The World's Advance-Thought.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millenium of Peace.

BY H. N. MAGUIRE AND LUCY A. MALLORY.

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THE WORLD'S ADVANCE-THOUGHT,
Portland, Oregon.

Written for The World's Advance-Thought.

THE LIVING PRESENT.

BY CAROLINE CORNER, LONDON, ENGLAND.

DAY is departing—bury it!
Dream not of pleasures past:
The butterfly's golden glories
Are splendid—while they last.
Wouldst thou detain the sunbeam
To linger through the storm?
Better its glories should vanish,
Better it ne'er had been born!

Dreams are those golden sunbeams,
Fragile, beauteous, sweet:
Love is their language, and memory—
Memory the time to weep!
Gather the roses and kiss them
While their fragrance fills the air:
The Spirit of Love the essence,—
Sweet beyond compare!

Youth is the spring-time—cherish it!
Love is the dreamful day;
But e'en as we dream on gossamer wing
Our fairest fades away.
Youth is departing—bury it!
Blossoms of earth ne'er last,—
But where they lie beneath the sod
An angel rose and—past!

NOT YET.

THE ways in which we can do the most good are the ways for adoption; and careful reconsideration has led to the conclusion that we can serve the Cause better by sending [illegible] Companion-Papers in the form here presented, than at last, during another stage of growth) at $1.5[illegible] than we could by issuing a bulky magazine at double that price. It was in a spirit of zealous devotion to the Work that we had resolved to change from the quarto form to a 128-page magazine; and in the same spirit of zealous devotion to the mission we have reconsidered that decision and adopted the plan now presented.

The Companion-Papers are too valuable to be cast abroad at random. Hereafter the forms will be stereotyped, to supply future calls, while only a sufficient number will be currently issued to supply the known demand. Free sample copies will hereafter be sent only to those who, in applying, will give as reference the name of a regular reader. Our power to do good will not be abridged by this course.

Now, at the close of the third volume, we must ask friends to indulge us in a month's vacation. We need rest, and cannot delegate our work to others; but even in this resting-spell, which will in the main be devoted to business interests, the welfare of the Companion-Papers will be of first consideration.

It is hoped, and we feel we can positively promise, that the fourth volume will open with new inspirational light from both contributing and editorial pens. The necessity of giving up old lines of thought and freeing the mind of the restraints imposed by old records and interpretations is growing more apparent with each passing hour—each passing hour these times the spiritual consciousness of the race is rising. Brothers and sisters, we must continue to move in the van.

We hope friends in both hemispheres will renew efforts to extend the New Dispensation influences. Sleeping or waking, let each New Dispensationist send forth thought-forces to indraw new elements of strength and beauty to the Divine Center, so that the light shall brighten and intensify until its rays may pierce the darkest of human conditions.

The success that has crowned New Dispensation efforts thus far stands forth as a veritable miracle to encourage to greater conquests.

THE term "God" cannot consistently be applied to the All-Pervading-Harmony. The term is applicable to partial spiritual powers only. The application is misleading when the Infinite Intelligence is referred to, because, when we say God, it may mean the God of the Mahomedan, or the God of the Catholic, or Presbyterian, or Baptist, or what not. The Christ used the term as applied to inspired men, "Ye are Gods," when the Jews were stoning him for blasphemy for claiming to be the "Son of God." There are innumerable Gods, as there are innumerable stars; but there is only one Universal All-Inclusive Sun of Righteousness. The All-Wise, the All-Good, the Infinite Consciousness, cannot be misunderstood.

PARKER PILLSBURY'S articles in the Companion-Papers in the interest of International Arbitration are attracting attention in Europe and South America. He will live to see his name enrolled in his country's annals, though never having aspired to official position, as a fore-front figure of two great reformatory movements.

PRESENT inspiration must determine the value of old religious records.

Written expressly for The World's Advance-Thought.

THE MISSION.

BY SAMUEL BLODGETT.

"Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be."

SO happens all great events, and so appears all great and lasting influences and purposes. They come, not as they are looked for, with great pomp and promise, and they seek not their own when they arrive. They are like the sun and the rain in their modest demeanor, are to all and for all; carrying light, hope, purity and peace, and scattering all blessedness with the greatest and most lavish profusion. So came The World's Advance-Thought.

When the first number came to me, and I looked at its place of publication—the unpretentious town of Salem, on the Pacific Coast—I mentally ejaculated, "Can any good thing come out of Nazareth?" But as I looked, I found that the best thoughts of the world were flowing thither, to be focalized and made presentable and tangible; and then to be thrown out, like purified and vivified blood from the heart-center, for the healing of the nations.

It was easy for me to see that it had a mission, and that its mission was not of the ordinary type; that it was not to chronicle events; and that it was not for the propagation of any ism, or of any particular party, clique, philosophy or school of thought; but that it was for the Truth, as understood and exemplified in all these various phases and forms. It was to be the medium of exchange, in the kindest, most charitable and most fraternal spirit, of the rarest, richest, best-considered and best-expressed thoughts in all departments of the world's experience and wisdom. It would antagonize no truth-seeker because he sees truth from one side only, nor because his relations to it are prejudiced and abnormal. It is the seed-bed of thought and soul-reform-germs in the ethical, religious, social, scientific, industrial and political activities, and in all the relations of man with man, and of man with matter.

The aim is to gather all the good seed and plant it carefully, though it is well known that the tares will appear also; and there is no attempt to root all of them out. There is full faith that the Good will overcome and overshadow the Evil, because of its greater inherent vitality, and because of its greater adaptability to the awakening human aspirations.

The Universal Republic is the natural outgrowth and complement of the initial issue: "Peace on earth and good will to men" means the political union of all, a uniform currency, and untrammeled intercourse. Protective tariff laws, whatever may be said of them as temporary expedients, are not

of everlasting benefit, they involve questions of expediency merely.

But the Companion-Papers are not to be the material head and special organs of any reform. Their mission is spiritual, and, though not figuring as the particular leaders of any advance move, they will be the Soul of All. Such is my conception of them. They have been performing their mission nobly, if not perfectly, and they will mark an epoch in the world's history. Much in them is in advance of the present age, and will be better appreciated by future generations. This makes the publication in magazine form doubly desirable, and when it is seen in its new costume there will be a time of great and universal rejoicing. The far-seeing and inspired will be more and more drawn to lay their gifts upon the altar, feeling that the promising child is coming to manhood.

Let the work go on, continually developing capacities for enlightenment and soul unfoldment. The ideal of the few, of which this publication is the expression, will grow to be the ideal of the masses in "the good time coming." It knows no country, no locality; no caste; no rich, no poor; no color, no race; no sect, no creed; no religion, no party: only one Universal Brotherhood and Sisterhood, summed up in one word—Humanity. The readers imbibe the spirit and echo with emphasis—HUMANITY. They carry it into every-day life, and enthuse the masses; who take up the refrain, and it resounds throughout the world—HUMANITY.

The Earth is Redeemed!

A. C. Doane, Santa Ynez, California.

The World's Advance-Thought comes again to hand with its love-lit messages and bright advance-thoughts from the angelic department of human nature—which is the New Jerusalem descending down from God out of heaven. Your comments on Admiral Porter's plans, under the head of "Lingering Barbarism," are timely. The unitizing power of such sentiments is being felt by the nations. As fast as mortals become Admirals in the Army of the Lord, by girding on the Sword of the Spirit, and becoming endowed with the Spirit of Christ, they will have power to command their own boastful spirits to cease from outward wars, (carried on in accordance with the letter of the bible), and in this way may assist others up to the plane of the Divine humanly manifested.

THE seed must bury itself in the earth before it can transform into a flower. The reward of the seed's faithful endeavor to redeem the earth is the flower. There is no heaven away from this earth until we transform the darkness that surrounds us into Divine Light; then our reward will be heaven's immortal flower—eternal happiness.

ADJUST your life to a high and holy purpose, keeping your thought-forces uniformly in line with this purpose, and if you do not live to accomplish it in the physical form you will accomplish it in a form of more perfect adaptation to the end.

LIFE is now. The Past only lives in the Present.

THE WARRING FACTIONS AND THE FRATERNIZING INFLUENCE.

AS the electric discharge in the heavens manifests itself at every point and in every place where the exclusion from light is not absolutely impenetrable, so the universalizing influence of Divine Truth that is now inflowing in response to the world-wide aspiration for peace and harmony is entering all hearts and souls that love not darkness rather than light. As the Sun of Celestial Glory mounts higher and higher in the human consciousness the circumscribing lines weak and ambitious man has drawn to limit the soul progress of his brother become dimmer and dimmer, and are gradually fading away. It is becoming of the common understanding that the fact of faith in man-prescribed rules for acquiring spiritual blessings, wherever such faith obtains, is conclusive proof that the influx of Divine Love and Wisdom is obstructed, if not entirely shut out—that the apparent separations and diversities in all Creation are but higher and lower manifestations of the Infinite Wholeness, the All-Including Unity. As the light of this omnipotent truth advances, what else could be expected than the conditions in the moral world that have been reached? The schemes of ambitious and presumptuous men, who, under the most plausible pretexts of humanitarian and philanthropic work, would destroy old soul-dwarfing dogma to establish the same under different, perhaps more alluring, and therefore more dangerous, forms, are going to pieces on all sides—are being torn by internal discords and dissensions and external rivalries and jealousies, so that their originators and managers can no more govern and direct them than they could the waves of the sea or the currents of the air. "Can he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

But there is no anarchy in all this; all is order—Divine Order—more clearly and powerfully manifested than ever before in the progress of the race. The elements that become detached by the collisions and concussions below are moving upward—upward to the Universal Plane, whence the emancipated consciousness sees the varying degrees of soul-unfoldment—externally manifested on the lower planes in distressful antagonisms—so correlated as to make each a sharer in an exactly just and equitable measure in a plan of Perfect Love and Wisdom. Schools and classes in human thought have their uses, but only as schools and classes have their uses in the ordinary educational system: it is stagnation and darkness to the soul, as it is to the mind, to rest in any school or class. All there is of the universe is for the human soul as fast as it is opened and enlarged to receive: why chain it to a school? or a continent? or one little world like this?

ADVOCACY of the death penalty is the strongest proof that one has not yet advanced to the plane of realizing the immortality of the human soul; and until this point in soul-progress is reached that faith is lacking in God and man without which no one can feel or impart spiritual truth.

ORIENTAL ITEMS.

THE English-Japanese Buddhist organ, "The Bijou of Asia," published at Kioto, Japan, has just come to hand.

Referring to the change of government in Japan from the imperial form to a constitutional monarchy, "The Bijou" rejoices in the fact that the people will be free to choose from all the religious beliefs offered.

Speaking of the Christian missions there, it says: "Christianity is a religious system whose first requisite is blind faith;" but it concedes that Christian mission work is being pushed with great vigor, leading the Japanese Buddhists to establish a paper to counteract the spreading influence. "Here at Kioto," it says, "there is a large Congregational academy, that has been in operation over ten years."

"The Bijou" says Pundita Ramabai, who lectured here in Portland, and in most of the cities of the United States, to raise money for the child-widows of India, had reached Japan and delivered several lectures in the chief cities, before congenial Buddhist audiences, but that she did not in any of them bring up for consideration the child-widow evil.

Dhamananda, a Buddhist priest of Ceylon of great influence, had spent some time in Japan, and is visiting all the Buddhist nations, his mission being to draw into closer fraternal union all of the Buddhist faith.

The announcement is made that H. S. Olcott, the American student of Buddhism, was expected at Kioto, and it was arranged to accommodate him with lodgings in one of the temples there. Probably he will come to Oregon and California from Japan.

"The Bijou" contains a characteristic letter from Mr. Samuel Blodgett, of The World's Advance-Thought school, in which Mr. B. tells the editor that, though not a Buddhist, he is glad a Buddhist journal is bringing to the American people information in regard to Buddhism, saying a free and friendly exchange of ideas must result in mutual benefit, and that none are more anxious to do away with race prejudices than himself.

Universal Soul-Communion appears to commend itself to all classes in Japan who have heard of its institution—Christians, Buddhists, and the pious and contemplative who stand aloof from all sectarian forms.

Emanuel Swedenborg's writings are being interpreted by progressive Buddhists, with a good show of their becoming as powerful an influence in [illegible]ening the light among the worshipers of [illegible]a as they are proving to be among the Christian ecclesiasticisms.

Portland (Oregon) "Oregonian."

Humanity has not yet reached its highest or ultimate conceptions; therefore no authority in this world has yet borne God's full, final or absolutely authoritative revelation to man. That revelation is coming through the development of the consciousness of the race, and its ultimate no church, no system of theology, is empowered to declare.

AMOR THE MAGICIAN.

THE New Dispensation has representatives among the writers of all the great publishing houses, and, being of inspirational nature, they are the very brightest of the galaxies to which they belong. Here are some verses from our friend B. G. Smith, of Mrs. Frank Leslie's corps:

What was that which cast a glamor
Over crumbling tower and dome?
Filled for us the Coliseum,
With a dream of perished Rome?—

Made us fancy golden halo
Over Chillon's storied walls?
Made for us o'er Leman's waters
Come as song the boatmen's calls?

Made us read as sacred poem
Many a page of simple prose?
Cast on every scene around us
All the color of the rose?

Ah, the power that shortened travel
In the palmy long ago,
Still can work its transformations,
Still make time seem fast or slow.

That which wrought the sweet enchantment
In the golden hours of yore,
Still can work transfiguration,
Cast a glamor as before.

Then shall be renewed the halo,
Charm, and dream, and glamor when
In a sweet, complete dominion,
Amor has his own again.

CONCENTRATION.

AS yet we have not learned to concentrate and control our forces. We waste our vital forces in arguments, disputes, grief and fault-finding, and in other passions of the lower nature. The concentration of our forces within our beings forms the nucleus of spiritual power. No force in nature can be utilized until it is concentrated and under control in some instrument. When a force is not under control it becomes a destructive power. For instance, fire under control is good and useful; but uncontrolled it becomes destructive. Likewise the living forces in us, concentrated and utilized for good, can do wonders; but, if allowed uncontrolled sway, they burn up in wasteful passions and appetites.

Our passions demand gross food-elements. Whiskey, tobacco, meats, animal fats, etc., are craved because the uncontrolled lower nature wastes the forces of existence.

Divine forces flow in to strengthen Divine Purposes; and physical immortality will be possible when all our works are Divine. Now, at best, Divine Force only finds transient lodgment in the most advanced of the race.

POETS of the soul, as a class, are always nearest the heart of God. This thought came to us as we read in James G. Clark's article on "Sectarianism" the statement that "human souls are magnets, subject to the laws of attraction and repulsion." This is one of the truths that come by feeling them.

MATTER is frozen spirit waiting to be melted by the Sun of Divine Love.

SOUL-COMMUNION EXPERIENCES.

IN the last Soul-Communion it was manifested that the New Soul-Force or Psychic Energy—new, in the sense that it is now manifesting to the race consciousness for the first time—is beginning to be felt and understood by multitudes, scattered throughout all the nations; but these maturing souls do not as yet number one in one hundred thousand of the grand aggregate of human beings. They comprehend the truth by *feeling* that to the extent worldly motives are involved—such as the desire to acquire material wealth or become personally famed as founders or promoters of new systems of culture, in any form—just to that extent the truths of Universal-Celestialism will not and cannot flow into the soul. That ethical schools of latest development stand far in advance of the most progressive of the old ecclesiasticisms is true; but even the most advanced of these are forging on to higher and truer psychical conditions, in the heat and glow of which they will dissolve into nothingness as organizations. What this New Soul-Force or Psychic Energy is we may not at this time be able to fully explain—in words; but we have no fear of the consequences of the treasure-houses of Wisdom being thrown wide open to all the world. The difficulty in the way of immediate and general illumination is, that soul-truths must be *felt as inherent life-forces* before they can be realized to the consciousness; and this being a matter of individual soul-progress, but few have reached so advanced a stage of receptivity.

As we have often asserted and long maintained, mechanical forces have no existence—all forces are inherently intelligent; and intelligence, of positive or negative quality, extends to all points and fills all space. Hitherto in their experiences mankind have been conscious of but one universal natural force, and that has been matterward attraction, known to modern science as gravity, or the tendency of the material to gravitate towards its overbalance. Whether the movement is in or out, towards the circumference or towards the center, the human consciousness has been the same, has been held down in debasing thralldom to the false idea that back of the universal movements are dead-weight motors. In this low consciousness man comes from the dust, he spends his years gathering dust, and to the dust he returns; and dust [death] is his portion until he is resurrected higher-life consciousness.

Instead of matter gravitation being the universal conserving power, it is just the reverse—it eternally operates to pull the universe to pieces. Its operation may be likened to the conduct of an unruly child that is parentally over-ruled against its will. Gravitation is the Evil Principle, the Devil of human superstition—it is negative to and just the opposite of the Divine Principle, the Positive God-Force that saves and preserves. The Celestial Life is an upward attraction away from matter. The bodily reappearance of Jesus was a mere intimation of immortal life in the mask of death, the only way the lower human consciousness, not yet quickened out of dead matter perception, could be reached. And now after the slow growth of eighteen centuries from the planting of the hidden germ, the true consciousness is just beginning to unfold—it is just beginning to be realized that the consciousness must rise above the negative Law of Gravity before the positive Law of Life, or the attraction upward instead of downward, can operate to free the matter-imprisoned soul, so that it may "mingle with the universe" and become awakened to its divine nature as a part of the eternal verities. The change will be absolute, externally and internally—the Celestial Life is dominant over the material existence, just as the force that draws the planet in towards the sun dominates the opposing force that would carry it off into the abyssmal depths.

The Animal-Man will soon abdicate to the Divine-Human.

A DELEGATION of church people came, and one said: "We will take this Power now." And then was voiced, as if out of the depths of infinitude: "*You* take the Power—you, who have quenched each little influx of light that has struggled for human expression through the dark ages of time? Think ye the Power Celestial can flow through such channels? Hope rather to arrest the stars in their course."

THE MASKED ARGUMENT.

A GENTLEMAN of this city inquires of a secular editor why, in noticing Easter festivities, said editor had spoken of belief in the resurrection of Jesus as a superstition. The editor answered through his paper Hume-wise—belief in such a miracle is not justified by human experience, is unreasonable, etc.; and right here, while adroitly keeping his most formidable argument masked, he takes all the benefit of it, by referring to the alleged supernatural wonders now occurring as evidences of how easy it is to deceive the human senses. Admit that Jesus did reappear in physical form, such appearance could only have been a type of spiritual truth to those who had not yet advanced to consciousness of the essential truth, for "flesh and blood cannot inherit the kingdom of heaven." And what is the mere tradition of typal evidences worth as a "saving power" to those who are unwilling to receive present evidences? Do not "the followers" of these times (by profession) deliberately choose and accept the *superstition* in preference to *cotemporary proof*? It is clear that there is but one hope of continued prestige for institutionalized Christianity—it must accept the modern evidences, or fade out in the light of advancing intelligence with the old superstitions,—the dead letter, upon which it is based; and when it comes at last to the acceptance of the former, as it is even now doing, it must begin with the types of this dispensation, looking for higher light to those outside the ecclesiasticisms, who alone have advanced beyond them. The Christ that did live has no virtue now; the Christ that lives alone possesses saving power.

AN evil thought outvenoms the serpent's fang.

Written for the World's Advance-Thought.

WAS THERE SAVING POWER IN THE DEATH OF JESUS?

BY S. H. HERRING.

MANY Christians profess to believe that Jesus Christ *died* to save sinners from the penalties that would naturally result from the transgressions of moral law—that to believe, and be willing to be saved, will guarantee eternal life and happiness. There are various shades of opinion bearing upon this idea that the surrendering of his life upon the cross at Calvary was a vicarious atonement for the sins of a dying world.

Now, while I hope to respect the honest opinions of all upon religious questions, it seems to me that such a belief is hardly sustained by the facts bearing upon the question, as viewed from a standpoint of unprejudiced reason.

Admitting that Jesus was the Messiah, as Christians claim, and that he was a martyr, as the bible shows, what could there be about the death of his physical body to save another from moral obligations or spiritual punishment?

While we greatly revere the thousands of martyrs who have lain down their lives for country, home, friends, humanity's interests, moral principle and religious convictions, and look upon their resignation as proof of their sincerity, and the spiritual nobility of human character, why should we attribute to any or all of them power to shield us from personal responsibilities, or absolve us from physical or moral or spiritual obligations, pains and penalties which our own acts may incur or deserve? And how can the physical death of Jesus insure either the immortality or the happiness of any soul?

By all the best information obtainable by the living, death is not such a terrible thing as one might imagine, whether caused by accident, by disease, by old age, or by execution. And persons of highly developed spiritual natures hold of far less value the mere physical, which holds them in bondage to the world, than do the more worldly and animal in nature. It cannot be denied that the spiritual nature of Jesus was exceedingly great. That his body was destined to perish anyway, in accordance with natural law, as that of all clothed in mortal flesh, was inevitable. And why could it make so great a difference whether his physical body perished by the hands of enemies, or by the natural process of decay, upon the spiritual lives and destinies of mankind? Surely Jesus did not hold his poor body in such great value that his surrender of it could recompense the world for sins against the law!

Such a recompense seems altogether too cheap. Why should any man flatter himself that he can escape the just penalty of his acts in so easy a manner as that prescribed by teachers of this peculiar doctrine?

If Jesus had surrendered his spiritual life for man's spiritual redemption there would seem to be something plausible in it, if he counted his spiritual life of sufficient value to offset all ages of man's spiritual life. But even then some might with reason doubt the justice of such recompense.

Jesus Christ came to teach, not to subvert the laws of God. Man's responsibility under the law is his own, and cannot be shifted upon the shoulders of any other being. He can by wrong-doing injure himself and others. His individuality ever carries with it personal responsibility.

His relation to mankind carries with it a community responsibility commensurate with his influence therein.

This is in strict accordance with Natural and Divine law, and with the teachings of the Divinely inspired. Why not accept of this truth in all seriousness, and, while we acknowledge our obligations, strive to prove equal to them by living as good lives as we can, feeling persuaded that our own and others' good must result from well doing.

The saving power of Jesus is in the saving power of Truth.

And the saving quality of Truth is in the observance of its injunctions.

Therefore, oh man of mortality and of immortality, learn ye the truth; put thy trust in the Divinity of the Law; and, with faith in the final outcome of righteousness, live in accordance with thy highest aspirations.

Deer Ridge Farm, near Los Gatos, Cal., April 20.

ACCORDS WITH SWEDENBORG.

To the Editors of The World's Advance-Thought:

I READ almost the whole of your publication. I do not agree with everything I find in it, but it seems instructive throughout. I take other spiritual publications, and read "Oahspe" with great interest; but your paper supplies a need of the present time that makes it indispensable; I believe, however, much similar good may be found in the others. I need not say that I hope for its continuance: I might as well say that I hope for light to continue from the dawn to the coming day. I know that it is an incident of the World's Advance, and cannot be suppressed.

My isolation from those in sympathy with Whole-World Soul-Communion has left me somewhat out of your good company, but I have made some attempts to be with you in spirit.

I am called a Swedenborgian—properly so, I think. As a student of Swedenborg I feel curious to know why the accredited disciples of that great teacher do not at once see that your advocacy of Whole-World Soul-Communion is in accord with his idea of a Church of Human Brotherhood Illuminated with the Father's Presence to Human Consciousness. Swedenborg enunciates, with sufficient distinctness to be understood, the true church of the Divine Humanity, to be the Father coming in the practical operation of a Whole-World Soul-Communion. Practical, because with charitable allowances for differences of opinion, and without the embarrassment of antagonistic creeds and autocratic dogmas.

I see your present undertaking as Light in the New Jerusalem descending from God out of Heaven, and wish you God speed.

ALBERT A. MILLER.

Brooklyn, N. Y., April 10.

Written expressly for THE WORLD'S ADVANCE-THOUGHT.

MOTHERHOOD AND HUMAN DEVELOPMENT.

BY LUCINDA B. CHANDLER.

THE most wonderful and the most beautiful phenomenon of human life is the germination, embryonic development, and evolution to perfect form capable of organic function, of the human infant. Following birth, the development of mind is usually a source of delight in the infant years of a bright child. But, during the plastic period, when the delicate fibres of the embryo respond to every thought and feeling of the mother, every impression and emotion, with electrical rapidity and force, how much more interesting and instructive would it be to witness fœtal development, could we clealy see the production to result from the soul-power of the mother's experiences and will-energies upon the soul-power and organic faculties of the child, and thus the effect upon its future destiny.

Men professors in medical colleges have so misled youth as to instruct them that the human em-embryo cannot be affected by any conditions of the mother's nervous system, because there is no connection between the nervous system of the mother and the fœtus!

The psychic development of humanity has in consequence of such dense ignorance been extremely slow and laborious. The process of normal evolution from animal to human, and from human to the higher grade of human, the spiritual and beneficent, has been deranged, owing to lack of knowledge and comprehension of the high powers of the mother soul to build a fitting instrument for the expression of soul-forces, and the lack of provision for the suitable environment of the mother.

That humanity possesses so much tendency to upwardness and evolution in the direction of Celestialism is a demonstration of the Omnipresent Beneficence ever acting to overcome hindrances and to perfect human unfoldment. At the source of life, at the source of structure, there is such damaging interference, it is only a wonder that more lives are not wretched malformations, physically, mentally, and morally.

The research and experiences of men in other lines of propagation have failed to suggest, or at least to apply, the analogies that belong to physical organization on the animal plane, merely. The careful selection of the best stock for increasing flocks and herds, and rigid compliance with the laws that experience has revealed to be requisite for perfection of form and quality, have failed to educate man to a corresponding carefulness and obedience in the reproduction of himself.

The evidences of the direct effect upon the embryo of, or through, the nervous system of the mother, are numerous and incontrovertible. The formation of structural semblances, such as fruit, and various objects, carrying forward in many instances the phenomena in fruit forms of the gradual development (in the season of fresh growth) from a bit of rough surface on the skin, to the shape, size, and appearance of the fruit even to

maturity and ripening. The tree of life in human structure is capable of producing the likeness of other forms of life in fleshly structure. These phenomena indicate the high degree of creative energy residing in the human mother. The supreme and unfailing mother love indicates, too, the natural source of development toward the spiritual and Celestial. A child unloved before its birth by its mother is the most pitiable object in the universe. Fortuately this rarely occurs, but to the detriment of thousands of lives the blessing of this love concentrated, as it should be, in pure and high aspirations for the benefit of the child, is interfered with by demands that are foolish or irritating and disturbing to the mother's spirit.

In woman's maternal function is demonstrated the high office of an intelligent motherhood to not only organize and build a fleshly tenement, but to work through her psychic forces upon the most delicate, susceptible and potent known or material instrument—the nervous system of the human body. Antenatal impressions are often indelible. A vast number might be cited in illustration. Space will be taken for but one. A man of mature years, in a discussion upon spiritual phenomena, remarked that he had all his life, when trying to shut out thought and court repose, (and usually when he closed his eyes), experienced the clear seeing of an infant's face, with a cap and border around the face and a ruche about the neck. It seemed to be ever present, and as vivid to his inner vision as any external object to the physical eye. This was evidently an instance of antenatal impression. In the fourth month of her pregnancy with this son it became necessary that the bodies in the cemetery lot belonging to the family of the mother should be removed. It was only six weeks after the decease of an infant child, and she felt a strong desire to look at the face again. But the evidences of dissolution were unpleasant and gave her quite a shock, leaving doubtless a more powerful impression on the fœtal organism than might otherwise have occurred.

The more violent emotions of fear, terror, grief and anger, have many times scarred lives with deplorable results, and many times caused idiocy. The beneficence of a calm, exalted, tender and loving spirit presiding over the building of a brain and nerve system in antenatal life is the most effective and far-reaching agency for bringing humanity on toward its higher destiny, the mastership of soul-force over matter and material environment. The senseless phonograph exhibits the persistence of the stored sound vibrations. The exquisitely sensitive nerve organism of the human body, and the marvelous brain structure, the throne of soul-force, exhibit the persistence of the stored vibrations of thought and feeling imparted by the mother to the child in embryo. The New Dispensation ought to bring along with it a New Education based on the science of anthropology, so ably forecast by Professor J. R. Buchanan—a School of Maternity, wherein the stored experience of motherhood could be added to the teachings of psychical research and sarcognomy.

The most cheering sign of the times, because the one which involves not only liberated manhood, but uplifted womanhood, is the progress of the Co-operative Idea as a basis of a new industrial system. Social purity, the vital principle of healthful social life and of human organization, cannot be advanced in a state of society which makes woman financially helpless. An industrial system that shall remove every occasion for woman to sell herself, legally or illegally, will liberate to that extent the soul-force of woman, and remove a vast occasion for the aggressions of vicious propensities and carnal appetites.

Co-operative communities in which shall be provided remunerative labor for all able-bodied persons, and an assurance of supply for necessities to the sick, aged, and feeble, will prove the most beneficent and effective reformatory institutions. In such a state of society, of harmoniously related membership, an impetus would be given to the higher aspirations of many who now are pressed down to the soul-benumbing considerations of bodily needs as the chief demand of existence.

In such an organization of industrial and social life the corroding anxiety and wearing hardships of poverty would not depress the soul-energies of the mother, and the mental sphere would be impregnated with the fraternal spirit instead of the narrow and cramping selfishness that attends our competitive system. Motherhood in its fullness is soul expansion. It nourishes, cherishes, protects, and is a beneficent genius to helplessness and inexperience. When social, industrial and domestic organization contribute to her resources the mental repose of an assured subsistence, and intelligent sympathy, the human product of her life and love will exhibit a blessed expansion of faculties and increase of vital energies.

Little wonder is it that the many have not found their souls, far less become cognizant of their possibilities, when the struggle for subsistence has been a struggle with the wild beasts of greed, unscrupulous ambition, usurped power, and competitive selfishness, in which the success of one is necessarily the defeat of another. Domestic life, in the home and in the commonwealth, requires for its best welfare and highest happiness the broad and deep beneficence of motherliness, the impartial and equal benefits and fraternal association that the true mother craves for and bestows upon all her children.

In such a spiritual sphere Fatherhood would have congenial soil in which to grow to its proper proportions. Human development requires an advance in social structure to the necessities of a full-grown Motherhood.

VIEWED WITHOUT PREJUDICE.

REV. HEBER NEWTON has contributed to the "New York Herald" what he is pleased to designate "a Bird's-eye View of Spiritualism," though it covers several columns of the "Herald." Millions might studiously read it to their profit, though it presents few new points for the readers of the Companion-Papers. It is one of the fairest and most comprehensive essays on the subject we ever read. We will quote a couple of paragraphs:

"Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologize for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the western world has forever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism, walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organizing a vast movement, which is spreading through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating a voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant somewhat. Of what? That 'the fools are not all dead yet,' or that 'Thou hast hid these things from the wise and prudent and revealed them unto babes?'

* * * * * *

"The spiritual nature of man is not only emphasized afresh, but is stated intelligibly, selfconsistently, in harmony with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism. In contrast with the vision which ecclesiastical theology has given, the panorama of the hereafter which Spiritualism unrolls is vastly more reasonable, and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habitat of a spiritualized man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the seance discloses an actual hereafter it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which thus naturally nauseated him has a significance which makes the life beyond unutterably solemn."

LOVE and Wisdom-Intelligence are individuality.

TRANSLATED.

"The stars go down to rise upon a fairer shore."

FATHER JOHN BEESON, on the 21st of April, at his home at Talent, this State, was translated from the material to the spiritual plane. His son, Wellborn Beeson, announces the event—not sad, but altogether joyous—in this simple and touching language: "Without pain, and perfectly happy in the thought that spirit friends were around him, the grand, good man breathed the last earth-life breath and passed on. O, how beautiful and tranquil was the change! His influence will certainly be felt from the spirit side, where his vision will be clearer to see the duty required."

A little over a year ago Father Beeson was on his last visit to this city, and, night and day, while here, all his thoughts and all the physical strength he could bring to bear were devoted to his life-long work—trying to ameliorate the condition of the Indians and secure for them indemnity for the wrongs he maintained they had suffered at the hands of the whites. Tottering with weakness from old age, he forced his way through snow and ice to the residence of every parson in Portland, and a bright smile illuminated his age-withered face as he told us, "they all promise to come, and the editor of the 'Oregonian' said to me, 'bring in your notice and I will publish it.'" The plan was to hold a public meeting—especially to get an emphatic expression from the pulpit—and the Unitarian church was secured for the purpose. The notice was published in the morning papers, and The Advance-Thought was fully represented at the appointed time and place. But we had told Father Beeson, with the object of breaking the force of the disappointment when it came, that the people who had, with such outward heartiness and unanimity, promised co-operation and expressed sympathy, would fail in the fulfillment; and, so far as the good old man was capable of indignation, he felt this reflection upon his clerical friends to be in the nature of an imputation against himself. There were present Father Beeson and one lady and one gentleman friend who had accompanied him, and two from The Advance-Thought office—these five and no more, and not a single clergyman was there! With a benign smile, that was worth more to us as a moral influence than the best sermon of the popular class, he dismissed us, his zeal in what he conceived to be his appointed mission not in the least degree abated. The result was characteristic on both sides: the ministers *knew* Father Beeson was sincere in his work, whatever their opinion of its merits; but sincerity is not these times the leading factor in filling churches.

Father Beeson faithfully performed his duty, as he was given to see it, and now enjoys the reward.

MERE innocence is outer weakness; Wisdom born of the trials of experience is at once outer strength and inner power. Innocence is safe in heaven; Wisdom inhabits heaven and rules the earth.

BUT shadows all, save what is accomplished from the spiritual side and from spiritual motives. Have you correctly estimated your wealth?

SPIRITUAL BLINDNESS.

THIS was a street remark we heard in the midst of the festivities commemorative of the one-hundreth anniversary of Washington's inauguration: "If Washington was back here now he wouldn't amount to much. He would know nothing about railroads, telegraphs, telephones, etc." What spiritual blindness! And no doubt the utterer of these words affects to believe in immortality on faith in the resurrection of Jesus. George Washington could not have been instrumentally moved while a mortal to do what he did without being psychically connected with spiritual powers that could look down upon a continent and direct movements over it as a human being would overlook and manipulate the pieces upon a chess-board; and having thus instrumentally performed his work, would it not be reasonable to believe, on the Christian's theory of immortality, that his soul would ascend to the plane it had served, thence, with clearer vision and enhanced power, to continue working in the interests of humanity? Does not such reasoning as this give to Christianity all it has to offer of practical value, that can be rationally accepted? As a matter of fact, George Washington feels a more lively interest in all that concerns human progress than ever before, and he is now one of the grand unity of souls that are working to unite all the nations in fraternal bonds. "Railroads, telegraphs, telephones, etc.," are but externalizations on the material plane of thoughts inspired from the spiritual side; and greater conquests over the natural forces will succeed when human beings learn that the true philosophy of life is to work for each other. Not the greatest of the greater conquests will be utilizing natural water power by converting it into electricity and distributing it wherever and to any extent needed.

THE human creative thought is projected at conception, and it goes forth to externalize itself according to the germinal principle involved. If the unified soul-forces are wholly directed to compassing worldly success, balance will be lacking in the result—idiocy, or even worse, may be the fruit. But a universal force ever operates to establish the equilibrium, and its manifestation to the consciousness is the being "born again."

THE "Desarmament" is a weekly newspaper just started in Paris as an advocate of general disarmament, as its name implies. It opens with letters from Gladstone, Emilio Castelar and Jules Simon, and contains much good matter, original and selected, promotive of peace and friendship between the nations. The Peace Wave gathers power as it rolls.

IF the dual-unity thought is purely Celestial no sin-stained mortal will result, but an infant angel will go forth to grow up in the smiles of God and shed essences of love down upon the lower planes.

A PRIZE FIGHT is a sore spot on the Race Man from which is ejected foulness that pervades the whole body. Suppuration proceeds satisfactorily: better prize fights than battle-fields.

LEGAL BARBARISMS.

A PAPER of this city notes that the County Jailor confined in a dark cell one held to appear as a witness in a pending criminal case, the offense of the prisoner being that he too emphatically remonstrated against his prison fare and treatment. This brings up for consideration a defect in criminal jurisprudence that takes the form of an outrage upon justice—and what more demoralizing than the example of injustice from the so-called "tribunals of justice" themselves? There is no excuse, and, in ordinary course of the administration of law, there is no necessity, for making a sacrifice of the liberty and self-respect of the citizen without fault or miscarriage already consummated on his part. If the witness of a criminal act cannot give good and sufficient bond to appear and testify at the trial of the case, is this a justification for throwing him into jail like a convicted felon to insure his appearance to testify? But this is demanded by the law of all "civilized" countries. In such case the prospective witness should not be confined within walls at all, and he should be subsisted in a decent and respectable manner. Another disgrace to our so-called civilization, and imputation upon its systems of jurisprudence, is the fact that there is not a statute in any Christian country providing to indemnify one for loss of time and privations suffered by being held indefinitely in ignominious confinement under accusation of crime of which he is finally proved innocent. If individuals are at times called upon to suffer in this way for the good of the whole community, it is but right and fair that the whole community should make just recompense to the sufferers, so far as this can be done.

FACES SUPERNATURALLY APPEAR.

THE following, under date of April 27th, has been given to the public by one we think to be, from his initials, an Oregon journalist:

"It may perhaps interest some of the worshipers at Trinity Church last Sunday morning, during the Easter services, to know that a clear-cut profile of the Madonna was cast on a back-ground of light, reflected obliquely from the chancel window, on the wall, at the left side of it, and just behind the side lamps, the fixtures of which was the artist, the shadows therefrom draping it in the traditionary habiliments as portrayed by the old masters. I should be glad to know if any one but myself noticed it, as it was so distinct as to be startling."

In this connection it may be interesting to know that a soul-force projection, in form of the apparition of a female face, appeared, when in his room alone, to a Salem (Oregon) minister. We do not know that this minister ever told the experience; but we were there—and also here—when it occurred. If he would turn this spiritual object-lesson to valuable account, he must, by soul will-power, close the conflict between the false thoughts proceeding from early education and the living inspirational thoughts that are trying to gain ascendancy in favor of the latter. Then, instead of being haunted with gloomy thoughts of death, he will rejoice in the inner consciousness of life eternal.

Written expressly for The World's Advance-Thought.

SECTARIANISM.

BY JAMES G. CLARK.

SECTARIANISM, wherever found, is spiritual "miasma." There will be no demand for books like "Robert Elsmere," and men like Robert Ingersoll, in the line of rationalistic missionary work, when the Christian Church becomes indeed the Church Universal, opening all its doors, windows and skylights to the great truth that humanity is a unit, and that church and creedal lines are as powerless to prevent the impartial touch of the Infinite, and the predestined influx of spirit presence, under proper conditions, as the land surveyor's division lines are to prevent the summer sunshine from quickening the soil. It is, to me, a marvel that so many intelligent people of all creeds are so slow to learn that spiritual faith, of all ages, shades and grades, is one in principle, purpose and end, and that the proof of this principle does not depend upon any one particular age or record, but that it inheres in, and manifests itself through, the imperishable instincts of the soul, differing in manifestation according to structure and circumstance.

The mist of the ocean headlands is a healthy tonic, while the same amount of original moisture rising from a pestilence-breeding swamp is called "miasma," and acts as poison to the system. And so the difference between the varied phases of the spiritual principle—past and present—is not that of Original Source, but of expression incident to the paths it has taken, either through choice or necessity, in search of light.

Yet the malaria-breeding swamp is far preferable to the dry, bald, cheerless desert representing Atheism. All great impulses that sweep through the realms of human experience—like great rivers that sweep through continents—are necessities for the fulfillment of great ends, and their value depends largely upon the way in which we relate ourselves to them.

When the Christian Church learns how to properly accept and utilize the growing, irrepressible consciousness of spirit presence, out of which all forms of religious faith have sprung, it is possible that the vast army of honest believers outside of the creeds—and the world is full of them, though Mrs. Ward seems to ignore them utterly—will begin, through a careful comparison of notes, to realize that human souls are magnets, subject to the laws of attraction and repulsion, and that the most powerful and irresistible magnet of our planet is to be found in him who said, "And I, if I be lifted up, will draw all men unto me."

All honest and intelligent—yes, ignorant—believers in the soul's immortality are natural allies, and while moving in different, or even seemingly opposite, paths, are bound for the same goal. And hence, it is neither becoming nor generous, for us who believe in so-called supernatural phenomena—either in the past, or present, or both—to scoff at one another because of the different modes and fashions of the outside garments we wear.

Yet when Squire Wendover and Robert Elsmere discard "materialization," and other phenomena, as recorded in the past, Spiritualists join in the applause; and then when Huxley not only denies all ancient miracle, but writes a very foolish letter in which he gravely informs the public of the sort of "shoe-leather" essential to the ready production of modern phenomena that have in the past forty years modified, if not revolutionized, the creeds of the world, and permeated every school of literature, Christians hurrah for Huxley; while Atheists, who believe in nothing but a brief dispensation of themselves, not only endorse Huxley, but regard both Christians and Spiritualists as liars, who have swung into the plumb-line of veracity long enough to tell the truth concerning each other.

This result is no doubt partly due to a confusion of terms, but more to a narrow sectarianism on all sides—a sectarianism that renders average human nature blind to the truth that Nature is a harp of a thousand strings, and that the human soul is not only supplied with a back-door, front-door, and windows, but with a dome and skylight, through which it may get knowledge of the upper worlds and planets.

220 Market street, San Francisco, April 17.

OVERCOME EVIL WITH GOOD.

WE clairaudiently heard ourself criticized and censured, at a recent gathering of Portland church ladies, for having, once upon a time, fed some hungry rats. "It is true," exclaimed one of our censors, "for I saw her feeding them." Sisters, just shut yourselves out from the world—if you can—and then ask yourselves whether your worship of the Illuminated One, who, friendlessly and homelessly, wandered over the Judean hills and valleys teaching the unity of all life, teaching that God is Love, teaching that "not a sparrow falls without the Father," is not hollow and soulless. Your idea of life outside of yourselves gives you a God outside of yourselves, making you aliens and pitiable suppliants to all above you, objects of hatred and fear to all below you. You differ with us; we do not differ with you. You hate rats; rats hate you: while our love includes you all. What is a rat?—or say, in place of a rat, a venomous serpent—but the externalized form or symbol of a hateful human thought? Think of that! Did not Jesus teach that the essence of evil is in the thought? [Matt. v: xxviii]. The hating thought is the creative force that multiplies hating things. The love-thought alone can transform into objects of gentleness and innocency the vicious and venomous. With thoughts of universal love prevailing, every noxious plant and venomous and vicious animal, reptile and insect would disappear from the face of the earth.

"A CHILD unloved before its birth, by its mother," says Lucinda B. Chandler, in her article herein on "Motherhood and Human Development," "is the most pitiable object in the universe." Ponder it well, parents, present and expectant.

THE word "test" implies doubt. "Tests" or doubts are altogether too common among those who claim knowledge of immortality.

RISE TO THE TRUTH PLANE.

ABOUT a week after intelligence was received of the abandonment of the steamer Danmark a professional medium made the statement from a public platform that but two of her passengers would ever be heard of again; and a week later, when dispatches were to the effect that hope had been given up, this medium reiterated the former statement, declaring she had clairvoyantly witnessed the catastrophe that overwhelmed the hundreds the Danmark was carrying. The next morning the dispatches were in print giving the particulars of the rescue of every one of the passengers by the steamer Missouri. We are asked to explain.

The bones of the human anatomy are what we may call ground-supports of the whole human structure, mental and psychical as well as physical, and in the same way matter-worlds are ground-supports of God-Beings, there being life-energies and sensitive nerve-lines connecting and inter-relating the latter as there are, on a microcosmic scale, the former. Thus the same law is given for the atom that is given for the planetary system; and the individual consciousness is ever circumscribed to its own field, be that field atomic or cosmic. If the mind-consciousness is limited to those things that relate to material wants and desires it cannot soulfully cognize what lies beyond, and is therefore dependent for intelligence not available by the ordinary external ways upon the uncertain impressions cast upon or thoughts communicated to it by the immediately surrounding intelligences—and these, under the law of spiritual affinity, must be on similar planes of consciousness. A false impression may be psycho-scenically transmitted so as to make the one receiving it believe the inner vision has really been directly opened to the full truth; but the soul cannot be opened to truth in the absolute that is above or outside its field of consciousness.

It must not be understood from the foregoing that physical organization is a primary condition of life. When consciousness rises to the universal plane then the human-physical organism may be dispensed with, as the scaffolding may be when the edifice is completed. Though soul, spirit and matter are forever trinity-in-unity, the second quickens and expands, and the third yields and conforms, to the necessities and requirements of the first.

Soul-consciousness may be cultivated and unfolded so as to embrace in its field absolute knowledge of events and conditions on other planets. To promote such cultivation and unfoldment is the object of Whole-World Soul-Communion. The wreck of the war-vessels in Apia harbor was spiritually reported before intelligence thereof had been received through the ordinary channels; and intelligence was also received in advance of the rescue of the Danmark's passengers. The information in these cases was transmitted along and received from the universal currents of intelligence, or the cosmical nerve-lines.

Falses are avoided by rising in consciousness above their conditions.

SOUTHERN CROSS PAPERS.

Written expressly for The World's Advance-Thought.

THE SABBATH.

BY THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND

WHATEVER misinterpretations and misconstructions the term "Sabbath" (meaning rest) may be subjected to by unqualified men, it is nevertheless true that the Sabbath is a heavenly institution, and that it was made for man; and if man, by his proneness to misconstrue, has inverted the primal intention, as though man was made to be the slave of the Sabbath, that furnishes no reason why man should meekly commit himself to the slavery, nor foolishly give up an institution having in itself all the potency of a blessing.

Sweet rest remaineth for the people of God; a peaceful calm, all strifes, storms, struggles and sadness at an end; a Nirvana for which the troubled nature as certainly yearns as does the fatigued and wearied physical frame yearn for repose in slumber. But this Sabbath, the longed-for Nirvana, the haven of rest where all the pleasures of life in reality may be fully enjoyed, has never yet been anything more than a prediction. To God, whose standpoint is perfection, it is easy and natural to say that He blessed the seventh day as the Sabbath, made it holy, and rested from His labors on it, while yet that Sabbath is no more than a prediction of the future; it is correct for Him, we say, thus to speak, because naturally He speaks of things that are not just as though they were, seeing that to Him the future is an ever-present now; and that view is all the more apparent to us as we realize that a thing once willed and provided for by God is as certain of accomplishment as if it were done.

The Masterful Nazarene once said: "My Father worketh hitherto, and I work." Now that statement is out of all harmony with the thought that God was in the act of resting from His labors then. And not a solitary fact in human history recorded fails to show the constant operation of God upon, with, for—or in some apparent way, it may be, against—His creatures. Were it true (in any other sense than as a prediction) that the Sabbath when God ceased from His labors was fact, we could not see, as we everywhere do, that God was constantly operating to work some end, some ultimatum not yet realized. We look for evidence that the six days' work of Creation is completed; and though we look ever so carefully and particularly, we see not the outcome of the sixth day's work yet; we look in vain for the Perfect Man in the image of God, male and female in one; and if we read our bibles aright we must have the product of the sixth day's work—the Perfect Man—before the dawning of the seventh. Creation is a work yet in progress, and man is a co-worker with his Maker in bringing about the result. When the last perfecting stroke is done a shout of exultation will reverberate through the universe, and joy and peace and blessedness will flow in to hail the advent of the true Sabbatic Morn.

Man's treatment of the Sabbath all along may be aptly compared to the conduct of the infant or undeveloped child, who treats gems of value and trifles that are worthless all alike. Man has been much the slave of the Sabbatic institution. Men have posed as the world's leaders and instructors in Divine things who have wielded the institution as though it were a rod wherewith to administer wholesome chastisement. Pity for such blind leaders, and the blind ones so led! The Sabbath was meant to serve man as a boon and a blessing, not to be held over his head threateningly as a coercive weapon to enslave him; and every one who rises to the dignity of a child of God made free by the truth will realize in himself just what the Nazarene did when he said, "the Son of Man is Lord also of the Sabbath." The one who has attained to that dignity is not likely to allow any one to bring him into bondage to meats or drinks, holy days or Sabbath days: for such an one can only esteem every day alike.

Whatever plane of being is realized and acted upon by man, he will of necessity frame his Sabbatic idea in accordance therewith. On the lowest material plane it can mean nothing more than cessation from physical labor. Well: the idea has legitimate scope and action there, and every wise Government that even proximately realizes its functions will see that the Sabbatic idea is carefully conserved and allowed its place in their legislation. The material plane must be met by laws in unison with its scope and requirements; and the well-being of a people living by physical toil is necessarily more or less dependent upon periodical seasons of rest and relaxation therefrom. Above the physical plane shows the mental, which we will notice here as being distinct from the true spiritual, and what applies on the lowest plane is equally applicable on this, the intermediary one. Those who have not risen into the higher life of the spirit itself, but who are distracted for six whole days in succession with mental toil and restlessness, will find a very large measure of restfulness in having their mental faculties occupied with the things of God for one day out of seven. Thus a mental Sabbath will be realized, and be an immeasurable boon.

All such Sabbaths, however, are but shadows of coming events, sent as prophecies or forerunners of peace and rest and joy to come. When a man rises into the true spiritual state he cannot allow himself to become absorbed in the world's scramble for greed and lust and power, any more than he can allow himself to revel in mud and filth with swine. By rising into that state he enters into a very rest and peace or joy, and largely anticipates the reality of the future Sabbatic period. It can be fully entered upon thus; the conditions are quite possible here and now; but to do it the flesh must be crucified in its desires and affections—that is to say, the pleasures, the treasures, the measures the flesh finds all its vigor of life and enjoyment in must be denied, until the very leaning towards and hankering for them has itself disappeared. This done, the customs, fashions, manners, and so forth, of the world and its votaries will have peremptory notice from that elevated nature to quit also. After these are thus dealt with it will be hard to find anything of the devil left to fight. Still the trio of the flesh, the world and the devil are hand-and-glove together: so to fight one you fight all; and when they are all fought and overcome the great work of life is done; the rest to come must and will then be entered upon—at any rate appreciably and measurably—and then such favors, such possibilities as belong to the spiritual state, will be in possesion, those which eye hath not seen, ear hath not heard, and heart of man groveling with earthly things and joys has never conceived.

The spiritual man enjoys the Lord's Day every moment of his life—not the one who keeps the shadow of it every first or seventh day (which of the two is altogether immaterial); but the one who has grasped the substance, who has an unction from the Holy One, the anointing which makes him a Christed one, and who is consciously aware of the Christ within and reigning supreme over his entire nature, such an one enjoys a veritable Lord's Day continually, a Sabbath without an ending. Those whose recollections of Sabbaths are but as whips and scourges held *in terrorem* over them by those who know no better, the light in them being darkness, will only laugh derisively and scornfully at the idea of an endless Sabbath.

Oh, the mischief the tyrannical notions of the Sabbath have inflicted! And all superstitions are alike pernicious. Darkness cannot long linger with its soul-killing cruelties; the Light begins to stream over the mountain-tops and to pierce the deepest shades. Man will soon be able to see clearly enough what at present is not much seen, he will be able to distinguish between his friends and his foes. While darkness is abroad, and friends and foes are mixed, and to the senses that have scope in the darkness quite indistinguishable the one from the other, it is with very great difficulty that proper discernment can be exercised to save from committing the greatest and most mischievous blunders. But one thing is very certain: The one who only sees man as made for the Sabbath has not the sight necessary to help his fellow; and those are wise who flee from such poor blinded creatures as they would from a ferocious beast of prey. Those only who realize a Perpetual Sabbath are worthy of being guides to others, or of being listened to without marked distrust and suspicion. Blind leaders are common enough, if our eyes are good enough to see with.

Brisbane, Queensland, March 1.

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THE PEACE REIGN.

O FIRST of human blessings and supreme!
Fair Peace! how lovely, how delightful thou!
By whose wide tie the kindred sons of men
Like brothers live, in amity combined
And unsuspicious faith; while honest toil
Gives every joy, and to those joys a right
Which idle, barbarous rapine but usurps.
Pure is thy reign; when, unaccursed by blood,
Naught, save the sweetness of indulgent showers,
Trickling, distils into the vernant glebe;
Instead of mangled carcasses, sad seen,
When the blithe sheaves lie scattered o'er the field;
When only shining shares, the crooked knife,
And hooks imprint the vegetable wound;
When the land blushes with the rose alone,
The falling fruitage and the bleeding vine.
O Peace, thou source and soul of social life;
Beneath whose calm inspiring influence
Science his views enlarges, Art refines,
And swelling Commerce opens all her ports;
Blessed be the man divine who gives us thee!
Who bids the trumpet hush his horrid clang,
Nor blow the giddy nations into rage;
Who sheathes the murderous blade; the deadly gun
Into the well-piled armory returns;
And, every vigor from the work of death
To grateful industry converting, makes
The country flourish and the city smile.
Unviolated, him the virgin sings,
And him the smiling mother to her train.
Of him the shepherd in the peaceful dale
Chants; and, the treasures of his labor sure,
The husbandman of him, as at the plow
Or team he toils. With him the sailor soothes,
Beneath the trembling moon, the midnight wave;
And the full city, warm, from street to street
And shop to shop responsive, rings of him.
Nor joys one land alone; his praise extends
Far as the sun rolls the digusive day;
Far as the breeze can bear the gifts of peace,
Till all the happy nations catch the song.

[JAMES THOMSON.

I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot on a worm. [COWPER.

NATIONAL ARBITRATION AND PEACE.

To the Editors of THE UNIVERSAL REPUBLIC:

A FRIEND has just sent me an English paper with the good, though unique, name of *Concord*. It purports to be "the journal of the International Arbitration and Peace Association." I hope it comes to your editorial chambers.

One thrilling article in "Concord" of February 19 is headed, "The Social Aspects of War." It abounds in facts, figures and illustrations which, it would seem, should stun every ear to which they come.

The writer begins by citing a passage from a powerful work by Emile de Laveleye, entitled "Primitive Property," in which he points out that both in Rome and Greece inequality, after stifling Liberty, destroyed the State itself. The struggle between the rich and the poor, he says, between the Patricians and Plebians, destroyed the ancient Democracies, and will destroy modern societies too, if precautions are not taken in time.

The writer in "Concord" then proceeds to say: "We are now face to face with the problem which antiquity failed to solve; and the situation in England to-day is much more critical than ever it was in the days of Greece and Rome. Socialism, unknown to Greece and Rome, now stalks everywhere abroad, fulfilling the portentous prophecy of Disraeli when he said: 'Socialism is a light breeze now, hardly stirring the foliage; but soon will be the hurricane, overturning everything in its path!'"

Well, too, did Henry George ask: "What shall we say of Europe, where the dams of ancient law and custom pen up the swelling waters; and standing armies weigh down the safety-valves, though year by year the fires grow hotter underneath? Whence shall come the new barbarians? Go through the squalid quarters of your great cities, and you shall see even now their gathering hordes!"

Returning again to the "Concord" writer, he asks: "What is it that has produced this inequality, and has brought this great social question into such ever-increasing and dangerous prominence? His answer is: "Chiefly the intolerable taxation which the people are made to pay for War, and preparation for War! paying," he adds, "a hundred thousand pounds a year for Breman torpedoes, and their inventor five thousand pounds per annum to experiment with them, when our poor are starving like rats in our streets, and more women and children are allowed to sleep on the cold, hard pavements in this bitter winter weather, and while one in thirty of the population cannot go from the cradle to the grave without coming to the workhouse. * * * Millions are being spent on iron-clads, while the bitter cry is ascending to heaven in protest against our neglect of the poor." Even in time of peace the War bill of Europe is four hundred millions per annum, [two thousand million dollars], while her 'white slaves,' and those predicted new barbarians, are gathering and preparing for Social War in the slums of the large cities everywhere. At this moment Europe has under arms, of naval and reserve forces, no less than fourteen millions one hundred and forty-nine thousand nine hundred and fifteen men, trained and disciplined to butcher each other!

* * * * * *

And the lamented John Bright has told us that four-fifths of the revenue of our country is swallowed up in War and its preparations. And he has further stated, that since the commencement of this century we have spent no less than four thousand four hundred and fourteen millions sterling on War and preparations for War!"

Coming to our own country, what is the record? Take a single item: The cash cost of our four years' War of Rebellion, only four years, was more than two thousand two hundred and fifty million dollars! More than five hundred and sixty millions a year! And who shall say the money was not, after all, the least of the terrible expenditures?

Money can be replaced, to whatever amount. But what else, of all the losses known to War, can be restored? We called our latest a War of Rebellion. To the Slave States it was such. But to the North it was, in all its cost, righteous retribution. The South claimed ownership in the slaves. But by the terms of the Federal Constitution and Union, the North consented to be the Slaveholder from the beginning; to return the fugitive to his whipping-post and branding-iron; and to shoot down any who might arise in the spirit of Patrick Henry and of Bunker Hill and seek their deliverance by force and arms. They were half a million when the dreadful covenant was made between the States. They had, under the Infinite Patience and Forbearance, multiplied to four millions when the great Judgment Day to Slavery arrived. Four million victims all spiked down to the earth by Northern bayonets! Innumerable more had died in their chains during the seventy years of captivity. Captivity a thousand times more dreadful than that of the Hebrew tribes in Babylon!

Whose arithmetic can compute the wholly irreclaimable losses in that dread encounter between the North and South? The thousands of millions, the billions of dollars, we know, and can re-

produce. The Northern Army numbered, in all, more than two million and seven hundred thousand men! More than half a million of them perished miserably by butchery in battle, or more miserably in camp and hospital. The two mighty peoples had sinned together, and were doomed to suffer together. Rather they were doomed to punish each other. It was as though Omnipotence Himself seized their two great armies, one in His right hand and the other in His left, and dashed them in pieces against each other. Baptized communicants of the same faith had at innumerable sacramental boards drank the sacred cup in wine bought with the unpaid toil of the poor, unpitied slaves! On the ghastly field of Bull Run what multitudes of these communicants drank their last sacrament in the blood of each other!

And now, to close, may it not be said the one true and only use of War is as a penalty for sin and crime? And the one only sin that can deserve such penalty is Slavery? The dehumanizing and hurling down to dwell and to be numbered with and known only as brute beasts evermore!

For three-quarters of a century such slavery was the sin, the shame, the crime of this Republican, Christian, Protestant-Christian people and nation.

What but War was adequate punishment for such abomination? But for War, how could human or Divine Justice ever have been magnified and glorified?

But the world, our country at least, has sickened of Slavery. It is hastening to repent. The wisest, even among the most incorrigible slave-holders of the past, are already bringing forth fruits meet for repentance.

And among non-slaveholding nations the Spirit of Peace is already unfurling its white banner. The genius, the spirit of the age, soars already far above the base ambitions so long ruling remorselessly in the hearts of men. The note of Peace by friendly Arbitration among nations is heard among the Alpine crags of one hemisphere, and across the Atlantic, over to our own Rocky peaks, and thence round the world, like the Chariot of the Sun.

Just about a hundred years ago we closed one Revolution of Bloodshed and War. To-day we are inaugurating a Revolution of Peace. Peace on earth and good will to men, and to women not less. And revolutions seldom go backward. This, never.

Nation will no more lift up sword against nation, till well assured no mightier Power will defiantly ask and know the reason why! And then and there enters friendly Arbitration, Olive Branch, not Sword, in hand.

A Grand Peace Congress of Nations is soon to be held which will speak with authority and power unknown to such bodies before. Soon an order shall go forth as from the Eternal Throne, demanding immediate disbanding of all the great Military and Naval armaments of the civilized world. That order will be obeyed at no distant day. Then, as two nations now always hold jubilee when their shattered battalions return home from long and bloody conflict, so why not all the nations, the whole glad Earth, proclaim one universal year of jubilee as they beat all swords into ploughshares and all spears into pruning hooks, and learn war no more forever.

Concord, N. H., April, 1889.

ANNUAL MEETING OF THE AMERICAN PEACE SOCIETY.

ROWLAND B. HOWARD, Esq., Secretary of the American Peace Society, informs us that the Society's annual meeting will be held at Pilgrim Hall, Boston, on May the 6th. We trust and believe all participating will be minds animated by the true Christian spirit of Peace and Fraternity, and God-toned with the moral courage to give this spirit fullest and freest expression. We hope every member will feel and rise in zeal of spirit to the great and sacred responsibility of the occasion. The conflict between the higher and lower forces is getting at its hottest—a battle of humanly invisible forces involving earth and heaven—the Christ-Principle of Concord and Harmony on one side, the Moloch-Principle of Hatred and Division on the other. On the side of the Right the hesitating must be assured anew, and they who are in the fore-front must be aided on, still on. A more auspicious time for the work there has never been. Now, for the first time in the history of the race, there is something like general or popular concert of thought in favor of Disarmament and Peaceful Arbitration. It is no longer the seemingly hopeless struggle of a few lovers of their fellow-men, here and there, but the Peoples are at last being touched—the masses are at last awakening to the fact that the bereavements, heart-aches, destructions and burdens imposed upon them by and through wicked wars are wholly unnecessary, and the popular demand for the gradual reduction and final abolishment of war taxes is being heard around Thrones and Senates. The Era of Universal Peace will come in with the twentieth century.

Members of the American Peace Society, let your voices for Peace and Fraternity, representing all races and creeds, *and both sexes*, follow the circling light of the sun around the earth.

THE WAY TO DO IT.

A lengthy "special despatch from Washington" recently appeared in "The Chicago Tribune," and has been reproduced in many journals, the key-note of which is, "it is the desire of all the people that this country reassert itself on the seas." Then remove restrictions that have been imposed in the interest of classes and let the country reassert itself on the seas. The less money expended in constructing and maintaining war-ships, alike unnecessary and barbarous, the more there will be in the hands of the people to devote to building up a merchant marine. And this saving alone would more than offset the decrease in productive wealth that would result from reducing working-time from ten and twelve hours to six and eight hours, paying workers the same wages for the short hours they now get for the long ones.

THE 27th of October will be the next Sunday Soul-Communion Day.

FREE TRADE AND THE GOLDEN RULE.

To the Editors of THE UNIVERSAL REPUBLIC:

I THANK you much for your leader, "Commerce is an Evangel of Universal-Celestialism." Embracing all mankind!

In London, about a fortnight since, I met with the founder of one of your largest watch manufactories, an American born, but now residing here. He expressed astonishment that Englishmen should put themselves out of the way to teach Americans the principles of Free Trade. For why? Because he clearly saw that were the Americans Free Traders they could produce all things so cheaply as to be England's most formidable competitors in the markets of the world; and he informed me that he now had a manufactory here for the production of watch-cases, which he was supplying to American watch firms—being able, he said, to get the same amount of labor here for $1 as he would have to pay $3 for in America, he could pay 25 per cent. duty upon his watch-cases and then get a good profit.

Mr. Blodgett will probably immediately think that the same labor being worth $3 in America as is worth $1 here is just the kind of fact that confirms his side; but not so, for while the $1 in England gives about as much comfort, all around, as the $2 to $3 do in America, anyhow it is but "robbing Peter to pay Paul," for all Americans are paying far more for their watches than they should pay, while the farmers, as a rule, can get but little, if any, more for corn and dairy produce than the European markets will give them for their surplus. Are not wheat, corn, pig products, dairy produce, especially cheese, all regulated by the price we will give for the surplus stock? And yet all these cost Americans considerably more to produce under your Tariff System than they otherwise would.

If an individual or a nation can purchase anything cheaper than the individual or the nation can produce it, it is proof positive that that individual or that nation can produce more wealth for itself in some other way.

Apart from all other considerations, the duty of loving our neighbors as ourselves should lead all nations to be Free Traders.

JOHN KYTE COLLETT.

Cardiff, Wales, April 15.

ALEXANDER, Julius Cæsar and Napoleon Bonaparte are but names in human memory; Socrates, Jesus and Washington will be living forces in human experience forever. The former three made the earth tremble; the latter three made heaven rejoice.

THREE Samoans lost their lives trying to rescue drowning Germans in Apia harbor—the very ones, it is said, that had before been engaged in hand-to-hand combat with the Germans. This is a lesson from so-called Heathenism to so-called Christianity.

IT is as unnatural for a human being to be destitute as it is for a bird to be without feathers. There cannot be destitution in social organizations of natural justice.

FRUITAGE OF A CENTURY.

"THE Word of God," in the truest as well as broadest sense, is anything that awakens and directs thought to higher and clearer conceptions of duty to neighbor and Creator; and this includes, in the wisest and justest way, duty to self, for the life and beauty of each limb is dependent upon the vigor and healthfulness of the tree as a whole. Thus "the Word of God" may be a newspaper article, a remark made in conversation, or even a freak or convulsion in natural operations; and so the idea that all the bibles or sacred records are alike, each in its place and application, "the Word of God," is not at all inconsistent with faith in any one of them as such. All things speak for God to the ear of Wisdom, each in its degree and sphere. We clearly see as "the Word of God" the call for the celebration throughout the United States of the centennial anniversary of the inauguration of George Washington as first President; but, as is the case with all "the Words of God," in the present state of humanity, few may see and follow "the straight and narrow way" it points out, the road of peace and safety for the American people. As "the Word of God" it comes just at the right time, and the plain interpretation is: *Think, think, think;* look back, and—*think*; look forward, and—*think*; stand right where you are, and—*think*. Can the written terms of a political constitution make a people free and happy? Are not the freedom and happiness of the masses of "the Government of Washington" passing away in the exact ratio that the natural resources of the nation are being seized and held by non-producing speculators and extorting monopolists? Already they claim ownership of empires of land, control most of the ports of entry, and have even, by dint of class legislation, measurably restricted transportation on the open seas. Are there freedom and happiness for starvelings, or tillers whose margin of profit on their labor does not more than half meet the interest exacted from them on account of their mortgaged indebtedness? What does sentimental or mere verbiage freedom amount to when the actual condition is that of serfdom? Was it not at the beginning, when the whole continent was lying undeveloped and open to settlement, but a *prophecy*, given under conditions to inspire faith, of civil and religious liberty? Is integrity tested, or is capacity measured, where there is no inducement to go wrong, and no chance to fail? *Then* was not the time to try the experiment; the time is *now*. People cannot be free, let constitutions and statutes be ever so emphatic in their expressed guarantees, when the many are dependent upon the few for the means of living. And equally true is it that such an unjust and debasing condition cannot obtain among people intellectually and morally qualified for freedom; that freedom that flares out and collapses as the conditions for mere animal existence favor or disfavor is not worth fighting for or praying for. The human freedom that is not based on morality and intelligence is a delusion and snare, as it has proved and is proving in the experience of the American people. The question is now, after a century of indeterminate experimentalization, are we ready to *begin* to seek true freedom? The way will not be pointed out by party platforms, nor does it lead through anarchial uprisings. There is no hope save in the spiritualization of the masses.

SINGLE-TAX CLUB MEETING.

ON Thursday evening the 24th ult., in a cozily furnished hall, at the corner of First and Taylor streets, was held the first regular meeting of the Portland Single-Tax Club. The details of the work of organization all having been attended to in preliminary meetings, such as electing officers, leasing hall, establishing a treasury, etc., but little of this uninteresting business was transacted. It required under the skillful direction of the presiding officer but a few minutes to receive and accept committee reports, when the feature of the evening was announced—a lecture by Mr. S. B. Riggen on the single-tax theory. Being led to attend this Club meeting solely from the interest we feel, in a general way, in all reformatory movements, we came to the hearing as the juryman goes into the panel. We knew not one member of the Club. Not a reporter was present, to our knowledge, and we saw no notice in the local papers of the next day of the meeting, but we doubt whether more intelligence was ever repre resented in Oregon's metropolis in a meeting of treble the number. Every one of the forty or fifty present struck us as presenting the features of a thinker and information-seeker; and we felt this to be true in the psychical condition of the atmosphere. The delivery of the lecture was all the critic could have desired upon such an occasion—enunciation clear and distinct, and the arrangement of thoughts and presentation of ideas systematic and logical. It was an able and interesting exposition of the subject—felt to be so by the audience, who signified their approval by well-timed applause. We shall not attempt a report of the argumentation. Our opinion is that advocacy of a more equitable system of taxation is a matter of *nature* rather than *opinion*. After a century's experience under the fairest fabric of civil government ever framed, so far as theory goes, the American people are at last confronted with the fact that whether the governmental form is monarchy, absolute or limited, or popular representation under constitutional guarantees, the result will be the same, if the people are not intellectually and morally qualified to uphold wise and equitable institutions—injustice, corruption and despotism will inevitably follow. But Single-Tax Clubs, and all other organizations devoted to more advanced and new thought, are of the educational methods, and should be encouraged. They call forth and develop talent of original cast, which the effete old party organizations cannot do. If we are not mistaken, the Portland Single-Tax Club, if interest in it continues unabated, will call out rostrum ability that will outshine and eclipse the brightest of the old local lights. To light your lamps, young men, go where the living flame is.

No mental vigor without independence of thought.

From a discourse in Chicago by Cora Richmond.

THE THINKING TIME COMING.

THE splendor of the inauguration recently enacted should be a warning to every one of you. We do not deplore your national prosperity, we do not deplore the fields of ripening grain that will be gathered in the harvest, we do not deplore any magnificent enterprise that makes this nation the wonder of the world, the pride and hope of those more oppressed over the sea; but we deplore the ostentation of Mammon; we deplore that the patriotism, the regard for the founders of your constitution, the appreciation of the intellect of those giant minds celebrated for that freedom for which they made every sacrifice, and for which they suffered here, are all made secondary to the glitter of a few stones carved from the earth, to the golden image that men and women worship.

"In the reaction from success men think: they never think when successful, any more than they think of immortality if their friends are with them face to face, any more than they think of great and wonderful themes when occupied with outward things. There is no thought of the principles underlying the affairs of the world except when there is a crisis, and men begin to go down. The sinking ship brings reminiscence, a wave of the memory of a life-time. In the hour of peril man's life is before him; he does not think of it in the hour of safety; he turns away from self-contemplation then; but when the blast and storm are upon him, when the wave of prosperity is receding, when the train is tumbling over the embankment, in one instant his whole life is before him. Mammon will have such a time. There will be such a reaction as will bring about a crash; thousands will go down, financially and mentally, for there is no such prevalent cause of insanity in the world as financial ruin."

IN parts of Norway and Sweden, where, during the summer, there is almost continuous daylight, barley crops are grown with only from six to eight weeks intervening from seed-time to harvest. After acclimatizing, many garden flowers increase in size and depth of color. In the first settlement it was thought the apple would not grow in what are now some of the most fruitful districts of Iowa. Grain raising may become an important industry as far north as Alaska.

THE "Waverly Magazine" says "Socialism is any scheme or project which has for its object to do away with the hardships of life and bring about equality among men through the instrumentality of the State." Correct reformatory ideas are rapidly becoming popularized.

WHEN the proper time comes we will replace advertising space with appropriate reading matter, so advertisements will not appear when the files are bound for the library.

THE mission is the thing that cannot die or be dispensed with, not the instruments of manifestation. Means and instruments come in due order of time and requirement.

SEA-ISLAND PAPERS.

Written expressly for The Universal Republic.

BRIEF STUDIES IN BUDDHISM—NO. IV.

REINCARNATION AND NIRVANA.

BY RUSSELL WEBB.

REINCANATION and Nirvana are apparently the chief obstacles in the way of the Christian in his feeble efforts to understand Buddhism. As he has only a superficial or an erroneous idea of these theories, and not their real meaning, he generally considers them the veriest absurdities, and upon that ground alone condemns the whole Buddhistic system; having heard them explained by certain Christian historians or commentators, he promptly declares that if Buddhism embraces such fallacies he does n't want to know anything more about such a religion. And yet Jesus of Nazareth plainly taught to his disciples the doctrine of Reincarnation, and it is undoubtedly referred to in Mathew XI: XIV; XVII: XII; Mark IX: XI; XII: XIII; Luke XIII: VI to XI; XX and XXXVI; and John IX: II. We also find in the four gospels that his disciples and the people evinced a belief in the idea of Reincarnation, and that he acquiesced in it fully. In the 13th chapter of Acts, 34th to 38th verses, the idea is plainly expressed, as well as in the Epistles. In Revelations it is repeatedly spoken of, but never more emphatically and unmistakably than in the 12th verse of the 3d chapter. He who has overcome the lusts of the flesh, however, needs no book to tell him that the Buddhistic theory of Reincarnation is true, and has been taught by every truly spiritual teacher since the world began, not excepting Moses, Elias and Jesus.

The idea of Nirvana, as explained by Max Muller, and other wordly-wise Christian writers who have attempted to explain it, is certainly a manifest absurdity. It is quite true that several of them confess their failure to arrive at a positive conclusion as to what Nirvana really is, from their reading of the ancient literature of the Buddhists, but the tendency of their arguments is to support Prof. Muller's opinion. In deciding that Nirvana means annihilation—the complete obliteration or extinguishing of the human ego or conscious existence—a conclusion is reached that reduces the Buddhist to the level of pitiful idiocy. The idea that any human being—and I hold that Buddhists are human beings possessed of souls, and at least a fair degree of intelligence—would not only voluntarily deprive himself of the pleasures of this life, and, in some instances, submit to intense physical suffering for years, in order to sink into a condition of complete annihilation at death, is a proposition too absurd for serious consideration. When Christians cease to work upon the theory that all who differ from them in religious belief are incapable of anything like reason, they will, perhaps, be able to learn something of the Oriential religions, and arrive at or approach the truth regarding their own. The mere fact that the Buddhist has a religion indicates that his reasoning powers are superior to the instincts of the animal, but the admission of this fact is not implied in the conclusions of the Christian writers who have attempted to enlighten the world on the subject of Nirvana.

The Buddhist looks forward to a conscious existence or condition of perfect bliss in Nirvana as a result of his victory over all the lusts of the flesh; a state of pure spirituality, in which time and space have no existence, and in which he is a part of God. The human personality, with all its human aspects, passes away, and he is merged into an intensified condition of conscious spiritual life. It is beyond and above the ideal Christian Heaven, which corresponds to the Buddhistic Devachan, and one of its special points of difference is that it is a subjective state purely.

As Nirvana is the ultimate of the doctrine of Reincarnation, it can be more clearly understood, perhaps, by commencing at the foundation and following the course of the theory upward. Of course, within the limits of a newspaper article, I can only skim over the surface of the system, without going below it to follow the lines of thought that must, necessarily, be opened to view. It should also be borne in mind that I am writing of the Buddhism of the Buddhas, and not of the modern church.

The Buddhists recognize evolution in everything, and do not admit any retrogressive steps in the operations of nature. The theory of metempsychosis was hatched by the priesthood from a great occult truth which they could not understand—no "backward development" is acknowledged. Everything progresses upward and onward toward pure spirituality. After a soul has reached the human stage of existence it acquires reasoning powers, and its fate is in its own hands, if I may be allowed to so express it. No man can reach Nirvana as the result of his objective life in a single incarnation; he must be born and reborn until his soul has shaken off all its grosser qualities and has become one with the Universal Spirit.

The lowest and most degraded human being that we can conceive of may have a single quality that may carry his soul at death into a condition from which he may be reborn objectively into an existence in which he may cultivate his better nature and be a very decent sort of man. It may be charity, kindness to animals, or one of the higher virtues which it is not possible for those to discern who hold themselves aloof from him, because they consider him incorrigibly bad; but he may occupy, in what may be called soul-life, a higher plane than the excessively educated man who wears better clothes, but has fewer real virtues.

Buddhism teaches that, with very few exceptions—so few, indeed, that it is not necessary to consider them here—every soul takes an upward step at death. It passes into a condition called Kama Loca, which corresponds to the Roman Catholic idea of purgatory, (and from which truth the latter was probably taken, and, of course, corrupted), where it remains until freed from its grosser particles, when it passes into Devachan, (the Christian Heaven); from whence it is reborn or passes into Nirvana or perfect spiritual bliss. If there still cling to it earthly attractions it is reborn objectively on this or some other planet; if it is free from the dross of materiality it passes into Nirvana. A perfect knowledge of this doctrine is necessary in order to form anything like an adequate idea of the system I have so imperfectly outlined; but, when fully understood, it presents a complete and most satisfying explanation of the apparent incongruities and inequalities of human existence which so completely puzzle Christian theologians. It defines the exact status of every human being, showing why one child is born in a hovel and another in a palace; the wisdom, love and mercy of God are plainly seen in it, instead of the human frailties, injustice and weakness attributed to Him by the Christians.

The Buddhistic system is justice itself, and while it does away with the idea of a place of endless punishment for those who have failed to hear its doctrines, as well as those who have heard and neglected to adopt them, it shows in a just and intelligent manner the advantages of a moral life, and the results that must inevitably follow an immoral one.

Our present life is the result of our last objective existence, and we are here to work out the effects engendered there, and fit ourselves for a step higher in the spiritual scale. The stage of a man's upward progress is marked by his spirituality, and not by his intellectuality nor his wealth, and those who are well advanced can, with some degree of accuracy, distinguish the spiritual status of those around them. Thus life becomes a very serious matter, and we are taught so to live that our stay, after death, in Kama Loca may be very brief, and that we may pass from Devachan into Nirvana, and thus avoid forever the liability to rebirth, with its attendant sorrow and suffering.

But is there enough in Nirvana to justify our giving up the selfish, transitory pleasures of this life in order to attain it. Who shall attempt to paint its glories? Only those who have progressed far up the road that leads to eternal life can give us even a faint idea of its perfect bliss, and even they dare not give to the world the little they know of it. One of these great souls has said that if one could remember the happiest, most blissful moment of his life, and magnify it ten thousand times, he would have but a suggestion of the Devachanic existence, while Nirvana is beyond all human thought.

> "The dew is on the Lotus—Rise Great Sun!
> And lift my leaf and mix me with the wave.
> Om, mani, padme hum, the Sunrise comes,
> The Dewdrop slips into the shining Sea."
>
> [Light of Asia.]

VERY simple and exactly the same is the Central Truth that has been taught by all the Illuminated Teachers. It is to-day as it ever has been, as it ever will be, and ancient records have no more power to impart it, nor present rites and ceremonies to impress it, than epitaphs on tombstones have to revive lives whose departure they chronicle. The animal nature must be subordinated to the spiritual before the Celestial can be realized. This is the all of the external statement.

Written for The Universal Republic.

POLAR DISPLACEMENT.

BY S. A. MERRILL, M. D.

HAVE the Poles of the earth ever undergone an actual change of place?

The accumulating evidences from geology and other sources appear to point to such an event, and the trend of modern scientific opinion has decidedly turned in that direction.

It will be the aim of the writer in what follows to present some of the evidences that go to render it probable that some event of this kind has taken place; that it must have occurred instantaneously; that it was attended with serious changes in the form of the earth's crust, and with disastrous consequences to life, as it existed on the globe at that time.

I shall begin by assuming that the original position of the North Pole was longitude 104 deg. east of Greenwich, and latitude 15 deg. south, and of the South Pole longitude 76 deg. west, and latitude 15 degrees north of the present equator.

If the reader will take a small terrestrial globe and insert a pin at each of these points he will discover that each is situated somewhat centrally to a large sea or basin—the original polar seas of the planet, and, like the present polar seas, surrounded to a greater or less extent by outlying low lands and islands, separated from one another by innumerable straits, channels, bays, inlets, etc.

This is just what we ought to expect in a revolving body like the earth, whose surface is composed of both land and water.

The land masses being much heavier than water would tend, when influenced by centralized energy generated by the swift revolution of the parts near the equator, to rise higher than elsewhere; while those portions of the earth's surface at or near the poles, not being pushed outward by centrifugal action, would either remain below the surface of the water, or would rise but little above it.

This state of things we observe at or near the existing poles of the earth; and, despite the fact that the original poles were located near to the earth's present equator, where the centrifugal forces were the most active, and for that reason have tended greatly to obliterate many of the primitive traces of polar environment, still the remaining evidences of the existence of these two vast circumpolar seas are so remarkable as to be apparent to the most casual observer, when pointed out.

In the records of the British Geographical Society the fact is noted that the diameter of the earth in longitude 149 deg. east from Greenwich is two miles greater than it is anywhere else; and this is just what we should expect, viz., that the original line of the earth's equator ought to have a greater diameter than any other, whether of latitude or longitude.

The present polar diameter of the globe is twenty-eight miles less than its present equatorial diameter. It thus appears that the diameter of the earth in longitude 14 deg. east is thirty miles greater than its present axial diameter; and it is highly probable that the difference between the original polar and equatorial diameters must have been greater still, since they must have been formed when the terrestrial mass was in a more fluid state, and yielded more readily to the disturbing forces of centrifugal action.

The reader will also observe, by referring to his artificial globe, when viewed from the standpoint of the original poles, that the trend of the continental lines, despite the subsequent changes wrought by axial displacement, is more in the direction of the lines of longitude as they existed then than at the present day. And this is what we ought to expect in regard to the original shore-lines and mountain-lines of the globe. Its slowly cooling and contracting crust would tend to form the lines of rupture, with the subsequent elevation and depression of the ruptured edges to form the mountain-lines and shore-lines of the continent, very much in the direction of the lines of longitude.

Among the most striking evidences of this remarkable axial change, I will call the attention of the reader to the manifest changes which the climate of the planet has undergone as a result of that change. The valley of the Amazon river—which, previous to this change, lay chiefly within one of these existing polar circles, and which is so flat and near to the level of the sea that its rivers anastomose with one another and with other large rivers—contained a vast glacial system along its contiguous hills and mountains and in its valleys.

Such a system of glaciers could not exist with the poles positioned as they are now without a total destruction of all terrestrial life, except in oceans and seas.

If, on the other hand, we admit that such a change may have taken place, it is quite easy to comprehend the evidence of the former existence of a polar climate in this now tropical region of the globe.

If, now, we turn our attention to certain portions of the earth within the present polar circles, we discover many evidences of an ancient climate quite or nearly tropical. Says Dr. Dawson: "In North Greenland, at Atane-Kerdluk, in latitude 70 degrees north, at an elevation of more than one thousand feet above the level of the sea, are found the remains of beeches, oaks, pines, poplars, maples, walnuts, magnolias, limes and vines. The remains of similar plants are found in Spitzbergen, in latitude 78 deg., 56 min."

But among the most remarkable discoveries of modern times must be classed the fossil remains of elephants, mastodons, rhinoceroses and hippopotami that have been found in the extreme north, some of them in a fair state of preservation. One of these huge animals was found by some fishermen in the ice near the mouth of the river Lena in 1799. "Its flesh, enveloped in a block of ice, had been preserved through thousands, perhaps millions of years. The bears and dogs flocked thither to make an antediluvian repast off of it. Almost the entire skeleton of the animal was saved, and is now in the museum at St. Petersburg." A similar discovery was made on the north coast of Norway in the early part of this century. Says Louis Fiquier: "These animals seem to have perished suddenly. Enveloped in ice at the moment of their death, their bodies have been preserved from decomposition by the continued action of the cold." And thus writes the naturalist Cuvier: "If they had not been frozen as soon as killed decomposition would have destroyed their remains. On the other hand, this eternal frost could not have previously prevailed in the place where they died, for they could not have lived in such a temperature. It was therefore at the same instant when these animals perished that the country they inhabited was rendered glacial. These events must have been sudden, instantaneous, without gradation." Speaking of the fossil remains of these huge animals, M. Ponchet, in "Le Univers," says: "At present the north of Asia supplies a vast quantity of fossil ivory for commercial purposes. The ivory mines of New Siberia and of the Island of Loochoo are so rich in these debris that their soil is absolutely a mass of sand, ice and elephant tusks. Every time there is a storm the waves throw up vast numbers of these, some of which weigh as much as 233 pounds." Admiral Wrangel informs us that the remains of these animals are piled up in such quantities in parts of North Siberia that he and his men climbed over ridges and mounds composed entirely of their bones."

These vast animal cemeteries, created in some distant age, could have been produced only by some sudden and gigantic rush and whirl of the waters of the ocean as it rolled over the lands, having been set in motion by some stupendous cataclysm, like the overturn of a world—such a convulsion as I assume to have occurred. It could have been brought about only by an instantaneous change in the direction of the earth's rotatory motion, due to the displacement of its poles, and of some equally sudden change in the inclination of its axis to the ecliptic.

Pomona, Cal., April 20.

SENSIBLE AND SUGGESTIVE.

One of the soundest journals devoted to industrial interests, in its editorial department, is "The Craftsman," of Washington City. In the following it opens a mine of reformatory thought that is inexhaustible and will increase in value the more it is explored: "If one-half the people only are now able to make a show of consuming the productions of the land, perhaps production would be stimulated if the other half were made consumers also. How is this to be brought to pass? In the first place, put an adult in the place of every child now employed at exhaustive labor. Then reduce the hours of labor to correspond with the increased productive power of ths machine (having regard, of course, to the increased consumption) until every idle man is employed. If we can secure a reduction of working hours to eight per day, we will then have more time to talk up other and more practical reforms."

DIVINE LAW fixes time-periods according to uses. Time enough will be given to cultivate fraternity.

Written expressly for The Universal Republic.

PRACTICAL PHILANTHROPY.

BY ESOTERIC.

CO-OPERATIVE colonies seem to be the most practical and practicable outlets for the present industrial distress. The charity organizations only tend to increase pauperism. The recipient of charity is usually humiliated and degraded. It is neither blessed to give nor to receive, under certain conditions. The thousands of homeless and starving poor need not charity, in the sense in which charity is bestowed, but charity in a wider humanitarian aspect. They need to be put in a self-sustaining position, which will develop self respect and independence of character. The trouble is, that the members of society try to live off one another, instead of from normal industrial effort. The poor are overcrowded in the cities where they have to pay extortionate and outrageous rents to landlords for places that are wholly unfit for occupation by human beings at all. Then they have to try to earn part of the money they pay for rents, etc., back again by doing all sorts of unnecessary, useless, humiliating, servile and menial services, to which no one with a proper spirit of independence or manhood will stoop. Then, if they are unwilling to submit to the servile and degrading conditions, or are unable to bear the brutal and inhuman burdens laid on them, they are charged with being too lazy to work. The psychic barometer shows that the strained relations cannot be much longer tolerated.

Co-operative colonies furnish an outlet; but the trouble is that people imbued with the psychic elements of antagonism, slavery, and selfishness, are not fit either for co-operation or freedom, and the duty therefore devolves on those who are intelligent enough to co-operate to form the neucei of communities from which the principles of the New Order will radiate.

Capital is needed for co-operative enterprises. The very poorest class, those who need assistance in that way, and who are now the recipients of charity, on account of enforced idleness, are not able to start in farming or any other self-sustaining industry for want of necessary capital and supervision. The investment of the capital would call for practical business supervision, as protection for capital and as essential to successful administration. Here is a wide field for practical philanthropy and humanitarian effort.

AN example of what can be done through co-operative effort is the case of fifty Swedish families who, eighteen years ago, founded a settlement in the Aroostook wilderness in Maine. They occupied twenty-five log houses, two families in a house, and with each house there were five acres of land. Since 1870 the colony has increased to seven hundred inhabitants, and among the possessions of New Sweden, as it is called, are two post-offices, three churches, six school-houses, a starch factory, and five shingle mills.

MIRTH and laughter are nature's sure cure for melancholy, sadnesss and sorrow.

LETTER FROM EMILIE DE MORSIER—FRANCE IS IN LINE.

To the Editors of the UNIVERSAL REPUBLIC:

I FEAR some of our foreign friends have grown impatient waiting for further information about our Women's League for Peace. I owe them a word of excuse and explanation, and I hope you will kindly help me discharge the obligation, as it is difficult to write to all quarters.

In the month of June, 1888, I submitted to the Minister of Commerce and Industries, who was in charge of the Exhibition Department, the plan of a Congress for Women—which, in some of its features, was a copy of the International Congress held at Washington last year, taking in considera tion, of course, the great difference in surroundings and education. Though my project had been received favorably, I heard no more about it for ten months, when, to my great surprise, I was notified that it had been examined by the High Commission and met with great favor. The High Commission decided to carry out the plan. I had to appoint a Committee on Organization to act concurrently with the High Commission. This has been done, and the Minister has notified me of his acceptance. So we now have the advantage of Government support.

I dare say in America Government support would not be so very important, as your women can do everything by and of themselves; but in France it is of the greatest importance. As people of all nations will be here during the Exhibition it will be a good opportunity to make the attempt to organize an International Union of Women of all religions and social classes—to unite all on the one principle of love of humanity—a mighty unitary force to bring concord and peace to the stricken race. Jules Simon gives the prestige of his name and influence to the movement, and he will be President of the Congress, with two ladies acting as Vice Presidents. The Committee of Organization is composed of both sexes, the males being men of high standing, such as M. Legouve, of the French Academy, Dr. Charles Richet, proprietor of the *Revue Scientifique*, some Deputies, Senators, scientific men, etc. All the ladies chosen represent some branch of work or ability, and belong to all religions: we have Protestants, Catholics, Hebrews, Greeks, Free-Thinkers, etc.

There will be no theoretical discussions—only the exposition of facts and practical work will be in order. The delegates must be women.

The sessions of the Congress will probably be devoted to the following subjects: Philanthropy; Morality; Science; Art; Literature; Trade.

By this Congress France will go on record as the first government to take official action towards aiding women in demonstrating their capabilities and rights as co-equal members of society.

A most encouraging feature in the movement is that among its heartiest supporters are prominent Catholics. But the difficulties to overcome are formidable. I fear it will be a long while before we can do as much as is being done by the women of America and England, but our influence is surely at last being felt through all the social conditions.

This Congress, entitled "International Congress to Promote the Interests and Declare the Rights of Women," will probably convene in July.

You now see why I have to postpone my work for the special League. I shall be thankful if you will give these facts the greatest publicity possible.

EMILIE DE MORSIER.

71 Rue Claude-Bernard, Paris, April 10.

THE OTHER PARIS CONGRESS.

LUCIAN PUSCH, of Russian Poland, writes us thus, under date of March 13—speaking, we presume, authoritatively:

"In September of this year the first Whole-World Spiritual Congress will convene at Paris. We expect the American Spiritualists to be fully represented. Propositions for the betterment of humanity, and reformatory suggestions of all kinds that it is thought well to bring before the Congress for consideration, may be sent to Gabriel Delaune, 38 Rue Dalagrai, Paris, who will docket the same for presentation in due order. Reincarnation will not be discussed, nor anything else that is not of present practical importance, or that might result in factious divisions. The basis of united action will be these affirmations: Belief in individual immortality; belief in intercommunication between the visible and invisible worlds; belief in personal responsibility for all actions and thoughts; belief that all may participate in the God-Life. All should know that we are progressive; that we are free-minded; that we are not ceremonialists.

"This Congress will work in the interest of and direct all its influence towards inaugurating Universal Brotherhood and peaceful adjustment of international questions. 'Peace on earth, good will to men.'"

Thomas Buckman in Portland, Oregon, "Oregonian."

The safety of the community of course demands that something should be done with the person who takes the life of another; and the subject hinges here, shall we be merciful, or not? I will say, for my part, I am very glad to see the sentiment of mercy growing in the hearts of the people, and I believe that the day the last legal execution takes place, and it is forever after declared the thing shall never more be, that day will be looked upon by coming generations as the day when mankind stepped to a higher level, from which they will no more wish to go back than we now wish to go back to any of the old relics of barbarism. It will be asked, What shall we do with the murderer? Take the pardoning power out of the hands of the Governor and require that the spirit of the law be more strictly obeyed. When a life sentence is passed, let twenty years be the least possible time in which the criminal can hope for liberty, unless in the meantime proof of innocence is brought forward, and in other cases three-fourths of the time of sentence should elapse before petition could be made. At present the law is so trifled with that when an execution of a murderer does take place it takes the color of revenge so plainly that any other object in it is entirely hidden.

RELIGION in law is despotism of law.

THE READING ROOM.

THE COMING CREED OF THE WORLD. By Fredrick Gerrard, Hoboken, N. Y. Royal Print, Philadelphia; 526 pages.

ON the title-page of this work the author asks: "Is there not a faith far more sublime and blissful than Christianity?" The contents of this book—containing facts requiring a vast amount of research—are an able and scholarly answer in the affirmative; and while it endorses the sublime doctrines of Jesus and the Gospel of Divine Love, its conclusive arguments and arraignments, and able expositions, are aimed at the human dogmatisms by which it has been corrupted, that go by the name of Christianity. It is a compendium of valuable facts bearing upon the subjects treated, and should have a place in every general library.

CHRISTIAN SCIENCE HEALING. By Francis Lord, (formerly editress of Woman's World) Chicago: Lily Publishing House. Prettily bound; paper and printing most excellent; 471 pages.

This work is the most complete and comprehensive work we have ever read on this subject. It is of extreme importance to all students of Christian Science. The closing chapters treat of "Children and Education." The author manifests a broader scope and liberty of thought than is usual with writers on Christian Science, by devoting several chapters of the work to an account of the doctrine of Karma and Re-incarnation and an extract from the Bhagavat Gita.

A STUDY OF MAN OR THE WAY TO HEALTH. By J, D. Buck, M. D. Robert Clark & Co., Cincinnati; well printed on good paper, and neat and substantially bound. 302 pages.

The author says: "The object of this work is to show that there is a modulus in nature and a divinity in man, and that the two are in essence one, and that therefore God and nature are not at cross-purposes." The subjects are treated in a broad and scientific manner, and every one interested in the study of man will do well to send for it. Too many such works cannot be issued at this time.

A DREAM OF THE GIRONDE AND OTHER POEMS. By Evelyn Pyne, London, England: Smith, Elder & Co., 15 Waterloo Place. Neatly bound; well printed; 234 pages.

The Light of the New Dispensation has touched the soul of the author of these poems. Many of the stanzas breathe a high spirituality and partake of Shelley's exalted style.

A bright, sprightly little 12-page sheet named "Food, Home and Garden" comes to us from 936 Franklin street, Philadelphia, whose special mission it is to inform mankind of the blessings and advantages of Vegetarianism. Whoever will give it a six-months trial will need no further evidence of its superiority over Cannibalism.

BOOKS TO LOAN.

WE are authorized by Mr. John Kyte Collett, Librarian of the New Dispensation Circulating Free Library, of Cardiff, Wales, to say that any book in the following list will be loaned to American readers on these conditions, to-wit: First, that the borrower must return the book, post paid, or shall pass it on to another reader upon the same condition; second, that each book sent out shall be kept in active use, passing from one reader to another, "until worn out by service in the cause of humanity." Readers applying for books must of course expect to pay the tariff exaction, 25 per cent. of the value, at the post-office of receipt.

THE LIST.

The Mother: The Woman Clothed with the Sun, t2 vols.; The Spirit World; The Divine Word Opened, Rev. Dr. Bayley; Great Thoughts on Great Subjects, do.; Swedenborg Verified, do.; Morgenrothe, Rev. J. Pulsford; The Little Pilgrim in the Unseen; The Spiritual World and Our Children There, by Rev. Chauncey Giles; The Future Life, E. Swedenborg; The Miner Works of Swedenborg; Reasons for Embracing the Religion and Philosophy of Swedenborg, Rev. G. Bush, M. A.; Outlines of the Religion, etc., of Swedenborg, Theophilus Parsons; The End of The World, W. H. Holcome, M. D.; Our Children in Heaven, do.; Letters on Spiritual Subjects, do.; Parables of Jesus Christ and Sermons, Clowes; Vols. of Tracts on New Church Subjects; Memoir of Clowes; Annals of a Quiet Neighborhood, G. Macdonald, L. L. D.; Unspoken Sermons, do.; The Miracles of Our Lord, do.; The Story of a Great Delusion, White; The New Age, B. F. Barrett; The Doctrines of the New Church, do.; The Evening and the Morning; Manual of New Church Doctrines; Things New and Old, J. Spelling; Sermons, (London Series), T. L. Harris; Y Jerusalem Newydd (Welsh); Bob and I, Mrs. Theobald; More Forget-me-nots, do; Home and Work in the Future Life, do.; Airs from Heaven and Blasts from Hell, do.

Comes to us from Athens, Greece, printed in Greek, a monthly periodical of 48 pages entitled "Pythagoras." Though announcing its special mission to be the exposition of the principles of Free Masonry—"a superstitious prejudice against which prevails with the people," it says, (of a religious character, no doubt)—it contains much of interest to and that can be heartily endorsed by New Dispensationists. It says it will, besides giving much other instructive matter, publish biographies and portraits of illustrious Free Masons. Monsieur M. Galani, the editor, hopes for American patronage. Subscription price, $2.50 a year.

Mrs. Josephine W. Cable's soul-bright paper, "The Occult Word," of Rochester, N. Y., comes to us with the words "For Free Circulation" prominently displayed in its head date-line. When the soul can send forth its expressions in this way it can send them forth in their greatest purity; and when the material thought is in domination we may feel assured that the true life-principle is lacking

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Ella Wheeler Wilcox, the poetess: "One New Year I made a resolve to go out of my way to do some little act, say some little word, give some little help, if possible, incognito, to a new person each day of that year. It brought me more happiness than all my literay achievements."

ROYALLY REMEMBERED.

COULD a revolutionary patriot have looked forward a century from the 30th of April, 1789, and beheld the ball-room festivities in New York in honor of the first Presidential inauguration he would have exclaimed, "Gone back to royalty!" No modern coronation scene in Europe has been more ostentatious, more imperious, none more pronouncedly casteful. Mark the "court-journal" reports: The wife of the President wore a "Princess train;" the wife of the Vice President had such and such jewels; and so on by the column in the regular old courtier style. Even soldiers were called in to open passage-ways for the privileged and to keep back the less privileged. Did any one of those who flaunted their "purple and fine linen," their rare and costly jewels, at that scene of regal splendor, ever *produce* as much wealth as the poorest of the rag-clad and ill-fed multitudes who were thronging the streets and alleys and garrets all around them? The same Captain is over these that led the Colonists on to victory!

MY SUGGESTION.

To the Editors of The World's Advance-Thought:

THERE is no subject before the public that is so difficult to reach a conclusion upon as that regarding the devising of a uniform plan of taxation. As things are now managed, "the middle classes" bear the burden of taxation. The very wealthy manage to evade the responsibility; and the very poor have nothing to tax. We need an entire change in our taxation system. Will you submit my proposition for a reform in real estate taxation, to be understood as only applying to agricultural lands, improved or unimproved. (A different plan would have to be adopted regarding town property, or land valuable for trade and other special purposes, though I would bring the same principle to bear, modified in application to harmonize with the changed circumstances). It is this: Let the rule of valuation be the capacity of the land to produce wheat, the standard cereal, and a commodity for which there is always a cash demand the world over. For instance the owner of two hundred acres of unimproved land which, if brought under tillage, would yield, according to the estimate of an intelligent practical farmer, an average of 25 bushels of wheat to the acre, should be taxed thereon just as much as if it was in a producing condition. Thus I would make intrinsic value, or value *in use*, the basis of the levy. Then, passing from the soil itself to the hereditaments and appurtenances thereunto belonging—if, for clearness in explaining my plan, they may be considered separately—I would, applying the same rule, tax them according to intrinsic worth. All actual cultivators owning land under $1500 in value should be exempt from taxation, for these, as a general rule, cannot give anything out of their hard labor—they work for a mere living.

J. W. Peters.

East Portland, Oregon, April 20.

It is already time to begin reading up and thinking over how to vote next time. Torch-light processions do not generate ideas.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 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	3:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 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 Bruns	3:48 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahasse, Fla	2:33 p. m.
vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:06 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. Ter	12:18 p. m.

FRIENDS, we hope you will use your influence to extend the circulation of the Companion-Papers. Remember the boughs could not bear the blossoms and fruit without the needed sustaining elements at the roots.

PACIFIC HOMES.

Progressive Land Company of the North-Pacific.

CENTRAL OFFICE, PORTLAND, OREGON.

METHODS SUGGESTED AND THE FULFILLMENT OF OBLIGATIONS GUARANTEED BY THE MANAGEMENT OF THE COMPANION-PAPERS.

—oo—

Special attention given to the interests of

COLONIZATION AND CO-OPERATIVE ENTERPRISES.

THE U. S. LAND LAWS.

When it is proposed to secure homes under the Homestead and Pre-emption Acts, singly or in co-operative organizations or colonies, the Progressive Land Company of the North Pacific will undertake to secure IN ADVANCE sites for such new homes, furnishing plats and accurate descriptions thereof, including report upon climatic conditions, present and prospective markets, etc. The land laws, it is true, require applicants to be personally within the district in which the land is situate upon which they may make filings, (the rule being relaxed in a special way in favor of ex-soldiers), but in so important a matter as securing a freehold a person, especially residing a great distance from the country of contemplated settlement, should take no step until reliably advised regarding opportunities and legal requirements. Immigrants seeking homes under the public land laws seldom get off the cars at the end of their journey with any foreknowledge as to legal requirements or localities of vacant lands, and, these matters being out of the range of ordinary real estate business, and not of the general information, their ignorance puts them at a great and usually most costly disadvantage. The Progressive Land Company is represented by an attorney thoroughly versed in the public land laws and the rules of practice in securing and defending titles thereunder; and through its correspondents in all parts of Oregon and the Territories of Washington and Idaho the central office is constantly kept informed in regard to lands subject to entry in the different districts.

COMPANY'S CHARGES.

Personal consultation regarding modes of procedure to acquire title under U. S. laws free. A fee of ten dollars will be charged when advice is generally followed as to locality, and of twenty-five dollars when any one of a series of tracts described by the official plats is accepted, this covering the cost of preparing the preliminary papers. If telegraphing is necessary applicants must pay therefor.

Letters asking for specific information in the interest of co operative organizations and colonies must be accompanied by a fee of five dollars.

FOR INVESTORS.

Those who think of purchasing improved farm-homes or stock ranches in Oregon, Washington Territory or the adjacent regions would do well to first examine the property lists of the Progressive Land Company. They will be found to embrace any kind of property desired—fruit farms, dairy farms, grain farms, and farms diversified in natural conditions so all these interests may be carried on together; also compact bodies extensive enough to cultivate on the co operative plan.

TOWN PROPERTY---RARE CHANCES.

In what Western city of America, of present commercial or manufacturing importance, could a mistake have been made in making an investment a few years back? Compare the shore-line extent and resources of the Atlantic Coast with those of the Pacific, having in mind the great cities so closely ranked along the former, especially the northern portions, and then doubt, if you can, that Portland, the mistress city of the great Columbia, second only to San Francisco in export and import trade, will make prodigious gains in wealth and population within the next ten years, Is it unreasonable to believe that a present investment of a few hundred dollars in an eligibly located lot in Portland would soon grow into a fortune? This is the time to make investments; do not wait for the years to slip away until you will be lugubriously telling what you might have done.

The Progressive Land Company can offer the Best Bargains of the Times in Portland Property, as well as in Property in Neighboring Cities and Towns.

All titles handled by the Progressive Land Company of the North-Pacific warranted.

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