

# The World's Advance-Thought.

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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## THE WORLD'S ADVANCE-THOUGHT.

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

BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

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" " " " British Empire, five shillings.

For The World's Advance-Thought.

A HUMAN SOUL.

ISABEL DARLING.

He turned his back upon the laughing, weeping crowd  
That seemed but hurrying insects to his weary eyes,  
That wove, with equal zest, a wedding garment or a  
shroud,

And by the smoke of their own industries shut out the  
golden skies.

He strode, unpausing, toward the distant, rocky height  
That, earthquake-heaved and fissured, lured his eager feet;  
The while he felt the earth's great soul, though veiled, as  
yet, from sight,

Which in the fearless strength of his own longing he had  
sworn to meet.

He spurned the grudging stone whose heavy bands were  
clasped

Across his course, and hewed a pathway; then he stood,  
And, leaning on the blunted iron that his hand yet grasped,  
Searched upward still, with eye and ear intent, to find that  
hidden good;

Nor knew that some had missed his once familiar form,  
And turned to watch the way he went, then followed,  
drawn

By curlous half eagerness, half doubt, above the storm  
To learn by sight on what mysterious quest this stern, lone  
soul had gone.

They paused, awe-struck and silent; words were idle then;  
His giant form uprose against the brooding sky,  
So far above them that the praise or blame of other men,  
That broke below in fretful, helpless billows, rolled un-  
noticed by.

His upturned face was glorious with golden light,  
The full, unclouded light, the living soul of earth;  
The mists were left behind whose filmy meshes vexed his  
sight,—

Transfigured there he stood in silent ecstasy. Of little  
worth

Was all his joy to those who linger still below,  
Yet each may find or make a pathway up the height;  
To every one that climbs 'tis surely given sometime to know  
The full, unclouded glory of the Soul of All—God's Living  
Light!

The five Messiahs of the past each represented  
the culminating cycle of progress of five past pro-  
gressive periods of the human race; viz: the Cycles  
of Conception, Gestation, Childhood and Youthhood.  
This Dispensation is the Cycle of Divine Manhood.  
All the five Christs of past dispensations, with their  
experience in Celestial spheres are in the Divine-  
Human, just as infancy, childhood and manhood  
are in the man.

## BLOSSOMING TIME.

This world was made a fit habitation for man in  
six great evolutionary periods of time, and  
the seventh great period was for that early age  
the Blooming or Millenium period—the day of  
Rest or Peace from the growing struggle of the ele-  
ments. Primitive man was the blossom of that  
cycle.

The regeneration of the earth or the creation of a  
new world, now in process of formation, will not re-  
quire six great periods of time to accomplish, be-  
cause the Celestial methods bear the relation to  
the slow processes of primitive material evolution,  
that the speed of a message sent by telegraph  
sustains to its delivery by walking. The creation  
of the New Heaven and the New Earth will be ac-  
complished in three periods of six years each (a  
triune epoch), at the end of which the Blossoming  
or Millenium period—the day of Rest or Peace  
for this age—will be inaugurated. The Divine Hu-  
man or Celestial Androgynous Adam will be the  
Blossom of this cycle.

Every plant sets forth the six great evolutionary  
periods of creation, and the seventh or day of rest.  
The six periods are represented by the roots, the  
stalk, the leaves, the bud, the blossoms and the  
fruit. After these comes the period of rest for the  
plant. The period of rest comes to all growth in  
creation when it has fulfilled its mission by giving  
birth to the blossoms and fruit.

The six periods of activity divide up also the  
life of man; and he must pass through these har-  
moniously and create the fruit of his Immortality  
before he can enjoy the seventh period of Celestial  
Day or Soul Peace. The week with its six days of  
labor and Sunday for rest is a shadow symbol of an  
eternal Truth. There is no rest for the wicked  
(the disorderly). Rest only comes when we have  
grown in perfect order in each state. The soul  
that is attuned to good will and peace, and thus  
grows into the Immortal State, will find the Rest or  
Peace Day.

AMERICANS arouse from your lethargy, and real-  
ize your God-given birthright! Destroy your  
Gods of gold and greed! your idols of party pride  
and passion! Worshiping these you are growing  
blind to the loss of the grand principles for which  
the founders of the Republic gave their all.  
Arouse the inherent nobility of your nature!  
Cast off selfishness! and together as brothers and  
sisters place your country in the van of nations for  
peace and harmony and good will to all the world!  
and control the world by the grandeur of your  
principles; thus assisting the nations in the grand  
Federation of Justice!

## PHASES OF LIFE.

LIFE in humanity may be classified in three  
divisions. The first may be compared to the  
roots—living and striving in the earthy darkness of  
ignorance, and, consequently, believing in a theo-  
logical hell, a competitive hades, and a black  
chaos filled with lust, whisky and tobacco; and  
using for food the decayed, corrupting filth of  
earthiness, in the bodies and blood of slaughtered  
animals. The second division—like the leaves—  
breathes a purer atmosphere; co-operation takes  
the place of competition; the idea of the brother-  
hood of humanity comes uppermost. The food  
consists largely of the natural or refined products  
of animals, eggs, cheese, butter, etc., (representing  
the carbonic acid gas that the leaves inbreathe).  
Lastly, the blossom, whose habitat is Eternal Life;  
whose consciousness may include the universe.

These three phases in the evolution of humanity  
have all grown out of one another, but each stage  
has also its separate life; the blossoms cannot  
grow under the ground, and the roots cannot grow  
out of the ground.

The Tree of Life must come up through orderly  
growth, else it is stunted, unhealthy and unpro-  
ductive.

Heaven does not come to us; we are only wast-  
ing time while we wait for it to come. The only  
possible way to gain heaven is to grow it.

\* \*

At last! at last! O Earth, thy redemption  
cometh! The long looked for, the long  
hoped for, the long worked for, approaches!

At last the Cyclic Night is giving place to the  
Dawn, to the *Oura Celestial*, which will shed its  
Wonder-Light over all the earth, to bring to fruit,  
age all the good in man, to comfort and redeem the  
sin-sick, the tortured and oppressed!

For this, the Good and True in all the ages past  
have labored unceasingly on and on. For this,  
agonizing tears have been shed, and hearts have  
ached and broken!

But now the dark and dreary Winter of the Race  
is broken, and the Spring Cycle is at hand, radiant  
with immortal flowers, and rich in all that beauti-  
fies and expands and gives True Life!

The Demon Death is defeated and no longer  
shall have sway! Life consciousness, unending  
and immortal, has conquered, and its Redeeming  
Power shall rule.

'Tis the dawning of the morning of a grander Light on  
earth

Than the ages ever witnessed since time has had its birth!  
'Tis the dawning of the Soul-light from the Pure Celestial  
Sun!

Hail and greet the Love Millenium whose Day has just  
begun!

A PROPHECY. •  
WARNER SNOAD.

**B**OUND with strong cords a shackled creature lay;  
Helpless and dumb, but in its soul-lit eyes  
Shone promise fair, as at the break of day,  
When sun-gleams flash athwart the dusky skies;  
And they who passed, said, "God and Nature gave  
Her bonds,"—and some said, "love had bound her slave."  
Then nature rose in majesty divine;  
"Who dares to utter blasphemy of me?  
These slavish bonds were never work of mine,  
The child of Nature is forever free."  
And breathing on the prisoner's heart, it gave  
One wild, quick throb, which burst a cord apart:  
"Could God create his daughter for a slave?  
Truth flings the lie back, whoso'er thou art!"  
Came love—not he, the soulless, blind, Greek boy,  
Whose restless wings are ever plumed for flight,  
With puny weapons for an urehin's toy;  
But Love, the Lord alike of life and light,  
The Love which God gave woman for her dower,  
Ere slavery awoke, or tyranny had power.  
"I forge the chains of woman? Nay," he cried,  
"Tis Love alone can make her truly free,  
Man's equal she—born first from manhood's side,  
Proof of her oneness and equality!  
"Love her as her own flesh," the answer be  
To all the slander careless lips have hurled.  
Teach man his lesson fairly, and then see  
How Love and woman make a perfect world."  
Yet still she lay, till, with a flash of light,  
God's lightning sword of Justice cleaved the skies!  
When God comes down, men tremble at the sight,  
As they who flocked round Sinai veiled their eyes.  
And woman rose—with Nature as her guide,  
With Love her guardian—broken in the dust  
Her shattered fetters, tyranny defied,  
And lo! men knew them as man's Pride and Lust.

ORDER.

**G**od (Love and Wisdom) is the Creator; the Devil (Hate and Ignorance) is the Disorder that makes inharmony of the works of the Creator. A Savior is one who saves from Disorder. All who Create (the builders, both spiritual and material) are children of God; all who destroy (the idlers, the vicious, the warriors, the sportsmen, etc.,) are offspring of the Devil.

Now, no matter what denomination of Religion we profess, we belong to one category or the other. A destructive Christian is as much a child of the Devil as a destructive Heathen; "Christianity" is only Christian when it is Orderly. There is only one Religion; this is Order—Harmony. All ideas that bring Disorder are of the Devil. All that make Order are of God.

See to it, O humanity, that your beings are constructed Orderly, else you have no permanency, no Conscious Immortality. Every thought of evil that you take into your mind keeps you in the chaotic condition of unrest. Heaven, Immortality, is gained only by Orderly Growth—Harmony.

It is only with the ignorant that "familiarity breeds contempt." The God of the ignorant is revered because he is mysterious; and the God that is everywhere visible they neither honor nor respect. It is only a wise and enlightened man who loves God universally.

WISDOM AND LOVE CONTROL.

**T**HE Wisdom and Love of the Celestial spheres can control the discords and inharmonies of this world if we will prepare our being to receive Celestial influx (for in a material world work must be done through material forms). Until we are receptive the Celestial force cannot do its will "on earth as 'tis done in heaven."

Celestial Power does not come to us merely for the asking; if it could it would have come long ago in response to the petitions that are daily being offered up. Law must govern the advent of this power, as well as of all things else. A refined sensitive person who lives in the pure air could not descend into a pit filled with noxious gases to rescue one of coarser mold, who has evolved these noxious gases by his own ignorance and disorderly conduct. Much as such a being would like to aid the sufferer it would be impossible for him to do so before the foul odors were dissipated.

Humanity is mostly in the condition of one in a pit filled with poisonous gases asking God to descend into it, to redeem them from their own continually evolving filth. If it were not for a few among the dwellers in the pit who have, through the cultivation of their spiritual natures, developed a disinfectant to purify themselves and their atmosphere, thus preparing a channel whereby the Celestial Power could descend to these spheres, the world would go on from bad to worse until its inherent corruption would have exploded the planet into fragments, like an explosion caused by foul gases that can find no vent.

\* \* \*

NATURE never grows the blossom first. But in material life people want the blossom to come without the various stages of growth that lead up to it. Thus they steal the habiliments of the blossom (beautiful surroundings, pomp and show) and vaunt of their prowess, while all the time they have not grown from out the darksome earth. The first here are therefore the last there, because there they must commence where they should have begun here.

\* \* \*

OUR thoughts make us either free or slaves. The bolts and bars and stone walls of the penitentiary are a continual reality to us if our thoughts are avaricious and narrow, for they shut us away from all that is light and beautiful and from sympathy. Ignorance is akin to criminality, and we put ourselves in spiritual cells of darkness by cultivating ignorance, just as one who commits a crime is incarcerated in the prison cell.

\* \* \*

God does not destroy evil; but evil is of itself destructive. It contains suicidal elements that grow with its growth; but evil may become good by transmutation, just as darkness becomes light when you bring the light to it. An eternal hell is an impossibility in the constitution of things, because evil being self-destructive cannot exist forever as evil.

REAL RELIGION.

**R**EAL religion consists of living growth and example rather than in the simple preaching of moral precepts. Moral precepts taught a child whose parents through ignorance have transmitted to it a passion-tainted blood will be of little avail; especially is this so because the whole tendency of our meat-eating, tobacco and whisky using civilization is, by the cultivation of these pernicious habits, stimulating continually the animal nature.

In vain will men and women seek to have good children while they themselves foster habits of life that are corrupt and soul-dwarfing. It will be difficult to reform children in the schools so long as the parents remain unreformed. Moral precepts taught in school that are not emphasized by living examples both in the teachers and at home will not have much effect upon children. Ingrained purity inherited from the parents and strengthened by daily example of the parents is the greatest safe guard to a child when it comes in contact with evil. Ordinarily the animal nature is strong in children and the spirituality yet in embryo. The aim should be to develop the child's spirituality, and this can best be done by the cooperation of the parents with the school teacher.

The diet of the child is also very important. Flesh-eating and over-eating makes a bad foundation and a bad foundation will not long hold up a good superstructure. In fact, the evils of the present system are all links of one chain that extends from the top to the bottom of society. The very basis upon which society is now established must be changed before men, women and children can grow into that harmony and purity that is the birthright of all.

\* \* \*

**T**HOSE who look to society to enlarge their liberties look in vain. In all ages of the world it is the super-human efforts of the few that have enlarged the boundaries for the imprisoned soul. If it were not for the continual vigilance of the few the masses would not attain wisdom. The teachings of the Churches are largely responsible for the ignorant, thoughtless condition of the masses. It has been taught for ages that they who thought for themselves were almost sure of gravitating to an eternal hell of torments. But the facts are, only they who do think and act for themselves are saved. It is the thinkers to-day who are redeeming the world from its chaotic condition of disorder. It is the new thought, (the Christ Spirit of innovation, therefore of salvation), that is redeeming mankind, and loosening the shackles of mediæval bondage and soul slavery that the Church Spirit would still hold them to.

\* \* \*

NEITHER thought nor speech are the fulfilling of the Law—only Love.

\* \* \*

WISDOM, health and power are all in concentration.

## A BEAUTIFUL STORY.

A BEAUTIFUL and touching story of a woman's love and piety, bestowed where those sweet attributes could only meet with voiceless gratitude, comes to us from Eatonton, in this State (Georgia). The recent embarrassment of a business firm caused one of its members to sacrifice his herd of splendid Jerseys. His lovely and cultured wife, who had loved them; who had made them conscious of her kindness; who had fed them from her hand, and whose call they had answered from the pleasant plains and valleys, as their bells tinkled homeward in the twilight, with tearful eyes saw them pass from her care into the keeping of strangers; and out of her noble heart she made this touching plea for them:

"There are sentiments connected with our little Jerseys that will make the parting with them hard to bear for my husband and myself. The people of this county know that each Jersey in the herd has been reared by me. Each has its special name, and comes to my call. They have been my constant care for years, and are like children to me in their affection and dependence, and I have given them almost a mother's love; and now that the parting time has come, I desire to plead, not for myself, but for them; that the stranger's hands into which they will now pass may be kind and gentle, and caresses, not cruelty, may be meted out to them. When I stand in the empty stalls at Panola farm, the greatest grief my heart will know will be that the dumb creatures that I love so well will be beyond my power to aid. Hungry and unsheltered they may be standing in blinding storms or drifting snows, and blows, not loving touches, fall on their gentle heads, and I their mistress powerless to help. And so I plead: reader of these lines, whoever you may be, if one of Panola's Jerseys passes into your possession, remember that a woman's tenderness has reared it, a woman's care has guarded it, a woman's heart has ached over its loss, and a woman's pen was lifted in life's darkest hour to beg for it the pity she did not ask for herself."

There is a beautiful lesson in these beautiful words—a lesson of love and tenderness, of gentleness and sweet compassion, which only the true heart of a woman could teach; and if the poor, dumb brutes in whose behalf that tender plea was made could speak their answer from the stranger's pastures, it would chime in sweeter cadence than the bells that tinkled in the dewy dawns and purple twilights and made unimagined music in a woman's heart.—*Atlanta Constitution.*

UNTIL Spiritualism sinks into your life and brings forth fruit you are unworthy the name of Spiritualist; you are sailing under false colors. You are no Spiritualist until your life is a daily upward and onward march; until every sun that goes down sees you a better man than you were yesterday; until every rising sun finds you more determined to lead an honest life, one more in accordance with the teachings of Spiritualism.

Each day that you learn a new truth, each day

that you acquire a new fact, you are opening your intellectual and spiritual doors for the reception of another fact, another truth to-morrow, and as you desire truth you draw to you truth-loving spirits, by the very laws that govern beings, and by no unnatural process. There is nothing unnatural; you cannot get outside of the laws; you may break them, you may stand in the way, like a stump in the middle of a stream, trying to stop the onward flow of truth, but you cannot do it; you simply turn it away from you.

But if you would "walk in the way," and become "one with the Father," learn to know the law, to love and obey it. Desire truth and purity from the Spirit-world; that which will uplift and benefit not only you—for that is in itself a selfish desire—but all men desire that truth shall be made known for the truth's own sake, and that mankind by it may be made free. As Jesus of Nazareth so beautifully expressed it: "And if I be lifted up I will draw all men unto me." That is the true spirit of self-sacrificing love, that we desire to be uplifted, that we may draw men unto us. If we can get into that desire, we tap a high fountain of clear, crystal water in the spiritual spheres, that which will flow down upon our lives to bless and purify instead of polluting them.—*Helen T. Bingham.*

## THE COMING ERA.

M. J. ANDERSON.

BY the eternal laws of change and growth man is destined to progress from lower unto higher forms of existence; and, as he advances toward the source and fountain of all life, he must leave behind the habits and practices befitting the lower rudimental stage of development. New thoughts will inspire and new revelations of truth awaken in his soul aspirations toward diviner loves, holier desires and purer springs of action.

As the ceaseless activities of unfolding nature in the external universe bring ever increasing demand for higher cultivation in forest, field and garden, and man combines elements in sublimated forms to perfect the productions of earth, and as science labors continually to develop and refine plant-life, should not human beings give more attention to the rational consideration of the material that goes into the physical laboratory, out of which grows and is sustained the organic system, "the house in which we live?" whose varied powers and functions receive their energy and life from the elements, spiritual and material, which surround us in the air we breathe, the food we eat and the water we drink.

The glutton, like the drunkard, stimulates his abnormal tastes and vitiated appetites, until his overworked and worn-out system rebels, and the many ills he has generated culminate in some terrible malady, and he comes to an untimely end; dies a fool for want of simple understanding and power of self-restraint, which might have prolonged his days in health and happiness; thus thousands die annually.

The wonderful cereals that thrive so beautifully

under the sunny skies of spring and summer, with their corresponding luscious fruits, afford ample food for blood, brain and muscle. Mother earth yields enough for all, and in the years to come, "when knowledge shall cover the earth as the waters cover the seas," and enlightened humanity, simple in their habits and morally sensitive in their natures, shall shrink from injuring even the least of God's creatures.

## SIGNS OF THE TIMES.

JOHN PULSFORD.

As surely as the tender glory of God's Love came into our nature in Jesus, so surely the same is coming into humanity at large. The gentleness and clemency of the Lamb so prevail in the spiritual atmosphere, in which the souls of men live and think, that, unawares, the hard and vindictive thoughts of their forefathers are melted out of them. It was the coming of "The Lamb" in man that emancipated the African race and the serfs of Russia. Each century surpasses the former in its motherly concern for all sufferers, in its treatment of criminals, and in the costly and self-sacrificing methods by which it seeks to win the most degraded to virtue and honor, to Christ and Heaven.

The animal world likewise shares, and will more and more share, in the geniality and mercifulness which the Lamb is infusing into the human soul. The society for the prevention of cruelty to animals, and the earnest rebuke which vivisectionists are receiving, are signs that the Lamb's Life is becoming the life of men.

Let the natural human race be concerned to become a Divine human race; and they will soon hear what they have never heard, and understand what they have never understood, and rejoice as they have never rejoiced. How great will be their exultation, to see their whole nature intact, on a higher plane, the virus of lust and the poison of sin alone excepted! Humanity is humanity to eternity, a richly complex, dual unity. Blessed are they who have entered into a divine discontent with the natural form of this unity. The natural man and woman have no conception of the divine form, and bliss, of their nature. In its twelve-fold, jeweled purity, it is now coming down from God out of Heaven. Many are receiving it with intense delight. And all who are ill at ease under the degradation of their natural, are being prepared for the evolution of their Divine-natural, condition.

The realm of ideas is like an endless pyramid whose base is in the darkest depths, and whose pinnacle extends into the highest heavens. The lower the idea the more extensive is the plane over which it is accepted. The higher the idea the fewer become those who live it out. None can descend entirely from a lower to a higher plane of ideas to lift up the ones below, but there is a middle plain between each plane upon which those above and those below may meet for aid, provided there is co-operation between the two planes.

## ARISEN!—W. H. KIMBALL.

OUR valued contributor, William H. Kimball, the Wisdom Seer, has Arisen into the Celestial Life. One has only to read the Granite State Papers to know that he was one of the greatest men of this age—too great to be understood save by a very few; but the age is now dawning that will understand his true value; and it will be known how great a factor he was in bringing to this earth the wisdom that will evolve the Divine Man. His work is not ended, it is only just begun; he will be more active in the New Age than in this, which is just passing into the womb of oblivion.

The Rev. Bradley Gilman is one of those who can comprehend and appreciate Mr. Kimball, as will be seen by the following address delivered by him at the funeral service:

"We meet to-day to honor the memory of a man who has seemed to me, during the years in which I have known him, the most remarkable man in our city, and perhaps in our state.

"I will not, as I might easily do, I will not take this time and occasion to speak of our brother's exemplary life in the relations of husband and father, nor will I dwell, as I might properly do, upon his honest, earnest life as one of the world's workers; this occasion gives me the opportunity of pointing out to you the rare quality of his nature as a thinker.

"Our brother spoke in what may have seemed to some an unknown language; but that was because he lived and thought and spoke in a realm far above the everyday level of the street and the market place. He was a lineal descendant of the old Hebrew prophets; he was in the apostolic succession of the great Mystics and Transcendentalists, at whose head stands our Lord Jesus Christ himself.

"Often as I have sat and listened to him, I have felt that I was in the presence of one of God's seers. And I have said again and again to my friends, what a marvelous product of New England is this mind! He seems to me a man born out of time and out of place. Out of time, I say, because his calm, idealistic soul was diametrically opposed to the rushing common-place spirit of our day; and out of place, because such a nature as his seemed to belong to the contemplative East. He was essentially Oriental in his mental fibre; and remember that out of the East all the world's great religions have come.

"I have never met a human being for whom the barriers between the seen and unseen things were so completely broken down. I have met men in my college days of philosophical research, who were his equal in brief periods of speculative inquiry; but no man have I ever met who could make, as he has, the world his class-room, and could live daily in the pure ether of the highest metaphysical thought.

"How can I ever forget the rapt, absorbed expression of his pale face, the keen glance of his sincere eye, and the cadence of his high, tense, Emerson-like voice, as here beneath this roof he threaded his way through the tangled mazes of

the highest abstract speculation!—[Speculation]?

"It has been little wonder that many have not understood him; clearly that they have not realized what a rare and penetrating intellect was in their midst, for his language and thought stood in the same relation to our every-day language and thought that the higher formulas of algebra and calculus stood to the simple rules of arithmetic.

"And shall I say one more word? I say it advisedly; I say it reverently; that here was a man, who, if he could have stood by the Master's side at Jacob's well, when the woman of Samaria was addressed, and could have heard that profound declaration, that "God is a spirit," and "in spirit must be worshiped," if that could have been, then he would have understood what Christ meant, as few have understood it, throughout these eighteen centuries past.

"My friends, this is a burial service the like of which I never attended before; for in this man's thoughts the life temporal and the life eternal were wonderfully blended. I cannot think of him as dead; I know that he as truly lives as ever he did; and that the world in which he now moves, with unimpeded steps, is not wholly strange to him, for much of his life has already been spent just within its borders. He has dearly loved to think God's thoughts after Him; no, it may be, he thinks these same thoughts with Him.

"Peace and honor to a great, pure soul, departed this life; instruction and inspiration to those of us who still dwell upon the shores of time."

LUCIE GRANGE, the wonderfully inspirational editress of "*La Lumiere*," Paris, has published a book of a hundred and sixty-seven pages. It is partly devoted to the inception of Whole World Soul-Communion in Salem, Oregon, and its wonderful growth in Paris, and the principal cities of Europe, South America and Asia, in which her inspirationally edited paper circulates. The remainder of the work is filled with grand inspirational thoughts received on Soul-Communion day, and at other times, in relation to its mission, and explanative of the marvelous culmination it will lead to. Lucie Grange has done a noble work for the propagation of Soul-Communion, and all that it implies, in all parts of the world where the Latin race dwells; and she will receive her reward in the harvest time close at hand. Every progressive Frenchman in America, and every advance-thought person who can read the French language, should send for a copy of this excellent work. It is entitled "*La Communion Universelle dans l'Amour Divin*" (Universal Communion in Celestial Love). The price is seventy-five cents. Address "*La Lumiere*" 97 Boulevard Montmorency, Paris, Auteuil, France.

It is an unanswerable argument in favor of woman suffrage that all men who sustain evil methods are opposed to it, men who keep saloons, gambling houses and who accept all forms of immorality. The men who degrade woman the most are most in favor of her subjection.

## PROMOTED.

MY DEAR MRS MALLORY: Probably your last issue went to press before tidings of the translation of my friend, and your able and excellent correspondent, William Hazen Kimball reached you.

But it is true, the author of *The Granite State Papers* is such, no more! His illness was long; his sufferings at times fearfully severe; but he bore all with that serene fortitude and patience which become the philosopher, and the truly brave and noble man. He was tenderly watched and cared for by his devoted wife and affectionate children to the last. Truly, as sang the Royal Hebrew minstrel, "The end of that man was Peace."

"So fades the summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies the wave along the shore."

On the fourteenth of last month, a few neighbors and friends gathered at "the house of mourning," for such it was, for the funeral service. The exercises were brief and simple, but serious, and devoutly sincere. The singing by a quartette was appropriate and beautiful. Rev. Mr. Gilman, pastor of the Unitarian Church, read scripture selections, and a poem by James Russell Lowell, then gave a short, but singularly well adapted, address for the occasion, and closed with prayer and benediction. A few remarks of mine and a short reading from the writings of Fichte, were by invitation interspersed with the exercises. At the close of the solemn hour, the body was borne away and committed to the tomb; the pall bearers being the four surviving sons of the deceased.

I enclose a copy of the brief but beautiful address of Mr. Gilman, hoping you may find space for it in your always well filled columns.

Faithfully and fraternally yours,

PARKER PILLSBURY.

PERHAPS nothing will so much hasten the time when body and mind will both be adequately cared for, as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates they regard simply as grievances, not as the effects of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that in the case of drunkenness, the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so, too, is every bodily transgression. The fact is, that all breaches of the laws of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive deserved attention.—*Herbert Spencer.*

THERE is no higher happiness for any one than that which he is wisely or ignorantly striving for.

## THE PAIRS OF OPPOSITES.

How shall we understand that all imperfect things are composed of opposites—positive and negative, male and female, right and left? and, that being so composed, they receive in character and feeling such opposites as heat and cold, good and evil, pleasure and pain, etc.? How shall we understand that these opposites are inherent in the very nature of imperfect things? How can we say of any one imperfect thing that it is at the same time hot and cold, good and evil, etc.?

Now, we can easily see that according to different uses we wish to put a thing to, it assumes to the user different aspects. For instance, boiling water may be at the same time too hot for some purposes, and too cold for other purposes; that is, the same water is at the same time hot and cold. Poison may at the same time be good and evil as it is used rightly and wrongly. One might immaturely form the conclusion herefrom, that, in reality, the terms hot and cold, good and evil, etc. are different terms with the same meaning; and that either one term of any opposite might be discarded. So that hot and cold might be called hot, and good and evil called good. But this would be a fallacy or false reasoning, since that which is being reasoned about is not perfect but imperfect. Perfect things change not, but the nature of imperfect things is constant change. Hence, perfect things are not composed of opposites, but imperfect things must be composed of opposites.

Imperfect things cannot become absolutely perfect, but they may become comparatively perfect. A thing is comparatively perfect when it is built up into the full stature of its design. Only the Design is absolutely perfect.

The body of man can become comparatively perfect, in that it may be built up to the stature designed for it. But the Designer of man's body is not a changeable being, but is absolutely perfect.

Thus God is absolutely perfect; the Son is comparatively perfect; the World is imperfect.

Let us look at this question in another way. It is certain that imperfect bodies are composed of the opposites, for the opposites are expressed through or from it. Thus, love and hate, which are expressed through the same instrument could not find expression through a body which was not composed of likes and dislikes.

Again, the use for which any instrument is constructed is predestined. That is, your instrument is constructed suitably for a certain work. Then the work for which it is designed is determined before the instrument is constructed. Now, the body is a living instrument designed for a certain work; hence the feeling in the body is of a positive and negative character; positive to the extent that the work for which it is intended is completed, and negative to the extent of work yet left undone. The design of God is that man shall know his Father. While, therefore, man is working out this design of God, he must necessarily be provided with an instrument in which is the feeling or consciousness both of the work done, and of that to be

done. But man cannot get understanding except through experience. Hence he feels, without understanding of the work yet to be done, that there is much work yet to be done; but he feels with understanding the work he has accomplished, or experience he has gained.

The man who has created the instrument, has determined the work he must accomplish with it.

This does not mean that man is God; but that he (generally speaking) is the Son of God.

The work of man must of necessity be the getting an understanding of himself. That is, he must do the work that God accomplished when He made man. Neither can man do any work that is not in him to accomplish. That is, nothing can proceed from man which is not in man.

Thus the teaching of predestination is true, since a maker shapes his instrument for the work he intends to accomplish. Likewise the teaching that man has free-will is also true, since he alone determines the manner in which he will accomplish his work.

And it is impossible that man should have some work other than that of knowing himself. To this end every experience in the whole world tends.—U. R. Leaflet.

DEAR MRS. MALLORY: Through your truly excellent paper I desire to respond to the sentiments of Adelaide Comstock, in your last issue. Not only does she express my views regarding the paper, but her experience during the past year or so, appears to be so similar to my own. "The King of Terrors," so long misapplied to so-called death, should be given to "La Grippe," for, not only does it attack and injure to a greater or less extent the drones among humanity, but it ruthlessly withholds both hand and brain of those eager to administer the bread of eternal life to their hungry fellows. To our dear friend, Adelaide Comstock, and any and all others whose pens and voices in the cause of spiritual upliftment have been stayed, to say nothing of the entailed physical and mental suffering, do I send my tender sympathy. To desire to do, to thirst to do, and find one's forces unequal to the effort; to sit, or lie and cultivate patience, until the good time of restored vitality comes, is no doubt excellent discipline but hard to be endured at times. Oh when shall mortals learn how to live? When shall hereditary cease to enslave coming generations? Not until the maxim grand and familiar, "Know Thyself" shall receive universal attention, to the exclusion in degree of shaming the Deity. Your paper has done great work in this direction toward enlightening and elevating the mind of man concerning mind and body. Press on! An army of mortal as well as of invisible friends bid you, Good Speed!

ELLA LUCY MERRIAM.

WHEN the presence of the Living Good becomes manifest to the people, idols and idolators will be swept away like chaff before the wind.

OUR readers will perceive that Theodore Wright calls soul what we call spirit, and spirit what we call soul.

For The World's Advance-Thought.  
UNCONSCIOUS MEDIUMS.

A. C. DOANE.

SPIRITUALISTS have many in their ranks who have given themselves up to be controlled by an unseen power; not knowing who or what that power is or where it will lead them to. Now, would it be safe or best for a captain to give the command of his boat to a stranger, and become himself a servant to the stranger? What would be the fate of a boat thus given over to the command of any stranger who happened to ask for it? Yet this is just what unconscious mediums are doing; they are giving their personality up to spirits, that, perhaps, have made a wreck of their own lives. These mediums if asked for their opinion will answer, "I will ask my control;" and in business and all matters of life the "control" is consulted, and the advice, no matter how absurd, taken. This a terrible mistake, for only by our own experience or our own efforts can we ever reach real life and have true wisdom. Liberty is sweet and they that would enjoy its blessings must control themselves. My experience is, that no friend, let them be spirit or mortal wishes, to enslave another; they would rather teach them to use their own reason and will power; knowing that in this way alone could they be a friend.

ARE men only sick and cold and hungry as to their bodies? Now when a man would minister to deeper necessities than these, how often is he told that "soup and blankets" are your only missionaries. It is the cry of our time that "the gift of the bible must give place to the gift of bread." But in that coming time, he who is filled with the love of ministering to others will seek out the hungry and the naked and the sick of soul—they whom we must now neglect or treat harshly, because we are compelled to devote our strength and love to ministrations to men's bodies.

Think of the delight of such serving! Do you know of no worse prison than one for the body? The old poet knew—he sang from his own experience.

Stone walls do not a prison make,  
Nor iron bars a cage.

Do you know of no worse sickness or hunger than that of your flesh? Surely yes, if you know of the worse death than that of the body; and to know is to long to relieve. To these poverties and suffering of the soul shall the lover of men be called to minister in the day when justice shall relieve him of alms-giving; and in that day shall loving-kindness more truly sweeten and strengthen the human brotherhood than they can in these days of bitterness born of a social wrong.—Alice Thacher, in the New Earth.

AN idea is the soul of a thing; just as the perfume of a flower is the expression of its soul; and, like a sweet or noxious odor, the prevailing influence of an idea will lead people to feel pleasant or unpleasant and think and act accordingly. One needs only to harbor an evil thought to spread a pernicious influence, and cause those most easily affected within its sphere to act it out.

For The World's Advance-Thought.

### WHAT IS MENTAL HEALING?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

**T**HE world at large may well demand to know what Mental Healing is, when its advocates and representatives affirm that it is qualified to rectify every wrong from which distracted humanity is suffering.

Briefly, it may be stated as the awakening of man's spirit nature to the reality of the glorious future, when he is to become so thoroughly master of the situation he finds himself in that he will only have to concentrate Thought and Will upon a given object to realize it, whatever it may be.

Spirit is alone in the work; nothing less than spirit can compass its requirements; and spirit is only capable of being truthfully spoken of in the singular, as there is but One Universal, Omnipotent and Omniscient Spirit.

Thought, in some degree, may and can be manipulated by lower portions of man's nature than the Divine portion of spirit; but all lower portions are measurably restricted in so manipulating it.

Entities so far human as to have the form of man, but having no higher consciousness than that of the animal, may manipulate the factor Thought to a limited degree, and only to a limited degree; and benevolence has restricted the so far human, because all the animal nature is capable of doing with Thought or Reason is therewith to degrade itself far below the animal creation generally by means of it. Thus the great Eternal Spirit has made it only possible for the wrath and folly of man to praise Him, and that is accomplished by the limit or restraint he is tied down to.

Passing upward in an orderly way, to consider the next higher portion of man's triune personality, the soul comes into view, and that has a wider range in dealing with Thought and Reason than the animal or flesh nature, but is still tied down by its own limitations and restrictions. It can manipulate more Thought and Reason than the purely animal portion, and become very much puffed up in consequence with its own importance, but, being still as much of matter in ought besides, it is not at all qualified to be entrusted with all that Thought and Reason can be made to do. Animal force and intelligence are measurably below psychic or soul force and intelligence; but the force and intelligence of spirit are immeasurably superior to the psychic.

Compared with the animal part of man's nature the soul forces and capacities are immensely higher; and the psychic man under his peculiar limitations is victimized by a conceit and pride which appears to be a distinguishing feature to recognize it by. This conceit and pride are quite impossible to spirit; it is the outcome of a littleness from which the soul has never been separated; and at the present moment is illustrated by the bulk of Christendom's leaders who are "men of soul, having not any conception of the spirit." Soul is restricted beneficently to an inseparable impotence, the restricted, wisely, lovingly and Divinely apportioned to it, effectively to prevent its

God-dishonoring trend. Soulish or psychic man cannot help treating spiritual things, powers and realities with contempt and scorn as foolishness. Paul declares of such: "The man of soul receiveth not the things of the spirit of God, they are foolishness unto him; neither can he know them because they are spiritually discerned." All, without exception, who talk of "miracles" as matters of truth and reality and who reserve judgment or speech concerning healing gifts or inspiration, and who are contented with existing denominationalism, thereby prove themselves to be "men of soul—as the Apostle Jude puts it—so having not the spirit."

Mental healing is the product of pure spirit potency alone. Soul may try to emulate it by means of what is called animal magnetism; but that invisible agency is nothing and nowhere by the side of the spirit's potency. The odic force, understood to be the working power in magnetic healing and other psychic phenomena, does no more than point towards a much purer and higher potency necessarily peculiar to spirit, with which mankind at present, and for many centuries past, has had no familiarity; and which the soul's great conceit, vanity and flattery causes it to regard as folly; or even as arrogance, presumption or blasphemy. Pity the poverty-stricken, naked, helpless, impotent, blind and foolish man of soul! Christendom's great affliction at present is the contented and conceited anchorage she has taken on the psychic plane, under the blinded infatuation that she occupies the higher ones of spirit. She clearly illustrates, therefore, the point and meaning of our Savior's words: "If the blind lead the blind, they shall both fall into the ditch;" or again: "If the light that is in thee be darkness, how great is that darkness."

We see, then, and therefore say, that man on the mere animal plane measurably manipulates Thought and Reason; but does so necessarily to degrade himself below the level of the brute creation. He also on the psychic or soul plane only measurably manipulates Thought and Reason; still doing it indirectly and very inadequately and imperfectly. When, however, he shall awaken to the reality of spirit life, and become conscious of that innermost portion of his being which is an integral part of the one Universal Spirit, something so immense as to be positively immeasurable will by degrees dawn upon him, until the light of wondrous spirit day will surround and infill him, and then, being consciously linked in with Omnipotence, he will know of a truth that all things are possible to him. What applies to the Universal Spirit will in a measure apply to him. The Universal Spirit has only to think and it is done; has only to will and it stands fast. So with the spiritual man, and always in exact proportion to his faith.

Don't be victimized just here by any such misconception as that the spirit is or can be prone to pride, conceit, or vainglory. It can never be. Anything less than spirit has as its innate nature just such a tendency. The presence of haughtiness, a love for a making up to human greatness,

and all that conceit, vain glory and pride runs into steadily, and constantly marks the psychic man or man of soul. The spiritual man sees as much goodness and as much worthiness in the pauper as in the prince, in the harlot of low degree as in an Empress. Worldly distinctions and honors it treats with contempt. What Paul writes about love is necessarily true of the spiritual man. He is long suffering and kind; he envies none; he brags not of self and is not an inflated bladder full of conceit; he behaves not in an unbecoming manner; seeks not his own things, cannot be provoked; considereth not or regards not evil; rejoices not in unrighteousness but in truth; covers all things; believeth all things; hopeth all things; beareth all things. Paul's ideal love is the summit of spirituality and spirit power. It is the bond of perfection; the greatest of spiritual attainments, so including all lesser gifts. But it is as impossible for the spiritual man to be devoid of the specialities of spirit power and spirit character as it is impossible for a man to live without breathing.

Faith is a function peculiar to spirit. A feigned faith is exhibited by the man of soul, but it has no power to save. The soul's utmost grasp of faith is so restricted that it necessarily refuses to believe many things. The spirit has no limit to its faith; it shuts out nothing but believes all things. It soars above mere appearances and judges righteous judgment. It lays hold of Omnipotence with a firm and steady grasp, and says: "I can do all things through the Christ which strengthens me."

Faith healing and mental healing, Christian Science healing and metaphysical healing, are all one. Faith is the volition of the spirit; the expression of its life; the recognition of its oneness with the Universal Spirit. It is a consciousness of Omnipotence, and a disallowance of impotence and all its consequents. Faith, so long as it is the genuine article—the action of the spirit in contradistinction to psychic or merely mental action—though it be as minute as a tiny grain of mustard seed, can achieve wonders by its great and inherent power, even to the extent of saying to a mount of earth, "Be thou removed and cast into the depths of the sea, and it shall be done." This is no hyperbole, no mere simile; it is an actual and a literal truth. Spirit is Lord over matter, and commands it with all its forces at will. Matter melts at the touch of spirit; and all the concomitants and accessories of matter yield without a murmur or a quibble to its rightful Lord.

Mental healing, as at present practised, is only a beginning of the signs of his coming whose right it is to reign; whose God hath eternally anointed as a Prince and Savior. The day of very small things is all that has yet been manifested in the doings of mental healers. Greater works by far than the personal Christ did will become everyday matters of course with spiritual men and women; and that just so soon as they come to themselves and stand up in the full dignity of their spirituality. So long as the lower plane of soul satisfies them, and so long as they learnedly dogmatize about spirit and the things of spirit merely, having no ex-

perience of the same, so long will the things of the spirit be foolishness unto them, for they are only spiritually discerned. So long will disease prey upon them, claiming them rightfully as its victims so long will they be restricted to indirect and materialistic methods of healing; so long will they be tied down to exoteric means of all kinds for gaining information and posting themselves up in all matters that concern them. But this imperfect and important state and standing will be quietly and patiently left in all cases by the spiritual and the intuitive man. To the extent that such come to the recognition of spirit, having pierced to the dividing assunder of soul and spirit, and so to the distinct recognition of what severally belongs to them, to that extent will they be able to command all material forces which will obey them; and so all disease and infirmity which will flee before them. This is the experience now growing by slow degrees into the world's history in the name of Mental or Christian Science healing. All spiritual men and women will consciously demonstrate to all in some such way that God is in them of a truth; and the means whereby they will do so can only be by means of the spirit's demonstrations; Mental Healing being but one of the many gifts of the spirit, and even then only a very small one. We must learn, however, not to despise the day of small things; and then, by marked degrees, spirit life and power will come into their place and assert themselves in their own right—thus glorifying the great Universal Spirit.

I CAN bear it no longer—this diabolical invention of gentility which kills natural kindness and honest friendship. Rank and precedence, forsooth! The table of ranks and degrees is a lie, and should be flung into the fire. Organize rank and precedence! That was well for the masters of ceremonies of former ages. Come forward some great marshal and organize equality in society and your rod shall swallow up all the juggling old court sticks. If this is not gospel truth—if the world does not tend to this, if hereditary great-man worship is not a humbug and idolatry—let us have the Stuarts back again and crop a free press's ears in the pillory. I loathe *haut ton* intelligence. I believe such words as fashionable, exclusive, aristocratic, and the like, to be wicked, unchristian epithets that ought to be banished from honest vocabularies. A court system that sends men of genius to the second table I hold to be a snobbish system. A society that sets up to be polite, and ignores arts and letters, I hold to be a snobbish society. You who despise your neighbors are a snob; you who forget your own friends meanly to follow after those of a higher degree are a snob; you who are ashamed of your poverty and blush for your calling are a snob; as are also you who boast of your pedigree or are proud of your wealth.

—Thackeray.

THE God accepted by the people to-day is a physical God, and only the physical senses recognize Him; the God that is soul, spirit, essence, is not in the consciousness of the people.

### IMMORTALITY FROM A MATERIAL STANDPOINT.

MR. MALLORY: You say, "Many are striving to find Conscious Immortality through philosophical studies; but such studies are only mental, and they can never bring the assurance of Immortality."

Now to me the mental perception of Immortality is complete. Bring the matter right down to a material basis—nothing is lost; every particle of matter is perpetual—immortal. Though it is ever subject to changes by the active forces of nature, yet all matter is immortal; no matter what nor how many forms it may assume. Whether matter is materialized force, (energy), or force is etherealized matter, both are co-existent. The forces—the active energies—being by the law of evolution apparently the superior of the two.

Again, the mental powers through nature, as demonstrable in natural philosophy and mathematics, (the so-called laws of forces) are as real, as immortal, as anything in existence, and may be properly classed as superior in the line of development to mere matter and force. Again, the moral forces of nature, truth, justice, are as immortal principles as any; and they are still higher than physical and mental forces. And as we proceed we may recognize the higher spiritual forces, including love, reverence, highest aspirations, all of which are real, immortal elements and principles.

Thus you see that mentality carried to logical conclusions proves the immortality of every part and portion of nature, and the forces of nature from the crudest material upwards.

No so-called Infidel or Agnostic with whom I have ever talked has ever denied the reality or immortality of natural elements and forces. But they have insisted upon the extinguishment of the individual back into the ocean of natural laws and forces as a drop of water is absorbed by the sea. They regard individuality as transient in mind and spirit, as well as in material body, "to be resolved again into the elements."

Here then is the ground on which to meet for discussion. Immortality as a whole being admitted upon purely neutral grounds, includes all of material, active, mental, moral and spiritual, in nature and in man.

The law of Individuality in nature is, so far as we know, universal. We see it exemplified in the heavenly bodies throughout space—each sun an individual star. On our earth each stone, each grain of sand, each crystal, each plant and animal, are each an individual entity, a material sense, yet each a part of the whole.

Now while one may believe that the law of individuality is an inferior law, that is to say, refers to or affects only things material, there is no proof that it does not include mental and spiritual elements and entities. Therefore, no person can know it does not.

We do know that while we occupy our bodies the mind and spirit is as individual as any body can be. And there is as much reason, coming

down to a purely mental basis, for believing the spirit can retain its individuality after its dissolution from the body, as there is for believing to the contrary, to say the least.

Now the spiritual mind of man is intuitive. Being the highest entity, it is of superior perception, capable of maturest wisdom. It deals with facts, ideas, truths, infinite problems; it experiences emotions above material considerations; entertains aspirations beyond mere mental longings; feels and asserts its higher independence of physical laws as it seeks to know the higher laws of spiritual essence.

The oceans of matter, of forces, of intelligence, the universal law embracing all, while proclaiming relationship and inter-dependence, nowhere show or proclaim the utter destruction of individuality; while the highest attributes of the mind and the spirit of man surely claim and proclaim, with many convincing proofs, the immortality of the individuality of the spirit, as well as the indestructibility of mind and matter and force and intelligence, and the laws governing all as a whole.

A fact or truth demonstrated or perceived constitutes knowledge, while a belief is simply a supposition. Let us stand upon knowledge as a sure foundation; then treat our suppositions as we do other people's, with due caution, ever ready, willing, anxious, to be right in all things.

The material is to me as precious as the spiritual. A fact as sacred as a truth. A mental demonstration as pure as a moral perception. A stern reality as dear as a spiritual inspiration. From the lowest of created things to the highest there are stepping stones to wisdom which will surely lead us upward unto the Supreme. S. H. HERRING.

MUCH good can be done and evil decreased if those who have faith in the silent thought will devote half an hour each evening to Soul Communion, directing their thoughts to abolishing some evil. For instance the reformation of criminals might be the subject of the thought for one evening; the overthrow of the liquor traffic for the next, etc. Each evening could be devoted to some reformatory work; all know of something in their own surroundings that needs to be abolished. Each one can send forth a great harmonizing force by this means, if they live the true life.

SILENT and hidden evils are the most potent for harm, just as the poisonous blood that does not come to the surface kills. The hoodlum who shows on the surface the bad that is in him is not near as dangerous to the welfare of society as the polished man whose evils are kept hidden, and who is courted and feted.

OUR social, scientific, religious, political, financial and other systems that we are so proud of now will seem very crude and childish to the Coming Race, for they will have more of a conception of the Universal; now we take the earth as a center and work and act accordingly.

HE who knows not the Power of his own soul can know nothing of the Power of God.

## OREGON HOMESTEAD COMPANY.

128½ THIRD ST., PORTLAND, OR.

In Addition to Oregon, Washington and California Lands,  
IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

We have secured one of the largest and most favorably located tracts of land in

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upon which we propose to locate at least

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On farms varying from 40 to 80 acres—with a never failing supply of water—Land that will produce every known fruit, including Oranges, Limes, Prunes, Plums, English and Black Walnuts, Almonds, Olives, &c.; and at prices so low and terms so easy that it will draw some of the best farmers from every State in the Union. In this small circular we can make no extended description, but will forward maps and pamphlets to any address free of charge.

#### Idaho Falls Colony, Idaho.

40 and 80 acre farms—\$15 to \$20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the successful raising of grain, fruits and vegetables, and the supply of water—from Snake River—cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

### BARGAINS IN FARMING LAND,

on line of Union Pacific railway—20, 40 and 80 acre farms, near La Grande, Or., fine fruit and grain land, \$15 per acre; terms, \$4 per acre cash, \$4 per acre in one year, and \$7 per acre in labor. Abundance of work for fifty families. The colony town is Elgin 15 miles N. E. of La Grande, on the Union Pacific railway.

E. S. McComas, Agent at La Grande.

### BARGAINS IN REAL ESTATE.

Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

160 acres, a bargain; splendid timber, fir and cedar; 2½ miles to railroad; 1½ miles from town on a river; \$5 per acre.

10 acre farms, near Portland, \$40 per acre; ¼ cash; balance in 1, 2 and 3 years.

Hawthorne lots, East Portland; Hawthorne Homesteads, Hillsboro, 10 acres each; homesteads in Washington and Columbia counties, \$150 each.

#### CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the "Oregon Homestead Company has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

We have 200 5-acre tracts near PORT ANGLES, WASH—-an elegant tract for a colony—\$50 per acre; 8,200 acres in a body near the above, \$25 per acre. Very liberal terms.

### FOUR HOMESTEADS <sup>160 acres each.</sup> \$130 EACH.

We have for sale a beautiful fruit farm of 130 acres, 80 acres under fence, 50 acres under cultivation. Price \$1,500. Terms, \$1,200 cash, balance on time. With household furniture, horses, cattle, hogs, poultry, wagons, and everything suitable for a first-class farm, \$2,800. Terms, \$2000 cash, balance on time.

115 acres fine cleared land near Roseburg, Oregon, nearly all level dotted with beautiful oak trees. Five dollars per acre. Splendid fruit and grain farm.

Stock, Grain, Dairy and Fruit-farms, Prune-land, Orchards; prices governed by improvements and distance from market.

For information address.

### OREGON HOMESTEAD CO.,

128½ THIRD STREET.

### SOUL-COMMUNION TIME-TABLE.

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland.	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia.	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio.	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela.	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware.	3:09 p. m.
Edinburg, Scotland.	8:01 p. m.
Frankfort, Germany.	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Brunsw.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine.	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal.	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada.	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada.	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada.	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France.	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica.	3:36 p. m.
Sioux Falls, Dakota.	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria.	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Verá Cruz, Mexico.	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wa. h.	12:18 p. m.

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# The Universal Republic.

121

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May Number, 1892.

PORTLAND, OREGON.

Vol. vi, No. 8--New Series.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

BY LUCY A. MALLORY.

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" " " " British Empire, five shilling.

### THE WAY.

ALICE ESKEL.

Each dispensation has its tragic calvary—  
The Way through Error's condemnation  
Is marked by trials of agony supreme.  
No forward step is made but thorns do pierce the brow;  
And heavy sits the cross on shoulders bowed with care.  
O, long has seemed this cruel torturous Way  
Through which the New Twin-Christ has marched the path  
of Truth!

Not to a scaffold and to ignominious death,  
But to that glory-height where Life doth sit enthroned.

Five Christs have been by Error's court condemned;  
The sixth has come this judgment to reverse,  
And overturn the persecutors of the good for aye!

Three times upon the Way the Life was overthrown;  
And death, in seeming triumph, laughed in scorn;  
But every time the agonizing Christ arose,  
Inflled anew from Endless Founts of Strength;  
And bore the weighty cross; each step enduring death.  
At last the mount is reached, and 'tis the Throne of Grace.  
The Executioner of Judgment, swift as light,  
Has changed the cross into the Immortal Crown,  
In which doth dwell Supreme Celestial Power.

O Error, no more shalt thou torment the Good and True!  
No more shalt they thy sins of Ignorance bear,  
Whilst foul, black wrong sits upon the throne as kings,  
And arrogates to self Almighty Power!  
You now shall tread the Way you did prepare,  
And march in quickness to the pit of night,  
Whose atmosphere of dread across the world you threw,  
To blind the eyes of men to Wisdom's Light!

Now dawns the Sun Celestial, glorious! bright!  
The Day has come! Hail the Supreme Light!  
Wrong is o'erthrown! Welcome the Age of Light!

### MONEY AS A COMMODITY.

As long as money is considered a commodity, and the few are allowed to deal in it as in other merchandise, the country is as liable to become bankrupt as the merchant would be who would allow his clerks to speculate with and make a commodity of the cash capital that he needs in his business.

The money of the country as a commodity does not go where it is the most needed, in the various States, but to those places where it can bring in the largest profits and the quickest returns. If United States money can obtain the most profit in Europe, there it will go irrespective of how badly the people may need it here to carry on their business.

Thus panics are created, and selfish and greedy speculators and bankers, who use money as a commodity, are the real cause of almost every national bankruptcy. With a year of almost unprecedented prosperity in crops, we have also a financial stringency that borders close on a panic, owing to this speculation with the people's money. The people must see to it that money is no longer used as a commodity.

Every dollar's worth of labor done in the course of the year in the United States should be the basis for a new currency. The amount of labor done annually can be approximately recorded for each State, and labor notes to that amount should be stamped with the fiat of the Government, and sent to a State agent, and a law should be provided obligating employers to exchange their coin or currency for such notes, and requiring these to pay their employes in this new money, with the proviso that if the present money is paid to the employes an additional sum of five per cent. shall be paid them.

This new money could not be deteriorated in value; and its volume could not be controlled by speculators, because its output would increase with the increase of labor done in the country. The more labor, the richer people would become, and, with the abolishment of usury and land monopoly, every one would have employment at remunerative wages.

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PEACE SOCIETIES and communities are spreading rapidly in Italy. Another society has been organized at Florence, named the "Christian League of Peace." Its first meeting was attended by Protestants and Catholics, Jews and Agnostics. Marquis Gigliotte, its President, declared that the new League would take a practical view of Peace and Arbitration; and would not be the organ of any sect. One of the leading statements of the Constitution is, "we welcome with open arms Protestants, Jews, Catholics. For theological discussions, which are contrary to our aim, we shall substitute persevering efforts for the welfare of humanity." This is the right kind of a Peace League. A Peace Society that is exclusive cannot do much good work to bring about Universal Peace.

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When people are unprogressive they become like a body of stagnant water, on which the scum of corruption (the paid-for legislatures, monopolists, war-inciting speculators, etc.), rises to the top. The voice of progression acts like a body of pure and swift water coming from the mountain height, and sweeps through the corrupt pool and cleanses it.

### COMING MOVEMENT.

The coming political movement will be in the direction of a grand universal consolidation of all peoples, irrespective of race or religion. The time has come in the history of this world for a universal blending of all interests into one. Narrow and selfish politicians will give place to a standard of political ethics as broad as the planet.

America has been the cradle of liberty for the nations; but its offspring is growing so fast that the swaddling clothes of material policies are no longer adapted to her towering form. Liberty has crept long enough; now her limbs have grown strong and she will stride across the continents, ignoring imaginary boundary lines, and cementing in enduring friendship the too long estranged peoples ignorant of their highest good.

The legislation of states and nations, thus far, has been on the line of each for himself, and as void of love and justice as would be a conclave of robbers and brigands met to divide stolen property. Robbery, usury and taxation have been the leading features of mostly all legislation thus far in all countries.

There will be no honesty in political dealing at home or abroad while selfish competition is the actuating motive of men's efforts. The one who takes advantage of his neighbor for his own benefit is the type of the present day politician all over the world. City, state, national and international politics are simply strifes of selfishness in which the meanest natures generally obtain the "best paying" places.

All the great railroads and monopolies are being united more closely because competition (which is but another name for war) is forced to be wasteful and expensive. If eighteen railroads can combine and be administered at what it would cost three or four separately it surely proves to the people that selfish competition among nations is eating up their substance ten-fold faster than would be if all were united for the common good. Competition as now administered keeps everything in the hands of the few for their own benefit while co-operation would give all alike of its bountiful blessings and put a stop to robbery, war and taxation. The cost of legislation will be as nothing compared to what it is now.

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The Government of the nation is in the condition of a home without a mother, consequently we have chaos and disorder reigning in the field of human evolution. If the mothers of the nation are much longer debarred from it the "filthy pool of politics" will be beyond redemption.

## THE PHILOSOPHY OF DEATH.

SAMUEL GOSS.

How bless'd the soul who faithfully returns  
 To Him whose loving heart with pity yearns,  
 Who waits to clasp in his fond embrace  
 The erring child that flies its Father's face;  
 Oh! do not fear this silent, deep, repose,  
 This soothing anodyne of human woes;  
 The last great boon that Nature can bestow  
 On all that breathes pulsating life below.  
 Had she ne'er bless'd thee with a mortal birth  
 Thou ne'er hadst been a denizen of earth.  
 Did she not bless thee with her silent breath,  
 And fondly clasp thee in the arms of death,  
 Thou ne'er could'st know a purer life than this,  
 Nor be an angel in a world of bliss.  
 Shall I recall when all around I see  
 No other light, nor love, to welcome me?  
 Shall I, who hope for an eternal birth,  
 Still yearn for time, and fondly cling to earth;  
 And, like an infant at its mother's breast,  
 Believe her bosom unending rest?  
 Were time the bounded circle of the soul,  
 This wasting form would never reach its goal;  
 Progression's laws must from progression cease,  
 The infant's statue never would increase,  
 The soul to wisdom could ne'er aspire,  
 And once attaining earth would soar no higher.  
 Time is a link in Life's eternal chain  
 Yet incomplete, and death begins again  
 To form the circellings of a life divine,  
 From soul-beams gathered from the shores of time,  
 Creation's cradle, where the nursing soul,  
 Submissive, bends to virtue's sweet control;  
 Or else, through cultured ignorance incline  
 To spread the tendrils of a fruitless vine.  
 And thus the world, from age to age has roll'd  
 Through darkness dire, and sorrowings untold.  
 The selfish sire transmits to sordid son;  
 The son, in blindness, bears the curses on,  
 Till nations echo with the fearful cry  
 "It is a dread and awful thing to die!"  
 And th' plainest truths that Nature ever spoke,  
 Since this fair world in God's conception woke,  
 Condemned, despoiled, and branded as a lie,—  
 A curse for time and through eternity.

## FOCAL POINTS.

WHAT are called phrenological bumps are focal points for the various phases of intelligence from like spheres in the universe. The brain seen with the eyes of the spirit is a center toward which spiritual thought currents converge. And these currents are weak or strong according to the weakness or intensity of the desires.

The more we think upon any certain subject the more varied the thoughts that flow into our mind in relation to it. This is occasioned by our having energized the currents of thought in that direction. These thought-currents are of all the varied colors of the rainbow—from deepest black, near the nape of the neck, to faintest blue, in the region of spirituality.

When by our desires the darker currents predominate, the life is gloomy, discontented and unhappy. When the desires are spiritual the brightest currents envelop the brain and we feel buoyant and happy.

KEEP thy affections centered within; for if you send them out unguided they will come back to you tortured and dying, and will poison your harmony.

## THE POWER OF IGNORANCE.

ALL brutal and degrading exhibitions are beneficial to the interests of the powers that would keep mankind in ignorance, and so in the power of hatred and passion. Prize fights, dog fights and other brutal contests keep the people's minds on such a low thoughtless plane that they continue to accept and defend old worn out, useless thoughts and theories to their own detriment. If they were on a plane where they were living for peace and harmony and the Brotherhood of Humanity the money power could not hold them as slaves; now it creates dissensions, war and strife among the people, thus compelling them to yield to its power.

Wisdom is the product of Love; therefore, the more hatred one has in his being the more he is enshrouded in darkness, the less capable he is of overcoming the tyranny and oppression brought to bear upon him, which are the offspring of his ignorance.

Ignorance is the power of evil that governs the world to-day. Anyone who continually points out and talks of existing evils, but makes no effort to live truly himself, helps to sustain and give the evils existence. But they who speak little and live right are continually overthrowing the power of evil and replacing it with the orderly force of good.

The condition is rapidly approaching that will compel mankind to awaken from their animal, ignorant state, and they who will not accept the condition must suffer all the pain of the bruises they will have in trying to stumble along in darkness.

A SPORTSMAN is one who wantonly kills for amusement creatures endowed with most of the faculties he himself possesses; that suffer the same as he would were they trying to kill him. For his skill in this "sport" he is praised by the press and society at large; and this, too, in this Christian, civilized age.

A Murderer is one who kills a fellow being for a real or imagined wrong or to satisfy his greed. For this he is usually sent to the gallows or the penitentiary with the curses of the people and society. Yet morally the crime of the former is worse than the latter, and in the spirit world, where motives and not acts are judged, the Sportsman will be the worst man, and will mete out to himself greater condemnation than will the Murderer to himself.

EVERYWHERE we see the glorification of men, and Divine principles almost lost sight of. An impartial observer would suppose that men and not principles were the Creator.

OLD decayed thoughts retained in the mind prevent the influx of fresh new thoughts, just as a foul odor will prevent our enjoying the perfume of a flower.

## THE BURDENS WILL BE CAST OFF.

WHEN decayed branches impede the growth of a tree the gardener cuts them off and they mingle again with the soil to become parts of other forms of life. Thus when the New Life comes, all that is corrupt—useless—will fall by its own inherent gravity to those universal nether planes of life that answer to the earth's soil, and there mingle with the primeval elements of growth, and in new forms will ascend the progressive ladder of evolution. This is the meaning of being cast into outer darkness.

All beneficent cosmic movements flow toward the Celestial Source, indrawn and guided by the Loving Power there enthroned. All destructive cosmic waves sweep away from the Celestial Source and tend in the direction of the Vegetative or Dark Magnetic currents in the Southeast, in which the foundation of the earth is imbedded as the plant in the soil. For this reason the Pacific Northwest will be freest from the destructive elements that must come to cleanse the earth. Out of corruption nothing but corruption can come. The Old Order must be cleansed of its corruption. This is becoming more and more evident, socially, politically, financially, and in other ways. It must fall by its own decay. All that is good in the Old Order is already in the New.

ALMOST everything in the treatment of criminals after they leave prison conspires to hold them to crime. They are rarely free from the officiousness and supervision of the criminal hunter—the detective,—who is certain to let it be known that the man has been in the penitentiary; then if he finds honest work to do, the employer as a rule discharges him. Though the Christian reads in his bible that he should forgive his erring brother seventy times seven, he rarely forgives him after the first mis-step. He will have none of him either in his business or his church. Christian society has no use for the bad man after his badness has been exposed. Modern Christianity expels the down-trodden sin-sick from its society. Its physicians only heal members of their Church in good standing, with money enough to help pay them a big salary.

THE competitive system is more interested in keeping the masses poor and miserable than in their prosperity and happiness, for the poorer people are the cheaper they will work; and, consequently, the more profit can be made on the labor. Poverty and misery cannot be relieved, but must increase, while sustaining the competitive system. Drunkenness, and all forms of impurity and dishonesty, can only be abolished by overthrowing the systems that produce them. The cry of "abolish the saloon" needs to be changed to "abolish the system that creates the saloon."

BECAUSE great numbers believe in a religion it is not necessary evidence of its truth.

## RINGING SENTIMENTS OF TRUTH.

THE following letter direct from the Divine Font of Inspiration was written by Stephen Maybell to the staunch Reformer W. H. Breeze, of Talent, Oregon:

"Nothing but the redeeming Love can save either the individual or the Nation.

"As Love uplifts the individual above personal vice, so Love uplifts the collective individual—the Nation—above the injustice that produces its National Vice, 'Poverty.'

"National salvation must find itself in Religion exactly as personal salvation must find itself in Religion. For Love alone redeems either the Part or the Whole, and there is but One Love—the Love of God—and that One Love is Religion—and all Loves are but expressions of this Love.

"Without this Love our Wisdom sees but in selfishness; and our knowledge is but used to destroy.

"Without this Love our Wisdom sees but the Parts, and seeing not the Whole, cannot recognize the relation of the Whole; and, not recognizing the relation of the Whole, moves in Anarchy, and from Anarchy into darkness and confusion.

"Unhappy! O unhappy is He—and O more unhappy is She, who seeks to better their condition, either personally or politically, through Wisdom without the Love of Religion! For lo! as they proceed their condemnation and conflict increase until their spirit goes out in the storm and tempest of Hate.

"And lo! the Political Reformer who casts himself or herself upon the sea of ever increasing contradiction, called Political Economy, will find no peace, no strength, no unity, no victory in the ever dividing host of Political Reformation; and, unless they leave the conflict, that delusively asserts itself "The Cause of Peace," e'er it be too late, they will finally surrender themselves to the Error that they endeavored without Love and Religion to destroy.

"As Love redeems both Part and Whole, so then must we apply Love to the Nation's Redemption; and not only apply Religion to uplift us above our personal vices, but apply Religion to remove our Nation's Vice—Poverty—engendered through the injustice ever attending the absence of Love.

In the same press dispatch announcing that twenty thousand are starving, without food or fuel in Yorkshire, England, is an item stating that an engineer in the employ of the British Government having sold the plans of the fortress at Malta to France, the English war department is going to spend several millions of dollars to change the fortress. Verily the "Christian" Government of England is exemplifying the proverb, "I asked for bread and ye gave me a stone (fortress)."

THE order of the universe in all upbuilding is from chaos to discord, from discord to partial harmony, from partial to complete harmony.

THERE are over one million five hundred thousand Socialists in Germany, and the number is rapidly increasing.

## FALSE MONEY.

FALSE money and misunderstanding of what money is, has given wealth the power, backed by avarice and greed, to enslave labor in all past ages. So long, and so universal, has this been the case, that now the stereotyped phrase is world wide, that "money has always ruled and always will." Money has been elevated above men so long, and exercised such universal sway, that it will be no holiday amusement, no child's play, to break its power. Indeed, it will require the interposition of Almighty God.

The germ and soul of the whole matter is that money is considered property, and invested with vitality, made a thing of life, so that it grows and produces; and thus a thing which man makes is elevated to an equality or superior to the works of God. This is idolatry. And this erroneous and wicked principle enables money, in the hands of the covetous, to enslave the world. Debts are made, and systematically made, in order to draw interest; and to-day this great sink-hole of debt, like the fabled maelstrom, swallows up the labor of the entire world. To break this yoke, and lift man above money, or labor above capital, is going to convulse society from center to circumference. But it must and will be done. The happiness of our race, and the honor and justice of Almighty God, demands its overthrow.—*D. Oglesby, in National View.*

WE need not worship the past. There is no necessity that her forms be adored. The mother whom you cherish, and who passes away into dust, is revered in memory, and the sacredness of the past is that it is your mother. All that is good and glorious of to-day has been hers. The germs of the present were nurtured in her breast. She gave the seeds of all splendid thoughts and prophecies to the world. She held in her loving hands, in Egypt, in Persia, in China, in Jerusalem, in Greece, in Rome, the sacred seeds that have blossomed out into prophecy and poesy and song. Christianity herself has grown out of these very symbols that she has sought to destroy. Puritanism here and in England, the Reformation with its fire and blood, have been all in vain to exterminate the sacred and subtle Memory which the Mother of all Mysteries holds forever for her children.

You may desecrate the grave; you may trample it under foot; the flowers may be despoiled, but the great earth will revolve and the careful hand of the true interpreter of the mysteries of this great past shall make herself known; her voice shall be audible in the present; the children of the coming generations shall speak her name.—*Cora L. V. Richmond.*

WHEN we think or speak ill of another we let loose that much more of ill upon the world, and make it a part of ourselves—that is, we ourselves become the bad we would put upon another.

THEY who firmly and righteously sustain the Truth need not die for it, because the Truth always protects and gives life.

## PHILANTHROPISTS.

THERE are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentimental; the last is Christianity.

The religion of to-day has too many pulpits. Men say we have not churches enough. We have too many. Two hundred thousand men in New York never enter a church. There is no room. Thank God for that! If there are two hundred thousand Christian men in New York that cannot get into a church, all the better. They do not need to enter. Christianity never intended the pulpit in the guise in which we have it. In yonder college do they keep boys for seventy years on their hands, lecturing to them on science? When Agassiz has taught his pupils fully, he sends them out to learn by practice. Of these fifty or sixty pupils in the city, we don't need more than twenty. They will accommodate all who should hear preaching. The rest should be in the State Prison talking to the inmates; they should be in North Street, laboring among the poor and depraved. Their worship should be in putting their gifts to use, not sitting down and hearing for the hundredth time a repetition of argument against theft. There will never be any practical Christianity until we cease to teach it, and let men begin to learn by practice. You never saw a Quaker pauper; because the moment a Quaker begins to fail, the better influences surround and besiege him, help him over the shallows, strengthen his purpose, watch his steps, hold up the weary hands and feeble knees, and see to it that he never falls so low as to be a pauper. Break down these narrow Quaker walls, and let your Christianity model a world on the finer elements of that sect!—*Wendell Phillips.*

THE meeting convened by the Manchester and Salford Trades' Council to discuss the question of settling international disputes by Arbitration, instead of by appealing to the sword, was interesting in every way. The question of Peace and War is essentially a workingman's question. The working classes are the first to suffer from War, and the last to recover its losses on Peace being restored. The people, whether they perish in the ranks of the army or suffer privation afterwards in the increased cost of living and the dearth of employment, are the certain losers in any case. War is the last relic of the savage ages, though even the most ignorant and combative of savage tribes have recourse to a friendly palaver round their camp-fires before resorting to the spear and scalping-knife. But at a signal from one man in Europe, be he Emperor of Germany, Russia, or Austria, a million armed men would line the banks of the Rhine in three weeks, determined on the destruction of the lives and property of those opposed to them. No quarrel between nations in the last one hundred years has been worth fighting about.—*Manchester City News, Eng.*

## MARRIAGE.

STATUTE law makes marriage a civil contract—a matter of dollars and cents. No matter who comes for a marriage permit—the strong or the weak-minded, the sound and healthy or the deformed and constitutionally diseased, the millionaire and hereditary pauper, the moral and orderly or the vicious and confirmed criminal, the progenitor of statesman or of idiots, the sane or hereditary insane, if favored with a lucid interval, the temperate or the besotted—all are given a permit alike. The revenue is collected, the ceremony is authorized, the record made, and this civil contract is fully completed by sanction of law!

If a man wants to run a locomotive engine or practice medicine (elsewhere than in the United States), or plead in the courts, or stand in the sacred desk and talk theology, or teach a school, or run a pilot boat, or even to secure a petty clerkship under Government, he must submit to an examination as to his fitness for the position and its duties; and be able to pass one. But one comes forward to get a permit to enter into a contract that places him under obligations, and demands of him duties that are most responsible, the most sacred that can be assumed anywhere between the cradle and the grave; that vitally affect the bodies social and politic, as well as corporal, now existing and hereafter to exist, directly and indirectly; not a word is said. All are licensed."

What a shocking view is before and around us when we see the public opinion, both legal and social, upholding these conditions! Government maintains a bureau, and employs scientific experts, regardless of expense, to hunt out and kill diseased horses and cattle; invades anybody's premises for the purpose, and makes it a crime for the owner to resist; but when a viciously diseased man or woman applies for a legal permission to taint whole generations, it asks no questions, extends no protection for individuals or public, but grants the permit.

What must follow and does follow this universal misuse and abuse of knowledge and liberty? Plainly, the constant and rapid peopling of the planes of pauperism, idiocy, and crime; and the steady widening of those planes; physical and mental disease and deformity; the evolution of new forces that pervert the correct views of a true humanity, and tend to destroy moral perception.

Let us hope that, slowly and surely, the knowledge will obtain that marriage is not romance, but the very highest order of business, requiring more deliberation, more care and forethought, and entailing more responsibility than any other act known to humanity. The Government will recognize that it has no greater obligations resting upon it than to see that none have its license to enter into a contract of marriage who are unfit for its relations and duties, as far as human foresight and legal provisions can prevent, and proper inquiry can prevent, in most cases, if it be aided by sufficient penalties.—C. H. Reeves.

PERFECTION comes by growth, not by gift.

For the Universal Republic.

## THE PEOPLE'S PARTY.

WILLIAM H. GALVANI.

MARCH 16th and 17th will be remembered in the history of this State as the days when the first State Convention of the "People's Party" assembled at Oregon City. The Convention adopted a platform (a radical one for conservative people), and nominated a full State ticket. The result of the coming campaign will tell just how extensive has become the spirit of dissatisfaction among the masses, who have so long allowed the old political machines to manipulate elections based upon no principles whatever, but simply on getting the offices by deluding the average voters.

Of course to many the platform adopted may not seem radical enough to bring about the desired emancipation of the people. However, every one will concede that the freeing of the people from the grasp of the money, land transportation monopolies will do a great deal toward the emancipation of the masses. The radical element can, therefore, well afford to be with the masses in their efforts for relief, and at the same time help to make further advances on the part of the industrial people possible. Compromises are rather distasteful things for radical reformers, but it must not be forgotten that the people move but very slowly, and this, too, is due, in a great measure, to the efforts of the radicals who went among the masses to enlighten those in need of enlightenment. It is for this reason, principally, that the more advanced element should continue to work with the masses, who by this time have advanced far enough to know that the spirit of freedom and righteousness has fled from the Democratic and Republican parties; and that the time has come when something else must be tried.

Government, in the language of Thomas Paine, in any form, is but a necessary evil, and any attempt on the part of the people to lessen the evil should be encouraged in every possible way. For it is thus that this institution will be reduced to its minimum, and every one constituting one of the race will reach a condition when he or she can be a government unto himself or herself.

A NUMBER of perfectly healthy hogs are fattened for market, and for thirty-six hours before killing time are deprived of all food, not even being allowed a drop of water. Then the trough from which they are accustomed to eat is covered with strong wire netting, and the most appetizing slops and hog delicacies, smoking hot, are poured into the trough. The fumes ascend with grateful fragrance to the porcine nostrils, the hogs all run to the trough, and stand over it, ravenous with hunger, squealing and fighting with each other for a chance to get at the food. The iron netting prevents them from tasting the food, and, while they are still thinking about the matter, they are killed, and their stomachs being taken out, are found perfectly full of gastric juice, from which the pepsin is prepared.—Argonaut.

Meanness is often mistaken for common sense.

## HOW CAN SUCH THINGS BE?

FOR years I have refused to accept as articles of food what hunters call "wild game." It always seemed to me a sin to take the life of innocent creatures. Man's lower nature needs training, or cultivation from its cannibalism. My last lesson was taken a few weeks since, during a trip to our nearest railroad freighting point. Caring little for a morning meal, it has usually been my custom, through advice of so-called professionally advanced or educated minds, to take, at most, a small, rare beefsteak. Quite early one morning my peacefully slumbering hours were broken in upon by the most agonizing, pitiful bellowing of cattle. Being at a railroad hotel, I comprehended immediately the cause,—cars freighted with poor, helpless, thirsty cattle, packed so densely that there was no turning around or change of tired position, save as they stood upright and scrambled over each other in a wild affrighted manner. I was struck most forcibly with the lower life's great inconsistencies with higher growth.

Stopping on my way to breakfast, I inquired of a man if the cattle bellowed because of thirst. His reply was: "No, the law is now such that they are compelled to water twice a day; they used to go until they sometimes died on the way without water, but they seem to feel or know that they are destined for the slaughter, and so plead to be free." So it seemed to me. I felt sick in sympathy, a disgust with myself and all humanity, at such unmanly, cruel deeds. Going to breakfast my usual demand was brought, as the waiter has soon learned that it was always the same, but when it came, and I looked upon a slice of beef lying in its red juice, which a short time before had been its life blood, a feeling of such utter disgust at self came over me that I said, "Oh, take it away!" and since that morning I find that food which has quivered with joy, and suffered with conscious agonies of death, is not for me, and cannot further aid my growth. I find that fruit, vegetables, milk and eggs do me better service—*The Esoteric*.

O thoughtless, cruel humanity! think of the possibility of the foregoing being a common, daily occurrence, and nothing thought of it. What can you expect for yourselves but depravity, crime and misery untold so long as you create such a condition of torment to continually play upon yourselves? You have not yet risen to the human plane.

THE responsibility of the daily paper is greater even than that of the pulpit, because it preaches to people seven days in the week, while the ministers' sermon is seldom heard more than one day in the week. The paper that publishes anything that "pays" is one of the worst of evils, for thousands form their opinions from what the newspapers say; and, if it panders to their lower nature, it becomes largely responsible for their evils, which are the outgrowth of cultivated passions. The influence of ideas absorbed in silent reading is far more potent for good or evil than listening to a spoken word or sermon.

For The Universal Republic.

## CEASE FIRING!

ISABEL DARLING.

Who will give the order? Who will render it effective? what brave woman will place herself where all the world may see, and, like Elizabeth, dare to lead the forming columns, but, unlike her, toward peace and not to battle? Who, like the Sabine women, care to come between forces now opposed, but whose reconciliation needs no sacrifice of person or of freedom, only vanity? Whose thoughtfulness will lower the hands drawn back to strike—hands armed with barbarous implements of war, and for what?

Not, on either side, for self defense, for home, for freedom, for any principle, for any motive except avarice; for each has said the Fisheries, not the Seals, must be protected from the other. They are to be protected, not in their living but their slaughtering; not as parts of one grand universal life, but as articles of merchandise; and that because capricious fashion or an unacknowledged impulse in the blood, bequeathed us from our skin-clad ancestry, declares we must be wrapped in furs.

When woman censures man for all the cruelties of wholesale murder, has she even thought how often her own finger traced the bloody pathway?

It should be thought a shameful thing to flaunt a luxury before the eyes of those whose sons and husbands risk their lives to gain it for them; a shame that may react upon themselves when friends they value most go down in battle forced upon a nation by the vanity of one, the avarice of another, and the want of many.

"Greater is he that ruleth his own spirit than he that taketh a city," and the effort which brings the individual above his inclinations is nobler than the act which follows, although the action may receive the loudest recognition.

If we would have the world less brutal we must give to it less brutalizing motives; so let every woman, as she values peace, fling down the hateful garments, and contention ceases from the lack of motive for its continuance; and, though the day of self denial may not be celebrated in monument or song or story,

It matters little who would gain the credit if the deed be done,

Or who might give the starting word if but the goal at last be won;

For human judgment errs in blame and blindly dealeth out its praise,

As humane justice may misplace the victor's shining crown of bays.

When mankind worship only matter they simply are content with the lowliest evolutionary God-plane, and the grossest part of the Triune Universal Nature. Buried in the darkness of the primary plane, they see but their physical selves, and they are content to wallow in the mire of corruption and decay; they are not conscious of their Immortal incorruptible Soul being. To "prepare ye the way of the Lord" is to refine the conditions; make you an atmosphere in which your Divine Being can awake.

For The Universal Republic.

## OPEN LETTER.

John Mc Cabe, Respected Friend:

Your plea for Liberty of Conscience published in the "Evening Journal" Albany, N. Y. respecting the separation of Church and State, is good and timely—a word in season. It is as "apples of gold in a basin of silver. One generation goeth, another cometh." Fifty years ago the same problems about the Sabbath that are now agitating the civilized world, Liberty of Conscience, the rights of man and woman, of Capital and Labor, that you set forth, were propounded and discussed.

These problems can only be settled by war. It is simply a question, shall it be a war of monitors, guns and swords or a war of ideas," as Napoleon predicted? I think there can be no doubt but that the last and final war that mankind will ever wage, that will precede the Millenium, will be a war of ideas, of words, of reasoning—a mental war. Washington declared that Paine did more with his pen, than he had done with his sword for the ultimate success of the American Revolution. Are we ready for that kind of war?

Then will come the New Earthly Order receiving the inherent, inalienable Rights of man and woman—"Common Sense," entire separation of Church and State into two distinct Orders, in which there shall be one Theology, and that will be founded in righteousness; giving to each child, hereafter to be born, a natural, rational parentage. No more come by-chance, unwelcome children; children of lust, to become victims of poverty, and material for Christian wars and murders. In America let us have universal equal education in Public Industrial Schools, in which each child shall have the same privileges and opportunities with every other child. Knowledge is Power. Let us have no class education, enabling one part of the people to rob the other part, by making and enacting Constitutions and Laws, without the robbed and oppressed understanding or knowing how and why it is done.

Inasmuch as all people have an inalienable right to an inheritance in all the elements of life—land, sea, air, water, light, labor and reason—wherefore should a present living generation be burdened with paying debts contracted by their dead ancestors? Let each generation pay as they go; the dead have no rights the living are bound to respect, as regards the Earth and all there is therein. Abolish all laws for the collection of debts, private and national, and in their place substitute a code of honor. More private debts would then be paid than at present, when the lawyers get more money for collecting than comes to the creditors. This would be a New Earth; and a New Heaven would come into existence—a purely Spiritual Order, with its non-religious theology, free from politics and perfectly separate from the State or New Earth. It will be a Christian Church, "not of this world," and therefore its subjects would not fight nor marry, leaving that for the children of this world. It would attach no

blame to a clear Materialist, like Paine, Lincoln Ingersoll, as belief is a result of evidence, not of authority. Force, however applied, cannot compel belief. An Inquisition is unreasonable, illogical; it is insanity like war. If nations intend to do right, there is no use of fighting.

In the Millenium, Krupp's cannon, weighing one hundred and seventy thousand pounds, sending a ball four feet long weighing three thousand pounds, together with monitors and all the munition of Christian war will be kept as curiosities; as we now keep the curious instruments of torture for heretics, which the Earl of Shrewsbury has bought and brought from the castle of Nuremberg to London.

In the times you refer to, G. H. Evans occupied the position that Henry George is now filling so efficiently. He edited "The Man," "Young America," "Working Man's Advocate," the "Free Enquirer," and printed the "Bible of Reason." I have imperfect files of these papers. Arthur Tapping was the leading orthodox fanatic; stopping the mail on Sunday was a favorite measure, of which you speak so wisely.

The present generation must fight these battles over again, or we shall become Church and State, and be ready for some new form of the Inquisition. Our own times must bring forth its own leaders as did the Civil war. In the Crimean war England sent "army of Lions commanded by Jackasses;" As the war progressed the right men got into their right places. Will not the World's Fair do the same? The fanatical, fighting, marrying, Inquisition Clericals will think they have achieved a great victory in closing the Fair on their man-made anti-Christian Sabbath. In "Common Sense" are they not braying out their own shame and proclaiming to all nations that they are not equal to the great occasion of a World's Fair? They can bray and kick but cannot command the respect of the great army of lions who will be at the World's Fair, who have seven days of Sabbath, one just as good as the other, and each one as sacred.

F. W. EVANS.

It matters not that the plutocracy points to the millions of votes which placed its officials in power, Napoleon III. did the same many a time and oft; but France's repudiation of the imperial usurper after Sedan showed a sentiment towards him which, somehow, the people's suffrages failed to register. The modern machine-politics of America have of recent years so juggled with our voting system that the common people could not declare their will through it for their betterment. This of a verity they do know and believe, and the most speciously preserved semblances and cunningly devised make-believes of popular government cannot cheat the actual facts of their stern logic, because the people feel their disfranchisement in the increasingly hard lines of their daily lives.—*The Coming Change in the Destinies of America.*

Why criticize thy fellows? By their forms and thoughts they may be building nearer God than thou art.

NO USE FOR A NAVY.

HENRY GEORGE.

THE disgraceful talk about a war with Chili that has recently been filling our newspapers ought to arouse attention to the evil course we have entered on in attempting to build up a great naval armament. The navy on which we are spending such an enormous amount of public money is useless and worse. It is anti-American, corruptive and dangerous.

It is useless because it is unneeded. We are so strong and so situated that there is no possibility of war being forced upon us. No nation in the world would want to attack us, for there is no nation that would not have everything to lose and nothing to gain by so doing. While even if there is no higher motive than to restrain us, there is no nation in the world with which the provoking of war on our part would not mean certainty of loss without possibility of gain.

It is useless, however, because the ships we are building would suffice neither for offensive nor defensive war. Modern invention has made them as antiquated as the coat armor of the feudal era. In case of attack from the sea the means of defense consist in the power of concentration brought about by telegraph and railroads, in electricity and high explosives, torpedoes, sub-marine boats, airships and quickly placed obstructions and defenses. For aggression abroad, power is really measured by the swift merchant ships that can be called into the service. We might build up such a navy as that of England, yet England would still be immeasurably our superior for offensive purposes in her merchant steamers. We would be to-day superior to England in merchant steamers and the capacity of building them had we not taxed American ships off the high seas. We could remit all taxation on ships and on their materials with a loss of far less to the revenue than we are now spending on the navy.

It is anti-American, for the reasons that make all standing armies inimical to our traditions and institutions. It is anti-American, because organized on aristocratic principles, the impassable class distinction between noble and peasant being perpetuated in the distinction between commissioned officers and enlisted men. These men are, for the most part, foreigners, who are only kept in our naval service after being inveigled into it by severe restrictions and a standing reward for running them down if they escape.

It is corruptive, as interesting a large class of permanent office holders in influencing government, as providing means for debauching politics wherever there is a navy yard or a contract to be given out, and as building up corporations whose profits depend upon lobbying.

It is dangerous, because it creates an influential class whose interests are opposed to the interests of the masses of the people, and who desire war for the sake of the importance, the promotion, contracts and the pickings that war will bring to them. It is dangerous, because the possession of a strong navy fosters among the thoughtless the same de-

sire to try it that the possession of a new peashooter arouses in the small boy. There lies danger

We have no reason for war, and there is no more need of our building ironclads than there is for the members of the house clothing themselves in armor because Mr. Crisp might go crazy and fire a blunder-buss from the speaker's chair. But if we go on building ironclads and sending ships around the world to make ourselves unpleasant to even little nations, we are certain, sooner, or later to get a war on our hands. One war will provoke others.

Strong as we are, war to us is the greatest of dangers, for, setting aside its cost in money and blood, war inevitably demoralizes republican institutions, postpones reforms, strengthens governments at the expense of the people, differentiates classes, and places power in the hands of a few. And finally, even when success follows, it destroys popular liberty.

Our greatest advantage over European nations is that our strength and our position exempt us from the fears that compel them to stand armed. It ought to be our pride and glory to lead them in what is good, and not to ape them in what is bad. The real dangers that beset us are not from without; they are from within, and these dangers no army and navy can guard against. They can only intensify.

There are reasons which dispose the unjustly rich to strong and aristocratically organized armies and navies—the reasons which always dispose them to strong government. But for these very reasons, if no others, the working masses ought to set their faces like flint against them. Standing armies and navies belong to the policy of Hamilton, not to that of Jefferson. They belong to monarchies and imperialisms, not democratic republics.

The filthy condition of the street cars and sidewalks of our western cities is something unbearable, owing to the horrible, disgusting habit the "Lords of Creation" have of expectorating upon them. It is the most indecent and filthy thing a man does to expectorate in the cars and on the walks. It is a torture to refined and cleanly men and women to be compelled to sit or walk with this filth around them; besides it is dangerous to the health of the community. Something should be done to stop this nuisance.

The day has gone by when workingmen can get anything worth having by arms, if there ever was such a day. I cannot see that the people ever secured any advantage by powder and ball, and I believe they will never gain anything by that method. Changes in Government that improve the condition of the people come about by thought, and only in that way. Government is a creature of public opinion; it can only do what public opinion wishes done, and be what public opinion wishes it to be.—*Twentieth Century.*

APPLIED wisdom is as necessary for soul growth as applied knowledge is essential to the growth of civilization.

LYNCH LAW AND CAPITAL PUNISHMENT  
—ARE THEY NOT BOTH BAD?

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

THERE are many people here—in the "Mother Country"—who emphatically say "Yes," to the above query, and feel great surprise that the First Republic in the world should allow out-lawry to over-ride law, and inflict punishment on any without trial in a Court of Justice as to his guilt or innocence. Perhaps it is difficult to remedy.

"Capital Punishment," even on those who have been found guilty, has, I believe, been abolished in some of your States, as well as in some of the States of Europe; and the "Advanced Minds," both in your country and in ours, are, to a man, heartily sick of it, and loudly call for its abolition.

Hanging, I believe, no more prevents murder than it prevented forgery or theft years ago. That it benefits nobody, not even the criminal himself, but it is a life-long punishment to his innocent family and relatives, even to generations unborn, every one will admit; while it tends to harden and demoralize society; and that it makes criminals I think there is abundant proof.

How very strange that our Christian ministers, as a body, are so lukewarm in the matter. If they came heartily forward and asked for its abolition, it would soon be accomplished; and something more consistent with Christian civilization, and probably more effective, substituted. Their only apology for its retention they appear to take from an old law which they say was given to Moses by the Almighty Himself. "Life for life." Why, on the same excuse, do they not insist on its being carried out to every one who may be caught gathering a few sticks on the Sabbath to light his fire?

I would respectfully suggest through your column, as a wise and rational alternative, "penal servitude"—not "for life," but for the estimated remainder of life, according to the tables of the best Life Insurance Societies. At the end of this term, if he lived it out, he would be incapable of further crime, while it would just hold out to him a ray of hope,—which I think ought never to be obliterated,—and in all probability render him more liable to discipline during his incarceration and make him a better man.

W. E. CORNER.

WHEN politicians have some great plundering scheme in view they generally preface it with some pretended scheme that will be for the "benefit of the poor man." There would, however, be no poor men if there were no scheming politicians to uphold a system that makes men poor.

It is useless for people to look for or expect a better world to live in until they make it better themselves, for they will never have a better one until they do make it.

THOUSANDS will applaud the one who attacks the effects of evil; but scarcely a dozen will stay to listen when he brings the cause of evil home to themselves.

For The Universal Republic.  
POPULAR IGNORANCE.

EMMA ENDRES.

PART II.

THE rapid spread of Socialism in our day has arisen from the disease in our body politic; this disease being acute, painful, and deep-seated. It has arisen further from the probings made to determine the nature of the case and the real seat and origin of the disease.

In its efforts to do this it has been obliged to come in contact, at times violently, with traditions and customs, and has, therefore, been declaimed against by individuals who have felt themselves to be the representatives of these institutions.

It has come in contact with, so-called, "land laws" and "commercial systems," and found them to be a very apothecosis of blind ignorance. In its deeper probing it has encountered the results of both these tyrannies and found them to be embodiments of incarnate greed.

Socialism has thus grown out of the present condition of civilized society, and perforce has come to stay.

The foundation of morality is truth. Truth never loses its rights; however subdued they may be, they are not lost. Socialism is working heart and soul, day and night, to rescue and uphold subdued truth, and to publish aloud, as of old, that "the Earth is the Lord's," and that great, illimitable Nature must not, and shall not, be corraled and boxed up for the especial use of a favored few, so that the luckless children of the future shall have no prospect for a livelihood, no place in the world, no home, no comfort, nothing but starvation and slavery.

Why does Nature allow children to be born, if there is no place for them to live and work in? Why is humanity to be the only creation not adapted to its surroundings? The fact that children are born is proof enough that they are entitled to a living. Where Nature permits life she gives the necessary food for its support.

Does she plant trees in the desert? No, because she knows no food, no suitable environments have been provided for them there: they would die, therefore she wills not that they be born. But she permits children to be born, because she knows the surroundings are suitable.

It is not, therefore, nature, but man, who forces one-fifth of the people to continually live on the very verge of starvation, and the bulk of the remainder to get no more than barely serves to make both ends meet.

"Give us work or bread," is the pitiful, wailing cry of unrest; at present it is discontent dim and undefined; but it looms up large and threatening, and what underlies it the future alone will show.

Land laws and trade systems are not absolutely essential parts of the framework of the Universe. Man made them; man can unmake them, if necessary. Mistakes, however huge, can always be rectified.

The legitimate object of trade is to produce a system by which the peoples of the world provide

for one another the necessaries of life, the source of all these supplies being the earth. The earth, with its inexhaustible stores being intended for all, she only requires man's organized co-operation to feed all, clothe all, house all. Socialism is organized co-operation.

It is folly to talk of the law of supply and demand as if it were a beautiful and divine law for providing ready-made clothing and the like at a low figure. The root of the law of supply and demand is Capital—Capital used (or rather abused) only when it can make a profit. And what is making a profit but getting starving men and women to work for less than they are entitled to.

Capital is not content to increase solely by the addition of further earnings, but would have money breed money without personal work. Now no money can breed money without some man (or men) working for less than his work is worth, and the difference between what that man earns and what he is paid is Capital's addition to Capital.

Workers do not, therefore, live upon what they earn by their labor—they live upon what they earn and *can get*, and Capital lives upon what labor earns and *does not get*; and it is estimated that labor gets seventy-five cents out of every five dollars it earns—a truly generous compensation!

It is nonsense to say that people can work for whom they like. Capital, having laid its octopus grasp on everything on the earth, and in the earth, and under the waters, workers have to work for somebody. The earth—the great storehouse of wealth, the source of all supplies—having been taken from them, they must work for Capital or die of hunger.

Ah well! the longest day comes to an end, and

"Even the weariest river  
Winds somewhere safe to sea."

God grant that already His great command has gone forth to the down-trodden peoples, "I will have justice and not mercy," for it is *justice* alone that Socialism wants.

W. R. CREAMER has presented a petition to Parliament, signed by one million two hundred and fifty thousand persons belonging to industrial organizations, demanding arbitration in all disputes between the United States and England. Christianity has not been a success, because while preaching in theory the precept of the Christ Life, its devotees have in practice sustained a system that well-nigh makes it impossible for men to live Christian lives.

FOR reciting a sacrilegious poem, entitled "Jehovah and the Whale," a boy in the State of Washington was turned out of one of the public schools. Unless Washington has a State religion it was as illegal to turn the boy out of school as it would be to turn a Congressman out of Congress for the same offense.

THE bad man is the crude outline form made by the Infinite Sculptor. His ignorant brother instead of helping the Divine artist to perfect his work, breaks the crude image on the gallows and thinks he has done well.

## SUSPEND "CHARITY."

LET us suspend that charity which, however well done, is done by machine, which hangs up in the office, "This firm subscribes to the Charity Organization Society. All applicants are referred thereto." On a business basis this is an excellent investment for the rich. All charities are excellent investments—they make taxes high; but we get it all back out of our pay rolls. They are very cheap and utterly worthless.

"System" takes all the good, moral and material, out of charity. Know the poor; feel the evil; see the difficulties; and try to raise them because they are our friends and our brothers; so we will give and get love, that which is alone worth having, that which alone makes life endurable or heaven desirable.

Temperance appeals more to the reason, and not less to the sympathies; yet the efforts of temperance reformers are among the chief causes that the present condition of things is tolerated. They have impressed upon the public the evils of drink, so that the mentally, morally or physically lazy can soothe themselves with the idea that intemperance is the chief cause of pauperism. It is not the chief cause. It is the chief effect. "Poor, dirty and intemperate." How can three families in one room be clean? how can one? The people do not want to be dirty or intemperate any more than they want to be poor. One of the city missionaries of St. George tells me that she had an ash cart left at the entrance of one of the worst and vilest of our slums. The tenants themselves filled it in an hour, and filled it with what would have otherwise been necessarily thrown on the sidewalk. I take it my gentle reader would not have such spotless hands as hold this paper, if she had to go down five flights of stairs for every drop of water used in the house. Even wickedness is more an effect than a cause. How can a man with a starving wife keep honest? How can a girl grow up pure in the streets? To attack intemperance alone is helpless. The gin-mill is the poor man's club, where the dues are but five cents an evening, where there is light, heat, papers and companionship, and where he can find refuge from his steaming room with bad light, crying children and all the discomforts of home. I think that if my blue ribbon hearer were to come home with tired back to a grimy hall room, where the last of the washing was still going on, with two children asleep on the folding bed, the smell of cooking there, and the feeble light of one kerosene lamp with which to make himself comfortable, he would look with longing eyes at the warm light and the bright doors of the corner public.—*The New Earth*.

EVERY religious system holds some day in the week sacred; and all the different religions will be represented at the World's Fair; and each system would have as good a right to demand that the Fair be closed on its Sabbath Day as have the Christians to demand that it be closed on their Sabbath.

To be self centered is to be self creative.

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