

# The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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## THE WORLD'S ADVANCE-THOUGHT.

*The Unity of Humanity is the Millennium of Peace.*

BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

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" " " " British Empire, five shillings.

### WOMAN.

ROSA HARTWICK THORPE.

**A** queen in her beautiful garments,  
She stands on the ramparts to-day,  
To herald the dawn, and the ceremonies  
Of her past are torn away.

She stands with the prophets and sages;  
She speaks, and her tongue is a flame,  
Leaping forth from fires which for ages  
Have smoldered in silence and shame.

Her feet have come up from the valleys;  
They are climbing the mountain of light;  
At her call the world rouses and rallies,  
Bearing arms in the battle of right.

She treads on the serpent that struggles  
And grinds out its life 'neath her heel;  
She grapples with sorrows that wrong her,  
Converting her woe into weal;

Made strong through slaughtered affections,  
She comes with her sons by her side,  
An angel of power and protection,  
Their beacon light, leader and guide,

No longer a timorous being,  
To cringe and cry 'neath the rod,  
But quick to divine, and farseeing,  
She hastens the purpose of God,

The things that people generally allow to disturb the harmony of their being are, compared to the importance of its maintenance, as the fleeting shadow of night to the noonday sun. This harmony of being is the one thing that is hoped for, longed for, and the only thing that can ever satisfy; yet there is less effort made to maintain it than is continually made to forward some soul-dwarfing ambition that leads further and further away from this state. Children should be taught from the first how to grow into and maintain this harmony of being, for when this is attained all else is added.

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We are given the government of the world to the extent that we have fitted ourselves to command it. We know not what forces are at our command until we have grown to spiritual manhood and womanhood; for not until then do we come into the inheritance of our spiritual consciousness.

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By the acceptance of ideas we may bring into our mental habitation either angels or demons.

## IMMORTALITY.

**M**ANY are striving to find conscious Immortality through philosophical studies; but such studies are only mental, and they can never bring the assurance of Immortality. Immortality is of the Celestial, and as that realm is constituted of the soul sphere of unselfish love the Consciousness of Immortality can only be attained by love. All lesser ways of seeking a knowledge of Immortality are but looking at the sun through colored glasses of various shades.

The belief in Immortality is grounded in the very soul of our being. As the exercise of muscle increases physical strength, and the exercise of the mind develops the intellect, so the practice of unselfish love increases the knowledge of Immortality.

Those who know they are Immortal are they who have built up a love sphere around their being that unites them with the Celestial sphere.

The various degrees to arrive at Immortal knowledge will be spiritually demonstrated in the coming cycle. Then the effort to become great in the selfish, sensuous and earthly ambitions will be a thing of the past, and the effort will be to gain immortal perfections.

To be Immortal is not a transformation that death brings about; neither is it a purely intellectual knowledge. It is a state of consciousness that is not obliterated by added combinations.

The spiritual condition of mankind as to the Immortal Consciousness is like the condition of the earth before vegetation appeared upon it, but we are growing and striving to dissipate the clouds of error that the Celestial Sun may awake our consciousness to know Immortal Truth.

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An eternal evil might require an eternal punishment; but to suppose anything in the universe imperfect to be changeless is to ignore progress. That eternal torment is believed in only by the people whose progress is so slow as to be scarcely perceptible is evident, for they aid, abet and sustain war, usury and competition out of which has come the ignorance, crime and criminals in all ages of the world. The believers in an eternal hell are most in danger of its torments, according to this.

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He is the greatest prophet who is an intense student of Nature, and seeks to understand the Divine side of her presence.

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We grow more and more into the comprehension of the Supreme as the plant grows from darkness into light.

## SENSE OF THE WORD REVELATION.

**T**HE scripture contains the Word as the body of a man contains the archetypal image and likeness of the Divine Truth from which the body was unfolded. The nails may be defective, a limb may be amputated, the flesh may be bruised, the skin may be in parts abraded, till the frame is a mere torso, but within the frame is the man image, with not a member impaired, or a feature obliterated.

Thus it is with scripture, the archetype of the Word of which the verbal revelation was the outgrowth—and of which also it is the expression—is within it, as the archetype of man is within the image of man.

Now, though the hand was bruised, maimed and only visible through bandages, the qualified seer of man would yet behold the archetype image of the hand perfect in shape and continuity and use of all its members. So the Seer of the Word perceives within any scriptural book, and within any organ of the body of Revelations, those archetypal ideas which were projected from the Infinite Consciousness, and by the descent of which, toward the original Seer and writer of them, they were first communicated to man.

Though the scriptures were far more veiled than at present, and the letter of them almost obliterated, though they stood among men in mere fragments, that mental and verbal artist whom the Lord might qualify, would, through the contemplation of these ruins, rise to a conception of their original design.

Thus through the wear and change of ages the Word endures, and shall endure; because it is the Temple of God, eternal in the heavens. And whoever would describe that temple is not dependent solely upon the representation of it which has been wrought out in verbal stone.

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UNTIL we can consciously conceive soul, spirit and matter in one we cannot be said to be immortal. The egg is an illustration of the triune nature of all life, and the universal method of bringing it forth from the material to the Celestial seed. The soul, may be likened to the yolk, the seat of life; spirit or mentality, like the white, nourishes the soul until it brings forth the new state of life; and matter, like the shell, holds them together until gestation is completed.

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THEY who live in their Divine Being have only to wish to accomplish; if the wish does not accomplish it is positive evidence that they are not living in their Divine Being.

## HOME CULTURE.

**T**HE prevention and remedy for the inharmories that afflict the world should be sought for in the home. We can only change society by changing the disposition of the units that compose it.

There are too many people depending upon certain societies, legislatures, and other extraneous institutions to change the world, while they themselves, in their homes lives, are continually practicing the evils they complain of. It is often the case that the very men who are loudest in their denunciation of the wrongs in the world, get drunk, smoke, chew tobacco, attend prize fights, swear and beat their children,—not with any intention of making the children better, but because they are angry at them,—and they are the first to resent any efforts that might be made to change their evil-breeding habits.

A very large portion of crime comes from drinking liquor; therefore, all who drink, no matter how respectable they may be, sustain the influence that makes criminals, and they become more or less factors in their creation. Prize fighting brutalizes and degrades mankind, and yet this criminal institution finds its best supporters among, so-called, respectable people.

Every one needs to be a Prohibitionist, not in the sense of abolishing an evil by civil law, but a Prohibitionist that will prohibit his lower nature from taking part in that which is productive of evil, by putting into operation the Divine law of his being.

Society cannot save any one from evil, but each one can do his part toward making society what it should be; and in the home is the place to work.

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The imaginary or dream state is, after all, the real. It is the dream state that makes great poets, artists, inventors. "Practical" people may scoff at visionaries, but the visionary has made the progress. The practical man is simply repeating over and over in matter the dreams of the dreamer. The bible is founded on dreams and visions, yet there is no class of people who scoff at visionaries more than the popular bible worshippers. There is nothing more visionary than Religion until it becomes fixed in matter in shape of creeds.

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Love is the soul of Truth. The Truth within us reaches all who love us. The Reformer who is disliked; and fails to produce good results, is he who essays to teach the Truth without love for humanity in his being. If he is not appreciated the fault is with himself and not with his pupils.

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Not more than one-third the food we eat would be required to replace the normal waste if people were living a natural life in every particular; the other two-thirds we consume is used to replenish the waste occasioned by the exercise of the cultivated passions.

## "THE WORLD IS MY COUNTRY."

**T**HOMAS PAINE's motto, "the world is my country, and to do good my religion," should be the motto of everyone. What is called patriotism or love of country should not be above love of the world, anymore than love of one's sect should be above love of God. Love of God is love of the whole; and a partial love is but a narrow, selfish and prejudicial love; it is unworthy of a citizen of the Great Republic that gave to the world the Declaration of Independence.

The American should be the first and foremost citizen of the world, for the blood of all civilized nationalities have produced him. There should be no foreigners for the American, for his nation is made up of all the peoples of the earth; and if he goes to war with any nation he is fighting against the members of his own family. The Frenchman, the German, the Englishman have been so for a thousand years, and claim distinctive blood, but not the American.

The motto of the American nation, "*E. Pluribus Unum*," is a motto of peace and brotherly love, and they should forever hold it sacred.

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The killing of anything hardens and animalizes the human nature. So long as humanity feed upon the flesh of animals, there will be contentions, bloodshed and misery unspeakable; for human nature is but a trifle above the animal nature so long as it can murder and then eat its victim to satisfy a false appetite that comes from the brutal nature.

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EVERY department of our lives must be kept in perfect order; nothing should be neglected. Divinity means completeness and perfection in all things. To understand the All-Wise perfectly we must aim at His perfection in matter, mind and soul. Incompleteness in anything is lack of the Good in that direction.

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The spiritual phenomena that is all-important to the progress of the Spiritualist is to study how to spiritualize his materialism. Spiritualism means the spiritualization of matter, not dragging down spirits to be materialized. We have already too many spirits materialized on the selfish sensuous plane.

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MELODIOUS music cannot be played upon a harp whose strings are all out of tune. Competition is the harp all out of tune, in which each individual is in discord with his neighbor. Love will attune each soul and co-operation will bring forth the universal melody.

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HUMANITY must first conceive the true God before the Celestial spheres can give him birth. All new things must first be conceived by the earthy before they can be brought to fruition by the heavenly.

## SILENT WORK.

**T**HE noblest actions of the soul are done unconsciously. The greatest deeds done by women and men are done unconsciously, because if they were conscious the vanity of self would come in and prevent the doing. For instance, if the engineer who saves a train load of passengers at the risk of his own life, had not all his thoughts concentrated upon their safety, self would have come in, and he would have tried to save his own life regardless of the passengers.

No real good can ever be done when the motive is to be known of men, for that is the vanity of self, a quality that is useless for true work. This is why the ancient sages said: "Let not thy right hand know what thy left hand doeth."

Power is in concentration; to this end silence is better than speech. The errors that are silently corrected and the truths that are silently given are most potent, and have the greatest fruition.

A truth silently given has the potency of the Celestial Sun in it.

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The definition of the modern philanthropist is one who, by shrewdly taking advantage of the present unjust competitive system, becomes rich, and then uses a portion of his ill-gotten wealth to relieve some of the misery he himself has been a factor in creating. They who try to do their utmost to replace the unjust systems with something better, and who refuse to profit by other's suffering, are always poor, and are called cranks, but they are the true philanthropists.

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Low thoughts thrive best in foul air; there is a closer connection between them than people imagine. The free thinker loves the pure fresh air more than one of narrow thoughts. Those who live mostly in the past seem to love a tomb-like atmosphere.

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THERE is more truth inculcated with the influence disseminated by being the good than in the grandest orations devoted to truth-telling. The former is an expression of the All-Potent Soul, while the latter is of the mind.

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The material man sees God as Infinite Matter; the mental-spiritual man sees Him as Infinite Mind; the Celestial man knows Him as Infinite Soul, Mind and Matter combined—the Trinity in Unity.

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The optimist affirms the good in humanity; the pessimist the evil. Each one has grown what he sees, and it surrounds him; therefore, he can only speak of what he sees and feels from his standpoint.

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It is the artificial life we lead that requires artificial remedies for the ills it induces. Nature has no ills for those who live in accord with her laws.

For The World's Advance-Thought.  
THE THREE TEMPTATIONS.

ELIZABETH JOHNSON.

ONCE upon a time a poor day laborer,  
With coarse garments, rough and horny-haunded,  
Treated with indifference by his comrades,  
Treated with disdain by those above him,  
By the wealthy ones and by the powerful,  
By the holy priesthood and the statesmen,  
By shrewd merchants and by subtle lawyers,  
Looked around upon his fallen nation  
For one righteous man, and lo, he found none!

From his youth his heart had burned within him  
As he read the bibles of his people,—  
Read of just men murdered for their virtue;  
Men who would not cringe and fawn and flatter;  
Men who would not sell their souls for money;  
Men who dared to tell them of their baseness,  
Those proud priests who worshiped in the temple  
For the glory or the wealth it brought them!

From his youth his heart had burned within him—  
What in life was worth a thought save Virtue?  
O, to live as they lived, die as they died!  
O, to be the Savior of his people!  
Then he daily read those sacred bibles,  
Pondered deep and long their holy meaning:  
Who could be the long-looked-for Messiah?  
Who save one who could not stoop to baseness?  
Who save one whose every thought was holy?  
Who save one whose every act was righteous?

Then a thrill passed through his veins like fire,  
As with lightning flash the thought came to him,  
I will live to be this people's Savior!  
I was born to give them life eternal.  
Life eternal! What is life eternal?  
'Tis a mind to know the Truth from Error:  
And is heaven's kingdom not within us?  
In the heart of man where virtue reigneth—  
In the soul where dwells the Holy Spirit?"

But no sooner had the truth come to him  
Than temptation followed in its footsteps,—  
The temptation that his fellow-laborers,  
The temptation that the priests and statesmen,  
The temptation that the merchant princes,  
Each had met and yielded to in secret.

"But you'll starve," the tempter whispered to him:  
"You're a man dependent on your labor;  
Wealthy men will nevermore employ you  
If you dare to say what will offend them.  
They are stones, those men, they have no feeling,  
And you dream that you can make them righteous—  
You, a homeless worker, poor and humble!—  
They would laugh to scorn your holy message.  
What! a powerful priesthood dare not tell them!  
Of their baseness, yet you dare tell them!  
You will gain their everlasting hatred!"  
Pause, nor rashly run to meet starvation!"

Then his burdened heart grew great within him.  
"What have I to do with that," he murmured;  
"If my body lives my soul must perish,  
Let then my body die, if needs be—  
Life is ever more than bread," he answered.

Then he went among the people preaching;  
Preaching righteousness and preaching mercy;  
Preaching justice to an unjust people;  
Preaching courage to the shrinking cowards  
Who had seen the truth yet dared to hide it;  
Preaching judgment to the wicked Judges;  
Preaching boldly words that stung like scorpions  
To the priesthood, base and hypocritical,  
Who had bartered for a mess of pottage  
Righteousness, the people's sacred birthright,

But temptation once again came to him,—  
This time from the voices of the people,  
Who were blinded by their superstitions:  
"Shew a sign, if thou art the Messiah!"  
Cried they, heeding not his holy message:  
"Shew a sign then!" cried the crafty lawyers;  
"Crucify him!" cried the holy priesthood,—  
"He's a base misleader of the people!"

Mournfully he answered them the people:  
"I have told you truth, and yet you hear not;  
I have told you truth, and yet you heed not;  
You must have a sign, O, fallen nation!  
Yet what sign so sure a proof as virtue?  
Harken not to me, but to my message:

Scornfully he answered then the priesthood:  
You must have a sign, O, serpents! vipers!  
With your saintly robes and long-drawn faces,  
Sitting in the seats of the anointed,  
Darkening counsel with your pious wisdom!—  
You must have a sign! O, hypocritical!—  
Praying in the streets, and in the markets;  
Offering empty words to the Eternal;  
Careful for traditions of the elders,  
And forgetting justice, judgment, mercy—  
You, the strong upholders of oppression!  
You, who rob the widow and the orphan,  
Taking tithes of mint, anise, and cummin—  
You, O blind! and leading a blind nation  
Downward to their everlasting ruin!"

Then as anger melted into pity,  
And compassion like a flood came o'er him  
Low he bowed his head and wept in anguish  
O'er love's fruitless effort through the ages  
To reclaim this lost and sinful people;  
Who had killed their Prophets, stoned their Saviors;  
Buried them beneath the gorgeous temples;  
Buried deep the truth they lived and died for;  
Buried all their earnest love and service;  
All the pity for the burdened workers  
Starving in the midst of great abundance—  
Robbed of light and love and joy and knowledge;  
All their fiery hatred of injustice;  
All their bitter hatred of oppression.

And his great heart throbbed with tender pity  
As he looked out o'er his wretched nation,  
Sick in mind and soul, and sick in body;  
And his thoughts went out in tender yearnings,  
And his love in currents strong, magnetic.  
Love is the most skillful of physicians.  
When they brought their sick to him he healed them;  
But he always answered, "you have done it;  
By your faith you healed yourselves; O, people;  
We are the children of one Father;  
All I've ever done ye can do also;  
Greater things than I have done shall ye do.  
See ye tell no man that I have done it."  
But his fame went outward o'er the nation;  
Rumor cried, "He comes, the wonder-worker!  
"He, the greatest of the great magicians!  
He, the mighty one, the long-expected!  
He, the Master, the Divine Messiah!"

Then temptation came again and whispered:  
"Lo! your fame will reach remotest nations;  
Every kingdom will bow down and own you  
As their Savior, as their prince of princes;  
As the very Son of God in heaven,  
Look from this high mountain-top of glory;  
You were lifted here—you did not seek it—  
Take the gifts the Fates have thrust upon you."  
But he answered, "Get behind me, Satan!

Leave me to the Truth I love, O, tempter!  
I will worship naught but God, the Father,  
Dwelling in the hearts of all his children;  
I will be the brother of my people;

I will be the son of man, as they are."  
Then the high priests sought how they might kill him—  
For they feared the fury of the people,  
Who revered and loved him as a Prophet;  
Sought to make him justify their hatred;  
Lured him on to say what would condemn him.  
But was folly ever born of wisdom?  
But did evil ever come from virtue?  
Then they cried, "What need of greater charges?  
Out of his own mouth comes condemnation.  
He, the Son of God—the arch blasphemer!—  
The Messiah, equal to the Father!  
What could be so black a crime as this is?  
Even murder is as naught beside it;  
Let him die the shameful death of felons!"

Then they dragged him to the halls of judgment:  
And the mob, in fury idiotic,  
Smote him in the face and spat upon him,  
Frenzied, crying, "Prophesy, blasphemer!"  
But he stood there, sorrowful and silent,  
Patient 'neath the frenzy of the masses  
Whom he lived for, whom he soon would die for;  
Silent in the midst of loud accusers;  
To their many charges answered nothing.  
Then they nailed him to the shameful scaffold:  
"Twas a precedent for future ages.

"Let us build his tomb!" cried their descendants;  
"Found it on the tomb of early prophets!"  
And they built a temple, white and stately;  
Built it from the bones of slaughtered workers,  
Hardened by the cold and frosts of ages,  
Bleached and whitened by the tears of mothers  
Praying o'er their helpless, starving children;  
And cemented them with the blood of martyrs  
Who had dared to follow in his footsteps;  
Dared denounce extortion in high places;  
Dared denounce oppression and injustice;  
Ornamented all with gold and silver;  
(Silver 'twas the price of his betrayal,  
Gold the price of virtue through the ages).  
Then they made an image for the people;  
Bound them to its feet with chains of cobwebs,  
Consecrating thus the cross he died on;  
Lifted it on high for them to worship;  
Made it a God for them to worship;  
Hid his life and death beneath its shadow;  
Buried all his thoughts beneath its shadow;  
All his words of Truth and all his teachings;  
All his love for those his human brothers,  
All his hopes for man throughout the ages;  
Made his name a shining cloud to dazzle  
Into blindness all who looked upon it;  
Made his murder the decree of heaven,  
Whereby man could only have salvation  
From eternal vengeance of the Father.

#### TRAINING OF CHILDREN.

"CHILDREN can be taught only as young animals are taught—by withholding them, as much as possible, from temptation, and by sharp and swift punishment of any wrong-doing, writes Mrs. McKee, the daughter of President Harrison, in an article on "The Training of Children," in the February "Ladies' Home Journal."

It is this animalistic way of training children, by punishing them for wrong-doing of which they were ignorant, because they had been "withheld from temptation," that develops their animal nature and makes them act it out in life when grown.

It seems to us that the better way would be to show the child the difference between good and evil; and then if it errs, as we all do in essaying to use untrained powers, take it lovingly and kindly and teach it again and again until the lesson is learned.

## A LETTER TO A SISTER.

[Tendered The World's Advance-Thought for publication.]

I HAVE been deeply desirous that I might serve humanity in some special, helpful way. I have sought through aspiration and prayer to know that I might in wisdom proceed. Little by little my eyes have opened, the ways of my life have been revealed. I have found that the universal law of adaptation works unerringly with us all—each bodily environment calling its own thought or by means of the power the interior intelligence is able to put forth. The manifestation increases in purity and perfectedness (Godliness) as the process of purification progresses.

To live in the Divine Love and revelation is all that one can do. Obeying intuitive promptings, the way will open for whatever phase of activity we are ready for and adapted to. Instead of so much indirect attaining, we shall then more directly achieve. A voice said, as I was reaching for a sustaining power, "Look to the Divine for Love," and there we find it, and only there. All else are but glimmerings, half-lights at the most. Only by attaining to the Divine or soulful consciousness can we feel that Peace which assures us we are loved and in at-one-ment, unity and harmony with All. In states of soul-consciousness we feel the Soul Life of the Universe, which is manifest in and of everything that lives; it vibrates in unison with us, and we with it. We feel then as the infant in its mother's arms—at rest, contented. We have consciously found the first unconscious manifestation of man—Humanity.

In the deep soul-waves of life there is the true mutual sympathy. This is so little felt or understood that I will not attempt to define it: to feel it for ourselves is to realize it.

I am filled with a prophetic essence, which brings the feeling that in the course of a few months a new opening will be made; and I think more people will see the true light and life. Not that I expect anything large; I only look for the outcome of Law in Evolution. But to me small things are great, and the outworking is through the struggles and disciplines of experience—grand and beautiful manifestations of a Divine Love, which sees the really needful and wisely giveth as needed unto the Human Christ Children.

We are such a small part of the large Whole, how can we expect, until we strike the key which lies within each one of us, to conceive, much less to make manifest, the degree of Love involved in each on this stupendous scale? Each is removed from this Divine Expression according to environment—the germ ensphered in the seed; and I see it an utter impossibility amongst you who are subject to the decree of worldism to waft as much as a breath of this Love until the way be opened by the Divine Law itself. As we commence to give up the things of the Flesh, of the World, the first faint flushes appear of a morning which shall usher in the consciousness of the Day of Living Truth.

Your last letter might have made me feel sad had not the inner light still shone forth. There

can be no sadness in that deep peace which seeth in all things a purpose that leadeth towards the real happiness and joy. When we feel the inner joyousness then it is impossible for us to be miserable, and to the degree we have attained this do we have heaven.

Directly before me, as I write, appears this question: "Experience teaches us that an entire retreat from worldly affairs is not what religion requires; nor does it even enjoin a long retreat from them." There are some special revealings in regard to this latter part which present themselves to each one as they need them; but, in a general sense, I do not disagree with the proposition. Indeed, the affairs of this life must be met with the Wisdom of God, in order to profit by them, and we pay more regard to them as we give up the worldly material call, by seeking to know their meaning and living by the Voice of Intuition, (the Key to the Divine)—thus coming into line with God's direct purposes. It is then "Thy will, not mine, be done." Thus we are enabled to avoid the terrible, although negative, (and that is what is the matter), sorrows and oppressions of the world.

We must give up the love of living to please aught else but God. Our flesh appetites and human ambitions must be resurrected; and when we are really translated to a condition of Soul Consciousness we are never more alone, but are the more positively a part of the whole.

It seems one of the most trying ordeals for us mothers to give up the worldly home, on account of our children, and an almost superhuman travail, (which it does approach, helping us towards a Universal Consciousness), when we may be called upon to let them out of human hands. This is the cause of the negative states of woman's incarcerated miserableness.

But once we arrive in the broad, open, regenerated, soulful mentality which knows the Universal human family as a unity we cannot feel the exclusiveness of ownership in any sense whatever. Our children—all children—ours in fraternity. All are the children of God. Wherever or however we may be we are with each other, mutually aiding one another. There lives now and everywhere the unwavering Law of Love, by means of which every human experience must at last become as a stepping-stone and foundation to a higher and better condition—Love coming nearer and nearer as we ascend the scale, until we begin to feel warmth in much that seemed cold; commence to feel strong where we had supposed we were weak; in fact we find that unchangeable, unresurrectable states in a world of human experimenter are impossibilities.

To quote from The World's Advance-Thought, "All live, move and have their being in the boundless Creative Intelligence of the All-Wise."

E. D. MASON.

Music is the innermost expression of love. No one ever preached a sermon that has the influence of harmonious music.

## TRULY PUT.

WHAT goes on among adults in the way of wealth-worship is repulsive enough, but there has been no manifestation of it so unfortunate as the idea of bringing the children of the rich and the children of the poor, as such, together in the same building, the rich to sit as wretched little prigs in the boxes, and play the part of patrons to the poor on the floor, their heads filled with the idiotic notion that because their fathers have been lucky in the stock market they are superior beings to their brethren down below. Nothing could well give a worse lesson to both rich and poor in a community like ours than such an exhibition. Whenever we bring the children of the rich and poor together in such way, it should be for the purpose of showing the poor, not that the rich have more old toys and clothes, and more money to give away, but that wealth has given them more knowledge, better manners, pleasanter voices, more modesty, kindness, forbearance, self-control.—*New York Evening Post.*

THE words of the sentence, "hard labor in prison," imply rigor and mercilessness, which are begotten of crude ideas of justice, which remain as a heritage from a former period of jurisprudence. Whatever would crush the convict's spirit, and make prison life harsh and oppressive, and encourage no hope against the day of his release, was ingeniously devised and systematically followed, but not for the benefit of the man and all for the good of the public. It has taken a long time to learn that men cannot be improved by such treatment, that a word of encouragement is better for a man in misfortune than a frown or a blow, and that efforts to set him on his feet, when he is fallen, are more to be commended, even in a selfish estimate of business ways and interests, than to make his falling permanent and degrading.—*Superintendent Brockway in the "Year Book" of the New York State Reformatory.*

In every country the subject of crime and criminals is receiving great attention. Last year an International Association was formed in Europe for the purpose of improving the penal system. The subject is being studied in the principal Universities in Europe under the head of the "Science of Criminology," and the foremost minds are inquiring into the cause from the standpoint of heredity. At Elmira, New York, prisoners are now graded according to conduct and disposition. The Women's Prison in Massachusetts, managed by women, gives promise of doing a grand and good reformatory work.

An attempt is being made by saloon-keepers in New York City to introduce English bar-maids, after the fashion in Great Britain, where there are seventy thousand of them. Every true woman will protest against this increasing degradation of her sex, for it will react upon all; an intoxicated woman will be as common a sight on the streets of our American cities as they now are in English cities.

For The World's Advance-Thought.

## THE SCHOOLS OF THE PROPHETS.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

FROM time immemorial, and in every land where thoughtful reverence for truth and righteousness has won a footing, some such institution as a School for Prophets has ever been the rule. No one can thoughtfully consider the words of rebuke administered by Jesus of Nazareth to the acknowledged leaders of religious thought and opinion of his day the Pharisees and Sadducees who came to him tempting him, to see could they not draw from him some sign from heaven as phenomena-hunters, "O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times." without being convinced that Jesus distinctly recognized the necessity, the importance and value of such a work or such an institution. This refusal to gratify their craving for a sign was evidently based upon his clear understanding and knowledge of their unworthiness of it. He knew full well that had they been in the least degree awake spiritually, they would not only have been abreast of knowledge, relating to the forecasting of the weather, but also to the forecasting of events peculiar to the times in which they lived.

No one can be a profound and a proficient student of the New Testament without recognizing at once that the church of the living God was designed expressly that it might be a veritable School of the Prophets. If it has not been that, some enemy to it must have interfered with it to such an extent as to set some effectual hinderance working to stultify the intention of its founder. That it has not been a school for the development of prophets or spiritual men many centuries of its history now unmistakably attest.

In these days of crass materialism it is fashionable to ask all sorts of incredulous questions anent the subject of prophets and prophesying. Many who deem themselves to be prodigies of thought and intelligence, and who are very largely accepted at their own estimate also, try to clinch all discussion on the subject at the outset by affirming that all the prophesying peculiar to the New Testament times is covered by what are now regarded as *teaching qualifications*. If begging the question is logical and conclusive, it may then be admitted that such dogmatists are worthy of our best consideration; but if proving all things, and only holding fast to what proves itself to be good, is a much wiser, a safer and a more legitimate course to follow, then an entirely different course of procedure is not only clearly indicated thereby, but also imperatively demanded.

We may in all fairness, when considering a subject of such very grave import as this, ask what significance attaches to the word "prophets" when primarily dealt with according to its derivation. It is then an Anglicised Greek word, its exact English equivalent being "to foretell," that is to speak before; showing therefore, *a priori*, that the qualification for teaching—although a constant accompaniment of prophesying—was quite second-

ary to the very thing itself. Every prophet would of necessity be a teacher; but not every teacher would be a prophet.

To show how vain and foolish are all the efforts made to restrict the gift of prophesying to mere teaching, the New Testament frequently mentions prophets who actually foretold events that were future when they spoke. Then again prophets and teachers are distinctly mentioned in several places as being in some unmistakable way differentiated from each other. So then it is quite useless to waste time and handy words about a matter so obviously clear; but we can proceed at once to investigate the subject in a more profitable direction.

The Apostle Paul expresses himself in 1 Cor. xiv: 37 thus: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the Commandments (or injunctions) of the Lord." This affirms, in the first place, that Paul regarded the prophet and the spiritual person as being identical; and, in the second, that he could confidently reckon upon all such, without exception, endorsing his actions and teaching on the solid and unutterable base of the unity of the spirit. The same writer, in strong and forcible language, urges the subject of prophesying repeatedly upon their attention, for he says: "covet" or zealously strive "to prophesy." Again he says: "Pursue after love, and zealously strive for spiritual gifts, but rather that ye may prophesy." He explains why they should do this in remarks following, saying: "He that prophesieth speaketh unto men to edification and exhortation and comfort." As before stated this clearly shows that the greater gift of prophesy in Paul's estimation included the lesser one of teaching. Then in harmony with his confident appeal to the prophets or spiritual persons he says: "For the spirits of the prophets are subject to the prophets;" meaning at least, in part, that they are in unity, and teach one thing.

So much then for preliminary observations to clear the way for further practical thought.

Evidently the Nazarene held up those men he rebuked, as being manifestly far below the mark they should have stood up to as teachers, when they showed no aptitude in discerning the signs of the times. To discern the signs of the times is prophesying. As everything in the Universe proceeds, necessarily, along the unalterable course from cause to effect without a break, it is only necessary to be clear seeing, in the first place, with reference to present events; and, in the second place, with reference to the operative law effecting the purpose of God all the while, to be able on such a base to predicate and foretell what is bound to follow. This is prophesying. To have such a power or gift what is imperatively demanded? Simply that a person have entrance into, and a certain command of knowledge on, the plane of the Cause World. All causes operate from the spirit plane; if, therefore, a person can truthfully establish a claim to be accounted spiritual, it is because the way of access to that plane has been discovered, and also entered, in harmony with its conditions.

A spiritual person is, then, one who lives, moves and has his being on the spirit plane. None who entered the ecclesia in the early days of its history were regarded at that beginning period of their history as spiritual; but as carnal. Paul nevertheless treated them with great consideration and tenderness as "babes in Christ"—to be fed with milk, however, not with solid food, which, through not being spiritual, they were not able to bear.

This view of the subject makes it at once apparent that the early ecclesia was a veritable School of the Prophets by the design of its author, an institution having this one object in view, and neither less nor more. The mistake which Christendom has plunged into, without taking the pains or the time for thought to correct it, is, that prior to the first step being taken in an upward direction, by a converted person, the whole of the spirit work has been done. Through jumping at and gulping down this erroneous conclusion mischief has followed. Then she has laid the flattering unction to her soul that she was born of God and spiritual, when all that could truthfully be stated was that she had been born of water and so of soul and had become a babe in Christ through carnal, and being, therefore, in the vestibule or porch to the spiritual state as a novitiate amongst the called, she was there to be developed, trained, and brought on further as a disciple in a school—even the school for the prophets—until entering upon the higher experience of a spiritual person, and becoming an initiate or a perfected person in Christ. Had the design of the ecclesia been thus understood, and its great object laid hold of intelligently and clearly, by its adherents and advocates, as it should have been, Christendom's history would have been a thing of strength and beauty, instead of the exhibition of weakness and hideousness it has been. Her history would have been blazoned forth on the scroll of fame in letters of gold, instead of being a muddled mass of unintelligible and inextricable confusion.

To the assertion of the "St. Louis Truth" that "Reformers are dangerous people," the "Prison Mirror" make this reply:

"We do not believe that 'Reformers, as a class, are dangerous people,' not in the sense here meant. It is true they are dangerous to the established order of things. They were dangerous to the institution of slavery, to religious intolerance, to tyranny; and they are more dangerous to-day than ever to the many evils that cause weak humanity to cry to its Creator for deliverance. Who are Reformers? Is it not every human being that labors in any field for the improvement of the race a Reformer? Is not every honest politician a philanthropist just as truly as every man or woman who labors for the improvement of the morally and physically defective? Philanthropists, like politicians, are good and bad, but without them we fear this would be a very anarchic dwelling place. Truth, Truth; be truthful."

This is the commencement of the meridian cycle of the world's progress.

For The World's Advance-Thought.

## MÜRCKA.

CAROLINE CORNER.

**M**ÜRCKA! Who ever heard of *Murcka*? Yet 'tis a word potent and precious to the peasants of Carniola. But then, who ever heard of Carniola? or troubled about the peasants there? "Nobody," you will say, and that is just why I do, that most odious letter of the alphabet having a habit of rummaging and picking up a jewel occasionally among the dust, for as the philosopher has it, "the jewel is akin to the dust."

And in the sterile region of the *Karst* touches of nature as jewels are to be found, gems as lovely as any of Golconda. Listen, and I will tell you a story.

There had been one of those terrific hurricanes called the *Bora* (Snow-Wind) blowing over that desolate tract of country half-way up the Julian Alps many years ago, before the rail came shrieking and stone walls were erected to break that hurricane force. White dust, cutting as glass, had whirled in clouds, uprooting the slender white grass called by the Hungarians "Orphan's Tresses," that is wont to bend and bow its silvery stalks in touching melancholy. Nothing else, not even the Austrian *Pinus*, grows there. Even the huge boulders were moved along, and the shrieks which accompanied each gust might put to shame the wierdest, wildest Banshee. The *Martyrkrentzen* set up along the steep zig-zag ascent to mark the spot of some fatality went whisking through the air—such a *Bora* never was known. Surely some power of vengeance was wreaking all this! So the simple peasants believed, for their minds were not shaped and attuned—I almost said restricted to the consume-all crucible of this enlightened day.

They crossed themselves, these simple folk—muttered a prayer and piously touched the little ring of gold-enamel each man wore in his left ear. "*Pomaga!* what will happen next?" they softly ejaculated. But they had faith in their amulet—*Murcka*—and when the hurricane was spent they went about their work, each owning his bit of land at the base of the mountain, and the sun shone again they felt confident owing to the potency of their teraph. It is well! faith is a comforting friend: let us of the nineteenth century not despise. Pagan?—Pantheist?—well perhaps they were; for sure they endowed everything with life—soul—and Divinity presiding over all! Remnants of barbarism, say you? Look ahead, and—what are we?

There was a genius for this wild region, of course; her name Borea; a creature who, according to tradition, forfeited her birthright, her humanity, owing to her progenitor parting with his *Murcka* at the instance of a woman—again, of course. Ever since—and no date remote enough—the *Bora* has raged with a hundred-fold fury, they say.

Once in a generation some specially favored mortal is destined to behold this Storm Fiend, some strange configuration in the horoscope entitling to this honor, these occasions being the practical basis on which the fantastic belief is upheld; and who the one to uproot such belief?—not I.

"Good morrow, Sandor. What has the Storm Fiend done for thee, my fine fellow? Brought thee a crop of gold, and with it a place at Court?"

It was Borea who spoke, and Sandor started and shrank, as well he might, at her presence.

"Come, give me of that—a weed—pluck it by the root—so. Fling it hither. Ah, thou art a brave fellow, but with the aid of this thou'lt be wiser yet. Golden grain is not thus to be despised. Ah-ha! Hold thy *Murcka* light and come up here; I've something to say to thee. Come!" And for some reason or other Sandor felt bound to obey. Yes, he left his work, his ploughing and planting, to attend her behest. Go, he must. And when he gained the top of the mountain and that dreary and vast expanse that stretches like a scene of endless desolation, not a sound save the souging of the wind as it stirred the Orphan's Tresses and died away in the distance in a wailing sigh. Next moment a bandage was drawn over his eyes, not tight but secure; it resisted his efforts and held some faint yet powerful perfume that caused his senses to reel. With the rude strength of his manly physique he strove against it, but finally had to succumb and slept.

Oh, what a dream! Was it a dream? In it he found himself no longer a peasant, his whole personality changed; yet himself nevertheless, in a world where all was fair, lightsome and pleasant to the senses. He walked in a garden where golden apples grew. He gazed on a rainbow that found its complementary half and enriched the whole realm in a radiant fairy-ring. The city-streets were literally paved with gold, and women's eyes glowed as jewels, gleamed as stars. Rivers coursed as molten silver on which glided fairy-barkes, like gossamer arks freighted from magic realm. In comparison with the world he knew it was as the silver lining to the dull, depressing cloud. No longer need to till the soil; his head he held erect now yet ever observed with eyes bent on the ground. He fancied this a remnant of servitude and warred against it, though he noticed all the other denizens did the same; *no one ever looked on high*. The others for the most part paid him homage, though they too were beautiful and proud, and his nature smiled at this, and he thought what a good thing it was to be born. And so he ever kept in the valleys with his regards on the ground. Had he ventured to lift them he would have beheld a mist that, like the mirage, reflected the thoughts and actions of the inhabitants of this gilded world—a mist that is their very life and breath, dense enough in some parts, a mirror for all that; some call it the Astral Light; others the book of Revelations; others the Earth-Cloud, the abode of the avenging *Weltgeist* that lives on for ages and never can be laid, or it is the *Frankenstein* evoked of men, their desires and their deeds: when Human Nature changes it will change, not till then. At times, Sandor—the great man—had gleams of consciousness of this overhanging mirror, but he did not raise his eyes to look therein; oh no! man of the world as he was, he had not the courage. He went to Church; dear me, yes, he was accredited

a religious man, and his Pastor called on him—for that divine was a shrewd man—when their converse soon turned on stocks and shares and was not averse, conditions favoring, to "take a hand at cards," to "look him up at the club," and to act the *Wellsmann* in other ways; but then it was all in the way of "looking after his flock," and with an ever wide-awake-eye to the Church endowment fund or the praiseworthy efforts to convert the heathen and attune the rude barbarian to the high pitch of civilization. Had Sandor looked above! But why should he when he found joy about and around him? His only dread was the fact becoming known of his once having lived in a world where he had to cultivate a plot of mountain-land, so mean it appeared to him now, now that he had found the "nugget of gold." What the name of this new World? *Maya* and its grain was gold and its goal was Self. But the demon of Discontent was fated to be born even here. Little imps sped hither and thither in numbers, like gnats filling the air, their name Envy, their brood parasites that live and thrive on that which gives them birth, for the *Karma Rupa* or Animal Soul was quick to conceive such abortions of Self here in *Maya*. Sighs too, he came to discover, were the breath of the atmosphere. This after one of those gleams of higher consciousness. Yes; joy there was not in a satisfying lasting sense, for naught here was of the eternal, all was ephemeral as the fire-flies; when caught their light goes out, for *Maya* is a World of Illusion, of Desire and Delusion, the one being a synonym for the other. Nevertheless his dominant idea possessed him and he appeased the Voice that spake to him when the "gleams" occurred by saying it was for future generations, that his children's children might wear the golden sceptre his industry and acumen had wrought.

Where was *Murcka* now? A bauble, a superstition, a thing to be ashamed of in the searching all-powerful light of this great and gilded world. He had it stowed away somewhere, somewhere out of sight, along with his spade and peasant-garb. But at times he was mournfully reminded that the gold was tinsel by its tarnishing at touch. Then it was he sighed . . . *Murcka!* His hand stretched up involuntarily as he aroused, just in time to catch the little ring about to fall from his ear, and with it the bandage, and he awoke and the Vision was dispelled. Only in his ears there resounded the final shriek of the *Bora*, followed on by a sigh as the wind swept over the white Orphan's Tresses.

Still however the faint fumes of a narcotic hung about his senses even, as the spell of the Vision that in its insidious fascination captivated his reason and lulled all resistance to rest.

Still dreaming was he in fancy on that great and gilded world when a "voice" spake unto him, and looking up he beheld a Being bathed in a light celestial, and exhaling an atmosphere at once spiritualizing and chastening in its hallowed higher humanity; a creature born of the human and the sublime, she seemed human in the heritage of earth, sublime in the sense of having

overcome. A plaintive chord *this* Vision sounded. It was an echo of some distant age in which his Soul had lived and had its sympathies, its dreams and its ambitions. Ay, surely, somewhere, at sometime, he had been associated with this fair Being gazing upon him now in mournful pity, typical of the higher soul, commiserating the wayward wanderings of its lower, earthy other-self. He had sweeping through his mind strange fancies, recollections seemingly, of a far-off land, when he had turned in reverent adoration of the Orb of Day as symbol of the First and Eternal Principle of Life and Being, and concluded his Vision with a prayer for his *dual*, the unknown but dreamed of and somewhere existing other half that made him whole. Strange thoughts for him, the Hungarian peasant,—shadows merely, ill-defined, but sprung up spontaneously at this new presence, much as a hypnotist sensitive when under partial control; a rush of ideas crowded his mentality, but, not passing through the door of rational consciousness, were therefore blurred and chaotic."

"Ah! thou hast not forgotten!" and a smile lit up the saddened loveliness of her countenance. "Astrea!" "Thy sighs, as thy prayers have reached me here, Sandor," she said. "Nay, space and time exist not; wonder not then," she went on, "nor grow restless, impatient; the soul can wait for aeons, knowing full well that the immortal cannot die. Ah, but Sandor, Immortal Love of my Soul, we meet even now to part. I have seen the thorns and briars and the barriers between: Yet some time—sometime—but why speak of that when ages first must pass! Only that I would give thee hope and strength to bear thy part, each period or life as men say, an onward step: I would shew the littleness of the great and the greatness of much that is reckoned little: lift the veil of the past to prepare and strengthen thee for the Beyond.

To be continued.

**MY** DEAR MRS. MALLORY: I am heart and soul in sympathy with most of the reading in the Companion-Papers and wish never to miss a number.

Knowledge is better than gold, and wisdom more to be desired than fine raiment. One can gain much useful knowledge by the reading of Books, Periodicals and Magazines, but Wisdom cometh only by diligent seeking and patient waiting.

Experience is the best of teachers. Each soul must be tried in that peculiar way that no other soul knoweth. "The spirit must tread the wine-press all alone;" but then, when the last grape (condition of earth-life) has been pressed into wine it shall be said, "It is enough! come up higher."

I, like thousands of other mothers, have had a heavy affliction laid upon me in the removal by the so-called death of an only daughter. But while the flesh quivers beneath the rod, the spirit looks up with faith and trust and says, "Father, I thank thee for life everlasting." ABBEY E. CULVER.

HEAVEN means principle.—*Confucius*.

### "GOD'S BREATH IN MAN."

**WE** give place in our columns to the following letter written by that venerated and eminent clergyman of the English Church, Dr. John Pulsford. This Divine is a contributor to *The World's Advance-Thought*, and his articles are fragrant with the Higher Wisdom of the age. In this letter he gives his estimate of that profoundly occult book, "God's Breath in Man," lately published by that high Seer and Thinker T. L. Harris, of Santa Rosa, California. Dr. Pulsford's interesting letter is as follows:

It is not possible for me to say what I think, nor how much I value the contents of this precious volume. Transcendent experience has written herein of transcendent things and laws; for the revelation we bless our Father-Mother God. And how much I owe our Divine Two-One, that this little brother reads the record with immeasurable delight. But how will the poor planetary humanity be able to read or understand these things? Alas for civilization's journalists! they will be dumb-founded: some of them perhaps affecting to laugh it to scorn. The crisis of the nature-race must be nearing,—nearing; otherwise the Glory that is beyond the Doom would not stand revealed. The very possibility of such things being written is a sign of what is impending. O Britain! and British America! the warning trump of doom has sounded, is sounding: will you sleep on in animalized fatuous security, dreaming dreams of "Peace, Peace, when there is no peace?"

It is not the will of our Heavenly Father that self-love, with its lust of Mammon and of individual distinction, should be the ruling authority of human souls; but that the Ascended Lord and Christ should be embodied and regnant in the race. The time has come. Come, Lord Jesus!

This Book, "God's Breath in Man," must either be admitted to be eminently pertinent to our Age, and to the human requirements of the Age; or it must be shewn to be illogical, or inconclusive. If the argument is based on the reality of Christ's Humanity, if it treats of human development on a higher plane, and sets forth the adequate cause and process of such development, every specious or shallow or subtle criticism will leave it untouched; or rather will be an acknowledgment of its irresistible force.

The passions and follies, the competitions and self-gloryings of the sensually generated race may affect indifference; but the subject being momentous and inherently vital, will hold its ground, and never be put out of court.

Granted: If a new and divinely generated race comes in, the whole structure of society will have to be dissolved and structured anew. But lift up your heads with joyous expectancy: the Harmonic Brotherhood of our Heavenly Father's Kingdom of Humanity will be a blessed exchange for the old kingdoms of competitive strife and barbaric pomp. I bespeak groans for the kingdoms which have been; and exultations for the Coming Kingdom, coming down from God, out of Heaven, which is strictly God coming in the race, and the race

entering into Him, and into their own foretold and predetermined unity.

### NO BETTER RELIGION.

**I** AM not in favor of taking the property of the rich and giving it to others; but let us see: We are invited this very night to this banquet. There ought to have been a chair and plate for each, and there was. Suppose when we arrived here we found that to a certain nobleman and millionaire there had been given fifty seats, and forty-nine gentlemen were compelled to stand. The forty-nine gentlemen would pass a law in favor of eminent domain. Nature is my mother; I was invited to this great feast of life, and I do not propose to stand while there is a seat in the world that another fellow is not occupying.

Let us have that religion until it cannot be said that they who do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living with the needle that has been called "the asp for the breast of the poor," and to live in tenements, in filth, where modesty is impossible. I say, let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread—while their sisters die from want. Let us preach that religion here until man will have more ambition to become wise and good than to become rich and powerful. Let us preach that religion here amongst ourselves until there are no abused and beaten wives. Let us preach that religion until children are no longer afraid of their own parents and until there is no back of a child bearing the scars of a father's lash. Let us preach it, I say, until we understand and know that every man does as he must, and that, if we want better men and women, we must have better conditions. Let us preach this grand religion until everywhere the world over, men are just and kind to each other.—*Col. R. G. Ingersoll*.

WASTE no tears upon the blotted past. Misteps, lost time, lost years, perchance, in which the memory of old sins recline, may be recalled and excite regrets, which linger and fester along the pathway of life; but this, perchance, is no good, while it casts a shadow on present light and present privilege. Better dissipate the darkness and think no more of it. Better rise to the height of present privilege and the good that you may do. Better build on resolve the structure of thy future.—*The National View*.

THE offer to give presents to the best dressed person at *bals masque* is pernicious in its consequences, because it appeals to the base side of human nature—the desire to outshine others in the exhibition of showy clothes. Many a character has been wrecked by this desire to outvie others in self-his display.

WHILE the spiritual seers are receiving the New Laws on the Celestial Mount, the people in the valleys of materiality are worshipping the golden calf.

For The World's Advance-Thought.

## A UNIVERSAL BROTHERHOOD.

T. ARCHIBALD.

ARE there any thoughts of so much importance to the world, in this advanced age, as those of love? that indescribable feeling which goes out towards all that live to bless and share what we ourselves enjoy?

Love, thou art the Savior of the world! Thou createst, thou buildest up, and by thy holy influence pulsating through the arteries of the great Whole, life is sustained, and made bearable. A servant living for others is thy mission; herein lies thy greatness; like the sun, giving of thy warmth that all may share with thee of that which thou hast to give.

The coming religion must be Love, culminating in a Universal Brotherhood.

That there exists an invisible Brotherhood working for this object is known by many; and thousands both in and out of the flesh are working on lines of charity. We meet them at every turn, at the sick room, at the hospital, by the wayside; giving of such as they have to bless others; compelled by the tide that is flowing into their own souls to give that they make room for the incoming flood.

All are welcomed as members of this Brotherhood; no initiation fee; no yearly dues. It is founded on the broad basis of love! We launch our life-boat on no uncertain waters, for love can never err; it is perfect knowledge. Our object shall be to develop the God within us; and to carry the spirit of brotherly love into the various institutions to which we severally adhere, either sacred or secular, that the good in them may overcome and predominate. The order will be both religious and political, as the law of love.

We have in Los Angeles a little band of brothers who are trying to carry on this work by living the True Life, that others seeing may take courage and follow. We recognize each other without the aid of an external organization. We try to be guided by charity, which knoweth when to give, and when to withhold; having faith that the good in man will eventually conquer the evil.

A NEAT little booklet containing forty-eight pages, bearing the title of "Natures Unveiling," by Joseph M. Wade, of Boston, contains spiritual precepts—condensed into from one to four lines each—that the writer has evolved from his Inner Consciousness. The precepts are thought-suggestions that the readers of The World's Advance-Thought are familiar with. They will do more to awaken the better thoughts of the world than many elaborate volumes where the thoughts are smothered in words. It is a suggestion of the literature of the future—now when authors will express their golden thought-seeds in this forcible manner, instead of writing so much intellectual chaff and stubble. Address Jos. M. Wade, Columbia Street, Dorchester Mass. Copies free of charge.

The soul types its expression in the world of matter step-by-step as it unfolds, and no further.

ENCOURAGING.

DEAR MRS. MALLORY: I wish I could express my appreciation of your brave work and your excellent paper.

It comes to me like a tender cooing dove, oftentimes quieting my restless spirit and lending a helping hand to self control. It is the best paper that comes to gladden my life. I take the "Arena," and many others, but the sweet influence of peace seems to permeate yours to such a degree that it outshines them all in my estimation. May you long live to sow the seeds of human kindness, and also to reap the full grown fruit thereof.

I always try to observe Communion Day; sometimes with pleasing results. The last time my hand wrote much on the new order of things. The soul was likened to a mirror; to alabaster; to asbestos; and to a well of living water.

Love to you, dear sister; and may some Aaron hold up your hands while you pray for the higher truths till humanity becomes humanized, and the whole world truly kin.

Yours sincerely,

CORRA A. MORSE.

## GOOD WORK.

THE W. C. T. U. is doing a good work in the cause of Peace. It has organizations in the interests of Peace work in twenty-three States. Mrs. Woodbridge, the Peace Department Lecturer for the World's W. C. T. U., in her report says:

"The year has been one of great opportunity. Educational institutions, Ecclesiastical Conferences and Associations, in Europe and America, have opened their doors as never before, and have sought the presentation of the subject before their bodies." She had distributed over sixty thousand tracts in the interest of Peace, printed in various foreign languages.

We hope the W. C. T. U. will take up the subject of a vegetarian diet in connection with its Peace work, for the two are closely connected, and war will not cease until the vegetarian diet is generally adopted.

WHAT a revelation is that just made by the Bishop of Dover as to the results of Bible Sunday School training. Of one hundred of his own scholars he could trace but seventy-seven, and "of these two only were attending church regularly and thirty-nine were confirmed drunkards. At Petonville prison seven hundred and fifty-seven out of one thousand prisoners had been Sunday-school scholars. At Leeds the chaplain of the borough jail reports two hundred and thirty out of two hundred and eighty-two prisoners as having passed through Sunday School. The average attendance was three years."—*Freethinker*. Does this not prove that we need a new religion?

ACCORDING to the recent census women convicts only numbered one thousand nine hundred and ninety-one to forty-three thousand four hundred and forty-two male convicts. This is a trifle below four per cent. of the entire penitentiary population.

For The World's Advance-Thought.

## "THE STAFF OF LIFE."

WILLIAM H. GALVANI.

AMONG the most deplorable features of this great and glorious Moloch Civilization is the absolute disregard for the necessity of using such food only as is simple and wholesome. The degeneracy of fashion and customs has gone so far that even the food we eat must be in accordance with something set up by some body. Our ancestors lived upon plain food, and, as far as we know, have enjoyed good health without the aid of physicians and drugs. And so it is to-day; those who confine themselves to a simple diet are physically away ahead of those who feed upon all sorts of stuff, and then employ doctors to pump it out of their systems, or otherwise destroy its bad influences; the process of which is in itself injurious.

For the present, I have no intention to touch upon everything that could properly be considered as a part of the food that goes toward maintaining our physical existence. I only wish to consider here the subject of bread, "the Staff of Life," for it—more than any other representative of human food—contains the elements necessary to support life under all circumstances of climate and occupation.

For some reason, or another, there seems to be a prevailing prejudice against bread that is made of a somewhat dark flour; but, as a matter of fact, it is this very dark color of the bread or flour that is the real indication of the quantity of nutritive matter it contains, as this matter represents the phosphates which go toward building up the body—the bony and nervous systems. It is, therefore, but a simple logical reasoning that the whiter and finer the flour the less nutritious matter is contained therein. This is fully sustained by chemistry, which proves conclusively that a human being to receive complete nourishment must consume one pound and fifteen ounces of whole meal bread, and three pounds and seven ounces of white bread. But this is not all yet. From one hundred pounds of wheat we obtain one hundred pounds of whole meal flour which, when made into bread, will give us one hundred and twenty-two pounds; while from the same quantity of wheat we only receive seventy-two pounds of white flour or ninety-two pounds of wheat bread. Summing up the situation, we find that one hundred pounds of wheat converted into whole meal bread will sustain sixty-three persons; while the same quantity of wheat converted into bolted flour will sustain (?) twenty-seven persons, and give them all sorts of troubles which continually call for medical assistance. These are facts which should receive the earnest consideration of every one, and particularly of mothers whose ways of living, and quality of food they consume, have their immediate effects upon their offspring. For the inexorable law of Cause and Effect (Karma) has never been known to fail in its workings; and the sins of parents, whether of folly or crime, are thus visited upon their children.

THOUGHTS are the threads of the soul's garments. Love weaves them into robes of shining splendor, or hatred's shuttle makes of them hideous rags.



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89

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EACH FOR ALL AND ALL FOR EACH.

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## TO SAVE, NOT TO KILL.

JONIAH W. LEEDS.

OH, favored Constellation, now sailing o'er the sea,  
Deep freighted with the offerings that sweet mercy  
sends by thee,  
Was there ever grander service by a gallant warship done?  
Or ever nobler triumph thus attempted to be won?  
From the port holes of this war-ship no grim cannon's  
mouth doth glare;  
On the deck planks of this vessel neither shot nor shell are  
there;  
And the flag that proudly flutters at the mast-head far  
above  
Is no signal of defiance, but a pennon broad of love.  
All the day let fav'ring west-winds speed thee swiftly to  
thy goal;  
All the night let ocean's billows from thy prow to rudder  
roll;  
And the stars that stud the azure their benignant vigils  
keep;  
Every heavenly constellation bend in love above the deep.  
On thy rugged coasts, oh Connaught, now the waves of  
welcome break;  
And the heights of Connimara all the grateful echoes wake;  
For a deed that heaven smiles on is voiced from every  
wave—  
The warship! yes, the warship! it comes men's lives to  
save!  
Oh, better, braver, grander, to use our brethren so,  
Than with bursting shell and grape-shot to lay them bleed-  
ing low,  
Than to break that great commandment, which by Him,  
who knoweth best,  
Was to all the after ages thus in words of truth expressed:  
'If thy enemy be hungry, let this gracious thought be  
first,—  
To feed him with thy substance, and with drink t'assuage  
his thirst;  
For by doing so thou surely shall kill the hate within—  
Thou wilt also gain thy brother—thou wilt save thy soul  
from sin.'

MILITARY entertainment was recently given  
in this city for the benefit of the Old Women's Home. It was under the patronage of a majority of the leading clergymen, whose names were conspicuously placed on the advertising cards. The military entertainment consisted of a series of military scenes of the late civil war.

These clergymen claim to be the representatives of Jesus Christ upon earth; but they are false representatives when they endorse a military entertainment, even in the interest of the church charity. Christ, were he upon earth, would be the first to adjure them to eliminate old hatreds and strifes with the spirit of Love.

Certainly clergymen of all people should discountenance war in every way, for they claim to be preaching the doctrine of good will to men and peace on earth; but even they have become contaminated by the spirit of greed and the worship of Mammon.

## NEGLECT.

NEGLECT is the father of criminality and disease. Whether we neglect our morals, our physical body or our abode, the result is much the same. The neglect to keep clean and pure the moral nature results in vice and crime; and the neglect of the person and home brings sickness and disease. Crime and disease are one and the same thing; one is sickness of the body, the other sickness of the spirit. Crime, dirt and disorder are generally found in closest intimacy. There is always less crime in cleanly neighborhoods than in filthy ones; in fact a neighborhood that is cleanly in outward appearance is usually morally clean. There would be neither crime nor disease in the world if all would practice order and cleanliness.

The greatest charity to humanity would be to create conditions that will enable the most poverty stricken to cultivate orderly and harmonious habits and surroundings.

Compelling the poor to live in filthy surroundings—as is done so largely by greedy landlords in our cities—is making the very best conditions for the breeding and growth of crime.

It is a spiritual law that pure harmonious spirits can only come in contact with like spirits in the flesh to inspire them with wisdom thoughts. People who are disorderly in and neglectful of cleanliness are influenced only by inharmonious spirits. It is not an easy task for disorderly people to become orderly, for the spirits of inharmony that control them do not want the conditions of their control disturbed; therefore, it takes repeated and constant effort to teach these lessons of harmony.

Filthy jails and prisons are crime breeders; and a large portion of the criminal population are kept in such places.

LEADING daily says; "One of the most interesting exhibits at the World's Fair will be a model, now being made by the Smithsonian Institution, showing the various phases in seal and walrus catching and killing in Alaska waters."

This might be the most interesting exhibit to a butcher, and would be appropriate in an exhibition of slaughterhouse methods, but it is entirely out of place in an institution devoted to the exhibitions of the products of man's creative faculties.

If such exhibits are to be at the Fair, we would have them placed in a separate building, labeled "Institution for the Exhibition of Man's Cruelty and Barbarism in the Nineteenth Century," so that only the brutal may see them, and then they may not have a degrading influence upon children and horridly peace-loving adults.

## WHAT IS PROPERTY?

THE leading organs of the usurer and speculator praise war with as much vehemence as they praise the public debt. They say "war is good; it makes progress and prosperity." This sort of logic is on a par with that other precept of the usurer and speculator; "Our debts are our prosperity." Speaking for themselves from a brutal, selfish, material standpoint war is a good thing; it gives them the opportunity to rapidly accumulate money that does not honestly belong to them, but is stolen from those who work, and thus they become prosperous at the expense of innocent lives.

The people who do the fighting are surely not made prosperous by war, otherwise there would not be such an enormous pension roll; and the people who pay the war debt are not prosperous, because they have to pay an increased tax on all things without much increase in wages.

War upon innocent people of another country is as much worse a crime than an individual murder, as is the killing of a friend, who never harmed us, is worse than taking life in self-defense.

Something should be done to arouse a consciousness of peace and good will in the people.

If one-seventh of the sum devoted to the Army and Navy were spent, judiciously, to inculcate peace doctrines, by giving employment to the poor and starving, in less than a decade such a thing as war would be impossible.

IN face of the fact that is being loudly proclaimed by the daily press, that there are in the State of New York alone, "four hundred thousand women who must select between starvation, charity, or worse," Senator Manderson, of Nebraska, has introduced a bill providing an increase of the regular army from twenty-five to thirty thousand men. These men must be maintained in idleness by the workers. All these millions to be spent to increase an army that is already larger than the Republic requires. How much it would add to civilization, and the benefit of this country, if, instead, that much were spent to provide work, at decent living wages, for those who are willing to work, but cannot get it to do. Every man and woman is entitled to the means of earning a living; and every able-bodied man and woman should be compelled to do their share of the work necessary for their maintenance.

THE greatest geniuses are those who have the greatest power of originality. Those who only imitate are only exercising the same faculty as the monkey.

## STRONG GOVERNMENT.

THE cry is being raised by certain journals that we need a large navy and a flexible army to repel possible invaders of the country. This appeal comes from those who desire a strong government, or in other words a tyrannical government; and the God-in-the-Constitution people are in sympathy with them in their appeal.

Mammon and his armed cohorts at the head of the Government, and the Church God in the Constitution, is the trend of things Orthodox. But their dreams will not be realized. They who think a strong government and a church-amended Constitution can rule this Republic now mistake the temper and spirit of the people. Apparently, as a whole, they seem to be dead to the nobler impulses of their forefathers; but it is only apparently.

The leaven of the New is working in their souls, and the time has arrived when they will assert their true manhood by overthrowing the effete and dying systems.

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CONGRESSMAN Bryan, of Nebraska, speaking against the appropriation of a hundred thousand dollars to aid the starving Russian peasants, made the statement that it was the "wisdom of God that had brought them to distress." The politician, like the theologian, never likes to find fault with the system by which he gets his bread and butter; he generally prefers to lay almost everything that is due to the folly of his false system to the "wisdom of God." But the kind of "wisdom" that will starve millions of His children to death in this world must emanate from the same God whose "wisdom" has consigned them to eternal torture hereafter; and this God lives in men on earth; and his name is blind bigotry and selfish greed.

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No Reforms within the lines of existing systems will have any permanent effect, except as preparatory measures. The "People's Party," the "Farmers Alliance," and all the other Alliances, are preparing the way for the true system. The true system cannot be partial or antagonistic to any one's interests, but it must be for the good of all, irrespective of rank, wealth, race, sex, or color. It will be the brotherhood of man—the blending of all nations and peoples into a perfect unity; all working for each and each for all. There can be no antagonisms, because there will be no class or national distinctions to cause antagonism.

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THOSE do the most good in the world who give little in, so-called, charity, but give of their time and means and wisdom to help others, less favored, to help themselves; they have thereby lifted them to a higher plane, instead of humiliating them by "giving charity."

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STRIVE to gain the good will of all; it is a heavy burden to carry the ill-will of any one.

## HOW LONG?

IN New York last week a young girl was locked up in the Tombs for twenty-four hours on a charge of stealing ten cents' worth of dress lining. The charge was brought by her employer, and the evidence showed that while pressing a cloak she picked up a piece of cloth from the floor to use as an iron-holder. This was the piece of cloth in question. Its value was ten cents, and her employer had her arrested on a charge of stealing it. The arrest was bad enough, but it was an outrage on justice when the court, acknowledging the wrong, felt compelled to sentence the girl to the Tombs.—*R. P. Journal.*

The majority of women are slaves of masculine owners, who are as unjust as were those who had in charge the slaves of the South. Our civilization has come to a very bad pass when ten cents' worth of cloth is considered of more value than the whole future life of a young, and, no doubt, innocent girl (with the prevalent moral corruption among employers and foremen, it is pretty good evidence of her innocence and purity that she was arrested).

It is not much to be wondered at that social laws are held in contempt when such outrages can be perpetrated in the name of law.

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THE present selfish system is sustained by all the people, and out of it comes the immense army of outcasts and wrong-doers who are but the embodied expressions of the system that gave them birth. Whoever refuses to sustain the present competitive order of things, by denying it any countenance, through speech, pen or affiliation, is doing something towards its extinction; and they who foster the opposite ideas from that which it teaches are bringing into the world the better and higher order, that will do away with the present religious and political errors.

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THE indifference of the public is of more value to the Reformer than its adulation. The very essence of reform comes from living within the approval of one's own being. But very few can stand the seductions of the world when they are made much of. The outer and inner lives are like two wells that are alternately full, according as each one is ministered to. "To have respect of persons is not good; for, for a piece of bread man will transgress."

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THERE are Reformers who imagine the only way to save the world is to speak to large crowds. But the world is typed in each individual, and when that individual reforms himself he is doing the most it is possible for him to do towards saving the world.

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MURDER is the natural outgrowth of a flesh and blood diet. When we abolish the butcher the scaffold will rot from disuse.

## NATURE'S PROTEST.

MR J. C. WICKCLIFFE, editor of the "New Delta," thus relates in the "Forum" the extraordinary occurrences that took place when the Louisiana Legislature had the amendment to the Constitution granting the lottery company a new charter for twenty-five years up for consideration:

"Finally the lottery company got the requisite number (two-thirds) pledged to its measure in the House, and the bill was introduced. Three times the bill was put upon its passage before it could be accomplished. First one member was sick and could not attend; then another was stricken with paralysis as he rose in his seat to vote for the measure; and finally it was passed amid the most violent storm that had ever passed over Baton Rouge, and just as the member who introduced it gave his vote, the State House was struck by lightning, extinguishing all the electric lights in the building."

As the light increases inharmony will act more and more as a boomerang to those who send it forth.

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CONDORCET believed in progress; he was convinced that, in spite of all tribulations and anxieties of the present, man would at last arrive at a state of perfection. He saw a millenium in his prophetic mind, which alas!—if the law of evolution be true—can never be realized, says that ethical scientific journal the "Open Court."

However, Condorcet was correct. The millenium will come, and it will come because evolution is true. But evolution has different phases and periods of growth. The root first evolves the stalk, then the leaves and then the blossom.

It requires no prophet eye to discern whither we are tending, when we consider the historical proofs of the Rooting Period in the "Dark Ages;" the Leafing Period in the million and one evidences of modern progress; and the now manifest Budding promise of the Blossoming Millenium Period in the awakening everywhere of higher aspirations in humanity universally. Nature's grand Wisdom is continually silently prophesying. Verily she hath "tongues in trees, books in the running brooks sermons in stones, and good in everything."

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THE Christian will be that which he is only in name now when he begins to look within himself to find the Truth—his Savior. Now his time is spent in looking for it in the Churches and outside of himself, instead of searching for it in "the temple not made with hands eternal in the heavens" of his own being.

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THE efforts of many religious people are mainly used to avoid the punishment of sin, not to stop sinning. But the punishment is in the sin itself; the rod of affliction is self-inflicted by the sinner as long as he remains in his sin. Eternal hell would surely be the result if one persisted in doing wrong to all eternity.

## T. L. HARRIS.

W. PIERCE, in a communication to the Glasgow (Scotland) "Evening Citizen," denounces, as "a tissue of falsehoods from beginning to end," the charge published so generally by the sensation dailies that Thomas Lake Harris was "hypnotizing" into evil ways, and to personal, ends men and women of "the family" at Santa Rosa, California, Mr. Pierce having long been a member of "the family."

The people who are not yet spiritually awakened cannot be expected to pass judgment on the awakened, for, knowing nothing of the Higher Life impulses, they can only blindly impute all motives and conduct to the lower conditions of their own plane.

Mr. Pierce's refutation and vindication is full and complete—and will be so considered by all fair-minded. We reproduce this portion of Mr. Pierce's communication:

"Miss Chevallier, the originator of the falsehoods, has not spent six months in the community presided over by T. L. Harris. She has only visited the society on her way to and from one of their cottages, eight miles away in the mountains, lent her at the request of a friend of Mr. Harris for the space of two months during last summer. She was no more spending her time in the society than a man who lives and sleeps in Paisley can be said to stay in Glasgow. She certainly desired to join, but was not accepted. Her next statement only repeats the oft exposed falsehood that Mr. Harris took their property away from the Oliphants. The reverse is the truth. It is untrue, primarily, because Mr. Harris never personally held any property, for each member of the society retained in the days referred to his entire interest in his own right. The purchase of the Brocton estate, into which the Oliphants put their money, was determined upon by Lady Oliphant herself during her son's and Mr. Harris's absence in London in 1866, and completed at her request upon their return.

"In this manner, she says, he has dealt with Mrs. Parting, the widow of a wealthy East Indian coffee planter, now residing at F. G. with her young sister and two daughters. For accuracy, one should read 'three daughters;' while the 'young sister' is a lady of sixty.

"The allegation that Mrs. Parting had been fleeced out of a large fortune by Mr. Harris, is absolutely without foundation, for I have been on terms of personal intimacy with the Partings for nearly twenty-five years, hold some of their money invested in this city and in London, and know generally the disposition of the bulk of the remainder, and am able to say that all is under Mrs. Parting's own control.

"Miss C. states that one of Mrs. Parting's daughters, being an artist, is 'washing clothes' for Mr. Harris. Now, all of Mrs. Parting's daughters are artists, not only on canvas, but in music, in the kitchen, and in the laundry, and they were so in their home years before Miss Chevallier gave her discovery to the world. In this, however, they do not differ from the other ladies of the society. All

are artists, and their laundry and kitchen work is perfect, as I can testify from an experience of several visits.

"Let it, however, suffice to say that the ladies and gentlemen at Fountain Grove dress as ladies and gentlemen dress in Glasgow, and their table is similarly supplied. Mr. Harris does not go about in his dressing-gown and bath-gloves, but in clothes such as you and I wear. Neither does he live upon 'champagne and oysters,' whilst the members of the society divide their time between 'eating bread and bacon' and 'cleaning out stables!'

"Every married couple in the society is lawfully married and living, each husband with his own wife. The idea of free love has no place in the honest purity of their lives. The Miss Warring referred to is a member of one of the old Boston families, and secretary to the society; and while lovable, bright and cultured, Mr. Harris, if he were the libertine suggested, would be unlikely to take her, a lady of sixty-two years of age, as his mistress, and the malicious statement, made as it were *en passant* to that effect, is as diabolical in its malevolence as it is false.

"Brought face to face with credible witnesses who have really lived in the society, as I have done, and who have no personal ends to serve, all charges of avarice and immorality against any of the members are seen to exist only in the foul imagination of the accuser."

THIS is by no means a dissolute or a wanton age, but all its virtues are gilded, and without the gilding are held in little esteem. A brain is nothing without a bank-book unless it be dead, that is, or that which is dead may be safely extolled without fear of too great reproach. But of the living, only he is envied who holds the golden chains which makes others tributary to his will, and the insatiable greed of possession. While this ideal remains unmodified it is useless to expect any great improvement in the conditions of life. At the best there can only be the difference between a cage of wild beasts enraged with hunger and the same beasts modified by the prey they have swallowed. A far more important subject of consideration than the "rights of labor" is the character and aspirations of the laborer; and an infinitely more important matter than "the distribution of wealth." In short, the more closely we study the progress of the past the more clearly shall we learn the truth that the one element which "political economy" has wholly neglected, is infinitely more important to the betterment of human conditions than all the rest, to-wit: the character of the individual man who is the constituent unit of society. It is this force which we must try to define, if we would understand the really simple but apparently baffling and inscrutable problems of modern economics.—*Inter Ocean*.

Those who fear to plant the seeds of Truth because they are unpopular, cannot expect to reap the fruits of Truth when it becomes popular.

The faith of the few in the final prevalence of Truth is moving mountains of error.

## WOMAN AT WORK.

THE first number of "The Farmer's Wife," of Topeka, Kansas, the official organ of the National Woman's Alliance, is before us; and we are very glad that the drudging, overworked and patient farmer's wife is awakening to the consciousness of her own being, and that she has a paper to advocate and defend her rights. We extend the right hand of fellowship to the "Farmer's Wife," and trust that it will live to see farmer's wives emancipated from their unappreciated slavish condition.

From this paper we clip the very commendable declaration of purposes of the National Woman's Alliance, that was chartered in Kansas September 24th, 1891:

"The objects of the Association is to establish a bureau for the better education of women on social and political questions, and to develop a better state, mentally, morally, and financially, with the full and unconditional use of the ballot.

"In view of the great social, industrial and financial revolution now dawning upon the civilized world, and the universal demand of all classes of our American citizens for equal rights and privileges on every vocation of human life, we, the industrial women of America, declare our purposes in the formation of this organization as follows, viz:

"1st. To study all questions relating to the structure of human society, in the full light of modern invention, discovery and thought.

"2nd. To carry out into practical life the precepts of the golden rule.

"3d. To recognize the full political equality of the sexes.

"4th. To aid in carrying out the principles of co-operation in every department of human life to its fullest extent.

"5th. To secure the utmost harmony and unity of action among the Sisterhood, in all sections of our country.

"6th. To teach the principles of international arbitration, and, if possible, prevent war.

"7th. To discourage in every possible way the use of all alcoholic liquors as a beverage, or the habitual use of tobacco or other narcotics injurious to the human system."

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

I CANNOT possibly do without The World's Advance-Thought. It is the only paper that feeds the soul. Many others feed the brain, and do good work in many ways, but The Advance-Thought explores the soul realms and brings to its readers the very Bread of Life.

I hope to be able this year to add several subscriptions to mine, but alas! the times are so hard one copy is all I can send for now. I am utterly alone in my development. Several here have some knowledge of external manifestations, but soul consciousness and growth, as taught in your paper, are not comprehended.

MRS. SABRA S. KEISTER.

"USURY has destroyed every nation that has tolerated it."—*Rollin, in his Ancient History*.

## GOD IN THE CONSTITUTION.

**I**N Russia God is in the Constitution, and the Orthodox clergy are in full control, with the sanction and aid of the Czar (who is the head of the Greek Church) and his Government. Believers in all other religious systems but those of the Greek Church are being persecuted most outrageously. Now that the Jews have mostly been driven out, the Catholics are being persecuted, and their Churches closed.

Something of the persecutions that are practiced in Russia may be judged from the following, which we take from the "Review of Reviews," a condensation of E. B. Larkin's article in the "Contemporary," entitled "Czar Persecutor:"

"The lofty morality of the Stundists even the Orthodox declare to be marvelous. They are most industrious, honest, sober people. Crime among them is unknown. They feed the hungry, care for the sick, shelter the wanderer, their family life is exemplary, and they are, in short, ideal citizens from every point of view except that of the intolerant and persecuting priests, who, in every land substitute, when they can, the rule of Anti-Christ for the authority of the Nazarene. In order to suppress Stundism a fine of seven dollars a head was inflicted for each attendance at a prayer-meeting, while both men and women were from time to time soundly flogged. After the Bishop of Kherson had failed in an attempt to send the chief of the Stundists, Ratooshny, to Siberia, he attempted to bribe him by offering him a living if he would become a priest of the Orthodox Church. When that failed he prosecuted him for apostasy and proselytizing, crimes classed in Russia under the same category as murder. He was fortunately acquitted. Then the priests started a system of lay confraternities, who offered bribes to Stundists who would apostatize and circulate tracts against Stundism.

"These severities having utterly failed, a council of the clergy assembled last July, at Moscow, in order to discuss what should be done to stem the spreading plague. The project of law which they drew up and submitted to the Government, but upon which no Government out of Beilam could act, is thus described: Provisions are to be made by which 'no work of any kind may be given to Stundists. No Stundist recruit is to be allowed to profit by the privilege of a short military service, unless he can pass a satisfactory examination in the rites and ceremonies of the Orthodox Church and consents to say all the proscribed prayers in the presence of a Pope. The police are to be empowered to drive Stundists into the Church to listen in silence to sermons against their religious tenets, as the Roman Jews were compelled to attend the Christian sermon on Holy Cross Day, only that the Russian Holy Cross Days may be multiplied *ad libitum*. None of the sectarians are to be allowed to purchase or rent land under any pretext. All Stundist families are to be ruthlessly broken up; the children torn from their fathers and mothers, and handed over to strangers to be brought up by hand. Any Stundist found reading the bible or

praying in company with one or more of his co-religionists is to be arrested, and, without other formality, deported to Siberia; while every active Stundist, male or female, who presumes to preach, teach, or read the bible to others, is liable to be summarily arrested and condemned by the Governor to penal servitude in the mines of Siberia.

"Although this is only a project of law, it shows the aspiration of the persecuting clergy. The State is levying heavy fines, inflicting eight months' imprisonment as a minimum punishment for joining the sect. Mr. Larkin says he knows personally some hundreds of cases which have occurred within the last few months, that is, for merely attending a prayer meeting or for reading the bible in common. But teaching and preaching are reckoned along with high treason. The preachers are sent to Siberia and driven as penniless wanderers over thousands of miles across the country. The most abandoned women in Russia are allowed to follow their husbands to Siberia, but this right is now denied to the Stundists by special order. The sufferings of the Methodist Stundist preachers who have been exiled to Siberia are as bad as anything that Mr. Kennan has ever printed."

**T**HERE is agitation in both France and Brazil concerning a dissolution of Church and State in their respective countries. Religious freedom is friendly to Peace and Arbitration.—*Pacific Banner*.

This a strange admission for a paper published in the interest of the W. C. T. U., for that organization is working in the interest of a union of Church and State in this country, by efforts to put God in the Constitution, and the exaction of civil laws to compel Sunday observance.

In the same issue from which we clip the above item it is stated that of the petitions before the Congressional Committee on the World's Fair, those asking the closing of the Fair on Sundays have taken the lead. Some of these petitions ask that the five million dollars loan to the Fair by Congress be made conditional on Sunday closing. These Church-and-State people cannot be familiar with the Constitution of their country, for it expressly forbids the passage by Congress of any law in favor of religion or religious days.

The tenor of these petitions would lead one to infer that imported English clergymen were at the head of American Congregations, and mistook Congress for a branch of the English State-and Church establishment.

The simultaneous occurrence of this gigantic cyclone with the late aurora and majestic storm and the tremendous perturbation of the sun may be a mere coincidence. But it will certainly be an excessively opaque and unscientific mind that can for a moment rest satisfied with such an interpretation of one of the most remarkable series of physical convulsions—solar and terrestrial—of which science has ever made note.—*New York Herald*.

The unhappiness of many individuals comes from their unclean mental atmosphere.

## THE IMMEDIATE.

STEPHEN MAYBELL.

Editress of the Universal Republic:

**T**HE real, the "what is," the Immediate, is what we are to understand—but have failed to understand.

Money is the Immediate question, and the Immediate question is the question of eternity. In the problem of the Immediate is the problem of the forever.

If you glance around the Earth and take in the moving multitude, you will perceive that they live through associating spiritually and materially. And you will perceive that they each associate through an instrument called "money;" and that every one of all the billions, from the rudest in the primeval forests of Africa to the most cultured of civilization, associate through a ways and means that, no matter what its name may be, is still the expression of the same principal everywhere, as it has been through all time and ever must be; for this instrument of Association—or "money"—is the door through which the parts enter into communication with the Whole, and It requires no effort of perception to see, if we know ought of the law of correspondences, that exactly as the part represents the square, and the Whole represents the circle, and the door represents the union or association of both square and circle, that "money" in representing the material parts, and the Law, Will or Spirit of the Whole, is the door by which the parts enter into the whole, and is the medium of the communication of the Individual with the State or Total Being.

To understand this door, this medium, this association, this instrument of Unity, is then, not only the question that touches you, this very moment the most urgent of all questions, but it is the question that touches every other person, at the present moment the most urgent of all questions; for it is the question of their Universal Spiritual and Material association—for by Association we live, and by Isolation we die.

The understanding of the question of the Immediate involves Illumination of the highest for the *here* and the *now*; it is the *problem* of all problems.

I deal alone with the philosophy of the Famlihood of the Nations; and all my theories must be clothed with the flesh, and all my prayers must have the practice, and my angels have the Life: and here on Living Shore seek I Zion.

In Chili a day is appointed by the Catholic Church on which sinners meet in the Church and flog each other for their sins. The great sinner is known by the vigor he manifests in flogging his neighbor. This is an illustration of what takes place in the world; the more criminal the man is himself the more bitter and revengeful he wants the punishment for criminals.

The successful man of these times is the man who succeeds because of other's failure; but in the better time he who does the most towards making all equally successful with himself will be the successful man.

For the Universal Republic.

## POPULAR IGNORANCE.

EMMA ENDRES.

THERE are many fads and many fancies and many fallacies clothed in costumes more or less terse, that the world regards as concentrated wisdom.

The world says "Socialism places a premium on idleness." Does it, in reality, when two-thirds of the wealth made by labor goes to those who do not work?

Comparatively few, even among the more intelligent classes, have any precise idea of what Socialism really is; and often what they suppose they do know of it, having been derived, for the most part, from hostile sources, their knowledge of its scope and fundamental principles is very imperfect, and as relates to some of its essential features amounts to little more than a travesty of the reality.

Socialism is, unfortunately, often classed with Anarchy; and yet no two things could be more opposed.

Socialism's motto is "The greatest good to the greatest number." Anarchy is—Ego—self, individualism; no law, no restraint, no things in common. Nationalism is really the word that describes Socialism best in this country.

Socialism has a basis in truth and natural equity, and as misrepresentation and perversion of any doctrine invariably ends in generating a more powerful sympathy in its behalf, it is always wiser to avoid disguising truth, however portentous may be the facts, and boldly face even a desperate fight. Honest conviction can neither be vanquished by ridicule nor by panic fear, but must be met fairly on its merits and demerits.

No political system will ever bring perfect happiness, and Socialism does not pretend to bring it either; but at any rate it gives men a chance to breathe and reduces the dreadful sum of misery.

Socialism means "Collectivism." There is a great deal of Socialism that is parading under other names that the world has not become frightened at in consequence.

What are our Free Public Libraries, our Free Parks, our Free Post-Offices, our Free Drains, and Sewers and Roads, but the result of the Socialistic spirit in mankind?

Because some flint hearts say, "I have no children to be educated; I don't care for flowers and fresh air; I have all the books I want; I don't write letters; I have a cess pool of my own; therefore, it is tyranny to make me pay taxes for education; and it is nothing but robbery to make me pay to keep up public parks and libraries and post offices and sewers;" because, we say, some flint hearts argue thus, are we to sweep away some of the fairest blossoms of our present system of civilization, and strip us of all that distinguishes us from the barbarian?

Socialism is the economy of Nature; the condensation and concentration of labor. How many could own a park of their own; provide a tutor for their children; pay private enterprise for carrying

mail at the rate of one dollar a letter? But when these things are maintained collectively the expense is nominal and the enjoyment universal.

Now, as to the statement that "Socialism places a premium on idleness." Are our Post-Office officials any the less active or courteous? or is the system less perfect than similar private enterprises? Are our public parks and public libraries less well kept and orderly than private ones? Where, then, are the facts to substantiate such a sweeping statement? Is it not rather that by mere chance, and defective laws, and the avaricious power of a privileged few, that the minority have been enabled to monopolize the resources of nature and live in luxury upon other people's labor?

All wealth, all capital, is accumulated labor. There is nothing on the face of the earth that has value but that has attained it through labor, and without it would have been worthless.

If all the capital in the United States was abolished to-morrow, the nation would not suffer other than immediate inconvenience. Progress would still be progressive. A paper currency—on the credit of the people—would be established, and we would revert to the original object and principle of all commerce, which is exchange.

Man only having a right to what his labor makes, and to what he can use, it follows that as no man can make the land, it, too, should be as free as the air and the water; and any monopoly of it at one end produces suffering and want at the other.

No landlord can "create the value" of his estate. The value of an estate consists merely in the industry of those who work upon it. If the people, the producers, those who pay the rent and taxes, vacate premises, farms, etc., there can be no value in the land, or in the buildings, however massive, however gorgeous, however costly the construction.

A city or state is flourishing in proportion to its population. Hence, the folly of the people allowing the natural process of exchange to be tapped by individuals who have made schemes into laws, and rely on ignorance to escape; who have contemplated and anticipated and speculated on the necessities of the people.

Under Socialism we should not have heaven with us. But there would be no starvation; no pauperism. What the world wants is more justice and less charity—that is, charity in the sense of giving to the poor. A man ought not only to be "worthy of his hire," but of his entire earning—a very different matter.

Socialism primarily aims for Government control of telegraphs, railroads, gas-works, water-works, etc., and there is no doubt that by controlling the corporations of cities and towns to brew all the beer and hold all the houses for the sale of the liquor, it could do more to regulate temperance than all the high licenses and temperance leagues in the country.

Socialism could feed the children of our public schools as well as educate them; it could manage the dwellings of the cities and towns, just as now it lays and repairs the roads and drains; it could make the trains and cable systems as free to the

whole as the public bridges. Socialism could do all this—and it will in time—this and much more.

In the meanwhile, and till we understand better the aims and objects of those who are, apparently, opposed to us, let us follow the grand, noble words: "In things Essential, Unity; in things Doubtful, Liberty; in All Things, Charity."

## WHERE TO DRAW THE LINE.

NEWSPAPERS are considered the legitimate disseminators of reliable and interesting news.

There is a line of demarcation between news which is proper matter for publication and that which should be excluded from the columns of every respectable journal, and those which are not respectable should be suppressed; if not by law by popular disapproval. Discretion plays an important part in another phase of the subject. Rumors and intimations which may have been set afloat by some evil-minded individual are too often indiscriminately seized upon by the average reporter, worked up into a sensational account, and placed before the reading public regardless of whom it may injure. Sometimes common justice demands the publication of news derogatory to individuals. Then it is allowable, but under all other circumstances the publication of private doings, so colored as to cast reproach upon character, is deserving of the severest condemnation.

Are honor and virtue gems of such rare setting in the character that every opportunity must be watched by the million, who possess them not, to defame those who have them? Mark this fact, that defamation never proceeds from a man or woman whose character is above reproach. When you hear an individual slander another, set that person down as one whose record exposed to view would reveal some disgusting blotches.

There are men who sneer at virtue, but they have not the elements of true manhood; there are women who have become hardened in vice, but they are not specimens of womanhood. On the other hand, there are men of such sterling honor that they would scorn by word, act or intimation, under the most exclusive circumstances, to violate proprieties of refined society. There are ladies, also, who enjoy the society of the opposite sex, who have a free and frank manner about them, and who do not hesitate to entertain their gentlemen friends or their husband's friends alone, in their parlors, but whose characters are as pure as the driven snow. To think otherwise is to insult and outrage manhood and womanhood. There is a great deal of honor in the world, and it is only those who have none of it that declare its absence. —Mr. Reed editor *Daily Dispatch*, Portland, Ogn.

THERE will be three important Peace Congresses held during the progress of the World's Fair at Chicago—the fourth International Parliamentary Peace Congress, the Universal Peace Congress and a Conference of National Governments.

THERE are a great many more who want the credit of saving humanity than there are trying to save themselves.

## WHY SOCIALISM APPEALS TO ARTISTS.

[From an article by Walter Crane, the English artist.]

ONE of the commonest objections raised to Socialism is generally put in the following form: "What incentive will there be to work under Socialism, and what will you do with the idle?" Have we then succeeded in making labor so dull, unattractive, or positively irksome that it is impossible to conceive of men and women doing useful work except under the whip of commercial competition or the fear of starvation? It should be remembered that in any reasonable state of human society the text would hold good, "If any will not work, neither let him eat;" that would be the only compulsion. But the organization of the labor of a community for the sole good of that community alone, would mean a very different kind of organization of labor from that which goes by the name at the present day, when the motive and mainspring of action are not the good of the community, but the amount of profit possible to be secured by the individual. Then, too, what motive what temptation, would remain for the greedy and the grasping, when the wealth resulting from the labors of the community, its knowledge, its art, its leisure and pleasure, would be common to all?

As to the question of the disposal of the idle,—well, we are encumbered with idle classes, at present, at both ends of the social scale, compulsory idleness in both cases. The poor man out of employment is not allowed to work. The rich man, living on surplus values extracted from generations of labor by his fathers, or by the mere mechanical working of monopoly and the rolling in of the waves of unearned increment, has no work to do. Could it be nearly so disastrous for the community if, under the new order, every emancipated member of a Socialist commune worked only two hours out of the twenty-four, and claimed the rest for enjoyment and sleep? There would, at least, be a large margin left for the natural restlessness and energy of men to disport themselves upon.

Would the establishment of such a communal system be so terrible, after all? What a vast load of false sentiment and vulgar ostentation it would sweep away! An artist could even face the temporary disappearance of art itself to gain such benefit; just as we endure the fall of the leaf, knowing that spring must return, in the natural order of things, with the glowing sun and flowers.

As to the form of Socialism, there are, of course, many schools of thought; the underlying principle at work may fairly be said to be established. In the course of our natural economic evolution, we are already crossing the threshold of the new epoch. Coming events cast their shadows before. Every Government has to give prominent place to social legislation. Public spirit begins to animate the accumulators of riches, public wealth is being restored to the public in the form of free libraries, museums of art and history, and the claims of the whole community to a share of intellectual life are granted in free education. Can we logically stop here? "Man shall not live by bread alone." No, but he must begin with bread. The fire must

have fuel; the engine will not go without steam or electricity. The welfare, the strength of a state, of a community, rests upon the welfare, the strength, the happiness of every individual of that state or community. Bound in the solidarity of brotherhood and community of interest, in the ideal state, the land and means of production could be the monopoly of none, because the property of all. There could be no fine-drawn distinction of class, no abasement of useful labor, no shirking and shifting of all the hard work upon the shoulders of one order, but each would be ready to do his or her part in the service of humanity; knowing no higher dignity than distinction in such service, whether of brain or hand; untouched by the sordid taint of gold; the greed and the desire for it removed, since it would buy nothing that could not be enjoyed without it in the highest sense by every citizen.

With such corner-stones as these what a social structure might be raised! Upon such a basis, the sense of art and beauty, the wit and invention of man, freed from long hours of exhausting toil and the wear and tear and worry of modern existence, would in happy emulation strive to enrich and ennoble life in every way. While the necessity of useful work would keep habits simple, and yet make true refinement possible, the greatest art and splendor could be devoted to public buildings and monuments, in which, again, all the arts should be reunited and re-inspired, and, penetrated with the spirit of that new religion, that larger faith, the dawn of which we already faintly perceive, realize themselves in new and beautiful forms for the joy of emancipated humanity.

Does this seem an idle dream? Nay, it is our plain destiny; we have but to put forth our thoughts and our hands to reach it; we have but to ask what is the progressive factor in humanity. Is it not always the social instinct? Is it not the social instinct which determines all our relations? Morality, law, religion, all are gradually modified by it in the course of its development through the ages. Did primitive man differ more from his early progenitors in the dim obscurity of the past than modern man differs from him in habits of life, in moral and religious conceptions, in power over nature? Can this world stand still? Having put our hand to the plough, can we look back, except indeed it be to learn the lessons that history teaches?

Times of activity in art, as William Morris has well said, have been times of hope. There is the alternation of night and day in the history of human progress. Each new day-spring lifts the voices of new singers; the reddening lips of the dawn fire the eyes of painters. How beautiful upon the mountains are the feet of them that bring good tidings! In the freshness of the morning, in the wonder and delight and anticipation of the new intellectual day, art is born again; she rises like a new Aphrodite from the dark sea of time, trembling in the rose and gray of the morning, her blue wistful eyes full of visions, her slender hands full of flowers, and straightway there appears a new heaven and a new earth in the sight of men filled

with the desire and joy of life, as the husk of the past, the faded chrysalis, shrivels away, and in the new-born spirit of the ages rises upon the splendor of its painted wings.

EVERY increase in our army and navy is a waste of money as well as a menace of war.

Our Government is in no need of a great navy, and fears are now entertained by the friends of peace that the recent increase in our number of war-ships will work disastrously in provoking war. So many naval officers do not wish to remain inactive. It is but natural that they should long for an actual engagement where they hope to gain some glorious victory. But glory is dearly bought when secured by the destruction of our neighbor's property, though such is always the case in war.

If the money devoted to the construction of one great war ship was used judiciously in establishing an International Court of Arbitration all likelihood of another war would be removed.

The principle of returning evil for evil is wrong, and when carried out always ends disastrously.

The horrible massacre of one hundred and fifty young men in Chili, last August, is a sad illustration of this. They believed it right to help overthrow a despotic government, and had a plan to enter and take possession of Valparaiso as soon as the opposing forces were withdrawn, but some traitor exposed them. They were overpowered by superior numbers, some being hacked to pieces and others burned alive.—*F. E. Whipple in Pacific Banner.*

THE Superintendent of Police in Newark, N. J. has some queer notions about girls, and has, we hear, ordered any one of them out alone, after nine o'clock, arrested, no matter how orderly they may be. An exchange remarks that it would be far better for the superintendent to "see to it that every street and public place is so well guarded that young girls and grown women may freely frequent them in the evening without fear of harm or suspicion of wrong. When that is done, there will be no occasion to assume that every girl under sixteen who goes out of an evening after working all day is intent on misbehavior."—*Progressive Age.*

THOMAS BURT, M. P., an eminent trades-union leader, declares that the great majority of British workingmen are opposed to war. The moment war breaks out in any European country there is an end for all considerations for the welfare of labor. It is an excellent sign that men of labor are beginning to understand their interests so well that they are concerned for the permanence of public peace.—*G. B. Holyoke, in the Voice.*

INSANITY breeds insanity, as contagious disease breeds its like. The increasing number of lunatics in the world is the natural outgrowth of the insanity of greed, avarice and sensualism.

SCHOOLS OF INSPIRATION are being organized in San Francisco and California on the plan of The World's Advance-Thought Tuesday evening meetings in Portland.

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

### INTERNATIONAL ABRITRATION.

**S**UPPLEMENTARY and auxiliary to the "Appeal to the Women of the World" to work for International Arbitration instead of war to settle national difficulties, why cannot men also enroll themselves as supporters of the movement? A few are enrolled, but the number is small in comparison to the whole. We are joint sufferers with women in the terrible blight, both material and spiritual, that follows upon the wake of even a successful (?) war. In war the victorious (?) party is often the greatest sufferer. In the intoxication of triumph the finer feelings of our nature are blunted and shocked; the moral tone of society is lowered; and everything that makes life pleasant is marred.

We must face the issue squarely and admit that the war spirit is still easily aroused.

The Italian trouble at New Orleans, last winter, and the recent Chilian difficulty, illustrate how quickly the fiend spirit can be excited to a point of danger.

All peace-loving people thank our able Secretary of State for his noble and humane utterances in regard to our trouble with England about the Bhering Sea seal fisheries. In his correspondence with Sir Julian Pauncefoot, the British Minister, he said "that the seal fisheries are valuable but human life is more so," and that "both nations had better lose their rights in regard to them than to have one human life sacrificed to maintain them."

Can any sane person look at the condition of Europe to-day and think that any permanent good can result from the grinding military despotism that is making a huge camp out of that continent?

Millions of men under arms, for what? To maintain the balance of power.

The Irishman who said he would have peace in his family if he had "to fight seven days in the week to maintain it" illustrates the present moral temper of the civilized world.

Teach peace at the fire-side and in the school-room. Cease to extol military chieftains, to build costly monuments to their memory while thousands are perishing for the necessaries of life. The desire of the Moloch natures in our own country to build up a navy that can make a favorable showing beside the old and effete monarchies of Europe, whose rulers seek to check the growing tide of Republicanism by fomenting strife with their neighbors, in not in accordance with the genius and spirit of the founders of our Government. After it is built, then what? We had rather close our eyes to the scene, but it is our duty too see. The next thing to do is to use it. On whom? On whosoever would be so audacious as to insult us. The old story over again of the boy with a chip on his shoulder waiting for some one to knock it off.

"He that taketh the sword shall perish by it" is as true now as when first uttered, and as applicable to nations as individuals. The ancient civilizations of Rome, Carthage and Greece were buried under the military spirit that became the dominant object of their national life, and the present

Governments will share the same fate if the same course is pursued. But surely we are nigh the time "when nations shall beat their swords into plowshares and their spears into pruning hooks and shall learn war no more."

Yours in the cause of Universal Peace.

HAMILTON DE GRAW.

It is one thing to send a boy to the barracks to drill him as a soldier, to place him in the army for a certain number of years, and at an age when he should be taking his place in the social circle, making a home and cultivating the noblest attributes of manhood; and quite another thing to see this soldier boy defiled by contamination with those who have lost all respect for virtue, for personal purity and for the higher offices of life. True, such a condition is more noticeable in foreign countries than in the United States, and yet we have deplorable instances of the wreck of lives that started fresh and fair, healthy, robust in the physical; and hopeful and refined in the moral and intellectual attainments. Let parents beware of military academies and the soldier life for their boys.—*The Peacemaker.*

SAID a young colored man, who spoke recently on the same platform with myself, and who, according to a prominent journal, made the best speech of the evening: "They say we are lascivious; why should we not be when our marital rights were ignored and invaded for centuries? They say we steal; why should we not when we ourselves were stolen? They say we lie; why should we not when for two hundred and forty years our word was not taken on oath? They say we shirk; why should we not when for generations our only incentive to industry was the lash of the overseer? Do you gentlemen believe in heredity? Or is it another of the many things monopolized by the white man?"—*Correspondent Independent.*

THE Ohio Legislature has been petitioned to condemn all lots vacant in and around large cities and towns, or outside of them, at a fair valuation by honest appraisers, the State to pay property owners for the same, and let any one—a head of a family, who wants a house of three rooms to seven—have it built by the State for from eight hundred to two thousand dollars, and have twenty years to pay for it in. They are doing this now in New South Wales, and it gives employment to carpenters bricklayers, and plasterers. Who will make a move of this kind, bring it up in their organization?—*A Railroader.*

It is the selfish man who wants to be above everybody else; the unselfish person wants to take every person up with himself, and wants all to enjoy equally benefits with himself.

THE daily press is crowded with accounts of the vices and crimes of mankind, but never a word as to their cause and cure.—*Cincinnati Herald.*

WE are all employers, all working under some master.

### WHY?

**I**N a magnificent city of plenty, with its luxurious homes, cheerful firesides, rapid pulse, and gay thrill of life, its brave men and beautiful women, there are hundreds of poor girls dying from hunger and want without a friend to aid or encourage them in their vain, woeful battle against the world. What wonder, then, that multitudes of young girls who, in other circumstances, might grace a home and fill a husband's heart with pure delight, shrink from the hopeless struggle and sink lower and lower into the great city's maelstrom of vice!

It was not till the Working Women's Society began its investigations a few years ago that the world began to feel its piercing pathos of these young women's lives. Since then many noble efforts have been made by philanthropists and charitable societies, but they have proved hardly more than drops in the sea.—*New York Recorder.*

Knowing all this, why does the "Recorder" and thousands of papers like it labor to sustain a system that, year in and year out, makes it impossible for young girls and women to earn a decent living. They admit the evils that come from the competitive system, and a one-sexed Government; but are often the first to reject the remedy and work for a continuation of the evil.

THEODORE PARKER anticipated the Elmira Reformatory method of dealing with convicts. In a sermon preached fifty-two years ago he says: "If religion were thus applied to life, we should nip crime in the bud. Instead of a jail to punish a criminal and make him worse by the vengeance society takes on him, we should take him by the hand, and, while restraining his iniquity, should extricate him from those circumstances which would have made you or me equal criminals; had they fallen to our lot. We should open his eyes, and appeal to what is left of goodness in him, and then try to uplift the fallen man, and never give over till the last sand ran out. The schoolmaster and moral teacher would take the place of the constable."—*Christian Register.*

A MAN in Georgia says: "I know that cigars and cigarettes are the curse of the world, and I wish they could be done away with, and yet I made three thousand dollars from the sale of them last year." It is mostly the indolent conscience of the people everywhere that causes them to make profit out of the various "curses" with which the world is afflicted, but there are extremely few like the man in Georgia acknowledge that they make a living out of a "curse to the world"

CRIME would be greatly lessened if municipal affairs were taken out of partizan politics, in which the influence of crime-breeders is conspicuously manifest. In New York City the police but seldom listen to any complaints against low resorts, because of political reasons, and it is the same in almost all cities. Votes and bribes subvert the law that should be used to protect from the extension of crime breeding.

**SOUL-COMMUNION TIME-TABLE.**

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

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

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
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	3:04 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

**A SOLUTION OF LIFE'S DIVINEST MYSTERY.**—The Agnostic says—and as a rule says it honestly and not irreverently—I do not know what the term, God, really means nor what practical benefit the knowledge thereof can confer. The Gnostic says—and says it without presumption—I do know as much on that subject as one need know to realize supreme satisfaction. Such knowledge is not communicable, strictly speaking, but I can supply the key whereby, with apt thought, that high knowledge is gained: Study "The Finding of the Gnosis," a little book, mailed for 50 cents by the OCCULT PUB. CO., 152 Boylston street, Boston, Mass.

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