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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For The World's Advance-Thought.

THE TREE OF LIFE.

ALICE ESKEL.

As from his hand the sower drops the seeds
Into the darksome womb of earth below,
So on our planet home the primal life began.
Down at the Southern Pole, in mystic night,
Was planted first the inmost thought of Love—
The germ from whence all animated nature sprang,
The seed from whence our Tree of Life has grown,
Whose topmost branches touch the Northern Pole;
Within whose Central Light the blossom soon shall ope,
Containing Living Food for all the starving world.

Each growing plant reveals from whence we came
And whither we are tending. The primal races
(The roots) did downward grow to the limits of the earthy,
And for a time (the stalk) in union grew together
Up to the Light; and from that union
Outspread the race (the branches) into diverse nations;
And ev'ry people (the leaves) bore their wealth of mind.
Now all the goods within the Tree of Life
(The finer, fragrant aspirations of all souls)
Are blending in the marvel of the world,
For which the roots, the stalk, the branches and the leaves
Have through the myriad ages toiled and waited.

BEGINNING—BEING.

That which we term the law of gravity is due to the attraction of the magnetic currents at the South Pole. These currents draw all material matter downward. The earth is rooted in these currents, as the tree is rooted in the ground. That which lifts upward, from the earth, is the action of the Central Solar Forces.

The currents of Dark Magnetism or Vegetative Forces enter the earth at the South Pole. They are densest in black opacity and broadest in their radius at the point of entrance, and gradually decrease the further they extend towards the North, until they reach a point in the North Polar Continent where they are lost in the effulgence of the Central Solar Forces.

The Central Solar Forces are the most brilliant and greatest in radius where they enter the planet at the North Polar Continent, and they gradually diminish until they are lost, as it were, in the darkness of the South Polar Continent.

Look at a world map: the continents all point South or downward to the beginning of life, and their expansion is to the North. At the South Pole the great currents of dark magnetism enter the earth and pull the planet in an opposite direction from the energy exerted by the Central Solar Forces at the North Pole. It is this double action that causes the earth to rotate. We have a slight illustration of this method in the toy ball that rotates when the strings that pierce it in opposite directions are pulled to and fro.

To the spiritual vision the earth is like a tree, whose roots are buried in the dark currents of magnetism at the South Pole, and whose blossoms revel in the wondrous Light of the Central Solar Forces at the North Pole. These two forces passing through the planet in opposite directions are trine shaped to the vision, and they assume the position of inversion to each otherf the dark containing the vegetative currents and the light one the spiritual currents.

The currents of Dark Magnetism and the Central Solar Forces permeate the brain of man and bear the same relationship to each other there as they do in the Earth Brain.

The further to the Northwest man has traveled, the more enlightened and liberal and progressive he has become; the night of ignorance grows darker for him as he descends to the South of the planet or lives in the shadowy realm of his lower brain. The exploration and opening of Alaska, the extreme limit of civilization in the Northwest, and the exploration and opening up of Africa, the extreme limit of discovery in the Southeast, are promises of the grand discoveries that will be made beyond these continents.

There is no bar to man's explorations if he ascends into the ever expanding light of his higher spiritual faculties, and when he has grown into the consciouness of the full brilliancy of the Central Solar Forces of this world he will just be entering another, whose grandeur in comparison with this is as sunlight to dark night.

There is a form of selfishness that manifests itself occasionally among advance thinkers and writers, that is as detrimental to their progression as the bigotry of the orthodox religionists is to their advancement. While they acknowledge that truth is universal and no respecter of persons, and that all are receptive to it, according to the degree of their spiritual unfoldment, they are unwilling to acknowledge that others have received truth from sources that they have not, and they become as crystallized in the ideas they have attained as does the believer in creeds and dogmas.

Man's mental march and his exploration and settlement has been, as it were, in the form of a spiral. He has traveled round and round the mental and the earth spheres, but ever upon an ascending scale. He has left souvenirs of his journeyings in all countries. We have here the key to the black man in Australia, sun-worship in South America, etc.

RELIGION.

There is the Religion born of the sensual-emotional nature, that only manifests itself in the individual when this part of his nature is aroused by sights and sounds of an external character that excite it to action. This is the Religion of the sense-bound, and it may be termed the shadow of real Religion. Real religion is centered in the soul and it is only active when the internal and external are at peace. Those who have this Religion cannot express it to others, for it cannot be expressed by words; it must be lived to be known. It comes when the being is illuminated by Universal Light. Those who join the external church know not the all-satisfying Religion that is the conscious life of those who enter into the Peace of their own souls.

The blossom is the type of the Universal, for continuity, nourishment and comfort of life all depend upon the blossom. It is the universal powers within the tree, working in harmony with the universal powers external to it, that eventually produce the blossom. Whole-World Soul-Communion is the universal power within, that is working in harmony with the Central Solar Forces to expand the Blossom of Light, when beauty and fragrance shall permeate the earth.

The International Peace Congress, recently held in London, refused to open their session with prayer, many members being opposed to it as being a hypocritical proceeding on the part of the clergymen, who pray to their God for peace and then countenance war and sing Te Deums to the same God for the slaughter of their enemies. That the ministers think more of the privilege of performing a meaningless ceremony than they do of the necessity for spreading peace doctrines is proven by the withdrawal of many of them from the Peace Congress.

The plant and its atmosphere have grown with man in purity and perfection. The scientists are mistaken when they assume that human beings can not live on certain planets because the atmosphere is unlike ours. The man of to-day could not live in the atmosphere the primeval man existed in and the man of to-day could not live in the atmosphere of the Divine Man that will be here in the future.

Suspicion is an evil breeder. To suspect people of wrong-doing, without cause, is to hypnotize them with the evil suggestion, and they will act it out to the extent that they are controllable by the thought sent them. The reformation of criminals is greatly dependent upon the mental attitude of the people towards them.

For The World's Advance-Thought.

COME FORTH!

ALICE ESKEL.

COME FORTH, O Life, from out the Universal Egg!—
Thou budding Essence of Celestial Origin!
Thou marvel of Divinity Incarnate!
Cast off the shell of sense that will not break,
And show yourself arrayed in Love's Divinest glory!
Light of the World, for whom the spheres seraphic shine!
Soul-Blossom of the Universal Heavens! Soul Savior!
Appear unto the strife-bound multitudes, so blind and deaf!
O, let the majesty of your Omniscient Presence part the clouds
And sweep away the mists and earth-enshrouding darkness!
And all the hydra-headed passions that make poor mortals slaves!
Then shall the morning stars with holy gladness sing;
And the joy-throbbing earth shall glow with new attire;
And Peace shall reign where now the war-drum beats.
Appear, thou Mystic Guider of the race and all its destinies!
An agonizing world awaits your imperial Love and Wisdom.

UNIVERSAL CO-OPERATION.

MATTER of itself has no power to evolve anything, any more than a shadow has power to evolve the substance from which it is a reflection. When we speak of the evolution of roots, stalk and blossoms, we really mean the tendency of successive gradations of more and more interior and finer forces to evolve material symbols, answering to their grades of fineness. In the process of evolution the finest come upward and concentrate themselves as the blossom. The same evolution that takes place in the plant takes place in the earth. The earth also shall blossom—"the meek [the spiritual] shall inherit the earth."

Divine Love is the essence of the spiritual blossom. They who do not nourish it have nothing with which to nourish the *real* life. All forces that man evolves below Divine Love are roots, stalks and leaves.

All are seeking to evolve Divine Love, consciously or unconsciously, for it is the ultimate happiness. What men term God is the Essence, the Creator, Reproducer, Nourisher and Sustainer. The sun is the blossom of the solar system—the concentration of the finest spiritual emanations evolved by all the planets. As the blossom produces the seed, and the seed in its time reproduces the blossom, so the sun has produced the planets, and the planets sustain and are sustained by the sun. Universal Co-operation is as essential to the life of the highest as to that of the lowest.

BACTERIA

IT is quite the fashion among learned physicians to cultivate a *bacteria* garden—vials containing the minute organisms that breed the different diseases—so that they can study the best methods of killing them.

The only effectual way to obliterate disease germs is to cultivate a garden of good thoughts in the mind. Festering animal carcasses, displayed and eaten, produce the *bacteria* of most diseases; and the animal thoughts such food generates, develops increased energy in the *bacteria*.

The minute *bacteria* is the sword of the Invisible that slays those who live on the product of slaughter. "I will repay saith the Lord."

THOUGHT BEGETS ORGANIZATION.

THE Materialist says organized matter produces intelligence; yet all of his experience shows him that matter would remain utterly useless to him were it not for the thought-force he bestows upon it. The matter that constitutes his physical body is organized into an instrument for his use by his thought-force, as well as the material tools he employs in his trade.

Defective instruments or organizations are the result of defective intelligence. Difference in organization is not due to the matter in itself, but to the intelligence that controls and constructs.

We have heard the argument advanced that there is nothing to prove that life exists after the dissolution of the body, for the reason that the body of air that has been enclosed in a pneumatic machine cannot be traced after its liberation. As if unorganized force or intelligence was to be compared with organized intelligence.

The most patent fact in nature is the persistence of the highest organizations. Man is organized ideas, not the shell of matter, and the truest ideas are organizations that live forever.

THE TRINE.

THE TRINE is a most marvelous truth symbol. In its conformation can be read deep occult mysteries. Within it is the key that unlocks the seemingly unsolvable problem of the Universe. It symbolizes man from his lowest beginning to his highest attainments. The trine is in all creation. Squares, circles, and all the infinite variety of forms, are made up of triangles.

The base of the triangle represents the first race of men, groveling in the dust. At that time there were no females; man reproduced within himself. Woman was a gradual evolution out of man as his faculties expanded, which produced a separation of the sexes—illustrated hy the ascending sides of the triangle. Gradually the man-woman developed the distinctive physical and moral attributes of her sex, (for all natural forms and organs have been gradually evolved in answer to Creative desire), which awakened love and produced a conjoining of the two—a oneness or child—as represented by the apex of the triangle. It represents the dome of the Triune Temple, and the Unity or Oneness produced by the Trinity.

THE MOST POTENT FORCE.

THE Soul-Force—Love Force—purely developed in one person, can do more than unlimited numbers of locomotives; the latter can only move matter; but the former can move mind and matter—can move all that is. "Seek first the kingdom of righteousness," means develop Love Force and all will be added.

It is in silence that the Divine Love Force grows—the silence of all passion. We cannot grow into real Creative Life without this Love Force, any more than the heart could sustain the physical body without blood. This is the interpretation of the saying, in ancient records, that if but three righteous men could be found the world would not be destroyed.

THE DIFFERENCE.

AN APPEAL has been made to the Emperor of Germany to settle a conflict between Protestant and Catholic missionaries in Africa regarding territorial rights. The Emperor's plan of settlement is to accord each an exclusive field. This is following the precedents of history: all the ecclesiasticisms have been the outbirths of external conditions. The earth is mapped out by the religious faiths as are the political governments, according to the necessities or demands of policy: Protestants in the north of Ireland, and Catholics in the south; Presbyterians north of the line in Scotland, and Episcopalians south of it in England; Greek Catholics in Russia, and Roman Catholics in Austria; and so on, as far as humanity extends, the organized religious institutions are defined and qualified by influences and conditions altogether worldly. Without a man-ordained priesthood, without political protection, without tithe exactions, Whole-World Soul-Communion is everywhere Divinely elevating humanity, because it is an outbirth of the Universal Creative Spirit.

LESS SOLID FOOD.

IF we could extract the living potency of the sun, and assimilate it direct, we would not need the matter forms of food—that contain that very potency only to the extent of their capacity to retain it. Persons often have to dispense with material food when an inflow of inspiration is upon them, because that potency from the Inner Life seems to contain food for the outer as well as the spiritual being.

In the generations to come the physical organism will become so refined that the present kinds of solid food will be too gross for it to assimilate, and it will inbreathe the ethereal food as the rose assimilates the sunshine. The spiritual growth of the races decreases the multiplicity of material labors and things necessary to sustain the grosser man, by replacing his gluttonous habits with powers to absorb from nature.

THE purer the medium of transmission between ourselves and the Light the clearer that Light comes to us; therefore the spiritual teachers must be superior in all spiritual virtues to their pupils before they can transmit the Light. Many proclaim themselves as mediums for the Light, but do not reflect it because of their selfishness. Good thoughts and acts are the source of spiritual power, not mere expression of these thoughts in words. Live the Light and you will reflect it.

CHILDREN born within the last ten years are prettier, more spiritual in appearance, and they seem to be endowed with more intelligence, than children before them, as witness the increasing number of child-actors, musicians, etc. They are New Thought buds.

Rev. H. H. , Unitarian minister of Salem, Brown Oregon, on his way to temporarily fill the pulpit of Rev. W. E. Copeland, at Tacoma, paid us a call, which we enjoyed very much. Zeal, intelligence, liberality and courage are his qualifications.

For The World's Advance-Thought.

THE NEWLY RISEN STAR.

ELIZA SEARLE.

We are basking in the light of the newly risen Star,
As it sheds its beams pacific o'er States prepared for war!
By prophets long predicted, we may see its glories NOW!
'Tis the Star of Love and Wisdom! in rapture let us bow!
The night of gloom departeth, comes the promised Day!
The Pow'r Divine is spreading wide its peaceful sway!
O happy, bless-ed time! the soul from prison freed!
Man walking in the Light that makes him free indeed!
Communion Spirit, bringing souls with God in line,
Who lives in Thee hath found and lives the Life Divine!

San Francisco, July 27.

THE FOURTH ANNIVERSARY.

AUGUST 27th will be the fourth anniversary of Whole-World Soul-Communion. The advance of progressive thought made in these four years is beyond comparison with any previous period in the world's history. The leaven of spirituality, under a variety of names and isms, has spread far and wide, and is a promise of the still more accelerated strides that Progress will make in her future march. In every civilized country there is a large and increasing element in favor of Peace and Arbitration, whereas four years ago mention was rarely if ever made thereof outside the few organized Peace Societies. The tendency of humanity towards Universal Unity is evident in the agitation by the workers in all countries for eight hours to constitute a day's labor for an adult, and to inhibit the working of minors as wage-earners within the years that should be devoted to giving them a thorough technological education. A marked manifestation of the tendency was the recent assembling in London of an International Peace Congress, constituted of two hundred members of the various national legislative bodies of Europe. To induce general disarmament and establish International Courts of Arbitration were the special objects of its convention. It had been preceded by a number of Reform Congresses representing various nations. Though seekers for world-fame may have been participants, these are not to be regarded as partizan demonstrations; they are salient points in an evolutionary movement of universal character.

All religious, political, commercial and social movements will become more and more inclusive in character, until the countries of the world will become one Universal Republic, its parts indissoluble in the bonds of amity and peace, and holding within its unlimited embrace happy, peaceful and contented populaces. The beginning of the fulfillment of the glorious hope is in view. Co-operation will take the place of competition, and the incentive will then be to excel in altruistic uses, the line of effort which alone leads to immortality, instead of struggling for the baubles of private ownership, which, too closely grasped, turn into gravemold, and become the limiting conditions of dust and death.

Whole-World Soul-Communion is born of a Trinity—the manifestation upon earth of the Universal Governing Powers. These Universal Powers, unlimited and inexhaustible, are rapidly revolutionizing the consciousness of humanity, therefore, through humanity the good shall come uppermost.

For The World's Advance-Thought.

TOO ETHEREAL TO BE SEEN.

JVMES L. JONES.

That there is no proof that spirits ever revisit this earth is the position of materialistic science, and no doubt correct from the point of approach of such science to the investigation of the subject. Proof or demonstration must appeal to and be corroborated by consciousness. Material consciousness asks for material proof. To satisfy this demand it, of course will be necessary for the spirits to clothe themselves again in the garments of mortality, and be inspected by daylight.

Suppose some spirit could re-embody himself in flesh and bones and stand firmly once more on the material plane, what then would the lynx-eyed scientist discover? Would he see the spirit, or would he merely see the body and the clothes?

The whole discussion, pro and contra, seems to me to be based on a misapprehension of facts, a confusion of spirit and form. Who can see our spirits now? Who can clothe abstract mind with form or localize a thought and transfer it to canvas?

If no spirits ever revisited this earth, what becomes of all religions and all theologies? The Christian religion, as well as all other religions, are based *wholly* on alleged spirit communications and revelations. An infidel Chinaman said to a missionary: "You ketchum God; you no ketchum God, me no sabe." This is exactly a similar demand to that which the Materialist makes upon the Spiritualist. The Chinaman wants a God he can carry around with him, and which he can do as he likes with; the Materialist wants a spirit built that way, so that he can see that it is a spirit; but then he would not see that it was a spirit at all, he would only see that it was a *thing*.

To bring spirit into the arena of the material and subject it to subservience to baser forms would be, if it were possible, to debase it. Base spirits cohabit with base forms in gross conditions.

The first lesson in true spiritual progress is to learn the difference between spirit and matter, between subjects and objects, between life and form, between ideal and apparent. *Things* are objective realities, cognizable to the physical senses; spirits are not objective realities, cognizable on the physical plane, any more than ideas and thoughts are on a spiritual plane. But as some people are not capable of reasoning about abstract propositions, or developing metaphysical concepts, so other people are not capable of distinguishing between the spiritual and the physical or natural, and reason about spirits and spiritual things as subjective realities. Spiritual existences are intangible, or at least immaterial to them; they are indifferent to or incapable of apprehending them. The idea implied in the word "revisit" is based on an erroneous conception. There is no proof that spirits ever departed from this earth. There is no proof that the spiritual world is subject to the law of dimensions that governs the physical world. Christians all over the world pray to Jesus, at the same time making all sorts of contradictory and inconsistent prayers and requests, relating to personal and local matters. There is no proof that spirits are not freed from limitations of time and space; there is no proof that the spiritual world does not interpenetrate this world; and that a spirit may not exist contemporaneously in spaces known to us and in spaces beyond the reach of our consciousness; there is no proof that the spirit world is not the creative source which makes the material world apparent to the senses; but there is a great deal of proof that the subjective world is the world of first causes; the objective or apparent world being only the world of effects: but it requires a more than ordinary power of abstract reasoning to perceive or trace the relations, and too much space to develop the reasoning in words.

THE ANCIENT MYSTICS.

The ancient mystics were the crowning glory of the great historic cycle, on the crest of whose highest waves they were borne into physical life and being. They saw as yet they were only a grain of mustard seed, a little leaven, a word spoken in secret. Still, they knew that they had found the very heart and center of truth. They knew that, after other ages of physical life and development, man could find nothing truer, nothing more satisfying than the discovery of his own divinity and immortality. They saw also that what they sowed in weakness would be raised in power, that the word they spoke in secret would be proclaimed from the housetops, and that the second coming of this truth to the world would be with a fullness of light and glory indescribable. That which we call New Illumination is the dawn of this New Day of Light. As yet it is but the first faint flush on the horizon, a few rays that pierce the gloom as the *avant-coureur* of the day that stands tiptoe on the far-away hills of a Divine Life; and yet the faithful watchmen that keep holy vigil for the truth through the long night-watches of the world's darkness, whose practised eyes discern the signs of the times, all tell us that the night fleeth and the morning cometh. [*Leo Michael, in "Psyche," London.*

"THE WORLD'S ADVANCE-THOUGHT ENVELOPE LINE"—this is the designation we have given to a series of neat *brochures* we have begun to publish, the first of the series being "The Seven Structures of Man," carefully revised by its author, "E. M. W.," for this presentation, and sent to any address from this office at five cents a copy, or 25 cents a dozen. The next of the series will be "The Coming Civilization." An excellent opportunity this for Reformers to present their thoughts to advance-thought people throughout the world.

MISS CLEMENTINE BLACK, of London, has organized a "Consumers' League." The members of this League refuse to live upon the wrongs of others; and they keep themselves informed as to what employers deal fairly with their workmen, and give notice thereof. There should be similar Leagues all over the civilized world.

ABSTRACT moral teaching, unaccompanied by social and commercial conditions in harmony therewith, cannot transform barbarians into civilized people.

For The World's Advance-Thought.

CREATION ESSENTIALLY HUMAN.

W. H. KIMBALL.

THE WORD that needs to be fitly spoken and constantly repeated in all of its bearings, is the great Word of Creation. Spoken in its fullness and roundness, it displays the truth of both God and man. Not only this, it opens to the essential truth of all things; for, as so often declared by Swedenborg, "all things are in human form."

In this the great Seer proclaims the truth of universal unity or consistency in creation, though he leaves much to be done to show the propriety of the affirmation. To sensory perception nothing can seem more absurd or void of reality; for our corporeal senses can only observe and note the innumerable differences and unlikeness, not only between man and the things that surround him, but in the things themselves. Also, human reason equally fails to discover creative consistency, and limps in the toils of the special sciences, never dreaming that Supreme Sci nce, in the Logic of Creation, opens the way to mastery in Truth. Unbroken consistency or unity that firmly tethers all things and conditions, is to be found in a oneness of ruling principles that runs through all without a break.

All things are one by natural community—by communal indistinction of physical substance "without form and void." Then they are manifold by specific distinction in visible form, character and function; and finally, they are organically or associately one in the supreme order and reciprocal play of each in all and all in each. Thus the universal predicates of creative consistency are:

1st: Being, in essential nature and elementals; as to life, invisible potency; as to form, allied substance.

2nd: Existence in varied appearances that do not manifest the essential life, but that formally exhibit all the diversities and contrarieties peculiar to the specific nature or subject.

3rd: Co-existence in a oneness of all the elements in objective form and uses.

Creative Logic knows that actual creation cannot take place without a primary predicate in Comprehending Wisdom allied to inert elements ("formless and void") that are to be instrumentally ex-erted and converted to ultimate purpose.

"The invisible things of Him (God) from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

1st: Creative Inherence, in the logic of principles as essential triunity of Being in Infinite Life.

2nd: Creative Adherence in the intellectual explication of these principles, as the truth "seen" intellectually.

3rd: Creative Coherence, as physically embodied and illustrated to the understanding "by the things that are made." Logic and Metaphysics are thus brought down and embodied in forms sensibly discerned and surely understood for here the ultimate term is realised.

Here Logic, Analogic and Symbologic powers are united in full consistency and service.

This all being manifest as true regulative system in creative logic, what shall we look for as the practical outcome?

First, the leading intelligence must be impressed as to the importance of the system as a positive guide to all mental education and all thought processes—all reliable conceptions as to the truth attained, all divine order in human relations and activities. There must be courses of thorough education and training to the new order, gradually displacing fragments, chips and unseemly cleavage for wholeness and beauty of proportion. All limitations must be conformed to the order of the illimitable; all stammering in uncertain expression changed to the alloquial grace of positive assurance; in short, all the fitful and distressed pulsations of our common life must be made to beat in in a way to carry health and beauty to the whole system. The ways and means of right work will be clearly seen and easily instituted when the commanding central light of supreme science shall come to rule all aspirations and thought. And our immediate aim should be to engage the best thought-energies of the times in behalf of efficient truth, and then to educate to a full understanding and practical employment of the whole in human affairs.

Universal triunity, wherein constantly resides the order of degrees, in both the human form and the essential form of "all things," gives a ready clew to the truth that "all things are in human form." The conception can have no other foundadation. And it is manifest by this principle of creative law, for it is the alkahestic touchstone—the universal solvent, both as to Being and Existence.

For The World's Advance-Thought.

THE SON OF MAN.

E. M. W.

THE PEASANT-PRINCE OF JUDEA, the flower of all gentlemen, is the Prophet of the ascensive evolution of the race. He is what man was made to be, and what man will be—the revelation of the Divinity in time. Evolution concenters in him and rays out from him. Like a solitary star, quenchless among the clouds, he burned with an inextinguishable desire to lead forth on earth the harmonies of the better life. He it was who declared a coming order on earth that should be the absolute order of heaven, and fashioned in the power and splendor of that higher world; whose indwellers should neither sin nor die, being made in all respects, while tenants of the earth, purely angelical. He consented to death, yet could not wholly die, nor could his body see corruption, for the law of death was not in his flesh, so he became alive again through the higher alchemy. In him the law of the body was obedient to the law of the spirit, the senses were made channels for the Divine sensations, and men beheld God manifested in their own flesh. He preached the gospel of fleshly restoration and corporeal immortality. He told his hearers that he could lead them out of pain, sorrow, disease and death; that men need succumb no more to the inertness of disease and the paralysis of death, if they would follow his footsteps. He taught this plainly as words could speak, but they were the biologized slaves of routine, and could not rise to his conception of the Truth of Life.

They failed to comprehend him, as men have ever since failed, so the new religion of Divine secularism shriveled into pietism, and the redemption from physical death promised by the Teacher, still waits its fulfillment—a fulfillment which is at last entering the world. The miracle of the ages is the Divine-Human Life that was made manifest in the personality of the murdered Outcast of Judea. He Himself, and not the mutilated, interpolated and fragmentary records, is the true "revelation." When the new faith was proclaimed through Asia Minor, it was "to the Jews a stumbling block and to the Greeks foolishness," because it all turned on the physical re-animation of the slain Teacher; for to assert that a dead man could reappear in the flesh was like saying to that ancient world that a circle had become a square. The peculiar feature of primitive Christianity, setting it apart from all other faiths, is the fact of the resurrection of Christ in the body: and this fact has not been susceptible of rational explanation till now. He who stands on the the divine-natural plane of existence, in the full duality of the higher manhood, does not come under the law of physical death. He "lives by the Father," and is immortal.

Jesus is the Genius of the higher evolution, impregnating the orb for the procession of endless harmonies, in the coming Age of Gold. He will lead the race upward into corporeal immortality. He is filled with God that "he might bring forth gifts to men." He is the One-twain pivot of Centrality for a continuous divine-natural evolution. He stands in the center of the occu t vortice of energy, perpetual giving forth of His essential substance and life to all who are evolving into the the plane of dual existence. The whole intent of the creation finds its summing up and fulfilment in that "Living Word" through whom, as through an open doorway, is the final resurrection of man into the at-one-ment of the divine-natural life. On that high plane man attains to and be comes God-like without ceasing to remain man. Thus the Son of man is the "door" through whom all ascending souls pass to union with the Divine. There is "no other name given by which men may be saved" from the evils of the merely animal and natural life, changed from phenomenal into substantial being, and made one with God and with the powers of God.

"He showed not much; a cruel time and blind
Was that which turned in anger on his face.
Few of his words survive; those few men but mistrace."

IF the earth is a living organism, the drainage of enormous quantities of gas and oil from its interior must result in disaster to the surrounding country, just as the human system cannot be robbed of its vitality without losing its equilibrium.

THE TRUTH is all the time knocking at the door of our understanding, but instead of letting it in we avoid its acquaintance, yet all the time are asking what is Truth?

For The World's Advance-Thought.

THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

"Just as some one layeth
His worn out robes away
And taking new ones, sayeth,
'These will I wear to-day,'

So putteth by the spirit
Lightly its robes of flesh,
And passeth to inherit
A residence afresh."

The belief that life is ever-continuous, that immortality holds of the past as much as of the future, that the true ego describes a spiral circle of existence, now rising into objective action for a few years, then falling into subjective repose for a period, only to awaken again to renewed activity, and so on through æons of time has always been the basic principle of Oriental philosophy; while the names of Western poets, philosophers and thinkers who have accepted this belief, as the only logical explanation of the mystery of life and death, are legion, including some of the greatest and noblest. Thoreau, Emerson, Alcott were re-incarnationists.

The appearance to-day of the old-new thought, called Theosophy, brings the query "Have we lived before?" more vividly before the public mind. "Have we lived before?" "Shall we live again?" "Where is the proof?" "Why do we not remember our previous lives?" are among the pertinent questions called forth by this somewhat startling theory of re-incarnation. No problem of the moral, mental or psychic order can be proven by mathematical or objective demonstration; neither can argument persuade a person into a state of consciousness; therefore, no material, no demonstrable proof can be adduced, no special argument made to convince anyone of this theory, which to many has become a known truth. One can, however, show that it is in harmony with accepted law; that it solves many difficult problems, and that it forms a good working hypothesis for practical life.

The fact that human progress moves in cycles or periods of activity and repose, is so generally acknowledged that it may be said to have become axiomatic. From the beating of the heart to the life pulse of worlds, through the myriad gradations of functional movements, thought impulses, race evolution and planetary life, the law of ebb and flow, of activity and repose everywhere obtains. What are the great migratory epochs, literary eras, dark ages, religious reforms, the repetitions of history, but the working of this great law? Herbert Spencer sets it forth admirably in his "First Principles," and a poet seer exclaims:

"Day following day for ever
With the star-lit darkness between."

Yes, day and night, life and death, one ever following the other throughout eternity. Is not re-incarnation the action of this law in the soul realm, just as sleeping and waking express it on the mental and physical? The deathless, Divine soul manifests in an outer envelope of matter (crystallized spirit), and when that envelope is worn out, no longer fit, when the activities need a long rest, the birth of death takes place, and the true ego in subjective repose assimilates its experiences, until the desire for action brings it again into objective form

But why does the ego still cling to this earth instead of seeking another and higher orb upon which to continue its development? The law of attraction answers the question. All its loves, all its hates, its desires, its purposes are of this world and of no other. The potentialities of its being belong to the potentialities of this planetary center; and until the ego has exhausted this circle of experiences, until it has learned to live in the universal, in the Eternal, it will be attracted ever and ever again to this world by its thoughts.

"Bound to the earth-wheel of change."

Re-incarnation harmonizes with law; attraction rules it; the great cyclic law demands it; it is also a factor of evolution. If every individual soul was a fresh issue in the world, would not the world remain ever at the same point? Would heredity even exist? These are questions well worth pondering. If we allow that souls enriched with the experiences of many lives, souls stunted by neglect in past eras, souls vitiated by accumulated wrongdoing, are ever reappearing to carry on the work of the race, then progress is understood; the ebb and flow of civilization, the many problems of genius and stupidity, of heroism and crime, are solved.

Re-incarnation makes possible the perfectability of the human ego. Can man become God-like in one short life? Drummond, in "Natural Law in the Spiritual World," has the following: "It is not said that the character will develop in all its fullness in this life. That were a time too short for an evolution so magnificent." Professor Drummond does not accept re-incarnation, yet this passage shows how much he was impressed by the insufficiency of one short life for the development of all the powers of man. Many lives fall short of the allotted term; some merely open their eyes upon this world for a few brief hours. Do they learn the lesson of earth life? Do they complete their cycle of experiences, work out the equation of good and evil, in that short sojourn among earth's activities, while in a long series of lives one or two such failures would not be of any moment?

The question of non-recollection of previous lives, at first apparently unanswerable, becomes less difficult as people advance in this line of thought. Many have a vague consciousness of a previous acquaintance with this world; new scenes and people seem strangely familiar; dim reminiscences of a distant past struggle for recognition; but the majority are too much absorbed in the stress and whirl of our electric age, to note seriously these feeble efforts of the intuition and work out their development. As long as consciousness is limited to sense experiences, to intellectual processes, the records of the Higher Self will be a sealed book. Intuition alone can read therein. To the fully expanded consciousness, to illumined inner sense, the past becomes present. Meanwhile, a study of the tendencies, the propensities, the affections, the powers of self will give data sufficient to determine the trend of previous lives. Man is the result of a long past; he inherits from himself vast accumulations; a study of self will reveal their nature. The thinking principle, in the grand cycle of differentiated being, has gathered to itself the affinities and forces of the mineral, the potencies and life secret of tree and plant, the ecstacy of the blossom, the joy of the bird, the activities of the insect, the desire of the animal; all are its property to know and use when it has become man—man the epitome of all. Then, through myriads of life experiences, it solves the mystery of the triangle; the descent of spirit into matter; the ascent from matter to spirit.

This view of successive re-births enlarges the ordinary idea of life. The world is no longer a vale of tears nor a mere pleasure house, but a home in which the soul can perfect itself. Life, the sublime song of the Ego, as it emerges from the Absolute and wings its way through the Finite and Limited back to the Absolute! And lives, what are they? phases of the wondrous symphony. Listen! how it bursts into joyous rhythm with the waking pul es of a new day; then, as the darkness of ignorance shrouds the soul, and sense perception clouds the invisible glory, it sings in trembling strains, moans in plaintive minors; then a tumultuous discord of passion; now an agonized prayer; here a stirring march, there a trumpet blast of fame, dying away in sad echoes. Sometimes it ripples along this life song of ours in pleasant melody; again it swells into the full diapason of its harmonies, until at last, the joy, the agony, the laugh, the moan, the shout of victory, the cry of despair, resolve themselves into a sublime chord whose tones resound through the infinite.

As long as man's God is external, he will fear the censure, and court the approval, of the external world more than he will the interior world within himself. A man has never entered the truly spiritual way who heeds not the God within; neither can he know himself or the interior universe over which that God presides. The monster that stands upon the interior threshold is the serpent of Self, whose deceptive shadow deludes the one who wavers in his efforts to penetrate his own interior nature.

THE grandest inspirations never come through those who are living a life of luxury and ease. Trace the inspired works of real genius to their source, and we will find that the best and greatest have been born of souls who have had to wage ceaseless struggle with poverty, and who seldom had time for pleasure or recreation. Genius mounts highest when the winds of adversity blow most strongly against it.

WE read an article the other day in which the writer claimed that others were infringing upon his currents of inspiration, as if inspiration were a gold mine in which people could stake out claims subject to their ownership. Inspiration must always be new, else it is not inspiration. When once spoken externally it enters the mental sphere, and its repetition is mental and not inspirational.

TO LIVE within Soul-Communion is to lose self in the Infinite and give expression to thoughts that, transcending the intermediate mental sphere, go forth as *Divine influences*—not reflectively so, but so primarily.

For The World's Advance-Thought.

NATURAL AND SPIRITUAL MAN.

A. G. HOLLISTER.

In order to make clean separation between truth and error, it is necessary to have a standard free from error for a criterion of judgment, and a normal, healthy condition of the mental faculties to apply it. For if there be error in the standard, it will be cause of error in the conclusions based thereon. The reasonable need of a perfectly truthful standard, for the guidance of free moral agents, opposed to temptation and deceptive influences, is so evident to our understanding, that we believe one is provided by the All-Wise Framer of our Constitution.

We believe such a standard exists in a revelation from the Creator, addressed to the intuitive faculties, approved by the reasoning intellect, and practically in accord with all that is purest and best in the creature seeking to be led thereby. But as man is a progressive being, growing from a seed and unfolding through many gradations toward the limit of his capacity, all understanding could not be given at once; and hence revelation, both before and after the appearing of Christ, had to be imparted by degrees, as his capacity unfolded to receive, and as the needs of growth demanded. As revelation teaches and experience confirms that the purpose of God in the creation of man was to be fulfilled only in Christ, all revelations unfolding that purpose prior to Christ's advent in Jesus necessarily had reference to that event, as the center and fruition of man's highest hopes, best efforts, and purest heaven-tending aspirations.

But the revelation of Christ recorded in the life and teaching of Jesus of Nazareth, though perfect so far as it concerned that individual and his stage of the work, was rudimental and incomplete, as it relates to the New and Supernal Creation of which Jesus was the beginning, as Adam was the beginning of the Old Creation—or if not Adam, the character for which Adam stands in the allegory. The revelation of Christ as exemplified in the life and doctrine of Jesus was a perfect seed of the New, which conforms to the same law of growth and progressive development, both in individuals and the race, as pertains to the Old. Hence, Jesus likens the kingdom or reign of the heavens to a grain of seed—"the least of all seeds"—which is planted in the mind and heart of the earthy man and grows till it becomes a tree, affording food and shelter to the birds of the air, which may be looked on as types of the spiritually ascending. On various occasions he compared it to seed sown and growing to a harvest. "The harvest is the end of the age." Referring to himself, he says, metaphorically, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

These comparisons denote a rudimentary and inconspicuous beginning of the reign of Christ, and growth according to natural laws of Creation, to maturity and fruitfulness. Hence, to the last written word of the New Testament, the Apostles were looking forward to greater and more advanced work for the fruition of their toils, suffering and privation—a mature and perfect work, wherein all things would appear as they are, without disguise of metaphor, trope or parable, in lieu of the partitive and incomplete revelations of incipiency, imparted in their day, the final results of which could only be perceived obscurely, as in an enigma or riddle.

This *perfect* was to be preceded in the world by a general apostacy from the truth and light sown by Jesus and his Apostles, also by a covering of the Sun (of Righteousness) with darkness (false doctrine), causing temporary concealment of the light of the spiritual man and woman, who, as the "two witnesses," were to prophesy (teach) under sackcloth (mourning, adversity), during 1260 days (equaling years), till they were killed by the beast.

Apostacy from the highest truth revealed in Christ left the world for a season in such gross moral and mental darkness, that even the moon (natural reason, including science and philosophy, giving out reflected or secondary light), and stars (teachers of religion, yielding primary but scattered points of light), would not cause their light to shine. How completely this terrible prophecy was fulfilled the history of the "dark ages" will testify! That was a time wherein whoever desired to see one of the days of the son of man could not see it. Those conditions made necessary a second and full revelation of the spiritual man, in whom all brightest prospects and most ardent longings center. Not necessarily the same person, but the character, mature in both parts of manhood, Bride and Bridegroom being unitedly manifest in the dispensation of the Spiritual Bride. In her was fulfilled the SIGN (mind you) of the "Woman Clothed with the Sun" of Divine Light and Revelation, revealing the Motherhood in Deity, which "finished (ended by making known) the mystery of God" for man's redemption, "as He hath announced the joyful message to His holy prophets."

But as the "kingdom of heaven cometh not with outward show," neither in Christ's first nor second appearing, this differed in nothing from ordinary beginnings, being deposited as a seed in an individual, personating the Spiritual Bride, and growing in the knowledge of a few, from whom it spread to many. Emerson proclaims that "all revelations, whether of mechanical or moral science, come first to single persons." The foregoing positions find illustration in the parable of the mustard seed; which is a type of the faith which removes mountains, obtains whatever it asks; and also of the increase of the reign of the heavens—of the woman's leaven, which revolutionizes "the whole" mass—of the ten virgins, in which the Bridegroom is represented as an individual coming at midnight to a wedding, to an individual, the prepared instrument of the Spiritual Bride. To assume that the Bride here is the Church is to destroy the type. The Church is composed of the children, male and female, who must have father and mother for their prior cause. The faithful Church is "the light of the world," and rules the day, banishing night to limbo.

Jesus had told his disciples: "The world seeth me no more. But ye see me, because I live, and ye shall live" (crit. trans.) after the descent of the Holy Spirit. He promised to be with them to the end of the age, but only those who were spiritually alive could see him. So they asked, "What shall be the sign of thy (*parousia*, presence, not *erchomai*, coming), and the end of the age?" He was to come as a thief (*erchomai*). And the promise is "to them that look for him will he appear the second time, without sin, unto salvation." It was to be a revelation from heaven, a lifting of the veil which hides Celestial scenes from spiritual eyes. Two were to be in the field, when one should be taken and the other left. Two were to be grinding at the mill, with a like result. "Two shall be in bed; one shall be taken (by the silent operation of the Spirit) and the other left." The "taken" are elected to perform a certain work; those "left" may be received afterwards, if prepared to co-operate.

"For as the lightning, when it lighteneth out of one part under heaven' shineth unto another part under heaven, so shall the son of man be in his day." This indicates that the first signs of his presence would be limited and local, for lightning is only visible while a surcharged cloud is unloading, and then only over a limited space. "The son of man coming in the clouds of heaven," indicates a gradual approach, not seen by the tribes of the earth till the first witnesses of Christ's return have taken on his likeness by doing his works of obedience, and have gathered into communal order. These form religious assemblies, typically referred to as "clouds of heaven," being "clouds of witnesses," composed of individuals cleansed from sin and selfish desires, consecrated and inspired by one holy spirit to a heavenly service, drawn together and coalescing like homogeneous particles of moisture in a cloud, which veils the cause while discharging its overflow in blessing on others.

> "The blessing from the cloud that showers,
> In wondrous two-fold birth,
> Of heaven is and earth."

The season is compared to the approach of summer, when the fig-tree putteth forth its leaves in the genial breath of vernal skies: so the genial warmth of brotherly love and life-giving sympathy and mutual helpfulness, preparing the hearts of earth's children for righteousness to spring forth, like a garden of wholesome and delicious fruit, is evidence of the overshadowing New Heavens, where no unrighteousness can dwell nor error find place to hide.

The coming in clouds was preceded by a shaking of the powers of heaven; that is, the old religious beliefs, which combine some truth with a large admixture of error. Jesus warns his hearers, "When these things begin to come to pass, then take courage and lift up your heads, for your redemption draweth nigh." Then it could not have come to to them before.

The son of man, the regenerated new man, of whom we regard Jesus as the first pattern, is heir of all spiritual things promised to man. He, who is many in one spirit, would send forth his messengers and gather his elect from the extremity

(highest point) of earth, to the extremity (nearest point) of heaven. His elect are those who form themselves in his likeness by doing the works which make his character. When gathered and organized into communal relations, they become members one of another, and members of Christ's body. "For where the body is, there are gathered the eagles," and the sign of the son of man, yea the son himself, including the daughter, is seen in their character and works.

Man was made a little while lower than the angels for the suffering of death, that by triumphing over death he might be crowned with glory and honor. Also that he might be duly qualified by experience and training to exercise righteous and wise dominion over the works of the Creator's hands, and finally to have all things put under his feet. Death here means extinction of the part which is linked with decay and is subject to frailty and corruption.

We believe that the introduction of sin, disease and spiritual death, by man's transgression, has complicated conditions and means of final adjustment, and brought into play new resources, without changing the original purpose of creation. Which purpose evidently was, that after man had reached the utmost limit of perfection attainable in his earthly state, the inmost *esse* of his conscious *ego* should be transferred, or translated, from the earthy to the heavenly plane of motive and activity; from a natural to the spiritual state; from mortal to immortal; from mere transitory to Divine, eternal elements; where it may grow in the perfection of beauty and usefulness, without flaw blemish or obstruction, or terminal limit, forever.

For The World's Advance-Thought.

COME UNTO ME.

H. A. BRADBURY.

"COME unto me all ye that labor and are heavy laden and I will give you rest." How many are needing spiritual sustenance, truth and rest! Truth is the true sustenance of the soul; spirituality is the growth of the soul in truth and goodness; and rest, in its highest sense, is consciousness freed from the galling chains of error, selfishness, pride and greed, and basking in the Celestial light of spiritual illumination, or conscious Oneness with the Soul-Force of the Infinite Intelligence. This is saying a great deal, you may think. Yes; but what spiritually illuminated souls have been declaring since time immemorial. Poets have sung, "There is rest for the weary;" philosophy says there is rest for the soul; and it comes by spiritual unfoldment and illumination. What can be more cheering to the daily laborer, whose burdens of life are wearing to mind and body, whose physical rest does not appease, than the assurance that there is soul condition, if he will seek it, in which he will realize peace and rest—an inner-life repose that will ever renew the body and give courage and hope to the mind?

The Church has called this ecstacy of feeling "conversion," "experiencing religion," "change of heart," "salvation," etc. In some it is produced by religious anxiety and excitement, and needs the guidance of reason more than any other faculty of the soul. Many, mistaking superstitious credulity for faith in God, have been led to commit most heinous crimes, thinking they were serving God. Such have been judged insane, and it was all the direct outgrowth of false religious teachings. Thus we see the importance of truth. Truth is the only savior—the only safe way of life. Who makes the acquisition of truth his aim will correct all his errors and find rest. To the weary in body, the heavily laden with the burdens of life, rest, or quiescence, is invaluable; but infinitely more valuable is soul-rest. Soul-rest is not quiescence. Inaction does not describe it, but rather action, life fervor, soul living in its own sphere, untrammeled by sense or worldly desire.

By the announcement, "I will give you rest," churchmen have expected too much—salvation in all their sins and from all the ills of life. The Materialist, seeing in it a promise which he never realizes fulfilled, calls it a bible fraud. But to the Spiritualist—he who is really spiritual—there is a promise the fulfillment of which is as certain as a clear conscience after doing right.

The churchman makes his mistake in applying the pronoun I to the person of Jesus; whereas "I will give you rest," is the voice of the Spirit; the Spirit will give rest to the spiritually weary, who are laden with error and earthly vices, who are anxious for the Truth, and to have solved for them the problems of life and future destiny. These things can be realized only by unfoldment of the spirit, by overcoming the grossness of the flesh. Who makes this the aim of life will find rest.

Soul-rest is the soul's goal realized, the fruition of its unutterable longings. To the man of the world, in pursuit of worldly gain, though he may be a religious professor, and have abundant Sunday piety, soul-rest is an utter stranger, and ever must be. "Figs do not grow upon thistles," nor does the sowing worldly seed produce spiritual fruit. O, that religiously inclined people could lay aside the marks of fashion, pride, religious cant and popular church following, and seek in the simplicity of manhood and womanhood, to know the truth, and be guided by the Divine Light. This Light may be kindled in the breast of every seeker who will do as the Spirit has said, "Seek ye first the Kingdom of God and His righteousness."

The dish of the spirit—the light of Truth—promotive of spiritual and moral growth, is not to be set upon the side-table to be partaken of only at convenient seasons, and when the body is full of gluttony and the mind full of sensuality, selfishness and greed; but it must be partaken of first, before these worldly things have adjusted themselves within the body and mind; then by the natural economy of life will they be kept out, and the light of Truth will shine forth in every thought and act.

By labor Mother Earth is made to supply all the wants of physical man. Unto him who knocks at her doors vast treasures of wealth are forthcoming. Who seeks finds and appropriates portions of this wealth, calling it his own. Unfortunately, however, many in their eager grasping for gain appropriate more than they need, and by so doing leave many more in want and destitution. Trust companies and monopolies are formed, which put a premium on the necessaries of life, and wrench from the hard hand of toil the dollars that would make their owners comfortable.

It is not thus with spiritual treasures, Truth, Celestial Love and Wisdom, Spiritual Illumination and Soul-Rest. None of these can be bought up and held for purchasers. They are free gifts of the Infinite Good to all who diligently seek for them. Although there are many destitute ones, it is not because some greedy soul has more than his share, nor that the price is too high and they not able to buy; but because they have not sought for them. They have sought first and spent their energies to gain the treasures of earth, and in them place the source of happiness. These have yet to learn that the more they love and dote upon these earthly treasures the more destitute they are of that which constitutes soul happiness and rest.

The Spirit said through the same inspired lips from which we have been quoting, "How hardly shall a rich man enter the kingdom of heaven." "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven." Both the holding of wealth that one does not need, when there are so many needy and destitute, and the love bestowed upon it for the sensual pleasures it affords, are pernicious sins. They are pernicious, in a spiritual sense, to the holder, and in a physical and moral sense to the needy. No one has a spiritual, moral, social or physical right to hold more of this world's good things than he needs for for the promotion of these in his own being.

We need air to breathe, water to drink, food to eat, clothes to cover our nakedness and shelter to protect our bodies from the elements. Of these, personally, we cannot use more than we need, and and we do not need more than health, comfort and social enjoyment demand.

Oh, when! we may justly enquire, will these wrongs of modern society be righted? Whole-World Soul-Communion is doing a vast deal in concentrating soul-force that will unitize the hearts of workers, and, I trust, ultimately right many of the wrongs of society. All who observe Soul-Communion in the spirit of its ethical requirements, sincerely desiring the overshadowing of the Divine Spirit, and that its rays may illumine the dark places of human abode and drive therefrom the spirits of evil—sensuality, drunkenness and crime, that have so long haunted the hearts of low-born humanity—will find that peace, joy and rest of soul that "surpasses understanding." Thought is a mighty power, and when expressed in unity, will take the world of mind by storm.

THE BUDDHIST CONGRESS that is to be held in Paris is attracting much attention to this wonderful religion. Delegates from all parts of the world will be there. Great interest is being manifested everywhere in all that relates to Buddhism. There are said to be five hundred million believers in this religion; among them are some of the greatest thinkers.

For The World's Advance-Thought.

RESURRECTION.

F. W. EVANS.

Of late I have thought much of the resurrection order and sphere of humanity. Darwin speaks of rudiments that indicate faculties once existing, no longer needed, they being supplanted by higher powers and faculties developed under the law of Evolution. Is it not thus when the soul rises from the generative order into the resurrection? "I am the resurrection." What an expression to be made by a man two thousand years ago! Is it a wonder that it is said of him, "He trod the wine-press alone, and of the people there was not one with him?" Any physical faculty or limb disused diminishes in power, be it an arm, or leg, or muscle. Is it not the same with the mental and spiritual powers? The hidden, wonderful power that enables a human being to die to the generative life of the natural man or woman is a "mystery of godliness" that is made known only by revelation. The mere natural man or woman, even when intellectually unfolded, discerneth not the *resurrection*; it is foolishness to them; the gift of faith alone revealeth it. The prophets and prophetesses and bibles of all races and peoples continually refer to a resurrection state as being attainable, possible; but they do it only in part, and "as through a glass, darkly;" yet it is there. All men, consciously or unconsciously, are pressing, growing, towards the resurrection order. The generative is a rudimentary phase on the journey through which all men and women will pass on their way to the Christ heaven.

I am under the impression, from my knowledge of history, that there are nations and races who have passed through all the degrees of progress which, now, the whole human race are making a united effort to attain unto.

Jesus, individually, became, as a unit, a resurrected man. As such he was a pattern of what other men could attain unto. "Follow me; be of good courage, for I have overcome the world"—the lust of generation; the lust of private property possession, and the pride of rule, with the ambition of seeing who should be the greatest. The Son of Man comes to minister, not to be ministered unto; to serve, not to be served by others; to work for the brotherhood and sisterhood; to love God supremely, and the society more than self. He taught, disciplined, rebuked and loved his twelve disciples—taught them to be as he was, resurrected souls. And we have no record of any one of them—not even Judas—ever having been drawn down to earth by "the tail of the dragon"—the lust of generation; they all put their feet upon the head of that serpent of sensuality—lust.

Again, the twelve were to the primitive church what Jesus was to them—a pattern; the principle was expanded. For three hundred years the primitive Christian church labored to be a resurrected church, in the midst of the corrupt Roman war-government and its social system. Everything within and without worked against the high standard of purity that the church was striving to maintain. The civil government looked upon it as inimical to its own power and existence. Its celibacy would destroy population; its non-resistance would make Rome the prey of any petty nation practising the war-power; and, as Rome had taken the sword against all nations, unless she defended herself by the sword, the least of them would come and take away her place and power. True Christianity, then, as exhibited in Jesus—who did not render evil for evil—and his disciples, whom Jesus told to put up their swords, otherwise they would perish in using them, and in the primitive church, which, not being of this world, would not marry nor fight, was regarded by the Romans as destructive of all civil government, by extermination of of the population, and by the "testimony of Jesus" against war, and they treated it accordingly. It was assailed by outward persecution and by inward temptation, false doctrines and corrupt leaders, until the fifteenth bishop of Jerusalem was a Gentile and a married man. It was this corrupted, perverted, adulterated Christianity that spread over the great Roman Empire. The Emperor Constantine became a Gentile Christian. He introduced both marriage and war into the Gentile Christian churches; there they remain to this day. Great churches, hundreds of sects, hating one another, but all giving their power and adhesion to church-and-state religion, that includes marriage, private property and war.

They are all "turned to blood." They begin with the blood of Jesus, as being God, and end with war and the Inquisition, with becoming drunk with the blood of saints and martyrs. Anti-Christianity is a cruel, bloody system, that destroys the earth and deforms the heavens.

When the powers of evil were concentrated upon Jesus to his physical destruction, with vehement personal hatred, crying, "Crucify him! crucify him!" it excited in Jesus a clear hatred and keen indignation, not against the *persons* but against the *principle* of war. "Do not I hate them that hate thee? I hate them with a *perfect* hatred"—with a hatred free from personality; that is a *perfect* hatred. Hence, in the Christ Spirit, Jesus could denounce the evil, and pray to his Father in heaven to forgive them personally, as not understanding what they were doing.

When the whole race of mankind come into the new earth and the new heavens—the millennium, the resurrection—"war will cease, to the ends of the earth," and men will cease to do evil and learn to do well, as natural men and women; and Christians—Shakers—will say, "I am the resurrection and the life." The generative life and power of physical procreation will be resurrected into a spiritual sexual relation above the animal-propagative plane. The back brain will go up into the intellectual, and the intellectual will go up into the spiritual brain region. Private property acquisitiveness will be raised into pure communism, where each one can seek another's wealth and not their own, without becoming a "prey" to a wolfish pack of self-seekers. And the war force and power will be "turned as the battle to the gate," against war itself, on the selfish plane—where all are hateful and hating one another. It will be resurrected into "a war in heaven, where Michael and his angels fought, and the dragon and his angels, until no place was found for them." As Jesus said, "The prince of this world cometh, and hath no part in me"—no personalty. Hating the flesh was a *perfect* hatred, that killed and made alive; and the reproved becomes the friend of whoso punishes the evil and spares the individual, as a man spareth his own son,—he saves him by correcting him. Thus, "whom the Lord loveth he chasteneth, and scourgeth whomsoever he receiveth;" making even his enemies to be at peace with Him and to actually become His friends.

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

The last Number is well stored with truthful matter of a high order. "Christ all in all" is a grand article; it shows progress in the right direction. That the God of Israel is not Deity, that Jesus is not Christ, and that the Jewish scriptures are not the Word of God, are primary truths that lie at the foundation of the new Cycle of Theology that is opening to mankind. The old heavens are passing away. "The ancient Gods are dead," from Jove to Jehovah. Let us have a World's Advance funeral and bury them so deep that they will be no more remembered nor come into mind.

F. W. EVANS.

Mt. Lebanon, N. Y.

"DISTRESS among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearness of rice. At one town a mob made an attack on the residence of a wealthy merchant who is known to have been monopolizing rice, and demolished the place." The avarice of the monopolist who, by withholding food for the purpose of speculation, kills hundreds by the slow process of starvation, commits a greater crime than the man does who murders one outright for his money.

Go on reviewing and calling forth for adoption all the good in the old systems, and proceed also in formulating plans of religious worship according to highest light; but know this—the Religion of Universal-Celestialism will spring into being as fresh and unpedigreed as came Minerva from the brain of Jove.

WE pity the man or woman who can see only the evil in human nature and have no thought of the good. It indicates their own quality of soul—that the evil predominates therein, and that the greatest need of their own lives is reformation.—*The Golden Gate.*

WE were glad to hear that Bro. J. J. Owen, who has been confined to his home by sickness, is again able to wield his prolific pen. Long may he live in the mortal form to espouse the cause of spiritual truth he so nobly champions.

THEY who turn an Eden into a wilderness will have to cultivate a wilderness into an Eden. Redeemer and Destroyer are within ourselves.

ORIGINALITY—individuality—will take the place of parrot-like memorizing in the schools of the future.

The Universal Republic.

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THE UNIVERSAL REPUBLIC.

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

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

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For The Universal Republic.

THE FLAG OF THE UNIVERSAL REPUBLIC.

LUPA.

THE beat of the war-drum grows fainter,
The bugle uncertain in sound,
The tramp of the army grows lighter
On blood-soaked and shuddering ground;
The smoke floats away, and we welcome
A glimpse of the star-spangled sky.

The monarchies, aging and dying,
Are barring the doors of their tomb:
We wait for the voice of the angel
To call the New Christ from its gloom—
The soul of the coming Republic
That gathers the Universe in.

Try for us the future, O Prophet!
Peer into the ages to come!
For over and over we question,
Yet question the false or the dumb:
What banner shall float o'er the people
When nations unite as if one?

"The fierce, crimson bars of the sunset
Gleam out from the banner of gold
That brightens and blazes, but surely
Will fade, ere the evening is old,
And hide in the folds of the greater,
The broad, starry banner of blue.

"The crimson inspirits to conquest;
The golden steals into the soul
With joy in its certain possession;
But brooding, o'er-arching the whole,
The infinite star-spangled distance
Spreads ever its banner of blue.

"We'll brush all the crowns and the crosses,
The stripes and the creatures of prey,
Back into the vaults of the ages
As relics of need passed away;
Then nation shall link into nation,
The ancient be merged in the New,
United beneath the New Banner,
The Star-Spangled Banner of Blue."

UNIVERSAL LANGUAGE.

NUMBERS are the only parts of speech that have the same meaning in all languages alike. Count one, two, three on the fingers, or write one, two, three, and any person of ordinary intelligence, in any nation, will know what is meant without a word being spoken.

The Universal Language will be a language of numbers. The numbers will not be chosen arbitrarily, but will be used as they convey occult significance as well as external meaning.

The Hebrew language of numbers is claimed by Occultists to have been "the language of the angels"—the universal language of intuitive humanity in the primitive Golden Age, before selfishness had builded the towering Babel of external ambition, that led to divisions among men, thus causing them to separate and gradually evolve diverse languages of a more external character, expressive of their materialistic condition. A remnant of them, endowed with a more persistent spirituality than the rest, settled in Palestine and Africa, and preserved the number language almost in its entirety. Their descendants are the Hebrews and Falashas of our day.

The Unive sal Language of Numbers was spoken by silent gestures before noisy speech came to mar the universal harmony of Being. The rosary and the abacus are remnants of that language.

The number language is full of occult meaning, and it has the valuable element of extreme brevity, therefore can be easily memorized. For instance, figure 3 stands for father; mother is 41; and the two combined; 44, signifies child. Instead of having different numbers for words of like character, such as black, night, darkness, evil, etc., a single number expresses them all.

The figures 44, standing for child in the Hebrew language, have a deep meaning. They not only contain father (3), mother (41) and child (44), but they stand for perfect unity. We cannot subtract them from each other and leave a remainder. They also stand for the Double Jupiter or Perfect Angel, or Two-in-One. Add the two fours together and we have the figure eight, the double link of nal Love and Wisdom, without beginning and without end.

There is great significance in the number of the year 1881—the year in which the New Dispensation began. In this year the figures read backwards and forwards alike, and the unit allied to the 8 (the double link of Divine Love and Wisdom) signifies that the Unity of Divine Love and Wisdom shall prevail from the beginning to the end of the New Dispensation.

The use of this occult language would have a harmonizing, fraternizing influence upon humanity. It is in the occult numbers that "God geometrizes" best.

The ten commandments given to man when he was exalted upon the high mountain of spirituality were written by the finger of God (the silent finger speech of the spiritual man) upon the two tablets of stone—the two bony structures or hands of men, the ten fingers of which contain, reveal and interpret the occult commandments and speak the silent language of the Supreme. The language and commandments of the spiritual man, engraved upon the tablets of stone (the occult speech of the hands) were destroyed when man came to worship the golden calf. Occult teachers will be developed and the mystic language of numbers—the key to the Universal Arcana—will silently link the world in the bonds of intuitive speech.

EGG-FORCE FAILS.

A PRESS DISPATCH reads: "At Butternut, Wisconsin, County Superintendent G. B. Bower was pelted with rotten eggs at the polls to-day. He was active in getting the women of this school district out to vote for the new school building and longer terms. The men did not object to the school building or longer terms, but they were paralyzed with astonishment at the sight of women actually voting, and their anger knew no bounds. When it was found that the women had won the point at issue, they were only prevented from demolishing the ballot boxes and destroying the record of election by the prompt action of a few cool-headed men. When the supply of eggs gave out affairs became quiet."

All the arguments brought to bear against woman suffrage are manifestations in the interest of perpetuating masculine domination. When the masculine tyrant finds that his will is being disputed, either at home or abroad, by women, whom they have always looked upon as their submissive servants, he falls back upon the power of physical strength, by the exercise of which he has so long overawed them, and which has given him the mastery. The same inharmony reigns in the outer world that would reign in the home, if man had the sole ordering of it.

The woman who can govern a home harmoniously, and rear a republic of children to be a credit to their parents, is fit to exercise her statesmanship to bring order out of the larger world family. In the home she must fill all the parts enacted in the Republic—she must be president, judge, lawyer, doctor, nurse, cook, seamstress, etc. The experience gained in governing a home would fit women to fill places of public trust, and it is only their lack of self-confidence, engendered by ages of submissive reliance upon man, that has prevented them from seeing and realizing their power.

"HERALD OF GOSPEL LIBERTY" calculates that the sermons from the American pulpit, for a single year, if printed, would make one hundred and twenty millions of octave pages. That saying of the Christ, "Why call ye me, Lord, Lord, and do not the things which I say?" was never more applicable than at the present time.

THE foolish strive in vain to reach greatness by leaps; the wise steadily and almost imperceptibly grow to its attainment.

For The Universal Republic.

THE SOLDIER OF TRUTH.

ALICE ESKEL.

Not in fanciful attire,
With noisy trumpet's blare;
Not in pride and sinful ire,
Thirsting with a vengeance dire,
Like a wild beast in his lair;
Not amidst the cannons' roar,
On the field where murder reigns,—
Ruining the poor man's store
In a fratricidal war,
That with blood the fair earth stains:
But in garb of gentleness
Truth's great soldier conquers sin;
With love-light soothes dire distress;
With good will he seeks to bless—
Loves in spite of warlike din.
Giving Life where men destroy,
Truth's good champion leads the van;
Happiness without alloy,
Inward content, peace and joy,
Light the way for such a man.

STABILITY IN UNITY.

It is thought Congress will not legislate upon any of the recommendations of the Pan-American Congress, because it is claimed the South American Governments are in a very unsettled condition; that it is not sure that the Governments with whom treaties are made to-day will be in existence a year hence.

The state of anarchy and antagonism existing in the South American Republics emphasizes the necessity of the Republics of the two Americas combining to unite in bonds of unity and peace.

The South American Republics will be weak and and the prey of scheming political adventurers as long as they are divided. Their strength will come by uniting under one Central Government, as the United States of South America, having one mutual interest, instead of being rent asunder by scheming leaders, whose only aim is to exalt and enrich self. Their progress is dependent upon their closer unity. No great changes need be necessary to accomplish this. The President of each Republic could assume the title of Vice-President or Governor, and their several Legislatures would bear the same relation to each Republic that ours bear to the States; the Central Government being located wherever the votes of the people should decide.

It would be of very great commercial benefit to all concerned, and ensure peace to the South American Republics.

Of course our suggestions apply to and include the Central American States.

"The prospect for an immense rice crop is growing better every day. There will doubtless be at least four hundred thousand barrels of rough rice raised in this parish, this year." If Christianity was half as popular as money-making the Christian people would buy up half the rice crop and send it by our idle war vessels as a free offering to the starving Japanese.

Great material wealth brings discontent, sickness and care; spiritual wealth brings peace, contentment, happiness.

INDIVIDUALISM DEFINED.

"The soul of ancient civilization was paternalism; the soul of all modern life and achievement is individualism. The breath of paternalism is pity and compassion for the depraved, the incompetent and the indolent; the breath of individualism is not maudlin mercy, but justice; it is the survival of the fittest."

Modern "individualism" translated means real, genuine selfishness.

The "individualism" of our day has culminated in the monstrous monopolies and extortionate syndicates that seek to over-ride all law, human and Divine, to increase their own profits. "Individualism" would swallow up everything in self, no matter how much misery might be occasioned by its efforts to get what it desires. To it are due the wholesale murders, called war, and the wholesale robber bands, called trusts. A common trait of "individualism" is exemplified by the speculator who took advantage of the starving thousands in Gallicia to buy their horses at sixteen cents a-piece. The "individualist" speculates on the necessities of the peasantry, and buys their produce for a sum that leaves them no surplus, so that when crops fail they must starve. By and by, when he gets rich enough, he will compromise with his Mammon God by building him a new church, or add something to the fund to send missionaries abroad to convert the heathen. He views all religion, humanity, pleasure, from a monetary standpoint.

It is not that which survives, in a material sense, that is always the fittest. Individuals and the systems they represent that outlive others in the material world are not necessarily the fittest.

CO-OPERATION.

Co-operation is the universal law. All things in nature co-operate to produce something, and thereby maintain its equilibrium.

Some journals are using as an illustration, the evils flowing from the Co-operation of trusts as an argument against Co-operation of the people. But the Co-operation of trusts is not for the purpose of production and universal distribution, but it is for the purpose of extortion and the concentration and absorption of the means of subsistence into a few hands.

When the people all co-operate harmoniously there will be no place for trusts or any of the thousand and one vampires that live upon the products of others' labor without rendering an equivalent.

With Universal Co-operation established all will become producers, and the good of all will be the best good of each. Competition will be for the highest excellence.

Many fear the Light of Truth because it exposes their weaknesses. They should rather fear the latter, and accept the former, for Truth alone can save them from the suffering their foibles will bring upon them.

In the evolution of Being truth *must* be acquired. Easily if harmoniously accepted, but painfully and through suffering if rejected. Chastisement will accomplish what was refused to the appeals of love.

THE EFFECTS.

"Every pauper, every unemployed laborer—every non-producer—is a daily detriment to the Republic. They consume something and contribute nothing. Society is a joint-stock concern. Those who put in nothing and take out something are swindlers. They live like leeches on the labor of others. Those who do not produce what will pay their way are a clog on people's progress."

The pauper and unemployed laborer are effects of which the non-producer is the cause. What the non-producer consumes in *un*necessaries would furnish means to employ, at good wages, all the unemployed in the country.

In the present selfish state of affairs it is much easier for a dishonest man to grow rich by overreaching his neighbor, than it is for an honest man to find employment at reasonable living wages. Laws should be passed requiring citizens whose property is greatly increased in value by the growth of the city to give employment to a stipulated number of persons during the year.

A GOOD SIGN.

"Dr. Moody, in addressing the students of the Conference, pleaded for more tolerance among the Protestant Christians. He denounced in scathing language those Protestants who have no charity for the Roman Catholics and Jews, and he gave the speakers and students to understand that thereafter, in praying for and speaking of China, Japan and Oriental lands, the word 'heathen' should not be used. According to Moody, America has far more sins to answer for than have China and India."

It is a sign that the leaven of Universal Fraternity is spreading fast when sectarian ministers denounce the "I-am-holier-than-thou" tendencies of their followers. It is strange that Christians have so long interpreted the teachings of Christ to mean partial or selfish love for the few who were in fellowship, instead of Universal Love for all mankind.

We do not find any evidence in the New Testament that the Christ ever asked those whom he aided physically and spiritually their nationality and religion, or even if they belonged to a church; or that he made his good doing dependent upon their accepting any creed. He required nothing but faith in his power to heal them.

The annual Congress of English Co-operative Societies was recently held in Glasgow. Lord Roseberry, the presiding officer, said that indications were favorable for the extension of co-operative movements to all parts of the world; and that too much could not be said in favor of their beneficial effects upon the people.

There is much talk of making civil laws to prevent the practice of hypnotism. Hypnotism cannot be prevented by civil laws. It belongs to the realm of the intangible. The only safety for individuals from the evil suggestions, on the part of visible or invisible hypnotizers, is in purity of thoughts.

"THE ROOT OF ALL EVIL."

We are asked to elaborate upon the declaration in an editorial in the preceding issue, that money, being merely a measure of value, should be accorded no more importance in legislation than liquid and grain measures, and should be as free and unstinted in necessary use as they.

To treat the subject at length might provoke partizan discussion, which is not of our work. But a few simple facts may be submitted—and the most relative and important, for subtlety and abstruseness in the discussion of "the money question" tend and are intended to mystify instead of enlighten, and especially to justify dishonest dealings between man and man and extend to them the protection of legislative enactments.

Suppose a community with an actual wealth product on hand or held in reserve of the value of $100,000—made up of many different articles of use, produced by the labor of members of the community.

But this wealth is owned and possessed by the members of the community distributively, according to the kind and quantity each has labored to produce; and therefore many exchanges must be made before this wealth, in its entirety, is available for use and consumption: the one whose labor product mainly consists of flour must exchange the most of it with his neighbors who lack flour for those things of which they have a surplus, and which he needs; and so on with all, according to the surplusages and requirements of each.

(Here is disclosed the necessity for agents and other intermediates; but, as one man's easy productive labor for one day, aided by labor-saving machinery in use, will yield, on the average, the necessaries of life for ten men for a day, as is statistically proved, fair and equitable payment for such intermediate services would be pleasurable rather than burdensome to producers. Aside from such necessary incidental charges upon the production and distribution of wealth, the community resources would be practically inexhaustible to stock libraries, adorn parks, construct theaters, lecture halls, etc., for the moral and mental improvement and the amusement and recreation of all, to maintain public schools embracing all grades of instruction, to support sanitary and benevolent institutions; and then the people's holidays could be doubled and an ever-swelling "sinking fund" insured to extend, keep in repair and operate lines of travel and transportation).

Now two of the community withdraw, (weakening to the extent of their productive energies the wealth-producing power of the community), taking with them their wealth in hand, or pro rata share of the common stock considered as consolidated, convert it into negotiable credit form, and go to a distant part of the world to toil for gold and silver—which, in and of themselves, are no more of the life-sustaining elements of man than the stones he treads upon.

In the course of time the seekers for gold and silver return, (the community in the meantime losing their co-operative aid), bringing with them gold and silver conventionally valued at $20,000; but in use in supplying real human wants or considered as an essential life condition less valuable than iron, less valuable than wood, less valuable than sand.

But the increase of wealth in the community (labor-produced for and applicable to actual human wants) during the absence of the gold and silver seekers now balances what they drew out, and the common stock is again of the value of $100,000.

The gold and silver seekers re-enter the community, and, by common consent, their gold and silver are merged into the common stock at the conventional value of $20,000. The community auditor now adds twenty per cent. to the general values and totalizes them at $120,000.

But what is the fact? Has not the stock of real wealth been reduced twenty per cent. to each sharer, supposing all interests equal, instead of having been increased that much? Though the loaf has increased in bulk, not one atom has been added to its substance; but there has been an increase of the mouths to be fed.

At this point the wholly self-concerned financier appears and talks about "the convenience of trade," "the necessity of a medium of exchange," etc. (He means the medium of a medium, understood to be *himself*).

But is it so impossible to invent or formulate negotiable certificates of value—mere certifications that so much actual wealth is in existence, the certificates varying in quantity represented so as to readily make balances in exchange—that many must sever family and communal relations, make hazardous journeys across seas and deserts, and labor like slaves, to procure gold and silver, (reckoned valuable for the purpose sought only because of their scarcity, Divine Wisdom having given in greatest abundance the metals of actual use), to to be used as this "convenience of trade?" (The reasoning is not impaired by the fact that paper may be used for money, instead of gold and silver, if, by convertibility, the false notion or fraudulent assumption of intrinsic value in the latter is transferred to the former, for in one case as in the other the effect is to contravene the natural and universal compensatory law, by claiming a share in the useful products of labor without contributing to their production).

The first wrong or violation of the compensatory law of Nature and Nature's God having been committed by receiving into the community the $20,000 of imaginary wealth, and imparting to it, to the extent of its false claim, the virtue of the $100,000 of real wealth, is but the beginning of evils; for everything brings forth after its own kind. The robber usurer quickly appears upon the scene, he who takes without making, and money, instead of fulfilling its proper office as a convenience, a facility, of trade, becomes the Pharoah of the work-fields. Its control is made the special art and science of the crafty, the mercenary and the dishonest, and they manipulate it to create pinching want for the many in the midst of abundance, to encourage extravagance in the midst of want. They profligate and prostitute the Government, and enslave and debase its citizens—themselves most of all. They foment strife and warfare, that they may fatten on the carnage of the battle-field and aggrandize themselves at the cost of honest industry, through corrupt methods of furnishing military supplies and exacting interest rates upon national debts—artfully increased and renewed from time to time and made more and more impossible of final payment by extending the corrupting influence into every branch of civil government! In this country, through many consecutive administrations, executive recommendations, legislative enactments, and judicial adjudications, have all been in the interest of Mammon, of spoliators in the fields of industry, of them who take all and make nothing, who, having bought or bribed to their side the immunity or express warrant of law, will murder and pillage and violate every natural law of honor and justice to control that "convenience of trade," otherwise called money. As we write a combination of Mammonites is scheming at Washington to induce the expenditure of vast sums of money, every penny to its extent of assumed value standing for some one's toil in field or factory, in building coast defenses and fortifications, that would never be used, unless Americans themselves, with motives just the reverse of patriotic, should provoke and wilfully instigate war; and this the combination of Mammonites referred to are trying to do—making the interest of another combination of Mammonites, engaged in the disgraceful business of killing fur seals for their robes, (only available in use for the purse-proud worshipers of Mammon), their excuse.

Such are the effects, the incidental moral influences, of investing with the virtue of real, labor-produced wealth, that which has no intrinsic value whatever, is not of the essential life-sustaining conditions, and privileging it, over every form of real wealth, to discount in its favor dues withheld, (generally by the usurer's connivance), and impose interest exactions upon advances made necessary in consequence of such withholding.

But the awakening tremors of Light and Life are at last stealing over the long, dark night of deathful, materialistic thought. Gold, coming forth from the lowest plane of Evolution, with his surroundings of crime and brute force, his followings of groveling servitude and besotting ignorance—a monster of Vice and Tyranny, crowned and sceptred in the name of Freedom and *Christian* Civilization—will not much longer be Master of Values, the God of Popular Worship. Soul-Communion Influence, the Universal Constructive Power of Harmony and Peace, of Love and Wisdom, advances irresistibly, though silently. Restlessness under military burdens and disaffection in the armies in all the nations, the growing strength of the labor unions, the advance of more elevated religious and political thought, with the synchronous natural phenomena—unparalleled in character and the extent and wide separation of the areas of occurrence—are all indices pointing in the same direction. Inharmonies are consuming themselves. The rose-flush of the Harmonial Morning is brightening into white light.

THE conditioned cannot be permanent.

For The Universal Republic.

LAND TENURE AND THE SINGLE TAX—PART V.

SAMUEL BLODGETT.

TO DEVISE a just and equitable system of taxation is not an easy task. Statesmanship has never been able to compass it in a scientific way. No one ever presented a principle of raising public revenue which could be made universally applicable, and which clearly commended itself as just and politic. Consequently the changes in manner have been almost endless, with no apparent gain towards uniformity. Personally, nearly all are willing to be relieved from taxes, or as large a share as possible. The aim of the poor is to throw the burden on the rich, and the aim of the rich is to evade that burden. Plans to raise the necessary revenue, without being one of the parties in paying it, is what occupies the minds of nine out of every ten of those clamoring for any kind of tax-reform. Each individual desires the kind of property he possesses to be exempt from taxation, and the kind of business in which he is engaged, or in which he wishes to engage, unhampered by any government restrictions.

Those who favor the Single Tax seems to think that it would greatly increase the number of land users; but it is evident that its support comes, mainly, from those who do not possess much land, and who do not aspire to. There is with many no intelligent thought as to the general effect or fairness of the scheme, and they would support any other measure which promised them immunity just as readily. Those who view the subject in such narrow selfishness are hardly likely to give us an improved method of taxation; and still I believe it might be easily improved; I also believe that land monopoly should be discouraged and prevented.

In this connection I wish to make a suggestion. Suppose we should say that railroad companies and syndicates and all individuals owning more than one hundred and sixty acres of land in the country, or more than two building lots in town or city, should be held as owning a surplus, for the purpose of speculation, and that such surplus, or any portion of it, may be taken by any individual not owning so much, who desires it for immediate use, on payment of a sum equal to the assessed or taxable value, as estimated by the owner; and that any other property held for sale may also be taken in certain designated quantities, at ten per cent. advance on the assessed price. Then elect commissioners to hear applicants and make preliminary decisions. It seems to me that some such plan would nearly do away with the speculative feature in real estate, and would give a comparatively fair assessment of property in general.

There would be nothing like robbery in this plan. The individual owning more land than he could use, would set his own price on it when he stated its value to the Assessor. Just so with a railroad company, and with a foreign syndicate. To take on such terms would only be an extension of an idea, already acted upon. We take any land now, if we want it for a public purpose, and why not turn over monopolized land to those individuals who need it on the same principle? No one can fairly claim that it is not as legitimate to serve an individual as a corporation; or that the public is not indirectly benefitted by the innocent prosperity of the individual. I cannot see how a more efficient plan could be devised to compel the assessment of property at near its fair value.

PROF. Gleed sketches the wonderful development of the West, and then says: "The mortgage did this." The toiling farmer and the brave pioneer are not mentioned. Man is nothing to the professor. Money is everything. The mortgage-mongers have become wealthy. "The business of bringing borrower and lender together has always been profitable." There are probably two hundred corporations dealing in mortgages in Kansas alone. The brokers get sometimes as high as fifteen per cent. on a five years' commission. The local agent "gets all he can above this." In default of the payment of one instalment the whole becomes due. "Losses to capitalists have been small." The article closes with advice how to invest safely in Western mortgages. It is a fit climax. Taking advantage in true brigand style of its necessity, mortgage vultures have bought the West. Our Western farmers are making money, not for themselves, but for the holders of the mortgage, who own their farms and till them with slave labor. The article reads like a sickening Psalm of Mammon in praise of extortion.—*The Dawn.*

CAPITAL PUNISHMENT is a disgraceful relic of barbarism which blights our present civilization. Such punishment is unjust from the point of view of the eternal life, if there be one, or of the practical purification of the life that now is. No man, be he an officer of the law or a common citizen, has a right to exile any human being from this earth. He may be assuming responsibilities of which he little dreams, but the acknowledged responsibility which he assumes in the degradation of the public moral ideals is in itself sufficient to condemn the practice. Murder is murder. It is absurd to say that because one man has murdered another, therefore the evil consequences of the foul deed may be neutralized by another murder, which shall be perpetrated by the hands of a publicly chosen officer.—*Rostrum.*

THE sun of truth is rising and gently shedding its light upon the causes of poverty and wealth, and as these causes come out in bold and yet bolder relief they will be removed, little by little, one after another, and by and by the millionaire will begin to sell his horses and yachts and the tramp will buy a coat; the society woman will wear fewer diamonds and the seamstress will get a pair of shoes. The distance between the prince the and pauper is ever diminishing; the prince is coming down the palace stairs, the pauper is rising from the gutter, and some day there will be neither prince nor pauper, but two men, and they will clasp hands, and look one into the other's face and call each other brother.—*Twentieth Century.*

TRUE.

FORTUNATELY it is a law of nature that those who are given knowledge of its occult forces are at the same time disarmed of the desire to use them, and the desire for money making decreases in the same ratio. The possibilities of the use of electricity in warfare at present are only limited by the amount of machinery that can be handled. Those who are continually urging government to build vessels of war with a view of destroying life and wasting the public money should be sent out into some wilderness and given an opportunity to practise on each other, with lightning as their weapon, for the benefit of those who know that it is time that war should cease altogether, and those who are picnicing on government vessels, at great expense, in the Mediterranean, should be called home and instructed in the art of earning their own living. Why should we fight when national boundaries are becoming less defined and all peoples are drawing together as one people? Why should we kill each other?—*Wade's Fiber and Fabric.*

L. P. MCCARTY sends us his work, "New Philosophy—A Radical's Idea of Health, Happiness and Longevity." In the preface he says: "The author is living on thirty years of made land. In other words, according to medical diagnosis he should have died thirty years ago! Hence, he desires to put before the unhealthy, unhappy and short-lived human race the experience of half a century." There is much interesting matter in this work. We differ with the author in his views as to restricting the social evil. We do not see how either "health, happiness or longevity" can be promoted by licensing this monstrous evil. The latter half of the book is devoted to simple remedies for the relief of ills the human family is subject to. Address L. P. McCarthy, 814 California Street, San Francisco, Cal.; price 50 and 75 cents.

LIBRARIES, museums and art galleries should be accessible to the public, especially on the only day on which those who have to work during the week days can visit them, and on which the opportunities for and temptations to vicious indulgences are the greatest. Open saloons and closed libraries is still the policy of most towns and cities in this country. A rational and not a Puritanical Sunday is what this age demands.—*Religio-Philosophical Journal.*

THE interests of labor the world over demand the disbandment of the armies. A good government does not need an army to control its own people, and to meet a foreign foe the citizens of such a government will never fail to rally *en masse.* When governments become corrupt and oppressive, then the predatory classes begin to ask for a military establishment to protect them in their work of exploiting labor.—*Industrial Age.*

LIKE thieves and pickpockets, who find their best opportunity when there are fires and fights, so thieves in office find their best opportunity for plunder in creating strife and warfare among nations.

For The World's Advance-Thought.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

IN the preceding chapters we have indicated the evolution of the World-Psyche, out of *Nox*, through Chaos, until we arrived at the fully developed skeleton of a world, and that world our own.

Superimposed upon this framework, we found two strata, one of them Siliceous, the other Argillaceous, designed to form a Pleura or covering to protect the interior skeleton from the invasion of the waters.

We shall now proceed to the development of those strata within which will be formed the vast Tracheal and Bronchial Systems for the planetary lungs.

These strata consist of a series, entitled the subseries, of the Circulatory Tract of the Terrestrial Pulmonary System.

They are five in number, and in arrangement and character are as follows: First, Granitic; second, Porphyritic; third, Syenitic; fourth, Porphyritic; fifth, Granitic. These strata are each six miles in thickness, forming a series covering the entire sphere to a depth of thirty miles. These strata comprising the substructure of the planetary Respiratory System were deposited upon the sphere through Kometary agency in the manner heretofore described.

Incorporated with the elements of the two Granitic strata of the series—which were Mica, Quartz and Feldspar—was a large element of Sulphur, thoroughly mingled with the mass. Chemically united with the body of the elements that form the two strata of Porphyry—which were composed of Quartz, Feldspar and Mica—was a large amount of Phosphorus. In chemical union with the elements of the Komet which bore the middle stratum of the series to the terrestrial sphere was a considerable element of pure Carbon. The Sulphur, Phosphorus and Carbon, which are thus chemically combined with these strata, add greatly to their strength and solidity.

Overlying this sphere of thirty miles is a single stratum of Silex, thirty feet in thickness. This last stratum completes the basis of the Terrestrial Respiratory Circulation. Through the porous structure of this immense Siliceous envelope, into which the infinite network of minute Bronchial vessels of the Circulatory System terminate, the waters of the Interior Ocean have ample play in reaching every portion of the true Parenchyma or Cell structure of the earth's Pulmonary system. But in detailing the development of the body, substance and form of the Circulatory tract, we have only indicated a part of that mechanism by which the circulation is performed.

Extending through the stratum of Syenite, that forms the center of the system, are two vast canals that traverse the entire stratum, and, following the lines of longitude, reach from pole to pole. These two canals open by a common outlet, ten by twenty miles in extent, into the waters of the Arctic Ocean. They also terminate at the South Pole at a common inlet, ten by ten miles in extent, to admit the entrance of the cold waters of the Antarctic Ocean.

Besides the inferior inlet in Antarctic waters, there are two others, one for each canal, in latitude 72° north, where the canals communicate with the waters of those seas by two large brachia or arms, that open at their upper extremities by orifices three by ten miles in size. Two other brachia, of similar size and form, open into these Canals where they cross the equator. These brachia are situated respectively in longitude 104° and 160° west of Greenwich. They form, in connection with their common outlet at the Pole, where the canals pour their combined waters into the circum-polar Sea, an excellent means of transit for the right whale and other marine animals beneath the Arctic ice belt from the warm waters that surround that pole to the warmer waters that lie south of that belt. The former are the natural home and breeding grounds of that leviathan of the deep. The latter seas are but an extension of his feeding grounds.

These two longitudinal canals form the trachoæ of the earth's respiratory system, and are each five miles in width and six in depth, cutting the Syenitic layer of the substructure into two unequal portions. The two brachia which enter these in latitude 72°, as well as the two equatorial, are each three miles in width, ten miles in length, and thirty-five in depth.

In addition to these two tracheal canals, which, as we have seen, traverse the syenite, great numbers of laterals cut the same stratum at right angles with the trachia, and, following the lines of latitude, intersect these canals and inosculate with myriads of others that cut this layer. These, with the innumerable bronchial vessels that are formed in the superior porphyritic stratum, and with the still more numerous and minute vessels that pierce the outer layer of granite, form a marvelous network or system of bronchiæ and bronchiulæ, that circulate the interior waters to every part of the cell structure of the earth's heat-battery through the investing membrane that overlies the sub-structure and underlies this cell-battery.

This investing membrane, in which the entire bronchial system of the interior crust terminates, being formed, as we have seen, entirely of silicious materials, is extremely porous, and freely admits the circulating fluids, designed for charging the battery, to every part of the cell-structure of that vast laboratory in which are produced those immense supplies of interior heat that impart warmth to the exterior of the planet and to all the life which he bears upon his face. But in developing the circulatory system of the respiratory organs of the planet we have indicated only the mechanical portions of those organs.

We now proceed to the development of that organism which nature has provided for more immediate connection with the elaboration of those vast caloric supplies that are required in the economic uses of the world. In the evolution of this series of strata, that form the cell battery or parenchyma, six metallic and one mineral laminæ are used. In character and arrangement they are as follows: first, one of Stannum or Tin; second, one of Bismuth; third, one of Zinc; fourth, one of Sulphur; fifth, one of Zinc; sixth, one of Bismuth; seventh, one of Stannum or Tin. These strata or laminæ of the cell battery were all brought and deposited successively by the agency of komets at a uniform thickness of five feet for each one, with the exception of the sulphur, which has a depth of four feet. The middle series, which helps to form the Respiratory Organs of the planet, are thus seven in number, thirty-four feet in depth, and invest the entire sililiceous envelope which unites it with the subseries below.

The waters of the interior pass rapidly through the tracheæ, from South to North, impelled by the interior heat, and circulate freely through the entire bronchial system of the interior. Brought thus into contact with the envelope of silex, they pass, easily, through this porous membrane, to and from every part of the battery, by osmotic force, according as fresh fluids are required for charging the battory, or as these fluids are again expelled and driven off, when laden with dead and waste matters generated by its continued action.

In the operation of this vast natural battery portions of the zinc stratum often pass into a state of fusion. This fused condition of the zinc, however, is not permanent, since the fluid state of the metal temporarily shuts off the supply of fluids that work the battery. This in turn reduces the degree of heat and restores the metal to its original crystalline or cellular state.

Besides those elements of the battery already described, several more come in here for mention. One of the principal of these is phosphorus. This is combined with the zinc layers, in the proportion of one of the former to ten of the latter metal. Another of these subordinate elements is asphalt, which enters into vital union with the tin, and greatly augments the heat-producing powers of the battery.

Still another element that has to be considered is the metal barium, which combines with the asphalt and completes the heat-generating properties of the compound. The asphalt and barium enter into the compound in like proportions, viz: one of each to ten of the metallic tin. The bismuth layer is also potentialized by the addition of a large per centage of hydrargyrum or quicksilver, which adds greatly to its insulating powers.

This element exists in that stratum in the proportions of one of the quicksilver to six of the bismuth. This combination, while it freely admits the passage of the water through the stratum, prevents the too active transmission of the heat. This tends to hold back a vast amount of heat in storage, which becomes available, when needed, by a law of compensation, similar to the one employed in regulating the generation of the heat.

In the evolution of this marvelous piece of mechanism employed in the elaboration of heat for the uses of our lower world, mention should be made here of still another very important element that enters largely into the composition of the interior layer or plate of the battery. That element is carbon, which is chemically combined with the sul-

phur in the proportion of one of the former to ten of the latter metal. Besides this element in the interior layer, there exists a third that enters the compound. These various elements make up the entire list of ingredients that enter into the formation of the interior section of that vast and wonderful mechanism provided by the Creator for the elaboration of those immense supplies of heat that co-operate with the solar rays to create and sustain every form of life in our world, and to furnish the motor-force that revolves the earth about its own axis, and regulates, at the same time, through the magneto-sphere, the degree of inclination of that axis to the plane of the ecliptic.

For The Universal Republic.

JUSTICE AND THE LAND—PART III.

WALLACE YATES.

ASSOCIATION, that great factor of human progress, has its effect in procuring legislative enactments as well as in other departments of human effort. And it is here that the isolated life of the farmer places him at a disadvantage with the classes living in cities, who can readily combine to further special legislation for their own interests. While the "sturdy farmer," priding himself on his "independence," has "minded his own business" and required of his neighbor that he do likewise, the shrewd denizens of cities, sinking petty differences, have combined to lobby bills through legislative bodies, Federal and State, in which bills, one may be sure, the interests of agriculture are little considered. This is the primal cause why farming in the United States is steadily becoming more unprofitable; why the brightest youths are leaving the farm for the city; and why the Western farmer, having mortgaged his farm in the desperate hope that more capital would enable him to better his condition, has gone from bad to worse, until the mortgage threatens to take the home, and the former owner must become the renter, or "move on" to the wilds and deserts of the further West.

Thus it is class legislation, selfish and really short-sighted, which has thrown the greatest burden of Government expenses on the shoulders of the farmers. Indirect taxation, that direst of evils that can afflict a nation, has, by its operation in this country, brought agriculture to such a pass, that reform or revolution or serfdom are the alternatives. Class legislation is largely responsible for the great concentration of wealth in cities, and for the consequent enormous land values that obtain there. Great as is the value of personal property and buildings in a city like New York, the value of the land on which the city stands is still greater, and the pitiable spectacle is seen of that vast population toiling without cessation to increase the ground rents of those who own the soil of Manhattan Island. Associated labor in cities, aided by tax laws framed to drain the wealth of agriculture into the manufacturing centers, increases the the city land values thus created, and the creators thereof have to still further labor to support Government expenses. In the country the farmer's solitary labor creates less value in bare land because of the sparseness of population; his greatest wealth is in improvements. Does it require an arithmetical genius to demonstrate that if we exempt from taxation all personal property whatever, all improvements of whatever nature, and take instead these ground rents that society at large has created, that the farming class would be immensely benefitted? City land values *exceed* the value of all the improvements and personal property concentrated thereon; bare land values in the country are *less* than the value of the improvements. Hence, the balance would turn the other way. For it is notorious that under present systems of assessment in cities by far the greatest bulk of the personal property escapes taxation, while town lots are scandalously undervalued; in the country, on the contrary, the unfortunate farmer's property is all in sight, and his neighbors take care that it is all listed. Thus both indirect and direct taxation, under our present system, (?) robs the farmer. Instead of seeing "hope die within him," the day that a Single Tax on bare land values was adopted would witness the dawning of the brightest epoch in the history of the American farmer.

Those who instance portions of the country, as in New England, where "farms will not sell for the cost of the improvements"—consequently that the Single Tax would not "work" there—are invited to explain how they defend the present system, under which the Sheriff remorselessly collects taxes on said farms; and the necessaries of life those farmers consume are largely taxed by the Federal Government. Does any man know of a county, or even a precinct, where the ground rents would not support all necessary Government? If so, the assumption is unavoidable that such a locality is unfitted for the habitation of civilized man and would better be abandoned. And if the removal of the present burdens of taxation, and donation to other and more favored industries, would not permit farmers to make a comfortable living on New Hampshire hills, the adoption of the Single Tax, by removing the motive for land speculation, would throw on the market vast tracts of land now "held for a raise," and the thrifty New England farmer might cease grubbing among the stones, and for a change occupy himself on some choice tract now known as "speculators' land."

IF the ideas in all books devoted to the promulgation of advance-thought were as clearly set forth as they are in "The Five Redeemers," by M. J. Barnett, they would spread very rapidly. "The Five Redeemers" are "Mothers, Secular Teachers, Employers, Artists and Spiritual Teachers." Every one would receive spiritual benefit from the perusal of this work. H. H. Carter & Harrick, Publishers, 3 Benson Street, Boston, Mass.

WYOMING celebrated its Statehood on the 23d of July. We hope that one of the first acts of the new State Legislature will be to elect a woman to represent them in the United States Senate. This would be fitting in the first State to acknowledge the right of woman to the suffrage.

THE prosperity of a Republic lies in the self-government of the individuals who compose it.

A SEER.

To the Editors of the Companion-Papers:

THE psychical of the physical seems the hardest of all to comprehend, therefore, we have our heaven in the thin air and in the to-morrow. But to bring the spiritual into the material, the to-morrow into to-day, the ideal into the clay, is the hard task of a world which can speculate deeply upon the inward from the outward, but can hardly reason and build from the *inward outward*. Such is the task of "Civilization Civilized"—to erect on the outward a temple upon the principles thus discerned within. To make man a Heaven Builder as well as a Heaven Dreamer. To look within is but one half of the circle; having got to that central point of its periphery, we must continue the sweep of the arch and come to the point of the beginning. The psychical is the feminine of consciousness; the physical the masculine. Some thinkers are all male thinkers and some all female thinkers; to grasp the work one must be of the two, and then the third is made. The first of the book is female; the latter part the male. With these remarks I commit "Civilization Civilized" to your sight. I wrote it as a book to study, not to read, and its most reading lies between the lines. We are here to learn to build a heaven, to cast out into space, into vision, into length, breadth and thickness, into the senses, the formless principles of the interior and breathe presence into them. They who have reached the center and who are on the return sweep of the soul can do this. They who have not can only dwell on the spiritual alone, and although they can clearly perceive the inward principles, nevertheless, are blind and dark upon the truth or falsity of human political or social institutions.

But the Motherhood of God is awakening! The voices of her children are calling her! Her silent power is brooding over them! Wisdom and Love, the Eternal Youth and Maiden, have clasped hands and the landscape is becoming beautiful! The hours of Labor are lessening, and the hours of Love are lengthening! Truly the Motherhood of God is awakening! She shall yet give birth to men whose thoughts are white. There is a height of inspiration and a depth of feeling never present previously in the masses. There is a halo of virtue gathering around this star, and quickening thought is stirring its bowels! Intention is taking the place of Accident, and Chance, the Demon of Ruin, is deserting his *debris*. The Human is beginning to Guide! Consciousness is taking the reins! The palm of Man is extended, and the word "Peace" comes from his lips! For as Deity discovers itself Man rises.

Your paper is a wonderful paper; I have had it in my mind's eye ever since its entrance. It accomplished a great thing—the greatest of the centuries. You know what I mean. The result of its proposition has made Evolution jump. You have moved the World. You may not be aware of it, but I am; I watched and looked forward to the inevitable result of your work, and *it came*.

San Francisco. STEPHEN MAYBELL.

MIND is the prism by which Truth is seen in parts.

PAUPER ARISTOCRACY.

THE ENGLISH "ARISTOCRACY" do not belie their piratical origin, as can be seen by their wholesale plundering of the British treasury, in the shape of pensions.

The Duke of St. Albans, whose ancestor was appointed Keeper of Hawks by King James II, two hundred years ago, is to receive a lump sum of ninety thousand dollars in full compensation for giving up his perpetual pension of five thousand a year, to earn which he has never labored an hour. Other similar pensions to other aristocratic paupers are to terminate on like conditions.

In the same newspaper from which we gather the above we read also the following: "A sad story of distress from poverty and harsh enforcement of law comes from the Irish coast. The fishing season has been bad and many of the dwellers on Blasket island, off the Kerry coast, were unable to pay their rent at the appointed day. A gunboat thereupon landed a Sheriff, thirty bailiffs and one hundred police on the island, and the posse seized the boats of the unfortunate fishermen. As the gunboat departed with the only means of livelihood of the half-starved population the scene was a heartrending one. Despairing husbands and fathers gazed gloomily at the receding vessel, while the children and women folks wailed and cried aloud in their anguish. An eye witness says that the people are absolutely destitute, that many must perish unless relief is sent."

There would not be any starving peasantry if the pauper aristocracy were compelled to work to support themselves, instead of being kept by the working people in luxurious idleness. But for this luxury and idleness they rob the workers, and the workers blindly acquiesce, because they have been religiously taught that the "aristocracy" are better than they; that "kings can do no wrong." If justice were done all the money now given to aristocratic idlers would be given to alleviate the distress of the starving thousands of the British Isles, and the idlers would be made to earn their own support.

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

I TAKE several papers for economic and religious reading, but I could dispense with them all better than with your Companion-Papers. You are religio-philosophico-politico-economico-theosophico-justifico in a more advanced sense than I find in other papers. I need not express hope for your continued existence, but rather express my pleased consciousness that you subsist upon a foundation that must continue to exist. You are, in part, utterance of a voice that is heard in several channels from different parts of the world. I call it the Voice of Jehovah. I do not know of any than yours more free from antagonism with other channels. Such freedom gives you the right to call your publications The World's Advance Thought and The Universal Republic. ALBERT SMITH.

Brooklyn, N. Y.

THE idea of an absolute ultimation or stopping-place of happiness and glory! That thought predominant would bankrupt the universe.

AWAKENED.

REV. THOMAS DIXON, a Baptist minister of New York City, preached a sermon lately that was decidedly a new departure for an Orthodox minister. He said: "For four years I have been dilligently studying the Sunday newspaper. It is a new power that has arisen to arraign the power of the Church of the Living God. The Sunday newspaper article is a tremendous indictment of the Christian Church for inefficiency. The Sunday newspaper was born out of the week-day newspaper, because the pulpit had narrowed down to the husks of dry ecclesiasticism. The only power today that lays a heavy hand on wrong-doing resides in those tall buildings around Printing House Square. The editor sits in the chair where the prophet used to sit; the press stands on the platform where the prophet used to stand. The newspaper does the work once done by the pulpit."

This pulpit confession is the soul-force effect of one of Theodore Wright's contributions to the Companion-Papers. (The seeds are germinating everywhere).

"THE Duke of Northumberland is no doubt the the greatest land owner in England. He owns more than 200,000 acres, and has a rent roll of £875,000 a year. He is thirty-one years of age, and he is a great reader." This Duke is paid £875,000 a year for the use of 200,000 acres of land, the value of which he never earned a square foot of in his life. His title commenced by piracy and it is sustained by piracy. A man who will take £875,000 a year for his own personal benefit and devote his life to reading, while many of his own tenants and hundreds of thousands like them are starving, may be a Duke, but he lacks every element of a true man and human being.

"THREE THOUSAND patents have been granted to women since the establishment of the United States patent office. Some of these are of considerable importance. The hollow brick for flues and partition walls is the invention of a woman." This is a remarkable showing considering how few women heretofore have had any mechanical education. The inventive faculty is essentially an intuitive one, and it is safe to say that half the successful patents that have been granted to men have many suggestions from women incorporated in them.

AN OREGON PAPER says: "Mr. Hermann must know that the utterances of both parties in Oregon on the silver question were wholly insincere, were made for partisan and demagogical purposes, and should no more bind the representative in Congress than they bind his constituents who falsely make them." How are the people to distinguish between the *honest* utterances in the platforms of political parties if they are "wholly insincere" in any of the resolutions the platform contains?

IT is not always proof that customs are right because large multitudes accept and follow them. The largest number of flies will always be found where there is corruption.

WHO JUDGES?

AN editorial in the paper from which we clip the following item says the police did right; and still we marvel because crime and criminals are on the increase.

"Jack Williams, who, during two years' service as the guard at Atlantic City, saved not less than a hundred unwary bathers from drowning, was recently recognized as an old thief, who had served his time in the penitentiary as John Latts. Williams admitted his identity, but pleaded that he had for three years led an honest life and cut all his old criminal associates. This defense did not serve his turn, and he had to leave the city at once. His gallant work for two years counted for nothing against the fact that he had once been a felon. His medals won by heroic service counted for nothing against his old brand as a convict. His friends came forward and testified that the ex-convict had been a faithful custodian of large sums of money and valuables, left in the office of the bathing pavilion. Men whose lives he had saved pleaded in vain for Jack Williams, the hero, because to the police he was nothing but John Latta, once a felon and therefore always a felon."

By what right, human or Divine, is the one who has once committed an offence, punishable by law, and who is trying to atone for it by leading an honest life, branded as a dangerous person that must be shunned and shut out from everything that is good?

If a convict has reformed, and persists in his honesty, he is entitled to respect and credit from all who claim respectability.

Jack Williams has done nothing so bad as the prominent men did who owned the town of Spring Valley, when they robbed the miners and reduced them and their families to starvation. Yet we hear nothing of it being "right" to drive them from their homes. Adulation and admiration are bestowed upon the millionaire thief, even though he be a fiend in human form. While the reformed convict, who may have become a thief from want, or to save his family from starvation, and who might make a good citizen, is ostracized and given no chance to live save by stealing.

We read much in these times of universal disasters, of the mercilessness of nature. If there is no mercy in man there cannot be mercy in nature, for whatever is external in nature is an exact representation, a perfect reflection of what is *internal* in man; and the mercilessness in nature will continue to increase with that in man, until he is so thoroughly chastised that he will learn through agonizing suffering not to be merciless.

"ENGLAND has four hundred vessels of war, France three hundred, Russia two hundred, Germany two hundred and fifty, Italy two hundred and fifteen, Austria ninety. All of them have powerful iron-clad ships." The laborer works "in the sweat of his brow" to pay the endless bill of expenses that the exercise of his passions incurs.

PLANT truth seeds and leave them to sprout in the soil of error, and they will sprout, take root and bear fruit.

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HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artizans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement, Nor do we enter upon it as a financial speculation, We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the penciler's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror collossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairy scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze,
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the fact'ries ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Wil-*lam* ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

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	3:08 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p .m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p, m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns,	3:43 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.
Tallahassee, Fla	2:33 p. m.
Vienna Austria	9:21 p. m
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter	12:18 p. m.

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