening of the Mosaic dispensation. Night follows evening, as we all know; so in the ordering of events the night followed the disappearance of the light of the world, and Christendom's career up till now supplies the records then of what came to pass during that night! Now the dawning of morning is fast becoming fact, and all the things and works of darkness are being thrown into strong relief, and will have to pass away, quickly, before the now uprising orb of day. The emptiness now shown by Christendom's career will not, cannot be endured by common sense much longer. None but "the chosen" of God, those whom He has approved by anointing them or endowing them with power from on high, will be allowed directly to have any place or voice in the ordering of ecclesiastical matters. Thus the crooked places will eventually be made straight; and the rough places be made smooth; for the mouth of the Lord hath spoken it.

The right kind of food is just as requisite for soul growth as sunshine or pure air are for the physical growth.—*Frederick H. Groves, Summerland, Cal.*

CLOSING THE WORLD'S FAIR.

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

It is stated that fifty thousand gospel ministers have been served with blank petitions for their respective flocks to sign, praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine-Heathen-Sunday.

If the American Government were a Church-and-State Government, (which it is not), and if all the world who are invited to the Fair, knew that this was a Christian Nation, and had a "Christian Government," (which its father, Washington, declared it was not), and knew that they would be compelled to lose one-seventh of their time in the observance of a sectarian, unscriptural Sabbath, in addition to the seventh devoted to their own Sabbath (for Mohamedans, Jews, Buddhists), would they accept the invitation. The invitation is not to an Infidel, an Ecclesiastical, a Christian, nor even to an American Fair, but to a WORLD'S FAIR, open alike to Anabaptists, Jews, Buddhists, Mohammedans, to say nothing of the millions of non-sectarian and the religious people who, like we Shakers, regard all days alike—each to be kept holy by ceasing thereon to do evil and learning to do good.

Infidels to Church-and-State Governments, like Paine, Franklin, Washington and Jefferson, wrote and signed the Declaration of Independence, and framed a Constitution that expressly forbids all "religious legislation." The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and when "The Crisis" came the truth prevailed. All men were legally equal, and had inalienable right to entire liberty of conscience, even down to the priests of Balaam, who, for their salaries, seek a union with Balak. Religious freedom, exemption from priestly rule and domination, is the great honor and glory of the Secular Government of these United States. But "eternal vigilance" will alone maintain it. Under God, we are all indebted to the skeptical classes for our Secular Government. The Anti-Christians ought to be thankful to them, for they have returned good for evil.

Paine was the master-spirit of the American Revolution; Washington, whose private secretary he was, declared that Thomas Paine did more with his pen for the ultimate success of the American Revolution than he had done with his sword.

By what the Church-and-State Christians have done in Tennessee without law, we may judge what they will do when they have the law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried, browbeat and tortured him to death. [Referring to the prosecution of an Adventist in that State for Sabbath breaking; the specific charge being ploughing on Sunday. The Supreme Court of the United States on appeals from judgment of the State Court—Ed]. His soul in the spirit land, is "marching on." He was doing what he and all of us, have a perfect United States Constitutional right to do—to plough our fields whenever we choose.

Where is the Ecclesiastical Court to determine

upon which of the seven Sabbath days we must not plow? Could there be a greater absurdity than the stamp upon our coin, "In God we Trust," when thousands of good citizens do not believe in any God at all? Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three Gods, all masculine, ignoring woman. Belief is the result of evidence. There is no virtue in it; nor is there any vice in unbelief—it is want of evidence; having evidence, belief is the result.

Jesus said: "My kingdom is not of this world, therefore my servants will not fight." If the Chaplain is a Christian what is he doing in a secular, worldly Legislature, that is spending the principal revenues of the country in manufacturing war material. And what place has he in the army and navy, or on the bloody battle fields! Is it not thirty thousand Balak priests who are going to move heaven and earth to fill their churches and increase their incomes?

Lincoln was an infidel, and became a Spiritualist. Let us have peace, but not the "peace of Warsaw." Let Infidel, Jew or Turk, be left in perfect liberty of conscience, to do by others as they would be done by. Did Jesus ever denounce the skeptical Sadducees as he denounced the believing Pharisees?

For untold ages, the wise of this world thought that the earth was flat. One man arose who said it was round, and that it turned around. The Christian priests arrested, imprisoned and tortured him to death, just as they have arrested, imprisoned and killed King of Tennessee, who kept the true Sabbath—Saturday—and ploughed his field on the first day.

Either open the World's Fair upon the seven Sabbath days, or close it upon the Sabbath days, and tax the Church-and-State thirty thousand Balak priests to pay the outlay and all losses to the intended exhibitors. F. W. EVANS.

LINCOLN belonged to no church, yet he was the uncanonized saint of all churches. He never uttered a prayer in public, yet prayers from him fastened our daily cause with golden chains around the feet of God. He had one characteristic which was often imputed to him as a fault, but which I think a most creditable quality: he was entirely destitute of gratitude for political services rendered to himself. He filled his cabinet with enemies and rivals, and refused any reward to those energetic politicians who did so much to nominate him in Chicago. This, I cannot but think, is true Republicanism. The Republic is ungrateful. It ought to be. It is worthy of our best work without gratitude.—*John Hay.*

THE best definition of happiness is that given by a French woman, who says it is a state of constant occupation, for a desirable object, with a sense of continued progress. It is this condition which makes reformers the happiest people in the world.—*Woman's Tribune.*

NOTHING is transitory. Everything is,—therefore it must be permanent.

SOUL-COMMUNION.

To the Editress of The World's Advance-Thought.

WE met, as usual, on the 27th for Soul-Communion, in Summerland, California; and while meditating on the Brotherhood and Sisterhood of humanity—as a whole—I seemed to be carried away in spirit to the Arab's home, and there introduced to their mode of worship—which was Soul Communion. To me this seems the only true mode of worship.

There is only one Source from whence all life emanates—that is the life of all lives, or the soul of all organic forms. The human beings recognizing themselves as the highest manifestation of that Soul-Force, suppose the Sustainer of all Life must be in the shape of a man—hence, the worship of the man-shaped God—which led to the idolatrous worship of images. All humanity are idol worshippers, for the highest unfolded angel cannot comprehend the all of Divinity, and as all is a part of the soul of things, so all worship only a part of that Divine Life; so there is none perfect, and none utterly imperfect. All go stumbling along under their heavy load of ignorance, until suffering and affliction teach them obedience to Divine Laws of justice. This Law is our school master, that leads onward in the endless road of progression. To obey Divine Law is to listen to the voice of Deity, and to listen to the Deity is to commune with God—this is Soul Communion, which establishes the Father and Motherhood of God—and the Brother and Sisterhood of humanity.

RAVE and rant as much as you may, the truth stands eternally the same, and all must, sooner or later, acknowledge it. The Governments of the earth must be the expression of the Divine mind before they can render "equal and exact justice to all," which, will be parental in its character. "Of one blood created He all the nations of the earth." "All ye are brethren," and you cannot evade the fact. God's Government is paternal; the answer of the Lord's Prayer would make the whole earth under One Paternal Head. All under one Government. That is what is going to be, with Jerusalem as the capital city of the seat of government. There will not be any "tariff" fights by any political parties in that Government; and all will be Citizens "protected" equally in the rights and privileges of citizenship. It will be a Government for the people, by the people and of the people. By people, we mean the race—not a few, but all. Man is a unit, and any system of Government that neglects the humblest citizen of the Government is imperfect.—*Clark County Gazette.*

How strong is the growing sentiment against capital punishment in the more intelligent and big-hearted West, may be judged from the fact that out of twelve hundred tradesmen subpoenaed for jurors in the Barnaby case in Denver, over eleven hundred expressed themselves opposed to the infliction of the death penalty.—*Woman's Tribune.*

On this plane of life we can only learn by contrast; hence, hell is just as necessary as heaven.

A TRUE REFORMER.

DEAR MRS. MALLORY: Your paper is always a welcome visitor away down here in Kansas, where the spirit of reform is growing so rapidly. But yet I must confess there are a great many fanatics here, as elsewhere, who talk a great deal and think but little. When I see what a war of words they are waging over mere party issues, while the great underlying questions of social and political reform are seldom ever considered, I wonder if the people will ever cease this useless strife. But when I get your Advance-Thought—for such it truly is—a gleam of light breaks in, for then I see that some thinking minds are leading out beyond all parties and creeds in the advocacy of a New Dispensation.

Kansas has the name of taking the lead in the third political party movement, which indicates that a Reform Spirit is at work: Doubtless the intentions of these Reformers are good, whether their plan of action is or not.

This party, though in advance of its contemporaries, has adopted a set of principles that do not meet with the approval of a great many Reformers; nor does it near cover the demands of reform; yet these party issues, simply because they have been adopted as such, must be considered the paramount questions of the day, while other questions of vastly more importance are smothered for the time being, and political discussions take the same old partizan method of arraigning the opposite party instead of discussing the principles of Government.

Political parties, at best, are only stumbling blocks in the pathway of progress, and religious creeds are the same.

WILL SPROUL.

"PEOPLE, I have said to the world: No more war—civil or foreign. No more scaffolds. Before the blue heaven—liberty. Equality before death. Fraternity before the Father of all Men. Love! Strength! help weakness. Enlighten those that injure you; cure those who wound you. Peace and pardon. Be merciful to the criminal. The right of the good is to be merciful to the wicked; the just man who is without Love does not obey the divine command, and the sun is no longer the sun if it does not shine on wolves and tigers. Pity! let repentance grow. Judges, think; executioners, recoil; live, Cain! Do not take to-morrow from the man who has lost to-day; leave to all time to redeem their faults. Be humble thinkers! be lofty souls! Ye rich, it is by giving ye will be richer. Sow! ye poor, poverty is not hate. Love! every good thought is a deliverance. However black the sorrow, retain hope. Hate is a wind, gloomy and pestilential; love, love, love—be brothers!"—*Victor Hugo.*

THE "PROGRESSIVE AGE" of Minneapolis, one of the ablest of the reform journals, has been enlarged to twice its former size, without increase of price.

WIDESPREAD evils exist, because the majority acquiesce in their existence. When the majority will an evil to cease it cannot remain.

AN INTERESTING IDEA.

MRS BOOLE, in her "Logic Taught by Love," suggests the following interesting idea: Get a wire twisted in an open spiral and hold it between a light and a piece of white paper, so that the shadow of a spiral shall appear as a circle. Then imagine that an individual (or race) is advancing along the spiral, and that his (or their) shadow also appears on the paper. Now try to regard what is seen on the paper as representing what comes into our consciousness, and what actually takes place on the spiral as being the truth of which our consciousness, (the former the phenomenon, the latter noumenon), does not take cognizance. It will be seen that the progress of the evolving entity seems on the paper to be a series of wanderings around a circle, going first from north to south, progress and retrogression alternating. But actually the progress is continuous and unbroken, at every succeeding point higher than at any preceding point; and what looks on the shadow as mere laborious overlapping again and again of the same ground is in the substance a constant progress along a gradually but infinitely ascending line.

IMAGINATION is not only a former of models, but it is an executive force, a creative energy. It is a mode of thought, and its products are living entities, which, by a divine law, ever seek outward expression. A perfected, loved ideal will become externalized—it struggles, as it were, to be born, and for that purpose was it formed and grew to maturity of perfection. Thus the products of imagination cannot lie idly on the shelf in the memory; they carry with them the inherent tendency toward realization in the ultimate, hence the responsibility in building mental imagery. Even crystalized ideas—our visible environments—by their silent influence are shaping our activities; and how immense is the unconscious tuition we receive from the mere presence of one who is living always in the company of perfect thoughts, pure aspirations and high ideals, yet the potency upon us of our mental furnishings is simply past contemplation.—*The Christian Metaphysician.*

IF the question of war was left to the people it would seldom take place. In this country the army, navy, and other government officials, and contractors, speculators and usurers are all interested in bringing a pressure to bear upon Congress to declare war for their own personal advancement. If the question of war with other nations was left to the people all difficulties would be arbitrated.

HELL is supposed to mean an abode of Darkness, and heaven an abode of Light; the garb of mourning is therefore a symbol of Hades.

DEATH is like the sleep from which we awake in the morning to find the previous day's work finished or left unfinished.

THE Japanese have a horror of the darkness; they always keep a light burning to ward off ghosts.

FOOD FASHIONS THE LIFE.

IN the introduction to his late work, "The Supreme Passions of Man," Professor Paul Paquin says: "Several years ago, while making comparative tests of culture media nutrition of microbe organisms, in the laboratory under my charge at the University of Missouri, I became deeply interested in the striking differences which different food substances produced in a given organism. I found myself capable of altering the shape, size, energies, color, properties, in fact, all the vital attributes, it seemed merely by varying the kind, quality, and quantity of food material."

It will become more and more evident as time passes that food does more than sustain life; it to some extent shapes it and gives it its destructive character. The savage man is nourished by savage food. It is not possible to imagine companions of a God who feed on animal flesh, and who drink whiskey and use tobacco; yet there are thousands of "Christians" who use these that imagine they are fitting themselves to sit at the right hand of God in heaven forever. What a mistake to suppose that heaven can ever be gained through such means. Heaven can never be reached, either in or out of the body, until all brutality is outgrown. It is brutalizing to kill and eat animals, drink liquors, or do any of those things that keep alive hatred and inharmony in the being.

"THE EDUCATOR," a well-bound volume of 625 pages, has been personally presented to us by its authors, Drs. M. E. and R. C. Congar, who recently visited this city to arrange for the sale of the work through agents. The season being unpropitious for their purpose, Mr. and Mrs. Congar went from here to California, with the intention of coming back to Portland in the early summer. The book is a very valuable compilation (this rather than an original work) for family reference use. It is profusely illustrated with charts designed by our old contributor "Sivatha," and the phraseology throughout is plain and untechnical. It is a comprehensive common sense treatise on diseases and their treatment and cure by the most rational methods, and it contains other valuable reading matter. No family will regret having purchased "The Educator." For sale in Portland by W. E. Jones, 91 Alder street.

A HIGH compliment indeed is rendered by an editor, these times of greatest excellency in the engraving and printing arts, when he designates any publication as very superior in its typography and illustrations; but "Vick's Floral Guide for 1892" merits such complimentary notice. Flowers and floriculture are of vital interest to spiritual natures. If you have no more than a yard square of soil in which seeds will germinate, supply that little with flower tongues, to tell you whenever you seek communion with their spirits of the good and beautiful. Ten cents enclosed to Vick's Sons, Rochester, N. Y., will bring their superb "Guide."

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The Universal Republic.

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February Number, 1892.

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"THY KINGDOM COME."

GEORGE W. GOODWIN.

HOPE of the ages!
Prayer of the sages!
History's pages,
Silent and dumb,
Like wave on wave rolling,
Shows Love's uncontrolling
Efforts to people
Christ's Kingdom—to come.

Time now assuages
The Curse of the ages.
Pronounced upon Adam
When, Eden, in gloom,
Closed against us its portals:
But soon earth-bound mortals
Shall enter again through
Christ's Kingdom—to come.

The ages are humming!—
Heralding the coming
Of hosts, pushing on
To replenish the tomb:
Life opens the gateway
To life, which now straightway
Pays tribute to enter
Christ's Kingdom—to come.

I see them! I see them!—
O, free them! O, free them!
Born of the morning
E'er lifted the gloom
That shrouded in shadow
The mountain and meadow
Of life, they were promised
Christ's Kingdom—to come

Cherubim faces,
Born of the Graces!—
Beloved of all races!
In beauty and bloom,
We harvest the sowing,
From age to age flowing,
To bloom once again in
Christ's Kingdom—to come.

Faces of beauty!
Each has a duty
Assigned for fulfillment
Through ages unknown:
He who dares to grieve them,
Or will not receive them,
Forfeits his share in
Christ's Kingdom—to come.

Souls of the billows
Of Time! seek ye pillows
On mother Earth's bosom?—

Denied to that One
Who said, first shall be latest,
And least shall be greatest,
To reap a reward in
My Kingdom—to come?

Our choice of behavior
The voice of the Savior,
Who said to us, "Suffer
Little children to come."
This one invitation,
Needs no divination
To reveal who shall people
Christ's Kingdom—to come.

For His sake nourish them,
For His sake cherish them;
Their souls are of God,
And their exit the tomb.
O, Father! direct them,
Guard, guide, and protect them,
And welcome us all in
Christ's Kingdom—to come.

There may we ever rest
Safe with Thee, ever-blest:
Nor fear for the future,
As we have done;
But in Love's radiant glowing,
From Thy great heart flowing
May all be renewed in
Christ's Kingdom—to come.

To see God face to face
Amidst souls, clothed with grace,
Transcends all conception;
Nor can space furnish room,
To reflect the aurora,
Which streams from the glory,
Of those who'll inherit
Christ's Kingdom—to come

RELIGION.

A MAJORITY of the people think that Religion means some certain belief; as, for instance, the Methodist thinks that to have Religion you must believe the creed of the Methodist church, the Baptist thinks it means a belief in his creed, etc. But Religion, in its true sense, is an aspiration for the good; and whoever is diligently seeking for the good has Religion.

The Constitution of the United States is a religious document, because its tenor is to give those living under it broader and better conditions of life than can be had by those who are subject to the more enslaving and tyrannous government of kings.

Teachings that are bad for humanity are not Religious; and as the teaching of eternal hell and a vicarious atonement are every way detrimental to human progress the claim can be truthfully made that there is more of God in the Constitution of the United States than there is in the doctrines of the creedal systems. To make the Constitution conform to the creedal notions is to make it less Godly.

DOUBLY SIGNIFICANT.

THE preceding issue mention was made of the pregnant fact that a news dispatch from the National Capital, dated December the 27th—Whole-World Soul-Communion Day—announced that on that day "a peace wave swept over the State and Naval departments." But the public mind fell back again into a state of inharmony and belligerency over the Chilian imbroglio; the Government departments designated becoming more feverishly excited than at any previous time, until the next Whole-World Soul-Communion Day—January 27th—when a dispatch is sent forth from Washington thus worded:

"The trouble is over, so far as the likelihood of war is concerned, and the questions remaining to be settled can be adjusted peaceably and satisfactorily and without a bloody conflict."

We again repeat what we said at the institution of Whole-World Soul-Communion, that it involves and can at any needed moment evolve more power than all the armies and navies of earth; and events demonstrating this will increase in number and significance with the advance of time. Soul-Communion will outlive every other human expression of the Divine Will; it is fundamental to the coming Science-Religion of Universal-Celestialism that will abide forever.

THE police of Philadelphia evidently need a few lessons in political economy; they recently broke up a Single Tax Society's meeting because they said it was in the interest of Anarchy. Single Tax and Anarchy mean one and the same to the perspicacious police intellect in Philadelphia.—*The American.*

This interference of the police in public meetings gives cause for serious reflection to all lovers of liberty of speech and freedom. Under the guise of breaking up Anarchist meetings the police can readily prevent any reform meeting from taking place.

The police are appointed by the machine bosses in every city, and these politicians owe their positions to the monopolies and corporations who name the candidates for official positions.

So long as reform movements were in embryo and did not menace the entrenched order of things they were allowed free scope, but reform is growing, and those who profit most by the established systems are beginning to see that its foundations are being warped by the advancing thought of more light and liberty and unity and harmony.

All efforts to interfere with freedom of thought and speech will only tend in the opposite direction, for the majority of the people do not awaken to their rights until they are repeatedly attacked.

For the Universal Republic.

DAILY BLESSINGS.

S. P. WELLS.

WE breathe the morning air,
We love the noon-day sun;
God's blessings everywhere
We take them one by one;

We eat our daily food,
Which loving hands prepare;
We could not if we would
Leave off His love and care.

We drink refreshing draughts
From life's sustaining springs;
Our spirit often quaffs
Thoughts inspiration brings.

The fruits from off the trees,
The perfume from the flowers,
The honey from the bees,—
Yes, all of these are ours.

Our wants are all supplied
From Nature's bounteous hand,—
Sweet, fresh and purified,
From ocean and from land.

Our friends are all around
To cheer us on our way;
True, loving hearts abound—
We find them ev'ry day.

How grand is life to hearts
Whose minds conceive the truth!
What beauties life imparts!
How sweet the days of youth!

And still through coming years,
When cares of life are more,
How oft His love appears
To bridge our troubles o'er.

BE ORDERLY.

EVERYONE should strive to keep his own apartments or home in order. A home always in disorder is evidence of a disorderly spirit, for the material surroundings that we create are reflections of our spiritual state; and there can be no resting place of happiness for one who ignores the first law—order. The humblest surroundings can be made beautiful if order reigns in the spirit—for order is harmony.

Troubles cannot come to the orderly spirit. To be orderly is to be self-centered, is to make only harmonious transformations and combinations.

The more we can help ourselves the nearer we are to controlling our spirit and the God power within. Dependence upon others for that which we can do ourselves is the childish spiritual state that is akin to the child who is able to dress itself, but lazily depends upon its mother to perform that office.

*
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WHEN people do not depend upon their own soul for the truth, they become as badly mixed in their religious conceptions, by the investigation of the various religions, as does one who smells different odors, one after another, and then attempts to name them correctly.

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THERE is but one way to establish the truth of immortality, and that is to build for it. External arguments do not establish the truth; it is only preparing the way for the upbuilding.

WORK AS WELL AS PLAY.

THE following resolution was unitedly adopted in London by the Bishops at Lambeth Palace last January: "That the bishops are anxious to do all in their power to hasten the time at which amity, peace and concord shall be given to all nations; for which they are bound to pray, and do continually pray to Almighty God; and they desire to commend this subject to the careful consideration of the clergy." Similar resolutions were adopted by the Wesleyans, Baptists and Congregationalists.

Resolutions of themselves never abolished anything, neither did "praying to Almighty God," unless there was a disposition in the one praying to help the Almighty-Power within himself to do the work.

The clergy should recollect that "God helps those that help themselves." If the Bishops are really sincere and wish "to do all in their power to hasten the time at which "amity, peace and concord shall be given to all the nations," let them begin by publicly discountenancing all things that tend to military pomp and display—let them refuse to attend reviews, and launchings of men-of-war; use voice and pen, in and out of season, to inveigh against the monster demon war, and show the world how inhuman, unchristian and godless are the wholesale murders of nation against nation. If they will faithfully do this, and give instructions to their subordinates to do likewise, "peace on earth, good will to men," will be much nearer a living reality.

It is time they united their efforts with prayers. For eighteen hundred years they have depended upon God to do it for them.

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THERE may have been an element of policy towards his rapidly increasing socialistic subjects, by the King of Belgium giving a court dinner to the five hundred workmen who were employed in the restoration of his palace, at Lacken, in its new glass banqueting hall, instead of, as usual; to the aristocracy; but admitting there was, it was a step in the right direction; and proves that even kings recognize that there must come a new order of things. The workmen would make more efforts to rise above their ignorance and prejudice if the respect shown to the parasites, who feed from off their labor, was transferred to them.

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THE excitability of the senses, like the wind that ruffles the water, prevents the clear image of the Divine from being mirrored in the soul. The Peace which surpasseth all understanding, and in which all truth is reflected, can only be attained by bringing the senses under perfect control. Excitability is evidence that the senses govern and not the Divine man.

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HUMANITY would be much happier, healthier and wiser if they lived on one-half the food they now consume.

TRAINING CHILDREN.

PARENTS may be respectable people, according to the accepted standard of goodness, and yet be so spiritually ignorant that they are utterly unfit to raise their children properly. From the lack of proper training children often contract bad habits through associations, and the parents undertake to correct them by torturing the body with corporeal punishment, which corrects nothing, and only serve to make the children more vicious. If the parents had taught their children the laws of their spiritual being, they would never learn bad habits; there would be nothing in them that would attract or accept the bad.

Any one who lives truly will not have bad children. Bad children are the offspring of spiritual ignorance before and after birth.

The indwelling power of the Soul is not alone triumphant over death, but over life as well. We pay an enormous penalty for not being Soul-Wise—Soul-Awakened.

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IN the matter of feeding, man is yet in the condition of the child that puts anything into its mouth that happens to catch its fancy, irrespective of the results to its well-being. From the top to the bottom of the ladder of material life mankind are ignorant of the way to extract true enjoyment from existence. They gorge themselves physically, mentally or spiritually, without discrimination; and the results are physical sickness, mental worries, and unconscious souls. It is about time a wisdom-training was introduced that would show them the proper way to live. Then we may see the beginning of the true life.

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"**H**ERBERT SPENCER, who was formerly a strong advocate of woman suffrage, has now declared against it. Mr Spencer explains his change of front on the question on the ground that women cannot go to war, and he is now convinced that suffrage ought to be limited to those who are capable of rendering military service to the Government." According to this theory the more murders one commits the better their qualification for voting. He might also add another reason why suffrage should be limited to men is, that there is only one woman to every fifty men receiving State board and lodgings in prisons and penitentiaries.

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IF we begin the day with pleasant thoughts it will generally carry us through to the end with strength and vigor; but if we allow our first thoughts to be of physical cares and worries we will be tired before the day is half over. While all material wants should be conscientiously attended to, we should also attend as well to our soul's wants.

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THE potency of Celestial power was never so great as now in the world. The materialism, which was the outgrowth of Orthodoxy, is rapidly disappearing in the true spiritual Light.

WOMAN'S INFLUENCE.

But it is said that our election processes are unfit for woman's partaking. I suppose that is largely true. I suppose the violence or cheating which prevail in some parts of this country, and which have their allies and apologists in other parts of the country, are totally inconsistent with the purity and the delicacy of women. They are totally inconsistent also with the honor and honesty of men. We propose when woman suffrage is established, if not before, to put an end to these things. I should not like to have any lady of my household jostled by the rough crowd in the criminal parts of a great city, or cast her vote through a hole in the shutter of a beer-shop. I do not think that I ought to be asked or compelled to be exposed to the same thing myself. But I can not see why we can not easily change all these things, where they exist, so that a woman can go to the polls as comfortably and agreeably as she can go to church. The Australian ballot, where it has been introduced, has gone far to accomplish all this already.

But I believe that the Republic will never reach the lofty ideal of the conception of our fathers, it will never attain the high moral quality which will be alike its strength and its safety, until that quality shall be given to it by the help and co-operation of woman. She who

"Stays all the fair young planet in her hands"

will then contribute her full share to whatever of glory and honor shall be found in our history. The moral temperament, which determines permanently the history of any community, is given to it by its women. Whether it be true, as physiologists tell us, that as a rule the mental and moral qualities of children come from the mother, and the physical only from the father, it is at least true that children learn to follow what is excellent in the example of their fathers from the teachings of their mothers. If our children in future generations are to imitate whatever there has been of heroism in their ancestors; if they are to love their country, if they are to be brave, free, generous, gentle, they must learn the lesson as their fathers learned it, at their mother's knee. No nation, no city, no household, ever took a lofty place, where the influence of woman did not inspire it with the heroic temper. But this influence can only be exerted by a woman to its fullest extent when she shares the responsibility, and takes her proper and fair part in the conduct of the State which she is to influence.—*Senator Hoar.*

The Nationalists having gained the assent of the Massachusetts Legislature to allow towns to manufacture their own gas, are now agitating the question of municipal coal yards; and, judging from the numbers that are signing the petition to the Legislature, municipal coal yards are almost a forgone conclusion. These examples are good, and will do more to lead the way to universal co-operation than all the arguments that are put forth.

The worst man does not want done to himself the evil he metes out to others.

GEN. GRANT IS NOT AT RIVERSIDE.

Hasty and inaccurate writers and speakers do much harm. They use misleading words. A man who does not weigh what he publicly says is akin to a fool. Ground was broken on the birthday of the late Gen. Grant for the laying of the foundation of a monument. A pretentious daily metropolitan paper, alluding to the event, spoke of Grant as one "who sleeps at Riverside." This absurd materialism is common to the pulpit as well as to some of the press. No one sleeps at Riverside save the police guard. Gen. Grant's body is there, but he is performing at this moment some kind of a duty in the spiritual world. That death ends all is the promise of the materialist. The Christian looks on and beyond. So do all the psychologists. Every religion either broadly hints at or advocates progressive immortality. The gallant Crusaders promised endless life to the rescuers of the Sacred Sepulchre from the infidel. Saladin, equally with Peter the Hermit and Richard the Lion-hearted, made a promise, but to the Moslems. It was that every soldier who died in defense of Mohammedanism should immediately go to heaven and there be waited on by houris. Even the Pythagorean and more modern doctrine of the transmigration of souls promise at last that perfection which should never diminish. As life is a promise of death on extrication from a body of dust and water, so also death so-called is a promise of resurrection. A prominent physician of New York holds that death is the cruellest of all things, since it robs the household of its brightest ornament and leaves the dullest to live. There are a hundred reasons why the dissolution of soul and body is in obedience to a merciful Divine law. The reason why people live to a good old age is because they have inherited a genius for longevity.—*New York Sunday Mercury.*

An effort will be made by influential women in New York to send one of their number to sit in Court when a woman is tried, in order to give her the protection that women so much need under such circumstances. An official who was consulted said: "But, ladies, you will hear much that will be unfit for ladies to hear." After attending a trial, one of the ladies said to him: "We heard nothing unpleasant." "Oh," he said, "of course not—when ladies were present." If the presence of good women would purify the atmosphere of our courts, it is a strong argument for having some motherly woman present whenever an unprotected girl is to be tried.—*Woman's Journal.*

There is a species of vicarious atonement for the sins of others, as there is for the sickness of others. When we are perfectly healthy we impart vitality to the sick by our presence and sympathy; and if we are spiritually pure we transmit a moral force to the sinner that heals him of his sin. In both instances forces flow from us that often leave us weak and nervous for the time being. When the spiritual workers are the most depressed (without any known cause for the fatigue) they may be doing the most good.

THE ADVANCE SPIRIT.

DEAR FRIEND, MRS. MALLORY: You give us a nice, clean, bright paper, full of good things, and nothing objectionable in it. This is saying a good deal, but it is not said inconsiderately. The Companion-Papers are rightly named The World's Advance-Thought and The Universal Republic. The former will bring in the latter?

Land will be owned by those who use it. Blackstone wrote: "There is no law in nature by which a man should control a piece of land by a piece of parchment." Woman's need of land is equal to man's, and her right is measured by her need.

Health is necessary to happiness, but it cannot be attained and maintained by causing pain and death to other sentient beings. "Thou shalt not kill" is good Buddhism. Is it less necessary to Christianity?

F. W. EVANS.

In all good works the right hand should not know what the left hand doeth. The good emanates from the Universal Celestial Essence; and it is not the personal creation of man. The desire for external approbation is strong evidence that real good is not there to bestow; and that we fail to recognize that we have spiritual duties to perform irrespective of the approval or disapproval we may incur in their fulfillment. One who will only try to do spiritual work when he is sure of receiving some modicum of appreciation is wasting his time, for the work will remain barren. Unselfish spiritual labors, however, never lack appreciation; they receive it in the fruits their labors bear, and the satisfaction they enjoy.

The Christ whom the world is supposed to worship emphasized the living of the moral precepts by his example, and gave no evidence that there was any importance attached to dogmas, creeds, doctrines and formalities; these he ignored entirely; yet the Christians say these are the most important; that without them the soul cannot be saved.

The pessimist should remember that no matter how dreary the Winter it is always followed by the Springtime; and that the optimist who predicts the good to come has an analogy in nature to prove true his sentiments. The spiritual sense can read in nature the past, present and future of mankind.

To slay a man for slaying a beast would be considered horrible by most people. It is equally horrible to slay a man for slaying a man. Indeed, a man who slays another who has injured him is less detestable than he who slays a harmless beast for sport.—*Enfant Terrible.*

SOMETIMES nature illustrates spiritual conditions of humanity by her external moods becoming analagous to internal states. The unusual black fog that recently settled over London represented the actual spiritual darkness of the city.

USUALLY it is those who know the least about the laws of the universe that are the most prolific in expressing what God can do and what God cannot do.

THE GOSPEL OF VEGETARIANISM.

MY DEAR MRS. MALLORY: In a recent issue of the Orlovsky Vestnik, (The Oryol Messenger), the paper of the Province of Oryol, Russia, I noticed the following editorial expressions on the subject of Vegetarianism. These are certainly highly encouraging, and it is on this account that I concluded to give almost a literal translation of the same for The World's Advance-Thought:

"In the Province of Oryol, generally, and in the city of Oryol (the capital) particularly, there are undoubtedly many vegetarians, that is people who live exclusively on vegetable food. . . . Scientific proof and practical experience are so strong and convincing in favor of vegetable food that the solution of this question must be decided in favor of a vegetarian diet."

Thus it will be seen that the gospel of abstaining from a flesh and blood diet, the most monstrous of all the inhuman monstrosities, is spreading, even in the land of the Czar, where deeds of darkness and brutality have not yet ceased to reign. May it continue to spread, until all animals, God's children as much as any of us, shall be exempt from the slaughter house, butcher-knife, rifle-ball, fishing-hook, and all other instruments of murder and torture, which so characterize our modern Moloch Civilization. When that time comes there will be on earth an era of peace and universal harmony; when brother will no longer slay his brother, or in any way deprive him of Nature's blessings, which is next to slaying, and in some cases much worse. To work in that direction is to put our efforts where they are capable of doing the most good.

WILLIAM H. GALVANI.

THE changed condition of women as a cause for National Thanksgiving was mentioned in at least one Thanksgiving sermon; that of Dr. Bartlett, of the New York Avenue Church, Washington, D. C. Dr. Bartlett said: "It is amazing that the world has made such progress with one hand bound, but woman is no longer to be bound or gagged by a misinterpretation of the scriptures. Education is a great agent. Cannons of common sense, the bible and religion, are to-day hammering at the bulwarks of superstition and ignorance, and will in time destroy them." Dr. Bartlett should have said that in spite of religion and the bible women are being emancipated. The "common sense" that is emancipating from the ignorance that makes a slave of women is due to Modern Spiritualism. Since its advent the churches have been compelled to accept many reforms. So it was in regard to women's superior condition. The Churches, while opposing all progressive movements in their infancy, always lays claim to them when they are grown.

THE wholesale bribing of newspapers in Boston by an influential corporation has been successfully exposed by the proprietors of a paper who was not so venal as the rest, who refused the bribe.

IN London the number of women on school boards increases, and this year twelve women have been elected in eleven different districts.

PEACE.

AN important society, called *pax Humanitate*, has been formed in Amsterdam, Holland, whose object is to create peace sentiments through educational processes.

These are the three first articles of its constitution:

First: The aim of the Society is to exercise an influence in educational matters that will create universal fraternity and mutual esteem among people of all nations; and it will seek to propagate among all peoples the same peaceful principles.

Second: "With this end in view the Society will co-operate in the organization of an International Movement for the creation of a permanent Council of International Peace Education. It will be the duty of the members of this Council to consult with all public and private teachers, in their respective countries, as to the best means of reaching their pupils, and to replace all war-praising and depicting text books with school books showing peace in the New Light, and relegating war to its place as a barbarous and savage custom.

Third: "To speedily forward the realization of its aims, the Society employs the following methods: Orators will be sent throughout the country to propagate ideas of peace and good-will, and found branch societies. School literature will be conscientiously examined, and books that impede the growth of peace thoughts in the children's minds will be eliminated. Discussions in the interest of Universal Peace will be started in the daily papers, educational journals and at all gatherings of teachers. Works bearing upon peace questions will be frequently published and a monthly periodical will be issued. A library will be opened in which home and foreign literature bearing upon the subject in question will be freely open to all."

In the annual report of the Society it is stated that there is no history of the Netherlands extant that is written in conformity with its doctrines, the branch society at Utrecht has undertaken to print one on the plan of the new departure.

AT this time of the year, when winter is beginning to tighten its grip, comes in the workings of one of the hardest gripping monopolies to be found in the world—the monopoly of the railroad and mine owners to keep up the price of coal. Only so much must be mined or transported, lest the price shall fall to an extent that poor folks can keep warm. Of all monopolies the coal monopoly is the worst. Nature has been bountiful in respect to providing the possibilities of heat, but monopoly steps in and pretty effectually annuls the work of nature. It is small wonder that the people object to a few companies holding in their grasp the right to the use of what ought to be as free as it can be made.—*American Machinist*.

OUR forefathers who established this Republic eliminated the Orthodox God from the Constitution, and said that "Church should forever be separate from the State." God in the Constitution was and is a Monarchical institution; and those who favor it are Monarchists and not Republicans.

EVIDENCES OF GROWTH.

THERE are vast numbers of busy men of affairs in this city to-day who hardly think a single consecutive thought from one year's end to another about themselves, their life, their destiny, or the meaning of the great universe of which they are a part. The other day a young man who had just returned from his vacation was asked by his business associates how he had spent it. And when he informed them that he had done absolutely nothing but sit in a field, and watch a colony of ants and a nest of young robins, they at once put him down as a sort of amiable crank. Nevertheless, it is safe to say that the young man gained more that was worth gaining from his vacation than do the raucous cigarette-smoking young men in blazers, whose noisy unrest makes life so undesirable in the hotels where they congregate.

We do not allow ourselves to think enough about the great things of life. We give ourselves no time to take our bearings in the voyage toward eternity, and to learn what are our real relations to our environment. Life with most of us is a hurried slapdash affair, with no opportunity for calm reflection. Even the luxury of idle, vagrant thought is one which we seldom grant ourselves. It is not "business," and serves no immediate tangible purpose. We regard no thought of value that is not harnessed by utility and driven by necessity. When we have learned that we owe something to our minds as well as our bodies, and that other things than the hard routine details of business should occasionally engage our attention, we shall begin to have some adequate conception of the uses and possibilities of the summer vacation.—*New York Tribune*.

"It is very curious how often it happens so," wrote Lydia Maria Child to a friend, under date of Wayland, Mass., 1862. "My wants are few, but when I do want anything very much, it is very apt to come to me, from some source, without my expressing the wish to any one. I wonder whether there is any spiritual magnetism in it."

THE wise editor does not voice public opinion, but strives to educate it. Public opinion when uneducated, as it still is, is crude, brutal and savage, and it is generally set forth by the editor who is more eager for dollars than for the good of humanity.

THE Persians have a proverb that stones and sticks are thrown only at fruit-bearing trees. This is comforting to those who are pelted because they have consciences, and have courage to act according to their convictions.—*Western Record*.

THOSE journals that most defend the false systems that are continually producing new crops of criminals are the most zealous in the advocacy of revengeful punishments.

MEN exceed women by four to one in the senior class of the University of Illinois, but in scholarship women distanced the men and won the validity.

For the Universal Republic.

THE PROPOSED LABOR CONGRESS.

SAMUEL BLODGETT.

I HAVE read J. O. Barrett in relation to the proposed Labor Congress, to be held at Chicago in connection with the World's Fair in 1893, with a good deal of interest. He is on the right track, aiming at what we should all aim at, the exaltation of labor; but it appears to me he does not realize the greater difficulty to be overcome—the depravity of the laboring classes—and their absolute incapacity to appropriate the good if it were offered them, (not all of them, but nearly all who are in greatest need). If one will continue to wallow in the mire, washing will do little good; if one will spend his earnings and leisure in vileness and frivolity, he had better have little than much. If laborers are meaner and more selfish than capitalists, they are correspondingly more in the way of the "good time coming." Neither does he seem to have wrought out in his own mind a definite plan of action. But perhaps the combined wisdom of the Congress would do better than any individual. If it met in the right spirit it could not help doing good. In his summary there are some points mentioned about which he is not clear; and there are some things I would amend or supplement. I think all would agree that special privileges should be abolished; but all would not agree that the same thing is a special privilege. Some would say that the law does not now grant special privileges.

There is no doubt in my mind that Government should issue all money; but when I come to "money loans at cost," the meaning is hardly intelligible. The question instantly arises, "cost of what?" If a farmer wanted to borrow one thousand dollars, and was to pay for it only what it cost the Government to strike it off and turn it over to him, a bushel of corn would be absolute pay. To the farmer it would be nothing less than getting one thousand dollars for his bushel of corn. Of course he does not mean this; but what does he mean? If he means that this is all the interest he shall pay, no matter how long he keeps the money, if he kept it one thousand years, it would practically amount to the same thing.

I would prevent the paying of interest by stopping the borrowing. Interest will be taken as long as so many wish to borrow and pay the premium.

As far as the inter-nationalization of the financial system is concerned, I see no objection to inaugurating it now, instead of waiting and looking forward to it. And I would like to abolish speculation, not only in the comforts and luxuries of life, but on every thing.

The confederation of nations, to settle all difficulties by Arbitration, is certainly in order; and free trade, through national channels, under national direction, in connection with a uniform rate of wages the world over, I would not object to; but if free trade is to mean free competition between the pauper-paid labor of Europe and Asia, and our own much-better paid labor, I should oppose it. Our people get none too much pay now.

An advanced State and National education, free to all, as I would understand the term, would be desirable; but if it is to be only a little more *stuffing* of the same kind, more universally administered, I do not believe it would be any advantage.

I do not want to compel every one to work according to his ability. It would be nearer my ideal to permit every one to work according to his inclination. Neither would I try to prevent the accumulation of private property above one's needs; yet I would like to prevent unjust accumulations.

But individuals will not agree about what is best, nor what would be the best way to bring desired reforms about. Let the different labor organizations send delegates, whose business it is to investigate the question in all its aspects, and let them be cool-headed, practical men and women—for women are as interested and competent as men, and the work will be all the better performed by having the feminine hand in it. In such a Conference it is likely the minds of all would be enlarged; and that the findings of such a body would be more practical than the theory of any one person. At least such a Congress, gathered from all the world, could bring out and disseminate facts in an authoritative way.

We need carefully compiled facts as a base of action,—facts from all the world, from every department of industry, regarding wages received, amount necessary for a comfortable living; how many are engaged in each avocation; how many are needed; etc.. A thorough investigation will show that the adjusting of wage rates is but a small part of what is necessary.

I incline heavily towards Socialism.

"You might stand a thousand of the devil's poor in a row and fill them up with bird-shot and you would lose nothing but the bird-shot. You could not lasso a man of this class and drag him into heaven, even if he were hitched to a Corliss engine." Says the Rev. T. C. Eaton in his sermon "The Dark Side of Life." And yet the same "devil's poor" are made what they are by the system of religion that the Rev. T. C. Eaton teaches—that upholds Mammon and denies Christ. It is true that it will take more than a Corliss engine to drag them into heaven and out of the hell that your selfish religion has made for them. It will take altogether a different force from that which comes from a Corliss engine.

MANY old people boast of being conservative and that they leave all progress to the young. This is all wrong. Age should bring not stagnation, but wisdom. From experiences of life should come continual progression, else there is no growth, but dwarfed life. The present mode of conducting business is not conducive to progression or growing life. The question with business men is, "will it pay?" not is it best or right.

THE trusts call their systems of co-operation, "combination." When workmen co-operate they call it Anarchy and conspiracy.

A NEW DEPARTURE.

WE have made the distance so immeasurably great between God and Man, by a low and degraded conception of the latter, that we have almost ceased to realize the existence of a Heavenly Father.

We need to take a new departure and regard humanity in the light of its divinity, rather than of its materiality—to look away from the successive forms of animal life, through which it evolved, to the Divine Thought that is back of all forms, and is the motive power for all development.

Never mind if we are confronted with the stubborn fact of human sinfulness. The race is in the growing state of immaturity, and immaturity means mental and physical weakness and disease. Not until the ripening process begins can the evils incident to a lower stage of growth disappear. And not until we shift our vision, and regard men from this higher point of view—the Divine—can that ripening process begin. We do not judge the tree, with its wealth of blossoms and harvest of fruits, by the willowy, weak, and easily uprooted sapling. We know that that is only the beginning of what is yet to be. Humanity is planted in the soil of animalism; there it is rooted; but it is sending its thoughts heavenward, and it will yet bring forth in perfect beauty the fruits of the spirit, that nurture and sustains it life.

Our religious development, and our social development alike, demand that we should elevate our conception of humanity. God is known through His work; and the highest expression of His work is the perfected human soul.—*The Sociologic News.*

If we become happier by making others happy the converse is also true that we gain misery by making others miserable. The man who goes gunning after game creates misery for the animal creation, and must, therefore, create suffering for himself.

THEY who by their thoughts and actions acknowledge that Good is supreme are true "believers in God." They who believe in a Supreme Evil are Atheists, and there as many inside as outside the Churches.

OBEDIENCE to Divine Laws that are known, is more needed than new civil legislation. If people will only observe the former the latter will regulate itself as a consequence.

A CALL has been made for a national convention to meet at St. Louis, the first Tuesday in March, 1892, to organize the Spiritualists of the United States.

THE tendency of events is to bring sense-bound man gradually and almost imperceptibly to a consciousness that all power resides in the spiritual.

THE right to the earth inheres in use and not possession, parchment titles to the contrary, notwithstanding.

THERE are nine hundred and six abandoned farms, valued at a million dollars, in the State of Massachusetts.

For The Universal Republic.

THE PEACE CONGRESS.

THE third Inter-Parliamentary Peace Congress, at Rome, was the most remarkable gathering of any yet held in the interests of Peace. Never before have so many able men from the Legislatures of the various European countries come together to discuss ways and means to cement the bonds of the fraternal union of peoples.

M. Biancheri, the President of the Italian Parliament, said in opening the Congress:

"Never in all my long parliamentary career, have I felt so much heartfelt satisfaction as I do to-day, in seeing assembled here so large a number of the representatives of civilized peoples, come together to work for the cause of justice and humanity, and to spread everywhere the fruits of peace, harmony and love."

The great hall of the Capitol was draped with the flags of the nations represented in the Congress—to wit: Italy, Germany, England, Austria-Hungary, Belgium, Denmark, Spain, France, Greece, Italy, Norway, Portugal, the Netherlands, Roumania, Servia, Sweden and Switzerland.

Sixteen enthusiastic discourses were made at the opening session. Two hundred members of the various parliaments were present as delegates.

M. Imbriani, an Italian deputy of the Irredentist party, made the best speech of the session. The truths it contained created much agitation among the Delegates, and frequent calls to order from the chair.

It was his opinion that "parliament and committees for Peace would arrive at no practical results unless they commenced by suppressing the causes that lead to wars. Among the principal ones is the question of nationalities. Arbitration, in the universal sense, is only possible where the peoples are free and men are masters of their destinies. It is utopian to look for peace while kings and emperors rule who place their own interests above those of their peoples."

He then made a motion that the Congress proclaim that all nationalities are entitled to equal respect. The motion was lost, only two others voting with M. Imbriani in the affirmative.

This, the third Inter-Parliamentary Peace Congress, has resulted in the organization of an International Court of Arbitration.

There has been a steady growth towards peace principles from the first one held. The first Congress recommended to the different Governments the conclusion of treaties by which they engaged themselves to submit to arbitration the solution of all disputes that would come up between them; the second recommended to the parliamentary committees that composed it the examination of all litigations that might take place.

The results accomplished were no less satisfactory from the organic standpoint. The first Congress established the periodicity of its session; the second voted the formation of national committees; the third has now created the necessary permanent bonds between the several committees—the Inter-Parliamentary Secretaryship.

The Bureau of the General Secretaryship will serve as an International Bureau both to the Peace Societies and the various parliamentary committees, during the period between the annual sessions of the Universal Peace Congress and Inter-Parliamentary Congress. It will also classify the archives, or from a library of peace literature, collect statistics and attend to all correspondence.

The amendment of M. Gaillard, (member of French Parliament) that "the Conference establish its annual bureau as an International Parliamentary Bureau, to the end of bringing all disputes between the various nations to a peaceful conclusion, was unanimously adopted, and eventual steps were taken for the various Parliamentary committees to take united action in the cause of peace.

We translate the above report from "Le Devoir," the *Familistere* periodical, which is always in the front rank in publishing matter in the interest of progress. Just a few lines have been devoted to this great movement, in the interest of Universal Peace, by the great dailies, but columns upon columns are filled with prize-fights, war talk, and descriptions of fortifications and gunboats. Peace, however, will conquer in the end.

In his work entitled "White Slaves, or the Oppression of the Worthy Poor," Rev. L. A. Banks protests vigorously against the sweating system as practiced in our cities, and calls for honest investigation of the condition of the workers. He would do away with the middleman or sweater and compel firms to give fair prices for honest work. No candid woman, he points out, can doubt as she examines the ready-made article of underclothing offered her in every shop for less than she would be obliged to pay for the material alone, that she has in her hand evidence of the wrong done to the sewing-woman; no man who boasts of the bargain he has made in buying his last ready-made overcoat but must acknowledge, if he reflects on its real value, that some one worked at starving wages upon it. He really does not wish to believe that the woman who made it received only eighty cents for her labor; he could not have the heart to ask any one to do such a thing. He simply doesn't think about it at all. Yet all the time people are slaving and toiling over such garments. It ought to be possible, Mr. Banks thinks, to abolish the sweater and compel firms to pay fair prices. How to house the poor comfortably and cheaply is a more puzzling question.—*R. P. Journal*.

"I HAVE already intimated the danger of parties in the State. . . . They serve always to distract the public councils and enfeeble public administration. They agitate the community with ill-founded jealousies and kindle false alarms, kindle the animosities of one party against the other, foment occasionally riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the Government itself through the channels of party passions. Thus the policy and will of our country are subject to the policy and will of another."—*Washington's Farewell Address*.

CHANGE THE SYSTEM.

THE present system measurably denies success to any man or organization where justice to all is practiced. It is a struggle for supremacy so intensified that the strong, the shrewd and the unscrupulous have many more chances of success than those who rely upon honest, guileless effort. The tide of selfishness runs high in consequence and the standard of human actions are lowered. The consciousness of the tremendous pressure literally forces all to choose between failure and sharp business practices. Most men prefer to shade, at least, a little towards the unscrupulous, than to fail, and bring disgrace and discomfort to their families and themselves. As with men so with corporations to a large extent. The effort at avoiding failure by the law of habit increases to an attempt to gain more than even righteous success would justify, and the participants finally find themselves governed by an unholy ambition. So we find it to-day. Behind human motive is the power of selfishness which finds expression in the grasp for gold. The system makes success mean money, not comfort, not culture, not goodness, not moral or intellectual greatness. Success is getting more than your competitor. This rule applies to all, whether an individual or a corporation.—*Progressive Age*.

ALL evil laws are liable to be enforced until repealed. The national statutes, and those of every State, are full of obsolete, unjust and tyrannical laws, that bad men in power can enforce if they desire. Congress should enact a law establishing a commission made up of delegates from each State, to examine the national statutes once in every five or ten years, and prepare a list of the laws detrimental to the general welfare, to be presented to the succeeding Congress for annulment. Each State should do likewise, and present their lists to their several Legislatures to be acted upon. If this were done we would not have some narrow-minded Judge make out of the rubbish of ancient legislation a blue law, to apply it to the humanity living in a more enlightened age.

In a recent number of the "Illustrated London News" there was a large illustration representing a group of hunters, belonging to the English aristocracy, at a "meet." In the same paper was represented a group of starving Russian peasants importuning their priest for something to eat. The two pictures, though not on the same page, were companion pictures, for, if there were no idle, debauched and animal-hunting aristocracy to be provided with all their enormous over-abundance, there would be no starving peasantry.

To seek to make inharmonious people good by legislation is like making a law that the blossoms of the nettle shall be roses. Change must come from one's self through growth. The Orthodox Christian mode of dealing with sin is to try and change the outer appearance of sin; but so long as the desire for sin is there it is not taken away. This desire must be eradicated entirely before one is saved. No one is saved until temptation proof.

[James G. Clark in the "Oregonian."]

WHAT IS 'SUCCESS'?

ISOMETIMES think that the present period is, over all others in American history, one of editorial mediocrity among our leading dailies.

As a rule, there is a lack of personal moral conviction and of mental vigor and fiber in the editorial columns of nearly all of the great daily newspapers, both East and West. That there are peculiar reasons for all this I am fully satisfied in my own mind, though I do not care in this article to discuss or even hint at them.

Some day—mark my words—we shall go forward again into the kind of journalism that we had in the best days of Forney, of the Philadelphia "Press;" Bowles, of the Springfield "Republican;" Bryant, of the New York "Evening Post," and grand old Horace Greely, of the New York "Tribune," as "personal journalism"—in other words, journalism with an individual brain, heart and conscience behind it and in it.

will not be till the masses arise and demand that the great daily shall be something more than a great news bulletin and bill-board, and till a voice is heard all over the land, proclaiming: "Choose ye this day whom ye will serve!"

These thoughts have been suggested by a hasty perusal of Chauncey M. Depew's multitudinous and always superficial public addresses, through which the pathetic voice of that gentleman's darling little golden calf bleats the usual undertone.

As I read it a refreshing contrast came to mind from a recent editorial in the "Oregonian," on "The Tendency to Country Life." The single sentence, as I remember it, which impressed me as a rare proverb, and one that ought to be framed and hung up in the home of every greedy money-gatherer, is as follows: "It takes a man with pretty good ideas of life to understand how little there is in it beyond health and the daily comforts that keep it good. Anything more is like a gravestone—valuable as a record for other people to look at." If the foregoing truth were generally heeded by those who take part in the competitive rush for more than they need there would be a hundred-fold more "success" in the real sense of the word than now.

As it is, the surplus wealth is not only a "gravestone," but, in very many instances, a gravestone hanging to the neck and acting as a dead weight and a hinderance to the moral and mental growth of its creator and victim. Mr Depew's address was delivered at the recent dedicatory exercises of the "Drexel Institute of Art, Science and Industry," in Philadelphia, which Mr. Drexel endowed with one of his millions. Among other things, the after dinner orator said:

"The education the student here obtains will so equip him and open avenues for his energies, that instead of 'dynamiting the successful, he will himself be a success.'"

Of course Mr. Depew, in his reference to success, had in mind the men who succeed in becoming millionaires, after the manner of Russell Sage. But men of this class are seldom subjects of lib-

eral educations, such as expands character and intensifies tastes and tends to well-balanced development. Self-made millionaires are, as a rule, the descendants of ancestors who have suffered to the verge of deformity the bitter experience of grinding poverty, and this abnormal and morbid condition has found expression in offspring that possess intense desire and talent for acquiring wealth, but lack the capacity of brain and heart for properly utilizing it. Such men often get immensely rich on the same principle that others get immensely and inconveniently fat, simply because their powers of assimilation are not proportioned to those of acquisition. But to call them "successful," as compared with those who are willing to "live and let live," who are endowed with those higher qualities which render them more happy and contented and useful in the enjoyment of a comfortable, or even moderate living, than the average millionaire is with all his millions, may be well likened to calling "Barnum's fat man" a success physically as compared with one who is handsomely and healthfully proportioned.

The "Oregonian's" idea of life harmonizes with that of the ancient sage and seer who said: "Give me neither poverty nor riches." Extreme in any one direction is usually deformity.

Well rounded human character is the only genuine success that will find recognition in the general summing up. And in how many of our millionaires do we find this? Most certainly not in Rockefeller nor Russell Sage—the crowned king of misers, who was dynamited, not by a laboring man, but by another gambler—nor in characters like A. T. Stewart, and a vast majority of our very rich men whom to call successful in the real sense of the term is hopelessly to confuse language. Such men, when measured by any judge except Depew's "single gold standard," are the most poverty-stricken and deplorable of failures.

Men of the Drexel sort, who live and pile up wealth altogether by usury, are not entitled to the gratitude of a free, intelligent people.

They have usually fought the free school system, which offers free education to the masses, as vigorously as they do any economic reform which tends to relieve the masses of high interest rates, and for precisely the same reason, for they well know that ignorance and usury are the twin fetters that bind the hands and feet of humanity and render it subject to the will of self-appointed lords.

If they do anything to help educate their fellows it is almost invariably done in the way of "institutes," theological colleges and seminaries and "free libraries," which they label with their own names, and then place them in the hands of men who are under implied bonds to do Mammon's bidding, and they devote them, not to liberal, democratic human development, but to the glorification and preservation of old despotic orders and conditions.

To apply the term "success" to those who fatten and become purse-proud on usury for something they never earned is no more fitting than it is to

apply it to other and lower species of parasites. And, if the Drexel institute is to "equip" young men for this sort of success, it will be of no possible use to the laboring men—who cannot afford to patronize it—though it may aid in sharpening the intellectual perceptions and deadening the moral sense of a few young men who are preparing themselves for a crusade upon the fruits of their hard labor.

There is already a surplus of this class, whose chief object in getting an education is to fit themselves for living off the toil of others, and who, failing in this, frequently become "dynamiters," bank defaulters, embezzlers or suicides. Men like Sage, Gould, and others of their class, are not hated and despised and "dynamited" for their "success," but rather for their hardened criminality, which permits them to hold, hoard or gamble with their ill-got and unused millions, while tens of thousands of men, women and children in the same city are, for no direct crime or fault of their own, dying of hunger and exposure, when a mere pittance of what these cold-blooded misers control would make the victims comfortable and self-supporting for life.

The queen regent of the Netherlands, who was recently visiting the city of Amsterdam, accompanied by her daughter, declined for both a public reception. Her request that the money, which had been subscribed for this purpose, should be devoted to the welfare of the poor, was complied with. Accordingly thirty thousand people received gifts of food, etc., and besides a great number of needy children were provided with such a breakfast as they never before enjoyed. The German Empress is engaged in forming—it is said—a "League for the Preservation of Good Habits" among Prussian women who move in what is known as "the higher circles." The members must bind themselves to discourage all the expensive luxuries of life, both as to themselves and their immediate friends; to wear fewer, simpler, cheaper dresses; and to practice the whole virtue of economy in the conduct of their households. It would be well if, in all Christian countries, such associations were to be formed by the wealthier classes, both for their own sake and that of their poorer sisters.—*Church Union.*

ABOVE all things be on your guard against your temper. It is an enemy that will accompany you everywhere, to the last hour of your life. It will frustrate all your designs. It will make you lose the most important opportunities, and will inspire you with inclinations and aversions to the prejudice of your greatest interests.—*Carrier Dove.*

THE true family is the type of the State. It is the absence of the feminine from the conduct of the Governments of the world that makes them more or less savage. The State is now in a condition of half orphanage. There are fathers of the State, but no Mothers.—*Rev. S. May.*

CONTRAST of some kind must always exist in all stages of progression. It is by contrasting opposites that we learn.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:88 p. m.
Cape Horn, S. A.	3:48 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.	2:88 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	3:38 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.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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