

The World's Advance-Thought.

127

ONE DOLLAR A YEAR.

FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY.

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THE REGIONS OF STILLNESS. STANLEY FITZPATRICK.

I WANDERED in regions of stillness;
I dwell on the mountains eterne;
I read on the page of the Silence
By Light that forever shall burn.

I rested by day with the formless;
I talked with the stars of the night;
I looked with the eyes of the viewless,
And found in the darkness the light;

I heard with the hearing immortal;
I saw what no mortal hath seen;
In climbing the stairway Celestial
I trod where the flesh hath not been.

My spirit found lessons of knowledge;
From wells of the spirit, my soul
Drank deep at the fountain of Wisdom;
And thus became one with the Whole.

I walk in the ways of the Silence,
In paths which no mortal hath trod;
I rest in the Regions of Stillness
And dwell in the presence of God.

THE TEMPLE OF WISDOM.

WHEN we start in building a great structure we do not expect the work to be done in a day. The larger the building the more time needed to build each story and bring the structure to completion. Each worker who puts a few stones or beams in place is doing something towards furthering the completion of the structure.

All the Reformers of the past have been workers upon the Celestial Temple of Wisdom. Each have done their part to help bring it to completion, though they have been scoffed at and abused by the masses, because their work displayed no immediate results, they have each added their quota to the grand Temple of the Ages.

The Reformers of these times are helping to furnish up this Temple for the Infinite Good Architect. When this is completed men will cling no longer to their idols of gold and dross. Life will take the place of death; gladness will swallow up all the misery; and healthy, happy life will reign throughout the land; the shadows will fade away in the light of Supreme Happiness.

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CORRUPTION cannot live in the atmosphere of Universal Brotherhood, any more than frost can stay in the warm sunshine of summer.

TRUE MARRIAGE.

MARRIAGE in its completeness is a triune conjunction: physical, mental-spiritual and Celestial. The marriage of man and woman thus far has been merely physical; while spiritually they are living in a state of divorce. Their marriage is an animal marriage, and not a union of mind and soul. There can be no true marriage except as the man and woman are perfectly conjoined in these degrees; and there can be no real happiness or perfectly harmonious offspring. A house divided against itself cannot stand.

The disorder and discords of life are due to this divorcement of men and women in these higher phases of their nature. They are like the two sides of a triangle, that, instead of coming together above, to create the apex of power, are separated, and have no triune unity, that begins with the base and ends nowhere. And Marriage cannot produce its true results until this unity of the triune elements in man and woman are conjoined.

It should be deeply impressed upon the mind, that the harmonious operation of all powers, from the greatest to the least, is due to the scientific observance of the laws that govern and create the power. All things, physical, mental-spiritual and Celestial, operate according to well-defined formulas, that can be investigated and analyzed. Nothing in the lower works arbitrarily; neither does it in the higher. There is no arbitrariness on any plane of evolution.

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FAITH in a thing is the result of continuous practice and growth in any given line of thought.

One who has never rode a bicycle has but little faith in himself to sit firmly on it and control its movements; but by study and practice he acquires the faith (self-confidence) that enables him to manage it just as he desires. The acquisition and utilization of God-Power is obtained by the growth of faith in the good in us. The lack of faith in any of our powers prevents us from employing them to our advantage for the benefit of others. If some one had not had faith that electricity could be used to give light and propulsive power, the world would never have had the benefit of it.

Receptivity to new ideas is the first essential condition to their germination in our being, then cultivating these in our mind develops them until they come to fruition in some form.

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THEOLOGY takes God and shuts him up in a church, and says, outside this church there is no God, no salvation.

EMBRYOTIC EXISTENCE.

CYCLONES, tempests, pestilences, earthquakes, etc., are the evil fruits of the germs of inharmony that mankind are daily and hourly planting and cultivating in their beings.

The tempest in nature is the counterpart and sympathetic outcome of man's anger and strife. The cyclone is the culmination in the outer realms of man's murderous thoughts; pestilence is the outward sowing of scandalous influences; the earthquake is the inward war spirit manifested in mankind that overturns and rends all things, irrespective of whom it may destroy; accidents are from the desire to do harm to our neighbors. These culminations of evil rest upon ourselves.

In bitterness and woe mankind must learn that the only safety from all the ills that afflict them is in cultivating the good, thus sending forth only the power of Harmony. Man cannot long be free from the punishment of his wrong-doing; but he only learns wisdom by long evolutionary periods of pain, discomfort and unrest. The hells of torment will ever be open for the wrong-doer.

Genuine growth is a continual progression from one idea to another that is superior to it. The healthy Tree of Life is made up of true thoughts assimilated and evolved by the being.

Embryotic existence is a state of ignorance. Men shut up in the womb of time only guess at the unconditioned life, whose full knowledge can only come when they have emerged from the darkened sensual restrictions of their limited life.

All growth is more or less painful, because the old clings tenaciously, and only blends into the New by a continual effort on the part of the individual.

Too many are content to rest in the embryotic existence, and imagine that they are resting in the arms of Jesus (the Orthodox idea of salvation), when they are only buried in the non-progression of their fixed ideas.

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A MAN'S worst enemy never wronged him as much as he wrongs himself by his own faults; yet he has the greatest pity and indulgence for his own faults, but he has no pity or forgiveness for his neighbor when he exhibits faults. It should be no more difficult to love our enemy without than our enemy within.

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ALL religions are the same at the core, for the core is the essence of God's love. But Christianity, like many other religions, has grown away from the core, to a very tough rind of creeds and dogmas.

For The World's Advance-Thought.
WOMAN'S WORK.

ADELAIDE COMSTOCK.

WOMAN, arise! there's work for thee to do.
"Work?" says the weary mother, with a sigh,
"More work? when now I've all that I can do;
I groan beneath my burden, and my heart is faint,
Yet no one listens to my weary plaint.
Life seems so much like one long weary plod
I oft-times sigh for the sweet rest of God;
Man may throw off his burden by endeavor,
But woman's lot is to toil on forever.
Though it be sweet to work for those we love,
The task beyond the strength may often prove;
Yet so woven with our heart-strings is our care
We closer clasp it when we most despair."

"Work!" says the thoughtless one of Fashion's fair,
"Don't talk to me of work; why, I declare
Society's demands and calls of pleasure
So fill my mind I've not a moment's leisure;
Leave work to men, or women so inclined,
Or those obliged to labor for their kind.
And pray, to what does woman's work amount?
Who labors least is held at best account;
Besides, if public work is what you want
I'll not expose myself to jeer and taunt,
And have men count me as a public nuisance
For stepping o'er the bounds of common usance.
I'm very sure they have no need to fear
That I shall step outside my proper sphere.
I'll grant that man is *sovereign lord of all*,
So he but dance attendance on my call;
And, tired of gayety, submit at length
To be his weakness, if he'll be my strength."

"Work?" says the earnest soul, lo, here am I,
Ready to do, to conquer, or to die!"
A voice from heaven, my sister, calls to thee,
And such as thou, humanity to free.
True woman's work is what the world demands;—
Work of brave hearts, clear heads, and willing hands—
But ah! the hands are tied; 'tis all in vain;
What can she do?—feel, think, but naught attain.
Who gave thee power, O man, in chains to bind
These sisters, wives and mothers of mankind?
Strike off these fetters of a barbarous age!
The very thought fills noble souls with rage.
No wonder she is weary 'mid her care,
And often wrings her hands in mute despair;
Or, spurning care, prefers an empty life,
Bringing reproach upon the name of wife.
Wisdom means motherhood; O sacred name!
In highest sense; degraded 'tis but shame,
Though thousand laws of three ten thousand lands
Should be enforced to legalize the bonds.
No toiling slave, or form with empty mind,
Is fit to be a mother of mankind.
Yet toiling slaves and empty minds there'll be
Till woman reaches her royal destiny.

O holy, sacred rite of motherhood!
When Nature's higher law is understood;
To woman has the holy trust been given
Of building temples to the God of heaven.
But, woe! we see on every hand,
Instead of the grand work by nature planned,
But wrecks and ruins of a work half-wrought!
Wept o'er by angels, and by demons sought!
Vile habitations where no God can dwell!
Given o'er to Devils as their native hell!
O woman, to your work with holiest will,
Resolved henceforth to aim at highest skill;
God holds you to account to do your best;—
Your work as yet a failure stands confessed—
Move heaven and earth to give you strengthening power!
This mighty work's the duty of the hour.
Let sacrilegious rite profane no more
The sacred altar where the God's adore.

Sin of all sins! O thou great God of heaven,
Is this the sin that cannot be forgiven?

And thou, O man, would'st know where's woman's sphere?
Where'er man lives and moves; yes everywhere.
Her offspring ever needs her guardian care,
From cradle to the Presidential chair.
She through childhood did thy steps attend.
In riper years can also be thy friend;
Manhood has not made thee so great and wise
That thou thy mother's council may despise.
Presumptive fool! once dandled on her knee
Must now her sphere be circumscribed by thee?
Avaunt! the thought's an insult before heaven—
That woman, of all good the hidden leaven,
Should be obliged a suppliant to kneel
At feet of man, and humbly make appeal
To be allowed to exercise a right
Her own as his,—but withheld by force of might,—
And plead in vain that she may lend a hand
To heal the many sorrows of our land.
Wrecks on life's waves! your life-boat she would be!
Strike off her shackles! let her hands be free!

MONUMENTS.

THE House committee on the Library agreed
to report favorably bills appropriating twenty-
five thousand dollars for a monument to General
Israel Putnam at Washington, and a like sum for
a monument to General C. Greene, at Guilford
Court House, N. C.

How much more in harmony it would be with a
"Christian Civilization," if this fifty thousand
dollars was used in some way that would help
make conditions to educate people so that they
would, by their lives while here in the body,
build for themselves lasting and imperishable
monuments—monuments that will be a blessing to
generations to come, and a continual blessing to
themselves.

Monuments of stone cannot add one iota to the
glory or welfare of these Generals; and certainly
stone monuments cannot be of any service what-
ever to the human race in their struggle for the
True Existence.

In the spiritual every demand brings to the pe-
titioner a supply of the forces desired commen-
surate with the intensity of the desire. The war
spirit has been intensely desired in the past de-
cade, and the inharmonious forces (like the invis-
ible moisture that ascends and returns in a tempest
of wind and rain) sent out are returning, and are
influencing the most inharmonious to deeds of in-
sane violence; and in nature they are causing the
counterpart in tornadoes and cyclones. Mankind
must learn through great sorrow that inharmonious
thoughts projected from their beings do not pass
harmlessly away. The evil that men do not only
lives after them, but is with them continually.

PEOPLE with fixed ideas are the shell that en-
closes the New Life, until such a time as it is suf-
ficiently matured to be born. The breaking up of
these fixed ideas, everywhere, is a certainty that
the New Life will soon appear. The shells of self-
ishness are everywhere bursting and the flowers of
the soul are ready to come forth into the New Day.

DREAMS.

THE dream of the embryo becomes the reality of
the New Life.

Dreams are Celestial embryos, whose dreaming
makes possible the implantation of ideas into the
mental and material structure of man.

Every genius must of necessity be a dreamer.
Men worship externalized dreams in the music,
paintings, writings and inventions of great geniuses.
The common man of clay has few dreams or im-
aginings. He simply acts out, over and over again,
the few crystalized thoughts that the people and
things in his environment impress upon him. The
Dream is the Word made flesh.

The whole existence of this planet from its in-
ception as a seed to its fruition as a glory-blazing
world is a dream of the Mother-Father Celestial
typed in matter; growing nearer to its final concep-
tion and culmination as time passes.

BOOKS and papers are the material blossoms
of ideas. A book or paper may be a upas
bloom, distilling poison and creating death and de-
struction, or it maybe a regal rose whose beauty
and perfumed leaves bring joy and delight. An
awakened soul could not read bad books any more
than a person can prefer the malodorous emana-
tion of weeds to the fragrant cultivated flowers.
It is only an evidence of how much nature is per-
verted that we should seek to surround ourselves
with wholesome beauties externally, and yet allow
our spiritual natures to wallow in filth and cor-
ruption. Let us think how we would feel if we
were compelled to live among all the corruption
that we have ever swallowed; yet, compara-
tively, this is what we are doing; because
we are living in the evil emanations of such food.

We grow into the knowledge of the Truth, for
Truth has its roots stalk and blossom, and, as with
the plant, we must grow them; we cannot attain to
them without self-cultivation and self-evolution.

The death struggle of the old has commenced!
Hasten, O blinded people, to incorporate yourselves
with the new; so that you will not be cast away
with the burdened shell and corruption of the Old.

ALL our senses may be unreliable, but the inner
silence of the soul never deceives; yet so many de-
pend upon their senses alone and pay no heed to
the utterances of the soul.

No one is honestly entitled to more of anything
than is necessary for his needs; therefore, who-
ever claims and holds more than this is not, in a
moral sense, honest.

CELESTIAL power comes from the marriage of
Love and Wisdom.

For The World's Advance-Thought.

VEGETARIANISM.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VEGETARIANISM may be defined as an effort put forth to ascertain, by experimentation from nature, the consequences resultant from a departure from a mixed animal and vegetarian diet in favor of the latter only.

A variety of causes are operative impelling man to make these inquiries or experiments—the confusion abroad relative to the best diet for man; many are intuitively compelled to make the change from an unaccountable antipathy they have conceived against taking life; some are constrained to make the trial from hearing that animal food necessarily begets an animalizing, rather than a humanizing and an elevating tendency; others do so being struck with the fact that the strongest specimens of humanity are the outcome of a pure vegetarian diet. These are some of the causes operative to produce and to establish the vegetarian system of dietary.

Some of the already ascertained facts of science which commend the system to man's attention are, that the conformation of man's organism, especially in the matters of his teeth and stomach, prove that he is not intended to be carnivorous; careful analyses of food of all kinds scientifically demonstrate that vegetable food, of a sharply defined class and character, possesses a great advantage over animal food, in the matter of nutrition; the eating of animal food is a consent on man's part to take nutriment at second-hand, instead of at first-hand (for it must all come from vegetable productions in the first place, and in the transfer it must necessarily suffer loss and waste); and, it is a well-known fact, that the earth could not sustain more than a quarter of the population, if animal food be indulged in, that it could were its inhabitants contented with a vegetarian regimen.

But, it is asked, are there not well-known facts proving that animal food is preeminently conducive to physical strength and intelligence? There are very strong prejudices held by many to that effect, but, it is being proved, that they are simply foundationless prejudices. Those who are not satisfied with the teachings and tyranny of empty prejudice, but are determined to prove all things, thereby to qualify themselves to hold fast that which is good, have set to work to test the truth and value of such a statement, and by so doing have certainly exploded it.

Can you explain then why so many cling to the idea and show such a strong craving for animal food? Easily; because the craving is a strong necessity of the case. Animal food possesses decided stimulating in contradistinction to nutritive properties; and it is the rule for everything thus stimulating to create a craving for itself which nothing else can appease. This craving is a false or fictional appetite; but like all such erratically begotten cravings it in time becomes immensely more tyrannical than genuine appetite ever is or can be.

There is a necessity for distinguishing between appetite begotten of pure necessity, and appetite

grafted on to the human nature stock by ignorance and depravity.

The word "craving" is too strong a term to represent "appetite." Every purely natural emotion seeks its own special gratification; but until something forcing and stimulative has to do with and warps it, nothing like a tyrannical craving can or will appear. The food most eminently fitted for human requirements kindles no undue or unnatural desire or craving for the same; and the healthful appetite thereby engendered will not lead to gluttony or ravenous eating.

Animal food is stimulating in the same sense that alcoholic beverages and narcotic substances are so. I distinguish between what is nutritious, and necessary, and what is stimulative and unnecessary. Nutritive aliment is assimilated by the system; stimulative aliment is not assimilated by the system. When mankind is sufficiently enlightened to distinguish between its friends and its foes, it will hold all stimulants in abhorrence.

The action of stimulants are always pernicious! Man gets just as much benefit from any stimulant as a horse or mule gets from the spur or whip. The action, moreover, induced by a stimulant, corresponds to the action induced by the whip or spur; when an animal responds to the whip or spur it is by an action expressive of dislike or resentment thereto.

Experience has taught me that pure stimulants provoke an action, but do not help by furnishing any strength to form it. Nature is always on the alert for her foes, and is no sooner apprised of their presence in the human system, than she rallies her forces in sufficient strength to expel them, or to do her best in that direction. A small amount of any stimulant, not demanding superfluous force to expel it, brings just enough life force to bear upon the foe that will do it without exhausting her store of energy. Increase the dose of the stimulant and the system exerts itself in exact proportion thereto, up to its full limits, and all with the same object—to expel it. If the strength of the system be unduly taxed by the effort, exhaustion follows; and then nothing but a repetition of stimulants can prevail upon the system to rally its forces, to any appreciable extent, for a considerable time; that is, until it has had time enough to be renewed.

All stimulants are more or less pernicious; but a clear and sharp line should be drawn between stimulants pure and simple, and nutrients. Much confusion of thought is prevalent tending to confound and prevent such a distinction; but the making of it is essential to human well-being and health. Stimulants pure and simple are as void of nutrition as is the whip or spurs void of strength to urge the horse forward; nutrients pure and simple are likewise void of stimulating properties and furnish the required strength instead.

Animal food contains a stimulant something like alcohol. It has also been proved in inebriate asylums that until the habit of flesh-eating is destroyed in inveterate drunkards, the power of alcohol remains to enslave its victim; but just so soon as it is destroyed the craving for alcohol is gone.

The doing away with animal food as an article of diet will lead to human elevation. All have so affirmed who have ever had an experience justifying the same. They say animal food cannot be eaten without partaking of animal karma in accordance with occult laws. Moreover, they affirm that in eating flesh-food we must eat a portion of effete matter, waiting its turn for dissolution and expulsion from the animal's system; and also any lingering germs of disease of any kind with which the animal's carcass is charged. They in this way charge many human ailments and evils upon the habit of flesh-eating.

But, it is asked, was not animal food given to man by God? Only as everything he desires is. If man desires evil, God will not say him nay, but leaves him to suffer recovery therefrom by self-correction. The Israelites desired a king; God told Samuel to give them one; and to tell them, also, what would be the certain consequences. They could not have the king without those consequences. God gives man everything he craves for; but the consequences of his action—be it wise or foolish—must follow. The consequences of every foolish choice is the wrath of God, so-called; and of a wise one His approval. The consequences of flesh-eating are decidedly of the wrath of God falling upon the children of disobedience.

EVERY soul that bears itself nobly through the individual experience of earth life, bequeaths to humanity the enriching treasures of goodness, truth and undying love; such are the imperishable fruits of the tree of life. Races may come and go through successive generations, as the evolving cycles of time course onward, yet from the human personality that peoples our globe, is transmitted a spiritual power and energy that endures, and etherealizes the grosser elements of existence; making it possible for humanity to obey the ever-echoing call to "come up higher." Truly, there is no death, but "life is life forevermore."—Anderson.

HAVE you an ambition to gratify? Let it be turned in this direction where the holiest thoughts take birth, and deeds, enthused with immortal fire, bear on to consummate triumph the reforms that improve and bless the world. Strike for the down-trodden, suffering sons of men, and help build up society upon such foundations as will equalize conditions and make all better and happier than before. All this will embody "the greatness of goodness," and carry the soul safely through the darkest hours of fate.—National View.

ALL things in nature praise God by growing to the perception of man His perfect beauty and involved Wisdom. The being that does not grow the blossom of Universal Existence gives no praise to God, no matter how much it may pray. Only the "Tree of Life" is God praised.

It is the night time of the world now and people have been sensually dreaming their time away; but now the Day is Dawning and the real life-work will begin.

For The World's Advance-Thought.

CAN WE NOT DO BETTER.

THOMAS BUCKMAN.

ARE there better social, moral and political conditions under which humanity might exist than what we have to-day? The large majority will admit that there are, but they do not seem to have any definite idea as to the means to bring about better conditions. When asked if they are ready for the change to take place, they hesitate; and when pressed for the answer generally say: "Others are not ready for the change and I cannot go on alone."

At present we are in the dark gloom and fog of selfishness. We are pushing and pulling and crowding and crawling over the many victims that fall by the way. And yet we know that we are not going in the right direction; but we heedlessly rush on, away from the light, while we deplore our condition of darkness. If one does stop, and turn towards the light, he is liable to be run over and crushed under the wheels of Mammon.

The light that would illuminate the pathway, is the light of spirituality; and when it is once seen and known, one would as soon think of finding light in a cave as they would of finding it in worldly sensuousness.

Humanity at the present time are little better than cave dwellers. When some of them dare to step out of the cave of ignorance they are mostly driven back by the storms of criticisms and abuse that continually pour upon them. But the uneasy, dissatisfied feeling, and the longing for pure air, is growing; and soon enough will get out to lead the way for all.

It has so long been preached, that outside were ravenous wolves, ready to devour the daring adventurer; and that the storms would beat wild, and the thunders roll over the head of the poor unfortunate who might slip out from the sheltering fold, that, though he might aver that he had found shelter from the storms, that the thunders rolled harmless over his head, and the wolves skulked away from him, it would avail nothing to the timid. All that he could tell them of the bright sunshine, the flowers and the luscious fruits, would be thought an idle dream.

Were the nations of the world to proclaim from this on, universal peace, disarm their warships and disband their armies; then see that every one was provided with a sufficient portion of the face of the earth to be self-supporting; look with a fostering care after the weaker ones, and see that those who were strong, took no undue advantage, because of their superior strength; the sunlight of happiness would shine upon the faces of millions, where now the dark clouds of care shut out the light. Luxury and ease would be the heritage of all, instead of only the pampered few. The beauties of purity would shine like gems in its own brightness; and manhood and womanhood will come out in all their brightness and goodness instead of being distortions, as they now are, covered with the slime of selfishness and sensualism. There is a bright kingdom, where a spiritual commerce is passing

and in which we might take part, and of which we might share, if we would wash ourselves clean in the waters of contrition, and climb up and ask for admission into the bright kingdom. We never can bring heaven down to earth so long as we entertain the conditions of animalism. We must make the conditions for a heaven by rising out of the darkness, by kindling the fires of spirituality in our own hearts. We act now as though the author of our being had not provided for us; and we had to fight to get the wherewith to live; and each one expected to have to live a thousand years, and had but fifty years in which to get enough to subsist on for the one thousand.

Our better senses revolt at our actions if we take time to think; but we only stop for a moment, and then on we rush again as wild as ever in the race.

It is criminal to hold that from others which we do not need, and cannot use, while they are suffering for the need of it. It does not matter under what pretext we come by it, there is a law that will call us to account, and we will have to answer before the bar of eternal justice, regardless of man-made enactments.

It is high time that we should stop a moment in communion with our better sense, and say to the man of avarice that enough is enough, and demand a fairer division of the bounties that are placed here for us. The earth is something that no individual should be allowed to monopolize; but he should be secured in the right to use a sufficient portion of it, upon which, by proper exertion, he could produce a living; then he could have no excuse, if he did not fare as well as his neighbor, for it would not be from the fact of having privileges withheld from him.

WHETHER it be our approaching quadricentennial of Columbus, or some cause even broader and more profound, that is prompting us to speculate as to the possible developments and changes of the immediate future, certain it is that the air is full of rumours and the heaven of portents. The feeling seems to be that a dispensation has closed, and that a new dispensation is about to open. Politics, science, religion, society have all, as it were, paused an instant, and drawn breath, previous to taking a leap into the unknown. Is it the millenium that is knocking at our door? I have lately read a couple of vivid and impressive little volumes by Prof. Totten, of Yale, which makes out a startlingly clear case in favor of the theory that the end of the present century will see the end of a number of things which we have been wont to think everlasting. And the book stands are full of new romances, the scenes of which are placed a hundred years ahead of the present era, portraying social and economical conditions of a more or less extraordinary character.—*Julian Hawthorne*

MRS. CARRICA LE FAVRE is trying to establish societies of vegetarians in New York, Chicago and Boston. She believes that a diet of fruit and cereals promotes health and longevity, and condemns meat intemperance as worse than whisky intemperance.—*Ex.*

PERSONALITY.

PERSONS beginning the study of Divine Science find it difficult to understand what it is to become impersonal, to lose personality. They do not see how man can become impersonal without becoming a nonentity. They imagine it to be such a diffusion of consciousness that he will be wholly deprived of mental activity. In other words, that approaching God in this way may be a gain to God, may enable Him to perpetuate Himself by absorbing at one time that which he has given out at another time, and thus, by feeding on His own life, continue to be without decrease of substance—it may be gain to God, but it must be loss to man; in fact, the loss of himself. Such an opinion has made no distinction between personality and identity. By personality is meant simply the belief of mentality or thought that life is individual, whereas we hold life to be universal—to be God. And that man, living, moving, and having his being in God, must be universal with this life, which is one. Any one who has lost this consciousness, or belief of the division of life, or separate lives, has become wholly impersonal, but he is "a man for a' that," and you will observe no change in his appearance; he attends to business duties just as he did before; in short, he looks and acts so much like other men, that you may not be able to distinguish between a universal and an individual man; between an impersonal and a personal man. But, if you observe closely, you may discover that his carriage is slightly changed, he may have a different poise, he may be a little more erect, for he may express, even to the letter, the equilibrium which he has reached in "diffusion."

This adjustment is the result of the "death of the cross." The cross is the symbol of the union of two wills. The personal will is laid across the Divine will, the earth-man is crucified, and the resurrected man is the Christ, the Truth, or True Man, who is the beginning with God, and without whom is nothing made that is made.—*Mrs Merriman in Harmony.*

THE preachers in the world who have done the least to pluck out the Tree of Evil in their breasts, and that of their congregations, are loudest in denunciation of its products and fruitage. He who has most assiduously cultivated wrong lives most under the shadow of its growth and, therefore, is loudest in denunciation of that which impedes his darkened vision.

WE read in the daily papers that Cassius M. Clay, aged eighty years, recently made a speech in the Kentucky Legislature, and at its close he took from his pocket a whisky flask and drank therefrom. "Thereupon the house shook with volley upon volley of deafening applause." The source of inspiration of the average politician of the day was thus fitly recognized; and it is doubtful if the wisdom of a God would have been welcomed as was this demonstration of the devil-drink coming from this old man.

NEITHER the past nor the future can be improved. Progress must ever come from improving the now.

COMPULSORY EDUCATION.

SOME reforms move with amazing slowness. Compulsory education is one of them. For years the Legislature has been confronted with the fact that ignorance is on the increase in this great Commonwealth—which flatters itself upon its intelligence—that, notwithstanding the enormous annual outlay for the support of our common school system, the number of children who never see the inside of a schoolhouse more than keeps pace with the growth of our population. In his report submitted in 1889 the Superintendent of Public Instruction showed by a reference to carefully compiled tables that "the attendance upon the schools, when compared with the number of children of school age, is fifty-seven per cent. less than it was in 1861 in cities, while in the towns it has fallen off seven per cent." It is obvious that there is urgent need of the passage of a good practical measure to supercede the dead letter now on the statute books.—*Ex.*

The most of parents, however ignorant they may be themselves, desire to have their children well educated, and will give them the opportunity if it is possible. But the money curse, put upon the people by the present competitive system, compels so many parents to send their children out to earn a few pennies when they should be in school. The present system is also responsible for the continual increase of criminals. Children stunted physically by the close, foul air of workshops and factories and mentally ignorant for lack of education, are fertile soil in which the seeds of vice and corruption flourish rapidly. So long as humanity will remain in their present selfish condition disorder in all its forms will curse the race.

For The World's Advance-Thought.

SPIRIT CONTROL.

A. C. DOANE.

SPIRIT control is manifested on the animal plane amongst the four footed animals, as well as amongst the human animals; but self-control is only manifested by Soul Unfoldment. The Christ that we read of, that made a scourge of small cords, and drove out the money-changers, and those that sold doves, was the Soul-Power predominating over the animal in humanity; making it a fit temple for the Soul-Power to dwell in. This is the Christ-Power, born of the Virgin, or virtuous actions; and it only comes from the Celestial Soul part of humanity. The Soul is the child of Deity, manifesting itself in matter; clothing itself in highest form of animal life—the human animal body. The redemption or development of the soul is mastering the world, the flesh and the Devil—these are the various powers belonging to the animal body, and when it conquers all of them, then it has all power over matter, and can pass from planet to planet on the magnetic currents that hold worlds in sympathy with each other; just as thoughts pass and re-pass between those on earth that are in soul-sympathy with each other. The material or animal mind cannot comprehend Celestial things; they are only comprehended by Soul Unfoldment.

STOP MAKING THE CONDITIONS.

THE killing of one boy by another in a friendly prize fight at Portland a few weeks ago was a sad affair, but no more than should be expected as long as older people encourage and even worship men who are engaged in this brutal business. Such fellows as Sullivan, Dempsey, Mitchell and others can obtain a crowded house and thousands of dollars for a couple hours of brutal slugging. Their every action in life is telegraphed all over the nation, as much so as the actions of the President of the United States, and it is no wonder boys envy their position and endeavor to imitate them. There have been many cases where the result was the same as that at Portland. If the general public would cease to encourage prize fighting it would die out very quickly.—*Eugene Register.*

This is true not only of prize fighting, but of all fighting as well; no evil will cease to exist until the general public cease to sustain it. The trouble is that every one is waiting for his neighbor to reform while himself decrying the evil he encourages. The universal tendency in humanity is always manifest in the daily papers. They decry the very evils they sustain.

"SPIRITISM," by Eidelweiss, gives a truer conception of Spiritualism than most of the works written on the phenomena of Spiritualism. These works usually arouse only the wonder-seeking spirit, instead of inspiring the reader to seek the true spiritual life. The phenomena related in "Spiritism" are made to arouse the better nature in man, and any one reading it cannot help being attracted to the teachings of its loving philosophy. The book contains one hundred and thirty-six pages. Price twenty-five cents. Address United States Book Company, 151 Worth St., New York City.

The franchises now held by corporations, for the forwarding of public necessities, would, if owned by the people themselves, pay all the taxes. Of course the present corrupt political system would have to be done away with before the people could reap much benefit from owning the gas, water, transportation and other plants, for with the present system the politicians and corporations are working together to rob the people. But until humanity can evolve enough honest men to fill the different offices there cannot be any remedy for the ills of the present system.

MONEY idolatry must be misplaced by growth in Love and Wisdom before we can hope to have equitable forms of government. To this end new principles, not simply new parties, must rule. The very idea of party is partiality, while principles are of the Universal, and respect all persons who adhere to them.

THE annual camp meeting of the Spiritualists for 1892 will open at New Era, Clackamas County, Oregon, on June 10th., and close June 27th. For particulars inquire of W. E. Jones, Secretary, 91 Alder Street, Portland, Oregon.

THE END OF THE CYCLE.

THE proof that the end of this cycle is near at hand is found in the fact that society generally is returning to its second childhood in the revival of the vicious amusements and inharmonies in politics, religion, etc., that were the very life of our barbarous ancestors in the childhood of this cycle. In the Eastern States the wealthy are building castles after the model of the mediæval pattern; and even the servants are to be dressed in a livery representing the retainers of old baronial estates. Laws are being passed that reminds one of the times of William the Conqueror. The following is one out of a large number passed from time to time. It was passed in Elizabeth, New Jersey:

"Any female under sixteen caught attending any picnic, ball, dance-house, or like place of amusement, not accompanied by one of her parents or legal guardians, shall be arrested and fined ten dollars for each offense; and any person, society, club or association, conducting such amusement, and admitting her, shall pay a fine of fifteen dollars. The chief of the police is instructed to see that these provisions are enforced."

IT is said that General Booth's plan of relief work in England has been very successful in the first year of its trial, and has cost less than was expected. However, the scheme has been a positive evil to workmen engaged in trades for he has put his men to work at pauper pay, and it is only serving to enrich employers in these trades by enabling them to reduce the already meagre wages of their employes to the pauper standard. This is the real reason why the press that represents monopoly praise the scheme and uphold it. This is the cause of the workingmen's riots in London against the Salvation Army, chronicled from time to time in the papers, but without any explanatory reason for the occurrence.

FOREIGN contract laborers robbed by "Company" stores of their pitiful earnings, and held to their work by armed guards in this country, and railroad employes in England who work forty consecutive hours without sleep, are some of the fruits of monopolistic selfishness. Society complains of Anarchists, but ignores and permits the shameful treatment that creates the madness and insanity of Anarchy.

OVERCOMING is subordinating the passions of the senses to the principles of Truth. People usually term this self-sacrifice, but in reality they are sacrificing self most when they allow their matter senses to rule them.

As the country is governed now Legislators do not enact laws for the good of the people generally, but to strengthen the positions of their own party and weaken that of the opposing party.

LET all nations unite in Universal Soul-Communion this 27th of June. Let every one unite in the prayer for "Peace on earth and good will to men."

WAITING FOR THE LAST.

JOHN PULSFORD.

WE are late on the stage, but we may congratulate ourselves that we are better off for being late. We have waited long to be born, but, by so much, we were richer when we were born. Those who preceded us were waiting for us, and are still waiting. They will be stronger and happier when we join them, and add our natures, our experience, our acquirements, to the common stock. Our knowledge, our grace, our force of character, and the fruit of our labor, will not more enrich ourselves than them. And, in our turn, we must wait for those who shall come after us. The generations to come will make much more of our capital than we have made. We cannot foresee the energies and abilities of the races that shall succeed us. They will be great contributors to our inheritance.

Every generation is like so much virgin-soil brought under cultivation. The angelic men of the earlier and earliest ages are peculiarly interested in this new soil, and the produce thereof. They are delighted to sow into it the choicest seed of heaven, and to watch its growth until harvest. "We are compassed about with so great a cloud of witnesses," interested witnesses. Every new harvest enriches the eternal commonwealth. Men are the chief wealth of men, as all men are the wealth of God. The more men, the more creation is opened up, and the broader it becomes. It is known better, it is cultivated more, it yields more. The greater the number of men, the more fully do they possess God, and so much the more is He brought out to view. Both physically and spiritually there remains very much land to be possessed by the men of the future. The heaven which the past generations have reached, interests them less than their hope for the generations to come. They look to receive their grandest quickening, and their liveliest youth, from the spirit of inspiration which shall come to them, through the later developments of the fullness of God in mankind.

MAN must labor for the Truth in the winter of his existence (the lower man), amidst the biting frosts of his hates, and the tempests of his passions; but when he has conquered these, the Celestial Sun appears, and brings to fruition his good labors; and he enjoys the fruitage of Peace that he has produced. The Peace of Jesus, and the Nirvana of Buddha, are only different terms for the same soul state. But none can have this until they have outgrown the stormy evils in their beings. The Christ lives only in the Immortal and Celestial states; and there is no Christ for us until we have self-grown that life. We are only one with God, consciously, when we are completely purified by the living principles of Love and Wisdom.

GENIUS is the infilling of matter with Celestial potencies and power and the highest order of genius that is displayed upon this earth, is to be able to make of a murderous, unspiritual animal man or woman an orderly being—a harmonious being.

EVIL DOES NOT PRODUCE GOOD.

THE teaching that an evil priest, if his life be free from scandal, can yet lead his flock to the good of life, was referred to by us, not in any way to depreciate the necessity that a minister should lead a good life, but simply to point out how completely the doctrines of the Church teach us that it is the Divine Truth that is the source of the minister's power. That it is possible for an evil priest to lead to the good of life, is not to be understood as encouraging a priest to evil; nor is the word "scandal," as here used, to be interpreted as something necessarily disreputable, but as anything that might prove a stumbling-block to the members of the flock. It should also be remembered that it is a statement of the doctrines of the Church, not ours, which says that evil priests may move the hearts of their hearers to piety.—*New Church Messenger.*

Divine Truth is not a verbal utterance; it is a life lived. Evil cannot produce good any more than you can raise wheat by planting apple seeds. A priest might, to an extent, be evil, and yet have some good that another does not possess, therefore, might impart that good to the other; but evil cannot impart good. A Divine Truth does not need verbal utterance; whoever has it gives of it continually—it is a continual flowing stream of Life.

HANDS construct, mind builds and soul fashions. The first uses matter; the second thought-force; and the third soul-force. Each structure built by either of these is real and tangible in its appropriate realm. A mansion in the Celestial spheres, built by soul-force, is just as tangible on that plane as is a house built of matter on the earth. As we must have matter to build a material home, so we must have mind-force to build a spirit home; and soul-force to build an immortal home. We are beggars in these realms if we have not evolved the force that is needed to make us these homes.

THERE are spiritual and material counterparts for every Celestial Truth, but we must be on the Celestial plane to make clear the spiritual and material counterparts to the intellect and sense of man. Celestial Truths are only inexplicable when we view them from lower planes of thought. The man on the mountain can give a description of the view in all directions; but the one in the valley can only surmise what the prospect from beyond looks like, and, therefore, his descriptions can only be misty and uncertain.

Thus training of children to repeat, parrot-like, accepted thoughts, without teaching them to think for themselves, is a very great mistake. Most all the evils in the world are maintained because of the lack of power to think for ourselves. Any system, whether social, religious, political or commercial, that prevents people from thinking for themselves is a curse to the progress of humanity. Evil is generally the result of thoughtlessness.

The Light is the Life of the world, the Ark of Safety in the Temple of the Soul.

SUGGESTIVE.

HARMONY AND CHAOS.

WHEN God is absent the Devil commands, just as the darkness is here when the day is absent. The Devil's Army is inharmony in all its multitudinous forms. Harmony controls the hosts of God. The conflict is ever between Harmony and chaos; but Harmony always eventually conquers. Harmony brings from chaos order. Everything made by the conquering power of good ideas is a triumph of Harmony over chaos.

IMPATIENCE is the destroyer of growth. The impatient want fruition to come immediately, before the seed has time to grow. They pluck up the seeds of good every few minutes, that some one wiser than themselves have planted in their beings, and then reject them because they do not bear fruit. All good things come to those who can patiently wait for the germs to grow, and meanwhile tends and cultivates these seeds of Truth. "Seek ye first the kingdom of righteousness and all else shall be added" is the very essence of Messianic power.

A DOMINANT idea fixed in the mind becomes our God; and spirits represented by that idea become our masters. Opposition to new ideas is caused by the spirit of the dominant idea refusing to be displaced from its abode. The greatest oppressors of men are the tyrant ideas within us. Any idea that we allow to crystalize in our mind cannot grow, it cannot assimilate anything new, therefore it becomes a tyrant and the being must do its bidding.

ALL the workings of Creation are done invisibly; and are only fully revealed to the outer senses when the inner processes are completed. A new creation of good must be made in the laboratory of the soul before it can be externalized. Those who look to external, crystalized workings for a New Order of things will never obtain it. The redemption of man must be an inward work in each soul, else there can be no redemption.

MEN have imprisoned themselves in the darkness of their own ignorance, and the cataclysm of their own creating has overwhelmed them in its furious wrath. Dearly does ignorance pay for the inharmony it is continually creating. Learn, O world, that growth in goodness, and wisdom is precious beyond all else; and that it is the only Savior and Constructor of humanity.

It would be considered the greatest insult if a friend would bring with him into your house a hog or an ox, yet, how many who are made up spiritually of the essence of these animals, expect to take it into heaven with them.

IMMORTALITY cannot be realized, save as a conscious condition of the soul. To mentally realize that we are immortal, and to be consciously immortal are as different as dark and light.

NATURE is the outer temple of the Universal Soul. We are ever within the sacred precincts of the Holy Temple "not made with hands."

[Extracts from a sermon by Rev. Earl M. Wilbur, associate Pastor of the First Unitarian Society, Portland, Oregon.]

THE SECTARIAN SPIRIT IN RELIGION.

EARL M. WILBUR.

Only that in every way, whether in pretence, or in truth, Christ is proclaimed; and therein rejoice, yea, and will rejoice.

PHIL. I: XVIII.

ONE of the facts about Christianity that has given its friends much grave concern, and its enemies occasion to make capital against it, is, that it has so many sects. Their name is legion. A man seizes upon some fractional part of Christian Truth, emphasizes it into a cardinal doctrine, or exalts some rite into an important ordinance, and lo! we have a new sect. Sects are not peculiar to Protestantism, though we are sometimes told that they are. The Catholic Church has also its divisions, though they are not so numerous, nor so important as those among Protestants. Nor is the Christian religion the only one among the faiths of the world that is not all at-one within itself. I think it may safely be said, that, in the nature of things, every religion that has the power of growth, that is capable of adapting itself to varying conditions, and to different minds, and that is making any substantial progress in the world, must take on different forms, or, which is the same thing, be divided into different sects. Some think, and say, that the division of Christianity into sects is a reproach to it. I think that it is rather a credit to it. If it were alike in all its parts, and under all conditions, it must perforce be less efficient, and less able to adapt itself to the many different conditions it has to meet in the world. Christianity is not a system of dead facts, which, once written down, must always remain steadfast, and unchanging, and subject to only one interpretation. It is rather a living, active principle. It is not a belief, but a life. And that life will change, as all life does, to meet the requirements of its changing environment. Men have different needs; but Christianity is broad enough to meet them all with some of its various forms. The man of fervent nature, whose feelings constantly struggle to find expression, will find that the glowing enthusiasm of the Methodists satisfies his religious nature, in services of worship, when the comparatively cold forms of the Presbyterian or the Unitarian Church seem empty and dead to him.

One whose aesthetic sense asks for gratification in the service of the Church, will find much to appeal to him in the elaborate ritual of the Episcopal or the Catholic Church; when that of the Baptist or the Congregational seemed to lack much that was needful to awake the feeling of devotion within him. And, as in the service of worship, so in the form of belief, each one finds in his own sect a creed that agrees more nearly with his conceptions of the truth than does any other. Some religionists look forward to the vision of Church Union as the thing most to be desired in Christendom. But it seems to me that it would mean only stagnation, if it could be realized. The Church Union that we need very earnestly desire is not a union of belief, nor of ritual, but a union of pur-

pose in the struggle against unrighteousness and materialism in the world. The evil of sects is not in the fact that they exist, at all, not that they have differences of opinion among each other, but that they spend anything of their force in strife against each other, instead of using it all in furthering the things on which they all unite.

We see that these differences are as old as Christianity itself. There were those in Paul's time, he says, who proclaimed Christ of faction and were more earnest in raising up affliction for him, than in conquering unrighteousness. No doubt he felt that some of the things to which they were devoted were untrue, but he does not emphasize these; he does not even mention what they were. He shows the true loftiness and breadth of Christianity which were his, in suppressing these differences, which were, after all, comparatively unimportant, and cares only for the main thing.

The strife now, as in the past, is over minor matters. We all agree in the main objects, for which we unite in our several churches; our differences are in respect of the means through which we hope to attain those objects. The great strifes, which are now attracting so much attention throughout the religious world, are almost entirely over the question whether Christianity shall develop fast or slow, or not at all. It is the contest, in other words, between the radicals and the conservatives. It is the contest against the spirit of Liberalism which is slowly but surely leavening all the churches. There can be no doubt what will be the end of it all. The witness of all such strifes in the history of the Church is the unfaltering testimony, that Liberalism will prevail at last. The progress has all been in one direction. Concessions are more and more made to it. And what is once conceded in any subject of thought is seldom won back again.

When we compare the beliefs of the Church in the past with the beliefs which it holds to-day, we can see that a multitude of changes have taken place. But it is remarkable to note that they have all been in the same direction; there has been no backward step. Many of the old dogmas have been weakened or done away, but none of them have been strengthened; and no new ones have been added. The development of creeds in the whole history of the Protestant Church shows that every change which has been made, has been toward a form of belief which is simpler, and, at the same time, more in accordance with our reason, and with our knowledge on other subjects. All Liberalism asks, or has ever asked, is that religious belief should be perfectly simple, and perfectly in accord with reason, and with our knowledge of other things in the wide universe.

Now, while much of this progress in religion has come in the natural course of religious development, and could not have long been put off, yet much of it has come directly through the efforts of those churches which are, by distinction, called "Liberal"—the Unitarian and the Universalist Churches. During the past century—which has

seen so marvelous a progress in breaking away from traditional beliefs as there has not been since Luther's time, if even then—it is they that have been the pioneers in the great host of advancing Christendom. It is they that have had the hardships to bear that come to all pioneer workers. They have had the reproach of heresy to bear. They have been put out of the synagogues, and have been shunned as infidel or atheist, until, in some instances, they have compelled recognition. Pioneers are never many in number, compared with those that follow—these have not been. Their fewness has been considered a reproach to them, and has been cast in their teeth as the evidence of a waning cause; but without reason. These two denominations are among the smallest. The Unitarians have only some four hundred churches in America, and the Universalists not many more. But Universalism and Unitarianism are by no means so narrowly limited, in American Christianity. Liberalism has spread some under its own name, and is now spreading faster than ever before. But it has spread far more under the banner of Evangelical Christianity than under its own.

The gospel which Channing first preached, a little over seventy years ago, and which was then counted the rankest heresy, has since become commonplace to many in all the churches. There are multitudes of "Channing Unitarians" to-day, if they only knew it. But the most of them are in the Evangelical Churches, not in the Unitarian. The Unitarian Churches which have adhered to the views of religion which their first apostle preached have died, or are dying; because to stand still in any form of faith is first to cease growing; and then to die. The faith of Channing flourishes to-day most in the Evangelical Christian camp. The Unitarian churches, at least those of them that are growing, and accomplishing much in the religious world, have gone on from the thought of Channing to that of Parker, who was himself, counted so great a heretic fifty years ago that there was hardly a Unitarian Church that would receive him. And it would not be very rash to prophesy that, in another half century, the Liberal wing of Christianity would have gone on another stage, as yet not outlined, and that many are still calling themselves Orthodox Christians would be no longer Channing Unitarians, but Parker Unitarians. The main army invariably pitches camp on ground that the advance guard has been forward to reconnoitre for them.

The pioneer has never an easy lot. He must suffer hardship, that others may go in ease. It is so in religion. No hatred in the world is more deep and lasting than the hatred against the heretic. No intolerance is more unrelenting or narrow than intolerance in religion. Liberals have had, and still have in many cases, to feel this hatred, and to bear this intolerance. It is not a thing to be easily borne by one, to whom the religion that Jesus taught is more dear than any other conviction in the world, to feel that others think of him as though he were not a Christian.

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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	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 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.
Hallfax, 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.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash	12:18 p. m.

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The Universal Republic.

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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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MAN AND HIS SOUL.

A. P. BROWN.

FROM whence came thou, O conscious Soul?
Come, tell me true, that I may know
From whence and when I came to you,
And lodgement found—abode secure—
That life which you could not maintain
Where I was not thy constant aim?
Say where did you first to your heart
Take me to be that constant part,
Which measures all thy wanderings
Through space—amidst the earth and stars?

In time far off man's thought was not;
In that unknown, couldst thou tell
Where life came from or spirit reigned?
Could sense thee tell of sun or earth,
When worlds were naught but cosmical force?
Mere *vita* with the Infinite?

I live in thought, and thou in sense;
So, blended, we one soul become,
Which time unrolls as conscious man;
Soul and body thus made one in
Infinite wedlock, we become
One ego, being set in space;
And sensuous living comes through us;
But ere the stars, or you, or I
Was that creative *vita*-force,
Germ, nuclide—from whence we came.

Whence this living spark? our sacred fire.
What hand Promethean brought it hither,
As feeling, sight, smell, hearing, taste?
Five flames the outward world to test;
Five senses of the ego—man;
From whom and whence did we get them?
Pray tell me, Pysche, if you can.

Ah! man, my outward, external self,
My thought to you thus would I give—
The fact to you would thus reveal
Had I myself remembered it.
Unrolled from cause into effect,
We came alike in the result:
Not knowing whence, or whither from:
Unconscious of the past, which lies
Far back of present state or form,
Yet conscious of the present—here
We rest, and potent are to give
That life which now sensation knows.
Thus thought and soul in earlier time
Was cause, perchance, to present state:
And outward body thus took on
To view itself and worlds adorn;
But, of that time, 'tis not for you,
Nor I, to fully enter in.
For ages so remote we've seen
That evolution covers all

With countless eons of its past.
Evolving worlds we've seen, and left
Millions of ages back of us;
But 'neath the veil of that past state
Our earliest union must be left;
Though, in the change which comes to us,
Mind is the eye we both see through;
Our vision, life, conception, sense;
Our union thus conserves for both,
And makes us an eternal truth.
One sentient being—nature's work,
Unrolled from her cosmical vault,
Amidst the stars to ever roam,
Eternal, Living, Immortal Man.

Immortal, Sentient, Living Soul!
Crown jewel from the Infinite!
Creation grand, surpassing all
Conscious, living, animate things!
O, mighty force! yea, son of God—
Or name whatever we may bear,—
We'll scan the skies, all worlds explore,
And wisdom learn, that we may know
As seer and sage, man's greatest power!
Coming to him from Infinite!
Eternal, ever to endure
As Conscious, Living, Sentient Soul!
Evolving higher, higher still
As ages, cycles, eons roll around,
Until the farthest star we've seen,
And every universe explored.

UNCONSTITUTIONAL LAWS.

ANY states pass laws in direct violation of the Constitution of the United States, and the laws are enforced and remain on the statute books of the States until fought through the courts by the tedious and expensive processes of law, by people of means, with whose interest they come in conflict. Legislation in the interest of some religious sect, dominant in the State, enforcing Sunday legislation, or giving its schools or charitable institutions special grants of the people's money, is carried out in some of the States as if there were no Constitution of the United States prohibiting these questionable proceedings.

Cities place a prohibitory tax, in the form of excessive license money (in some places as high as five or ten dollars a day), on one who desires to sell within the limits of the corporation some little thing to make a living.

The rights that the Constitution guarantees to all citizens alike are rode over rough shod, because they who pass these unconstitutional laws know well enough that not one citizen in ten thousand has the time or the means to take his case through the courts.

This unjust state of affairs should be remedied by those who have the time and means to attend to it.

A HEART full of Love and Wisdom is the only acceptable offering to God.

ALL THINGS ARE POSSIBLE.

THE "Open Court" says: "There is no chance whatever for improving the cosmical conditions of the world, the order of the universe, or the laws of nature. And truly it is good for man that he cannot interfere here, because he could never succeed with his improvements. Dominion is given to man over the whole creation, but his dominion ceases where the Divinity of nature, the Unchangeable, the Eternal, the Unalterable, of cosmic existence begins."

It is truly fortunate that the present strife-bound and warlike man cannot directly influence the order of the Universe; for he would use his power mainly for destructive and selfish ends. It is also true that there is no chance for humanity in its unspiritual condition, to improve the cosmical conditions, for the reason that Universal forces can only be directed and controlled by that God Power of Universal Love, and, as man's Love thus far has been limited to that which ministers to his partial and selfish state, he cannot realize the potency of his will power to govern on the plane of Universal Love.

Man is given dominion over the whole of creation, including all the universe of forces, and Nature's dominion ceases where man's Divinity begins; and it is the Eternal, the Unalterable, and the Unchangeable in him that will evolve this Divinity.

Man will then be able to subdue all the destructive commotions of earth—the storms, earthquakes, etc., which are due to the passional magnetisms, generated by ignorant, sensual man, disturbing the harmonious currents of the planet.

GOOD MONEY.

EVERY dollar—whether it be paper, linen or leather or gold, silver or copper—that is given for a dollar's worth of legitimate labor is a sound dollar, and an honest dollar, and has a legitimate basis. All other dollars have a fictitious value, because they do not represent a dollar's worth of labor. Neither the gold, or silver dollars represent more, probably, than one quarter their value in labor expended upon them. They were dug out of the ground in the first place from mines that some one has appropriated by legal or illegal methods. The real labor value of a gold dollar is, let us say, twenty-five cents, while a paper dollar paid by the Government to any laborer in its employ for labor performed would represent a full dollar's worth of labor. Labor money is the only money that could not be depreciated. If the laboring people would refuse to take any money but this, the monopolistic financial scheming would soon be broken up, and there would be no limit to the circulation of good money, backed by expended labor.

For The Universal Republic:
THE TOILERS.

GEORGE W. GOODWIN.

WHY are they cowering
In poverty hovering?
Has not God spread His bounty like manna around?
That all may have plenty;
Not one, nor yet twenty,
Nor thousands, but millions who encumber the ground?
All flesh lives upon it;
All wealth must come from it;
Drawn by the hard hands of Labor alone.
Shall they not, then, share it?
Who win it should wear it;
Claiming by title that which is their own.
Shall they not possess it
In peace? They who dress it
With buds, and with blossoms encircling each home?
Love's labor the duty
Of age, youth and beauty;
Presaging sunshine in ages to come.
The helmsman controlling
Some good ship, when rolling,
Has no Right Divine his possession to call
The wild spreading ocean;
Nor claim as his portion,
Tribute from that which was given for all.

THE RESULT OF DIET.

WHEN the human family shall eat of that which produces purity in their beings, mostly all of the costly machinery of this strife-bound era, such as soldiers, doctors, lawyers and preachers, will be unnecessary; for, understanding the necessities of their own being, and not polluting their bodies with passion-breeding food, like flesh, whisky and tobacco, they will enjoy harmonious health and need no physicians; void of inharmonies, which are greatly the result of bad diet, they will be just and live in peace with their neighbors, therefore, lawyers, judges and police courts will not be needed; realizing the benefit to themselves of a peaceful life, they will no longer risk war with foreign nations, hence, they can dispense with the soldiers; and, being at peace with themselves and neighbors, they will be in a condition to receive immortal knowledge, and will not have to depend upon others to tell them how to obtain eternal life; and there will be no need of preachers. Thus we see that the inharmonious and expensive social system, by which men are governed, are greatly the result of the bad diet which men assimilate to build up their lives. "Verily the pure in heart shall see God," for immortality cannot come to our consciousness while we are corrupt in nature.

THE DAILY PRESS.

A FREE and untrammled daily paper is not found in this age of competition and strife. The greatest monopolists in business and politics own the daily press, and run it for their especial interest. Those who own the press of the country own the people, mostly; for the press makes "public opinion" that leads the people to their own destruction. The news is doctored to suit the schemes of the entrenched Mammon and Moloch idols. The nominations for all political positions are made by those owners of the press in advance

of the conventions, and, as a rule, the men who obtain these positions will serve their masters faithfully, for it is to their interest to do so.

The cause of this is, that, with rare exceptions, all are striving to become monopolists, and are, to the extent of their ability. Everywhere you will find one neighbor trying to overreach the other. Therefore, it is evident that men, generally, in their present condition will serve the master who will pay them for it, no matter what the service required. If speculators, usurers, monopolists and corrupt politicians pay editors and writers for their services, then their selfish sentiments will be the daily mental pabulum fed to the reading public; and as ideas are the soul of things, the methods of the speculators, usurers, monopolists and corrupt politicians will be the power that rules.

The importance of what they read is not realized by the people, in their present state of mind. They do not know anything of the subtle operation of the laws of mind acting upon mind. Mental slavery has spread its ramifications over the people until they have almost universally submitted to it; and their only salvation must come from a different education, that will arouse their consciousness to realize their slavery and show them how to free themselves.

The daily newspaper, published in the interest of Mammon and Moloch is an insidious mental poison that is sapping the foundation of the people's moral strength.

THE PEOPLE REPRESENTED.

THE time has arrived for the people to represent themselves in their various councils, conventions and legislatures. Thus far they have been misrepresented by men they have placed over them, because of the imperfection of the system by which such representatives are nominated and elected. Men are not chosen for their fitness to fill the offices they are elected to, because, instead of each legislator representing some trade or occupation of the people, he is chosen to represent, the people of a certain county or district. The result is, that, in the main, lawyers with glib tongues get the offices, and legislate for all manner of trades and occupations whose wants and necessities they no more understand than the people in these various businesses understand the profession of the law.

Political parties, while essential in the early growth of the country, have now about outgrown their usefulness. When all the people have grown a little more into the reality of the brotherhood of humanity they can apportion their representatives according to the occupations and trades; and allowing each their quota of representatives, according to their numbers, instead of appointing representatives to stand for certain districts. Say, for instance, there are one hundred and fifty thousand carpenters in the United States, this would entitle them to one member of Congress on the basis of the present appointment by districts. This same method could be adopted in choosing members for the common council etc. Each trade or occupation would nominate the very best men,

and they would do all in their power to forward the needs of their fellow members; their needs being identical they would know best how to supply them.

The present Congress has two hundred and four lawyers, forty-three planters, twenty-six bankers, thirteen manufacturers, sixteen journalists, two farmers, three teachers, two publishers, two public officials, one physician, one dairyman, one printer, one hotel keeper, two clergymen and two miners.

On the basis of appointment according to numbers in a trade or occupation, lawyers and bankers would probably together not have more than three or four representatives in Congress, so would be shorn of their great power for mischief that they wield under the present system.

Under the system proposed the members of each occupation would hold its own primaries and elect its own representatives. Professional politicians and parasites and idlers would be excluded from legislating for their own schemes. It would kill machine politics, corruption and bribery at the ballot box, and all other schemes to enslave the people to the few. The strife, waste and war of party politics would disappear.

GOVERNED BY THE PAST.

SOCIETY to-day is mostly governed by the past. The dead govern it through the acceptance and living out of their ideas. Ideas not bodies govern the world. If the ideas of our ancestors are put into practice by us, our ancestors still govern and not ourselves—thus we are ancestral worshippers. We think more of the minds of our progenitors than we do of our own. We are carrying on the world to suit their ideas not ours. In this way their spirits live in us. They urge us to oppose all innovating ideas for the reason that it interferes with their government of things, and compels them to seek the new.

But new ideas, or a new order of things, must come. The Day of the Old has passed into Night, and the Light of a New Day is upon us, and all the old must build anew or remain in Darkness.

Already we see the first faint glimmerings of Light; and everything that cannot bear the Light of Day is trying to conceal itself; and thus we have the disturbances and discordancies that are everywhere visible. When the New Day fully dawns it will all disappear; everything will have found its proper place.

The Messiah is a living Ideal, held up to show humanity the power each individual can attain to by faith in, and working for the Good and True.

The Universe speaks Perfect Wisdom in all its movements, but in our ignorance we fail generally to interpret it aright.

The evidence of one who is infantile in spirituality is no more reliable than is the evidence of the senses of the infant.

The only Government that is for and by the people is one whose every law is founded upon Divine Principles.

[Extract from a Lecture by Dr. Kate Lindsay of the Battle Creek, Michigan, Sanitarium.]

THE PRINCIPLES OF HEREDITY.

HEREDITY means what comes to us in the way of privileges or tendencies from our ancestors. One often hears remarks of commiseration regarding parents who have bad children, but my sympathies always go to the children; because they have parents who have given them tendencies to be bad. Children have nothing to do with choosing their parents, but parents may always have just such children as they choose. We have proof everywhere that children resemble their parents, and when parents complain that they do not see why they should be afflicted with bad children, they are simply advertising themselves as pretty bad parents.

After children are brought into the world, the responsibility of parents sits so light, on most people, that they allow their offspring to come up with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and, in consequence, the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with no thought of the heredity which they must bequeath to their children. Sometimes a consumptive woman will deliberately bring a child into the world with the selfish idea of prolonging her own life; but what moral right has she to endow a child with tendency to that dread disease? I remember pleading with a girl, four or whose brothers and sisters had died of consumption, not to marry at all; certainly not with the young man to whom she was engaged, for his family were also consumptive. Or if she would marry, I told her she ought never to have any children. But they chose to consult their own selfish interests, and not only married each other, but within seven years brought four weakly, sickly children into the world, and buried three of them. One died of bone disease, one of eczema, and another of tuberculosis of the brain. The eldest was born an imbecile who, unfortunately, survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for, granting that these two young people truly loved each other, which their unhappy married life did not demonstrate, would it not have been much better for them to have sacrificed their own feelings rather than to wickedly transmit such a dreadful heredity to helpless children?

The work of getting rid of bad heredity lies largely with the mothers. Women and girls have a strange idea of marrying a man to save him. They do not stop to think that the "wild oats" which he has been profusely sowing is an unhal- lowed preparation for fatherhood. There never was a man morally too perfect to be the head of a family, and the husband of a good woman. Men and women need to be enlightened as to the sin of laying up a store of moral and mental diseases for their posterity.

Popular sentiment is strong enough to demand

that a girl's morals shall be looked after, and yet, if she squeezes her waist, thus displacing her stomach, liver and other internal organs, and breaks down her nervous system in this way, aided by a round of gayety and fashionable dissipation, her preparation for the office of maternity is not much above that of the young man who puts in a crop of "wild oats." It is not so well understood as it should be that a disordered nervous system is very apt to result in criminal tendencies in offspring. The brain of the man who drinks, undergoes a process of degeneration and cell-hardening almost identical with the process in the brain of the insane, and so children of drunkards have a strong hereditary taint of insanity in their veins. The statistics of an asylum for the insane will bear startling testimony to this fact and its results.

This is a dark picture, but it has a bright side. The tendency of everything evil is always toward reform. In disease, the body is always in warfare against it, and whether the disorders are moral or mental, if they are placed under favorable conditions Nature will assist bravely in the strife for a return to the normal. It is a great deal easier to exercise self-control than indulgence; it is always easier to do right than to do wrong.

DEATH.

CALEB S. WEEKS.

OPEN wide your eyes to the great truths that God and Nature are everywhere teaching through their works, to the grand revelations so continually coming to the receptive mind! See! They are so moving the inner consciousness of old creed champions that they must find new explanations! O look at them freely! Then, from all sources—yes, from the *least-expected*—shall beam upon you the light that illumines the soul, and emancipates from the slavery of superstitious-fear.

O the riches of those pearls of truth that abound in our pathway, but which we unwittingly trample beneath our feet, unconscious of their existence; looking at them, but seeing them not! Even the *humblest*, ah! the most loathsome to many, of all creatures—the caterpillar, the worm, crawling upon the earth—may teach a lesson that will lift you out of the bondage of the fear of death. Let no false pride, then, prevent you from going to so lowly a teacher! Do any of you tremble lest the doctrine it teaches be not orthodox? Does love of popularity and fear for your reputation hold any of you back? Go, then, like Nicodemus, by night, and, when you have well learned the glorious lesson, you will joyfully proclaim it by day, and on the house-top. See with what fidelity it perseveres in its present duty; its work of to-day—never darkening the present with fears of the future, but employing and enjoying all the powers given it, till the period of its change arrives, when in a business-like manner it provides for that, as the natural ultimate of its existence. With what seeming confidence in its future life it proceeds to its task. No shrinking with dread from the course over

which the Creator has located its path of progressive development.

No superstitious-terrors becloud its future, nor paralyze its present activities, but; with the most philosophic coolness, it weaves its own shroud; infolds itself within it; and resigns its present life with beautiful instinctive faith in the new and more glorious one to which it only thus can attain.

Thus, in the ascent of the butterfly from the broken chrysalis of the caterpillar, we have a beautiful illustrative revelation of nature's ever-acting law of progressive outbirths, one that well represents the change called death, if it is not identical with it. In this case the worm-life ceases, but the new form holds the old from decay till it is completed and withdrawn, and the ascending life is visible to our eyes. But the finer matter more readily enters into organization, and more easily passes into the invisible condition, showing, were there no other evidence, that the invisible organizes, and that the finest and most perfected organisms must be invisible. This lesson of life-as-censions may, perhaps, be more easily read, but everywhere in nature such revelations are opened to us. Even the rocks, if you examine them by the light of science, furnish a chapter to the volume of life-revelations. You will find them full of the remains of once-living creatures, whose actuating principles had cast off their forms, and ascended to higher conditions ages before the earth's atmosphere had become so constituted that man, or any breathing thing, could exist.

Such is death. And the day of science, now rapidly approaching, will soon make it clear to the unclouded perceptions that the great chain of being, connecting all forms of life, from the lowest vegetable up through the animal to man, is not broken by death, but runs on, uniting man to the angel-world, and all to the great spirit Father and Mother.

Even now the horizon is gray with morning rays. Not only are the creeds transforming in the minds of their votaries, but thousands have fully awakened to a perception of this great truth. To-day they are rejoicing in the full assurance of communion with their friends in the angel-world. To them that world is no dim, undefined distant country, from which no traveler returns, and with pit-falls in the pilgrim's path who journeys thither; but a beautiful adjoining state, within God and Nature's Union; the residence of departed friends, and their own future home, separated from them by a thin veil of grosser materiality, which prevents the outer eyes from beholding its realities, but not debaring them from converse with loved ones gone before. Thousands more would see this truth could they escape the shadow of the old dogmatically-interpreted Genesis allegory, and discover that while it seems to show death as a "curse, brought into the world by Adam's transgression," it really admits that it was here before, inasmuch as it shows that before his "fall" Adam needed to eat. Eating necessitates the death of that which is eaten.

OUR PENAL LAWS.

WITH scarcely an exception, our penal laws are keyed to mere revenge. They are based in the savagery of our race, and date in the remote past. The plea in their defence is, that they are protective to society, when in fact, they engender the very mischief sought to remedy. They appeal to human passions, the selfish, the retaliatory, and never to the higher considerations of character building. What is justice? Is it not restitution for the wrong done? If a man violates a physical law, the remedy does not consist of torturing himself to a further degree, but in healing the injury to his person. So it should be in all modes of punishment. It should be disciplinary to the ends of reform. But justice also implies satisfaction—a balancing of accounts. If this cannot be done voluntarily, then it must be collectively enforced. As now legalized justice is seldom secured. It is made a buying and selling process. Men steal, and when found out, are made to pay for it to society in money, and they are free again, and they can repeat such practice and make money at it. Liquor sellers violate the law, pay the fine, and repeat the act. They can afford to satisfy society so. It is, to say the best, a vice-breeding subterfuge. This passes for justice! I would not lessen the certainty and rigor of punishment, but would rather fortify it with stronger demands. Suppose the crime is murder. The immediate impulse is to kill in return. This method restores nothing to the injured party, nor to the guilty. To obtain justice here, imprison the man and compel him to work at specified wages—for all labor implies compensation—which earnings, above cost of personal board and clothing at the expense of the State, should be turned over to the support of the injured party or to the family, if such there be, of the murdered man, to the dependent children, for their support and education; and that continuously until the sentence of the law is fulfilled. The guilty will thus be made to learn what justice is, what burdens it imposes, what fearful responsibilities. But the ban of the law should not be lifted until reformation ensues. The guilty must not only work for the party he has wronged, but be subject to a discipline that lifts him out of his moral darkness. His environment must be educative. He should have set before him the incentive of confidence in his ability to rise, and of hope to lead himself forward. Thus justice and mercy blend. When by earnings the debt is paid, and reformation is certain, he should have the precious boon of liberty again.—*Saturday Evening Spectator.*

MILLIONS of stringent laws can be placed on the statute books to prevent dishonesty and corruption, but even the most stringent will be of no avail against the cunning power of evil to override them. There is only one law that can bring man back to honor and purity, and that is the fulfilling of the Law of Love in his own being. We need honest legislation in the soul before we can obtain it in the world.

No faith is a burden that Faith dissipates.

THE WORLD AGAINST HIM.

How is it possible that Christian people can rest while such conditions exist as the following statement of Peter Dubois shows? But the few faithful workers for their fellow-man may rejoice for the signs of the times plainly indicate that humanity is awakening, at last; and such conditions will be of the past. Society will no longer treat criminals in the spirit of revenge. The present system of prisons will give place to educational institutions, and those who enter them will only come out as good honest citizens:

The tears stood in the eyes of the spectators of the criminal term of the superior court at Buffalo, N. Y., when Peter Dubois told the story of his life. He was indicted for horse stealing and pleaded guilty. When Judge Hatch asked him if he had anything to say the man looked the judge squarely in the face and said:

"I am guilty. Do your worst and send me as long as you can. I was convicted of stealing nine years ago. Well, I went to prison and served my term. When I left prison I decided to live an honest life, but the world is against me. I got out and went to work at the Gilbert car works. The foreman knew that I was an ex-convict. I did not stay to draw my pay, but left. At last I got work with another firm. I told the manager that I was an ex-convict, that I wanted to reform. In a short time a detective came and said the superintendent had sent him to see how I was getting along. The manager wrote a letter to superintendent Morey, telling him to keep the detectives away, that he knew my history. I got along for a while and was happy with my wife and family. Two detectives came and asked about me on Friday, and on Saturday I was discharged; and I don't know what I did. I have no recollection of stealing this horse and buggy as I had not drunk in seven years; the liquor made me mad." Then his voice grew deeper, and he said: "I do not ask for mercy. Punish me as you will. I will not take my liberty and stay here. I tried to live an honest life, but the detectives would not let me. I want the longest sentence possible."

Justice Hatch showed much emotion and postponed sentence. The man's story caused a great deal of comment and an effort will be made to give him another chance.—*Exchange.*

The above is a common occurrence in all our large cities, but seldom reaches the public. Many an ex-convict has been turned back to crime by just such treatment. Those who have had the pleasure of reading "Les Miserables," Victor Hugo's masterpiece, remember Inspector Javert, and with what determined and cruel persistency he hounded Jean Valjean. The ex-convicts of today have to contend with just such men in detectives of our large cities. There are very few of them that will not arrest them on sight, it does not matter whether they have committed a crime or not the name "ex-convict" is enough. He has half a dozen aliases put to his name; is represented as a dangerous criminal, who is very cleverly eluding the authorities. After being photographed for the

rogue's gallery, he is taken to the police court, and is either sent to the workhouse or given hours to leave the city. He may be struggling to lead an honest life; he may be earning an honest living; that makes no difference to the average detective who claims that "once a thief always a thief," and works on that principle. Many a discharged convict has been met at the very prison gate and told to get out of town. This is his treatment wherever known, and is only a beginning.—*J. D. in Prison Mirror.*

THE latest statistics tell us that out of London's four or five millions of people, more than three hundred thousand earn less than three shilling a day per family. Between forty and forty-five thousand children in the Board schools alone, go to school hungry every morning, and rarely know at any time what it is to have sufficient food. They tell also that one week's income of the owners of London's ground, the value of which increases at the rate of over four millions annually, would provide a dinner every day in the year for each one of the forty thousand ill-fed children, and that London's million poor could be decently housed on the unearned increment of a year. Facts like these, pictures like the one before us, naturally makes us question whether the time is not ripe for the favored and happy to stop and "consider" the problem of the poor. The same pitiless statistician, who goes on building a pyramid of proof by piling convincing fact upon fact, states that London has over thirty thousand people who have no home and no shelter, but that afforded by the fourpenny Doss House and the Casual Ward.—*Mary Love Dickinson in Harper's Bazar.*

WE notice that the English High School of Boston has furnished its pupils with a complete outfit for the buying and selling of stocks. The money is, of course, printed to order, but as an object-lesson in gambling, of a very objectionable character, it is a success. If the result of tuition, at the English school is to fit boys for gambling, the broker's department of the English High school will "fill a long-felt want." If, upon the other hand, the teachers of the school aim to turn out good citizens, and to develop manhood, then the new department is a sad prostitution of the public school system of this city. The spirit of gambling is already moving upon the waters of business. Even laborers and domestics, seeing how many fortunes are made by fishing in the troubled pool of speculation, buy lottery tickets, and it is an old-fashioned merchant indeed, who limits his activities to the staple goods upon the shelves of his shop. It is not a little demoralizing to find even our public schools training the youth to gamble.—*The New Nation.*

THE best cosmetic for the complexion, and to prevent wrinkles, is the milk of human kindness continuously and assiduously applied.

ERROR is hell, because error is bondage. Truth is heaven, because truth makes free.

EDITORIAL COMMENTS.

TEACHERS INSTEAD OF GUNS.

RUSSIA has arranged for the construction of twenty-two great war vessels, during the next four years, to cost thirty millions of dollars. In several quarters we see criticism of the expenditure of this great sum for warships while so many of the people of Russia are suffering for food. But the building of these ships will give a great many people employment, and it may be set down as a general principle that one dollar earned is worth five dollars received in charity to be expended in idleness. Russia will strengthen her navy, and distribute among her working people the cost of building it."

The thirty million of dollars could give people employment to a good and glorious advantage, if this money was used to pay teachers to instruct the people in lessons of Universal Peace and Harmony, that would have no end of results for the betterment of the race.

It is the temptation of evil that would give employment to starving people, to still further build up that which has been and is the cause of all their increasing miseries and woes. Charity would be unnecessary if hatred ceased. The millions are starving to pay enormous interest upon millions of debts that the corrupt idlers, politicians and speculators of all ages have made to satisfy their own selfish greed.

We need to build the bulwarks of Peace as strong and enduring as education and harmonious effort can make them, instead of building up the destructive engine of war, if we ever hope to attain an era of prosperity and happiness.

AN exchange says: "The exports from this country amounted to one billion, six million dollars in the twelve months ending March 1892;" and then says, with arrogant pride, "this is a billion dollar country under Republican rule." This is a very empty boast. It would be something to boast of if they could say that, under Republican rule, all in the country were living healthily and prosperously; and that not one person was deprived of his or her right to life, liberty and happiness, who deserved it. "Party" has nothing to do with this being a billion dollar country, but labor has everything to do with it. There is nothing of use to humanity that labor does not produce; therefore, it is labor and not Party that deserves the credit.

IN answer to a speech of Senator Morgan, in favor of free coinage of silver Senator Sherman said: "When America was discovered eight ounces of silver was worth one of gold, and now it takes twenty-three ounces of silver to buy one of gold." That is to say that the clutch of the money power on the labor of the people is therefore stronger than it was in those early days. If the worship of gold continues much longer there will be nothing left whatever for the laboring man to live upon.

MEN who steal railroads, mines and land are not apt to be over scrupulous about stealing the labor to them.

RESULT OF IGNORANCE.

THERE is a phase of society found in portions of the central belt of the United States, comprising the States of West Virginia, Kentucky, Tennessee, Missouri and Arkansas, that produces every year a startling number of violent deaths. The basis upon which this condition of society rests is usually a family feud, engendered in the prejudice or wrong of a past generation, and handed down from sire to son with a fidelity that isolation and ignorance alone render possible. Nourished as something sacred, cherished as a household god, this feeling of family enmity lies constantly in wait for occasion, and finding it, manifests itself in murder, which in turn is avenged in like manner. Pressed for a reason, these intensely antagonistic forces could give no better one than that of "bad blood" between them—an element which is ever on the alert for provocation and eager for vengeance.

Now in one locality of this feudal belt and now in another, a neighborhood or family war breaks out—a sharp crack of the rifle is heard and a funeral, with rude festivities and accompanying threats of vengeance follows. Impatient of restraint, scorning the slow and dignified processes by which order is maintained and punishment meted out in law-abiding communities, these people, who are made clannish by intermarriage for generations, make common cause of a supposed insult or slight or injury against any member of their respective "sides," with deadly purpose.—*Oregonian*.

The above applies equally on a larger scale to the whole human family. Yet the press generally point out the terrible evils brought about by strife in a small community, as a calamity to be deprecated by all lovers of peace and progress, while they advocate the same state of warfare for the world at large, and claim for it the highest benefit for the advancement of humanity.

MRS. RUSSELL, matron of the Washington City jail, says: that numbers of girls are committed not over eight years old. There is no reformatory in that city, and these children become still more hardened in vice by contact with older criminals. Society does not realize in the least its responsibility in relation to the purification of these children of tender age. Gen Curtis, of New York, who introduced the bill to establish a Reformatory and House of Detention for Women and Girls, in the District of Columbia, says: "that outside of Maine, Massachusetts, New York and Indiana, there are no suitable places in any of the states for girls or women prisoners." There certainly must be a marvelous power of inherent goodness in women, that, notwithstanding all the oppressive disadvantages they labor under, there is not more than one-tenth the criminals among them as compared to the total number among men.

By selfishness we gain the perishable goods of the world, but it only increases the poverty of our souls, and when we have put off this body of flesh we shall find ourselves in an unknown world with nothing whatever to live upon.

JUSTICE WILL COME UPPERMOST.

A REMARKABLE institution in Chicago is a Law Bureau founded by some humanitarian to aid the poor in obtaining their rights before the courts. In his last annual report the President says: "I congratulate you on the magnitude of the year's work. You have received three thousand seven hundred and eighty-three individual appeals for justice, and you have responded to them at the cost of four thousand five hundred and fifty-five dollars—or less than one dollar and twenty-five cents each. If the work were one of mere charity, it would be very worthy on account of its cheapness. But it is dignified and ennobled by the fact, that each one dollar and twenty-five cents raises a man or a woman or a whole family in the scale of civilization—inspires its beneficiary with fresh hope and courage to renew the battle of life on a higher moral plane." Not only does the bureau sue employers for wages due their workmen, but it prosecutes in the criminal courts those rascals who fleece the poor. It is sustained by voluntary subscriptions collected among the large business firms of the city.—*New York Evening Post*.

Nothing will so tend to bring in the era of justice, as for the wrong-doer to know that any advantage he may take of any one, even the poorest will immediately be righted, and must be compensated. Justice should never be allowed to be made the subject of a war between lawyers; and its administration rebound to the enriching of judges and detectives.

THERE are seven million five hundred thousand young men in America. In our jails there are one hundred and fifty thousand prisoners, seventy per cent. of whom are young men. Only one-fifth of the active criminals are ever in jail at any one time. This would make our criminal population number seven hundred and fifty thousand, of which total five hundred and ninety thousand are young men. These are appalling statistics.—*St. Louis Republic*.

Appalling indeed! This makes one young man in every fifteen an acknowledged criminal; and the unacknowledged ones would no doubt more than double the number. It is about time that Orthodoxy should begin to investigate the truth of its tenets if these are the deplorable results of a Christian Civilization.

THOSE who protest against State ownership of natural monopolies, because the State will inevitably pay high wages, should notice that the profits involved in these private speculations on Reading stock alone were eight million dollars, or as much as all the governors of all the States in the Union receive in half a century.—*Christian Union*. The protest against high wages generally comes from those who are intent upon appropriating enormous profits. If the workman gets his just share (and no one but a workman is entitled to a share) they think where will their unjust dividend come from.

THE exercise of selfishness, individually or collectively, leads to inevitable misery.

WOMAN'S GREATEST WORK.

THE greatest work of woman has been the uplifting of man to the plane of consciousness, wherein he recognizes woman as his best earthly gift from God. She is the earthly symbol of charity. She suffereth long and is kind.

Throughout the ages, woman has been like a mighty giant, chained, but waiting. And in this, the hour of her deliverance, the world is taking on new beauty, and humanity is budding with blossoms of new perfectness. Coming into consciousness that, during her imprisoned state in the past, woman has been absorbing spiritual wisdom, and to-day is qualified to serve as a guide in the grander civilization but just dawning—woman is rending the shackles and moving to action.

They who suffer know how to sympathize; while they who are arrogant through might grow dulled in perceptiveness. The moulding force in the civilization of the future, must be keen through sympathy, quick to recognize the principle of justice, and bravely patient in carrying out the decrees of these principles. I claim the scepter of the world's greatest civilization is woman's, because, through long suffering she has learned sympathy; through injustice she knows the need of justice; and brave through her power to endure, she will patiently persist in her battle for human rights.

In the establishment of woman's code, man's strength will be glorified anew, as it finds its manifestation based on the external principle of justice. When the great lost energies of the world, lost to-day because wasted in contentions, strife and unholy dominance; when these energies are conserved, and turn the wheel of progress, man's mightiness will be freshly crowned, but the glory of woman will be in the crowning, the wise discrimination guiding the human destinies, the insignia of rank and worth. This will be the ultimate of woman's progress.—*Mrs Kate Buffington.*

THAT the want of work is the cause of much of the prevailing criminality is evidenced by the fact, that, wherever in Germany aid colonies for workmen have been established, crimes of all kinds have diminished over thirty per cent. These aid colonies are stations where men are given shelter and food and a small sum of money for work furnished them by the State. It would be the ounce of prevention worth the pound of cure if the nations everywhere would furnish work for the idle. With our present system we make paupers, and the result is they become criminals, and it costs ten times more to look after them than it would to furnish work in the first place; besides they are a constant menace to the peace and security of the community.

It would be evidence of true Christianity if Orthodox Christians instead of boasting of their many machine charitable institutions, could show one country in the world where Christianity has accomplished so much good that charitable institutions are not needed.

The sin-sick must be healed; the death must go.

A STAUNCH FRIEND OF WOMAN'S RIGHTS.

OUR staunch Representative in Congress, Col. Greenleaf, has had the moral fortitude to stand before the country as a champion of the women of America. He is the first member of the House to offer a Constitutional amendment in the Fifty-second Congress providing for woman suffrage, which will give them the right to vote at Federal elections. No grander measure could have been championed by Colonel Greenleaf than this emancipation of one-half of the human race in the United States—the better half, we may add, for none dare deny that in point of morality, intelligence and spiritual development the women of America are the superiors of the so-called "Lords of Creation." The emancipation of women in this country means the liberation of the nation from political corruption, and a condition of things that develops the worst passions of men. The co-operation of women in the administration of national affairs will purify the political atmosphere and clear the way for unparalleled reforms. He voices sentiment of the greatest among the living, and there will cluster around him the unseen but potent forces which have accumulated through the ages of the past. As the presence of woman glorifies and dignifies the home circle, so may she illuminate and purify the legislative councils of our country. The emancipation of woman is the culminating point in the process of natural law that will open up all the avenues which lead to the Brotherhood of Man.—*The Jury, Rochester N. Y.*

THE British navy costs seventy millions a year, and its own admirals call the best bottoms "rotten hulks." Ignorance and poverty stalk the United Kingdom. While we have savagery in the halls of legislation, expending millions for nothing, we must expect famine and pestilence and all the terrible brood that follows them. We survey the world and we find war and its equipments costing more, the world around, than it would take to introduce improvements sufficient to employ the idle poor of every land under the sun. We waste, and then wonder at the want. Let every father and mother teach, at their hearthstones, the horrible results of war.—*Progressive Age.*

THE foreman of the grand jury, in New York City, in inditing the police of that city for wilful negligence of duty, says that nearly ten millions of dollars is collected annually—unlawfully—from saloons, gambling houses, etc., for special police protection from enforcement of the laws directed against them. He said it was as much as the lives of the grand jury were worth to give this information to the public. There is no doubt but that keeping municipalities under the rule of party politics has much to do with the corruption in city Government, where criminality is more connived at than lessened.

THE Satan of usury holds the glittering lamp of gold for the worship of the people, and they, like silly moths, dazzled by its glare, seek to grasp its delusive power and are crippled thereby.

THE SCIENCE AND SENSE OF MEDICINE.

SIR ASTLEY COOPER, the famous English surgeon, says, "The science of medicine is founded on conjecture, and improved by murder."

Dr. Benj. Rush, University of Pennsylvania, says, "We have assisted in multiplying diseases, we have done more, we have increased their fatality."

Prof. Gregory, of the Edinburgh Medical College, to his medical class said, "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense."

John Mason Good, M. D., F. R. S., says, "The effects of medicine on the human system are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

Dr. James Johnson, F. R. S., editor of the "Chirurgica Review," says, "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man mid-wife, chemist, apothecary, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now prevails."

The above extracts are the opinions of the most eminent men in their profession; and yet the demand is being made by physicians all over the world to grant them special legislation to monopolize the practice of medicine. In France the doctors have succeeded in passing a law in their favor so stringent in its provisions, that no one is even allowed to give another a new culinary receipt.

MARRIAGE, wisely understood, is the key that unlocks the pearly gates of Eden, and ushers the happy pair into the enchanted realms of Paradise, but to the unwise, unclean and impure it opens the door to quite another realm, where passion lures to deceive and sways to disgust the unhappy, disappointed victims.

Sexuality lies at the very base of being, and extends and permeates the whole, from base to summit, from center to circumference. Whatever of physical, mental or spiritual enters into the constituent elements of our being, is sexual. The comely, symmetrical physique, the brilliant mind, and the crowning glory of being, the spirit, would be shorn of all beauty, comeliness and glory, without the potent element of sexuality.

Marriage, then, is the union, blending or balance of the sexuality of man and woman; not upon the plane of passion, or any other special plane, but in the totality of their sexual natures—in that sexuality which has its root in the physical, germinating, budding and blossoming all the way up through the whole being.

FUTILE dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past.

WOMAN MUST EMANCIPATE HERSELF.

WOMAN has ever been dominated by man, under the curse, but the irresistible spirit of evolution now whispers within her: "If you would help to lift the burden of sin and suffering from humanity, and lead them up into the heights of peace and joy, destroy man's dominance of your mind and person. Keep your thoughts and body pure for the sacred functions of motherhood, for which use alone these functions were given, and devote your surplus strength to the elevation of womanhood to this standard. Follow man no longer as his slave; step forward as his peer; advance, and if he does not keep pace, be his leader in progress." Woman is beginning to respond to this law within her, and to demand freedom wherein to exercise her love of purity and virtue. This is her evolution; her highest duty to herself and humanity. Day by day she sees it more clearly set forth, and soon no man, nor set of men, will have power to discourage her in the exercise of her duty, or stay her progress. And, further, man will be forced to advance also to keep pace with her, for in morality woman will lead the world, even as she now maintains a higher standard of virtue for herself than man does for himself. But when woman frees herself from man's dictum, and stands his equal before the world, his superior in moral force, she must necessarily accelerate his moral evolution until he rises to her standard. The helpmate nature of woman could never rest otherwise than by that accomplishment.

A few more turns in the great wheel of evolution and woman will more universally recognize her great inherent power to uplift; the power of purity and uprightness, developing more perfectly first within her own person, and thence extending into her every relation to society; and she will be willing to sacrifice even more than she ever has before, to unite and organize all the efforts of noble women in developing the highest possibilities of the race. This is the grand work that the inner power imposes on the outer womanhood; and we believe that from such high incentive her success must compensate all her sacrifices.—*Alice Fox Miller, in The Athena.*

THE French Cabinet is discussing a scheme for the establishment of a workmen's pension which would provide an amount ranging from sixty to one hundred and twenty dollars annually for the relief of those entitled to money after they have been thirty years at work. The money to carry on the scheme will be obtained from a fund to which the masters and men will contribute equally, and to which the State will supply a proportionate amount. The cost to the State will be about twenty million francs annually. All these humanitarian moves are indications of the dawning of the New Dispensation.

It is a waste of time and a sign of spiritual weakness to run away from trials instead of overcoming them. If half the effort were used to stop sinning that is employed to get rid of the penalties of sin, it would soon disappear from the world.

MUST SUCH THINGS BE.

AMONG the twenty or more vagrants and disorderlies sent from the police court to the workhouses, yesterday, were four little colored girls—the eldest of whom was not more than thirteen, while one owned up to being only nine years old—convicted of being vagrants and immoral characters. "Here's a quartet of candidates for a reform school," said Judge Kimball; "but since we have no reform school I must send them to the workhouse. They will learn little good there, but it would be like turning wolves loose, to let them go into the streets again. Ninety days each this time."

Now the pressing and immediate need, and the only need, which the community at large can be made to see, is a Reform School for all such children. But this is not going to the root of the matter. We have conditions all over this city that are breeding such children. Society is doing a small part of its duty in trying to care for these when they become dangerous and criminal. There is no necessity for the conditions that breed them. Think of the neglect which those children must have suffered; of the vile surroundings in which they must have lived, to become so hardened and dangerous at their tender age. If society has any right to protect itself by taking such children from their relatives, on charges of vagrancy and immorality, it had a right, it was its sacred duty, to take them at an earlier age, and to guard them from the evils to which they were exposed. Then think, too, of the immorality of the sentence which puts such pupils in a school of crime, because there was no other place to send them.—*Rev. A. Kent.*

THE mails and public schools we have at cost, but for everything else we must pay just what the monopolist chooses to ask. It almost seems absurd to ask why we cannot have money at cost (a representation for a dollar's worth of labor). It certainly is evident to everybody that what the people do collectively to minister to their needs is well and cheaply done; whereas, if the right to control public necessities is given to individuals the service is defective and many times more expensive.

THE millions of acres of arid lands should be reserved for actual settlement. No single individuals should be allowed to purchase more than three hundred and twenty acres, and that for actual settlement only. The National Government should have full control of all the water courses for irrigation.

A SEPULCHER is always a sepulcher even if it is painted. If women would only live for truth and goodness, and cease flesh-eating, and gourmandizing generally, they would not need paint and powder to hide the ravages that are the offspring of corrupt living.

THE awakening and exercise of one's faculties will produce a human form as much superior to this form we now have as this is superior to the form of the monkey.

THE WORKERS PAY.

THE cotton is nearly picked in Texas, and the crop is heavy; but the price is now lower than it has been for many years. A bale of cotton is worth in ordinary years about forty dollars. This year, at all the markets where an inquiry could be made, we find that a bale is worth only twenty-five dollars, and that just pays the actual expense of production, so that the producer finds, after he has done eleven months of hard work, raising his crop, that he receives back just what he put into it, and has no profit.—*Saturday Evening Spectator.*

This twenty-five dollars is the price paid by the broker or middle man for the cotton, and, while the producers hard work is a total loss, all the people who ship it from port to port, until it reaches Liverpool, will make a big profit without having done a stroke of work to produce it. There can be no more unjust system than that which leaves the workers to starve, while the men who handle the products on paper only, enjoy the comforts and luxuries of life. No wonder the idlers despise the workers when they allow the former to reap all the benefits of their labor.

GREAT numbers believing a thing does not signify by any means that it is true. In an age where the great mass of people are ignorant, and governed by their passions and prejudices, a popularly accepted idea is more likely to be false than true. Millions believe in the use of whisky and tobacco, but that does not make them good for mankind. It is only the few, usually, who have true ideas. As a rule, if an idea is disputed and fought for by the masses it is a certain indication of its truth and worth. The reason of this is that spiritual truth cannot enter into a consciousness governed by passions and inharmony. Humanity needs to think more, grow more, and believe less. Belief in the Orthodox sense has dwarfed the soul, and made this humanity sin-sick both in body and spirit. The belief that one may, by believing in something, be saved from the consequences of his wrong-doing, is a curse to humanity, and the cause of most of the evils that now afflict the world.

The New Age will not say, "Believe or be damned;" but it will say, "Know thyself."

THE people love their prejudices better than their rights. The politician shrewdly caters to the first, and steals the last. He filches their freedom while engendering strife and contention; they sacrifice their liberties to be slaves to the war-fiend. Hate is not only a poison for the soul, but is the enemy of the Republic. Monarchies retain their power by war; Republics by peace. Love is the truth that keeps men free; and if Love of the human race had not animated our forefathers they would have founded a Kingdom here for themselves, instead of a Republic for the people.

The American who fosters hatred for any race, in his being, is subjecting himself to all manner of political evils; and when Moloch and Mammon influence this weak spot in his nature, he bows down to them as surely as he would to any tyrant who would say, "slave do my bidding."

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