The World's Advance-Thought.

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THE WORLD'S ADVANCE-THOUGHT

The Unity of Humanity is the Millenium of Peace.

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

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THE HEART OF THE PLANET.

Central Source of Mystic Being! Heart of Life!
I feel your Innermost Power Divine to guide the Planet!
O, Horus of the Ages! from you shall issue forth
The magic streams of Sacred and Celestial Force
To bless the holy multitudes, that Peace shall reign:
They, inward gazing, shall see you imaged forth,
And, linked to you by sympathy, will pour
Unselfish tides of love into each other's souls—
Hearts sanctified by union of the lands and races!
Hearts joying in the Mother Earth's blest unity!
Your throbbing shall enhance the music of our spheres
And radiate harmony to the limits of the orb!

THE Heart of the Planet contains the psychic principle that regulates and controls the Life of the Planet: Water is the life-blood of the Planet. Water, like the blood in the body, may be called veinous and arterial. In the earth there is the surface circulation and the interior circulation.

The Heart of the Planet controls the circulation of the waters of the Planet. Should it cease acting life upon the Planet would cease, for then the waters would lose the life principle and become stagnant. Where there is a state of stagnation upon the Earth, as in the arid lands and deserts, owing to the waters of the Earth not being distributed, there we find feverish conditions, and the heat at times intense.

The water or life-blood of the Planet must circulate uniformly everywhere, in order for the same pleasant temperature to exist in all parts. Now we have many extremes in temperature in different countries, because the circulation of the water is not evenly distributed over the whole surface of the Earth. In some parts excessive vegetation causes the accumulation of too much moisture, while in others, devoid of vegetation, there is scarcely any moisture at all.

The reclamation of deserts and arid lands, the distribution of vegetation evenly over the surface of the Earth, would give the Earth a uniform and equable temperature in all parts.

Building up the fruitful parts of the Earth, to the neglect of its arid lands, disturbs the action of its heart, just as the excesses resulting from the selfishness of man disturb the action of his heart and produce an unequal circulation of the blood, thereby causing fevers, eruptions, and other bodily ills.

Uniform growth, by uniform cultivation, is necessary for Earth's welfare. A selfish policy is as detrimental to the Earth in her development as it is to man in his development. To centralize development to a few favorable localities on the Earth, is to stifle the action of her heart and thereby cause an uneven circulation of her waters, leading to all manner of inharmonious planetary outbursts in the form of floods, volcanic eruptions, earthquakes and unnatural variations of temperature.

Monopolistic centralization in cultivation stifles the harmonious action of the Planet's Heart, as monopolistic centralization of the products of the soil causes inharmonious conditions in the human heart, for out of both, the Planetary Heart and the human heart, are "the issues of life."

Within the center of the Planet's Heart is a vast body of the purest water. This water contains the rejuvenating essences. It is "the Water of Life," known to the Sages of a past so remote as almost to be lost to tradition. The biblical stories (now accounted mythical) of men living to be hundreds of years old had their origin in the then ancient records of these Sages.

PREVENTION SURE.

MOST of the effort put forth by modern society is to cure, rather than prevent wrongs, for large numbers gain their livelihood by the existence of the wrongs they claim to cure.

If the physicians, instead of giving medicines, should tell their patients to discontinue to foster the passions and appetites that produced their ailments, their occupation would be gone; if the lawyers should tell their clients that the cheapest and best cousre to pursue would be to peacefully arbitrate their difficulties, there would not be money in the profession of law; if the politicians should tell the people that party politics was only another name for corruption and selfishness, and that the people would be happy and prosperous by uniting for the good of all, instead of dividing into antagonistic factions, they (the politicians) would soon have to work for their living; if the clergy should tell the people that they do not require any intermediates to supplicate the Divine for them, soon the "respectable superiority," fine clothes and soft white hands of the clergymen would be gone; and so on through the list. This is why we are all the time recommending a cure instead of a preventive for the inharmonies that now exist.

APPLY the law of selfish competition in its ultimate expression and progression would be impossible. Everything good and useful that we have is the result of the co-operation of man with man and with nature.

THE origin of all moral disease, like the origin of physical disease, can be traced to the microbe of evil planted as a seed in the beings of humanity through thoughtlessness and ignoraunce.

STATES OF CONSCIOUSNESS.

IT is the cumulation of our thoughts that creates our states of consciousness. States of consciousness—whatever they may be—are real to the minds receptive to them, for it is, after all, only a mental state. We may suffer the torments of hades or the joys of paradise irrespective of the states of consciousness of those around us.

Young Greenbaum, who was recently lost in the Olympic Mountains, was found sitting on a log holding a fish line the end of which was dangling in the grass. Anxious thoughts had so changed his state of consciousness that he actually saw a stream of water filled with trout before him.

It is difficult for us to imagine the infinite variety of states of consciousness that the mind is capable of realizing. One sees a burning hell, another sees a heaven, and both are experiencing what is real to their consciousness, yet each denies that the other exists (as if one could think of anything that does not exist).

The highest state of consciousness is that which embraces all consciousness; and when we have attained that Universal Consciousness we shall know the purpose of them all. Now we are like persons seeing the view from different sides of a mountain, and each one insisting that his particular view is the only correct one, when in fact each is correct from his own standpoint.

MUST MATERIALIZE.

SPIRIT must materialize before it can manifest to the physical senses.

The present humanity, living almost wholly in the physical consciousness, are like children who need pictures to convey the meaning of words to their minds.

Life is forever typing ideas in material forms. Through the lessons conveyed to us by material forms we comprehend the spiritual. In this way the Divine-Human becomes manifest to the physical senses, as well as plant or animal.

In the process of evolution everything spiritual—no matter how finely developed—will have its counterpart in some material form for the instruction of material people. The few will always cognize the spiritual in advance of the many. They bring the conditions by which the ideas can be evolved in matter.

IT is strange that so many delude themselves with the idea that a wrong course here will, somehow, unravel into a happy result hereafter, when everything points to the inexorable fact that like produces like. We may hide our wrong-doings here, as we can bury seeds in the ground out of sight, but when they have grown into the spiritual light they must be seen.

For The World's Advance-Thought.

PEACE, YE WORKERS!

ALICE ESKEL.

PEACE, ye workers! Unite or perish
In the toils of Mammon's greed!
Peace, ye workers! love and cherish
All who slave and faint and bleed!

Fight your passions, not your brothers;
Kill your vengeance; work for love:
Hatred blinds you, and it smothers
All that would your Savior prove.

Would you foil the plots of Mammon,
Fetter Moloch in his might;
Plant your faith and trust upon
All that's good and pure and right.

Say not, "workers can do nothing;
Poverty and toil are cursed."
Why should work have slavery's sting?
Honest toil should stand the first.

Seek not self, nor fleeting shadows;
Learn to comprehend your soul—
Then will cease your cares and woes;
Happy be within the WHOLE.

Right is stronger than the richest,
Though he own the earth entire:
Who works with truth is ever blest;
HE shall accomplish his desire!

THE MENTAL AURA.

THE mental aura of an individual—as seen by the clairvoyant vision—is in the shape of a sphere extending out about three feet around the body. By the appearance of this aura the mental and moral condition of the individual may be judged. It may be called the mental sphere. This mental sphere is the habitation of disembodied spirits, who are attracted by the impure thoughts of the individual. They cling to this sphere like barnacles to a ship, where the thoughts are very impure; and oftentimes they sink the individual in mental darkness and leave him a wreck on the shore of eternity.

As that which a man eats makes his body, so that which he thinks makes his aura. There are invisible emanations proceeding from the body, which are unpleasantly perceptible if one uses tobacco, whisky, etc.; there are also emanations from the mental sphere, and they enter into everything we do. If our thoughts are pure we put a bright, life-giving influence in all we do, and help others to shake off or keep off the spirit barnacles by giving them good and pure thoughts. Every impure thought attracts and holds to you these spirits whose only life is evil, but good thoughts change them to self-supporting existences.

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THE women employed in the Census enumeration counted nearly a half more than the men, being more expert. Of the forty-three reaching the high average thirty-eight were women. Wherever women are given equal opportunities with men, they not only prove themselves the equal, but in many instances show themselves even superior to men. Intellect, the masculine principle, when it puts itself against intuition, the feminine principle, is bound to be defeated, for the latter grasps the thing instantly, while the former must study it out. Both combined are invincible.

FAMILIARITY UNDECEIVES.

WE are prone to idolize great writers, actors, painters, etc., at a distance, but too often find, upon closer acquaintance, that the mediums through which grand ideas are given to us are made of common clay. The writer who so grandly depicts noble characters displays the most ignoble qualities himself; often the actor who so perfectly acts a loving parent abuses his family shamefully; and so on. The science of phrenology explains these anomalies by pointing to the development of certain faculties and the neglect of others.

In the march of ages assumed goodness and greatness have sooner or later been exposed to the merciless criticism of progressive generations. Out of all the countless so-called great personages only a very few—such as Jesus, Buddha, etc.,—have stood the test of true greatness.

No one—no matter what his position—will long retain the respect and reverence of thinking people if his private life is at variance with his public sentiments of purity. Especially in this dawning Light of the New Age the lives of people are being probed as never before. Hypocrisy and shams can not be palmed off for pure inward truth. In the past men have only been looked at from the outside. Now they will be seen from within, and judged accordingly. The judgment will no longer be the erroneous one of mortal men (the night of judgment), but that of spirit (the Day of Judgment).

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THE real reformers are not conspicuous, and are not much known to the world; they are instruments through which the Silent Universal Forces operate. All the external noises that the world calls reform work, are the mile-stones showing how far the Silent Forces have urged men on the road of progress.

There are not many, so called, reformers broad enough to be universal. Outside of the one idea, that they consider of all importance, they are as bigoted as the least tolerant of non-progressionists. The real reformers make no pretentions of reforming the world, but live everyday, in their every act, a reformatory life.

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THOSE who struggle bravely and honestly in the battle of life, and help to build up the industries of the country, are often left to beg or starve in their old age.

The Government applies the principle of co-operation to the maintenance and well-being of the soldiers, and the same principle can be applied to the army of workers. If soldiers' clothes and accoutrements can be delivered to them from Government workshops at cost, the disabled workers who have helped to increase the prosperity of the country should also have their needs supplied in the same way. The products of the labor of all should be for the benefit of all.

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THE real God of humanity is their most predominant thought. Money is the predominant thought of this age and, therefore the God we worship.

TEACH THEM KINDNESS.

CHILDREN, as a rule, are thoughtlessly cruel; they delight in torturing all helpless animal life. They need to be brought into closer communion with nature and her manifold mysteries, to awaken their love for all creation. Children divorced from "Mother Nature" and fed all the time on book knowledge, are never more than theoretically kind and good. If they could have practical instruction as to the purpose and structure of plants, insects, birds and beasts, it would arouse their sympathy and expand their love nature. If all the schools would spend a half a day, every week, in teaching the children in the fields of nature, they would have greater breadth of intellect and be much better educated.

The aim of an educational course should be to teach the child to think for itself, but the present style rather helps to stifle all original thought; it is suffocated by a mass of fixed ideas that are memorized and repeated parrot-like.

Histories of bloody wars and contentions are as much out of place in the schools as would be histories of slaughter houses, executions, etc. You cannot implant peace and goodness in the hearts of children, when all around them is made to pay homage to war.

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IT is by the thoughts of humanity that animals and pests of all kinds exist. When humanity cease to eat flesh, cease to murder, cease all injustice, animal life will cease. Every form of obnoxious insect, reptile and other animal life are evil thoughts externalized. As long as the lower animal nature predominates in man, so long will animal life, answering to the degree to which that nature predominates, live upon the earth. The more advanced mankind become in soul-growth, the higher will become the types of external beauty. Ugliness, pain and misery are the the result of unrighteousness. All thoughts seek external embodiment.

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As skillful gardeners trim off the dead branches and superfluous growth of plants and trees, so that they may thrive and bear beautiful blossoms and good fruits in abundance, so the Universal Forces will eliminate from the earth corrupt and decaying systems and all that impedes the perfect development of the New Blossom of the Tree of Life.

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THERE is One Force, and that is Soul or Divine Love Force. This is the tree from which spring the branches or forces we designate magnetism, electricity, etc. The seven-branched candlestick used in ancient religious rites was an emblem of Soul-Force and its branches.

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THE motto *E Pluribus Unum* applies to man as well as the United States. Each faculty in man has its independent state of consciousness or intelligence, but it is subordinate to the intelligence of his all-inclusive soul.

For The World's Advance-Thought.

A DREAMER OF DREAMS; OR THE SECRET DOCTRINE OF THE BOOK OF DANIEL.

LEO MICHAEL AND JEANNE GABRIEL.

PROLOGUE.

THE Book of Daniel is an inspired drama dealing with the principles of life. It holds within its grasp all the mysteries of life and death. It is a mystic book, and should therefore be mystically interpreted. It is a revelation made to the soul from the soul in a series of visions. At the end of the vision the inspiring angel said to the seer, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro and knowledge shall be increased."

The time of the end is the end of the material and historical interpretation of the doctrines of religion, in order to make way for the spiritual. That time so long foretold has come. The books so long closed are now to be opened. "The lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof." This lion is the strength of the Divine Understanding. This is the child born of the woman clothed with the sun, who shall now from the throne of God (Principle) rule the world.

Concerning the revelation of this book, the writer says: "And I saw in a vision; and it came to pass when I saw, that I was at Shushan in the palace which is in the province of Elam, and I saw in a vision, and I was by the river Ulai." Ulai denotes the soul, and Elam means virgin and pure spirit. Shushan means lilies and roses, the symbolic flowers of the soul and of the spirit. "I am a rose of Sharon and a lily of the valleys." The lily and the rose are among the flowers what the fig and the vine are among the fruits, the palm and the oak among the trees, France and England among present nations, and the Orient and the Occident in the larger world.

The symbol of France is the lily, and the rose of England. As the people of the United States have in them both the strength of the English and the grace and vivacity of the French, their national flower symbol ought to be the lily and the rose united.

The rose is the principal flower in the Occident, and the lotus, the queen of the lilies, in the Orient. In the fragments of the fallen temples of Egypt it bears mute and silent testimony to the divinity of her ancient faith. On the still lagoons and in the fountains before temples of India, it yet proclaims the mystic beauty of Buddha's holy precepts. Its leaves are large and generous, as the love of God. Its heart is of Gold, and its cup as the chalice of existence. Its color—a pure white, flushed with the richest crimson—denotes at once the purity of the soul and the ardor of the mind. The common tiger lily is eloquent with the same truth. White, dashed with bright crimson, in shape a double triangle, like unto King Solomon's seal, with seven golden stamens, the most sacred of all numbers, and in the centre of all these a perfect symbol of the Holy Trinity. The *fleur-de-lis* of France is also mystic, both in shape and color. The La France rose, the most perfect of all roses combines most nearly the qualities of both the lily and the rose; so that the climax in rose culture is prophetic of the perfect flower of existence.

Without knowing why, this symbolism of the lily and the rose has crept into the speech of the world. "Chaste as the lily" and "strong as the rose" are every-day expressions. The lily is associated with all that is chaste and mystic, and the rose with all that is strong and open. The lily seeks and needs the shade, while the rose flourishes best in the full light of the sun. Would you know the conditions of initiation into the sacred mysteries of the soul? Like the lily you must have courted seclusion, and been fed with the dews of night. Like the rose, you must have rejoiced in the strong light and heat of the noonday sun, as well as waved unbroken in the storm and the tempest. Like the lily, you must have learned to bend without breaking. Like the rose, to be superior with the vanity of pride. Like the lily, you must have sought and found grace. Like the rose, you must be strong and self-reliant. Like the lily, you must be pure and chaste. Like the rose, you must be rich with the glory and fullness of life. To knowledge gained by labor you must add the self-discipline of culture, until the mind is as the regal glory of the rose of La France. By meditation and interior contemplation you must have unfolded intuition, that flower, which, like the lotus, blossoms out of the silence and of the depths.

All who fulfill these conditions are admitted into the beautiful palace of Shushan, which is in the province of Elam by the river Ulai.

In offering a new interpretation to the world of this, the most wonderful book in the Old Testament, the writers are quite mindful of the question sure to arise: "Whence do you derive your authority?" the answer: from God and the Soul, through Celestial visions.

The Interpretation comes from the same source as the revelation. The following experience vouchsafed to one of the writers was the beginning of this Interpretation:

While living in the country the past summer, one night, while asleep, I found myself upon the banks of a strong, swift-flowing river, the water of which glowed with light, and, through the soft, silvery beams that rose like mist from its surface, I saw before me a stately palace of some pure white substance, decorated with precious stones; with domes and minarets, rising one above the other in imposing grandeur and splendor. Far up in front, in a circular recess in the wall, was what I thought at first to be the statue of an angel, and, standing by his side and a little behind, with one hand on his shoulder, and her head inclined towards him, the figure of a most beautiful woman, clad in the stately and flowing robes of classical Greece. As I gazed upon their forms, in boundless delight and enthusiasm at their perfection and grandeur—so full of the contour of life and strength and yet in every line graceful and fine as the curve of the cup of a lily or the rounding bud of a rose—far up to one side, from whose windows shone forth bright and far-reaching lights, penetrating like star-beams all the surrounding darkness, the hour was rung by a chime of soft and silvery bells. As I listened entranced with joy, Lo! a soft light began to glow behind the figure of the angel and of the woman, penetrating their forms, and I saw that they were transparent and presented no resistance until they glowed with a wondrous brilliancy and intense whiteness, and yet soft and pearl-like. Then, O joy unutterable! the light fell from them upon me, and I felt it glowing in every cell and fibre of my being, filling me with a sense of some mystical relation to the angel and the woman on whom I gazed with all the ardor of which I was capable, when suddenly I knew that they were alive, and cast upon me a living smile, the memory of which remains in my veins like liquid fire, filling me with a sense of almost omnipotence.

I cannot at present relate who the angel and the woman were, and how I entered the palace, and what I saw and found. I have been there many times, and the room I occupied is called the Library-room. It contains many rare and valuable books in which I read. These books contain the "Secret Doctrine of the Hebrew Sacred Writings," and the "Divine Mysteries of Life and Death."

Since this, such occurrences have become familiar, while to the other writer symbolic visions containing new revelations are a matter of daily experience. What is to follow will reveal the method and nature of Divine Revelation. It will explain and harmonize all that is now exciting such general interest under the various names of Christian Science, Faith Healing, Hermetic Science and Theosophy.

We write not to destroy but to fulfill. The rock on which we build is Truth, and the banner over us is Love. Our foe is materiality, and our watchwords are GOD and the SOUL.

THE tree is the universal symbol of the evolution of life. Prof. Siddartha Merton says in his "Book of Life," the tree form is in everything. He then shows the brain to be in the form of a tree, and that all its ramifications have the tree-like form. Trees symbolize ideas—mental forms—their growth and development. Idea germs develop roots, branches, leaves and blossoms; passing through the same evolution as the trees. The planet is a Tree of Life, because it is a mental form for all the thoughts, both spiritual and material.

EVERYTHING fulfills a purpose in the Divine economy. The material universe, with its endless variety of worlds, will be visited and explored by *material* people as easily as we now visit countries on our own planet. It will not be an interminable time before the bodies of humanity will have become subordinate to the will. Now our bodies are like the clumsy vehicles of our barbarous ancestors; but the spiritualized forms of the future will be like the electric machines of this age.

VICTORIAN SARDOU, the French dramatist, says that his best plays have been written under spiritual guidance. He writes while in a peculiar state of exaltation, seeing an imaginary theater in which the actors dictate the dialogues.

GRANITE STATE PAPERS.

For The World's Advance-Thought.

OUTLINES OF SCIENCE.

W. H. KIMBALL.

PRACTICALLY Science is knowledge. But knowledge depends upon knowing powers, and fields, grounds or spheres, upon which those powers may act and embrace the stores of wealth there resident. God being Creator and man his creature, these knowing powers in man are a part of the creative providences, as also the spheres or realms upon which they act and accumulate treasures of science. To know these varied powers of human intellection, and the corresponding provinces to which they are allied as provident fields of knowledge, may be deemed a primary general survey pertinent to a more commanding entelechy of the theme in hand.

Fullest Science thus presupposes a definite scale of human powers constituting the intellectual scope of the human mind, and a corresponding scale of wealth in creative providences where the mind is fitted and attracted to explore and advance, in order that it may become master of the whole premises and gather and use continually. The mind provisioned to know, with an equivalent providence to fulfill such provision, makes a system accordant with the rule of Infinite Wisdom.

How, now, can we gain reliable knowledge concerning the scope or scale of human intellective powers, and the provinces of wealth adapted to their play? How can we know man in his full knowing powers and the stores of wealth fitted to those powers but by first knowing those manifest laws of Creative Being where alone all outward appearances are rooted and derive their laws of order? So, our quest inevitably becomes a search for the nature of the ultimate ground of all derivative verities whence all proceed and find their valid form and expression. As to the canons of fundamental Science we are driven to the Central Light of Creation for assuring means of vision, as in corporeal realms we are dependent upon the light of solar center to define things to our immediate vision.

The elements requisite to Creative Being are easily discerned. Thus discerned they are seen to be threefold—a trinity of vital power. A Creator must be duly insistent in a unity of power and purpose that is all-commanding. He must also involve the element of resistance or contra-posing energy in order to act from his own Centric Energy to effect apparent otherness in creaturely forms or existences. And this involving the principle of contrariety, or relatively discriminate from, or adverse to, the order of the Divine Infinitude, another element must be found in order to fulfill the scale of Creative Being and manifest perfect consistency. This term must be that of marriage or conjugation of the otherwise contraposed elements, thus realizing a composite unity, or alliance in diversities, requisite to the Creative perfections. The Creative elements are therefore necessarily threefold: First, as essential unity in Centric Being; second, as essential diversity in eccentricity or variability: third, as essential consistency or composing unity in diversified conditions, that reconciles the previous apparent contrariety. Without such creative elements there could be no actual creation corresponding therewith. There could be no creative going forth in a common nature of indefinite unity; nor any diversifying distribution of special forms and forces in definite contrariety; nor, furthermore, of any composing unity or harmony by which antagonisms or discordancies were to become reconciled and truly accordant. There could be no law of communal indifference; no law of differentiation; and no fulfilling law of organic consistency or scientific harmony.

These elements being all requisite to cover the various states and activities of all *mind*, *thought*, and *things*,—nothing less serving and nothing more being conceivable—must be fixed upon as inherent elements of the Creative Source upon which all else depends and proceeds. For nothing can be more evident than that naught can be *evolved* in creation that was not first *involved* in Creative Being. But it must not be overlooked that Creative Life is constant in its own essential conditions, as such conditions are all constant in the Life. So, an intellectual analysis that differentiates thus to thought must not lead us into the misconception that the Infinite One is susceptible of actual cleavage or separation of elements. Triunity is the law of Creative Being; hence, while the elements may be distinctly discerned and defined, they must not be conceived as other than an infinite unity or alliance of power. They must be known as *distinctly one*.

Commanding science, then, has for its laws this essential triunity in forms of knowing. The predicate of our human knowledge is (1st) indefinite unity that gives centric hold or stability in theme or subject as requisite predicate; (2d) definite diversity or differentiating activity that cleaves and distributes the void chaos into its contrasted terms; and (3d) composing unity that truly relates or combines the differentiated elements into organic system or wholeness without any obscurity or confusion of parts. For, when the central principle of creative law is thus found, it must be known as a practical law of mental power, a law of the operation of that power in thought processes, and a law of corresponding order in the resultant concept or efficient determination—positive science.

Having, then, distinctly differentiated and pronounced the essential threefoldness of the creative elements as fundamental to all commanding science of mind, thought, things and activities, and also given a hint of the law of centric unity that allows no distinctive element to rest in self-sufficiency or absolute differential independence, it seems necessary to show more distinctly the order of unity or interdependency regarding the *one* theme—Science—now in hand.

First: in its first or Sub degree science is an indefinite involution of elements or properties, whether it be a special or unitary science.

Second: in its Superior degree it becomes a process of definite evolution—of elaborating and comprehending the special elements that the *one* involves—and is thus essentially empirical.

Third: in its Supreme degree it co-ordinates or duly orders and combines the elements into a consistent working system, available for all uses.

This brief analysis and definitions in successive order, is simply an index to the dissevered elements of the true one. In order to duly indicate the law of consistency—the simultaneous constancy of all the elements only modified by their varied order of expression—another formulation may be employed, one that not only analyzes but synthetizes the elements according to the principle of creative triunity.

But it may first be remarked that this universal law in the special sciences is only a reverberation of the Central Principle of Creative Trinity that duly accounts for the essential nature of Creative Being, the derivative nature of creaturely humanity, and the fully derived nature of the Divine Humanity. And it may be further remarked that the varied human faculties, or mental instruments relating to the corresponding wealth of the Creative Providence, are:

First: the sensory powers as a system of corporeal perceptions.

Second: the rational powers, as a system of ratios or intellectual leverage regarding opposing relations of things, powers and principles.

Third: the Sophial or Wisdom powers, as a system fitted to discern the Creative Logic, and work by the Light thence radiating; as, in the corporeal realm, we see and work by the light of solar center.

Having found a sure law of creative consistency in the principle of triunity, whether in the realm of being, knowing or doing, and also specifically defined the essential nature of the three elements or degrees, it remains to show more distinctly how the three can be constantly prevalent and active, each in its own proper nature, and yet be a one. Treating of science, we may term the first analysis: First, *Sub-Science*, (in intuitive perception indefinitely); *Super-Science*, (by rational delineation of definite forms or moments contra-posed); *Supreme-Science*, (by the determinate rule of immutable law, that reconciles diversities, discerned by Wisdom as the logic of creation).

Sub-Science	Sub-Sub Super-Sub Supreme-Sub
Super-Science	Sub-Super Super-Super Supreme-Super
Supreme-Science	Sub-Supreme Super-Supreme Supreme-Supreme

This formula is designed to show the constancy of the three elements, *simple unity*, *complex unity*, (or apparent discordance) and *compound unity*, or positive harmony. In human development the *sub* dominates the earliest experience; the *super* dominates the advanced experience; and the *supreme* the refining conditions of humanity in ideas and processes of highest scientific embodiment.

PLATO says: "In the administration of a State, neither a woman as a woman; nor a man as a man, has any special functions, but these gifts are equally distributed in both sexes."

For The World's Advance-Thought.

THE MICROCOSM.

E. M. W.

The life that now animates the crystal will one day become the man of the earth. The cell tends towards soul, and the feeble pulsing in the life of the monera is on its way to the radiance in the mother's face. The slime of our nearest paddle lived before the Alps were made, and the atoms build to the tune of Nature's soft cradle hymn. Man is a materialized thought. Whatever lives imagines, and by its imagination constructs, assimilates and expels. The animal is in-formed by the same monad as the man, but in the forms devoid of self-consciousness that monad remains latent and passive. The animal is not soul-less; it has the seeds of all the human principles. Through the lower forms those seeds are dormant. Every human principle is there, but paralyzed and unborn, save the vital, the astral and the instinctual.

In man is the seed of all living things, and the thrones of all the gods are in his temple. Creation, through the ages, has been in travail for his birth, as now she suffers and travails for his re-birth into the true style of man. Standing on the pyramid of being, he is linked with all below as the form on which they all depend and to which they all aspire. He is the brain and heart of nature. All limits vanish at his presence, for he is the organism that thinks. His face travels through the universe, and looks out from all things as through darkened windows. He is the *I Am* who was, and is, and is to be in all appearances. The omnipresence of Deity is the omniprevalence of man. Wherever life is seen the wise man recognizes his own species—down to the mite and the mire. Nature ascends with the incarnating monad on her shoulders. The stone would become a flower; the fine floral sp rits, escaping from the leafy sheaths, take on the animal image; and the animal journeys toward manhood. Outward nature is the pasture-field for the human body. The plant absorbs the mineral; the animal digests the plant; and all pass into man. Above the lowest nature each thing is eater and meat. In the snake hands and feet lie sheathed. In beast and bird they find some play. In man they are loosed and free. The Universe runs man-ward from source to end. The granite breathes and the clay lives in him, and he takes up the planet as his loaf which must pass as bread into his body.

One bond of unity compasses the whole organic world. Smallest and greatest are tied together by the thread of relation, and the same life moves in the fields, the forests, the animals, and the structure of man. In t e confused swarm of struggling forms that rises into view through the epochs of the pre-historic world we see our ancestral stock, our own flesh and blood, striving onward to a higher destiny through the very vortex of everlasting strife. Re-born they must be, one and all. When no vertebrate life existed on the land, our cold-blooded progenitors were swimming the ocean. In the age of carboniferous forests or giant reptilery our forefathers first gained their feet; then their forepaws became hands and their bellow a voice. There is no break in the sacred continuity of life. One living form reaches the lamp to another, and every single line of life has its roots in the primal depths. The spark that was ignited æons ago still glimmers in us. We were parties to every battle by land and sea.

From the beginning to the end of the vast life-cycle, we see the upward march of spirit through all the forms of nature into man. The universal life shapes itself to the conditions amid which it deploys. There are invisible fingers feeling in the darkness. There is the grouping instinct among the atoms. The Psyche weaves new life-woofs into the web of re-incarnation on the loom of time. The body is only the material image, soul-builded and soul-used. Its use is to compress the life and hold it in a fixed path, as the gun-barrel compresses the expanding gas which drives the bullet to its mark.

Millions of years old is the "Tree of Life," of which he is the topmost bloom. The age-long drama of Evolution moves on in obedience to the universal law of becoming. Development is only to be secured by repeated plunges into the troubled ocean of re-birth. The efflorescence of æons is consumed in the evolution of mere animal units into the level of human intelligence, and their education by tardy processes into the grade of a human soul. The tree is a rooted man, lacking only the years to bring it forward to where we stand, and flowers and stones shall gain voice, and speech, and purpose. All the flora and fauna mount up into the human form divine. The sky and the rose alike reveal him, even as the quarry foretells the palace and the pyramid. The budded flower longs for wings; the wings ask for soul; the soul seeks the Infinite and is the vanishing point where matter and spirit blend, and the "dew-drop slips into the shining sea."

> "Man the epitome of nature,
> Cosmic compend, world compressed;
> Tree and tiger, lamb and lion,
> Ocean's surge and heaven's rest.
>
> All the quenchless passions striving,
> Each with each and all with all—
> All the fine and gracious liftings,
> Of the souls above their thrall.
>
> * * * * * * *
>
> These but mark from whence descended
> Man, the child of earth and light,
> In whose wondrous being blended
> All the elements unite."

UNIVERSAL EGG.

The world has a mental spiritual sphere—the predominant thought aura of the world—that encloses the double inverted trines of the Central Solar Force and the Dark Magnetic Forces, and in the center of them the earth rotates. The whole combined may be termed the Universal Egg, over which the Sun broods like a parent bird over her nest. The New Thought, the New Life, is piercing this sphere or predominating world-thought aura, like the chick does the shell that keeps it from the light, that holds the contents of the egg together; and the Old Order or the Egg must give birth to the grander, more active Life.

The least useful people are those who think they have a mission, but never succed in finding it.

GROWING.

"A remarkable surgical operation has been performed at Paris by Dr Lannelongue, an eminent specialist in the children's hospital. A little girl, four years old, had a deformed head, about one-third the size of an ordinary little one of her age. She never smiled, never took notice of anything, and she could neither walk nor stand. The doctor became convinced that the condition of the little creature was due to the abnormal narrowness of the head, which hindered the natural growth of the brain. About the middle of May last he made a long and narrow insertion in the center of the skull and cut a portion out of the left side of it without injuring the dura mater. The result of this operation was something astounding. In less than a month the child began to walk. Now she smiles, interests herself in everything around her, and plays with a doll. A tolerably bright little child has taken the place of the idiot."

Perhaps the time may come when all deficiencies of the moral make-up will be found to be deformities and treated as such. It is not so long ago that the insane were severely punished to cure them of insanity. All crime is a form of insanity, and punishment does not cure it. The superintendents of criminals should be both humanitarians and scientists. Our present "civilization" is responsible for the moral deformities of so many of the race, for it is based upon corruption, robbery, slaughter and selfishness of every description. Virtue can not grow from the stimulation of the vicious and sensual faculties.

INSPIRING.

To the Editors of the Companion-Papers:

With words of loving, approbative cheer, do I greet you, faithful earth workers. But a little while since, and with weaker step and feebler powers you entered upon your coveted, yet untried mission. Zeal kindled afresh as you advanced; as, one by one the obstacles before you were removed, and new opportunities for the transmission of soul-truths opened up, your way broadened and brightened. Each human heart that enkindled at the soul-fires burning in your columns proved an additional magnet to attract and charm to your side new and noble bands of Celestial Forces, to fan the flame into a still deeper glow. That tiny spark has become an undaunted and unrivaled messenger of spiritual knowledge. Your columns are illuminated with truths refined and fitted for earth's brightest minds, and its fame has spanned the mighty deep. Is not this retrospect encouraging? Abundant in promise? Does it not give you increased firmness of purpose, fresh courage to your hearts, and renewed confidence in the final triumph of the Divine Cause to which you are *eternally allied?* Continue your well begun mission, bearing ever close to the beacon that has so wisely and successfully guided you. Other crafts will imitate your example. Coming generations will bask in the warmth of your honest, earnest disseminations, while undimmed among the brightest spiritual constellations shall your star eternally shine!

Los Angeles, Cal. Ella L. Merriam.

For The World's Advance-Thought.

THE CLOSE OF THE CYCLE.

W. E. COPELAND.

The student of Theosophy will hear a good deal about cycles and yogas, the two meaning the same thing. There are large and small cycles, those reaching over hundreds of years and those enduring only for a century, and some indeed covering a shorter period—only a few years. These cycles interlace one with the other, and are of more or less importance, according to their length. The close of each cycle has a greater effect on men and things than any other part of the cycle.

The year 1900 ushers in a new cycle. From 1890 to 1900 marks the ending of a great cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few. What has been will be, and we may therefore expect in our own day some such manifestation as made the first century of the Christian Era so remarkable.

Theosophy teaches that during the existence of humanity upon the earth there have been, from time to time, men who have lived such exalted lives, that the Higher Self, the God within, has completely controlled the whole man, and he has been able to live and speak as befits a God upon the earth. As I have already suggested, at each change of the sun from one sign of the zodiac to another, such a visible manifestation of God has appeared, and when such a manifestation occurs, to use the language of the Pistis Sophia, a Gnostic writing of the second century, "all the Powers of the Heavens are confused, and shaken one with another, they and all their æons and regions and orders, and the earth is disturbed and all the inhabitants thereof; confusion is upon all men in the world."

It is known to all students of Theosophy that the human race has passed through many races and sub-races. The close of this century will witness the beginning of the new sub-race, which shall be endowed with the sixth sense, that of intuition or spiritual discernment, when one can see as plainly spiritual things as we now see physical things. It is noticeable that an unusual number of persons, especially on the Pacific Coast, are already blessed with this sixth sense. A new race, then, is about to begin, and America, we are told, is the part of the world where it will first appear. The race cycle is one which sweeps over a vast number of years, and is of greater importance than the cycle already mentioned. Tens of centuries have elapsed since the fifth race made its appearance, and the coming of a new race is an epoch of universal importance. Bernard Keightley, one of the leaders among Theosophists, tells us: "We have, however, in America at this age the beginning of a new race. How different the race is from the old is shown by the success achieved by faith cures, metaphysical healers, Spiritualists, and others. The success of these things in this country proves that the American has undergone some deep-seated physiological changes, rendering his nature susceptible to finer vibrations and more mystical influences than those of the people in Europe. In the Eastern States there are probably ten times as many sensitives as in Europe, and on the Pacific Coast twice as many as in the Eastern States. These are the forerunners of another race, the sixth sub-race of Aryan stock."

A movement which seems to me indicative also of the coming of a new race is the hegira of the Jews from Russia to America. It is estimated that within the next five years more than a million Israelites will come to the United States. The persecution of the Jews in Russia has been undertaken by the Government on a scale unprecedented in modern times. Now no one will deny that the Jews are a peculiar people; that they have been subjected to terrible sufferings for over two thousand years; that they have preserved their national peculiarities through all these centuries; that of all peoples on the earth they seem to have descended deepest into matter, and yet that on the intellectual plane they are peculiarly gifted. We all know that in the past they were gifted with peculiar psychic powers. To help the development of the new race on this continent they are to be mingled with the Aryans, and out of the mixture will come something superior to either the Aryans or Shemites.

Several smaller cycles also draw to a close, making this a period of peculiar interest. Each century has certain features which mark its beginning, middle and close; but the last twenty-five years are most important, for during them the Mahatmas are enabled to give out from their treasure of Secret Wisdom. These Mahatmas are members of brotherhoods which, since the beginning of humanity, have existed; they have an enormous store of wisdom, partly handed down by word of mouth and partly written in ancient books. The book of Dhezzan is one of those books. These Mahatmas live to an advanced age; have developed to the utmost their psychic powers; many of them have attained such powers that they can recall previous incarnations. They have studied carefully the astral world, in which is stored up the history of the Universe, and from which they are enabled to verify the statements in the ancient books, which have been taught them orally. So that Theosophy, which depends on the teachings of the Mahatmas, is no speculation or theory, but as precise and accurate as what is known as exact science. In the latter part of each century the conditions are such that these Masters of Wisdom are able to teach the people something of that wisdom given in full only to initiates, and so during the last twenty-five years of the nineteenth century they have busied themselves with giving out knowledge which has been withheld for many decades.

Whenever a cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. We are not confined in this matter to what the Mahatmas tell us, but Swedenborg teaches the same, and so have others among the enlightened, all agreeing that the convulsions of the spiritual world are followed by convulsions, in the material world. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

Any one who reads the papers, with even slight attention, must notice that there is an unusual number of casualties. With increasing frequency during the past few years we read of fires, floods, earthquakes, cyclones. Parts of the world where cyclones were unknown have lately been visited, as for instance the New England States. The people in the East used to read of the cyclones in the West, and rejoice that they lived where such convulsions were unknown. Indeed the cyclone is a comparative new-comer; we have only heard of such terrors within the past twenty years. Volcanoes for centuries inactive have begun again to belch forth liquid fire; and no one need be surprised to wake up some morning and see Mount Tacoma actively at work. New geysers are appearing, and those long dormant are becoming active once more. We may expect during the next decade to read of even more startling demonstrations than any yet recorded. And to the other horrors attending this eventful period it is not unlikely there will be added the dread pestilence. Nor would it be strange if lands now populated sank out of sight and new lands came into being, the quickening of natural processes which are always at work.

Terrible to us as seem these catastrophes, their purpose is the purification of the earth and a preparation for something better. After the storm the air is clear and pure. As on the side of small things so on the side of large. Whatever convulsions of Nature may occur, the result will be an im-

proved abiding place, better environments, for man.

Besides the disturbances in the physical world, there are also disturbances in the mental and spiritual worlds. Never, in the recollection of the oldest inhabitant, has there been such a stir over the social conditions—generally admitted to be as bad as possible. Before man is placed the Celestial vision of a Universal Brotherhood, taught alike by Christianity and Theosophy; but this is far away, and the contrast between the present actual condition and the ideal which is hoped for, is so great, that vast numbers are maddened by the contrast, and with bitter curses determine to overturn the present social condition, which seems very little better than a hell on earth. With greater material prosperity than the present race has ever known, there is a widespread discontent, which at any time may break out into as awful a revolution as perturbed the close of the last century. The intellect has been educated as never before, and the people can plainly see their evil plight, and also can see what is needed for happiness. The descent into matter has reached its ultimate, and now there must begin the ascent. Everywhere social matters are discussed. The novel, which has taken the place of the drama in religious and moral instruction, is occupied more and more with social questions. The toilers are banding together for a better system, and everything indicates a social convulsion before the close of the century that will give us a new heaven and a new earth. Most persons are not aware to how great an extent the advocates of a new social order are organized. To consider only America, we have here the Federation of Trades, the Knights of Labor, the Farmers' Alliance, the Labor Union party, the Social Labor party, the Nationalists, Christian Socialists, Socialists and Anarchists, all having pretty much the same object in view, an overthrow of the present social condition: some wanting one thing, others another in its place. These various sections of the unsatisfied are drawing closer together and in due time will unite.

A few years ago an insane person was a rare spectacle; in other ages and other lands it was believed that such persons were specially under the care of God or the Gods. Now we have hundreds of insane asylums crowded to their utmost capacity. Whether or not all the inmates are really insane is yet an open question. Some tell us that they are more sane than the others who are devoting all their energies to piling up heaps of gold. Whatever be the facts about insanity, it is a significant sign of an impending change that the insane should be so numerous. In the physiological change of which Mr. Keightley speaks, which makes so many in America susceptible to finer vibrations, and which develops psychic powers, it is but natural that many should lose their mental balance, and that to the coarser organizations some of these sensitives should seem to be insane, though really somewhat in advance of the multitude.

That the close of the cycle has a baleful effect on humanity is further evidenced by the fact of the increase of crime, not only in the amount, but also in the kind. New and unheard-of crimes, such as are committed by Jack the Ripper, the descent of fashionable women, old and young, into the slums of the great cities where they enjoy as brutal shows as won the admiration of Roman women at the close of the last great cycle. The precocity of the boys both among the rich and poor, so that before they are sixteen they have become practised in every vice, and especially the sons of wealthy parents have exhausted all kinds of dissipation before they become men. Not only in the cities but in the country as well, we perceive a great increase in vice and crime. There is an increase in the amount of liquor and opium used, out of all proportion to the increase of population, and a strong tendency to use narcotics and stimulants at an earlier age, so that it is a common sight to see boys of six and upwards smoking with all the nonchalance of men; and the police courts report the arrest of children under ten years of age for continual drunkenness.

Another sign of the times is the agitation in favor of woman's perfect equality with man, a movement which must succeed before any very great influx of light can be expected. Woman is by nature more intuitional than man, and if a new race is to come, in which all are to have the sixth sense, it must be preceded by the elevation of woman, and the natural elevation of her peculiar possession. This we are witnessing all over the world. The emancipation of woman betokens a great change for humanity.

The attention of the world is forced from material to Spiritual things. This movement, begun by what is called Spiritualism and proceeding only so far as to admit the fact that there is another life after this, in which we live in spiritual bodies, has been taken up by Mental Cure, Faith Cure, and Christian Science, which, in one form or another, affirm the reality of spirit, and compel even the most stubborn of Materialists to admit that there is something real besides matter. The pendulum which had swung far over to the material side is now swinging back equally far on the spiritual side. We find literature saturated with this Spiritual Philosophy, and we find this idea of the reality of the spirit penetrating even the churches, which are the strongholds of conservatism; which indeed have long talked about the reality of spiritual things while proving by their actions that it was all talk. The medical profession, even more conservative than the church, now accepts hypnotism as a medical remedy, which is purely a psychic influence. Then comes Theosophy and collects all these threads together, twisting a stout cord which fastens us firmly to the reality of spirit, and shows how we can, while on the earth, live in heaven; how that though there be many aspects, there is after all only one truth; reconciling not only the different sects but the different great religions.

Theosophy, which unfolds to us the true meaning of Christianity, and explains much in life which had seemed to be inexplicable, is the most significant of the many movements marking the end of the cycle. Theosophy declares for its avowed object the forming of a Universal Brotherhood, without which any notable advance on the spiritual plane will be impossible; without which the many can never hope to gain even a glimpse of the kingdom of heaven; without which man remains ever in hopeless bondage to his lower self. As its second purpose the study of Aryan literature, which, among the many books of the past, is most thoroughly saturated with a true spiritual philosophy, and which more than any other study will neutralize the Materialism which has secured so tight a grip on modern thought; and as its third purpose proposes the cultivation of the psychic powers of man concerning the very existence of which most people are profoundly ignorant.

The progress of Theosophy during the past decade has been most remarkable, and each year now witnesses its increase by geometrical progression. Theosophy is in the air and every one is more or less influenced by it. We see traces of it in everything we read; its peculiar phraseology appears everywhere. Branches multiply; but outside of those who become members there is a vast number of readers, who will be more or less influenced by Theosophic thought. This, after all, is the most noticeable sign that we are nearing the end of a great cycle. Now we are told, especially during the next half dozen years the time will be most favorable for spiritual progress. Let every one, then, make the most of the present time, for the bridegroom cometh like a thief in the night, and only those who are awake, with their lamps trimmed and burning, can enter in to the marriage supper.

THE House of Refuge for Women, at Hudson, New York, is an attempt to realize in practice, the Christian ideal of giving to transgressors the best opportunities for reformation, rather than mere punishment. * * It is designed for young women between the ages of fifteen and thirty. One building is a prison where they are first received on conviction. They are told that it is intended to help them to better ways of living, and that by good behavior they can earn promotion to the cottages where more liberty is extended. There is a school room in the prison and systematized work for all. * * * * * *

Let such institutions be multiplied all over our land; but let us not forget that there are sons as well as daughters needing reformation, and that the purity of society in general can never be secured while we excuse in one sex what we condemn in another.—*The Philanthropist.*

THE "Kreutzer Sonata," written by the greatest novelist of the age, is forbidden to be circulated in Russia, and they also forbid its circulation through the mails in this country, and the manager of the News Company who placed the work on the market, has been arrested.

The "Kreutzer Sonata" presents a true picture of the sensualism and degradation of a large portion of society, and those who see themselves so really portrayed are indignant. They do not like to see themselves painted in their real characters. This work was written to convey a much needed lesson to humanity.

For The World's Advance-Thought.

LIFE'S EXCHANGES--A LESSON FROM EXPERIENCE.

ALONZO HOLLISTER.

"For what shall one give his life in exchange?"

A NUMBER of your readers are young people whose journey of life is before them. Some have arrived at the parting of the ways—one looking outward to the world as a great and wide field of activity, whose prizes, except where righteousness guides the conduct, are, like those of a lottery, very unequal, every prize set off by a thousand blanks, so that one success is purchased by a thousand failures. Those esteemed successful, according to worldly standards, if they have neglected righteousness, are worse off in the end, because of finer talents and larger opportunities, than many who are regarded as failures.

Not long since "The Boston Journal" gave an account of a man who, for twenty-seven years, had been writing, under assumed names, trashy stories for the magazines. He had written nothing else, and had received for his twenty-seven years' work $250,000. It enabled him to provide for the physical comforts of life; "but," said he, "I have no peace of mind when I think of the havoc I have undoubtedly wrought upon young and innocent minds. I am ashamed of it all. Even my children would hang their heads in shame did they know their father was the author of this trashy stuff." To him the harvest to which he had sown had not yet come. The bad characters created in his imagination are his offspring, and will doubtless torment him until he has canceled their evil effects on others by self-sacrificing good deeds, wrought in sorrow and penitence of soul. Not till the pleasure extracted from his money gains is consumed many times over will he be as free as at his start. Nor is he alone in his sin, for those who gave the money and assisted in distributing the poison are dragged down with him, to share in his guilt and its penalty. Then so much of life will have been exchanged for a bitter and costly experience, which all would wish to have erased from memory.

The only class in the world whose success is not followed by regret are those who toil and obey the voice of conscience, which restrains them, in a measure, from dissipation and carnal pleasures. Because persevering labor, for a definite and useful end, and self-restraint until all that withdraws the thoughts from the Supreme Good is overcome, is the only foundation of true and abiding happiness. The other and better way is seen by those who are introspective, looking inward for the kingdom of heaven, and considering their interest and treasure there as the highest prize to run for, and the only one really worth pursuing, in this world or elsewhere. In this there are no blanks, but prizes for all who run, enduring to the end. All receive their just due, according to amount invested. No one can defraud another of his true reward, nor oppress him that has gained the victory. Unlike the prizes of the world, which vanish and leave an aching void and fiery smart, the prizes of the kingdom of heaven are imperishable and incorruptible, and, like sums at compound interest, are ever increasing in value, beauty and usefulness.

The model character which the greatest in the world admire and covet, however far from imitating him, and the ablest, safest Teacher of life's duties, so esteemed by both bad and good, exhorted his disciples, on a very sorrowful occasion, to be of good cheer, because he had overcome the world. Jesus did not say he had overcome the disorder and lawlessness extant, which the world itself condemns. The word he uses signifies order, ornament, arrangement, and shows that the whole order and life of the world within must be resisted by whomsoever would be purged of its evils and disorders and conflicting desires and rise in dominion over all to Eternal Life.

Jesus esteemed this victory so important as to be a cause of rejoicing in exceeding sorrowful and depressing outward conditions, not only to the victor, but to sympathizing comrades coursing for the same goal. Doubtless every one that has been awakened to seek the perfection and treasure of the world to come has realized the antagonism which exists between the spirit of the heavenly life within and the nature of the world without. Many have experienced their opposing attractions, and know that when the heart's desires are fastened upon one they are closed against the other. To attempt to hold on to both is to be torn with internal conflict, to be harassed with unpleasant forebodings and distressed with ceaseless discord and distractions, to be paralyzed and halting between contrary opinions. Hence the importance Jesus attached to overcoming the inferior and external, that the whole energy of purpose and execution might be directed to the internal and superior, in entire harmony with the environment he was about to enter, and for which his life had been spent in preparing.

If it required one so good by nature as Jesus was to deny his "own will" and devote a life-time to earn the eternal inheritance and station which the Father had designed him to fill in ages to come, shall we, if we diligently improve all our remaining time in the same spirit, be too well prepared for the order and service appointed for each of us, after we too shall have overcome and put pride, envy, malice, covetousness, uncleanness, ambition, vanity and selfishness of the world forever under our feet?

Does not "time enough" always prove little enough? Is it not a most grand and glorious object, as well as most gainful one, to devote the whole of life to serve the best in ourselves and fellow mortals? To ever hold ourselves in training for the highest and the purest attainments, for the clearest and the truest that our gifts and talents are able to reach unto, must make our lives the freest and the strongest, and our joys hold out the longest, and carry healing to souls by fear oppressed. Thus exchanging lower for higher, inferior for perfect, and better for best, life in its course becomes a joyous, victorious, glorious success.

Mt. Lebanon, N. Y., August 14.

THE measure of individual spiritual power is the soul's capacity to attract and centralize to its needs from the Universal Life Currents.

SOUL DWARFS.

WARD MCALLISTER, the acknowledged leader of New York's "Four Hundred," lays down the following rule for guidance: "A man of fashion will not permit shabbily dressed persons, or persons of inferior social position, to walk along the street with him, even to the extent of a dozen steps. If the man thus stopped answers the questions addressed to him, and thinks the conversation is over, and resumes his walk, and the person who has accosted him starts to walk with him, he will immediately stop again; or, if he finds it necessary, will hail a passing stage or car or go into a convenient shop. He will not permit himself for a moment to be seen walking along the street with anybody whose appearance would excite criticism among his friends."

Suppose all the "shabbily dressed" people or people of "inferior social position" should conclude not to take "a half dozen steps" to furnish this silly leader and his silly "four hundred" with their clothes or anything to sustain life with, how soon they would realize of what little worth they are to the world, and how utterly dependent they are upon these same people for everything they possess—refinement, education, good clothes, social position; in justice it all belongs to them.

Ward McAllister and the rest of the "fashionable" vampires would be honored and benefitted if an honest workman should "walk half a dozen steps" with them; for he has made a creditable use of his existence, and would, therefore, leave an influence upon them that would be beneficial.

STILL THEY COME.

"To scold, blame, abuse, debase, and destroy have been and are common in all the world, but the time has come to look for the Infinite God in the Finite Man; and cultivate the good in man that it may be in accord with the will of the Divine purposes in relation to man, the animal and vegetable kingdoms and the earth, as the common inheritance of *all*," says the "Planet-Archal Banner," edited by Rev. E. R. Swackhamer.

This is a semi-monthly published in the interest and for the purpose of expounding the truths of the transcendently glorious present Seventh and New Planet-Archal Dispensation. It contains living food—New Dispensatiou Truth. It is another warning that the Old Order must pass away.

Send for sample copy to Rev. E. R. Swackhamer, 453, Fifth Avenue, South Brooklyn, N. Y.

"THE FINDING OF THE GNOSIS" (name of author not given) is termed an "Oratorio in Rymthic Speech," in which Nameless, Soul, Ego, Alteria, Etheria, Adonai, Fear and Invisible take part. The work treats upon spiritual truths of a high order. We think the author would have made parts of his subjects clearer to the comprehension of the average reader if there had been less uncommon phrases used to express the meaning. The successful presentation of truth, lies in the giving it in the simplest language.

CYCLONES, electric storms, earthquakes, floods, etc., are the birth-pangs of the New Day.

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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.

IT IS COMING.

ADELAIDE COMSTOCK.

IT IS COMING! it is coming!
Our waiting eyes behold
What all along the ages
The prophets have foretold
As the Great Eternal Purpose
That through all the ages ran--
It is coming! it is coming!
The promised "yet to be!"
'Tis the dawning of the morning
Of earth's glorious jubilee!

It is coming! it is coming!
The Resurrection Morn,
When souls shall burst their prisons,
And Christs shall be reborn!—
When Love, all potent conqueror,
Shall go forth in her might,
And lead to grander liberty
And Brotherhood and Right!
It is coming! it is coming!

It is coming! naught can stay it,
If a Brotherhood all strong
Pledge to stand by Right and Justice,
'Gainst Tyranny and Wrong;
For it is a Truth Eternal,
And therefore cannot fail,
That Right o'er Wrong shall triumph,
And Justice must prevail!
It is coming! it is coming!

It is coming! it is coming!
Let freemen everywhere
Unite to swell the anthem
That is ringing through the air—
'Tis the anthem of the angels
On the plains of Bethlehem:
"All glory to the Highest;
Peace and good will to men!"
It is coming! it is coming!
Lift up your eyes and see—
The sunshine guilds the hill-tops!
Hail Earth's Glorious Jubilee!

A GOOD SIGN.

THE subject of disaffection in the army still occupies the attention of leading military authorities. One distinguished officer goes so far as to advocate return to the use of the lash.

It looks as though the end was not far when the murderous instruments tyranny employs refuse to obey orders. The leaven of Peace is working; even the soldiers, who have heretofore been moved as automatons, are feeling the dawn of a consciousness of Peace and Universal Brotherhood. The return of the lash will only hasten the end of tyranny.

HARMONIOUS UNION.

"THE Familistere Co-operative Association, of Guise, France, shows a record of thirty years of absolute success—social, educational and pecuniary." Compare the prosperity and well-being of these eighteen hundred employes, united in the bonds of fraternal co-operation, with a similar number who work for wages, for some of the large corporations of the country, and see how immeasurably superior is the condition of the former. In all this period of thirty years there has not been any strikes, any criminality worth mentioning, but continuous comfort among this large body of co-operatives.

Co-operation would become more universal, were it not for the selfishness and jealousy of the workingmen, which keeps them in continual antagonism towards each other, and blinds them to the fact that it is this antagonism among themselves that keeps them in a condition of absolute slavery, and gives to the employer all the benefits of their toil. The motto, "United we stand, divided we fall," was never more applicable than it is to-day to the workingmen. The laborers can make the Government just what they would like it to be by harmoniously uniting their forces, and working and voting for principles, instead of voting—as they do now—for prejudice, ignorance and error to rule them.

What workingmen need, to right their wrongs, is harmonious union—not bloody revolution. It is impossible for them to right their wrongs while they are continually creating wrong. The papers everywhere are printing the reports of the antagonisms between the different trades unions; and so bitter is the feeling between "union men" and "scabs" that their hatred often culminates in bloodshed.

It is claimed by the labor papers that the working classes are slaves. So they are—slaves to their own selfishness and passion. Monopolies will always win while the laborers remain in this condition.

THE "New York Sun" confirms the fact that John D. Rockafeller will give twenty millions of dollars for the establishment of a Baptist University in New York. It is fitting that a man who has made his millions by monopoly should give some of them to a religious sectarian system that expects its own especial adherents to monopolize heaven.

Nature is so intent upon giving each one an individuality that it makes no two just exactly alike. The unprogressive man would thwart nature and create dreary uniformity by making all men think alike, and thus stamp out their individuality.

SHAMS.

THE really superior men and women do not assert their superiority by loud boasting of their merits; neither do they sneer in selfish arrogance at any, no matter how lowly may be their position in life.

"The higher classes" and "our set" are expressions generally uttered by "society" people who have all the luxuries of life at their command without having done anything to earn them, and who are really inferior in merit to the most humble but honest worker. Take away from the "society" men and women their beautiful clothes, and their luxurious surroundings, and dress them in the garb and place them in the same surroundings as those who made these things for them (the ones they sneeringly speak of as the "lower classes"), and where is their superiority?

Those who boast of their superiority, and sneer at those less fortunately or less fashionably situated than themselves, are, without exception, shams and frauds. Not content with robbing the workers of their earnings, they would make their lot still harder by trying to lower them in the scale of being.

IDEAL VS. PRACTICAL.

WE wonder if the writer of the following could tell what the material is: "All except the most visionary of mortals must concede that the practical has the advantage of the ideal in a world of fact, and that when the two come in contact the latter, as a natural consequence, must submit."

Is not the practical the typing in matter of the ideal? Everything that is a fact in this "practical" world first existed as an ideal in the universe of mind. Were there no ideal as a condition precedent there could be no "practical" as a condition subsequent.

The ideal becomes a fact to the physical senses when it is typed in matter. What men call "practical" is an accepted ideal.

Ideality makes the difference between the man and the stone. It is the dominating power of the world.

THE Philadelphia "Press" says: "Kansas City has 7000 vacant houses, and it seems to be strongly probable that it has lost from 30,000 to 35,000 in population in the past two years. This is an amazing ebb, without parallel in this country outside of a mining camp when leads 'peter out.'" It looks as though selfish greed would kill the goose that lays the golden egg.

DR. MALLIN-CORVICO, of Naples, announce the alleged discovery of "the microbes of old age." We discovered them a long time ago. They are our selfishness and evil thoughts and acts.

OREGON EDITORS ASSEMBLE.

SINCE the last issue we have been participants in three days of festivities—that is they extended over three days, and we participated each day, as we felt disposed to so devote the time. Our widely scattered readers will not, we feel sure, demur to the space taken in telling them something about this season of enjoyment and recreation. The occasion was the annual reunion of the Oregon Press Association. The festivities included excursions by car, (steam, electric and cable), by carage, and by boat, banquets, the most eligible sittings in Portland's well-managed theaters, visits, accompanied by obliging informing attendants, to places of interest in and contiguous to the city, and other pleasurable and profitable indulgences. The public-spirited citizens of Portland, on the morning of the first day, through the President of the Board of Trade, Thomas F. Osborn, Esq., extended to the Association the freedom of the city, together with *carte blanche* to take and enjoy, as arranged in the three-days program, free of cost; and the *carte* was made available through the constant attendance of a special representative of the Board of Trade, E. W. Allen, Esq., who may be recalled to mind by some of our readers outside of Oregon as the gentleman who has twice traveled throughout the country in charge of an exhibit car of Oregon fruits and grains. Mr. L. Samuel, of the "West Shore" magazine, an illustrated Portland publication whose telling colored cartoons are becoming celebrated among the most famed in this line of typographical effort, and Mr. Casey, manager of one of the leading printing houses of Portland, led and directed in behalf of the Association, and both merited the resolutions of thanks and appreciation that were so heartily voted them. Mr. Samuel was elected President for the ensuing year by acclamation.

The river excursions on the second and third days we appreciated as the most enjoyable of all the diversions—the former up the Columbia to Multnomah Falls, and the latter up the Willamette to the Willamette Falls, at Oregon City. Both were golden days—Italy at her best could not boast brighter skies. Twelve miles' steaming down stream brought us to the mouth of the Willamette, where we entered the channel of the Columbia, "the dark Oregon" of Bryant's first and greatest poem, and three hours later were at the objective point: a silvery sheet dropping from the brink of an almost square-walled precipice six hundred feet, into a massive water-worn rock basin of over an acre in extent, and thence the gathered waters again leaping into the air and falling two hundred feet into their verdure-mantled channel below, when, a volume of arrowy swiftness, fifteen or twenty feet wide, it darts, zig-zags, and plunges into the Columbia. The Falls disclose themselves to the mid-river observer throughout their double leap, sections being draped in silver lacings and ribboned with rainbow mist when sun and atmosphere are favorable for these fairy effects. Fitting terminal scene of the delightsome trip up the lordly current! Much of the way the Columbia is walled in between massive rock formations hundreds of feet high, here and there eroded into striking resemblances of castles, pyramids and architectural ruins, this ruggedness now and then agreeably relieved, as the frowning basalt piles would lower or give way entirely, with passing views of pleasant farm-homes.

The scenery between Portland and Oregon City, where the Falls of the Willamette are, lacks the savage grandeur of the Columbia scenery between the mouth of the Willamette and the Falls of the Multnomah, but nevertheless it is one of the most picturesque of the world's navigable river stretches. But we will not attempt a pencil picture—the description of the latter, so far as minor features go, will generally apply to the former. But the Willamette's banks are now and forever will be the most populous and wealthy. That before the citizens of the Republic celebrate her second centennial there will be continuous factories, marts and residences from the present wharves of Portland to Oregon City, fifteen miles above, none can doubt who are acquainted with the country's resources. The natural elements of wealth are here and the means for their development are available to insure the realization of the hope.

A noteworthy event of the up-Willamette trip was a visit to the iron-works at Oswego, three or four miles below Oregon City. When all had secured eligible points of observation the tap-hole of the mighty furnace was opened and the fiery floods poured forth. Flowing down and separating into branching streams, the molten masses filled section after section of the parallel pig-moulds until before us was glowing eighty thousand pounds of red-hot iron, while a bold stream of slag floated off just below the tap-hole and retained its angry hue of red until it had almost reached the river's brink. The scene was indeed Plutonic; and what a promise may be read in this "infant industry" of the future development of Oregon's manufacturing interests!

Arriving at Oregon City about one o'clock, we were met by a welcoming delegation of ladies and gentlemen of the place, when their well-practiced local band joined the excellent cornet band of the Association, a procession was formed of all, and together we marched, animated by inspiring strains of music, across the great suspension bridge to a shady grove on the opposite side of the river. There, beneath the stately firs and pines, the roaring floods near at hand and in plain view that had chiefly attracted us, we found lines of tables loaded with choicest viands—a seat and welcoming smiles for every guest. The repast was sumptuous, even for fruitful Oregon; but O, how much more did we enjoy the whole-souled hospitality, the hearty good will, with which the tender was made! In behalf of the citizens General Apperson welcomed us in a few brief and appropriate remarks, when the sweet little floral tribute was dropped at each plate as a signal to partake and feel among friends.

After feasting, an hour was spent in examining the great locks, by means of which the river steamers pass from the lower to the upper waters; in examining the factories—important now, but the merest hint of coming enterprises; and in viewing and studying the whiripools, cataracts and plunges of the river. The natural power here for manufacturing is practically unlimited. By electric transmission it is now being utilized in Portland for illuminating and other purposes.

Now as to the *personnel* of the Oregon Press Association. As a body, a more refined and decorous assemblage we never mingled with. The average intelligence was high, as it should have been, considering the profession represented. At times—especially when tongues were silent and souls were shedding around their fragrance—we thought we felt the magic influence of genius, of minds whose destiny in the world of letters is to make types and presses their instruments, and not merely to patronize their manufacturers. Among them were journalists uniting in their qualifications high moral worth with rare intellectual powers—journalists who understand that the editorial article aglow with the zeal of devotion to right and justice for their own sake will longest dwell in the reader's mind, and, in the long run, bring the richest, sweetest, and every way most satisfying, recompense to the writer.

WELL CONDUCTED.

A CORRESPONDENT of the New Hampshire "Telegram" makes this argument for Nationalism: "I saw the neat farms of the Enfield Shakers the other day, lying along a picturesque hillside and with meadows sloping down to the beautiful Mascoma lake. There is the germ of the plan for carrying on farms in a systematic and intelligent manner. One hundred men scatter over ten square miles of territory and build one hundred different sets of farm buildings and fit up with one hundred stocks of animals and tools, and then go to work to barter and trade with each other, calling in a lot of lawyers and merchants to help them, and in ten years five or six men own all the farms that the lawyers and storekeepers and saloonkeepers have not gobbled, and the other ninety-odd are paying interest on mortgages or driven into the factories or shops for a living."

Harmonious co-operation of communities insures short hours of labor, good food, pleasant surroundings and provision for old age. Seek first the kingdom of righteousness and all else shall be added.

THE directors of the Eastern Penitentiary of Pennsylvania, in their last report, say: "Crimes of education have so increased as to excite attention. These crimes are committed by well trained, instructed and responsible persons. They are acts which require of them mental and professional proficiency in their execution."

When the dictates of the heart are suppressed, and the mental faculties abnormally developed, man is like a plant whose growth runs principally to roots. He cannot stifle the most precious part of his nature without paying the penalty. There must be an equilibrium maintained between the heart and head.

THE Universe is an infinite garden containing the germs of all powers. Worlds are the plants and trees in various stages of development.

From The Golden Gate.

ONLY TO GROW.

BY LUPA.

We read that in days which have sighed and fled past,
The days when the passionate, languorous South
Still slept on volcanoes, still idled and dreamed,
Still toyed with the whirlwind and smiled at the cloud,
And, fearing no judgment, wove flowers in its shroud,
The lips of a slave, a wild, frolicsome child,
Gave answers unheard of to questions grown old
With time's repetitions, and carelessly asked:
"Who made you, and why?" "Golly! I never knowed.
I never was made, was not born. I just growed."

We smile or feel shocked at the odd, uncouth words,
And question again of the innermost soul;
"Whence came you; and how, and for what do you live?"
Then wonder how much of the answer was true.
How much was not born, was not made, but just grew.
We wonder again what it may be to grow,
To answer the element's masterful call,
Reach outward and upward to find the ideal,
To fill out our measure. Ah! few of us know
How grand and how wonderful 'tis just to grow.

"WHERE IGNORANCE IS BLISS."

However gifted intellectually, it is impossible to see with accuracy and clearness through the clouds of dust that darken the vision on the material plane. A secular editor cites the instance of a Faith Cure edifice of Greenville, N. Y., having been demolished by order of court to give right-of-way to a railroad, though its founder, Mrs. Annette Jackson, claims to have erected it by command of "the Lord," as proof that the ideal is in subordination to the material. Though railroad builders and owners act under outward impulses of selfishness, they are all the time servitors of the Divine Will, so that a railroad in operation is an external manifestation of the Universal Soul Forces—more truly so than church, cathedral, temple or mosque. Railroads, steamships, telegraphs, telephones, postal unions, etc., will be quite indispensable to "the Kingdom of God on earth." The possession of the Divine-Human extends to and includes all—through him and for his profit and glory all things are made. To realize his infinite wealth the natural-human has only to rise from the self-bound consciousness to the immortal or Celestial consciousness of Life in the Whole.

The life-states of lower planes of consciousness are constantly being absorbed in the life-states of higher planes, but not by deindividualizing, as spiritually realized, at any stage of the progress—it is a continuous growth, the life-tides flowing on and widening forever. It is always "the voice of the Lord" that calls up to higher life-states, and very often, when ears are too tightly closed, He makes His will manifest by worldly demolitions. Many who have pitched their tents "to stay there" might profit by Mrs. Jackson's experience. Books and names of the present generally will be lost at high-tide. Intellectual formulations amount to nothing; only life-influences count.

Mrs. Meyer has come to Portland from San Francisco to engage in spiritual work. She had been a member of N. F. Ravlin's esoteric school in San Francisco, and is endorsed by him as a co-worker. We hope Mrs. Meyer will meet with friends and proper appreciation in Portland.

For The World's Advance-Thought.

THOUGHTS AND THINGS.

A. D. CRIDGE.

Ignorant selfishness is of the animal; intelligent selfishness of the angel. The selfish, near-sighted ignoramus oppresses his fellow-man, grovels at the foot of the statue of Mammon, denies himself the enjoyment of his natural environments, and, in his ignorance, deprives himself of everything worth living for. The intelligent man tempers his selfish desire with knowledge, and, enabled to see beyond the local horizen of his immediate surroundings, aids his fellows to the extent of his powers; despises the worship of the yellow, soul-shriveling Deity; enjoys the gifts Nature has placed before him, but without abusing them; and by his intelligence realizes that the greatest pleasures of life are to be taken in company; and the highest attainment of human happiness is to labor for the good of mankind.

Notwithstanding the croaking of the misanthrope, the world is growing better, brighter, freer, nobler. The savage nature of man was displayed in the past much more fiercely and frequently than at the present day; still man is far from being an angel. We have theft, outrage, arson, murder, yet amongst us; but we recognize these fiends, under their numerous disguises, much more easily than in the past. Once all the nations of Europe would have applauded the banishment of the Jews from Russia; and once oppressed them more injuriously than Russia now dares to. The waters of moral knowledge have cooled the fires of hell, and made a loving Father of a monstrous Fiend in even the most conservative of our theologic schools. The world is young yet, O brothers, and her days are as thousands of years.

Ignorant pride has been the ruin of nations. The constant effort of the unscrupulous few, who administer very largely the affairs of the American people, is to prevent any change for the better in the forms of government. And the American people, satisfied in their ignorance, that the present forms cannot be improved, are gradually allowing their liberties to be circumvented, and future generations to be bound in the gyves of this generation's forging. Believing they rule, they make no effort to really do so; thinking the ballot is a perfect expression of their will, politicians are permitted to so shuffle and gerrymander that the corrupt minority controls legislation, and handles the public funds, using political names and shibboleths as masks to their treasons. If the American people would preserve their liberty, they must not only be vigilant but progressive.

Ask the average American citizen if he is in favor of the Swiss Referendum, or the Hare system of proportional representation, and he does not know but you are referring to some ecclesiastical controversy in the Roman church. Yet these are questions he should be informed upon, rather than the jargon of the average political platform of the two old parties. The Swiss Referendum is the method by which, in this old republic of Europe, the people retain in their own hands what is in America vested in the President under the name of veto. In America the people have no chance to rebuke or annul rascally legislation; in Switzerland they have and do. The Hare system secures to all parties their just, proportionate share in legislative bodies and destroys the possibility of gerrymandering.

A man should be proud to be born in America, where, perhaps to a greater extent than anywhere else in the world, free speech and a free press exist, but yet unnecessarily restricted and trammelled. The great national advantages enable him to pursue with greater ease than in Europe, his inclinations and desires. And while efforts are being successfully made to restrict his liberty and monopolize the vast natural advantages heretofore open to him, the American citizen has still much to be proud of in the extent, wealth, and strength of his nation. If he is not sufficiently vigilant to preserve his present liberties, and intelligent enough to enlarge them; if he is not brave enough to search for and to support the right, and progressive enough to keep his country in the van of nations, then other nations, perhaps other races, will step to the front and keep pace with the spirit of God now lighting up the heavens.

It is time for Henry George to understand the fuller purpose of his life. His ablest and most faithful followers are demanding an advance in his reformatory work. That his writings, by stimulating thought on social wrongs and economic fallacies, have done a world of good all good people concede; but in this their use has ultimated. To concentrate taxation on land values and leave human greed and rapacity unchecked in other directions is scarcely an alleviation. It might close up the present chief hiding-place of ill-gotten gains, but it would not prevent the plunderers from finding others. They would be as numerous and audacious as ever. Some Single Tax advocates have even urged that the application of the principle would increase interest rates! The methods of taxing property—grossly defective—are not so afflicting to the masses as the methods of acquiring it.

The experiences of American political history prove that the craft of man will build up a despotism of selfishness as the dominant social condition, in spite of all legal restraints, that will rule more ruthlessly than any despotism of regular governmental constitution. But now comes in the Sway of Soul or the Dominion of All Good. Invisibly and silently it is "hypnotizing" into allegiance and loyalty those who are to constitute the ruling power of the future; but it will be as a consuming fire to the selfish tyrants of craft and greed.

Rev. E. P. Foster, who is in active sympathy with the suffering and poverty-stricken, and who was dismissed from his church on account of his radical views, has started what he calls "The Church of the Golden Rule." The motto is "Deeds not Creeds." He has already quite a large following.

Edward Bellamy proposes to publish a philanthropic newspaper in New York City.

For The Universal Republic.

ALL THE WORK OF GREED.

H. A. BRADBURY.

IN "Looking Backward," the author, Edward Bellamy, has foreshadowed a state of society existing at the beginning of the twentieth century—only a hundred years away—that is all that the most philanthropic heart could wish. But he has not given us a hint as to how it is to be consummated.

It seems to the writer that capital, or greed of its power, at the present holds the fort against advance in that direction. This question must be settled and the evil removed before much progress can be made. Capital necessarily involves the question of labor, for where capital is labor has produced it, and the iron grasp of greed places it in other hands than that of its rightful owners.

Capital, or wealth, in the hands of justice, is a benefactor; but in the hands of greed it makes tyrants and becomes a curse. It is in greed that the dangerous and evil power of wealth exists. The "money kings" sit upon the throne of greed and mercilessly wield the sceptre of power that money gives them to the disadvantage of millions. This power has assumed mighty proportions in this country since the civil war. It controls the elections, and we may say elects all the officers of any importance in this country. It controls the legislation of Congress, so that all laws enacted strengthen the money power and oppress labor. Large tracts of land are given to rich "railroad kings," which is held at prices preventing settlement; and, on the other hand, large tracts of land are wrenched from the abused Indian and sold to white settlers at Government prices—all the work of greed. Also large tracts of Government land are bought up by syndicates and held at prices beyond the means of common settlers, thus keeping homemakers homeless—all the work of greed.

"Trust" companies are formed that buy up grain, flour, sugar and other necessaries of life, when they are at prices within the reach of poor laborers, and advance the price, to pay which entails harder work, more economy, and less of the comforts of life—all the work of greed.

Large sums of the peoples' money are taken into hand by "bankers" and used for speculation, on which scarcely any tax is paid. And millions of dollars are invested in church edifices, with costly paraphernalia, which pay no tax,—the demand of pious greed; while the farmer, who owns a few acres of mother earth, in a home (if any property on earth should be exempt from taxation it is the home), must pay an exorbitant tax—all the work of greed. Thus labor pays the taxes for wealth. There is no limit to the captivating power and evil effects of greed. In coal mine owners and speculators it is exhibited to an alarming degree. Coal is mined at starvation prices, and millions of dollars coined yearly by the bosses, on the sweat, wasted nerve and muscle and poverty-stricken condition of the miners.

Of all the adverse elements in our country that threaten the destruction of our institutions, greed is the greatest. The machinations of the Catholic Church, and the attempts of the Protestant Church to insert the word God in the Constitution, and to enact Sabbath laws, thus uniting Church and State and compelling religious observance, pales into nothingness before giant greed. Binding the citizen to church creeds, enforced by State law, would be a barrier in the way of progress, mental freedom and happiness, which all lovers of of Liberty, Truth and Right must oppose; but it would not be as destructive to equality, good society and social happiness as to have inaugurated in this country the conditions that exist in Ireland. However, greed is fitting this country for just that condition. A sample of this kind already exists in some of the coal mining districts of Pennsylvania.

Looking back to the time previous to the civil war—only thirty years ago—and comparing the conditions then and now, we see a great change in the hold of greed upon human hearts, and in the numbers made rich by its following; and in the numbers struggling in poverty as a consequence. And we also see in the advancing tide of civilization a wonderful expansion and growth of the elements of reform. In the race, which is to win?

As we have seen, greed is apparently strengthening its hold upon humanity. When, and by what power, is it to be removed and the American people fitted for Bellamy's Millennial Government? I answer, by spirituality. When spirituality becomes a factor of the mind, greed departs. The money kings are going to clutch their hoard and turn a deaf ear to the still small voice of conscience so long as they are strangers to spirituality. When the Soul-Force becomes awakened and the soul is infilling with spiritual light and truth, then it is that greed, selfishness and bigotry file out. It is in the spiritual field that the great battle is to be fought between "Gog and Magog"—between the forces of the kingdom of earth and the forces of the kingdom of heaven.

Silent Soul-Force, the Messiah of the New Order, is the mighty mover of the army of causes arrayed against General Greed's forces. On the visible side, all reforms inaugurated looking to the betterment of the condition of the enslaved, evil inclined and unfortunate, whatever measures used to break the idols of fashionable society, to free the minds of church people from the superstitions and false doctrines of the past, and to enlighten the masses in what constitutes the true principles of being and doing, are under the guidance of the masterful Soul-Force. Who shall be able to withstand this force? Those of us who believe in the triumph of right principles, and of good over evil, know that a society as harmonious as Bellamy's, giving equal privileges to all, as free from greed, and as perfect in all its parts, is to be the order of things on earth in the far distant future.

The fiat of the All-Potent has gone forth, "Repent ye! for the kingdom of heaven is at hand." The times are auspicious of change into a higher consciousness. All who have ears to hear, and spirituality to understand, are catching the inspiration of the advancing tide of New Thought now sweeping over the world. Will, or can, the deaf ears and hard hearts of Mammon worshipers remain callous to the still small voice within?

Before the society that the New Dispensationists are laboring for can take place, and universal justice and equality prevail, the party spirit will have to be removed. The party spirit, or thirst for political power, is corrupting politics to an alarming extent. It is as great a barrier to political progress and good government as greed is to moral progress and right living. The demon thirst of political power out of the way, and the Government officered by *men* instead of by partizans—men who would administer the Government for the people instead of to strengthen the party—would be a long step taken, and effect many changes in the affairs of the nation. More wholesome and just laws would be enacted, and a greater unity of desire and feeling exist in the people.

All needed national reform is in the hearts and hands of the people. What they will, *en masse*, is carried at the polls. The overt acts of an evil are the steps taken towards its overthrow, for they inspire the hearts of the good to action; then its doom is sealed. Will it not be thus with the evils mentioned above as standing in the way of the advance guard of reform necessary to be effected before the dawning of the millennial morn?

Those prepared for the oncoming New Dispensation are spiritually unfolded—those in whom the out-going Dispensation is fruiting (so to speak).

Of the three cycles of human progress—classified by The World's Advance-Thought editors as the animal-human, human-spiritual, and Divine-Human—we are now entering upon the human-spiritual. Although spirituality and a better life was the design of the Christian Dispensation, the animal-human condition could not grasp it. The animal-sense forces must needs fill their measure of expansion, as the house-plant must mature before blossoming. In that sphere, higher attainment, or anything that looks like knowledge, being considered more devil-ward than God-ward. The creeds formulated by the Church set iron-clad bounds to mental and spiritual progress.

It is a law of mind that the advance-guard of Progress and Reform are the precursors of the great whole. They carry the torch that lights the world. Having passed to the higher planes of thought, armed with the truth, and with the liberty that dares to proclaim it, they can reasonably and justly demand that humanity shall come up on the higher ground.

The mental, social and spiritual properties requisite for the adoption and successful maintenance of the beautiful order of society outlined in "Looking Backward" are all within the human soul. All that is needed is unfoldment. And so fast as the barriers of progress are removed unfoldment will be as rapid as that of a shade-bound vegetable after giving it sunlight and air.

THE blossom is the reward of the plant for transmuting the soil into its higher nature; so heaven, happiness, is the reward of transmuting the inharmonious into harmony. Heaven is, therefore, our own production—created by the effort of our own being.

TURN YE!

When the orchestra at Drury Lane Theater opens with "God Save the Queen," the hisses sometimes drown the cheers. The calling for carriages at the close of an operatic performance is often turned into a bedlam by side-walk loafers, who mimic the haughty tones of the flunkeys, and in high glee bellow mock titles. Nowhere else as in London is there such brutal side-walk jostling. In the East End, a well-dressed man or woman often becomes a target for the gibes of not only street boys, but also miserable looking men and women, and the tones of the beggars there have in them more of insolence than of whine.—*Twentieth Century.*

It bodes no good to the ruling classes when the mob loses its respect for its "betters." The forerunner of revolt is insult; there is but a narrow margin between the curses and overt acts of the "rabble." London stands upon the hidden crater of a volcano of popular fury that a spark may explode.

Englishmen of high position and great wealth are, as a rule, the most insolent and arrogant masters in the world, and the only thing that has kept the poorer classes from revolting, so far, is their phlegmatic disposition, that makes them averse to changing existing customs, and a superstitious reverence they have for title and wealth; but they are like a lion in his wrath when once aroused.

We hope that the Englishmen who have the power will bring about a change for the better that will prevent the terrible crisis that is now threatened.

London, the modern Babylon, is the chief city of the world, and in the overthrow of the Old Order she will be the first to suffer, unless great changes are made by her rulers, and her fate will be worse than that of Babylon of old.

THE LEAVEN WORKS.

An organization called The Altruistic Association, which had its inception in Paris, is extending its branches rapidly, in both hemispheres, says the "Citoyenne," of Paris, France.

The following are some of the principal aims and objects of the Association:

"Liberty of body, conscience and speech; abolition of capital punishment, coporeal chastisement, duels, cruel sports and gambling; protection for children; mental and legal emancipation of women; legitimitizing illegitimate children; protection for animals in old age and infirmity; equality of all workers before the law and in the public mind; peaceable reformation of society through self-reformation of the individual; universal peace league and international arbitration; free exchange and universal postal union; the rights of authors and the metrical system to be universally recognized; formation of a universal brotherhood, without distinction of sex, race, rank or opinions; unification of saint, sage and thinker; study of all the philosophies, religions, sciences, arts, customs and institutions of humanity that tend to show that One Grand Truth underlies all their varied appearances; the recognition of all true thought, ancient or modern; union of the ego with the universal."

TAXES.

Taxes would be very light if men were wise. More money is spent every year to support the machinery of courts, and to sustain armies and navies, than would pay the legitimate expenses of the different countries several times over. In this respect we are like our grandfathers who carried their wheat to mill with a heavy stone to balance it. We sweat and groan under heavy burdens because of our ignorance and prejudice. All the burdens of taxation are due directly and indirectly to a state of warfare between man and man, nation and nation. Money lenders, speculators, etc. profit by the corruption of wars. This is why they, and their newspaper organs, are continually talking war—war on the nations, war on the poor and unfortunate, war on the criminals. Let humanity inaugurate peace everywhere, and all the endless ills caused thereby would cease, and mankind could live in happiness and plenty.

WORK FOR PRINCIPLE.

The quarrel between the Sunis and Shais, two sects of Indian Mahomedans, over the proper way to say "Amen," is a fair sample of the cause of all disputes, bickerings and animosities about non-essentials in reform movements. Some of the seemingly most earnest workers will refuse to work with organizations, based upon the principles they are advocating, because they object to the name given to the society, or the place of meeting, or some of the people admitted. Such persons must do some extremely hard work to reform themselves before they are fitted for teachers of reform.

No one is really working for reform who will refuse to work with any society or any person—where the principles aimed at are right—because of prejudice against names or ideas.

If men would only work for principles as they do for non-essentials we would soon be a redeemed humanity.

WHO PAYS THE DEBT?

It was stated on the floor of the present United States Senate, by one of its members, that the aggregate indebtedness of the people of the United States is not less than $60,000,000,000. This was considered a low estimate of the public, corporate, municipal and industrial indebtedness of the people of the United States. At an annual interest of six per cent. it would amount to an annual drain upon the productive energies of the country of $3,600,000,000. Reckoning the population of the country at 60,000,000, this would be a thousand dollars indebtedness for each inhabitant, and a yearly interest charge of sixty dollars. The ones that do not labor are the creditors, and the laborers are the debtors, for every dollar is paid by the products of labor.

But little account is taken of the law of growth and development in Reformatory movements. We become impatient when progression moves slowly, get discouraged and backslide. Many Reformers are like children who dig up the seed they plant to see if they are growing. "All things come to him who can wait."

GOOD WORDS FROM FRNACE.

M. de Gaste, an eminent member of the French Chamber of Deputies, delivered a very eloquent address before that body on his resolution to amend the Constitution of the French Republic by inserting a clause to give women the suffrage. We translate a few paragraphs of his speech from the *Journal Officiel*:

"It is evident that men alone have governed humanity from prehistoric times to the present. They have not governed mankind as wisely and harmoniously as they might have done; they should have abolished wars by means of international courts of arbitration, just as strife and violence are prevented from taking place between individuals by law courts in each State. There is no doubt that if women had been called upon to make the laws they would have found means to suppress war.

"As men have alone had the power of making the laws, they have made them principally in their own interest and against the rights of women. I will quote an example: it is claimed to be a just principle—and it is just—in the law that any individual who causes damage to another is obligated to repair it. But when this rule is applied to women it does not hold good, and it happens that a man may betray an innocent girl, live with her and have children, and can turn her and her children out in the streets to starve whenever he chooses; she can have no recourse to the law, for the Code says that no investigation as to proofs of paternity shall be allowed.

"This law and many similar ones equally unjust have been made by men. The evolution of the race has advanced far enough that we should treat women as equals, and not like animals, or even worse."

To the Editors of the Companion-Papers:

The August number of your very valuable journal contains an editorial on "Universal Language." In order to understand perfectly by the numerical value of Hebrew words their Kabbalistic meaning, etc., allow me to repeat that "instance" of yours. The Hebrew word Ab, father, counts 3; Em, mother, 41; Jeled, child, 44 (3 plus 41 equals 44). Furthermore, Dam, blood, is also 44, and Adam 45. I shall (*Deo volente*) finish in a short time a treatise on "Kabbalistic Philosophy," which I shall take pleasure to submit to you. For the present, another "instance:" as often as the bible speaks of the observance of the Sabbath day it uses the word Sachar, remember, (the Sabbath day); and the whole commandment closes with the "blessing" of the Sabbath by the Lord. The numerical value of the words "Sachar," remembrance, and "Beracha," blessing, is 227.

Dr. J. J. Auerbach.

Portland, Ogn., Aug. 10, 1890.

We have just been reading Stephen Maybell's "Civilization Civilized." It is the clearest, most logical and comprehensive work we have yet read on Nationalism. It is a good text-book for students who are studying the vexations problems of our competitive civilization.

For The Universal Republic.

JUSTICE AND THE LAND.

WALLACE YATES.

MODERN SOCIETY, being conceded the right to dominate the individual, must be guided by Justice in all its regulations; otherwise the destructive forces evolved by continued injustice will wreck the social fabric, and reconstruction must follow. In other words revolution must occur. The satisfying of man's material wants depends on access to the land. Land, as the term is used in political economy, signifies all natural forces or opportunities outside of man himself; and the right to apply labor to these, for the procuring the means of subsistence, must be equal for all. When a savage killed a buffalo, speared a salmon, captured a wild horse, or ransacked a bee-tree, his right to these was conceded by his fellows as the product of his labor. It was the "dominion" which, the Hebrew legend tells us, was given to man over inferior animal life—acquired through violence and slaughter while man is in the savage state, but to be more benevolently exercised as he grows in mental and moral stature.

If savage society had permitted individuals to "appropriate" the herds of buffalo or wild horses, the trees of the forest, or the fish in the waters, and to exact a toll from every individual whose needs compelled him to resort to these sources of subsistence, we should have seen the exact counterpart of the modern system of allowing individuals to monopolize land and extort rent for its use. The reason why speculation in land is a grosser evil than speculation in the products of labor, is, that the land monopoly strikes at the very root and basis of material life. It is the possession of the goose that lays the golden egg. And he who holds land out of use is a human "dog in the manger."

The savage hunter left Nature's products free to all, without regulation, where the supply was unlimited and population sparse. But increase of population, and the necessary resort to agriculture, requires some regulation of the holding of land, and as population gets denser the equal rights of all require more careful looking after. All that is necessary, however, is to secure each individual in the possession of the products of his own labor, with due regard to the rights of society. The competition of a dense population makes natural opportunities (land) more valuable, hence gives rise to "rent." But this rent, being unknown where population is sparse, is thus evidently a creation of society, due to competition. The occupier of land is thus required by justice to pay society this rental value, and after that, all the proceeds of his labor are justly his. Society must gaurantee every man the right of possession of his improvements and productions, subject to the rental tax which the law of supply and demand fixes on the land he occupies.

By making land private property, and thus making it equivalent to capital, we give the landowner the power to extort usury, in the form of rent, from any industrious person who desires to use that land. It is a more diabolical form of usury than that on natural capital, for the reason that men must have access to land as a condition of existence, and, whereas a man might exist without capital, he cannot live without land. This is the reason why interest and wages decline where land is all monopolized; because rent, ever increasing as population increases, takes a larger and larger relative share of the products of labor, and its demands must first be satisfied. Where land is not all monopolized, wages and interest remain comparatively high, as the presence of free land tends to keep down rent, and the latter's proportion of of the aggregate product is less.

The difference between the taking of rent by society and the taking of rent by individuals is obvious. Society can use the rental values for governmental purposes to the exclusion of all other taxes, and thus lift the burden from industrial effort; but private absorption of rent creates a class of blood-sucking drones, and involves the laying of taxation for public purposes upon the back of industry.

Carlyle's division of society into three classes—workers, beggars and stealers, places the rent-absorbing landlord in the latter class, for he taketh up where he layeth not down, reaps where he has not sown, and gathers where he has not strewn. The rent that he pockets is the joint production of society, and not the product of his own labor. When we say that John Smith made so many thousands by the sale of that piece of real estate he bought for speculation some months ago, we mean that he has taken that sum out of the product of the general labor without giving any equivalent. He has bought a ticket in the game of land speculation, and has won at the expense of his fellows—purchasers and non-purchasers.

In the city, where land is valuable, the "stealer," who holds on to his "property," waxes fat on the ground rents that all kinds of labor have to contribute to, in order to get a chance to pursue their calling or find a place to lay their head. In the country, where land is cheap, the speculative "stealer" holds large bodies for a rise in price occasioned by the urgent needs of those who must have land to produce the means of subsistence.

The writer, in 1879, in search of a home, drove his team across thousands of acres of fertile "speculator's land" (not on the market) in Eastern Kansas, finding no obtainable footing till the government land was reached, west of the hundredth meridian, beyond the "rain belt,"—a country since largely abandoned, being too dry for agriculture. (This is a sample of the beauties of a diabolical system that, in a country of "equal rights," permits private property in land—that denies the earnest home-seeker the right to draw sustenance from the breast of his Mother Earth.) Viewing the freedom and comfort of the towns of happy prairie dogs and owls involuntarily brought to mind the saying of that great Communist, Jesus; "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." And this is true in countries where land is all monopolized; the unfortunate non-owner, if unable to pay the rent, is confined to the highways, and even there, like Dickens' poor Jo, is compelled to "move on," with only the ocean as a free resting-place.

JUSTICE THE RESULT.

"THE demands made by the miners and mine laborers working in the Wellington collieries, owned by R. Dunsmuir & Sons, were, that they work only eight hours per day, that is, go down the mine at 7 o'clock A. M., and commence to come out at 3 P. M. The miners and mine laborers before that date had used to go down shortly after 6 o'clock A. M., and were not allowed to come out again until 3:30 P. M. But R. Dunsmuir & Sons will not recognize our organization and will not treat at all, saying it would be degrading for them to recognize an organization of working men.

On the 17th of this month all the families belonging to our union were brought before court to show cause why they did not vacate the premises, and were only allowed ten days for families and three days for single men. The consequence is, they are all living in tents on the roadside and other little cabins they have built for themselves. The most of the furniture is outdoors and exposed to the weather.

Our president was down in San Francisco and stated our case to the council of Federated Traders of that city, and they went to seek an interview with one of the company, Mr. Alex Dunsmuir, but he ignored them altogether, and would not talk to them at all."

As light comes out of darkness so universal justice will grow out of extreme injustice—as the proverb says, "extremes meet."

From the material standpoint it would seem that nothing could overthrow the power of Mammon, for everything is under its control—land, water, lines of transportation, telegraphs, the greater part of the press and the government. The mammonists, firmly intrenched as they suppose in this advantage, think they can use the working men as they please, and if the workers protest they have only to call in the military to put them down. But there is a spiritual leaven working that the military can not put down, and selfishness will have to succumb to it. Mammon can no more stay it than it can prevent the Spring time from bringing forth the flowers.

FRANK CARPENTER, the multiplex newspaper correspondent, sends forth the report of an interview with a dozen or so of millionaires, intended to bear adversely upon labor strikes. Political and manufacturing classes are represented. The former give it as their opinion that "the working-people have no cause of complaint;" and the latter testify to how much better the chances now are than they were when they were boys. Bunches of roots down in the dark soil among earth-worms they are; none of them have grown up into the light. The idea of spiritual progress making the environing conditions of the dead past impossible in the living present is outside their universe of thought. God is calling in the universal labor strikes.

THE pretentious "new" schools and organizations are unforming, reforming and transforming, as all time-conditioned things and theories must; but the unfoldment to human comprehension of Eternal Truth goes right on.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

In the foregoing statements concerning the pulmonary system of our planet, we have indicated only those parts that go to make up the substructure, with its systemic circulation and its connections with the inferior surface of the battery.

It now remains to complete the entire pulmonary system involved by a description of the superstructure that crowns the work. Placed above the upper layer of zinc, the battery is overlaid by a single stratum of sand, similar in form and use to the one that completes the circulatory system of the substructure. Overlying this we have a second series of granitic strata, five in number, that correspond in all respects, save in their depth or thickness, with the five that form the sub-series. These are the super-series, and form the superstructure of the terrestrial pulmonary organs.

Placed still above this series, and over all, is a uniform stratum of clay, that invests the entire osseous system of the planet, and corresponds in its position and uses with the periosteum that covers the bony structure of animals.

But before proceeding farther, it will be necessary to develop the veinous system of circulation that is established in this super-series, and connects itself with the cell-structure of the battery in like manner as with the arterial system, already described, which exists in the deep series of the sub-structure. This portion of the systemic circulation of the waters of the globe has its basis, like the other division, in the central or syenitic stratum of the series. Within this layer are four large cloacæ, extending north and south, and terminating in latitude 67° 30′ South, in a similar cloaca that surrounds the earth at that parallel.

Besides these five cloacæ, there are three others that engird the world on the east and west lines. One of these follows the equatorial line. The two others are in latitudes 16° north and south.

These immense cloacæ, eight in number, and one and one half miles each, in width, by three miles in depth, form the basis of the veinous system. Three of those which extend north and south in the vicinity of the continents are more or less adapted to the coast lines, so as not to be interrupted by the subsequent elevation of the mountain systems.

The longitudinal canals are located respectively in longitudes 12° 30′ east, 107° east, 78° west and 167° west of Greenwich. The depth of these canals indicates the thickness of the syenitic and other strata that form the super-series. They are each three miles in depth, or fifteen miles for the whole series. The entire system of cloacæ that extend north and south open in the high latitudes at the north through several brachia, and by external orifices into the waters of the Arctic ocean, that form inlets for the entrance of these waters into the cloacæ. These inlets, like those orifices that form the outlets of this system, have a common width of one and one half miles, and are each ten miles in length. One of these inlets forms the Maelstrom on the coast of Norway. Another of these inlets is the still more celebrated Charybdis, that is found in the Straits of Messina, on the coast of Italy. It materially assists the displacement of the waters of the Mediterranean, that takes place by evaporation, and to induce those inflowing currents from the ocean that maintain the purity and salubrity of these waters.

Besides these inlets for the entrance of the waters of the ocean into this system of canals of the exterior syenite, there are quite a number of others, some of which we will point out. Two of them are found in the cloacæ of longitude 167°, where it crosses the laterals in latitudes 16° north and south. Two others are located in latitude 16° south, where this cloaca intersects those situated in longitudes 12° 30′ east and in 78° west.

The various canals, where the brachial orifices of their several inlets discharge their waters into them, are each of them widened to six miles in breadth for distances along these cloacæ of six hundred miles, and are valvulated along their sides like the veins in the animal system, and like the canals of the deep syenite of the interior system. These valves are so arranged as to throw their waters inward toward the interior. A like enlargement and valvulation exists at the feet of those brachia that form the outlets of the system. But the valves do not extend in the same direction with the others. On the contrary these canals, where they pour their waters through their several brachial outlets back into the waters of the external ocean, are provided with a system of valves upon their sides, that collect and turn their currents upward and outward.

The various brachia of this entire system, at their upper extremities, where they form the inlets and outlets for the canals, are bent in the direction of the ocean currents themselves in such manner as to give a *point d' appui* as well as the greatest force and direction to the "rivers of the ocean."

One of the outlets of this valvular system of the interior is found at the equator, where this lateral crosses the longitudinal line of 12° 30′ east, when it bends around the coast of Africa in longitude 20° west. This gives a westward impulse to the warm waters of this portion of the tropical Atlantic, which forms the origin of the Gulf Stream. This tendency of the tropical waters of the Atlantic obtains additional support and direction from two other currents that issue from the veinous system of the interior. They are found in longitude 25° west, and in latitudes 16° north and south. These tend to hem in the warm waters in the tropics of that ocean and to give them a constant westerly impulse. Otherwise these highly heated and expanded waters would flow outward from the equator toward the poles, acquiring an eastward tendency on their way. The former of these currents from the interior in longitude 25°, latitude 16° north, augments the nascent Gulf Stream, already swollen with the tropical overflow. The latter (in longitude 25° west, latitude 16° south) gives origin to the "Brazilian Current."

A little further to the eastward (in longitude 20° west, latitude 16° north) another outlet to this interior system mingles its waters with the Atlantic, where, augmented by an increment from that portion of the return Gulf Stream which has reached the north African coast, it projects these combined waters into the South Atlantic as the "South African Current."

In addition to the main cloacæ, that are formed in the syenite of the super-series, there is a vast system of laterals that cut the syenite and penetrate the porphyritic and granitic strata of this series in a manner similar to that heretofore stated for the bronchial system of the deep series. These canals pierce the rock at every point, and connect the entire system of the veinous circulation with the superior side of the parenchyma of the battery in exactly the same manner as stated in detailing the relations of the arterial with the calorific system of the sub-structure.

These cloacæ of the super-series, with their vast system of canals, form the home and feeding grounds for an innumerable infusorial and crustacean life. Vast numbers of the slimy monsters of the "great deep," of every conceivable and inconceivable shape, sport amid their deeps and mighty caverns, or feed upon their inhabitants.

This currency of the veinous system, and its connection with the battery in its superior aspect, also forms a part of the calorific system of the world, the heat from which passes more directly into the integuments of the crust.

Besides the outlets of this division of the systemic circulation, already described, mention should be made here of one that forms the center of the Atlantic system of the oceanic circulation. This outlet is found in the Caribbean Sea, in latitude 16° north, longitude 78° west. These two tropical seas, the Caribbean and Mexican, form the left ventricle and auricle for the circulation of the oceanic waters, and perform for the portal circulation of the interior a similar office to that which is accomplished by the Flores and China Seas, which are the right ventricle and auricle of the alimentative portion of the oceanic or cutaneous currency that is embraced within the Pacific and its contiguous portions of the Arctic and Antarctic Oceans.

Any one who will take the pains to carefully examine those parts of the map that outline these mighty reservoirs (the four seas we have just mentioned) that are formed amid the tropical waters of the ocean, will not fail to be struck with the manifest evidences of design in the arrangement of the continents, islands, peninsulas, channels, straits and seas, so as to form receptacles for collecting these mighty currents of the ocean, and passages for directing and transmitting them to those parts of the earth where they are needed in performing their appropriate offices of life, health and nutrition.

From one of these auricles, the China Sea, issues the Kuro Siwa, or Japan Stream, which has traversed a continuous passage of enclosed straits and seas for five thousand miles, and is turned around the island of Borneo as about a hinge, when it is shot forth into the waters of the North Pacific in a northeast course, and at an angle of ninety degrees from its course of entrance.

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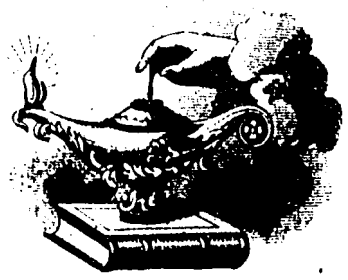

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HOMES, HAPPINESS, HARMONY.

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 an 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* etc.

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.

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SOUL-COMMUNION TIME-TABLE.

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

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

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