

The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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WHY THUS LONGING?

HARRIET WINSLOW SEWALL.

WHY thus longing, thus forever sighing
For the far off, unattained, and dim,
While the beautiful, all round thee lying,
Offers up its low perpetual hymn?

Wouldst thou listen to its gentle teaching,
All thy restless yearning it would still;
Leaf and flower and laden bee are preaching
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world through weal and woe:

If no dear eyes thy fond love can brighten,
No fond voices answer to thine own,
If no brother's sorrow thou canst lighten
By daily sympathy and gentle tone.

Not by deeds that gain the world's applauses;
Not by works that win thee world renown;
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find by hearty striving only,
And truly loving, thou canst truly live.

Dost thou revel in the rosy morning
When all nature hails the Lord of light,
And his smile, nor low nor lofty scorning,
Gladdens hall and hovel, vale and height?

Other hands may grasp the field and forest,
Proud proprietors in pomp may shine,
But with fervent love if thou adorest,
Thou art wealthier,—all the world is thine.

Yet if through earth's wide domains thou rovest,
Sighing that they are not thine alone,
Not those fair fields, but thyself thou lovest,
And their beauty and thy wealth are gone.

WHEN the Celestial Sun rises a little higher
mankind will turn to it irrespective of their preconceived ideas of God, as the flowers turn to the sun. The power of the One Universal Good will become as manifest to the world as now the sun is, and the beauty, love and genius in men's souls will blossom in the All-Life-Giving rays as the plants bring forth their wealth of fruit and flowers and perfume in the Springtime. Our present Civilization is only the "winter of our discord;" but it will be made "glorious summer" by the Celestial Sunrise.

REWARDS AND PUNISHMENTS.

No God or Devil rewards or punishes. Our punishment is in our ignorance, and in proportion to it; while our reward is in our wisdom and according to the measure of it that we possess. Ignorance is the Hell-Creator while Wisdom is the Heaven-Creator. The troubles and wars of the world cannot be removed so long as Ignorance is at the helm. Wisdom with chart and compass of Divine method can alone keep humanity away from the breakers and lead them into the haven of Brotherly Love and Millennium Unity. We need Divine Legislation to save the world. Civil legislation, toward which so many look for help, cannot change material ignorance into spiritual wisdom. Not until men become wise will their legislation conform their decrees to the Divine mandate. No civil law is legal if opposed to a Divine.

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EVERY society has its order of ideas. When we join a certain society we conjoin ourselves with its dominant ideas, and put ourselves under the conscious or unconscious hypnotic influence of them. Those ideas then become tyrants over us and often prevent our minds from expanding beyond their limits. Organizations that are not universal in their purpose, are but prison walls of greater or less expansion that shut out the Light of freedom. Societies, however, are needed for the spiritually blind, who, like people with certain troubles of the physical eye, must be kept in darkened rooms until the eye can be made strong enough to stand the light of day.

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THE Over-Soul involved perfection in the being from its start. It is man's business to evolve it; and by evolving it he becomes himself perfect. Everywhere we see perfection comes through growth, and not by gift. Everything, good or evil, comes through growth. Destruction is the only thing that acts instantaneously, and that comes as a result of the growth of the bad.

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MANY think that it will be all right with them in the life beyond this no matter what kind of a life is lived here; but this is a terrible mistake. They cannot be right unless their daily growth has been right. It is growth that makes the difference between an angel and a demon.

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A MIGHT thought lived is launched into human currents, and it expands in ever widening circles, like the effects of a stone thrown in the water.

SILENCE.

As the great artist or inventor evolves his master-piece in the silence of his being, before he can exhibit it to the eyes of the world, so the Celestial Master-Piece of the Ages, that is to appear, has been evolved in the silence of the soul. Every good that has ever come to the world has to be wrought out in the silence of the soul.

If the individual had never meditated in silence the world would to-day be void of knowledge. The imprisonment by persecuting peoples of some of our greatest men has often been the condition necessary for them to evolve their immortal works.

That Celestial Genius is least dependent upon matter is evident in the fact that it requires the opposite condition from that which the material man seeks whereby he may impress the world with his greatness.

Nature gives us a material body for our use in a material world, but it eloquently tells us that we have no use for that material body in a spiritual world by taking it away from us ere we depart into the spirit world. We leave the body and take only our thoughts, aspirations and desires (which are all invisible here). This being so, the essential quality of these is of more importance than all our other concerns. They are the current coin of that realm, where no counterfeit can pass.

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KNOWLEDGE in the past had its birth in the East; but the fruition of wisdom will be in the West.

What we have mistaken for the sum of all knowledge has simply been the faint gleamings that a child would perceive. What is yet to come compares with the wisdom of the past as the glorious sunshine of the summer contrasts with the dreary winter. The sensual material man must ever be very limited in universal knowledge. His grasp of ideas is as narrow as his personality. He does not seek beyond his narrow selfish self, and his soul, therefore, is not expansive. In his ignorance he worships the East, not knowing that the world has advanced beyond the unknown God of mystery and fear. But this spiritual night-time is giving place to the dawn, and all that is not of the Light must remain in the night-time of change until it learns to connect itself with the Conscious Life.

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THE religion of many people is summed up in efforts to compromise with their self-made God for their past and present wrong-doing. But true religion is an unfoldment of the good, and not a compromise with Deity for the evil we do.

EVIL ITS OWN AVENGER.

T. L. HARRIS.

THERE are two sufferers where a despot reigns.
The tyrant suffers more than does the serf,
For all unnatural relations curse
Him most who seems to profit most thereby;
Therefore, the man who wrongs his fellow wrongs
His own departing Manhood most of all.
The murder's victim flies the gory form,
Bidding his cumbrous load of clay adieu,
Waking to light and immortality;
But evermore the murderer feels the blade
Piercing his quivering soul, that cannot die,
The rankling arrow poisoning every fount
Of happiness, deep-shafted in his heart.
He wakes at midnight to repeat in thought
The fearful story of a brother slain,
From softest bosom-pillow he awakes
Piercing dark silence with his horrid groans.
Like Nemesis the unapparent shade
Dogs him with furies. "Justice hath a step
Like wool," said one of old, "her hands are iron."
The paid assassin who contaminates
His hands with blood for gold; the man who stabs
His brother's or his sister's character;
Or hunts down with the blood-hounds of Revenge
Men innocent of crime, because they cast
A shadow from their golden heights of fame,
Or seem to cast a shadow o'er his path,
Is not the less a murderer, though still
The unsuspecting victim 'scape his snare.
Peace on the peaceful waits alone, sweet rest
Opens the chamber of divine repose
For spirits gentle as the mated dove,
Free from the poison of corrosive hate
As mountain roses of the nightshade's juice,
Or soaring hunnets of the viper's sting.

DEPENDS UPON THE INSTRUMENT.

MENTAL power is not manifested through an idiot; neither does spiritual harmony manifest through a stunted soul. Spiritual consciousness is as necessary for the expression of Divine harmony as is brain for the expression of intellect. To know of a higher life we must begin by living a higher life. The ideas and arguments of the selfish, sensuous man are all based upon his low plane of existence. The advice of one who has only plowed with a crooked stick would be of no use to the man who uses a steam plow.

Men of the present civilization who have not grown beyond war, murder and animal selfishness, claim the world will fall into chaos if their crude methods do not continue to prevail, but the world cannot progress except by progressive methods. What is best for this generation may be totally unfit for the succeeding one.

EVILS are compounded with in most instances for the sake of monetary gain. Co-operation will abolish the necessity of dependence upon the will of certain individuals to enable us to make a living, and, therefore, there will be no occasion to bow to the will of others. True manhood will assert itself when man can make his daily bread without fear or hinderance. To be indebted to the Collective Whole for our sustenance is like being indebted to the sun—the One Power that creates food for all without money and without price, with the exception of the labor of sowing, reaping and preparing it for use.

MIRACLES.

CHRISTIANITY has lost its power to demonstrate the truth of "Miracles" in proportion as it has left the practice of the Golden Rule for the dry husks of theology, of creeds and ceremonies. Miracles—the Celestial order of Nature—are due to the natural action of Celestial Laws, put into operation by the evolution of a Divine Love Force, distilled in the souls of humanity in good feeling, good thinking and good acting.

Christianity stands to-day in the position of seeking to prove to the Rationalist the truth of Miracles simply from traditionary records; but it cannot until Christianity becomes spirituality. When it does, Miracles, so-called, may be demonstrated.

Few have any conception of the marvelous riches contained in this Pacific Coast. Being within the highest spiritual zone of the earth it possesses an undeveloped and almost unknown wealth that, when the time is ripe for its development, will be the marvel of the nation. This Coast will be found to contain, in exceeding abundance, every kind of riches that can be found anywhere in the world. It contains the very cream of the wealth of the globe. When the time comes for its unfoldment it will be used for spiritual up-building, and not, as heretofore, for the enrichment of parasites.

Our prayers for Light may be followed by some severe trial, in which we only see darkness and tribulation; but this trial may be the answer to our prayer—by its action upon our being it may be the very thing to produce spiritual growth. The sculptor cannot fashion the fine features of the angel without hewing off and chipping off the marble in its roughness.

Love to God is to love all that which constitutes God, that is to say the Whole. Therefore, he who hates anything whatever is not loving God, but hating him. With love enough man can go into a lion's den as Daniel did and not be hurt. It is the conscious or unconscious hatred in people that brings them to harm.

BESIDES breeding contagious diseases, and creating swarms of flies, that become disease inoculators, the corpses of animals when eaten can infest people with ten different kinds of tapeworm, trichena spinalis, and fifty other kinds of animal parasites which are known to attack and more or less afflict human beings.

TRUE Reformers are the rays of the Celestial Sun. At the point of dawn these rays are not so strong as when that Sun rises higher in the spiritual heavens. The world is then flooded with Celestial Light, gradually and increasingly until the earth shall beam in the all-glorious golden good of Peace and Righteousness.

EXPRESSED IDEALS.

WE ever seek to give form to our ideals. We see this manifest in the artist, the sculptor, the inventor, and it is also true of the world as a whole.

The world gives shape to its selfish, sensuous ideal in a devil, who has the form of a man with hoofs, horns and a tail, and with fire issuing from his mouth, nostrils and eyes. This embodies the animal sensual man, flaming with lusts and desires which constitute the hell of torments in which he lives.

This devil is a person and he walks the earth seeking whom he may devour; and in his roamings he devours flesh and blood, whisky and tobacco, patrimonies, farms. In fact the fire of his lusts burns everything with which he comes in contact, and he riots and laughs and joys in the misery he everywhere creates. He assumes the garb of an "Angel of Light" about election times and at pious gatherings but all the time he is busy enlarging the confines of his hell upon earth.

The body is but a station of focal points for the concentration of physical, mental-spiritual and Celestial forces that come from the Universal Font of forces. We are all infilled from one Supreme Source. Our mission is to learn to best observe the laws that will enable all these forces to be concentrated in us for the best advantage to our happiness and well-being. We are all disseminators as well as concentrators of Universal Forces; and we are responsible for the misery we cause by concentrating and disseminating forces that are bad for our own and their development.

If the newspapers would engage in setting forth the good in humanity with as much effort as they bestow upon the recital of crime, there would very soon be much less of criminality; for a good example will be followed if set before the people, as well as a bad one.

Love to humanity is to have no hateful thoughts of humanity; it is to think and do only that which will benefit and help to bring it from disorder to order—harmony. To be rich in Love is to have eternal wealth that increases the more freely you give of it.

It is said that "time is no respecter of persons," but that depends upon the person; if they make themselves worthy of time's respect they will most surely have it.

THE body is the outer thought form; the spirit is the inner thought form; the soul is the all including, the ever was and ever to be.

THERE would not be so many scoffing Infidels if there were more practicing Christians.

For The World's Advance-Thought.

MURCKA.

CAROLINE CORNER.

IN this tiny raindrop clinging from yesterday's storm to the mosses—behold! when she spoke that word the crystal drop shivered, then seemed to develop new dimensions, sectioning out into realms, worlds, spheres illimitable, that human vision failed to interpenetrate; the longer the gaze the vaster and the more intense the interest. Sandor became spell-bound. Poised he felt to be by an equal degree of centripetal and centrifugal force outside the earth—a spectator, with higher faculties discovered, capabilities unrestricted, and capabilities adapted to a condition without the limits of the bonds of flesh.

And what did he behold? Scene after scene in quick succession arising one out of the other, as merriotic views dissolve and disappear on the canvass: each instinct with life and action, imbued with its proper local coloring, and in accordance with the righteous law of cause and effect, as exemplified in evolution, the law of Karma and of successive births, in order to vanquish, to spiritualize, and overcome. Ah! but the upward growth was slow. Ages upon ages must surely pass away, though from his standpoint now he had no account of time. From time to eternity, chaos to order, space, immensity, discord, unity and ignorance, to harmony, sympathy, union, love. And as far back as the Word did exist there was life, there was soul.

By the law of affinity Sandor's vision always distinguished one—himself—though far other than as the peasant of the Alps; different in color, garb, and station, yet each for the time keeping to the text of his role, that role or life assigned, not by choice, but by natural selection for him to live or play. A wider, deeper view it gave him; a grander vision; a nobler range or a bond of Universal Brotherhood in the Soul-World; linked together, not only all humanity, but all creation; sinks the selfhood in the service of others; merges the animal in the human; the human and the temporal in the spiritual; the past in the present; the present in the future; the future in the eternal. And in the eternal only is life, all else is dust and decay; but that which is immortal knoweth not death nor darkness; for of Spirit it is, whence it came. Some of these vision-scenes were, of course, more impressive than others. In one of these he beheld a wild waste of prairie-land, and still wilder orgies being holden in honor of a victory of their great Chief, who, as part of the loot, had captured the daughter of his dire enemy, the head of a neighboring tribe. Upon appearing before the Captor, the Chief, the all-powerful conqueror, was struck by some answers she, the untutored maiden, was permitted to return.

"This is no ordinary woman," said the conquering Chief. "See that her life be spared." "Ay, Great Warrior," was her reply, "that is already assured. The prairie-bird may fall at the arrow's stroke, the song lives on; the song is the soul—it cannot die." "She speaketh strangely; maybe

she may see more victories ahead. She hath the dawn-lit mind, as well as the hawk-eye vision; my own grows clearer at her look. See she be tended well! Woman depart to thy swallow's nest, and when I need thee."—"When thou need'st me O Chief? When hast not need? When the eagle forsaketh her mate, and the waters blanch the red skin white, as in days of of ice, as now of sun; when the war-whoop shall be drowned by belching fire at the pale-face's skilful hand; as in ages past as now, and in ages still to come; yea, gleams of the Dawn shall be with thee, though in other distant lands maybe." Sandor, listening again to these words, recalled the scene. Ay, and true to her words the Daughter of the Prairie had kept with him, Sandor, erst the Warrior Chief, though, as some of the succeeding pictures shewed not always in the flesh, yet in spirit was she ever nigh.

Another vision was this: A young girl strayed away from her nomad tribe and fallen asleep by the winding, isle-studded river. A noisy crew in full excitement of rich booty, occupants of one of these picturesque castles, strongholds of the Robber-Knights who from their cragged heights were wont to swoop down on the merchants conveying their goods along the Danube from and to the East. The leader of the Vision, a man of bold and brutalized mien, under the effects of bibulous libations, espying the awakening girl, made base overtures and would have had her seized and captured but for a comrade of lower rank and importance who dared to remonstrate and dispute and ultimately to cross swords. A slight wound inflicted the patrician *roue* gave in and the word of command to retreat. Not before the young girl returned in her way her thanks to her deliverer. "The *Boheimenne* talnks her lord;" she said with that natural grace inherent in the race, "Unknown, yet known; those thanks shall some day take some solid form. Nay, smile not, for thy horoscope shewth had I need of proof. When troubles darken thy life too dense to see—and, mark me, they surely *will*, the ways of fate are strange—think then of *Czeckea* and light will come to thee: Till then, adieu, and once more Thanks." "What clap-trap! Such tramps should be put under arrest ere they leave their mountains. Why—ha-ha! I believe thou art impressed. Is't the evil eye? a very lovely one for sure. But away with our booty, away! And high revels in the castle whilst we drink to the hapless victims at peace beneath the Danube." This the comment of one of the lawless company, and the jodel resounded among the hills in the silence of the starlit night. And Sandor's inward being responded to that sound as a parting memory in which he had taken part as the champion of the young *Boheimenne* years and years ago.

The picture following quickly was a fair-headed youth breathing his last on a body-strewn plain where the Red Cross was bathed in many a gory stream—a dying Crusader, dying, after having valiantly fought the fight. And this he had done. And now, when life was ebbing away, though it was a tress of fine gold hair he drew from his preast and pressed to his lips, it was a pair of *dark*

eyes that watched intently over him, brown hands that held the cup to his parched lips. And when his body was found next day it was a Hungarian girl of a well-known tribe of the *Tzigan* (Gipsies) who lay in the death-sleep beside him and not a soldier-lad, as his ever faithful attendant was thought to be, nor the owner of that tress of gold. Again Sandor had recollection of that scene, but now, with the world-mists cleared away the sequel in all its pathos was revealed. And the one standing by smiled on him as the tear softened his soul-lit eye. Her influence, her individuality, was in them all. She had ever and always been his light, his guide, his *dual*, ever and always through clouds had come between. "So *Astrea* you call her. An orphan and nameless, yet you made her your bride."

Sandor's pulse even now beat high at that soft insidious voice, the hot blood coursed through his veins as before, in that dream-like pre-existence recalled a vision when those deep, mesmeric eyes met his and thrilled him.

"Ah! the follies of men!" and with this she closed those brilliant, dazzling orbs and wearily rested back on the panther-skins that bore affinity with her mood—nature; had he known though as she reclined there she might have passed as she did to him then as a dream of loveliness. Sandor gazed, and as he gazed his reason was subjugated to the passion rising and obsessing him. A gorgeous scene it was of voluptuous splendor, of every luxury, and she was the queen of it all. Presently the wary lids uplifted and magnetism shot fire and ecstasy and madness into his mind, his heart, his soul.

"Suppose—suppose," she said softly, "I crush her? poison her life's happiness? blast her life's dream? I *can* do it." She went on, rising on the couch, her eyes gleaming and fascinating as the basilisk. But to *will* and it is *done*. She loves you. You love or *did* love her—bah! a pale-faced child, *Astrea*! and the red lips curled, "Suppose—Ah, see you love her still, and I am naught to you." she sank back on the cushions and with half closed eyes watched the sweet poison take effect—"Zara" He writhes when he hearkens to that cry—his own. O yes, he remembers but too well. And yet—and yet the moment was dear to him—bliss, delirium! White spirit-hands would fain have drawn the veil. But though it was torture he must see it out to the end. Yes, yes, her arms are around him now; he has her kisses on his lips, he on his knees at her feet, and a moment more and a locket he wears at his heart is in her possession. "*Astrea*, my curse be upon you!" her voice like a serpent hisses. "By all the power of my being I bid you wander—perish—homeless—unloved. The gold upon your head that once he admired and loved be turned to silver white, your breath to sighs, your life to living death. It is *Zara's* will." And all this time he knelt a suppliant at her feet, poor fool. His soul shuddered now at the remembrance. And when next he beheld a wanderer, young in years though bearing the penalty of age in her whitened hair, the burden of sorrow in her

[From "God's Breath in Man" by T. L. Harris].

THE APPROACHING CRISIS.

WE sketch the re-creation of our planetary species; the advance of the redemptive through the creative evolution. The conception of the artist is not known by the rude outlines, sketched in crayon or tinted in crude pigments upon the palette. Raphael's "Transfiguration" passed through this phase of work before it shone as a finished picture for the adoration of all time. Christianity hitherto has been judged by the crayon sketch, in rigid outline and constrained attitude. Man, under the partial influence of the redemptiveness, has been visioned through struggling mortals in agonies of effort against a ponderous resistance; in gaspings for breath against the atmosphere of an old dead world. Human nature waits for its completion; the living picture of God's image, colored in resplendent lights from the authentic splendors of God's likeness in man.

So long as the Heavens and the Hells stood fixed, postured against each other, the balance of contending forces between them held the human world in schism against its own unity. The individual was made the theater for the struggle of the inter-human war. Christianity was war, and Christian experience a battle in man, for the subjugation of his lower self and the reclamation of his higher self to the real order of things. Christ came, not to perpetuate but to finally abolish the schism. His was a ministry of reconciliation; the end of the aloofness of Heaven; the end of the egoized malignity of Hell: the enlargement of Heaven into Hell; the decrease of the egoistic death by which, as to character, it was constituted to be an Infernus, and its redemptive birth into a state that should form it as an Elysium; the quickening of the dead infernals to redemptive order, diffused through the flow of the divine-natural humanity of the in-wrought heaven.

But henceforth the equilibrium between Heaven and this Elysium is as between the positive and negative poles that unite for the flux and reflux of the vital gravitation. Heaven images itself in Elysium by its divine human likeness, and Elysium receives that likeness and incorporates it in the receptive and responsive divine human image. Thus hell is reborn to be Elysium in the larger form of the prodigal son; delivered from the vassalage and hunger of the stranger land where its food was but the husk and effluvium of decayed carnality, and is led into the Father's house where there is bread enough and to spare,—where the Father's voice is heard saying, "Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

The forces operant between the Heavens and the Hells were mutually resistant; mutually belligerent; now the forces operant between Heaven and Elysium round into circles; advance into spirals; are blended in the rhythms; conserved to the purposes of the divine-human operation.

All structures originate in motion, and the motion, and the motion determines the configuration of the structure. That occult world which sur-

rounds mankind, so far as tentatively habited by the departed members of the human family, in transitive states, neither as yet wholly celestial, nor wholly infernal, was itself organically split; divided into an upper and a nether realm. The attractions of the one were toward the luminous abodes; the attractions of the other toward the opposing darkness; a great gulf between, formed in the potency of antagonized affections, and thence of conditions. But Heaven and Elysium, becoming unified in reciprocated and orbicular motion, tend to the reconstitution of the sundered hemispheres of man's post-mortem life into a unitary globe.

More than forty millions of the human race decrease every year from the body, and each of these is included within the purpose of the redemptive economy. Each of these is designed to become a human cell-germ, tenanted by its immortal psyche, in the constitution of the divine-natural humanity. But now the Worded world, the organized concept of re-created order, commences to evolve through this intermediate space, in zones of climates, in characters of airs and soils and waters, and lights of evening and morning, and harmonies of silence evolving in the melodies of utterance, adapted to the necessities and conditions of these innumerable varieties of departed man.

The human earth is becoming girdled by its luminous ethereal zone. The twinned Heaven, made one, is weaving about it the splendid robe, the many-colored pavilions of an ampler extension. The old environments of the planet are almost passed away; the new environments almost advanced to touch the frontiers of the sensitives and respiratories of the planet's mortal people. This is the Hour!

Natural faith, science, philosophy, sociology; natural hope, love, yearning, open wide doors through human intelligence; yet open them at last purely into the conjectural. Macaulay avers that morality stands where it stood thousands of years ago. The Spiritists and Theosophists of our own time enter a closed labyrinth, where they thought to find the open universe. Agnosticism is but the recoil of the human mind from the impenetrable obstacle to the advance that met the ancient Indian thinkers, after research has been pushed into depths of exploration, of which the learning of our own era is now beginning to find the mere surface sight. Men enlarge the arms of their intelligence to touch at either pole the seeming orb of absolute knowledge; and as they grasp, it evaporates; they have found but a vacancy.

All real discovery begins in the discovery of God; all real experience in the experience of God; all real sensation in the sensation of God; all real humanness in the humanness of God. In finding God we find life; until this is found we but inhabit chimera. Yet man exists that he may be inhabited by God; and God advances by His modes of operation that He may inhabit man.

So the goal of man's existence is the indwelling place in God; and so the final rest of God, in the fullness of the creative-redemptive process, is found

when man is fashioned for His habitation, so that He may abide and delight in man.

To this end exists this "brave o'erhanging firmament," this mystery we call Nature. This is, but means, the end being man; yet man purely as the breathing habitation, the loving, sympathetic creature of the all-loving, all-sympathetic Infinite.

The charm and delight of existence; its honor, grandeur, dignity, and power; its beauty, sweetness, and exquisite agreeableness, are found, where hitherto mankind has denied or dreaded,—in the most intimate and confidential relations between God and man.

God is both the One Man to all men, and the Every Man to each man. He is, so to say,—pardon the phrase, it seeks to express the inexpressible,—He is to every man his own Infinite Otherness; the Man of the man specifically, being the Man of all men universally; the Each in each, and thereby the All in All.

Theism, as the natural mind intelligizes it, is the clear notional; but so is Pantheism its complementary notional. God is Theos-Pantheos. The Pantheistic universe of natural and occult philosophy is all shadow, mere shadow.

God is made habitation to the innumerable world systems of His divine-natural humanities; they inhabit Him; but, in turn, to eternity He inhabits them. God specializes because He universalizes: He universalizes that He may specialize. He inhabits the solar and planetary orbs, that He may people them with personal men and women, twain-one in the perfection of His likeness-image; but He populates the psyche of the tiny insects, the winged worms, with infinitesimal impersonal image-likenesses. He inhabits them, and they in their degree may behold His face and glow in the splendors and beatitudes, as we may. Our conceptions of dimensions are notional. To the logical reason God is found, by His infinitude, in the minutest touch-point of creatures that to our notional apprehension rank at least of the infinitesimals. The reflex wonder world is this apparitional universe, this phenomenal nature: the real wonder world is God; the Father-Mother of our spirit and its flesh.—The human world is coming home to God: that is the significance of the Hour.

I CANNOT harmonize God and Siberia. All that Thomas Paine tried to do was to try to make this world fit to live in. I would do nothing by word or in any way to take from the sky the smallest hope that ever shed a ray of light in the human heart. Nothing would give me greater delight than to know that for every sorrow suffered here there will be a joy somewhere. Nothing would give me greater delight than to know that every tear we shed will become prismatic on the brow of death. If there be such a world, in its shining streets or winding streams of joy you will never a grander soul than once inhabited the clay of Thomas Paine. And yet the Churches have lain like a coiled viper on the grave of Thomas Paine since 1809.—*Colonel Robert G. Ingersoll.*

HEAVEN is the blossom of perfection, in each state.

For The World's Advance-Thought.

VIEWING.

A. G. HOLLISTER.

IN watching the transformation of an egg into a winged biped, it will make all difference in the kind of knowledge gained, whether it be observed from an outside or inside view, and what pair of eyes is used—that is, whether attention be fixed on the shell, or on processes within it, the shell being to the eye of thought transparent, and as if it were not.

Prophecy is a spiritual gift, "from the Father of Lights" in a sphere of causes, "from whom is every good and perfect gift," that descends to mortals. Those who do not penetrate behind the sign language in which it is conveyed, see only effects, and mistake appearances for realities. Precisely as they do who regard our earth as the center of the universe, and refuse to believe there is aught knowable outside the limits of their little common-sense world.

The Philosopher, rising to an ideal realm above the physical senses, places the Sun at the center of the planetary system, and surveys planetary motion from thence. He dwells in a thought-world immensely greater than the first, and amid realities which contradict, while they interpret the fallacies of the physical sense world. One observes the appearances of the stars in their cause and in their effects; the other believes only effects and fallacies. Such also is the difference between the spiritual and literal interpretation of prophecy. He who rejects the spiritual side of life, and of spiritual gifts, is like one who believes the earth is an extended, uneven plain, and that sun and stars are fixed in a hollow globe that moves around it every twenty-four hours, for does not common sense prove it every day, to all eyes?

But people have various sets of eyes. For instance, the animal eye, sees only as a beast, the intellectual eye, traces effects to cause,—the eyes of imagination, and of faith and hope, see ground for trusting that which is unseen,—the eyes of understanding see God in moral truth and virtuous actions. The eyes of reason and philosophy perceive the interrelation, mutual dependence, and harmony of things,—the spiritual eye sees spiritual being and principles,—the clairvoyant eye is not obstructed by material coverings, and the clairaudient eye, is not obstructed by material coverings, and the clairaudient ear hears sounds and voices inaudible to material sense.

Jesus taught, "The light of the body is the eye," and we may add, of the mind also. John saw living creatures that "were full of eyes, within and without." In like manner, some people have eyes within and without, as we have explained, while others use only the set which sees external things. No censure implied here, till he of one set presumes to deny and exclude the light from others, so as to confine the influx of knowledge to his set, insisting that his own rush light view is the limit of all profitable observation and inquiry.

Is not nature the living garment of a hidden, incessantly working cause? And are not the in-

spired utterances of Seers and Prophets the garments of spiritual realities. To mistake the sign for the thing signified, or the garment for the object clothed, is to remain uninstructed.

Nothing can be truer than that human minds inhabit different planes of development and different spheres of thought, with variety of expression to correspond. An idea from the cause world must clothe itself with the thought forms of the sphere it enters, in order to be apprehended.

"The natural (animal) man receives not the things of the spirit of God, neither can he know them, for they are spiritually discerned." It is for this reason that "Jesus taught the people in parables (or similitudes), and without a parable, spake he not to them." In his last discourse, he tells his disciples, "These things have I spoken to you in parables, (figures), but the hour comes when I will no more speak to you in parables, but will tell you plainly concerning the Father." This is proof positive that his meaning was not to be literally but spiritually comprehended. They could hear and remember natural similitudes, and after they were baptized with the same spirit, not before, they could perceive and apply the spiritual concept for which the parable was the clothing.

If Orthodox professors have received the spirit holy, let them give us the kernel of the nut which feeds intelligence. Those who bar their doors against the Angel world, and deny all Divine revelation since the day of the Apostles, till a day of corporeal judgment and final doom, as by them interpreted, are liable to get left as did the Jews, with the empty shell of their literal construction.

They who deny present revelation while professing to interpret that of eighteen hundred years ago, are fulfilling that part of the prophecy which says "The sun shall be darkened." "It shall be night unto you and ye shall not have a vision. The Sun shall go down over the Prophets and the day shall be dark over them. Ye shall not divine, for there is no answer of God." Out of their own mouths, are they judged.

Now if we have told you of earthly things and ye believe not, how will ye believe if we tell you of heavenly and spiritual things. We as children of light, and of day, are not of darkness nor of night, that said day should overtake us as a thief. The eyes of our understanding being opened, we testify what we have seen, heard and felt of the spiritual realities of our time. The Apostles testified to what they had seen, heard and felt, of the word of life. And can any one testify truly to any thing they have not seen, heard or felt?

Paul testified, "We see from parts and prophecy from parts, but when the perfect has come, that which is from parts shall be done away. Now we see as through a mirror, in enigma, (literal translation), but then face to face." Hence the language of prophecy is enigmatic, and not to be correctly interpreted, only by the fulfilling events. Peter signifies this when he says, "No prophecy of Scripture is of private interpretation"—literally in Greek, "of its own losing." It is not self explaining. Only the spirit that gave it, or those

experiencing its fulfillment can explain it.

Jesus upbraided the Orthodox party of his period, who could discern the signs of the weather in the face of the sky, because they did not discern the signs of their time in the visitation of the Spirit. Modern Orthodoxy is still gazing into the physical sky, for signs which appear only in the world of mind and sky of thought. "The kingdom of God is within you," said Jesus. It cometh not with outward show; it is not of this world, and only the regenerated, the twice born, born of the spirit from above, can see it.

THE CRISIS.

THERE are grander storms than seismic ones and atmospheric cyclones, and it is well that into one of them our whole system has already moved, with the center not yet reached. Upon the crest of the comb of some such universal tide-wave are we riding at this very moment, with the breakers still ahead. For aught we know to the contrary, the entire creation is moving into perihelion at once, and the coming crisis will be everywhere, with its center, from our earth-worm point of view, nowhere in particular.

It is ridiculous to suppose that the crisis, when it comes, will be brought about without the entire solar system lending its assistance. God always works by means, and has certainly timed the clock-work of His universe in accordance with every end in view. No mortal mind will ever be able to arraign the fitness of His arrangements, and in due time the stars in their courses will drown the scoffer's voice.

The crisis when it comes will be very much like a surgical operation in a desperate case of cancer; it must be cut out to the very roots to save the patient's life. There is but one Physician skilled enough, and equal to this task, and it is certain that He will not leave so much as a single diseased fibre in the patient's system when He binds it up to heal.

In the meantime Isaiah, in his first chapter, sums up the matter—the disease, the crisis, the remedy, and its outcome. Society is now swollen from top to bottom with its sickness unto death; the sore is of an angry hue, and with a few more throbs will break into a running one. That will be the Crisis, and at its climax the Physician will appear.—"The Crisis" by Lieut. Totten in *Frank Leslie's Weekly*.

A LITTLE watchfulness over ourselves will save us a great deal of watchfulness over others, and will permit the kindest of religions to drop inconvenient and unseemly talk of enmity and strife, curiasses and breast plates, battles and exterminations.—*Epictetus*.

THERE is no other way of knowing God and heaven than by being that which we wish to know. "The pure in heart shall see God."

WENDELL PHILLIPS said, in 1872, that the great problem before the American people is to get them to see that it is to their interest to work less and think more.

For The World's Advance-Thought.

THE REALITY OF PRAYER

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHAT prayer is, how it operates, and what are its results, depends—as everything besides does—upon whether body, soul or spirit is particularly engaged therein. If I pray with and for my body, it is to my fellows I must do it, for God is spirit, and only by spirit and for spiritual things can He be worshiped or approached. If my soul prays it also demands and employs the body as its organ for expression, and still falls short of life's object and also its mark—God. If I pray with my spirit, and with my understanding also, then I do the right thing, and so doing I may be sure that my prayer will reach its high mark; for if the very innermost of man's triune entity is engaged in prayer, the Christ is the intercession and we know that God heareth him always, and that also of necessity.

Sincere desire—uttered or unexpressed—is the reality of prayer, as the poet Montgomery has put it. All depends upon what part of man's nature prays, whether it be an oral or unspoken effort or otherwise. Fervent desire, whether expressed by body, soul or spirit, has in each case its own most fitting mode of expression. As a matter of course if I require to express any desire that possesses me, concerning my material nature, to my fellows, I must approach them respectfully and deferentially, with the language of my body. What the body does the soul does also; for unless the soul has opened to the spirit—interior to itself—it is restricted to the body, and its organs exterior to itself, for any means of expressing its desires. The spirit, being the essential entity, however, is quite independent of the body and soul both in these things, and in expressing itself to God, who is spirit needs not to give its desires vocal utterance—that is to say, in the matter of lip-service.

Prayer, that it may be effectual on any plane, however, must be fervent and hearty. If it is not heartfelt it is nothing and worthless. As then the issues of life necessarily proceed from the heart, and, as the issues of life necessarily include the actions of life, it follows, as the night the day, that whatever is of the heart—prayer included—is clearly shown by the actions of life. Heartfelt prayer then always expresses itself unmistakably by corresponding persistency, importunity and activity.

Prayer is quite unworthy of the name that is intermittent and spasmodic. If anyone is possessed by a heartfelt desire nothing can or will break it off save its realization; its action will be as nearly as possible continuous; and that is the intention of the scripture expression, "pray without ceasing." Prayer is also unworthy of the name that does not engage every act of the life in its direction. James once wrote: "The fervent supplication of the righteous man availeth much in its working." The defective men of soul who undertook or were appointed to translate his writings have made him say what is perfectly silly: "The effectual fervent prayer of a righteous man availeth much." As

men of soul the things of the spirit would necessarily be foolishness to them—as Paul affirms—so what could they do when handling the things of spirit save make them show in some way intelligibly and sensibly to themselves! James wrote about the working of fervent or heartfelt prayer; and every spiritual person knows full well that every heartfelt prayer is a continuous, a vital, and a patiently working thing.

What is called religion is bound to find expression in exact accordance with its nature. Religion and prayer are inseparable. Wherever the treasure is, the heart will be also. Whichever part of man's triune nature is manifested in religion or prayer will be unmistakably shown by the person. If the desires filling the heart concern the body, they will find fitting expression through bodily functions and bodily activity. The mostly manifested desires of man everywhere, to day, without exception, are: What shall we eat? What shall we drink? Wherewithal shall we clothed? What position of influence amongst our fellows can we command? What shall we do that we may reap substantial honors, rewards and emoluments from man? Some will seek to justify their diligence and painstaking exertions from day to day by pleading that they must do it to earn a living; affirming—what their fellows will almost to a man endorse—that they cannot pay their way and do otherwise. But the Christ sharply rebukes all such little faiths, asking them why they thus doubt! Man, who judges by external appearances, sees not at all as God sees, therefore, sees not what is true, but what is horribly false. To the one who has awakened spiritually, through having desired above all things to realize the things of the kingdom of God and His righteousness, all these doubtful material wants and ways of the average man will have passed away; and his desires will have become entirely new. Such are promised by God, who cannot lie, and whose promises are all Yea, and Amen! through Christ Jesus, that everything anyone needs whose heart is stayed on God shall be added or given to him. So then, when we see that continuous desire on the part of anyone finds constant expression with reference to paltry bodily wants and concerns, we are infallibly taught, thereby, that paltry miserable things and doubts so fill that heart, and from the unceasing object of the working prayer of said person, that nothing higher or better and wearing the true masks of faith or spirituality can lodge in that heart so as to find its full and fitting expression. This is why we are so plainly informed that the heart is deceitful above all things and desperately wicked. The flesh with its glamor of strong appearance finds it the easiest thing imaginable to carry everything before it, and so destroy the prospect of the least glimmering of spiritual truth having any effect. The lying illusions of the flesh and of the mind blind the entire nature most effectually; and then it is the easiest thing imaginable for the blind leader to ensnare and lead the flesh-ensnared and blinded follower; the result in such case being that both will fall into the ditch.

Prayer is then, in the first place, heartfelt desire; and, in the second place, determination and fixity of will and purpose. These, when expressed by the spirit, are absolutely irresistible, never by the remotest chance failing to elicit favorable replies or responses thereto. Even if prayer be hearty and operative on any plane this certainty of prayer being effectual is true as far as it can be. That is to say, the law which is operative whenever prayer is attended to works in accordance with the plane or sphere to which it belongs. The rule absolute relative to prayer cannot be looked for to certainly follow save on the exalted plane of truth and reality—which is that of spirit only. On any lower plane there is so much illusion and deception that we may be ourselves self-illuded and deceived by them, or those with whom we have to do may be so, and deceive and disappoint us; therefore, our most heartfelt desires may meet with no more than a very limited response on these lower planes or none at all. All depends upon the plane we occupy and employ; also when expressing our heartfelt desires what energies are evoked in making these responses; for many other agencies other than God and spirit answer prayers.

Very few are aware to-day that in the model prayer the Christ gave to his disciples there is nothing at all having to do with bodily requirements. "Oh"—says one—"he taught them to pray: 'Give us this day our daily bread,' and that surely refers to a bodily requirement!" Soulless men, having not the spirit, have made him appear to say so; but what he did say as the original now can testify is: "Give us this day the bread of the coming day." This refers clearly to things of the spirit, which are always foolishness to mere men of soul; and as none but these deficient men of soul have received authority from man in the past to translate the original scriptures, we are tied down to the foolish and unwarranted renderings they, in their helplessness, have given us.

No petition whatever then in what is called "The Lord's Prayer" has any reference to bodily wants. How could it when the author of it declared there was positively no necessity for anxiety concerning the body! How could it, on the distinct understanding, that if the kingdom of God—that is the reign of spirit—and His righteousness were heartily and diligently sought all besides would for a certainty be added. That is only added which is not sought, because not needing to be; but if the Christ taught his disciples to pray for the wants of the body in the matter of daily bread, he would thereby by implication teach prayer for every other want of the body; then what would remain to be added? Positively nothing. Thus from a spiritual standpoint, which we contend is the only true one we, argue with reference to prayer. All occupying any lower plane than spirit are necessarily and helplessly little-faiths. All occupying the plane of spirit, though having faith only as minute as the grain of mustard seed, are quite qualified to remove mountains; because that only is impregnated faith, faith on any lower plane is but feigned.

stricken gait, outcast, alone, wending her way in search, ever in search until even hope forsook and she sought refuge and departure in this solitary region of the *Karst*, breathing her last—a prayer for *him*—as her silver locks mingled with the grasses afterward to be called Orphan's Tresses his cup of remorse was full. Then the veil was perforce drawn by pitying hands.

"Sandor," a voice spake gently, compassionately in his ear, "have courage, dear one, and from errors and weaknesses of the past gather experience which is strength to look 'behold,' always remembering that every night has its dawn, as every earth-life its after spiritual birth, and that when the night is darkest, dawn is nigh—the denser the shadows the brighter the sun. When we meet again—ah, Sandor, ages may have passed, but something assures me that for us separation absolute cannot be; therefore, take heart. Astrea bids thee for a time only—Farewell." That final word seemed to echo through the universe into infinity, not as a knell, but as a note of sweetness and hope that wakened everthing to life. To Sandor it was as an electric shock. He started as from sleep to find himself, spade in hand, a root of mandragore held tight in the other, while before him lay a heap of golden coins, late contents presumably of a battered Roman vessel his implement had come in contact with. In his amazement he threw both spade and mandragore away with a shout of joy. Why had he slept so long? He, the man of gold, of wealth, who would have the world at his feet now. In his excitement he bowed his head and pressed the coins to his breast, his lips. Yes, golden they were. And when his frenzy loosened, *Murcka!* he stamped upon it despairingly; he could do without it now. Alas Sandor! Only was it whilst burying the spade, of which he was sorely ashamed, that a blast of the *Borea* recalled this early part of his drama. "*Tscka!* gold is the lever of the world," he said to himself. So he pocketed the coins and went his way. And the white grass of the Orphan's Tresses continues to sigh to this day; that is why I rejoiced to find this melancholy region of the *Karst* in its desolation. I sought till I found this jewel of wisdom among its dust: that all else may pass away, even the fury of passion, revenge, ambition may be spent as the storm-fiend, *Borea*, and all that Sandor's "nugget" brought him in that gilded World. Love abides. And so the silver grasses called by the poetic Hungarians Orphan's Tresses wave and watch in mournful faithfulness over the desolate *Karst*. Astrea will live when *Borea* has shrieked her last. Astrea is Love: *Borea* is passion.

THERE is true pleasure watching the habits of birds and animals in their native haunts. Can that pleasure be increased by destroying the lives of these creatures? Is a dead bird or animal as beautiful as a living one? Can it be as useful?—*Food, Home and Garden.*

LOVE of humanity includes love of God; and love of God includes love of humanity.

WOMAN THE DIRECTOR.

WOMAN is the mother and moulder of mankind. She is the director of human destiny. Her manifest mission is to bless and brighten our earth, and make it a better and more beautiful abode. She has always been the angelic agent of any advancement in this world.

It was respect for woman that gave rise to chivalry, and the outcome of chivalry was civilization.

The softening and refining influence of woman was felt in some sections of Europe; and the countries that vouchsafe to her sex its gentle supremacy became the conquerors of the world.

Civilization has gone forward or backward in exact accordance to the condition of woman. As far as her influence has been felt and favorably exerted there has been great progress. When she has been suffered to remain in ignorance and slavery all progress has been arrested, or the race has relapsed into inertia and barbarism.

As woman is first in all progress, it follows she is first to be redeemed, and then to be the redeemer of the race. Were the women of the whole world what they should be, in health, wisdom, and womanly worth, the work of human redemption would be at once accomplished.

The first condition of a full development of woman is health. For generations she has been the victim of the vices of man—his drudge, or at best, the plaything of his passions. Her lot has been ignorance, neglect, and abuse, until unfitted for her duty as reproducer of the race.

Nature intended woman to be beautiful, healthy, and happy. But her multiplied miseries have prevented her from properly performing her maternal mission, impaired her physical functions, and poisoned the sources of new life.

The mothers of one generation mould the men and women of the next. A sick mother cannot produce healthy descendants. She is simply a transmitter of sickness to posterity. And the majority of mankind are born sick. So the chief causes of sickness are continued, and the tide of human infirmity flows forever onward.

In civilized life not one woman in five hundred is fitted for the office of motherhood, on account of complaints common to the sex. This may seem a startling statement, but it is amply attested by those peculiarly qualified by extensive professional experience to give an opinion.

And still, despite these facts, there are foregleams of a more glorious future than ever imagined by man. There is dawning a new day of chivalry. The royalty of woman is being recognized as never before. She is being enthroned in the empire of the affections. The supremacy of her sex in the reproduction of a better breed of human beings is being acknowledged; as is the mother so will be her child is now an accepted truth that will be made the means of infinite human improvement.

Creds and customs are cracking. The chivalry of the future will consist in rescuing woman from the consequences of civilized wrongs. In enlightening her and freeing her from social fetters and

outrages, we secure her health, elevate her character; and in so doing secure the welfare of posterity. It has been demonstrated that her influence is for the good of the race, when not perverted by the passion and ambition of man; and no one can doubt that her mission is finally to save and to bless. In giving her health we clear the fountain of life that flows onward through her offspring.

Woman's course in the future will present a striking contrast to her condition in the past. She will understand and obey the laws of life. She will be strong and intelligent, pure and beautiful; and will be the owner of her person and her property. The sexes shall stand squarely balanced on the scales of equality in every respect. Health and harmony and happiness will prevail, and sickness be something seldom, if ever known.—S. H. Preston in *Hall's Journal of Health.*

THE FUTURE.

MAN cannot endow his work with immortality. His thoughts outlive all that he does; but he cannot put these into forms that will last forever. Our strongest work cracks at the touch of time. The mightiest labor of human hands is picked to pieces by the fingers of invisible air. The temple which to-day stands garlanded with the sun's bright rays in a few years will be abandoned by human feet. The command to the world is: move on. The destiny of nature is found in motion. We do not care to be constantly reminded of what the world has said and done. The only use of the past is to correct the present, and of the present to make it worth the future. The ghost-like spirit that is a perpetual reminder of things outgrown should be nailed down. We do not want the soul that was nearest the beginning of things to tell us what has passed, but the one that is farthest above the world to tell us what is coming. The hues of the morning paint first the mountain top with their golden splendor; so the light of truth falls first on the soul that is in advance of its fellows. We do not pretend to tread the future with prophet-feet, and to know the forms which fate shall assume, but he who has pondered the course of past events can predict the way mankind will go. Every morning-sky is streaked with prophecy. Nature is always prophetic and speaks ahead of man. We have only to hear what the world is saying, and read what is written around us to see that greater destiny awaits humanity.

—*Progressive Age.*

ACCUMULATED sins, like accumulated dirt, are hardest to purify. We need to invite a daily influx of pure thoughts into our being to cleanse the mind, just as we need fresh water at each ablution to cleanse the body.

THE one who seeks to master the musical art makes much discord before he learns to play harmoniously. We also make many discords in mastering the harmonies of life.

THE Truth is only bitter to those who do not live it; but, bitter or sweet, sooner or later all must accept it.

["From Light and Life" by Peter Davidson.]

LIGHT AND LIFE.

THE present times are ominous; the world of Cesar is commencing to get shattered, and the new world is only in childbirth. The standard of Anarchy promenades amongst the masses, and Atheism with its poisonous breath stifles the life of the Soul in Humanity. But these are not the indications of decadence, or death; they are only the ardent fever and glorious travail of parturition, for a new world is being created, and Humanity is transforming itself by seeking to rupture its old chrysalis. It is necessary that the old may be stripped of its soiled and tattered garments, in order that the new may be clothed with the brilliant raiments of truth, for the evolution of Humanity must march upon a par with that of Society.

It is within the bosom of tradition—and for us Occidental people, within the Judeo-Christian tradition—that will be found concealed all the necessary elements for the evolution, all the verities which can securely guide the footsteps of the reformed human race, and render their paths straight, luminous, and certain. The verities that we wish to extract from the sanctuary are truths of a universal order; they have illuminated the world ages ago, as they will continue to do for ages to come, for they belong to the Grand Universal Religion! to that Religion which appertains to all epochs, and to all places, which reigns, without a division or rival, upon all Earths, and upon all Suns throughout the Universe, for true Religion is based upon Science and Reason, as well as Revelation. Science or Knowledge is sacred, and it is the Queen of the World, since it is God Himself within Humanity, and Religion is reasonable, for it can easily be proved that its triumph conducts to all the glories of progress, and to all the conquests of emancipation. Three words characterize the ineffable union of Science and Religion, *Ver, Luc, Dur*. All the revelations which have found credit amongst mankind proceed from one primitive Revelation, whose pure source is still hidden in mystery, like the origin of our first race. The Sacred Writings of all the Temples, those of India and China, as well as those of Ethiopia, Egypt, Iran, Mesopotamia, Judea, Greece, ancient Tuscany, the Numan Rome, and the Druidical Gaul, etc., have versions more or less faithful of a single Bible, which we call the Bible of Humanity, and which in the Apocalypse of St. John bears the name of the Eternal Evangel, or Gospel, which has to be preached to every Nation, Kindred, and People, (Rev. xii. 6). All the Cults or Religions that flourish upon earth—and they are reckoned by thousands—are only varieties of one and the same Cult, diversified in all manner of ways by the misfortunes and political influences of the times, and appropriated according to local circumstances to the character and progressive mentality of the different nations, according to the various ages through which the races were passing.

We must either look backwards or forward; we were not given two faces to look backwards and forwards at the same time.

FUGITIVE THOUGHTS.

EMMA D. PUTNAM.

As the mind broadens through the quickening of the interior consciousness, outwardly manifest, Reason rationalizes Religion.

Nature provides for every emergency. Enlightenment is the result of experience. All things have their recompensive or retributive processes, by which everything is regulated in the course of time.

If we use our powers of being in line with the Universal Law of Unfoldment we will save a vast amount of energy otherwise misspent, and will acquire knowledge and understanding much more rapidly.

Integrity of purpose is necessary in or to a healthy state of mind and body. Is it any wonder the world's people are diseased?

Know the God within; find His complement without; and harmony must prevail.

In the higher working of the forces in Evolution there is little or no friction. Then the need of each becomes the interest of all.

Self-aggrandizement and crime result from obstructing the natural channels of supply and demand.

The whole human family are alike our relations, alike worthy of our love and consideration. Let us then work together for the good of all; desiring that each shall be blessed, doing all in our power (which is much) to live true to our highest light and truest judgment. Then bodies and souls will be fed and manifest more satisfactorily to themselves and to each other.

Where true love is not, and where honesty cannot live, there can never be justice or happiness.

Peace becoming a part of our being, war in every sense must cease. Sensational pleasure, coming from sensual practices, will give place to a deep indwelling, out-pushing satisfaction—true happiness.

PETER DAVIDSON'S new work (from which a lengthy quotation will be found on this page) "The Book of Life and Light," seeks to place before the spiritually minded public an elementary knowledge of a few of the Divine mysteries of that Kabalistic work, the "Sohar." A part of the work is devoted to the expounding of the prophecies of various mysteries in regard to the New Advent and the New Cycle. It is indeed a work of Life and Light, and must impart something of both to whoever reads it. It contains two hundred and forty pages and is sold for the reasonable price of one dollar. Address Peter Davidson, Loudsville, White County, Georgia.

THE persistent closing of the innocent, refining and elevating places of public amusement on Sunday is one of the most potent influences in promoting the success of the objectionable, debasing and criminal resorts which are patronized as a substitute.

THERE would be no crime revealed if there were no crime concealed. The crimes that come to the surface of society are giving warning of the diseased state of the whole system.

ANOTHER DISTRIBUTING CENTER.

DEAR MRS. MALLORY: Still an invalid, as I have been for the past ten months, from my severe siege of pneumonia last spring, aggravated later by La-grippe fastening itself on the still weak vital organs, so that for some time my recovery seemed very doubtful, and but by the best care I was brought through so that I am now able to sit up and to read some.

I have been taking a general review of the past year's numbers of your excellent paper, and, although I thought I had read them each as they came, it seemed to me they were full of new interest. The reason of this is, they contain immortal truths that never grow old—truths of universal application and good for all time. I have the full file from the first issue. There is no paper I take that meets my general sentiments or comes up to my ideal of true reform journalism as it does. It has no special "hobby;" flaunts no high sounding title; makes no vain boast of what it is doing or what it is going to do; but with torch lighted at the lamp of Divine wisdom diffuses light and knowledge to enlighten the world. May you long be spared to work. ADELAIDE COMSTOCK.

A YOUNG woman in utter despair, without hope or money, and no means to procure it, honestly, took a dose of laudanum recently in New York. She was taken to a hospital, where under medical treatment she recovered from the effects of the poison, and now must be punished for not killing herself. The Herald says in an editorial: "She has chosen to conceal her identity from the public. Nothing is known derogatory to her character. It is a question whether she was mentally responsible for her rash act. Now what do the authorities propose to do with this unfortunate young woman who is penniless and friendless in this great metropolis? Send her home? Provide her with means to go to her friends? Help her to get employment? Send her to an appropriate retreat for the mentally afflicted? No. She is to be arraigned as a common criminal in a police court. She has offended, say these apostles of justice, against that section of the penal code which declares an attempt at suicide to be felony, punishable by imprisonment in a State Prison. This is an absurd law. If it has any effect it can only be to make a would-be suicide more determined not to fail in the attempt. As a matter of fact it has proved a dead letter, and rightly so. It ought to be blotted from our statute book. Shame on the attempt to use it for the persecution of an unfortunate being on the threshold of womanhood, and to brand with infamy a young life which deserves more humane treatment!"—*Alliance Tribune*.

IN the New Time it will not be the man who has the most money that will be the great man of the city, but it will be the man who has the most wisdom and thereby lives for the Brotherhood of Humanity.

EVERYTHING we have consciousness of exists for us; we cannot be conscious of a thing that has no existence.

The Universal Republic.

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THE POPULAR CREDO.

CHARLES P. SHIRAS.

DIMES and dollars! dollars and dimes!
An empty pocket is the worst of crimes!
If a man is down, give him a thrust—
Trample the beggar into the dust!
Presumptuous poverty's quite appalling,
Knock him over! kick him for falling!
If a man is up, oh! lift him higher—
Your soul's for sale, and he's the buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's is the worst of crimes!

I know a poor, but a worthy youth,
Whose hopes are built on a maiden's truth;
But the fair maiden will break her vows with ease,
For a wooer cometh whose claims are these:
A hollow heart and an empty head,
A face well tinged with brandy red,
A soul well trained in villainy's school—
And Cash—sweet Cash—he knoweth the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

I know a bold and honest man
Who strives to live on the Christian plan;
But poor he is, and poor will be,
A scorned and hated wretch is he—
At home, he meeteth a starving wife,
Abroad, he leadeth a leper's life—
They struggle against a fearful odds,
Who will not bow to the people's gods!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

So get ye wealth, no matter how!
"No questions asked" of the rich, I trow!
Steal by night and steal by day,
(Doing it all in a legal way);
Join the Church, and never forsake her,
Learn to cant and insult your Maker;
Be hypocrite, liar, knave and fool:
But don't be poor!—remember the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

A STEP TOWARDS PROGRESSION.

WE are very glad to see that the Humane Society of this city has concluded to prosecute for cruelty to animals all marksmen who shoot at birds as a target. The Society has investigated this cruel, fiendish sport and finds that the birds are often wounded and linger two or three days before they die out of their misery. If the cruel marksmen had to suffer just what the birds do, it might awaken to consciousness the slumbering

good in their being, and thus they would grow a more kindly nature. There is scarcely a vestige of anything but the brute-force nature in any one that could find amusement in what causes suffering. But so long as mankind feed upon the flesh of animals the humane nature will be dormant and cruelty and selfishness will reign and breed misery, woe and death.

THE CURSE OF THE TIMES.

THERE are a class of newspapers that are veritable ghouls. They fatten on published corruption. If the supply is not great enough they manufacture it; and they will go to any extreme to provide foul, corrupt and sensational matter to publish that is fiendish in its death-dealing influence. Thousands of innocent lives are wrecked and misery untold created by these ghouls of evil. It is a terrible wrong to publish matters of scandal, even if it is true, but when it is false, as it oftenest is, the evil it causes is incalculable. The corrupt newspapers may appropriately be called the Devil's Flag. It unfolds its darksome presence wherever ignorant, diseased humanity will pay money for it.

IT is reported in the daily papers that a prominent Hebrew of New York City says that the Jews of that City are entitled to the people's respect for the reason that they have done so much for the progress of the country, and then he points to Wall Street and the wholesale dry goods trade as evidence. We do not think that either Jew or Gentile is entitled to respect for any share they may have in building up the questionable business of Wall Street. If the Jew is entitled to respect from the Christian it should be because the God of the Christian belongs to the Jewish race. If the Jews had not produced the Christ there could have been no plan of salvation.

EVERYTHING that is not an affinity with absolute Truth invites destruction. It is claimed that Sunday desecration and the saloons are destroying Christianity. "Nish fwir" tianity was based upon Divine Truth it could not be destroyed. Sin disappears before a Divine Religion, and only a false Religion can be impeded in its mission by sin.

"**L**OVE your neighbor as yourself" means sending your heathen neighbor in Africa whisky, to sink him deeper in the depths of degradation, and your Chinese neighbor opium and compelling him to buy it, according to the Christian Mammonites.

UNITING THEIR FORCES.

A DESPATCH received at the World's Fair headquarters from Louisville says that unless a provision is added to the bill before the Legislature for an appropriation of one hundred thousand dollars, for the Kentucky exhibit at the Exposition, urging the closing of the exhibit on Sunday, and permitting liquor to be sold on the ground, money would not be voted by the various Kentucky counties. There is a strong religious element throughout the State."

It appears from this that the extensive Kentucky whisky traffic have united issues with the Kentucky clergy. The advocacy of open whisky and a closed Fair is, to say the least, inconsistent on the part of the "strong religious element of the State." It is a case of trying to harmonize devil-drink and Christian-piety in the same issue—the former getting six days in the week and the latter one day. This fitly illustrates the proportion of Christianity that animates the people. If there were six parts of Christianity out of seven, there would be no agitation for a closed Fair on Sunday, for the people would realize that to-day, as in the days of Isaiah, God hateth "new moons and appointed feasts;" but says, as he said then: "wash ye, make you clean; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

EVIL, like the hungry devil-fish, when it cannot obtain appropriate food, eats itself up. The great number of serious accidents happening in the Chilean navy are evidence that the war spirit is becoming self-destructive. The warning at Samoa is being repeated. Let all war-like nations heed it in time otherwise, their small aches will grow into death giving pains.

THE more material the man the more he relies upon outward teaching. The spiritual man teaches silently for in the silence, the spirit is taught most effectually. The change from winter to spring is done silently, so is mankind silently changing from the winter of Materialism to the springtime of Spiritualism. If outward teaching was effective the world would have been reclaimed long ago.

STRIFES over non-essentials are the clouds that obscure the sun of our Being, and prevent the blossoming of our soul's best aspirations.

THE gratification of the developed Lower Man is a bar to the evolution of the Higher Man.

For The World's Advance-Thought.
THE VACANT CHAIR.

PETER DAVIDSON.

WHEN in the West the orb of day
Withdraws his last faint beam,
And 'neath the twilight's softening ray,
The sons of toil repair for home;
How pleasant then around my hearth
The friends of youth in joy embrace,
Repeating tales of smiling mirth,
As glee gleams bright on every face.

Old Albion's mountain strains they sing,
In nature's wildest symphony,
But, oh! that harp has lost a string,
Whose cheerful sounds brought mirth to me:
Yea, mute is that melodious voice,
Whose soothing words did banish care,
Though friends around him may yet rejoice,
My eye still finds the vacant chair.

I feel the world's bitter woes—
The scoff and scorn of pomp and power—
Neglect of friends and hate of foes,
Dame Fortune frowns so dark and sour;
Yet 'midst those needful griefs of life,
In lowly heart nigh to despair,
I still stood boldly 'gainst the strife,
'Till once I saw the vacant chair.

Love's second pledge we gave to clay,
A bright-eyed, laughing, kindly boy,
God took him from this earth away—
To mother lent—her hope and joy:
The parent stem did wither fast,
She droop'd beneath decline and care,
And left four pledges of the past,
To prattle round the vacant chair.

The fairest flower is first to fade
'Neath winter's cold and icy blast,
But Spring returns, revives the dead,
Resuscitates the torpid past;
Their ashes rest beneath the soil,
A son and mother—blessed pair—
Two radiant souls thus gone to God,
And left me with the vacant chair.

SOMETHING GRAND.

WHAT a grand humanitarian spectacle it would be if all the civilized nations of the world would unanimously agree not to spend one dollar this year upon armaments and fortifications of any kind, but would devote the money intended for that purpose to the relief of the starving millions in different parts of the world; and the war vessels would carry the provisions and money to the afflicted districts. But alas, the nations have not grown up to this yet; however they are growing rapidly in that direction, notwithstanding our Sunday paper says "there will never come a time when war will not be a necessity." It reminds me of the man who said—when I was trying to convince him that the earth was round instead of flat, as he insisted—that it was "perfect folly to say the earth is round, for if it was round the water would all run off."

America should set up a higher standard of international amenities, instead of taking as her model the diplomatic customs of monarchical governments in her dealings with the nations.

The blossom is the type of immortality; it contains the past, present and future life of the plant. All phases of the plant below the blossom are but partial expressions of its evolutionary phases.

WORKINGMEN.

ALL reforms to be of any permanent good must now be along universal lines of thought. Workmen cannot better their condition by sustaining in any way the present wage-earning, boss-controlling and competitive system. We see the legitimate conclusion of the present system in China, where the laborer gets fifteen cents a day as wages.

In any country where a class own everything, and the laborer nothing but his capacity to labor, it is only a question of time until the laborer is compelled to work for Chinamen's wages.

The workingman helps to forge his own chains when he hates and abuses his fellow laborer who comes from foreign countries, and works for low wages. He has been made a cheap laborer, not from choice, but from this same competitive monopoly-controlling system that prevails in this country, and that is gradually undermining the standard of laborers' wages notwithstanding all the efforts of the Unions to maintain them. The laborer would not be any less a slave if the eight-hour system prevailed. He who pays another wages virtually owns him, and he will own him for less and less wages as competition among laborers increases.

A Chinaman will not work for fifteen cents a day on this Coast, as he does in China, because the Chinaman realizes his labor is scarce here, and, therefore, he demands but little less than the price the white man will work for.

The capitalistic journals endeavor to keep up race hatreds, to draw away the attention of the working people from the legitimate cause of their hard times.

The only remedy for labor is in union with workingmen of all countries; but they must be able to unite for the promotion of the Brotherhood of Humanity; nothing short of this will succeed. The various Unions, as they now exist, are a bar to the uniting of all the workingmen; for they exist simply to increase the wages of the few (and this they have not succeeded in doing to any great extent), and they are as much the enemies of all workingmen as are the capitalists who are trying to break up the Unions. The Unions did some good when the condition of the workingmen was different from what it is to-day; but now they are more of a curse than a blessing, for they keep him selfishly separated from all their brethren outside their unions, and the strifes and hatreds between them become elements of weakness that the capitalist takes advantage of to maintain wage slavery.

The time is not far off when the choice must be between co-operation and starvation.

The forces of our being and the elements of nature are all destructive masters when left uncontrolled, but when controlled they are creative, useful and obedient servants. Ignorance is the only thing that keeps us from working in perfect melody. Discord must ever be our fate until wisdom dispels our ignorance. When, through wisdom, we can control every faculty of our being we shall have harmony, mastership.

CLEANSE US, O LORD.

THE expenses of the United States' Army and Navy are in the neighborhood of seventy million dollars for the year ending June 30th next. This enormous sum is spent in times of peace to maintain some forty thousand men in comparative idleness, while instructing them how to murder their brother man. We do not think that during this period a single dollar has been spent by the Government in the interest of peace education. And yet there is no more crying need than in this important branch of knowledge. Education in strife and war is continually going on in schools by the instruction in war-like feats of nations, to which a fictitious value and glory is given; also largely in the daily press by editorials inciting to war, and by descriptions—in language full of vain-glorious boasting—of forts and war-vessels, prize fights, etc., and by means of the pictorial press and innumerable cheap photographs and lithographs of war-vessels and battles.

It is imperative that all this evil influence should be neutralized, and true ideas inculcated in our growing youth of what constitutes manly men.

Among the masses the idea of what constitutes a manly man is, one who uses tobacco, drinks plenty of whisky, is a good fighter, and has succeeded in getting lots of money by using his wits to cheat people. But the truly manly man does none of these things. He strives to make his fellow-man better, and he is the mainstay of progressive civilization.

To find upon the same editorial page a leader on the necessity of bestowing capital punishment upon a murderer, and another inciting innocent men to kill each other in war, for a national insult that was less of a provocation than the aforesaid murderer received, shows how morally obtuse an editor must be to incite to a crime, for the doing of which he wants the other criminal executed.

With such persons the difference between virtue and vice is simply a difference in the extent of the crime. He who kills one is vicious and deserves the scaffold; but he who kills a hundred is brave and deserves a statue. He who steals bread to satisfy hunger is worthy of the jail; but the Senate is honored by the presence of one who stole a million. The worst criminal is not the one who commits a crime because of weakness, but the one who incites to criminality and dignifies it with the name of virtue, and publishes it in a paper of large circulation, so that its poison may spread far and wide.

If people neglected the welfare of their physical bodies as they do their souls, imagine what poor bodies they would have! They take into their souls all kinds of poison thoughts and deform themselves by hideous acts, and then they expect to be beautiful and fit for a heavenly condition when they are unclothed with the body.

LEAVE to others the recital of your virtues. By acknowledging your shortcomings you admit the necessity of overcoming them.

For The World's Advance-Thought.

THE CHURCH OF THE FUTURE.

EMMA ENDRES.

THE trend of the age is toward toleration and freedom; above all, intellectual freedom; for all great minds admit that the faculty of thought is a talent which must be honestly used and duly accounted for.

So deeply rooted in humanity is the instinct (and its existence is not wholly of this earth) that its moral life, growth and comfort all depend upon social worship, that a Church will always be a necessity. But the commerce of the peoples of the earth modifies the religions of mankind, and the making of many books undermines them; and thereby, from a consensus of opinion, we are enabled to forecast what the Church of the Future will, nay *must* be.

The Church of the Future will be broad and unorthodox. High above the sphere of speculative belief extends that of Truth; the Unchangeable; the region of Eternal Sunshine. The Church of the Future will be an eminently truthful one, bulwarked by a Heaven of Hope and Love. It will bring up the rear-guard of humanity and teach the Brotherhood of nations; it will be a gracious and blessed Church, giving us brethren and sisters in every clime and under every sky.

As it is impossible to believe a proposition the terms of which are unintelligible, and as no mystery can command belief, the Church of the Future will be eminently a Church of common sense in which there will be nothing too sacred for investigation.

It will be a Church without the doctrines of the Trinity, Election, Transubstantiation, Vicarious Atonement, Total Depravity, Everlasting Punishment, Deathbed Repentance, Supernatural Conversion, Inspiration of the Scriptures, and many other, at present, orthodox beliefs; for it will be a Church in which God the Father, and Mankind His Children, will *reason together*; and what the Father has not revealed the Children will not be expected to believe.

It will be a Church of *education*, instead of *pro-bation*; a Church whose God is *near*, and not *far off*; whose heaven is *within*, not *without*; whose knowledge will come from Love, and its obedience from willing hearts.

It will be a Church in which the Gospel of Humanity will be *practised* as well as *preached*; in which the followers of Brahma, and Buddha, and Confucius, and Mahomet, as well as those of Luthur, and Calvin, and Wesley, and Fox, and Swedenborg and many others, will be allowed to voice the Truth that is in them; in which a consensus of opinion will be taken, and every generous action, every honest thought, every sincere effort to do right, will be regarded as part of the worship of God.

It will be a Church in which all will be taught that the irresistible laws of the moral world surely bring punishment to those who break them as steadily as do those of the physical; that there is no outward hell if there is no inward one; that the

outward consequences of sin are the least of its evils.

It will be a Church in which the only prayer offered to God will be to be kept in His presence; and the looking up to Him for good influence will be the only safeguard of life, yea, may be, even of death.

It will be a Church in which human goodness will be the best mediator of Divine goodness; where Love will cast out fear; where Man, the child, will come by nature and by right to God, the Parent; where the duty of the one will be supplemented by the duty of the other; where Perfect Love will not be duty, but choice.

It will be a Church that will teach that Faith is not theological opinion, but a great educator; and that deep, loving conviction rules the world; that the highest conviction is that of God, and includes all Truth in itself, as the ocean includes all its waves; that a world without God is an impossible world; that death is not punishment, but a great reward, being God's messenger to those He is ready to receive, and whom, therefore, He must consider as ready to meet Him.

It will be a Church whose ministers will know by experience the needs of their people; the ways of the world; who, having been tempted, overcome and yet triumphant, can assist those still in the heat of the conflict.

This Church Universal will be the Church of Jesus—the Church of elevation and liberality—it will be Christianity unadulterated, undiluted; the Church of Infinite Progress; the Church of the Divine Man, not the Man-God.

DR. F. L. H. WILLIS says in an evening's lecture at Berkley Hall, Boston, recently:

"All forms of faith, all matters of belief, are progressive. Put down a land mark to-day, and it may have to be overstepped to-morrow. It has taken the religious world a great while to learn this truth. In fact it has just begun to dawn on its startled consciousness that the laws of evolution rule in the kingdom of the mental and spiritual as well as that of the material.

"Within every human soul there is a power that is the means of the soul's growth. There is no power in the universe, and there are no circumstances of life here or hereafter, that can control this force to check or prevent its development. Our destinies are calling to us to express themselves, and life opens for each one every possible means for the expression of our powers. Life is for nothing else, in fact. What do we want of it except for what it can do for us? and what can it do for us that it does not do for this Divine Power within us?

"All the shams and pretenses of society, all its external pomp and vanity, show how utterly men mistake what life is for, and so it is frittered away with but little struggle or attempt to break through the barriers to progress. We forget who we are; we forget our Divine inheritance; we forget that the spirit within us and all its attributes are eternal.

THE CRIME OF WAR.

HENRY FRANK.

WAR is the hell of human history, the vulture of human fortunes; it bestializes men and feeds their baser passions on the venom of human hatreds. It defiles the finer aspirations of the soul, and substitutes degradation and dishonor for beauty, love, and truth. It blinds the reason, because it inflames the passions. It corrodes the character, because it builds false fame on grossest pretensions. War is the engine that crushes prosperity; the politician is ever the engineer that drives the wheels of destruction. Once, perhaps, in savage history war may have been of value, as the tooth and claw are of value to the bear and tiger.

Man's early history is the evolution of physical prowess. The strong in muscle alone prevailed. The weak in courage grew flaccid in frame, and succumbed to the blows of force. When savage courage and bloody carnage were the makeshifts of human interest and the commonplaces of daily experience, then life was cheap—cheap as air; death was common—common as falling leaves in Autumn. But as the seared and lifeless leaves encumber the soil only to manure and enrich it, that young forests may spring anew with greater glory than former growth, so each age of man, building on the destruction and *debris* of former baser civilizations, builds anew a development more beautiful and glorious.

War at one time was therefore perhaps necessary in human history, as cataclysms and earthquakes were in shaping the figure of the globe. But to-day the incidental cyclone and hurricane, the electric storm and the cloudburst, leave only destruction and havoc in their path without enhancing the perfection of the globe or materially assisting in cosmic developments. Thus war to-day is a moral anachronism. It has no excuse in ethics; no promise in civilization; it comes to kill and destroy, not to restore and ameliorate. It comes to damn and oppress, not to redeem and uplift. It is all Hell—as said an eminent American general; its king is the Devil—its trophy is slaughter!

This is war, and what excuse can it have in this age of irene civilization, when we are cultivating commerce and the arts of peace, and desire to compel man to forget his savage nature and bestial origin? Peace throws a mantle of oblivion over the beast and brute in man—war unveils the hyena and jackal in his breast.

Peace builds beautiful homes, affluent civilizations, and a conquering commerce. War builds temples of disgrace and hells of horror. War to-day is not wanted; and it is the duty of every lover of his race to discourage its perpetrations and dishonor its claims.

At the great Labor Convention in Belgium all the delegates were agreed as to the equality of the sexes in rights and liberties.

THE diet of the race is all-important in the reformation of the race.

For The Universal Republic:

WORLD'S FAIR.

F. W. EVANS.

THE World's Fair is still an unsettled affair in the Empire State—whether it shall be a *World's Fair*, open every day to all who choose to attend; or shall it be an American Sectarian affair gotten up in the interest of the aristocracy and closed to the common people, by a money-making clergy, who are anti-Jewish Sabbatarians. These, ignoring the Seventh-day scriptural sabbath, substitute therefor the Constantine First day called Sunday because it was devoted to the worship of the Sun. These anti-Jewish, anti-Scriptural, and anti-Christian Clergy, with the marvelous egotism and the unbounded impudence of an Inquisitor, propose, by unconstitutional "Religious Legislation," to levy a tribute of one-seventh of the time upon the religious and non-religious people of the whole world, who are invited to assemble at the World's Fair; the object being to fill their Sectarian Steeple Houses with the thousands of visitors, to be taxed, or else go to saloons, duly provided, in which to spend their idle time and money.

Every day of the week is a Sabbath Day to some of the nations invited to be at the World's Fair.

Jews keep the Scriptural "seventh day." Greeks Monday, Persians; Tuesday, Assyrians; Wednesday; Egyptians, Thursday; Turks, Friday; Catholic and Protestant Anti-Christians; Sun-day And the Shakers keep the "Sabbath of the Lord," the Sabbath that ages ago, the Spirit said, "remained for the people of God;" that day is constituted of all the days upon which it is wrong to do wrong. In the Shaker Sabbath poverty has no more place than it had in the "Church of the Wilderness" of the Jews, when the God of Israel brought them out of Egypt—the House of bondage. The land, like the air and water, was free to all alike; for forty years there was no land monopoly. Each person could gather their "daily bread"—"bread from heaven." Their shoes wore not out and their clothes did not wax old; having food and raiment they were therewith content, except when their Egyptian appetites lusted after flesh meat, because their soul's loathed the manna as being light food. They were cured of all "diseases of the Egyptians of which they were sore afraid." No one saying "I am sick." Their God "took all sickness away from the midst of them." Like Shakers, they had no class non-producers, such as Capitalists, Doctors, Lawyers or Military—no Aristocracy. Count Tolstoi, getting a glimpse of Christianity, has gone to work like a common laborer.

The Shaker Order is unique and is not numbered with the nations—with the sects of Babylon. It "dwells alone." It came into existence during the Revolution, cotemporary with the Secular Government of the United States. It is emphatically an American Church; but separate from the State, like the sun from the moon. It is not of this world, and therefore its members "will not fight." Ann Lee forewarned her people that the "Whore of Babylon would have one more sup of the blood of the Saints." Does it not look like it?

Closing the World's Fair on a Heathen Sun-God day it looks like it. By unconstitutional "Religious Legislation" the Protestants have killed King of Tennessee for working on their Sabbath day, after having kept his own Seventh day—the true Sabbath. That is only the beginning of the end. If the wicked Church and State Priests, with the women whom they have so long deprived of their rights, that, like the emancipated slaves, they are spoiled and have become "silly women," succeed in closing the Fair, all the Religions will be compelled to keep two Sabbaths every week. In this Catholic and Protestant will unite, like Pilate and Herod. They will work together to put God and Christ into the Constitution, and to destroy the American Civil Secular Government—the Republic of the Human Race.

State and Church will be united, as in Germany, and as in Russia, who is driving out into the wide world five millions of Jews, who are given the alternative of joining the Greek National Church or banishment from their native country, which means utter ruination. The next step will be a religious war between Catholics on one hand, and the Protestants, Sceptics, and all other classes united, as they were in the Civil War, on the other.

The founders of our Government were Sceptics, Free Thinkers, Infidels to a bloody Christianity. The author and fifty-six signers of the Declaration of Independence were all Infidels except six. Will not Thomas Paine be materialized, and, like Jesus, make a "second appearance" to teach the people "Common Sense?" and that they themselves, and not the fighting God of Israel, nor yet Jesus Christ, are the Rulers of the America Republic? And that women, being half of the population, "Common Sense" would secure to them the same "Rights of Man" that men possess, and which they exercise in such a bungling manner that the earth is turned to blood, and Christendom—Babylon—is a great War Camp?

The common people in Russia have been taxed until discouraged, and they must eat the seed for 1893 in 1892 or die of starvation. That is the end that all Church and State Governments come to; and they will pass like the extinct nations out of existence.

The Orthodox "death and hell will deliver up the dead which were in them, to be judged every man and woman according to their works," "and death and hell," not immortal human souls, being myths, will be cast into a mythical lake of fire and brimstone.

POLITICAL party issues are bones thrown to the people, who quarrel over them, while the crafty politicians get away with the meat. The great issues of the day are not tariff, silver and eight hours, but Universal Peace and Fraternal Cooperation. The former are but petty causes, while the latter are great causes that will right all the wrongs that people are uselessly trying to regulate by political action.

MEN generally boast of their least valuable possessions. Modesty and merit are twin-born.

MONEY VALUE.

SENATOR EDMUNDS was interviewed by an Associated Press reporter before his departure from Europe. He said:

"I am going to France in May, and before I go I shall convert the little property that I expect to use while away into gold. That gold I shall deposit with the understanding that I shall be privileged to draw upon it to meet my necessities while abroad. With American credit I should not know how long I should be secure, for it is evident that this discussion (the silver question) is approaching a point where there will be a collapse. Yes, I am going to hoard gold. If this thing must come it will be well for all of us to be prepared to meet it. If we are to legislate money for those who wish to get a cheap dollar—fifty cents, seventy-five cents or whatever it may be—to buy with, the men who have loaned the money on credit for the goods will look out for themselves. The poor people will of course suffer most, and the men of means, who always profit by all the distresses of those who have no means, will grow richer by the calamities that a depreciated currency, whether it be of silver or paper, brings upon the country. Yes, I shall hoard gold."

Senator Edmunds acknowledges what Reformers have been claiming, that it is to the interest of the usurer to depreciate the value of all money outside of the gold standard. There is, however, no dishonest dollar apart from the dollars that the usurers acquire by excessive interest. Every dollar a man earns by his labor is an honest dollar, no matter what material it is composed of. The credit of the American nation is due to the faithfulness of the laborers, and if it is undermined it is done by the usurers who depreciate the value of money for their own selfish ends. The foundation value of money is not gold, but labor. Any dollar that represents a dollar's worth of labor has a solid foundation for its existence. The labor of the people gives value to all crude material; and if the labor of the people can give gold value to wood and stone it can give it to paper.

MY DEAR MRS. MALLORY: I have been tardy in writing you to express my thanks for the Companion Papers. Please accept the gratitude which I most deeply feel for them. Better than gold are they to me, although I am in need of gold, or the many things which it will purchase. Of one thing in myself I am somewhat proud, perhaps, and that is that I have an appreciation of such "food for the spirit." I have tried hard to practice its teachings, to rise out of the poverty and individualism in which I am living. I have observed Soul Communion, almost from the beginning; and try each day to send out thoughts similar to those I entertain while sitting in Communion.

I value such spiritual attainments as yours above everything else, and mean to seek continually for them.

Praying for the success which ought to crown your efforts for humanity, I am your friend.

March 21st.

MRS. M. P. DAVIS.

[C. B. Sedgwick in the San Francisco "Argus."]

PUBLIC SCHOOLS AND VICE.

THE morality of a community or nation lies, primarily, in the training of its children. The public school education, even more than the private home instruction, is the great factor in molding the character of the future man and woman. Children have become so accustomed to the inane admonition of the home circle, so accustomed to regard it as part of the unavoidable routine of the daily life, that it is looked upon as a matter to be resignedly accepted and quickly gotten over. They have known it from infantile days; often questioned in their young minds its justice or efficacy; have demonstrated from actual experience its futility, and therefore no longer respect it. Home is not the place where children are taught to think or reason independently, and that is why home training is everywhere a vast, lamentable failure.

But in the case of the school training it is a different matter. Children quickly understand that they are there to learn what will be beneficial and necessary to them in the future, however lax they may be about seeing the wisdom of taking advantage of present opportunities of acquiring such knowledge. No matter how distasteful the lessons, they are secretly convinced there is no superfluity. What is not brought to their attention at the school is consequently early considered as not being of practical import, and this disdain for outside teachings grows as the years render the idea customary.

Our public-school system, unlike that of any other civilized nation, excludes all religious and moral training from the educational curriculum. That the result is disastrous is everywhere apparent in the growing depravity of youth.

In the minds of children there are no innate conceptions as to what is moral and right. There is no such thing as character or conscience, until one is cultivated and formed, according to existing standards. Thus it ensues that in this mentally naked state, the morals of childhood are open to the influences of surroundings. It is, therefore, a matter of but little surprise that the school children of to-day are fast being carried into the seething sea of vice, and that the disseminating head of this iniquity can be mainly traced to our public schools.

The reason of this sad truth probably lies in the fact that it is there that the child comes into most frequent contact with those of its associates who are unknown to the parents. The indiscriminate mingling of the offspring of every grade and class of society, of the different nationalities, of every shade of belief and unbelief, is bound to result in loose, equivocal and chaotic ideas of morality in those young minds, in the absence of proper governing guidance and restraint. The moral atmosphere surrounding childhood is much more susceptible to pollution by the poisonous presence of a foul few, than would be the case in the event of more advanced years. The innocence of tender age fails to grasp, in its true significance, the enormous evil that its young life may be courting, and the unformed mind has not as yet the necessary wisdom

or foresight to discriminate as to which impressions it should receive and which it should repel.

Unfortunate as this blind ignorance certainly is, the dangers accruing from it are greatly enhanced, when one considers the fact that the dawn of intelligence in the mind of youth is the epoch when the senses reach the highest degree of alertness in the search for new sensations and ideas. The more hidden and secret the knowledge, the more eagerly it is sought, and there is not, in all the resources of knowledge, one place where the young life may find light and guidance, as it wanders the dark valley of temptation.

I bring before the public a subject that it cannot afford to pass lightly over, affecting as it does, not alone the individual welfare of the rising generation, but the foundation of the whole social structure, and in fact the very continuity of the nation.

To gaze at the subject of our public school education through the misty halo in which a patriotic sentiment has enshrouded it and its glorious design, is not to see it as an educational factor of to-day; nor to understand how the broad liberality and freedom intended to be bestowed on the future generation by the exclusion of all religious teachings has resulted in driving to class institutions the children of guardful citizens, and left the rest open to the danger of moral annihilation. Ignore it as we will we are faced with a grave social problem, and one that well merits the consideration of our best thinkers. If one of the noblest and grandest of our public institutions is to serve as a foul breeding-den of corruption, were it not better to strike it forever from the list of our great achievements?

I love our American schools—admire the radiance of the intellectual light they shed forth over the land, but I love the virtue of our children more. It is on their behalf, and not from any personal antagonistic sentiment, that I bring forward a matter so distasteful to all right-thinking minds; so discouraging to our high hopes in this direction. At the same time I do so with the charge of culpability against those within whose province it lies to see to these things, for to argue ignorance of the matter is but to admit a criminal indifference. Strange that the eyes of society, of philanthropy, of social reformers, and purity clubs should have so long blinded themselves to these facts. If those of our prominent writers and preachers who have so greatly concerned themselves in endeavors to cut away the insect bite of Papal aggression from this, the choicest fruit of our national wisdom, would but strive to be more consistent with their paraded sincerity, and, cringing less to the public approbation, search out and expose the evil that is eating away with rottenness the very core, they would be conferring a more lasting public good on this and all future generations. The Roman hierarchy, with all its black, damnable hypocrisy and corruption, scarcely ever produced such a condition of immorality as now exists in our midst.

True it is, that such is in a measure to be expected and tolerated, and remedied with time alone, in all new countries that have sprung up under the same conditions. Such argument can

safely be allowed to pass. But when the vile iniquity so spreads itself as to consume in its hellish gluttony the innocence and chastity of little children it is time a halt be called somewhere and some voice arouse the people to a sense of their danger—if an appeal to that higher one of duty is in vain.

Nature in her bounty never blessed any land as she has blessed this, in the gift of lovely and perfect womanhood. Under the bright blue of our skies the gentler sex bloom to a degree of physical development that is surpassed in no other clime. Yet beneath this sweet smiling surface festers the cancerous curse that is thus damning our budding girlhood, and robbing the nation of its most valuable possession, the honor of its women. Over us hangs a cloud, which, in its menacing blackness, casts a gloomy shadow on the future, deeper than ever fell over ill-fated Rome.

It is a danger which, if not thwarted, will totally annihilate the fair name of American womanhood; and in sweeping away the virtuous homes of the future, will consign the loved innocent ones of the coming generations to grovel hopelessly in the gutters of iniquity—and with that we have sunk.

I hold that the remedy is in our own hands—that a plain, undenominational course of religious and moral teachings, in connection with the public-school instruction, would have a tendency to arrest the falling feet of unreasoning children; would inculcate ideas of virtue and integrity; would cement the majority of future citizens into a common brotherhood, by the tie of a universal belief in the same God, and one common duty in mankind.

I further maintain that it is from a lack of such public moral training also that the present political corruption and dishonesty, so glaringly conspicuous in every branch of our public service, is mainly due.

In advocacy of the stand I take, I make bold to venture the opinion that a system of scriptural and moral teachings in our public schools would have a tendency to connect every-day action and thought with a correct and elevated ideal of character, and that this habit would evolve an unerring guide to rectitude in the future man or woman.

The highest possible development that humanity can hope to reach, is when the individual is capable of being a *law unto himself*. But this does not argue away the point. The moral law still exists, even if confined to the individual intelligence. However broad or narrow its application is of no concern, as long as it fulfills the demands of the human instinct for the preservation of the race. And again, notwithstanding all such intelligence and advancement, childhood—the unreasoning period of man—must be *protected*.

The world is yet weak and crippled, and, therefore laws of moral restraint must be laid down for the guidance of the blind, rushing steps of heedless youth, if only to be discarded as useless when the day of intelligent maturity dawns. They have then served their earthly purpose, and that is all for which the highest precepts of life are conceived and formulated, and are expected to accomplish.

SUCCESS.

THE author who regards success as that only of personal fame and financial returns, regardless of whether he has a real message to deliver, and one that uplifts and ennobles humanity; the painter who aspires only to be popular, to be fashionable, and to command those high prices which the caprice of fashion is pleased to bestow; the journalist who tests his progress by his salary per annum, regardless of his almost infinite opportunity for ministry to humanity; from all these aspects of so-called success one would turn away in despair and distrust, and pray that if this be success, if success in life be so vain, so cheap, so puerile, so selfish as this, then give one failure instead. But it is not true. Success lies in character. The day that one is more true, more sympathetic, more generous, more kind and thoughtful than on preceding days is the day that he is successful. He may give rather than gain; he may do his alms, material or spiritual, so far from the sight of men that only the Father who seeth in secret shall ever know of his impulse or his work; but in every essential and permanent aspect this is the day of his success; this is the day of his real advancement in life. Let us live, not on the material plane that dreams of happiness only in the guise of purple and fine linen, and the feasts of Lucullus and self-indulgence, but on that plane where opportunities for service to others are held as the higher privilege; and where, not self-indulgence, but self-sacrifice, is the ideal to be attained. Now if one looks at life in this aspect it is not in the light of burdens and interruptions that he accepts its daily demands, but in that of opportunity.

It is not in going out of one's way to do some spectacular and impressive work that one best serves his fellow-men. It is in the daily, the hourly, the momentary fulfilling of the little opportunities constantly afforded.—*Lilian Whiting, in Boston Budget.*

THE remedy for the evils of human greed and monopoly rule is not to be found in the long-range rifles of the mountaineers, the bayonets of the militia, nor in the bomb of the nihilistic revolutionist. The cure, if it ever comes, must come through a better understanding of the laws of hereditary transmission, and by and through the education of a public conscience that will make it as much a crime to monopolize the land, the mines, the forests, etc., as it is now considered a crime to rob the banker's safe, or to "hold up" a traveler and relieve him of his loose change.—*Lucifer.*

OUR present business methods tend to bring out and stimulate the worst traits in man's nature. The most avaricious and unscrupulous, just so they keep within the pale of the law, are the ones who succeed best. Dishonesty and deception are placed at a premium, and the milk of human kindness is dried into a bitter incrustation upon the souls of men. Who can hope to bring about an era of good will and brotherly love so long as we continue such methods?—*Mankato (Kan) Western Advocate.*

ALL the good man does for himself is done to humanity.

PROGRESS IS THE EXTENSION OF LOVE.

CIVILIZATION began in the family system, and to the family system must and will return. The first family was all the people of a village community; the last family will be one community, but that community is to be the nation, and thus the race.

Progress is the extension of love. It begins in the maternal affection of the brute; it ascends to the parental affection of the higher animals; it rises in the friendship of man for man; it then broadens into philanthropy and public charity; it culminates in Christ, Confucius and Buddha; and it is yet to flower in a social system where the interests of all men are identical, and where mutual help shall be the law of being.

Competition is the tiger's claw beneath the velvety fur. It is the carnivore's tooth, red with rapine. It was a necessary force for the up-building of the race and in its time was a friend to humanity. It is now losing its utility and becoming a drag. The teeth sink into friends, the claws into the hearts of its supporters. It is the last relic of the Iron Age. Pushing it on to its death is a greater force, a mightier principle. It is love disguised under a dozen masks, Charity, State-Socialism, Co-Operation, Mutual-Relief Societies, etc. Chionos devoured his children, until Saturn, the last and strongest, strangled him. His sire, Competition, has devoured all its children but Co-operation, and now Co-operation is about to strangle its progenitor.—*Anere Vidal.*

A NEGRO confined in the penitentiary of Michigan is a skilled workman at the trade of varnishing wagon wheels. He receives sixty cents a day for his work, and the contractor of convict labor gets five dollars. This a pretty good illustration of how one becomes a capitalist, and why the capitalist opposes co-operation. The workingman earns five dollars, but only gets sixty cents for his share, while the capitalist takes for his share four dollars and forty cents for the privilege of allowing him to do the work. The contractor should be working side-by-side with the colored man, if taking what is not earned constitutes robbing. Yet these people consider themselves, on account of their wealth, superior to the poorer classes, and they are—superior thieves who are protected by the law.

WHEN man grows old physically and is near his dissolution he returns again to childishness. The decay and dissolution of the Old Order is plainly evident in its return to the barbarism of its infantile age. The revival of prize fights, land piracy, religious persecution etc., that disgraced the early age of humanity are again in vogue prior to their disappearance forever from the stage of human events.

"All the patriarchs and worthy men and women of all times are described as men and women of faith. In what did their faith consist but in character; and what is excellent character but faithfulness; and what is faithfulness but uncompromising devotion to the highest truth perceived? *J. W. Colville.*

DANGEROUS.

A revolver and a few drinks of whisky make a dangerous combination, as well to the holder of the combination as to all who may be so unfortunate as to be near him. It is a perennial source of danger to others and a fountain of trouble to its owner. For every person who uses a revolver in a good cause or is protected by it in the enjoyment of his legitimate rights, ninety-nine persons get themselves into needless trouble with it. No man of honorable instincts, intending to do right by his fellow men, and holding human life more sacred than notions of honor evolved from a whisky-soaked brain, will carry a revolver about in his pocket, and no one else should be permitted to do so.—*Oregonian.*

An army and a navy, and a few drunken Legislators (drunk with whisky or greed of gain) are just as dangerous to the country at large as is the individual with his revolver to those who are unfortunate enough to be near him. Drunken statesmen with armed forces at their command are liable to involve the country in war for the slightest provocation, and the heads of the nation drunk with passion will declare war with other nations for no more reason than the excited man has for firing off his revolver at some one for an imagined insult. These evils will exist and human life will be sacrificed until Universal Peace shall be declared.

How many, comparatively, small faults in children might better be passed over in silence, or with, at most a gentle reproof, reserving one's stronger and more concentrated efforts and influence for the greater faults. Grown people are very sensitive to fault finding, to criticisms of conduct, and to illusions to their imperfections. Why, then, should we expect and demand of children that they receive constant reproof and criticisms amiably, and with a forbearance which older people do not practice? Are not many children's dispositions seriously injured by these constant and oftentimes impatient reprimands and reproofs?—*Christian Union.*

THE convention of the People's Party on February 22nd at St. Louis illustrates how rapidly the various organizations of people are beginning to realize the necessity of a closer and more fraternal union among each other. The remarks of all the speakers were freighted with good will for all sections of the country, and to show how genuine and widespread was the feeling of brotherly love among the delegates, William H. Warrick, the colored delegate from Virginia, would have received a unanimous election to the position of Assistant Secretary of the Convention but for one dissenting voice.

THE public calls material accumulations, success; but with the system adopted to attain it, the successful man sells his spiritual birthright for the mammon of unrighteousness. Some lives that the world stigmatizes as failures are in reality the successful ones, because they are living the principles of eternal life—the principles that the other man gained worldly success by perverting.

SUBSTANCE AND SHADOW.

HENRY JAMES.

MORALITY is that sentiment of selfhood or property which every man, not an idiot, feels in his own body. It is a state of conscious freedom or rationality, exempting him from further control of parents or guardians, and entitling him, in his own estimation, and that of his fellows, to the undivided ownership of his words and deeds. It is the basis of conscience in man or what enables him to appropriate good and evil to himself, instead of ascribing the former exclusively to celestial, and the latter exclusively to infernal influence. The word is often viciously used as a synonym of spiritual goodness. No man can be either good or evil, either just or unjust, but by virtue of his morality—that is, unless he have a selfhood or freedom entitling him to his own action.

If the good man alone be moral, while the evil man is immoral, then morality ceases to be any longer the distinctive badge of human nature itself, which separates it from all lower natures, and becomes the mere arbitrary endowment of certain persons. In point of fact, however, morality means nothing more nor less than that state of natural neutrality or indifference to good or evil, to heaven and hell, which distinguishes man from all other existence, and endows him alone with selfhood or freedom.

By religion I mean (what is invariably meant where the thing itself exists) such a conscience on man's part of a forfeiture of the Divine favor as perpetually urges him to make sacrifices of his ease, his wealth, and, if need be, his life, in order to restore himself, if so it be possible, to that favor. This is religion as it stands authenticated by the universal instincts of the race. This is religion in its literal form, before it has undergone a spiritual conversion into life—it is, however, in this gross form the germ of all human culture.

Thus morality and religion are regarded as concurring to promote the evolution of man's spiritual destiny on earth, and as bearing, in the evolution of the spiritual destiny of man on earth the relation respectively of substance and shadow. The shadow of a thing being the exact measure of its finiteness, of its destitution of true being.

Real existence is that which exists in itself, being vitalized from within. Phenomenal existence is that which exists only by virtue of its implication in something not itself, being vitalized wholly from without. Real existence is spiritual; phenomenal existence is natural. My spiritual manhood casts no shadow. Whatsoever I do spontaneously, or in obedience to the inspiration of Beauty, is good and beautiful in itself, without any oppugnancy or contrast of evil; but my physical and moral existence never fails to project a shadow, let me be as beautiful physically as Venus or Apollo, or morally as good as all saints and angels, my beauty in the one case, and my goodness in the other, is finite, and like all finite existence, claims its attendant and attesting shadow.

Then the purpose of shadows is to attest finite

and imperfect existence, existence which does not involve its own substance, while they sensibly appear to be in themselves, their being is yet in something very superior to themselves, and, if we would penetrate the world of realities, we must transcend the realm of sense, the finite realm, and enter into that of mind or spirit.

Discerning now the constitution of the shadow, its rational scope and significance, we are prepared to interpret the greatest of shadows—which we call Religion. It falls everywhere across the page of human history, undermining the most towering pride of morality by a subtle conscience of sin, and forbidding man to content himself with a righteousness, a peace and power, which shall be anything less than Divine.

This stupendous shadow, designated by the name of religion, is an effect produced by our moral consciousness intercepting the rays of the Divine Truth as they shine forth from man's social destiny. The three elements which determine its constitution as a shadow are thus distributed: History being the sole field of its projection; Morality the opaque substance which alone projects it; the Social Principle, the principle of a perfect society, fellowship or brotherhood among men, being the great Divine Light of whose obscuration by morality religion has always been the shadow and the scourge.

Society, fellowship, equality, fraternity, whatever name you give it, is the Central Sun of human destiny, originating all its motions and determining the pathway of its progress towards Infinite Love and Wisdom.

As the shadow obeys the law of the substance, so religion is bound to undergo a modification proportionate with that of morality. The modern believer aspires to be a saint; the ancient one abhorred to be anything but a sinner. The one is a changed man, and met for the Divine approbation; the other is a totally unchanged one, only more dependent than he ever was before on the unmitigated Divine Mercy. The one feels sure of going to heaven, if the Lord observes the distinctions which his own grace ordains in human character; the other feels sure of going to hell unless the Lord is blessedly indifferent to those very distinctions.

If there should appear, as the reader conceives, in the progress of these expressions any animus of hostility, either to the polite or the religious world, he will do me the justice to believe that such appearance is only the negative or literal of a love, which, on its positive or spiritual side, embraces Universal Man.

I assail ritual or professional religion with undissembled good will; yet I never for a moment do so in the interest of irreligion; but exclusively in the interest of its own imprisoned spirit. Daily I visit the sepulchre in which the Lord lay buried. I find the spiced garments in which he was embalmed reverently exhibited, and the napkin that was about his sacred head tenderly folded away and cherished; but no familiar feature of his vanished form remains. All that was lately so

human and helpless in him has become Glorified Infinite and Divine. I find any amount of literal or personal homage addressed to Christ in the Church; but never a glance that I can discern of spiritual recognition; and yet this alone is real and living; all the rest is dramatic and dead. Christ is no longer to be found spiritually isolated from, but most intimately associated with, the business and bosom of Universal Man.

The reader may answer that a man's soul is worth more to him than all the world beside; that God busies himself with the spiritual interests of humanity, rather than the material interests. Unquestionably. But how, if He cannot deal directly with its spiritual interests without impairing them? How, if His only way of dealing with them is to do so indirectly—that is, by means of its material interests? God's real and primary delight is to appease the spiritual wants and assuage the spiritual woes of humanity—which are accurately symbolized under these images of mere material destitution and distress. But we must recollect that He is utterly unable to effect these ends except in so far as our private individual commerce with Him has been organized upon, and energized by, a recognition of his boundless presence and operation in human nature itself.

Little remains in our modern profession of the living spirit of religion; it is simply a jump from a grossly absurd fear of God's personal enmity to us, grounded in our own moral delinquencies, or perhaps purely ritual uncleanness, into a more grossly absurd hope of His personal complacency towards us, based upon some inward mystical change which He Himself has arbitrarily wrought in us. From this view religion is no longer a witness to the truth of God's immutable perfection; but only to the capricious operation of His spirit ordaining certain differences in human character, whereby one man becomes avouched in his proper person an heir of heaven, another stigmatized as a child of hell.

If God would have my love and have it eternally His goodness must conciliate the legitimate instincts of the soul, which are freedom and rationality; He must exhibit His perfect worthiness to be loved in such a way as to captivate my heart and understanding. Now as I am naturally constituted, when left to myself, I am a being of consummate selfishness and covetousness. I unconsciously exalt myself above all mankind, and would grasp, if possible, the riches of the universe. It would plainly be unmixed devilry, simply to condemn my natural disposition and turn it over to ruthless and eternal punishment. On the other hand, it would be unmixed divinity to condescend to the natural limitations, to come down to the level and breathe the atmosphere of these overpowering lusts, to live in the daily intimacy of their illusions, insanities and impurities.

Let God reveal Himself to my intelligence as a natural man, as a sympathetic partaker of my own corrupt nature, and I shall necessarily love Him with such a reality and intensity of love as fills me with His own unspeakable tenderness towards the possible animosity of all mankind.

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LUCY A. MALLORY, Portland, Oregon.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass	8:28 p. m.
Baltimore, Md	8:08 p. m.
Burlington, Vt	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 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	8:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:48 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	8:43 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	2:08 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	9:01 p. m.
Rome, Italy	8:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	1:17 p. m.
Santa Fe, N. M	2:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash	12:18 p. m.

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