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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millenium of Peace.

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

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For The World's Advance-Thought.

SOUL WISDOM.

ALICE ESKEL.

Involved in Soul live potencies
And possibilities so grand and glorious
That were the undeveloped man of this age
Free to see, e'en but a very small portion
Of things that lie enwombed in Infinite Love,
He would think himself distraught with idle dreams;
And yet he must evolve them e'er they can come—
He must build up within his aspiring mind
The ideals of a higher state than is the present.
Keep not, therefore, your soul bound down to matter,
For buried there it seeks no loftier plane;
But strive for wisdom as now you strive for gold.
Dig deep! the costliest gems and richest ores
Lie far below the surface and searching eye,
And though they seem but homely, worthless pebbles
To him who lacks the knowledge to read the wealth
Involved in the dross he spurns with careless feet,
In his riper mind the earth holds for him joys
That, but for ignorance, he had sooner known.

Portland, Ogn., August 27.

EDITORIAL LECTURES.

THE INTERIOR OR SOUL LIFE.

GIVEN BY H. N. MAGUIRE IN COOK'S MUSIC HALL, PORTLAND, OREGON.

[CONTINUATION OF THE HARMONY HALL SERIES].

Ere two centuries had elapsed after the asserted advent of a Divine Exemplar, in fulfillment of the promise of the prophets, the very existence of Jesus was questioned by many of countries that had continuously been in commercial and political intercourse with Jerusalem from the alleged date of his birth; it has been an open question ever since; and it will be as long as man is asked to believe by virtue of the letter of "the Word" and "authorized" promulgations thereunder. It is urged by "Doctors of Divinity" that the fact that the Christian scriptures have successfully withstood the attacks of infidels through eighteen centuries, steadily gaining ground against all opposition, is proof of their Divine character; but we think the statement would be more fairly, more reasonably, and more truthfully put, to say the strongest proof that the records embody Divine Truth is the fact of the remarkable tenacity of life they have evinced through the strangling polemical disputes and the suppressing and repressing influences of sectarianism. Despite the blind partizan spirit and worldly interests that prevailed in the council that first assumed to affix to them, in codified form, the seal of Divinity, expressions of Universal Truth then crept into them, and have animated them with the immortal spirit they have thus far manifested; and had it not been for the self-introduction of these truths the priesthoods, in their fierce rivalries, often taking the form of exterminating wars—waged in the name of the Deity of the records who called himself Prince of Peace—would themselves long since have swept the last vestige of them from existence. The truths themselves are their own best, and in fact only positive, evidence, to the soul of man, and if they cannot be known outside and independent of the records they cannot be known at all.

Spiritual truth is not figured out like a problem in mathematics. It is not the product of man's reasoning methods. It must be *grown into* and *felt* to be known; and in no other way can it be assimilated by the soul. The truths expressed in the Sermon on the Mount, and other inspired records, of Jews, of Christians, and of other peoples, were not given as the conclusions of laboriously constructed intellectual dissertations and treatises upon abstract principles of morality, but they welled forth from the inspired souls giving them utterance like springs from their fountains, like flowers throw off their fragrance, like birds drop their liquid notes in their heavenward flight. This explains the promised "signs" that were to follow believers—not those who mentally concurred, but such as attained to the life of the spirit. These were to have, and do have, experiences peculiar to the spiritual nature. The dogmatist has filled libraries with elaborations and insufficient explanations of the spontaneous utterances of truth we here and there find recorded in the old and new testaments, the new especially; and what do they amount to? They amount to this, (and it is much), —they have a *manurial value* in the evolutionary process of unfolding, as the natural seed is unfolded in the soil, the germ-truths that had been deposited in the lower human conditions by the advanced or divine-types of the race. So far as the interest in these records and polemical works of those who have advanced to the comprehension and life-realization of the truth itself are concerned they might as well never have been. For them the grain is ripening, and the condition of the soil is now a matter of secondary consideration.

The record-worshipers themselves do not claim that a formal record was made in the earth-life of Jesus, or that he, by word or deed, justified such worship in anticipation. "In spirit and in truth" was his injunction; and as well look for life in the tomb as for spirit and truth in the letter or external expression—as such.

We have so often heard it stated from the pulpit that the divinity of the teachings of Jesus is evidenced by their natural simplicity, his habitually illustrating his theses by reference to the most familiar natural objects—the flower, the bird, the skies, etc.,—that it has become quite hackneyed; and yet, with all the doors of creation wide open to them, and this great guiding-lamp ever blazing before them, the "followers" claiming to be specially called have utterly failed to reproduce the divine influence, the transforming and transporting spiritual atmosphere, that was felt by all who came under the Nazarene's ministrations, and of which cotemporaries bore witness "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" then known to Asiatic and European geographers.

The explanation that this transporting power was a Celestial emanation from a Celestial Being, unattainable to the mere human, takes all force and validity from the Master's injunction to worship "in spirit and in truth," as implying too high an ideal for human realization; while admitting the continuing force and validity of the injunction is equivalent to invalidating and making utterly powerless the letter and ritual, as not being exalted enough to embrace the essential qualities of Divinity, and therefore not being true worship.

To those who are soul-free and soul-strong enough to sunder all the bonds of theological weaving, and see and feel in the clear light of Divine Truth, the Divine Nature of the Nazarene ceases to be mysterious. They know it is attainable to humanity, here and now, and is being attained by those who have received the inspiration of the new Science-Religion of Universal-Celestialism—the one religion that can claim a seat in any tabernacle where truth is sought for its own sake, and that can subsist and flourish outside of all tabernacles. Jesus of Nazareth was all-knowing, because he was all-loving; and the sympathy of his all-loving nature extended into and was felt as a potential force by all within its radius—minerals, vegetables, animals and rational creatures. Objects of nature, animate and inanimate, were comprehended in his all-including life. He spoke from his own soul to and for the souls of all.

Quite a different nature this from that manifested by the book students of theology, whose knowledge is objectively derived and objectively imparted. The eternal life influence is not with them; it is not of their experiences; wherefore they point to a foreign heaven, too distant for human realization. Jesus was right in the heavenly conditions; and he opened the door to all who came for light in the right spirit to receive it. When he pointed to a flower or bird to illustrate spiritual truth the soul-power went with his words

that brought the learners in living sympathy with the spiritual principle involved—it was soul to soul teaching, and the taught felt the truth promulgated as a life experience. Truly "he spake as never man spake," for to master the universal language of the interior life one must transcend the animal-man plane.

Consider the bee and its communal life, bearing in mind that to understand the operation of a universal principle in one thing, or class of things, is to understand it in all things.

The lower lip of the working bee is capable of extension and retraction, so it can be used as a proboscis in penetrating the smallest openings of the depositories in flowers of saccharine matter, its delicacy and flexibility being equal to reaching the lowest depths. When not in use, this proboscis is neatly folded up and sheathed. The honey is delivered from the proboscis into what may be termed a false stomach, until this receptacle is filled; and while there the honey undergoes a kind of digestive process before being poured out into the cell, or yielded as food to associates, as the case may be.

But the proboscis is not always sufficient, for some flowers, *knowing* their treasure vaults may be visited by plunderers, cap them with roofings that render entrance devious and difficult; and to meet cases of this kind the bee is provided in the structure of its mouth with what might be called hatchets, saws, and hooks, to cut and tear and pull away the material opposed to direct entrance. Some species, such as the humble bee, use these natural mechanical implements to cut out and fashion material for the construction and dressing of their nests.

But the intelligent relation the flower holds to the bee is manifested in a still more marked way than in its instinctive provision against the bee's marauding visits and in the bee's structural adaptation to overcoming this provision. The natural compensation to the flower for being robbed by the bee seems to be the indispensable service the bee renders the flower in its multiplying and perpetuating itself—a matter in which bee and flower are mutually interested. Watch the bees in your garden of varied floral wealth and mark how almost invariably they will pass from flower to flower of the same species. Why? They thus carry the fecundating or impregnating element from male to female flowers! And for this important service there is also a special provision in the structural plan of the bee. The working honey bee also is a most skillful caterer for itself and dependents: it has four different tastes and nutrimental necessities to provide for,—its own, the young in the larva state, the thriftless drones, and the Omnipotent Queen, and it perfectly proportions and mixes pollen and juices into acceptable food for each of these four different demands.

But the intelligent connection does not end with flower and bee, nor does it begin with them. The tiny rootlets of the flower's stalk are *conscious nutriment-hunters* in the dark soil below; and there they meet mineral infinitesimals, each adequately *intelligent* within its own radius of consciousness, that are seeking the passages the rootlets extend out to them to move up into the light, to widen their field of *sensibility* and *perception*. At the upper end of this interlinking evolutionary chain the flower's colorings, which the material philosopher has never been able to endow with matter properties, and its sweet essences of perfume, fairly transport us into the realms of spirit!

One of the most famous Agnostics, the most famous for oratory, said to me, when I pointed him to the adaptation of the bill of the woodpecker, with its long spear-headed tongue, to the capture of the timber-worm, its food, (after he had made the usual humorous remark about the injustice to the worm), that through ages of worm-hunting in woody matter the bird's bill and tongue had gradually *evolved* into perfect adaptation to the purpose. But we here see the flower adapted to the bee, as well as the bee adapted to the flower, their very life economies becoming ensphered together; and we also see the inter-relationship extending on below the flower and above the bee—a continuous line of consciousness, of light, to interior sight, running into and through matter, mind, and spirit!

So far we do not go outside commonly accepted scientific deductions and natural facts. But to stop here would add little or nothing to the world's stores of knowledge, simply because they are only scientific deductions and material facts. For these do not constitute truth to the spiritually illuminated; they are but *outside appearances*. The matured soul, such as Jesus of Nazareth must have possessed, or whoever taught the interior truths of the sacred records, knows all by actually sharing the consciousness of all—its life extends into the life of the crystal, the flower, and the bee, and still further extends, completing the circuit by connecting both ends of the chain, (the lowest point of spiritual involution and the highest point of material evolution), with the creative and all-energizing Soul-Sphere.

We shall leave much unexpressed, the chief value of these discourses to you being their suggestiveness. But know the bee-hive embraces more wisdom awaiting your seeking than all the bibles and sermons ever published. The great body of constructing neuters, outnumbering ten to one the drones or impregnating males—the males filling their special offices to the expiration of their terms, and then being put to death, made sacrifices, for the common good—the oncoming generation perfectly housed and fed while in the larva or worm state, and then the lids of their coffins sealed down over them, to be burst asunder in their resurrection into a higher state of consciousness,—and the deific influence of the Queen, supreme over all these diverse interests and natures! Solve the riddle—but partially solve it—and the pearly gates are opened to you: you will see and feel the felicities of the One End of all beginnings and intermediate stages, where apparent wrongs are justified, where discords are harmonized, where the deaths of Time are swallowed up in the Eternal Victories of the Soul. The solution is not impossible to you, though the effort to compass it by mere human reason will but carry you further away from the light. "Behold the lily;" "Go to the ant!" Under the magic touch of Universal Love the mysteries of their being will pass away like clouds from the face of the sun, and with it the mystery of your own being.

How beautifully and completely the Unity of Life—the first truth to be realized to the consciousness by the light-seeker—is illustrated and proved in the communal life of hive bees! Here is a community of 60,000—1 Queen; 50,000 workers; 9,999 drones or males. A new comb is to be commenced. Out of these 50,000 workers an army is detached for the purpose, without confusing or interrupting operations in progress. This army of construction hook themselves into a compact bunch over the site of the new comb, while scales of wax fall from the bees above; these scales are taken up and worked into proper consistency in the mouths of lower bees; and still lower the wax takes the form of continuous ribbons, spinning out from the connected mouths of the bees like yarn from an old-fashioned spinning-wheel. Here is the ideal shadowed in matter from the spirit side of a perfect manufacturing establishment, and the model has been impressed on many an inventive mind in varying degrees of faithfulness.

Now a single bee, taking a piece of the ribbon in its mouth, drops from the bunch and makes the first deposit for the comb. Then, like different parts of the human body acting in concert to a certain accomplishment, engineer follows engineer in extending and completing the plan—each apparently working independently, yet in bringing the parts together there will not be a break or misfit; and now, in perfect unity of movement, each acting for all, detachment after detachment break away from the bunch and enter upon construction work, the material in the form of tiny silver ribbons being spun out and supplied from above in exact proportion to the demand.

Do you not see in this the perfect type of what millennial society on earth will be when the Divine Plan shall have been fully unfolded to human consciousness—as it even now is to the more advanced of the race—when the welfare of each shall be the concern of all, when in the sympathy and sense of justice of the social whole individual cases of suffering from poverty and destitution will be unknown?

But not yet may we leave this fount of wisdom, so happily unpolluted by the self-exalting devices of presumptuous man. Within twenty-four hours of working time from its commencement the comb of two layers of cells is completed—ten by ten inches square, and embracing not less than four thousand cells. And what a work! There are only three figures known to the geometrist, of which all the sides and angles are equal, that can be combined so as perfectly to fill up a space without vacancies between—these are triangles, squares, and hexagons. The most complicated of these is the hexagon or six-sided prism, used in the construction of the honey-comb, where it combines the greatest economy of material and space with the most perfect convenience and strength. The various sections of comb are begun and fin-

ished in the wisest methods of dividing labor and relating parts to each other and to the whole; each particular cell has about the same degree of dip to the center; and the cells, like the rooms of a house of man's planning—but how bungling in comparison even the work of an Angelo!—are adapted to different purposes.

The bee that made the first deposit of wax for the comb was the special expression of a single consciousness pervading the whole army of construction. Its selfhood was lost in this common consciousness, or perfect unity of interests; and if a miscarriage had been made in laying this first foundation-stone, so to speak, every bee of the building force would have shared the engineer's chagrin and disappointment—all would have felt the shock.

Just this way all famed in history for having changed human destinies have been in reality but minor and inferior forces in unities of power using them instrumentally for the accomplishment of ends of which, in their executive capacity, such famed ones were ignorant—for back of and over the most important material achievements are the higher and more important spiritual economies. Creature worship is often justified or excused on the ground of rendering gratitude to benefactors of the race; but if the race were developed into the higher spiritual life, into the consciousness of the unity of all life, then honors and sacrifices would be equally shared, equally borne, the greatest reward of high and low alike would be the sense of duty performed, and the happiness of the community would be the certain guarantee of the happiness of the individual.

The life of the selfish is a life of self-inflicted tortures, and of this truth the bee community affords an illustration—scarcely less remarkable than any yet derived from it. The natural answer to the question, "What is the purpose of the bee's creation?" not only of the child, but of some who call themselves philosophers, would be, "To make honey." But when the marvelous evidences of Creative Wisdom manifested by the bee and its communal life are recalled, or become known, even the child would feel mentally humiliated, if not morally abased, at having given such an answer.

The soul wins its glories by widening its field of consciousness; but all along the frontiers of the old consciousness the savages of sensualism, of material existence, incessantly battle against extending the lines. It belongs to outside nature to oppose and combat those influences that would change existing relations and enlarge knowledge, while the disposition of the inside or spiritual nature to add to its conquests of wisdom are irrepressible; and thus forever goes on the war between the Old and the New. But by being in harmony with Universal Law, the One-Life Economy, the New is at peace with itself, and victors in every contest.

A community of bees, as we have seen, is a One-Life Consciousness, this common consciousness focalizing in the Queen—around her all turn, as planets and satellites around their central sun. Within this One-Life Consciousness what heavenly harmony! Not a jarring discord! But viewed from the standpoint of a still higher consciousness it is a harmony of perfect selfishness. Let a wayfaring bee wander into a strange hive, and how quickly it would pay for its temerity with its life! —how quickly the domestic conditions of that hive would be transformed from blissful concord into a wild and riotous scene of angry excitement!

Again; the Omniscient Queen knows exactly where the cell is in which is growing up, to assert her sovereign rights, the Queen of the oncoming brood—in the current of unific sympathy of which the reigning Queen is the visible head she feels the rhythmic beats of the rapidly unfolding center of the developing new unity—and how her little royal heart burns with jealousy! Her fury increases as the new life advances, until, beyond control, she would tear her way to the cradle of the baby Queen and take its life—as many human sovereigns have got rid of rivals—were she not hemmed in and restrained by the wonderful instinct of the workers, who understand that checking the murderous propensities of the Queen is necessary to the perpetuating of the race.

How can the workers be more wise in this matter than the Queen? Another evidence this, of the innumerable ones ever before eyes open to see, that invisible channels of intelligence are ever present that are superior to the visible ones. In trying to destroy the infant Queen the old Queen is fighting against her own soul. For the young Queen is coming on from the one source of all forms and expressions of truth, is following the same road its matter-blinded mother had followed before, to acquire the same consciousness-widening experiences the mother came to acquire; and back to this common source both will return, to be re-united with the One Life, from which all things are projected and into which all must be again absorbed, as the descending waters forever return to their fountains in the heavens.

So here we see that even selfishness has its uses in the evolutionary plan, as night-time has in the growth of vegetation. It is the compressing force in individualizing intelligence [using the word in its broadest meaning] as, so individualized, it progressively enlarges its field in its march from plane to plane of spiritual consciousness.

One more lesson from the bee community of practical account in studying the philosophy of human life, and one of ominous import to all who have not yet learned the precariousness of the life of selfishness—who have not yet learned that it is the Divine Plan that each shall work for all, and that all shall organize for the benefit of each, and that when obstructions are in the way of the execution of this Divine Plan, then death, and all the other necessary means, will be brought to bear to remove them. After the swarming season is over, as all of you know who are acquainted with the habits of bees, the most of the males or drones are —as the naturalist terms it—mercilessly massacred by the workers. Their services as propagators being no longer necessary, and not being endowed with any other way of contributing to the common welfare, they are removed, thus increasing the pro rata stock of honey for useful members of the community. Know ye this, that in human society, as the end will show, even the most greedy and mercenary are unconsciously working for all, and when the consciousness among men of the One-Life Economy rises into ascendancy over the false lower consciousness of selfish interests, then all who would impose unequal burdens, and take without giving, will be removed—their continued existence will be impossible. This is the eternal law of God; doubt it not. You will soon be startled by the first evidences of its vindication.

But it is error to term the removal of the drones, after having performed their allotted work, a merciless massacre. Why should they stay longer? Is it murderous for the tree to cast its blooms after the fruit germs have safely budded? Can you in reason believe the drones are not as eager and as willing to meet their doom as their slayers are to execute them? Have we not seen that all the members of the hive are unified into one life?—thousands separately toiling under a common impulse of intelligence, every act of the individual being representative of the common interests? In this case the killed suffer no more than the killers; and so shall it be that "death shall lose its sting" for humanity when Divine Justice, the plain, simple justice of the bee-hive, comes to prevail among men. As the external life of the drone draws to a close by the fulfillment of its mission, the sensibilities belonging to it grow less and less acute, and the closing scene is but a restful dream —the night voyage over, its spirit awakes in a morning more glorious than it ever knew before. Who is not ready to accord immortality to the good every creature possesses is not yet qualified to feel and claim his own inheritance of eternal life, or to bring immortality to light in the consciousness of others.

THE sun symbols truth in the innermost, the Celestial or soul state; the interplanetary spaces being outwrought from the center, and representing soul-power radially exerted, stand for the universal mental atmosphere, or the spiritual state; and the matter-worlds, being direct correspondences of the immediately surrounding spiritual atmospheres, and in the third remove from the Celestial, stand for the lowest or material state. Everything is cyclically outwrought from the center or soul, the egg in process of incubation being a microcosmic example of the unfoldment of a universe. The spiritual is the offspring of the Celestial; as, in regular outlying order, the material is the offspring or shadow of the spiritual. Each state or degree is known by the perceiving powers and emotions peculiar to it.

MATTER being derived from soul, as planetary life is derived from solar life, its movements and apportionments must be soul-directed and soul-governed.

MATERIAL wrongs and injustices can only be remedied by soul—from the central life-principle.

TRUE thinking is not labor, but life.

For The World's Advance-Thought.

FACT AND FICTION.

BY THEODORE WRIGHT, SOUTH BRISBANE.

It is not nearly so easy to draw the line between fact and fiction as is imagined. A great deal that passes for fact is not nearly so real as is assumed; and much that is taken for fiction is more fact than is readily admitted. We cannot avoid being the victims of deception while we place implicit confidence in the evidence furnished by the five senses, and when—by the aid of more interior senses—we appear to be drawing upon imagination for facts, it is by no means certain that we are not—timidly it may be, and almost unconsciously—exploring an inner world just as real and practical as the outer hard one with which we are brought in bodily contact.

Imagination is not nearly so pictorial as the Materialist tries to make apparent. Tell a sculptor to image for you a bust of some one whose memory you would perpetuate, and before he consents to do so he must know that he can put his hand upon the material necessary out of which he may image it. He has acquired the skill, and holds it contentedly and with assurance in his possession, and if with the skill he can also command the tools and material for the work, he will be ready to come to terms about the image called for at his hands. That is one phase of imagination, and all that appertains to imagination in every other phase is clearly shown by that material illustration. Man possesses no more power on the mental plane than he can employ on the material one. Whatever he would image mentally he must in the first place be skilled to do by training and development; and even then, in the outcome of thought and memory, he must have material and every called-for appliance and convenience to enable him to bring his skill to bear in fashioning that material into any form for service. The science of correspondences is never to be lost sight of in transferring our ideas from one plane to another, for what is necessary and obvious on the material plane is equally so on the mental, and so on again as we pass to the higher spiritual plane. The science of correspondences is a veritable Jacob's ladder upon which we may rise from the lowest material or earthly point up to the highest spiritual or heavenly.

Just here we feel it necessary to state that it has never been made at all clear to us that there is any state above the spiritual. We recognize three states in orderly progression, corresponding to body, soul and spirit; we also recognize that God is the highest of these, which is spirit, and as such filling the very highest position attainable; so when we consent at all to the Celestial idea, it is not because we know of any place in nature for it other than the spiritual, but because we have discovered the absurdity and utter uselessness of wrangling over words to no profit. With us there is the natural or material, as the lowest round of the ladder; the soulish or mental, filling the intermediate rounds of the same ladder; and, approaching the top, we have the spiritual or Celestial rounds of the same. That there is any distinction between the spiritual and the Celestial we are unable to discover.

What is accounted fiction is necessarily borrowed, stolen, or in some other way, legitimately or illegimately, transferred from the region of fact. It would be absurd to allow a thought of the impossible to lodge; and the creation of something out of nothing is an impossibility. And only those can create or imagine—which is the same thing—who control the potencies sufficient for the purpose, and also the material wherewith that purpose may be fashioned and fully wrought out. Only what is can be handled or dealt with; and only what is within reach may be apprehended. Man's puny range of motion or thought necessarily limits his skill, as he cannot acquire the knowledge of anything out of his reach, and the Almighty's range of being and thought being absolutely unlimited, no bounds can be placed to His skill, nor any limit to the potencies and materials He can or may at any time command. This very wide range of difference between God and man is sufficient to account for the marked difference between Divine and human creations; they are each the outcome of imagination; but the one is infallible in character and quality, and the other is the outcome of frailty, fallibility and marked imperfection.

Now fiction is the outcome of the exercise of imagination—upon what? This is the moot point. Many a thoughtless person would say it was the outcome of unreality. What can that mean? Well, this is what it cannot mean, it cannot mean the employment of mind-power upon that which does not exist. It may mean the abuse of that power by the distortion or perversion of facts for some mean or frivolous purpose unworthy of man, but it can never mean the employment of what is absolutely not fact. A man may waste his time or abuse his opportunities by allowing his faculties to string together a lot of facts in some perverse or distorted fashion, for the mere gratification of the flesh, or for some utterly unworthy end, but whatever he imports into the writing of fiction he must previously gather from the facts known to him, the material for his fiction; and then, if his fiction be some high and worthy object in the way of uplifting his fellows, that fiction may be the most realistic thing imaginable for the purpose he is laboring to serve. So then there is fiction and fiction; there is fiction worthy the highest skill and most persistent effort, and there is fiction worthy of nothing save condemnation; but there can be no fiction without something of fact to give it form, cohesion, and enough of reality to make it live and render the service for which it is intended.

There is a degree of fiction in all teaching pre-eminently suited to the immature and undeveloped. They cannot take their teaching straight. What people are not qualified to bear, and yet is essential to their well-being, must be given to them in some form that they will not be crushed under its appalling weight; and yet they must be made to carry as vehicles what will eventually lead them right up to the goal. Parables, tales, novels or similitudes are vehicles for the conveyance of truth in an endurable form, while the system gathers further strength and endurance to take it otherwise. Appearances in such cases are necessarily delusive—hence the admonition given by the Christ, "Judge not by appearances, but judge righteous judgment;" and hence the statement again, "The letter killeth, but the spirit (or intention or hidden purpose) giveth life." God has not hitherto been able to deal with man except by means of parable, symbol, or fiction. There is as much saving truth in the symbols of the Mosaic economy as in the succeeding one, when God was in the Christ reconciling the world unto himself; only it was more wrapt up in symbol, so more in the shape of fiction, than it has since been presented. But when the Christ came the hearing powers of the creature man had not developed so that he could endure the teachings that were necessary for him perfectly straight and clear, and therefore all that is shown and taught in the history of Jesus of Nazareth, the Divine Man, in his death, burial, and resurrection, is truth concealed in a profound symbol—so, therefore, in a necessary pictorial or parabolic element. It is therefore just as true of the gospel as of the law of Moses, that "the letter killeth, but the spirit giveth life." Those who insist upon the literalness of scripture utterances and facts are to be pitied; for they know not what they say nor whereof they affirm. They are not in the secret of the Almighty; they have not been made free by His Spirit; they are satisfied with admiring the shell of a nut containing a wonderful life-imparting kernel, but they will not trust themselves to crack the shell of that nut, extract the kernel, and eat it to appropriate its nutritious qualities. It is true that the whole nut is a very beautiful and perfect thing, exactly adapted to its end; but according as it is received it will be either a savor of life unto life or of death unto death. Those only can enter upon the life the Christ can abundantly give "who eat his flesh and drink his blood"—or in other words, who crack the outer shell of the nut and throw that away when they have appropriated the kernel within.

Paul went as far as this when he said: "Henceforth we know or acknowledge no man according to the flesh; yea: though we have known or acknowledged the Christ according to the flesh, yet now henceforth acknowledge we him thus no more." Here we see Paul throwing away the letter, having caught the spirit—letting the shell go, having extracted and appropriated the kernel.

Christendom for nearly eighteen hundred years has been contentedly holding up the unbroken nut and inculcating a worthless superstition as to its virtues and charms, so they have only experienced the full and inevitable force of their stupid sensual blunder: it has been to them "the letter that killeth." They have been all the time intent upon an impossibility. They have been trying to save what God had eternally decreed should never be—the flesh of selfhood. Christ plainly taught that he who would save his external or selfhood life should lose it; but he who would sacrifice the selfhood life should find a more abundant one. This truth is the much covered up truth of all scriptural teaching, both in the law of Moses and in the gospel of Christ; and only those who apprehend this can ever enter upon the life

or enjoy the salvation proffered to man by his Heavenly Father.

There is much more fiction in Nature than is dreampt of. Matter is much more in appearance than it is in reality. It only serves a temporary purpose in its present form; and time will be when it will cease in its temporary form, and be only in its reality. This is what is signified by the world passing away and the lusts thereof; but the one doing the will of God endureth forever. Temporary or time-serving things are all more or less pictorial and unreal. Whatever serves a temporary purpose as a correspondence to lead up to higher and more hidden and interior things, is, and can only be, a round to a ladder necessary only for the uplift. We shall find that the Universe is full of these temporary, and therefore more or less pictorial, helps to human development. They are the things indispensable to the childish and youthful stages of our humanity; but when the more manly stage is at last attained, nothing will then do but putting them away. Matter, whether in the shape of men, as at present, worlds, as we now view them, or things, as they now confront us everywhere upon these worlds, are correspondences or types pointing to a more interior reality up to which they are leading us as ladders; when as ladders they have fulfilled their purpose they will all be dispensed with—so far as we are concerned, at any rate; but they may continue to serve a similar purpose again to others on the same round of progress and development we have had to pass through.

Such a view of fiction reveals the fact that it is a very helpful thing to man while he is low down in the scale of being; and the character of the fiction anyone delights in is a correct index to the real attainments of such a one. It is very, very true that "what is one man's meat is another man's poison." Diet, either material or mental, requires to be accurately adjusted to the constitution and attainments of the individual partaking of it to be helpful in the right direction. But what human nature does not want in any case is fiction that will aid only to the development of the fleshly nature further. That requires starving, not feeding; for as it is starved and pines away the inner man becomes stronger and more helpful. When man attains the stage when fiction in any form will no longer help to uplift him, he will then be permitted to see things as they are, to know as he is known; and will command and control potencies and possibilities utterly beyond his realization or reach prior to such attainments. This is why the partially developed child of God knows not what he shall be; he is still entangled in what is more or less fictional; he is still behind the veil and is waiting the time for it to be torn from his face; he still lacks the liberty of the Sons of God.

THE Science-Religion of Universal-Celestialism adjusts natural facts to universal truth, and refers everything with demonstrating logic to the Soul of God, the Central Principle of All.

BE not arrested in your pursuit of wisdom by the acknowledged limitations of others.

For The World's Advance-Thought.

INFINITESIMALS.

BY E. M. W.

IT is a law of the universe, that the great principle of organic life manifests itself through all living organisms; the house-fly, if diseased, becomes crowded with vegetable fungi and animalculæ; these again swarm with animate creations still more minute. The invisible races that inhabit the nerve fluid, the blood, and magnetic essence of man, are myriads of myriads; the dust beneath his feet is tenanted and made alive; the rains and snows have their populace; the winds that fan his forehead bear in upon him at every touch a swarm of minute existences; every scent contains its floating family; life, life everywhere!

The matter which men call inert has its whole texture instinct with the amazing mystery of life, and is peopled with sentient mites. The tabernacle of clay which holds the indwelling spirit of man is built by and composed of countless myriads of lives. Many are the creators and fashioners of the human form. There is a life in every atom and molecule, and our body is built up of such existences, whose size to the smallest bacteria under the microscope is as the ant to the elephant. The student is not repelled by the thought that our bodies are altogether built up of invisible beings too small for the glass of the scientist to scan. Each particle, whether organic or inorganic, is a life. Within, the organism of man swarms with corpuscles which float in the blood, while from without we are invaded with microbes at every breath.

The physical body of man undergoes a complete change of the structural atoms every seven years, and its destruction and rebuilding are due to the alternate function of those unseen Creators and Destroyers that are loosely called Microzoa. Prior to that experience in the descending arc of human evolution, known theologically as the "Fall of Man," the significance of which all true Occultists recognize, there were no parasitical creatures among the myriads of the virtuous infinitesimals that inhabited the blood. These infinitesimals were all strengths, gentlenesses, kindnesses, and life-giving productivities. But after that event, which describes a slow and gradual decline in the primitive constitution of man, there were discovered both in the red and white fluids, alike of mankind and of the subject creatures, forms of inversive creations, forms of ferocities, forms of death.

The invisible corpuscle that floats in the blood eats, lives, flourishes and dies. It has its special function, which is to eat and destroy the poisonous and inversive bacteria. If they succeed, the patient recovers. If they are out of appetite, or fail in their task, the patient dies. By accustoming the corpuscle to a diet of mildly poisonous matter, such as the vaccine lymph, it becomes strong enough to eat up without much inconvenience the bacteria of small-pox, which would otherwise prove fatal. It is these acclimatized corpuscles which permit a confirmed arsenic eater to swallow with impunity a dose large enough to kill several men, and which enabled old King Mithridates, after years of preparation, to digest the most virulent poisons without inconvenience. The battle of life is thus no mere phrase, nor is its meaning to be confined to the struggle for existence among the higher order of beings. Far back is its beginning. In the minute world of the microzoa, even in the warm disks of our hearts, there is ceaseless war, unending strife. Life depends on the readiness of the plasmic corpuscle to destroy the poisonous bacteria of death. The one family of minutenesses are the great factors in the continuance of life; they are poison-eaters, they grow fat on it, and thus become enlarged and objective to the microscope. Educated observers, as Pasteur, seeing the same form in the same disease, can designate the disease by their presence. Other tribes of mites are disease-producers; they are peccant and hostile to life. When the patient dies they remain in the walls of rooms, the furniture and the carpets, ready to carry their plagues into fresh organisms: they are termed bacteria.

"One Who Knows" opens a glimpse into a vast philosophy in the following words. He says: "The Infinitesimals inhabiting the natural organism may be divided into species and genera; also into Permanents, Transients and Accidentals. The Permanents are indigenous; the Transients pass from organism to organism like tourists, some for their health, some for a change of diet. One class of them also cast their eggs; they migrate as fishes do, to their spawning beds. The Accidentals are classes that reside in diseased and malignant portions of the body; as for instance in cancer. They are at once a cause and a consequence of disease; they also carry the disease with them and plant it. They are "cute" and very predatory. Now a malaria is itself a live cloud, and it carries into the system Transients and Accidentals. They may be classified, some of them as live foods which are eaten by the resident Infinitesimals, but others are live eaters and are of many genera. Some will eat the swimmers in the liquid currents; some will eat the flyers in the aerial currents; and others will eat the Standers who have their footing on the solids in the system; hence a malaria introduces a war. Now when the malarious influence is expelled, with its consequences, from the system, this thing happens: the highest class of the Infinitesimals, native to the person, who have been resisting the invasion, commence to execute the invaders; but some of them they retain alive. They first extirpate their generative constructions, and then they inoculate the more subtle parts of the organism, and stir up by that means a latent potency against the malarial disease which has been introduced in that individual, to prevent a recurrence. As is the man in quality, tendency and state of organism, so are the tribes that inhabit him, and so are their relative numbers and powers."

This utterance will do to ponder on.

POWDER flashed in the air are moral teachings that are not exemplified in the life of the teacher—lacking concentrated force, they are non-effective, are of mind and not of soul.

SPHERAL LIGHT.

INFORMATION derived from individual spirits and illumination by Spheral Light are so different that they seem to compare as finite to infinite. As crystals of the same classification unite into larger crystals, the smallest being the unit of the geological formations, or as the organic cell of a certain plant or tree attracts cell after cell of homogeneous character, until the structural plan of that plant or tree has been outwrought, so harmonious souls attract and merge into each other, thus forming Spiritual Spheres.

The medium of soul attraction and cohesion is the affinity fluid spoken of in the editorial in this issue on Creative Processes, called by the scientist "world-ether" when he philosophizes upon molecular action, because his postulates demand *ethereal voids* for the molecules or infinitesimals to move in as well as for the great planetary bodies—which are vast aggregations of molecules.

This harmonious mergement and union of souls is not constituted of exactly homogeneous and exactly counterpartal constituents, as that would be a dearthful and inactive state of monotony, though extended to filling the universe; but it is a unity of diverse expressions, as is the human mind, thus being susceptible, as a unity, to all the varying influences congenial to any of its parts, while capable of unific action in extending the field of sovereignty and environing securely and most harmoniously each and every member or single constituent. All are ever drawing nearer to the Central Thought of Organization, the Soul Principle, and each is all the time just as near this Interior Vital Pivot as its degree of Spheral Consciousness will permit—its measure of spiritual felicity thus being ever full, though ever enlarging. For instance, of the millions who simultaneously in all parts of the world engage in Soul-Communion on the 27th of each month, though there may not be one in one thousand, or even one in ten thousand, to rise to the full consciousness of the ideal of aspiration—the affectionate union of all expressions of being into a One-Life Economy—yet in this Spiritual Sphere all belong who seek the Communion influence and are earnestly striving for soul expansion. Entering the Communion in this spirit they will be given just as fast as they are able to receive.

What will they be given? The uncertain and misleading advice of individual spirits, that may be right on, or even below, their own plane of consciousness? No, they will be given Spheral Light—exactly such soul food and consolation as they require as progressive constituents of this Spiritual Sphere, the Interior Organic Principle of which is the highest conception of the Divine Love and Wisdom of which the human mind is capable. But this Spheral Light may be, and usually is, to those who still require the assurance of personal identity, manifested through family or other congenial spirits. The element of doubt, however, will still linger if these congenial spirits are specially invoked in the Communion, instead of *incidentally* coming, for in the former case they will not reflect the Spheral Light, but will be attracted by that lower and self-shadowed consciousness in which all forms and appearances are more or less delusive and confusing.

Further illustrated, a spiritual sphere or unity holds its constituent souls as the individual mind holds its wealth of ideas; and Spheral Light is reflected from its Center upon individual minds therein according to the degree of consciousness attained by each, just as from the stores of knowledge of the individual mind all that will apply may be made available for the solution of any problem with which it has to grapple. "Spirit control" is of the terrestrial conditions; the source of Spheral Light is Celestial—the plane of unitary power and glory.

Excerpts from Dr. Paul Carus' "Fundamental Problems."

KNOWLEDGE AND FAITH.

THE unknown is by no means unknowable, for our ignorance of some subject does not justify the dogmatic assertion that it can not be known at all. There are many problems that have not yet been investigated, and there are innumerable things we do not yet know of, but there are no phenomena in the world which *per se* are unintelligible. The vastness and grandeur of the world are so great that the province of science is unlimited, and after each discovery new problems will constantly present themselves to keep the inquiring scientists busy. The new problems will be born from the very explanations of the old problems, and they will open new vistas of research of which we never before dreamed; but wherever our inquiring mind may venture, we shall find that, throughout, nature is intelligible.

* * * * *

By creed we understand a summary of the articles of religious belief, and by faith a trustful confidence in something or someone that we are convinced is good and true. Creed is dogmatic; faith is moral. The creeds of the world are contained in the many *credos* in the doctrines of the different religions; faith is enshrined in human hearts. Creeds are dead letters; faith is a quickening spirit.

The religious problem of to-day will find its simple solution in the sentence: No creed, but faith. Let us have faith in the moral order of the world, the faith of a grain of mustard seed, and without swerving live and grow accordingly. Let us have faith in our ideals of Truth and Beauty and Goodness. If we have no faith, how can our ideals be realized? How can the tree grow if the seed be dead?

* * * * *

If the grain rots in the earth we no longer fear that it is lost. We now know that the transformation is no sign of decay, but of growth, and as the husks of our superstitious notions are breaking, a new faith bursts forth which will be wider and deeper, purer and greater, than all the old creeds with their narrow sectarian convictions. Dogmas will be forgotten, but Religion will remain. All the Creeds will die away, but Faith will live forever.

THE sore spots will all be turned to beauty spots.

WHENCE COME INSTINCTS?

INSTINCTS, as the soulful Edwin Arnold surmised, upon seeing the chick first use its legs in chasing the bug, are memories. Everything the bee knows and can do is known and can be done, in severalty, by insects lower in the scale of being. The little aphis can make honey as well as the bee; some of the worm-forms can spin as deftly; the smallest of the spider tribes are as profound geometricians, as skillful builders; the ant's social system is at least as perfect and complex, even extending to domesticating other insects for dairy purposes, and still others to perform menial services. The bee can boast of no powers or attainments that may not be claimed, variously distributed, by myriads of insect tribes of earth, of water and air. It simply combines in its life, while seeking new elements of soul-wealth, forces and adaptabilities that had previously existed in other and lower fields of consciousness. Passing back from the outer and material expression into the interior or spiritual world, the bee community—a perfected entity—will subsist as a pure spiritual consciousness; it will have no use, as in mortal life, for flesh-killing stings and selfish exclusions, for, the ideal of happiness sought for through enlarged consciousness having been attained, it will again, and on a higher plane than before the material experiences, be a harmonic element in the universal conditions, a self-conscious part of the Perfect One Life.

ONE of the great poets—Longfellow, we think, —speaks of spirits being "round about us *like an atmosphere*." The truth could not be more exactly expressed in words. They who habitually see spirits as objective realities, and exchange thoughts with them on worldly matters, cannot be in a *spiritual* atmosphere—it is a sensuous, material atmosphere rather. In the calm, holy consciousness of the true spiritual atmosphere your loved ones respond to the impulses of love and calls for sympathy by inducing soul-emotions of joy and trustfulness that make their presence more than a mere hope of heaven—it is a taste of heaven itself. Evolve for yourself a soul-atmosphere that Celestial beings can enter, and a Jacob's ladder will be ever at your command.

SEE those morning-glories unfolding to the newly-risen sun their petals of differing hues! The hues varying in each perfectly formed flower! The varying hues are as so many words telling of the Infinite Love and Wisdom, and no analysis ever has made or can make anything else out of them.

ALL lives unite into One Life, and in every life there is complete knowledge, incomplete knowledge, and unconscious movement—soul, mind and body.

INSPIRATION is the divine impulse of immortal energy, the essential expression of conscious sensation of Spirit and Soul.

WHO would erect a barrier to soul progress is soul-lost.

CREATIVE PROCESSES.

In that splendid allegorical description in the old records of the soul's pilgrimage through material conditions to its heavenly home, known as "The Book of Job," it is said "God stretcheth the north over the empty place and hangeth the earth on nothing." So every atom of the human body is stretched over an empty place and hung on nothing. We give this as spiritual truth, inspirationally received; and we also give it as a postulate of science. One scientist, specially studied in molecular dynamics, says: "The air surrounding us is a chaos of solid bodies, flying rapidly about in all directions; every point on our skin is struck by at least five thousand millions of these little bullets every second; all bodies consist of these minute particles; they are perpetually acting and reacting on each other through the medium of an exceedingly fine substance called *world-ether*."

Thus what the clear eye of the spirit sees has been reached as a scientific conclusion, viz: the human body is a grouping of separated particles that circle around each other through ethereal voids like worlds in space. All is open and in free motion—no two atoms contact.

What is it that holds these myriads of perpetually revolving invisible particles in such inter-relationship as to constantly maintain the configuration of the human form? The law of gravity will not apply, for the body is in the midst of a universe of such moving particles, as we might imagine a quantity of water to maintain a certain unchanging form in the midst of the ocean.

Is there anything in visible nature that will serve as a clue to solving the mystery? Look at a forming bud, no larger than a pin-head, and mark the time—sunrise, May 1st. May 15th we again come to inspect, and lo! a full-blown bloom, its substance greater than many such buds—a bloom among myriads, uniformly shaped and colored. Two moons wax and wane and again we come to inspect, and now, behold! a full-sized apple, blushing in luscious ripeness, and it will outweigh a hundred such blooms as the one of which it is the outgrowth. The most powerful magnifying glass constantly directed to the spot from the time of the inspection of the bud would not have detected a single particle of matter flying thither to take part in forming bloom or fruit, but we know the elements of growth were being attracted and accreted every instant; and we must conclude that a *unific formative influence*, an all-pervading impulse of *intelliyence*, was in and directing the movement of every single particle.

What the scientist calls world-ether, the voids he requires for his atoms to move in and through, we call *affinity fluid*. This is what it is. And as it envelops every particle of matter, as the atmosphere envelops the earth—the atom, in scientific reasoning, being an infinitesimal world—this fluid must all flow together as one vast ocean: an ocean in which all material forms move and are held in suspension like fishes in the sea. What, now, is the nature of the wonderful force that can permanently, (as it seems to the human mind), hold ethereal figures intact in an ethereal realm?—for such, according to the science of molecular dynamics, and also as revealed by inspiration, are all material forms in essence.

That force, respectively distributed, is the dominant desire of the souls of things—of *anything*, for all things have souls. Otherwise it might be stated to be the central thought of a thing's being; but as thought, in the most interior sense, is an expression rather than an essence, the former definition is preferable.

The example of the unfolding bud and the developing fruit has shown us that natural growth, as it is and can only be comprehended by the human mind, is by attraction and accretion of infinitesimals or invisible particles. For instance, the aspiration of the bud is to unfold or externalize a flower—the perfect ideal of the flower being involved in the aspiration. What is now disclosed to the spirit-eye? Atoms of homogeneous nature, in order of movement, begin to rotate and circle towards the bud, the bud's attraction for the atoms growing stronger and stronger, until at last their life and the bud's are blended; and as growth progresses the soul of the aggregation, enriched by the essences of its harmonious acquisitions, expands, or aspires higher, so that the fruit follows the perfected bloom as naturally as the bloom followed the bud.

Thus we see that everything unfolds from the center, is evolved from the soul-principle; and in the light of this truth we should understand what the Nazarene meant in saying all things should be added after obtaining righteousness, that is, the wisdom to think and do from the spiritual side of the human nature—we should understand the ground of the inspired Micah's denunciation of the judges, priests and prophets of Israel for teaching and divining for money—you should understand Peter's condemnation of Simon, "thy money perish with thee, because thou hast thought the gift of God may be purchased with money"—and we should understand why the teachers of the popular religious systems of these times, who in practice mainly depend upon their contribution-boxes, have failed to fulfill the promises of the gospel of peace and love they pretend to preach.

Do not be deluded into thinking this law is contradicted by human experiences. We have no use for and will be cursed by trying to hold what we cannot subject to the interests of the interior life-principle of our nature, which has its root in the good of all. What can add to the beauty of the lily or the sweet breath of the rose? The self-seeking hoarder, all unmindful of the welfare of the neighbor, is unconsciously gathering to himself the elements of death—he is the tomb in which dead consciousnesses are buried, only to be opened to the light in their long-distant resurrection; and they who feel distressed by insufficiencies in this life have only to learn of the mighty forces that lie dormant within them, and direct their attention to their development and culture, when, as certainly as the seed in kindly soil will unfold into fruit and flower, these deific forces of the soul will dispel surrounding gloom and yield a fruitage of peace, plenty and happiness.

CONTRIBUTED INSPIRATIONS.

Do unto others as ye would
That they should do to you;
Go, love your neighbor as yourself
And to your faith be true.

As angels strive to lift you up,
So strive to help thy brother.
The hightest law of God is love:
So love ye one another.

Life is love.

Love is life's inspiration.

Act your pity; do your charity.

Good grows through active work.

Practice in your lives the faith that is in you.

Amenability to law implies freedom of action.

Individual responsibility implies freedom of action.

The results of doing prove the relation of the act to the law.

Apply your philosophy; teach your wisdom. Love not passively where active love is needed.

Among the virtuous of mankind affection is golden. Its words are voiced in Heaven. On earth its language finds expression in smiles, caresses and tears.

The Law is Divine Will, and sustains man's relation to Divine purposes. While it carries happiness to all who fulfill its injunctions, its transgression produces inharmonious conditions inevitably.

Deer Ridge.

SPIRITUAL ATTRACTION.

Beginning with the lowest, all spiritual consciousnesses are immortal. Thus the interior world of spirit is thronged with intelligences that have had their correspondencces on the material side; and decarnated intelligences are attracted by and harmonically combine under the domination of incarnated souls, according to mutual progressive necessities. The human being is a combination of various spiritual consciousnesses, the will standing in the relation to this aggregation of intelligent forces that the Queen does to the hive. It dominates a populous empire, the savage and partially civilized usually being in the majority; but every soul in matter attracts and receives as it aspires, so that in every soul inheres the power to perfect its populous consciousuesses, or polity, in harmony and happiness throughout. If the aspiration is to produce mysterious sounds and apparitions, or to set in motion the leaden and mottled terre-magnetic currents to invigorate animal life, or to uphold an exclusive sectarian religious system, or for other worldly purposes, the motive of the conjurers being to make money or reputation, sympathetic forces will be attracted to aid in such directions; and if, in the spirit of Universal Love, the aspiration is to be instrumental in spreading the light of truth, and to harmonize into peace and fraternity discordant tribes and nations, all unmindful of self, angels will leave their high estate to assist in the accomplishment, and the lower will be illuminated out of existence by the higher, as Aaron's rod swallowed the self-lifed serpents of the magicians.

For The Universal Republic.

THE MASK OF GOLD.

ALICE ESKEL.

In olden times in Egypt
A mask of gold was placed
Upon the lifeless visage
By death's decay defaced.
(Corruption hid with gold—
A symbol manifold),
A counterpart behold
In this the age of shams:
Gold masks are still the fashion,
Though they mask the living head,—
Yet living, its corruption
Is worse than Egypt's dead.

For The World's Advance-Thought.

SOUL-COMMUNION VS. THEOCRATIC DESPOTISM.

BY JAMES G. CLARK.

Just now, when Dr. Crafts and other well-meaning bigots seem to be surrendering the principle of love and advocating the application of civil law to the consciences of men touching Sunday religion and morality, it is comforting and assuring to see the Star of Whole-World Soul-Communion rising upon the contending nations. For more than eighteen hundred years the Christian sects have perverted the proclamation of "Peace on earth and good will to men," virtually tacking on "an amendment" which adds: "Not unless all 'men' first become Christians."

The Soul-Communion idea is prayer for "peace' without regard to intellectual beliefs or creed and race division lines, trusting to the great overshadowing spirit of mutual love and concession to unite all in a common brotherhood, and to finally bring harmony out of disorder, as the great diapason of Niagara Falls controls all the other octaves and blends them into one deep, everlasting song.

Progress is made through the conflict of forces in which the best finally conquer. And, looking at the signs of the times, I am convinced that Soul-Communion has been established just in time to tide us over that perilous period during which the various religious sects—having lost faith in the efficacy of their own partial and perverted methods, through which they have converted spiritual truths into half-truths—are beginning to appeal to legal and civil force to help prolong life in their decaying dogmas.

Like the faith of Dr. Brown-Sequard, that his "elixir of life," extracted from inferior animal remains, was to restore physical life and elasticity to old age, their faith in the re-vitalizing properties of a "National Amendment" was born of their despair of keeping alive an oppressive and superstitious regard for Sunday observance without injecting into the body politic—through the hyperdermic syringe invented by Senator Blair, and in the hands of Dr. Crafts—liberal extracts from the obsolete methods of a dead Constantine.

That these modern "Crusaders" in behalf of "legal" violence will fail in their Christless designs, and that the Soul-Communion principle is to be the quickening spirit of the power that shall vanquish them, I am fully convinced.

When that grand Reformer and Prophet, Parker Pillsbury, now eighty years old, and the last of an immortal line of Anti-Slavery seers—was in the glory of his young manhood predicting civil war unless we abolished legalized bondage and let the oppressed go free, there was no Soul-Communion Star shining through the moral gloom that rested upon the national conscience. All was night. State and Church were alike selfish and corrupt, so far as regarded any full interpretations of either the National Constitution or of Christ. And in the midst of this ecclesiastical and civil darkness moved those heroic pioneers—Garrison, Whittier, Green, Phillips, Smith, Pillsbury, Jackson, and a few others of whom the world was not worthy—crying aloud and sparing not, and, with the passing light of their moral lanterns, revealing to grave Doctors of state and divine law their mutual hypocrisy and rottenness before the eye of heaven.

It was a repetition of the old, old story of Christ rebuking the Scribes and Pharisees—the old predictions of woe and destruction ahead for the nation—followed by the customary stoning and crucifixion of the Prophets, and finally by the fulfillment that left not one stone upon another of the temple of Slavery.

Fifty years ago, in a speech before a little gathering of Abolitionists, I heard Parker Pillsbury—then a young man of little more than thirty years, while I was hardly ten—exclaim, in his impassioned, yet persuasive, manner: "I am a man of peace, and believe in following to the letter the command of Christ—'resist not evil, but overcome evil with good'—but I warn the people of this nation that unless the oppressed are allowed to go in peace out of their chains their fetters will be broken by *force*, and the slaves will go forth through the *Red* Sea to their Promised Land."

Pillsbury's "voice in the wilderness" was lost and forgotten in the mad, selfish rush of the people over the seemingly more vital issues of "high and low tariff," and in the cry of "Tippecanoe and Tyler too."

But the Prophet was right: the war came and the slave was freed.

Pillsbury, Whittier and Garrison were almost alone in those early days as advocates of the non-resistant policy in overcoming the evil of Slavery. There could be no other solution but war, for the churches monopolized the "means of grace," claimed to hold the keys to the kingdom of heaven, while they kicked out of the fold all "disturbers" like Pillsbury and Garrison, and slammed the doors in the face of Jesus himself, in the person of many a poor hunted fugitive who followed the North Star till it crossed the Canadian line and "came and stood still over the place where the young child" of Freedom lay in a British manger.

Times are different now,

"For men have lost their iron creeds
In searching for the common good,
And found in love and kindly deeds
A better bond of brotherhood."

Within forty years a New Spiritual Dispensation, which knows nothing of sect or race, has dawned upon the world. The babe in the manger has outgrown the churches, and has reasserted the old truth that "God is no respecter of persons" or creeds. Spiritualism—the new and broad statement of an old truth—with all its faults and mistakes, and all its seeming irreverence for old forms and types, has proved itself the greatest solvent of the ages.

Under its democratic sway a vast multitude of true Reformers have sprung into active life outside the churches, while millions inside the creeds have been spiritualized and warmed into a more genial and practical Christianity.

The "world" is no longer denied spiritual food because it cannot accept it at the hands of authorized agents inside of the church walls on the sole condition of subscribing to certain human inventions called creeds and tenets, for the bread comes fresh from heaven—from those who never, in their new life, forget the loved ones left behind, and who bestow their ministrations where they are most needed, and in the same broad and generous spirit that fed five thousand hungry ones with five loaves and two fishes.

All this has made a mighty change in humanitarian atmosphere and in the spiritual altitude of the people—even of the whole world—such as renders the idea of Soul Communion natural, easy and practicable to representative minds and hearts in every rank, creed and class, and such as will render impossible any policy of "Theocratic Despotism," whose "tiger step"—as Hudson Tuttle fitly expresses it—is gradually approaching us from the old jungles of dying dogmsa.

STUMBLING-BLOCKS.

A leading Oregon journal says: "The Universal Peace Union is a Society that desires to abolish War, and in the pursuit of its Utopian dream has often made itself a subject of ridicule."

He that looks upon the abolition of war as "Utopian," and the efforts of a Peace Society for its abolition as "ridiculous," is, to the extent of his influence, inciting to strife and warfare and a stumbling-block on the road of progression.

The efforts of the Abolitionists in their day were considered "Utopian and ridiculous," but notwithstanding African Slavery was brought to an end. So will be human slavery, of all kinds, in spite of stumbling-blocks.

This journal furthermore says: "It (the Society) comes forward now with a suggestion entirely worthy of general support, viz., the creation of a material relief fund for relieving distresses caused by flood or fire, pestilence or famine, cyclones or earthquakes, or any similar catastrophes."

Floods, fires, earthquakes, etc., are passion-externalizations due to a state of warfare in the souls of mankind; and so long as men foster the causes, so long will they have to suffer from the destructive effects. Those who see and live only in the external are always trying to doctor the effects of diseased conditions, leaving the cause undisturbed.

Whatever is in the human mind finds expression, sooner or later, in the material world. The causes of war are so intrenched in men's souls, so deeply rooted, it requires painful and persistent efforts to annihilate them.

You will look for God more successfully in a bee-hive or ant-hill than in any church.

The Universal Republic.

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Written for the Universal Republic.

LOVE OF HUMANITY.

ALICE ESKEL.

He loves humanity most who loves himself best—
Not pamp'ring idle follies and sensual vice,
But honors and exalts within himself good thoughts;
For bearing homage to these he makes them potent,
And they alone constitute humanity's strength.
Like to the heaven-smiling sun, they shine supreme
When most exalted. Singly and alone he shines
When risen above the night time of shadowy thoughts,
And silently he lifts with life-giving soul-force
A sordid world, who seek for solace in the dust.
Love for humanity is not the love of power,
Of fame, pompous pride and sense-bound luxury,
But love of all the lofty attributes of Soul,
Apart from all mankind can give of earthly things.
Without the All-Potential Universal-Forces
Centered in the breast, the orator's grand flight
And the poet's winged-words of rythmic eloquence
Are but mirages of ambitious intellect,
Which we admire, but soon forget in daily strife.

Portland, Sept. 1.

ANOTHER PLAN OF PEACEFUL CONQUEST.

In Part III we submitted somewhat in detail a plan by which France might, without expenditure of blood or money, make a conquest of the world—that is, impress her policies upon and bind to her in interest all nations; and this plan, it was pointed out, any of her other great nations might adopt—France being selected to illustrate its working for her reason that the engineers had made out a case for its application and trial, (the construction of a ship canal from Paris to the Mediterranean coast). We will now submit a plan of the same general character, in which it will be practicable for all the nations to become interested.

There is no great war in operation, and the nations of Europe are now only concerned in maintaining "the balance of power" by supporting military establishments equal to probable emergencies in case they should become involved in war. So far as numbers under arms are concerned, these nations know all about each other's military strength—the statistics are freely published by each, without attempt at concealment or misrepresentation. So the "balance" would be just as firmly maintained by each nation withdrawing from present inactive service, by mutual agreement, any number of soldiers that would leave unchanged the proportionate strength of the armies as now related to each other. Say all should withdraw one-third of their enrolled soldiers. (We do violence to our moral convictions in thus compromising with the war spirit; but the end sought justifies it). Along with the soldiers thus withdrawn from military service must be continued the expenditures that are now made to maintain them. Then let the forces so liberated from military service be massed and made subject, including the funds currently used for their maintenance, to a Supervising or Directing Board composed of representatives of the nations, apportioned according to the quota contributed by each. Then let the combined forces, with the treasury of maintenance, be directed to opening wagon-roads and constructing railroads from the coast districts of Africa into such interior districts as may be made available to civilized industry in agricultural, pastoral and manufacturing pursuits.

Being a guaranteed international enterprise of peace and civilization, the cruelties that have heretofore marked the advance of superior nations into savage lands would not be tolerated, even in thought, but the natives everywhere encountered would welcome the new-comers as saviors; it would end the African slave trade horrors; districts could be allotted for settlement and development to the different nations by mutual agreement, thus affording all an outlet for their surplus population, and reducing to the minimum, if not entirely obviating, future national difficulties over territorial rights on that continent; and, as certainly as the crusade wars, entailing the slaughter of three millions of human beings, and the destruction of countless millions of property, resulted in estranging worshipers from a common altar, and separating them into a multitude of diverse faiths, this great Co-operative Enterprise of the Nations, banded together in the interests of Humanity, would usher in an era of peace and prosperity to abide.

Reflecting that fifty years ago great portions of the western part of this continent were set down on the maps as irreclaimable deserts that now embrace thrifty populations, we may reasonably conclude that there are in interior Africa, where flowing water is abundantly available for irrigation, whole empires of reclaimable territory that has been loosely enclosed within desert lines by the map-makers.

If America has no standing army she could draw upon for her quota of men, she has her increasing army of idlers to provide for, and she likewise has her great store-houses of grains and meats from which to contribute supplies. And then is there not here suggested a solution of our "race problem," seemingly steadily growing more perplexing and threatening? Would not the manumitted slaves of the United States find their special mission in taking the lead in redeeming to civilization the lands of their ancestors?

Live in your higher nature and perplexing and fruitless thinking will cease to wear away your life-energies—the thought of truth will come to you when needed, as freely as daylight comes to awaking nature.

GOD IS LOVE.

To the Editors of the Companion-Papers:

I must enter a protest against the thought of your correspondent in the article in the first issue of the new form of the Universal Republic entitled "National Arbitration and Peace." It is a strong, powerful paper, and full of truth and of awful significance and suggestive thought, but when it speaks of Omnipotence seizing two great armies, "one in His right hand and the other in His left, and dashing them in pieces against each other," what a horrible thought of "Our Father" God, whose name is Love! And again: "But for War how could human or Divine Justice ever have been magnified and glorified?"

Needs it such awful work to magnify, nay glorify, Divine Justice? Let us, above all things, have true thoughts of God. The mad passions of men may hurl armies against each other in deadly warfare. However it may look to man, we may be sure Divine Justice will never need the sacrifice of Life, Love or Truth to magnify It.

Yours in the Faith, E. R. T. Hink.

Dayton, Ohio.

WAR INCITERS.

We have an exemplification at the present time of how wars are often brought about through the greed of men for gain. The Alaska Commercial Company, and the Pacific Railroads that have the Canadian Pacific Railroad for competitor, are trying to involve this country in the horrors of war with Canada and England, simply for the purpose of maintaining selfish and extortionate monopolies. Everything is being done to excite popular prejudices and passions. A few years ago war would have been the outgrowth of this skillfully planned plot; but now, through the forces evolved by Soul-Communion, the expanding consciousness of the people see through the selfish scheme.

That only which we evolve belongs to us, is a part of us, just as every stalk, leaf and blossom is an evolution from the tree and is a part of it. Beautiful surroundings, houses, clothes, etc., are not our real selves. The aim should be, therefore, to evolve that which will minister to happiness irrespective of surroundings, for we are continually being transplanted in this life, and happiness from surroundings cannot be enduring.

In answer to the address presented by American students in Paris during their reception by President Carnot the President said: "When you go home you will best aid the American Republic by exalting the policy of peace above that of war and discord, for the latter paralyzes the strength and dissipates the resources of nations."

THE HEART OF THE WORLD.

ALL forces pulsate from the center to the circumference. All forms of life have their centers, worlds as well as human beings, and such centers may be termed the heart. The impulses from the center extend to the circumference, just as a stone thrown in the water causes circle after circle, in ever-widening extent, to expand out from the central impulse. The motions and emotions of the earth are generated and governed from its center or heart. There is more life in the center of the earth than there is on the surface, for the same reason that there is more action in the heart than there is in the skin.

The sun represents the stone thrown in the water, and the circles that result represent the ever-widening circles of Central Spiritual Force thrown off by the sun. Upon the outermost circles of these Central Forces worlds are strung like beads upon circular wires, and it is the spinning movement of the circles of Central Force that carries the worlds along. The hoop containing a glass of water that is swung round without spilling a drop of water gives a faint analogy of the action of Central Force in carrying worlds and their contents around the sun.

Verily the heart of the world pulsates and throbs as the heart of man, and like in him the Soul-Force is the cause of its actions and unites it indissolubly to other worlds.

It is the seat of the affections, the Central Heart of Celestial Being, that sustains and governs worlds. As the prophet of old has said, "Out of the heart are the issues of life."

When man's heart is stirred by hatred his actions become destructive, and then the heart of the planet responds and sends out the impulses from the center that rend the earth with cyclones, tempests, earthquakes, etc. The ebb and flow of the tides are the planet's heart-throbs, and the great disturbances of the rivers and seas are due to the agitation of the planet's heart, which affects the circulation just as it does in man.

All recent agitations denote "a change of heart," and when the center changes *the circumference can no longer abide in the old order of things.*

From the Central Heart of Being,
From the Sight of the All-Seeing,
Come I to the outer world—
Through the Central Force of Feeling
Grander Light and Life revealing,
With Love's Fire Flag unfurled.

Whirling with Celestial Forces,
Watching planets in their courses,
I inmost wisdom gained:
Know that Life is Force unending,
And that all mankind ascending
By angel hosts are trained.

Not by strife, in sense remaining,
Earthly man is Godship gaining,—
Not by gold and not by lust,
But by Inner Soul evolving,
And Life's inmost problems solving,
Gods are grown from out the dust.

THE vast distances of the fixed stars are superficially established by the fact that when viewed through an ordinary magnifying glass they do not seem to enlarge, as do the planets.

CONFIRMATORY.

FOLLOWING is a special dispatch from the National Park hotel and telegraph center:

"Mammoth Hot Springs, Wyo., Sept. 11.—During the past twenty-four hours there have been great convulsions of nature, and the subterraneous commotion was followed by tremendous explosions of gas and steam in the Upper Geyser Basin. All of the system is in an active outbreak, the large geysers being especially demonstrative. The Giant and Giantess are in furious activity, as are many others which have long lain dormant and were supposed to have been extinct."

"Scientists explain that this phenomenal outburst is directly traceable to and connected with the atmospheric and submarine demonstrations of the great storms that are prevailing along the Atlantic coast."

The above dispatch was sent out when the great tidal commotions and coast storms along the Atlantic were at their height.

It is now in order to reproduce the following from an editorial headed "Universality of Life," in the Companion-Papers of September, 1888:

Along with ocean currents properly belongs geyser action as evidence that the earth is constructed on regular physiological principles. May not the Gulf Stream originate in some sub-marine region which, could it be exposed to view, would present scenes similar to those of geyser regions, and disclose natural conditions like unto them? The extent of territory about the headwaters of the Yellowstone over which geysers, eruptive and non-eruptive, are in operation, is about three thousand square miles. Within this radius the volumes of water thrown to the surface are too vast in quantity to make the theory reasonable that it is filtered down from adjacent peaks through crevices and subterranean channels, for the altitude of the geysers is very great, being from seven to eight thousand feet, and there is ample surface drainage. Geyser water is thrown out of boiling temperature, and it is of the same "deep indigo blue" as the Gulf Stream water described by Mr. Blodgett—in fact the chromatic plates of geyser water in the first government reports were considered ideal rather than real in their deep blueness until landscape painters on the ground gave to their canvas still more intense coloring. May we not here, as surmised by Mr, Blodgett in relation to Gulf Stream water, have *earth-blood* coming to the surface for æration, thence to return and diffuse its purifying and reinvigorating influences to all parts of the world-system, like human blood coursing to and fro in the human system? Mark the wide distribution of the National Park geyser waters: It goes to all the oceans—through the Mississippi to the Gulf of Mexico, through the Colorado to the Gulf of California, and through the Columbia to the Pacific Ocean. In the American geyser basins are vast deposits of silica, in all manner of marbly and alabaster-like configurations, from the pearly bead up to the great crater-cone; and the fact that the geyser regions of Iceland, Asia Minor, Australia, and elsewhere, present the same general conditions and characteristics goes far to prove th same uses and purposes for all in the econom of Nature. Certainly no theory of causation y advanced explains the presence of silica incrust tions wherever geyseric energy is manifested.

Simultaneously with the late tidal and geys commotions a sharp shock of earthquake was ex in and about Wilkesbarre, Pennsylvania, and mysterious force, noiselessly and unjarringly, u lifted a great rock reef at Appleton, Wisconsi the site of an extensive paper factory—these bein diverse manifestations of one impulse of power op erating from the low seaboards throughout the in tervening regions and on through to the conti nental summits.

Mother Earth is the all-including life for all in habiting her. The requirement on her part is nat ural that her children shall universalize their live with her life. Her happiness and theirs alike de pends upon this. The false assumptions of the existence of "chemical action" and "mechanica forces" in natural operations must cease. Al forces are moral, all effects have spiritual signifi cance. The One-Life Economy is now giving warning in many ways that all out of harmony with it will be transmuted into good or universal uses. Selfishness will not be allowed standing ground.

The plain and unimpeachable records of the earth's surface formations, her *cutaneous conditions*, show that as great changes have occurred in the past as it would be for the Atlantic coasts to sink, while fairer lands for a fairer race would rise to view from the tranquil depths of the Occidental Pacific. His mind illuminated by Soul-Communion Spheral Light, "Alonzo" wrote for the Companion-Papers a year and a half ago:

"The great unconscious deep shall part,
New firmaments arise,
And continents that seas sweep o'er
Shall spread to sunny skies.

It has been so in earthly type,
And will be so once more,
When Soul awakens from her sleep
And sings the songs of yore."

Seek safety in the Good of All ere it be too late!

EXPECTED.

We expect to soon begin the publication of a series of original papers from the pen of Captain Charles Pfoundes, of London, an English gentleman of rare knowledge of Oriental languages and religions. He is acquainted with the Japanese and Chinese tongues, having translated into English the literature of both. He is neither a Buddhist nor Theosophist, but an earnest student of Orientalism and seeker of Truth and Light. Those who have had the pleasure of reading the valuable and interesting series of Russell Webb would be especially delighted with the expected series from the pen of Captain Pfoundes. We presume we are indebted to our inspirational London friend Caroline Corner for this Oriental scholar's attention being directed to the mission of the Companion-Papers.

HAS the Pacific Ocean the natural power to arrest spiritual progress as manifested in the universal migratory movements from East to West?

For The World's Advance-Thought.

THE NEW CONQUERORS.

ALICE ESKEL.

You Bonapartes and Cæsars,
That sit enthron'd on bones,
The skeletons of battles,
These are your lawful thrones!

Oh, monstrous minds! so bloody
That lives were less than sand
To feed your great ambition
To gain the sea and land—

Oh, callous hearts! that vaunted
Your deeds of murder high;
Cared not for orphan children,
And scorned the widow's cry,—

The framework of your greatness
At last is overthrown;
The Light of Truth has pierced it,
Its rottenness has shown.

No more shall men of battle
Be worshiped of mankind;
No more shall cruel tyrants
Rear thrones and glory find:

Now Peace shall have its heroes,
And Love shall rule the state,
And men shall kill with kindness
All selfishness and hate.

Portland, Sept. 5.

GOD'S PLAN.

In an article contributed to the "Religio-Philosophical Journal" by W. Whitworth, of North Dover, Ohio, this conclusion is reached:

"When I note the steady influx of British capital for investment in our land and great industrial plants, that British capitalists are beginning to strike hands with American corporate monopolies, to the end that these two only sources of wealth shall be held in their exclusive control, it requires small reflection to arrive at the assurance of a coming time when the middle class will be to a great extent wiped out of existence, when the nation will become divided into a few giant owners of everything, and a great mass of toilers held as their helpless serfs at whatever of remuneration they may please to give."

Such a deplorable state of affairs would be reached were it not that the lessons of experience do not require being extended so far. The sympathy expressed by working-men of other nations in the case of their London dock-workers in the recent strike lights up the general prospect most hopefully. When British workmen, American workmen, and workmen of all other nations, "strike hands" in a spirit of true fraternity, then will new forces be awakened and old ones strengthened and quickened that will emancipate labor from despotic control everywhere and shake to pieces and make impossible the reorganization of unjust monopolies. Co-operation is God's Plan, and it will be universally adopted when people who are the victims of monopolistic rule eradicate from their own natures the elements of exclusiveness and selfishness.

"Duluth Industrial Age."

We welcome The World's Advance-Thought to our exchange list. It is one of the ablest publications in the country and will set people to thinking wherever it is read.

NATURAL LAW AND DIVINE HARMONY.

To the Editors of THE UNIVERSAL REPUBLIC:

The unrestricted growth of selfishness and avarice have produced unbalanced, inharmonious and evil conditions, and under these conditions result misery and degradation.

Whether or not the unequal lot of the industrious and honest poor, and the enforced idleness and suffering of the many afloat, be triumphantly announced as disciplinary to the spirit, the *plain fact remains* of starvation of body, mind, and soul!

And he who attributes the same to the beneficent design and intention of the Creator of All Good is guilty of blasphemy.

The working of natural law tends towards harmony; and the natural working of spiritual law is towards peace and good will and brotherly love. And the natural result of the combined harmonies is progress in all that elevates, ennobles and blesses mankind.

The great work of great souls is to produce *better conditions*, that justice may reign, the rights of all persons be respected, the weak be sustained, and the innocent protected.

The great rush, crush, push and bruise methods of "business" must be changed for the Christ-Principle. (Not the modern church practice). Then will all men be brethren in brotherly love, each inspired to love his neighbor *better* than himself, even as did He in will and deed.

S. H. HERRING,
(in answer to SAMUEL BLODGETT).

CONVENTION OF LIBERALS.

To the Editors of the Companion-Papers:

On October 12th, 13th and 14th the Liberals of Oregon and the Northwest will meet in Convention at the Masonic Hall in this city at 10 a. m. Ten or twelve able and eminent speakers, male and female, are engaged, being Spiritualists, Free Religionists, Adventists, Free Thinkers, Agnostics, Materialists, etc. The aim and object of this Convention will be to adopt means to keep Church and State forever separated, to keep God out of the Constitution, and to prevent the "Blair Sunday Bill" from becoming a law.

The Christian Sabbath Union, the W. C. T. U., the Young Men's Christian Association, and the churches everywhere, are working for these ends, and Liberals must wake up at once or we will be in the meshes of the Church Power and have New England Blue Laws upon us again.

Every Spiritualist and Liberal in the land should aim to attend this Convention, for our liberties are indeed imperiled. The Church Power is holding Conventions and meetings everywhere to accomplish their intolerant ends.

Send your name and money (if able to help pay expenses) to C. Beales, Portland, Or., who will be manager of this Convention. C. BEALES,
President Oregon State Secular Union.

Going as an invited guest of one of the members to the Portland Single-Tax Club, Mr. W. J. Colville responded to an invitation to speak in a half speech of great power.

W. J. COLVILLE.

A fountain of true inspiration is flowing in Portland in the person of W. J. Colville, whose fame as an illuminated speaker and writer extends throughout the civilized world. In the nature of his spiritual gifts he certainly stands alone in many respects, however unsurpassed may be the inspirational flights, in their respective fields, using tongue or pen, of other instruments. In versatility of talent and mental reserve-force his powers are indeed marvelous. He can speak profoundly for two hours or longer on a scientific topic suggested by his audience, in which it would seem all the libraries contain are at his command; and then, without leaving the platform, take up an entirely different subject, suggested by a new audience, and handle it as ably and at as great length; and, if required, still holding the platform, he will crown the double lecture with a poem improvised upon a subject offered by any one of his hearers; and after this answer questions as long as any one is disposed to ask them. Mr. Colville is a great Spiritual Phonograph which records and repeats the wisdom-thoughts of the race. But Mr. Colville is far from being cold and unimpassioned on the platform. Though rather effeminate in frame, his movements are usually graceful, his gesticulations generally being in place, and his face, naturally expressive of high intelligence, displays features of animation in keeping with the varying thoughts and ideas that are given utterance. Every intelligent man and woman in Portland should hear his lectures. His spontaneous outflowings are at times truly eloquent.

ABIDING HIS TIME.

One of the ablest and the most inspirational of all who have occupied pulpits in the State of Oregon is J. W. Spriggs, for three years the regular pastor of the Christian Church in Salem. He retired from the position because, in the opinion of some of his church members, as expressed by themselves, "he was preaching too liberal doctrines." Mr. Spriggs is now living quietly with his family at Seattle, his sterling integrity, industrious habits, and fine natural ability securing him a livelihood; and he, like many others of the noblest spirits that ever studied and tried to impart to others the life-giving truths of the Nazarene, will be heard from in more conspicuous ways as a spiritual teacher in the future—when the Light advances a little further. Once their true spiritual appetites are developed, the people will not longer be put off with dead forms. The demand will be for teachers who can feel and teach spiritual truth independently of records and rituals.

Mr. S. B. RIGGEN, one of the foremost of the "Single Tax" champions of the Pacific Coast, recently delivered in Cook's Music Hall, in this city, occupying an evening in the Sunday Spiritual Evolution Course, an able lecture on "The Ethics of the Single-Tax Theory." The refined and intelligent audience could not restrain emphatic marks of approval.

For The Universal Republic.

THE MAGDALEN.

ALICE ESKEL.

STONE HER! ye Pharisees, stone her with stones!
Ye that have made her the outcast she is!
Ye that plead necessity for carrion vice
To hold her in its iron tentacles,
While you, ye whited sepulchres, invite
Within your hearts the fiery demon, lust!
Stone her! you that are guiltless of her crime!
Stone her, you that are spotless, good and pure!
(If none but these do execute judgment
Then were she saved indeed to virtue).
O, cruel world, distorted with passions,
You gaze into her soul and see yourselves,
And therefore you do hate the foul picture,
And would break the mirror into fragments:
For were love within your breast, and not lust,
Its soul-lit pity would redeem her life,
As the planted seeds change dirt to flowers,

Portland, Ogn., August 1.

AGAIN ON THE SLAVE-BLOCK.

AND this time they are whites. A dispatch from Moberly, Missouri, dated August 26, states that in that town on that day four white men were put up at public auction, "duly advertised according to law," there being a large crowd present. "The bidding was not very spirited"—owing, we may suppose, to to the overstock of the labor market and the fact that men can be found in Missouri, as elsewhere in the United States, to perform the hardest and most disagreeable kind of labor—such being the cheapest kind of labor—for little more than board and "tobacco money."

Two of these white slaves were sold to farmers at two dollars a head, and another was bid in at seventy-five cents. The fourth could find no purchaser and was returned to jail. The three that were sold must serve their purchasers for four months. Their crime was being out of employment and out of money.

In its sovereignty the State Legislature might have fixed the slaving time at four years, or forty years—an illustration of the "flexibility" of our "glorious free institutions," and the facility with which they can be adjusted to the changing necessities of the people—now very rapidly changing from the original principles to a wealth aristocracy on the one side and a poverty slaveism on the other.

But probably the worst feature is not presented by the fact that the United States Senate is practically a monetary oligarchy, and that national legislation is uniformly directed and shaped in the interest of material wealth as against the natural and constitution-promised rights of the people. The chief cause of these deplorable conditions has been, and the greatest danger of yet worse lies in, the stolid, selfish, ignorant, animalistic indifference of the masses themselves to the moral forces and influences through which alone true freedom can be attained and conserved. Men who would avail themselves of the opportunity to be oppressors cannot preserve or enjoy true freedom. As a rule the skilled workman receiving four dollars a day for his services will as earnestly look for the lowest bidder to saw a cord of wood for him as the capitalist will look for the highest offer of interest for his loans or the largest per centage of profit for his investments.

As long as human nature continues the same the outcome must ever be the same, odds not what written constitutions and statutes may be: in the reckless rush of each to get ahead in the race, selfishness being the one actuating motive of all, the misfortunes of the unfortunates who lag behind will be made the excuse or ground of suspicion to thrust upon them further indignities, to make their oppressions heavier. Though it may be well known just where and how fires originate in a great conflagration, suspicion will be directed and openly charged against the poor starving wretches who, spurned from door to door, are wandering over the country begging "for leave to toil"—though unable to pay for the privilege of using a district telephone, they will be charged with forming conspiracies of incendiarism and plunder extending over whole States and Territories. And with what flippancy and contemptuous indifference the newspapers record the increasing instances of escape from "man's inhumanity to man" by suicide!—

"Rattle his bones over the stones:
Only a pauper nobody owns!"

The only hope is in a regenerated humanity. To this end we are working; nor are we working in vain. The subtle forces for its accomplishment are in the air everywhere, constantly growing more potential, and the culmination is not far off. There is surely danger and tribulation ahead for all who have not yet awakened to the truth that the principle of human brotherhood is of the universal energies—that wronging a neighbor is bringing the conditions of death and destruction to self.

COMBINE, NATIONS OF THE WORLD!

O, nations of the world, the crisis is near! Combine for charity! Combine to give sympathy and aid! Combine to awaken the souls that sleep! The hour is near when all will need!

Fill your war-ships with supplies, not for war, but to sustain and save. Prepare your soldiers to help succor each other from the cataclysm of their own unworthiness.

This "one touch of nature will make the whole world kin," and with the nations thus united a new earth-heaven shall blossom from out the ruins wrought by injustice, selfishness and hatred.

["Hermetist," Chicago, Illinois].

The World's Advance-Thought comes to us as a 16-page quarto, and in a new dress. We congratulate it on both points. The change from the blanket form is proof, if any were lacking, of the good sense of its management. It is as nearly perfect in matter and manner as it is possible for a mundane thing to be. It is the champion of the Power of Thought, and a leader in the doctrine of Universal Soul Harmony. Subscription (price $1.50 per year) will be received by the Hermetist Publishing Company.

IT is on one side "a great wave of infidelity," and on the other "a great spiritual wave." Has any one felt a backward motion of the earth?

THINK THE GOOD THOUGHT.

RECOGNIZING by anticipation the calamitous makes conditions favorable for its occurrence. We recognize the truth that in the general progressive movement of moral nature evil shall pass away; but we leave the evil to take care of itself, while we primarily concern ourselves in the interest of the good. "Sufficient unto the day is the evil thereof." Better cultivate in habitual thought and customary deed the spirit of love and charity, being ever ready to respond to the calls of conscience-sanctioned duty to mitigate suffering and relieve distress, than to concede the inevitability of evil by providing against it in material ways in advance. When the spiritual in human nature asserts its supremacy over the material cyclones, earthquakes, pestilences, destructive floods, and all other forms of evil, will be under its control.

[Translated from Le Mot d'Ordre, Paris, France].

LET us not delude ourselves. We are living in a century of ignorance and prejudice. Our strongest prejudice is our stubborn resistance to all ideas and things that are not known, accepted and labeled by the academies. Is it not astounding that in the face of scientific facts, obtained without a shadow of doubt by investigators, especially those relating to "hypnotism" and "suggestion," proven to be verities by Charcot, Crookes and Gibier, that there should be so few scientists eager to study them? To deny the reality of these phenomena would be childish. They are founded upon a solid basis. Why remain indifferent? Why leave in the hands of quacks the specialty of these studies?

A LARGE proportion of humanity gain their livelihood and prosper materially by the physical, mental and moral infirmities of the remainder. Under the present state of consciousness certain classes think it is to their interest to keep people in ignorance and moral darkness. The doctor profits by physical sickness; the lawyer grows rich by the increase of strife and contention; the emoluments of judges and police-courts depend upon having criminals to punish; no personal responsibility for sins means big fees for the clergy who pretend to furnish a Christ to atone for them, and they are not satisfied with a "sinle-tax" upon upon this ignorance and sin, but tax it continually.

THE "Commercio del Valle" says: "Preparing for possible war will insure perpetual peace" (to this Republic). Perpetual peace does not lie in the increase of war-ships, forts and the munitions of war, but in the decrease of warlike and hateful feelings in the minds of the people. The man who carries a bowie-knife and revolver is always prepared for war, but it does not insure peace for him; on the contrary, he will be tempted to break the peace on the slightest provocation. As long as we harbor the tiger he is very apt to use his claws.

WHAT count millions dead in error against one alive in truth?

THE ONE-LIFE ECONOMY.

OVERSHADOWING all other truths ever flashed upon human minds is that of the One-Life Economy. Much has been said in all times, and especially in modern times, of the Fatherhood of God and the Brotherhood of Man; but the One-Life Economy as a living realization in human experience has been deferred to this day. The foretyped ones are indeed here who feel their life-currents circulating through all other forms of life. The vast majority now on the earth will not come into living realization, and it will be a long time before even a considerable minority will have even an adequate mental conception, of this sublime truth; but, like all universal forces to those not yet advanced to their direct perception and understanding, it will prove itself by its phenomenal evidences; and in the study of these phenomena it will become known that not one single theory to ameliorate the conditions of and elevate humanity has yet taken form that will be a specific remedy for any evil or class of evils it is directed to remedy.

An outlying thought or two is all we will venture upon the subject at this time—just enough to intimate the straight and true line of work to lovers of their fellows. The dominion of soul includes every atom of matter, each degree of soul or life-expression holding and controlling according to its stage and necessities of unfoldment. It is impossible for any form of life to appear on this planet whose necessities of natural life are not exactly provided for—not an atom too much, not an atom too little. As well think of a nut-producing tree bringing forth nuts without suitable envelops for the kernels as for a world of matter to produce incarnated souls without ample outside provision for them. The problem of over-population is a myth, and the Rev. Thomas Robert Malthus was a dreamer of unsubstantial dreams. The supply for all balances precisely with the requirements of all, and the many lives are essentially One Life on this earth.

The ignorance of this truth is the cause of all human suffering and distress. Those who suppose they have more material wealth than others are afflicted with unnatural excrescences; and those who suppose their fellows' injustice is withholding from them are suffering from soul-torpidity. The excrescences will be thrown off by the suffocating lives, and taken up as growth elements by the impoverished souls. The equalization of the forces will be the restored Paradise.

WM. H. KIMBALL, readers will be pleased to hear, has so far convalesced that it is likely the "Granite State Papers" will be a feature of our next. But, as highly as we and all value Mr. Kimball's contributions, it is hoped he will not weary himself with writing until entirely restored.

THE mission of the human soul is io glorify material conditions and not be debasingly held in behest to them.

WHAT count millions dead in error against one alive in truth?

A DOUBLE MISTAKE.

THE "Golden Gate" says Eunice Sleeper, who deeded the company publishing it property valued at $40,000, "is besieged with begging letters from all parts of the world;" and the "Golden Gate" further says that "all her once fine estate, except a small portion necessary for her maintenance, has been given away to charitable purposes," and that it now "is a waste of time and postage stamps to appeal to her for aid." Those who cannot put soul enough in their work to attract what is necessary for its prosecution without humiliating themselves at the feet of Mammon are mistaken in supposing it to be spiritual; and equally mistaken are they who suppose "the gift of God may be purchased with money."

Written for the World's Advance-Thought.

THE FIRES ON THE ALTAR.

BY LA SALLE.

EVERY passion is as a fire burning in the mind. Each passion feeds on or consumes a different substance, and the forces of the bodily life are taxed to furnish the elements for its subsistence. A controlling passion may gain in power and intensity till it governs all the functions of the body, forcing them to yield their substance; but if return is not made in kind or equivalent to each organ taxed, it either starves and dies, or, becoming perverted, yields a poison instead of a nourishment.

The sex-passion, for want of reciprocation in its finer elements, and pacifying contentments, may turn to apathy and insensibility; or it may be infused with a maddening poison, like the stings of scorpions; or it may become capable of exerting a fatal fascination, like the head of Medusa.

The passion for gaining money becoming a ruling force, smothers out all finer sensibilities. As leprosy gradually deadens the nerves of the physical body, so the love of money or material possessions deadens the sensibilities of the soul. The benumbed body of the leper is a physical symbol of the cankered soul of the money-worshiper.

The green fires of envy and jealousy are fed from the secreted poisons of minds to whom the success or happiness of others brings torture instead of joy. The victims of envy and jealousy cherish their own tortures—from their own envenomed animosities is fed the flame that consumes them.

Love of fame and pride of opinion are also destroying fires, flashing meteors that set in utter darkness. The hatred manifested towards criminals and unfortunates is itself a criminal madness. It often arises out of envy; men punish others for doing the things they want to do themselves, and thus condemn themselves.

Impatience and discontent are self-inflicted burnings, self-imposed burdens. Thou art not responsible for thy existence. Thou canst not roll away the stone from the door of the sepulchre where thy Savior is buried. Thy fingers are not deft enough to disentangle the thread of thy destiny. Discontent, like incontinence, is destructive dissipation. Content and continence are constructive economies. When Purification has had her perfect work the Angel of thy Deliverance will appear and induct thee into the mysteries of thy being.

Strange fires on the altars light with smothered glare the fog-bound realms where Baal and Mammon rule. The smoke ascends forever where the fires of physical passion and material vanity consume the vitalities of those who worship illusive phantoms and sacrifice hemselves to demons.

In the temples of Chastity the sacred fire of vestal purity burns ever; but consumes not. Pure emotions burn not up nor destroy the bodies they illumine; they preserve and save; they recreate and renew; they purify and heal. Their elements are emitted from an interior world as fast as channels are opened for their expression.

And at the sacred shrine of Duty and Devotion to Truth the Angels of God watch with the Knight of the Rosy Cross who keeps his vigils and his vows.

IN the American International Congress that is to meet in Washington next October, says "El Commercio del Valle," of St. Louis, the smallest and least important of the continental or insular Republics of America will have the same power, voice and influence as the largest and most influential. In other words each country represented in the Congress, including the United States of America, will have one vote and no more in the decision of any and all questions to be submitted. The plan will be that of State representation in the Senate.

THE materialistic mind cannot adequately comprehend present thought, much less estimate its value. Because the materialistic mind lives, or rather exists, in the creaturely instead of the creative. Its comprehension altogether bound by external effects, from these it concedes superiority to the preceding causal thought; but of the nature of the preceding causal thought it knows as little as it does of present thought. The fruitage of present thought will far surpass the highest ideals of ancient thinkers.

THE republication by "The Esoteric," of Boston, of Eva A. H. Barnes' stirring anthem, "Lo! Now the Blessed Comforter has Come!" originally published in The World's Advance-Thought, leads us to suggest that it would be well for a New Dispensation musical composer to take it in hand and christen it with a suitable melody.

DR. E. PARSONS, one of the foremost advance-thinkers, and a contributor to the World's Advance-Thought, has passed to soul-life from Savannah, Ga. He was the oldest dentist in the country, and inventor of some of the most important dental instruments in use.

IN a lecture here the Rev. T. De Witt Talmage said: "When my father died my part of the legacy was the old family bible." Would it not now be but natural justice for Mr. Talmage to offer the other legatees small shares of his princely salary and of his dollar-a-ticket income?

"SACRED records" are greatest stumbling-blocks in the paths of many who are now seeking light.

THOUGHT AGITATIONS.

GREAT mental activity is being evinced in the direction of inventing external adornments for the interior thoughts of truth that are being newly expressed. One of the most inspirational and ingenious of such efforts is described in a book entitled "Palingenesia," going with which, in a separate volume, is a collection of explanatory colored diagrams and engravings. This work is intended to show what the natural conditions of the Earth will be when she shall have been fitted for the coming Divine Humanity. Another theory, semi-spiritual and semi-material, is, that the Earth serves a mere utensilary purpose, or is a great vessel to hold life through a ripening cycle, when the contents are emptied out and the process is repeated. Then we have the "Koreshan" theory, which assumes the Earth to be a hollow sphere, in the interior and upon the concave sides of which its inhabitants live and on which the continents are outspread—the sun and stars being focal points of light in the interior of this hollow globe radiated out from magnetic and electric conditions basally located in the enclosing shell. Prof. R. O. Spear, representing the last theory, is now in this city, and finds responses to his advertisement for pupils to be instructed in it. It is represented by a magazine publication in Chicago, in which we find the truth promulgated in the first issue of The World's Advance-Thought, that soul is the leading desire or central thought of individual being, is held to be fundamental, and we also notice in it much of Professor Merton's ("Sivartha's") lines of thought.

The spiritual uses of these multiplying terrene theories is to extend thought from person, family, neighborhood and nation to the Planetary Life; when the circle will widen indefinitely. And in due time Mother Earth herself will prove that she takes on and throws off her material robings as the human actor does his costume.

PROF. E. E. MARTIN, of the Spokane Falls Business College, has sojourned in Portland since our last, during which we frequently found pleasure and profit in conversing with him. He is an intelligent and consistent spiritual advance-thinker, joyously and with abundant success seeking to add to his stores of wisdom every hour. Above the red veins are the more vital white veins in his structure, and he lives the truth he feeds upon. We were glad to hear from Prof. Martin that "E. M. W.," famed and held in veneration for his rich and ripe spiritual ideas by the redeemed and redeeming throughout the country and beyond our American shores, is contented and flourishing in his mountain city home.

HON. CHAMPION S. CHASE, four times Mayor of Omaha, and well known in business circles of the West, embraced Portland in a "swing around the circle" of the New Northwest. We were particularly well pleased to hear from him of the progress of the towns and business interests of the Black Hills district of Dakota, one of several rich districts West of the Missouri river in which we, the senior, aided in laying the first foundation-stones of civilization.

HOPEFUL SIGN IN OREGON.

OREGON'S Reformers have come together, compromised their differences of opinion on minor points, and agreed to harmoniously act against the organized greed and dishonesty which seems to be specially characteristic of both the old party organizations. As mere politicians we have no views nor preferences to publish to the world, but we see in this movement the manifestation of spiritual forces that are beginning everywhere to externalize themselves in fraternal unions to oppose time-sanctioned policies of wrong and injustice; and such movements will achieve success and increase in power surpassing the expectations of the most hopeful and ardent of their advocates. The broadening and rectifying of views that will result from comparative lines of reasoning to the one object of juster and wiser social conditions means the evolution of moral forces in politics of revolutionizing power. It is bringing into combined, effective action the political factors of unknown quantity that heretofore the artful schemers in politics have been able to overwhelm in detail from lack of intelligent concert of thought and working plan on the part of their voting representatives.

The feature of this Oregon Fraternization Platform that is most objectionable to us is the unjust spirit of discrimination, as we view it, manifested against foreigners, a spirit altogether unreasonable and unnatural to the movement, generally considered; but this probably only shows how far short a minority of the delegates fell of the noble spirit of broad and generous liberality that would be vindicated by success at the polls, and which such minority must and will outgrow. Now sink personal differences, overcome selfish interests, forget prejudices, and on to victory!

J. HENEAGE CARTER, Esq., a gentleman who has been sorely afflicted in bodily ways, being badly distorted by paralysis and rheumatic affections, comes to us bearing a kindly letter from our friend L. N. Fowler, of London, Editor of the "Phrenological Magazine." He is making his living by microscopic exhibits, and we request friends wherever he may appear on this Coast not to pass him by as an ordinary "street fakir," but accord him generous and respectful consideration —which he merits.

LUTHER R. MARSH, once law partner of Daniel Webster, has in process of printing a work on the spiritual nature of man and evidences of the soul's immortality. We presume Mr. Marsh's personal investigations will mainly or very largely enter into the book's composition. It will take its place among other testimonies from some of the best minds of the nation and age of spiritual truth; and, not being sent forth for gain, or to bolster up a special school of thought, we have no doubt there will be a lively demand for it among investigators and thinkers.

ONE of the firmly-rooted and healthily-developing moral institutions of Portland is the Spiritual Evolution Society, under the auspices of which free lectures are given every Sunday evening at Cook's Music Hall, Abington Building, Third street.

CONSERVATISM.

ACTIVITY, movement, variety, belong to Progression.

Fixity belongs to the lowest planes of evolution.

The people who boast of being fixed in their opinions are very nearly allied to the mineral kingdon: they show their affinity by being buried in their money interests.

Nothing new and beneficial to humanity ever came from "fixed opinion."

Fixity and Progression are contradictory terms.

A GENTLEMAN bearing a letter from the senior editor of the Companion-Papers appears before a man and his wife to make inquiries regarding the contents of the letter. The gentleman sought for information speaks kindly and approvingly, though with feigned or real smiles that might be differently interpreted—but he is a good, spiritual-natured man, as we know,—while his wife somewhat churlishly manifests a disposition to be more cautious and qualified in the endorsement. We heard every word and noted every expression of countenance of the parties, though they were in a distant city. If the evidence of this item were not needed by the parties who can testify to its truth it would be withheld.

AMONG American patriots who are working in unison with the translated patriots of all countries to do away with the horrors of war and lighten the unnecessary burdens imposed upon laborers everywhere, none are more active than Henry Clay, whose soul in earth-life beat responsive to the aspirations for liberty of the South American nations, of Greece, and of all states struggling for freedom.

ONE of the most devoted lady workers in the United States for the dissemination of spiritual truth is Miss H. M. Young, of Boston, who indispensably co-operates with W. J. Colville to that end. In her perfect devotion and singleness of aim, to the utter disregard of material interests and personal comforts, her example is seldom paralleled.

FATHER PETERS, one of Portland's pioneers, now residing in the suburban city of Mount Tabor, informed us, with a smile of age-defying youthfulness, that, though in his 83d year, according to the almanac record, he had just finished one of the finest cisterns in the city. His rejuvenating fountain is spiritual truth—where may be found "all the gray-haired boys."

Hertha, by Elizabeth Hughes; price 75 cents; Elizabeth Hughes, Salisbury Block, Los Angeles, California. It is only necessary to read the name of Mrs Hughes on the title page of this delightful work to insure it a hearty welcome among all classes. She is well known as one of the most advanced spiritual thinkers of the age. No one will be disappointed in reading "Hertha."

THERE is no danger of getting "God in the Constitution" until the people, especially the creed-bound portion of them, get a little more of Him in themselves.

[Calvin B. McDonald in "The Carrier Dove]."

A POETESS RESTORED TO SIGHT.

For a long time Mrs. Eliza A. Pittsinger, the noted poetess, residing with her sister, Mrs. Ingram Holcomb, had been slowly growing blind, hrough cataract; and at length one of her eyes became wholly sightless, and the other nearly so. For many months she has been unable to read, and could write only by dictation. After various resorts to oculists and healers, she put herself under treatment with Dr. Pardee, who has performed a successful operation on the left eye, which had become wholly sightless; and the happy woman can now see to read fine print with it as well as ever. A similar operation is to be performed on the other; and of that result she has no apprehension. As a writer of heroic and patriotic verse, Mrs. Pittsinger is known throughout the Union. What John C. Whittier is to New England she is to the Pacific shore. During the late war many of her poems were of unexampled grandeur, while those of more recent date are stamped with great originality and a high order of inspiration. The eclipse of her splendid powers, and the heart-breaking calamity which withdrew her, as it was believed, forever from the literary world, were lamented by hundreds of the leading people of San Francisco and Oakland; and in her restoration to light and joy and happiness, and to the long-forsaken households of her social friends, Dr. Pardee has achieved a professional success.

TO BE GUARDED AGAINST.

Since the Companion-Papers successfully directed the soul-forces of the Unity to frustrating the attempt of the plutocrats to plunder tax-payers and waste one hundred and twenty-five millions of dollars in building fortifications—that would be useless for defensive purposes, and only effective in temporarily fanning into renewed vitality the fast expiring war spirit—we have watched with interest the progress of the movement (one of the several ways suggested in which the vast sum could be usefully expended) to bring into availability by irrigation the vast arid tracts of the inter-mountain regions. The soul-force element is in the project, and it cannot fail. What is now to be most vigilantly guarded against, as warningly set forth when the matter was first prominently brought before the people, is such loose or designedly evil legislation as would make it possible for speculators and monopolists to come in and defeat the beneficent object—the securing of land in small holdings to actual cultivators.

The sooner people will break asunder and utterly destroy the pieces of the chains that still hold them to the hope of salvation in dead records and dead deities the sooner they will realize the truth that the New Jerusalem has already descended upon the earth. It is now here, and its gates are wide open; but the blind multitudes continue to jostle each other in the desert places outside.

The sectarian school is a religious West Point. For its beneficiaries to withdraw their homage from the founding church is held to be treasonous.

A WOMAN'S OPINION.

To the Editors of the Companion Papers.

When we reflect how long and patiently woman has listened to the setting forth of the "Plan of Redemption," that "Plan" which is the outgrowth of her own degradation, is it not time that she went back in her thought to the "beginning" and inquired, What was the "Plan of Creation?" Theology does not go any further back in the history of the race than to the "Fall." There it begins its work by laying all the blame of the "Fall" at woman's door. Thus by bearing false witness against woman it abased her. Through that abasement it brought her into subjection, and out of her subjection has developed that spiritual aristocracy the priestly caste. Ever since that serpent, the priest, obtained a foothold in the world he has assumed to rule by divine right over the world. He has commanded woman to accept a "Thus saith the Priest" for a "Thus saith the Lord." When in the "fullness of time" woman shall hear the voice of God walking in the garden of her own soul, saying, "Daughter, arise and stand upon thy feet," what will become of the priestly caste? For without having women in subjection they could no more maintain their position as a caste than kings could maintain their position as a caste without having men in subjection.

Lucy A. Ramsden.

Dansville, N. Y., July 10.

It is gratifying to advocates of national disarmament and international courts of justice that "The Church Union" of New York City, one of the ablest and most useful of the non-sectarian religious publications, is giving special consideration to these humanitarian and most important of political interests. "The Union" commands the vantage-ground for inducing concert of thought and voice on the part of the ministry to extend and strenghten the Peace Sentiment among the nations, and it will find its highest and holiest uses in doing so.

From Emma Hardinge Britten's "Two World's" we learn that "one of the best and bravest champions of spiritual truth" of Scotland, Mr. George W. Waldron, of Glasgow, is now on his way with his family to the Pacifiic Coast, in search of a home and a milder climate than prevails in his native land. Mr. Walrond will find warm hearts, free and truth-seeking minds, fruitful lands, the brightest summer skies and mild winters, here in Oregon.

Miss Leola Hall, Clayton, Indiana: "The more I study the bible the further I am removed from all sectarianism. To me it has a higher mission than church organizing. The World's Advance-Thought comes to me just as I need it."

Hon. Binger Herman, Oregon's single and singularly faithful and obliging Representative in Congress, has been spending his summer vacation among his constituents, studying their needs. Personally he receives, and justly, universal respect.

SOUL-COMMUNION TIME-TABLE.

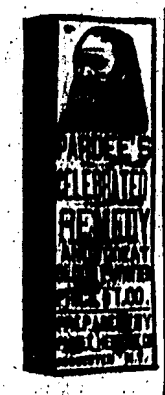
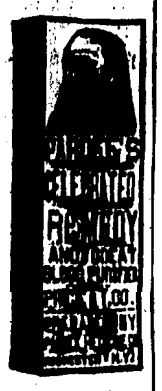
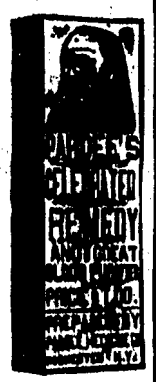
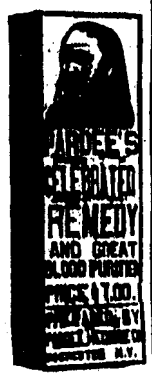
The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through The World's Advance-Thought for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and 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,	3:43 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahasse, Fla	2:33 p. m.
vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 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.

A correspondent asks our advice about investing in "absent healing." If the money can be invested without withholding from others their due the experience may be worth its cost.

Knowledge withheld for a monetary consideration cannot be spiritual.

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And all other blood and Skin Diseases.

It is a positive cure for all those Painful, Delicate Complaints and complicated troubles and Weaknesses common among our Wives, Mothers and Daughters.

The effect is immediate and lasting. Two or three doses of **Dr. Pardee's Remedy** taken daily keeps the blood cool, the liver and kidneys active, and will entirely eradicate from the system all traces of Scrofula, Salt Rheum, or any other form of blood disease.

No medicine ever introduced in this country has met with such ready sale, nor given such universal satisfaction whenever used as that of **Dr. Pardee's Remedy.**

This remedy has been used in the hospitals throughout the old world for the past twenty-five years, as a specific for the above diseases, and it has and will cure when all other so-called remedies fail.

Send for pamphlet of testimonials from those who have been cured by its use. Druggists sell it at $1.00 per bottle. Try it and be convinced.

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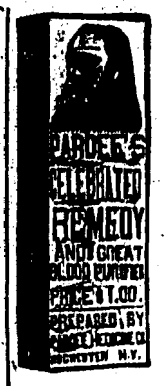
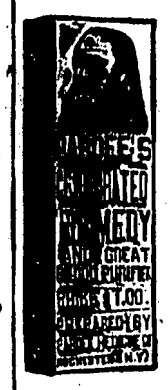
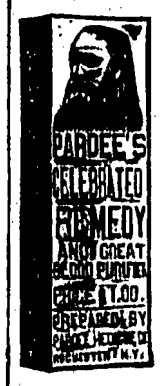
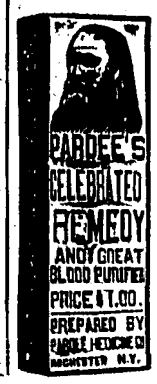

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