The World's Advance-Thought.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millenium of Peace.

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

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" " " " British Empire, Six Shillings.

For The World's Advance-Thought.

WHAT IS PRAYER?

A. P. BROWN.

Perchance 'tis not in words, though ranged with studons care,
Or pouring forth in silvery flow of eloquence;
Nor couched in rugged, labored, halting speech,
And spiced with "groans, amens," or shouts of
'Glory, Bless the Lord!, andgo on, brother!"
Still less is it the voice of droning priest, repeating words
Mainly because the dial's hands point to the accustomed hour,
Or organ's tones have ceased, or hat been passed,
And so he knoweth not what other thing to do;
And lowest, least of all, is it the choicest, loudest words
Of him who preys upon his fellow man, although it be
By means of law and ancient usage consecrate,
And sanctified by time, bell, book, candle-light
And all the powers of earth or hosts of heaven.

Enough! prayer is a conscious or unconscious state of mind—
Say momentary recognition of the soul's identity with God—
And must be turned to deeds, or made a living thought,
Else it exhales useless in air, like leaking steam,
That noisy wastes itself away and never turns a wheel.

Life of the world! Soul of great Psyche's living soul!
The contemplation I call prayer does but reveal
The linking of my life to Thine in union close;
Defying all analysis to trace the boundary line
Between Divine and human. Dogmatic speech of charlatan
Indeed may say, that is Divine or this is human,
But Psyche, turning in her track to face and scrutinize herself,
Sees but herself, a mystery, a mist, a formless void, or even
Matter's function and result, being played upon brief time
By other matter, and a theme for learned dispute; in any case
A feeble thing, intangible, and seeming sport of fate
And chance and time, a breath from Heaven or what you will;
Yet, when She dreams mind plans. brain wills and body *shall.*

Jersey City, N. J.

That which we call death is not limited to the physical existence. The spirit also undergoes, at intervals, changes analagous to death of the physical body. Death is a purifying process; and we must continue to die until all the evil has been eliminated from our being; then death will be swallowed up in the victory of the soul triumphant over evil. We are not immortal until we have overcome evil. All that which is "dead" falls to the earth and decays, while true life grows ever upward towards the Light. Mankind are continually rising or growing up from death to life.

PROGRESS.

Material progrees is the offspring of spiritual progress. No sciences, arts, inventions, etc., can come unless the spiritual germs are fructified in the souls of the spiritual humanity. The history of material progress of the age is a correct indicator of its spiritual growth. The fall of nations into barbarism has always been due to their receding more and more from spiritual standards and embracing the grossest materialism. The Spiritualist always sees endless progression, and by spiritual methods helps to evolve it. The materialist views everything as if doomed to annihilation, and always thinks that the apogee of civilization is reached, because he sees nothing beyond the range of his material vision. All Spiritualists know that no matter how far we may have advanced along the road of progression, there are ever grander things to be evolved.

In the true sense there is no Spiritual existence for the materialist, for so long as he is encased in his materialism he can only cognize matter; he has only the physical consciousness. When the materialist dies his consciousness still lives in matter forms, for it is all the life he has grown, and it is all there is of or for him until he can grow some more.

The expansion of earthly materialism (the base of the trine) sepraates man from woman; but as they ascend to spirituality (mutual blending) they become the apex or governing power of all beneath them. Thus showing that the ultimate is dependent upon their mutual ascension to a spiritual state of consciousness. Neither the man nor the woman must be exalted above the other, but both must be as one. The curse of the race has been that woman has been separated from man, for their happiness is dependent upon their perfect soul union. Both have been degraded by man seeking to maintain himself in a position as being superior to that of woman; and the maintainance of this unseemly pride has been the cause of all the strife of the ages.

The highest spiritual power can only act through like power within our own being and to the extent of its unfoldment. The most potent angel cannot save from destruction, on the material plane, if there is nothing within the individual to relate him to the Celestial spheres. We are self-grown and self-saved. We are not independent until we become self-dependent. All the experiences of life are for the purpose of teaching us to be self-dependent. We are the weaker when we rely upon others to do that which we should do ourselves.

Freedom from error is the only freedom.

KEY-THOUGHTS.

Heaven and hades are focalized thoughts.

Many are intellectually great, but spiritually ignorant.

Gold is sham wealth, as error is the counterfeit of the truth.

Matter displays the degree of the perfection of the spirit, just as the work displays the degree of the worker's skill.

The involved is infinite; the evolved is finite. We evolve to the outer life as we become involved with the inner life.

The soul is the key of existence, and when we strike it the whole harmony of being stands revealed.

Love is the impelling force that carries us forward on the road of progress; hatred clogs our way and holds us back.

Age ever strengthens and gives new beauties to truth, while error with increase of age grows more decrepit and feeble.

To the matter-bound man the earth is the center of the universe; to the Spiritual man it is but an inn on the road of Eternal Progress.

Truth is Universal; error is local. Truth is the same to the uttermost bounds of the Universe; error is always divided up into sects that never agree.

Truth is like an endless thread that we can weave into a variety of complicated patterns, either beautiful or ugly. Simple in its conception it lends itself to our fancy, and we give our work a variety of high-sounding names, but the truth has not changed, we have only adapted it to our purpose, and used or misused it according to our wisdom or ignorance.

The law of life is from the invisible to the visible. The Source is hidden, the effect is seen; the Source is Infinite, the effect is finite. To have Faith in the invisible is to be one with the Source of all power; to acknowledge only the visible is to be unprofitable, unfruitful, transient, mortal. The mind is barren that is closed to all save the physical sense.

Nothing higher can reach us from the spirit side of life than that which is on a level with our thoughts. Saints, if they could foster for a while bad thoughts, would be, while those thoughts dominated them, just as bad as the ones with whom bad thoughts are habitual. We are continually falling from heaven to hades or rising from hades to heaven. Only by continuous efforts of our own will power can we obtain permanency in the Celestial State.

For The World's Advance-Thought.

POET OF MY SOUL.

ALICE ESKEL.

Come to me, as I ascend to you, O Poet of my Soul,
And let our beings blending, love-entwined, commune!
O fill me with your grace, Angelic Seer of inmost thought!
O fill me with your Truth-imparting Essence that redeems!
Waft melodies of bliss from your supernal home of music!
Sing songs of Soul into mine inner ear, to wing thought upward
To where the All-pervading Good forever reigns supreme!
Poet of my Soul, give forth your inspiration to my mind!
Give forth, that men may see your Truth-Light and turn from darkness!
Give forth, that songs of rymthic love may melt the stony-hearted,
And dissolve all sense-bound lives into Celestial knowledge!
O poet-thoughts, that flow from ideal worlds in living streams,
Expand all yearning hearts to the sweetness of your Power!

CONSCIOUSNESS.

As all forces are intelligence in essence, and the forces that control our being are continually changing, according to our desires, and the influence upon us of our environment, we are subject to many states of consciousness. The sensitive is a spirit barometer, and records a change of consciousness as faithfully as an ordinary barometer records a change in the weather. Then bodies are instruments upon which the disembodiments or spirits of the forces of intelligence act, but they are the masters or instructors over these by the potency of their own souls, provided they expand and develop their souls. The bodies of the majority of mankind are the sport of the ignorant spirits who have to acquire their experience through contact with matter. Seldom do they find any obstruction to their efforts to infuse their ignorant states of consciousness into the beings of mortals; seldom do they find those in the mortal form who sufficiently understand and cultivate the powers of the soul, to be able to say: "I am master of my being, and only a true and good state of consciousness can abide in me."

In the Universal workshop material bodies are the instruments that the spirit workman is learning to handle. Like the shiftless workman, we may spoil the tool we employ by improper usage and careless handling, or we may keep it always up to the highest standard of perfection. We may be indifferent as to what becomes of it, and allow every passer by to ignorantly handle it, or we may keep it well guarded under lock and key so that it may maintain its useful qualities to the end. While we have a double state of consciousness as an integral part of our being (because the spirit is a dual unity or a combination of feminine-intuitional and masculine-mental states of consciousness), these states of consciousness may be put to sleep and other spiritual beings, or other states of consciousness, may control the body for a longer or shorter period of time. Mr. Alfred Binet, in his book on "Double Consciousness," says: "Psychologists in the last few years have come, by many different ways, to establish the fact that in hysterical patients a plurality of persons exists. The curious observation, for example, of Dr. Ayam of Bordeaux, may be recalled, where a young woman, by the name of Fidelia, manifestly hysterical, presented two successive lives in which she possessed neither the same character nor had the same recollections. This observation does not stand alone; there are others recorded, very many in fact, of the same kind, as for instance that of Dr. Dufay."

Of late years the displacement, for the time being, of the consciousness of the individual by a foreign state of consciousness is becoming more and more frequent. It is becoming a matter of everyday occurrence in our cities for individuals to disappear for days, weeks and months, from their homes and business, who come to themselves in distant places, and who have no recollection of what had taken place since their departure.

That the body is not the real individual, and that it can be made subject to many states of consciousness, is proved by these instances, and that of mediumistic instruments where any number of intelligences can speak and act through the same physical organism.

For the growth and safety of our being it is necessary we continually cultivate individuality (not selfishness) in order that we may not be acted upon by ignorant, undeveloped spirits either in or out of the mortal body. If we strive always to entertain the best state of consciousness possible, we shall become more and more individualized, or masters of ourselves.

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The serpent that tempted Eve was said to be a living one; but the modern serpent that tempts men and women is made of gold. The ancient serpent tempted Eve with fruit, one of nature's highest gifts, but the modern serpent tempts with mineral, the lowest in the scale of evolution. When Adam and Eve fell they did so ignorant of the consequences, for they did not know good and evil, but the modern fall is done with full knowledge of the consequences.

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We cannot realize that the boundless universe is ours until we become universal in our sympathies; and we cannot be so unless we see that all are partakers of this inheritance, and have equal rights in property and ideas with ourselves. Neither the monopolizer of ideas nor material wealth comprehends universality, for the former would restrict all intellectual power to his individual mind, and the latter would restrict all material riches to his person.

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All ideas—past, present and future—live in the Universe. Thought transference is the eternal mission of life. Matter, Spirit and Soul are but different states of the focalization of ideas. The secret of attaining the highest power is in the assimilation and concentration of the purest ideas. True nobility and power can be obtained in no other way. We cannot make power; we can only make the best conditions for the utilization of power.

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In the progress of being, material life and spiritual life are the alternating night and day of existence.

DOUBLE CONSCIOUSNESS.

Every one has a double consciousness, the reasoning consciousness and the intuitional consciousness. Each lobe of the brain has a separate consciousness, just as the two eyes have separate vision. The reasoning lobe of the brain is usually most active in man, and the intuitional lobe in woman. If the individual would cultivate equally each lobe of the brain it would be possible to exercise this double consciousness at the same time. For instance, it would be possible to read and write at the same time, etc.

Mr. Alfred Binet, in his work on "Double Consciousness," scientifically proves the existence of double consciousness by a number of experiments and observations made upon persons. Things that the intellect of the subject was totally ignorant of were sensed by the intuition. In many he found the intuitional consciousness dormant, but in others it was so very marked as to leave no doubt of there being two separate states of consciousness within the individual.

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The dread of darkness that is peculiar to some extreme sensitives has its foundation in the fact that the dark magnetic curtain that covers the earth after the sun disappears is the atmosphere in which the spirits of evil mostly operate. These are allies of the wrong-doer and the criminal. It is this repelling atmosphere of evil that causes the very unpleasant sensations that sensitives feel in the darkness.

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We cannot have greatness in the true sense thrust upon us. The earth is great because it has accreted to itself through long periods of time many small atoms. A great man is made up of an aggregation of many duties nobly performed. To be great in a worldly sense means mostly to be great through the efforts of others; but true greatness can only come through our own exertions.

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Inharmony attacks the weakest parts of the spiritual nature, as disease attacks the weakest organs of the body. Man's worst traits are therefore intensified in ratio to his allowing himself to be dominated by inharmony; and also are his best traits intensified in ratio to his allowing himself to be dominated by harmony.

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The spiritual realm is the realm of ideas. We are in continual communication with that world when we are receiving ideas. All ideas are spirits seeking expression through matter. The difference between Spiritualists and non-Spiritualists is, that one communes consciously with spirits and the other unconsciously.

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We intutively perceive what is involved; we intellectually cognize what is evolved. Immortality belongs to the involved realm; mortality to that which is evolved. The immortal and mortal are from different points of view.

For The World's Advance-Thought.

ANN LEE.

A.'G. HOLLISTER.

(Continued).

That man is fallen, is proved by his abominable works of darkness, which he tries to conceal from the knowledge of his more upright comrades, that he be not despised in the sight of his fellows for his baseness. That he is lost from God, is proved by his ignorance of God, and of any way which commends itself to his best reason, as the true way to regain his lost birthright.

All stories about Ann living unhappily with her husband, on any other ground than her conscientious scruples, are entirely imaginary, She said that her husband would have gone through fire and water for her sake, if she would only continue to live with him in the flesh; but that she could not do. So strong was the power that attended her, in favor of a pure life, that he became her professed disciple for a number of years, and came to America with her. But after she had used up all her earnings in New York City, in nursing him back to health from a fit of sickness, he abandoned her because she would not and could not conscientiously return to their former way of living, though she promised to do all she could for his happiness and comfort, on condition that he would return to obedience to his own faith and sense of duty. We have not heard that they ever met again.

They arrived in this country Aug. 6th, 1774, when she was in the thirty-eighth year of her age, and fourteen years after she began her spiritual travail. They left England because the ignorance and prejudice of the people there prevented her testimony from spreading. Persecution had ceased about four years. They were directed by revelation to come to this country, and were told that the people would receive their testimony. The work died out in England, after Ann's departure, which shows that the inspirational life of the movement, at that time, centered in her; for in America, through her labors and persistency, it has greatly extended and continued over one hundred years to the present time, and has strong vitality in it yet.

After coming to America, having to rely upon the labor of their hands for support, they were scattered here and there wherever they could find employment; while John Hocknell, whose means had enabled them to emigrate, returned to England to sell his property and bring over his family. When he arrived again in America the little band gathered and settled on a tract seven miles northwest of Albany, New York, then a dense wilderness, now called Watervliet.

Here they worshiped God, unmolested by those without, and toiled industriously three years and a half, clearing land, building houses, laying in stores of provision, and anxiously awaited the predicted increase. The anticipation was so keen, and hope ran so high, as to cause the delay to seem long and disappointing, and all but Mother Ann lost courage and feared that the promises made to them would never be realized. But Mother's confidence never seemed to waver in the darkest hours of depression and trial. On the contrary, hers was like a fountain from whose overflow others were revived and replenished with courage and comfort, when their own resources were exhausted. This gift of hers was the fruit of deep suffering in spirit and fervent labor of soul. Before she left the visible form she testified: "If there is anything in me that is not of God, I do not know it." Can we not behold in her the power of God, the All-Good, operating through human will?

For The World's Advance-Thought.

MESSIAHS.

HAMILTON DE GRAW.

Nothing is more indicative of the culmination of the old and the ushering in of the New Dispensation, that is about to unfold to the world higher spiritual revelations and possibilities of growth, than the Messianic Movement that is simultaneously affecting sensitives in different parts of the country. Drawn from the orbit of normal conditions, the erratic movements of those impressible minds puzzle the exoteric understanding of the masses, and the too common conclusion is arrived at, viz: insanity. Preceding the expected Messiah, in all ages, a period of intense unrest and disappointment has pervaded the minds of mankind. Dissatisfaction with present social, religious and political conditions was prevalent. The expected Messiah was to right those wrongs and bring out of chaotic conditions order. The present essay is to dwell more particularly upon the one that directly preceded the present expected Messianic advent, viz., the "mission" and revelations of Ann Lee—"Mother," as her followers are pleased to speak and think of her. All the revelations that have come to man in the order of the Messiah have heretofore been masculine. One very important object of her was to unfold the sublime and eternal truth of the Motherhood of God, and with what faithfulness she labored to give to the world evidence of the truth of her mission the present awakened thought of the world can testify.

Beginning to realize the truth of the Divine Motherhood, the feminine principle is asserting itself in efforts for the emancipation of women from the thralldom in which ages of one-sided teaching have bound her. Like a mathematical problem, easy after solution, so the truth of the Heavenly Parentage is dawning upon the race.

Through intense suffering of both body and soul she traveled out and above the environments that surround the ordinary mortals, and became one of the world's Messiahs, adepts in the esoteric science of spiritual things.

She asserted her right to enter the inner temple, the holy of holies, and there commune with the Divine, and woe to any man that dare to deny her that right, as the career of her former husband, after his rejection of the revelation of God through her, can testify! The question will be propounded, who was Ann Lee? She was the founder of the order of Shaker Communists, that have flourished for the last century in the United States.

But the founding of a sect is a small matter when compared with the far-reaching results of her complete mission. "Creeds, empires, systems, rot with age," like scaffolding to a building, it is necessary to remove them on the completion of the structure. At the time of the great tidal wave of spiritual baptism that visited our societies prior to the advent of Modern Spiritualism, she said, through one of the inspired media, that her mission would directly be closed and cease with her people, that she would go where she was not known or wanted.

In all ages the higher revelations have first come to illuminated souls, that, far in advance of the body of the race, stand as an advance-guard, and many times a forlorn hope, who "take into their breasts the sheaf of hostile spears and break a path for the oppressed." Such constitute the Messiahs of their time and race, and such was Ann Lee. Her testimony, so little understood one hundred years ago by only a chosen few of her direct followers, now through the evolution of soul, is being accepted in its fullness or in part (according to development) by more than the organized body of her immediate followers. For those earth-blinded souls who, looking only at externalities, we have pity, when they call on us to recede a little from the high standard planted by our leader for the sake of making accessions to our numbers. We are certain that should Mother Ann Lee come to earth-life again she would not teach a doctrine less pure than the one that she left as a pattern and guide.

As the on-rolling ages unfold to human perception higher and more exalted thought, Ann Lee, enrolled among the illuminated Saviors of the race, will hold the position of Mother in the New Dispensation, already dawning for the redemption of mankind.

San Yea, N.Y.

It is high time that all people who call themselves Spiritualists, should be spiritually minded. It is only in the light of soul growth that our sublime philosophy is appreciated. We may sit down on the earth-plane to the end of our days, and wonder and speculate upon this or that phase of phenomena, and never grow spiritual by the process. It is only in spiritual unfoldment that we either receive benefit ourselves, or confer it upon others. When we ascend to higher conditions, we attract others of like inspirations to follow us, and thus we are doubly blessed, as we are made a blessing to them. Under the warm sunshine of reciprocal love, spiritual growth is realized, and latent spiritual powers are developed. As our love for truth increases our capacity to comprehend it is enlarged. Great souls are never characterized by pomposity, arrogance or assumption. They are great, as they grow in the love, and knowledge, and practice of the Truth. "To be spiritually minded is life and peace." To dwell amid the sensuous, material environments of the flesh is to starve our spiritual natures, and inflict a serious injury upon our higher, better, nobler selves. Nothing is more needed among Spiritualists than spirituality. Wrangling and all inharmonies are on the sensuous plane. As we arise to a cognition of the glorious, yet practical elements of our philosophy, the clouds lift and the mists are rolled away. Then, heart beats responsive to heart, and mortals and angel loved ones meet in delightful, soul-expanding fellowship.—*Carrier Dove.*

[Extracts from a sermon by Rev. T. L. Eliot, Pastor of the First Unitarian Society, Portland, Oregon].

THE GRACE OF GOD.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I Peter, IV: 10.

ONCE more, my friends, I take up the theme pursued through two previous Sunday mornings: We had first, the Grace of God considered as a Universal Law—meaning by this His continual outpouring of Creative Providence in Nature, Society, Home, and the Individual experience. Secondly, we spoke of the Grace of God as Pardoning Mercy, merciful, restoring Grace to the broken-hearted, the discouraged, the self-accusing, the oppressed, the struggler with besetting weakness. We saw that the heart of God's Grace to erring, sinful man, is the revelation that comes to him when he is profoundly moved by conviction and penitence, the revelation that the Infinite Father accepts us not for what we are, but for what we mean to be. This day—which as nearest Christmas especially recalls for us a gift of blessed memory—let us speak of the Grace of God in Jesus Christ, and in humanity as typified in his experience. I do not wish to enter upon any difficult question of Christology. There is indeed the proper time for that, and so far from underrating the discussion of the essential nature of Jesus, and the essential nature of his work, I deem that discussion of the greatest importance; and think that upon its right solution depends, to a large degree, the question whether organized Christianity is to suffer a permanent arrest of growth or leap to the full power and prophecy enshrined in His name. But let us assume that the Grace of God in Christ means above everything else the truth that the giving spirit and the forgiving spirit of God may be incarnated in every human heart and life; that the Christian life is a life like God's, and like Christ's, because his life was like God's, illustrating to the full that in and through the human experience of loving service God's nature is expressed and made known.

It is because of the revelation of God's love, in his own heart and life, that Jesus becomes the Light of the World. It is the like revelation that causes Christians to become the light of the world, fulfilling the words, "Ye are the light of the world; a city set on a hill cannot be hid."

If selfishness is sin,—and is not that the root of every sin, whatever form of evil it takes on?—then *unselfishness is salvation*: and to be unselfish is to be Christ-like.

Jesus' grace was the giving of himself; and that is the grace of any living in his likeness—the grace that Paul noted when he said in respect of a certain action of the Macedonian churches, "for according to their power they gave of their own accord, beseeching me with much entreaty, but first they gave their own selves to the Lord, and to us, by the word of God." That describes the total self-surrender, completing the circle of grace.

On the one part, God gives Himself to the world a free gift, and we read off the gift in the Universal Providence of Law, and in the experiences of the living soul; on the other hand, the soul that awakens fully to the Grace of God, gives itself to God, grace for grace, and gives itself to other souls, believing that it is even "more blessed to give and forgive than to receive and be forgiven."

The beauty and fragrance of an act of grace is, that it seems to be done as a matter of course and of ease and out of one's very nature—just as a mountain-fed spring cannot choose but flow. Do you not know of such givings? where some one has done for you what is really an inestimable service, without the shadow of a suggestion that it is to be accounted a debt or held by the giver as a kind of pride, a thing to be insidiously boasted about?—nor was it performed even as a cold duty. There are a hundred travesties of grace; a hundred ways in which a service may outwardly be done by one human being to another, in an imperfect spirit. Every one of them, indeed, may contain a certain measure of good, or prophecy of good; but every one of them may contain, in varying shades, the self-asserting spirit, a touch of pride, or patronage; or "I do this because it is becoming to me," or "because it is my duty," or "because I myself have received benefits." A little tainting spot of some such kind will take the action out from the Kingom of Grace, and mark it far away from comparison with Christ's Grace and God's Grace. Does not the offensiveness of many an act of giving lie in the fact that the giver did not first give himself? He gave, and perhaps gave time, money, personal ease and comfort in order to perform the benefit; but the beauty and fragrance of grace were absent, because the giver is hunting around to be "appreciated" for all this; some subtle pride and selfhood hang to the action—a kind of business tag to go with it, as thrifty merchants tie on to remind others where the parcel came from. Have you ever, as you did a kind thing, caught yourself taking pleasure in the prospect of bringing in the fact incidentally when you are next talking with some neighbor or friend? Let us not think of such subtle self-plumings as the mark of absolute evil; for the more one studies real experiences of souls the more evident it is that there are progressive stages of moral and spiritual growth; that selfishness is natural, and self-caring is an early and continuing ordinance of nature, and a real stage in the development of body and mind. But the same deep study of human nature will lead us to recognize that the selfish nature is meant to be outgrown, and the stages of that outgrowing are innumerable.

There are thousands of hired servants of the Kingdom of God. These are the respectable moralists, the conventional levels, the servants of forms and creeds, the servants of religious pride or philanthropy, and, going higher, the servants of duty,—souls under law—to whom right doing is a kind of yoke, and their salvation is the great transaction, and an object of sacrifice. These are all stages from the animal towards the spiritual.

The pride of goodness, the pride of being of service to others, is one of the last things of the natural man, clinging after all others have let go.

I have spoken of it and of all these subordinate stages, because they only become subordinate—may we not say unworthy—by contrast with the heart and life of Grace; for there is another kind of service so rendered that there is complete self-surrender in it. I mean that the service and not the server becomes the supreme thing. There is a completeness of the giving; the something that set the gift free; the quality of love, which is greater than any special service. It is the "first they gave their own selves," spirit. With such a gift there goes no self-assertion, no acted consciousness of superiority, because none is felt; and no reward is sought or looked for. Such thoughts are lost, in the greater spirit that has seized the man who is serving. It is the Kingdom of Grace; it is a rising into the spirit of Christ, and a sharing of the nature of God, whose manifold grace has this highest of all power, that the same grace at last is kindled in human souls. It was so kindled in Christ's soul: and Christianity will be an undying power so long as it is a history of Grace in human hearts, and grace from human lives; a story of men's giving their own selves; a story of a service in which self surrender is the law; a story of Love: that grace which is more than tongues, knowledge, prophecies, philanthropies, forms or creeds, and includes hope and faith and immortality.

Is it not remarkable, beyond any wisdom of this world's prophesyings, that the purest grace of human giving has often flowed out from the lives of sorely tried men or women? souls stricken and afflicted, bruised and broken hearts? If you will seek out for me, to-day, that person of your round of friendships whose life is a ministry to others, in the finest sense, one who gives himself to others, and with every giving goes an unconscious self surrender, I dare affirm of that friend that he or she has been a chief of sufferers—one marred and oppressed, one of sorrows and acquainted with grief. Where will you ever find gentleness and majesty, helpfulness and companionship, goodness, that irresistibly attracts you to a confession of your unworthiness, and a holy calm, which wins from you with sobbing suddenness, your bosom's darling sin or mortifying defeat, except in one "who, in that he hath suffered, is able to comfort and lift his brethren?" The Grace of Christ was so, and, in a real measure, the grace of any life that follows him is a revelation through sorrow or pain or conquest of mortal sin or the sense of God's Infinite grace to individual unworthiness, which is converted into the heartfelt consecration of a self-surrendering service to others.

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The mention of great philanthropies leads me to say, that, in our whole complex social fabric, when amid so wonderful progress so much friction and wrong are developing, the world's great need is, that everywhere men and women who realize the wrongs and oppressions shall first *give themselves* to their solution, their relief. They never will be solved except by souls born of grace. Philanthropy is a great word, and justice also, but they are often abused, and institutions—things of worldly pride, or bribes through which men stave off conscience—take the place of the great Grace of Christ. How

often money or time is given to them in a kind of blackmail spirit or spirit of pretension? How often officialism poisons charity—as Pharisaism embitters religion—to the outcasts? or home profaned by idolatries of sense? or business by the traditions that are hellish in their disregard of human pity and helpfulness? O! for the Grace of Christ, a birth of more transcendent beauty than ever was woven by legends of star-following magil and angel-haunted mangers! a birth into human souls! a regeneration of the heart! Come blessed Christ Spirit, whether in pangs of sorrow and self-mortification, or out of the very pain of our overburdened joys! Come to bestow on us that grace which shall resemble the manifold Grace of God!—the grace of self-surrendering service in every walk and way, work or strength, giving or forgiving, of our mortal-immortal lives!

A NEW SCHOOL of moral culture has been organized in Portland, denominated the "Society of Theophilanthropists." Its object, as its name implies, is to seek and prove the principles upon which may be founded a science of life. "The nations are full of empirics in this the grandest of all fields of thought," said one of the founders of the new society, "and what if we are no more? Can anything but good come from aspiring for the better?" Though not exclusive in character, the controversial spirit is carefully guarded against in the meetings of the Theophilanthrophists, the assumption being that expressions of error will do no harm when the discovery of truth is the object, and that truth needs no special advocacy."—*Daily Oregonian, Portland, January 8.*

WE regret to announce that with the December number "Psyche" of London suspends for a time its publication. It gave voice to a high order of spirituality; the lofty sentiments expressed by its inspired editor will live and grow. The publication of a magazine such as "Psyche" has been worth more to the world—even though its life was brief—than all the great journals on a lower plane of thought with their immense circulation. It has sown good seeds that will add abundantly to the Celestial harvest. Mr. Chainey goes to Jerusalem to interpret "the Secret Doctrine of both the Soul and the Book." May success attend his mission.

ALL who keep the run of the labor movement have watched with great interest the proceedings in Australia. Whether or not Government ownership of railways, etc., will help the working classes is one of the questions, but it may be regarded as part of their policy. At any rate, the Government in Australia owns the railways, the eight-hour day is established by law, wages are high, and there has seemed to be good promise in many ways for all classes of working people.—*Saturday Evening Spectator.*

THAT which does not make an impression upon our minds has no existence for us in the state of development. Everything must first be cognized as a material form before we can give it material shape.

A GOOD MAN TRANSLATED.

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

ON the 27th ult., at 1:40 p.m., Elder Giles B. Avery, at Mt. Lebanon, N. Y., passed into the incorruptible. He was in the ministry of the whole Shaker Order, composed of seventeen societies, all in the United States. This general ministry is composed of four persons—two males and two females. Elder Daniel Boler, in his 87th year, (the deceased Elder, Giles B. Avery, was in his 76th year), Eldress Ann Taylor, aged 79, and Eldress Harriet Bullard, aged 65, are the remaining general ministers.

Elder Giles was one of the most gifted brothers in the Shaker Order. He was prominent in both the temporal and spiritual affairs of the order. For thirty years he had been associated with Elder Daniel, and, though second in the ministry, the chief burden rested upon his shoulders. He was a skillful mechanic, and could turn his hand to anything needed, and act efficiently in every department of useful work, from tailoring to house-building, from horticulture to the management of all kinds of machinery. Intellectually, he had no peer in the Order as a writer and orator; spiritually, he was a medium of a high order, being in the different phases through which the Shaker Church has passed. As a religionist, judged by his works as by his moral and spiritual character, Elder Giles B. Avery was unique. As it is recorded of Father James Whittaker, whom Mother Ann brought up from early childhood, and educated religiously, protecting him so effectually from sin that he knew no sexual defilement, so was it with Elder Giles B. Avery. He was pure as Jesus was pure, in that respect. Will modern mothers and ministers, of all denominations, hear, and bear to hear? Or is the above "too plain English" for popular, fashionable, Gentile Christianity?

Giles B. Avery came into the Shaker Order in 1817 when two years of age. F. W. EVANS.

Mount Lebanon, N. Y.

WE cannot rely upon the ideas we get when in an inharmonious state of mind. Inharmony is the essence of error. An inharmonious individual cannot be a reformer. Inharmony and reform are contradictory terms. A true reformer is related by the harmony of his being with the realm of Truth, and inharmony cuts off his power from that supernal source.

IF all the "Reformers" in the world would spend as much time, and labor as hard, to cure the ills in themselves as they do to cure others, it would not take very long to reform the world.

ON the physical plane man kills the savage beast, but on the Celestial plane he will be able to tame the savage nature in the wild beast without destroying the body.

IT is only those who have never planted any good seeds in the minds of "depraved humanity" who insist that no good can come out of them.

GOODNESS is the only equalizer of men; inequality comes from selfishness and kindred evils.

THE SPIRIT OF RIGHT.

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

I AM reading up the back numbers of The World's Advance-Thought, and the Universal Republic, and am in full sympathy with the great work you are accomplishing towards bringing around peace among all peoples, and Soul-Communion over the world; in installing the spiritual or supreme over the material, I fear, however, that you will not be in accord with me in my fealty to the Bible and the Divinity of Jesus Christ. The spiritualistic papers, so-called, regard me as worse than the Orthodox. I care not, and can stand as firm under "spiritualistic" assaults as I did when the profane papers blew a journalistic hurricane around my ears. Like my great namesake, "So help me God, I cannot do otherwise." I stand by the Celestial messages I receive; else I am at sea, in a yawl-boat, with no oar or rudder.

I am not yet fully in possession of your views—judging only by hints thrown out here and there. Perhaps I will know better when I get through these numbers. But if we differ it need not prevent my warm sympathy in your revolutionary work for the benefit of humanity, nor need it diminish your appreciation of my integrity.

Your paper stands alone in the world. It is indeed in advance of all. It marches out in front. It is the advance guard. If the nations will follow, then peace on earth and joy in heaven! So may it be. Selah.

We can, nevertheless, walk hand-in-hand and shoulder-to-shoulder in the work of inducing the children of men to sink the mundane and material and elevate the spiritual, and in assisting Peace to spread her white wings over the globe and in inducing a oneness of communion with the Divine amongst all tongues and kindreds.

Thine, in verity, LUTHER R. MARSH.

Middleton, N. J.

LUTHER R. MARSH has sent us his "Glimpses in the Upper Spheres," consisting of "conversations with the chief characters of the bible," held by Mr. Marsh through the medial powers of Clarisa J. Huyler. The communications bear evidence that the characters communicating are on a high spiritual plane. A spirit of deep reverence generally pervades the work, and the style, upon the whole, is imposingly and assuringly simple. The critic in the spiritualistic ranks should consider, before charging over-credulity on the part of the complier of this book, that the more *natural* the evidences of spirit communion the less *spiritual* they are. We have heretofore had too many materialistic spirit communications, too many materialistic channels of communication, too many materialistic advocates of immortality.

WHEN labor is degraded idleness is exalted. The tramp who will not work is the natural outcome of the aristocrat who despises labor. The only difference between the two is a distinction of clothes and surroundings. Spiritually they belong to the same class, and, like all people who have the same evil traits in common, they look upon each her with contempt and hatred.

For The World's Advance-Thought.

THE WISDOM-RELIGION NOT AN ESOTERIC DOCTRINE.

MARY EVEREST BOOLE.

THE new school of Theosophy is creating such confusion in the popular mind between the Wisdom-Religion of Ancient Asia and the doctrines of some Indian sect or college, that it is high time the truth should be told. For, among those to whom the Wisdom-Religion, if they knew its tenets, would prove an inexhaustible source of delight, some, in the hopes of learning it, join some esoteric body or sect, which they soon leave, disappointed; while others are deterred from seeking it at all by unwillingness to join such sects. And this is a pity, for the Wisdom-Religion is a perfectly straightforward and simple science; it is related to esoteric secrets, much in the same way as knowledge of the laws of muscular development is related to the practices by which acrobats and dancing-masters induce special kinds of flexibility. The latter (the special practices) may be the secrets of a clique; the former never can be so, for knowledge of law is the common birthright of all who care to learn.

It is, of course, conceivable that some college may have taught, at the same time, both the Wisdom-Religion and certain esoteric secrets; though even that is unlikely, for nothing more effectually deadens interest in esoteric doctrines than does the practice of the Wisdom-Religion. It is far more probable that some college, which had lost the Wisdom after possessing it retained the name, and applied it to some secret of more or less value. It would seem, too, that symbols once used for teaching the Wisdom-Religion were afterwards employed for other purposes, some of which may have been of an esoteric nature. However that may be, this much is certain: the Wisdom-Religion itself is a secret only from that enormous majority of mankind who prefer not to know it. Those who know it are willing enough to explain it to whoever asks them—so much of it as can be explained in words, which is little. It is learned, chiefly, by practice. And what can be said about it is in fact so simple and monotonous as to be found very uninteresting except by those who practice it. It teaches the main laws of action and development of the faculty by means of which man receives new Truth; and its principal proposition may be stated, in modern terminology, thus: Man is an animal so constructed that he receives an accession of mental force when he returns to the thought of unity after attention to contrast. For instance, if a man, immediately after carefully weeding his field, (which of course involves giving his attention to points of contrast between his crop and the weeds), spends a few minutes in meditating on properties common to all plants, he thus performs an act of the Wisdom-Religion; and does more to fertilize his brain than if he had read many pages of science or philosophy. This kind of alternation is exactly what the common-place man dislikes; if his livelihood depends on the destruction of weeds, he prefers to nurse a hazy and unphilosophical feeling that they are not worth considering, because "only weeds," and, in fact, somehow organically different from and inferior to the plant which he cultivates. The hunter who thanks his Manitou for sending prey into his hands and for delivering him from the paw of the lion and the bear, is merely conforming to the dictates of ordinary religion; but if, while his soul is still warm with the sense of his own escape, he reflects that the lions hunting for their prey seek their meat from the same Great Power which, on this occasion, has frustrated their desire, he is performing an act of the Wisdom-Religion. This is precisely what the majority of hunters are too lazy, mentally, to do.

It must be observed that no amount of mere abstract philosophic meditation on the unity of plant-life or the similarity of animal needs (or of any other entity which contains within itself the material for potential contrast) confers the benefits attaching to the practice of the Wisdom-Religion; these benefits are the reward of such meditation only when it is an act of reunion after a mental act of contrast—of homage to the great principle of contradiction.

It may be asked on which side the Wisdom Religion gives its verdict, in the great controversy between Materialism and Spiritualism. According to the former, the brain is a machine which merely transmits into intellectual and emotional force those coarser forces derived from food, air, and other physical sources. Spiritualists believe, on the contrary, that the brain receives part, at least, of its force directly from a spiritual source. The Wisdom-Religion makes no statement on that point; it declares only that alternation of contrast with synthesis is the normal action of the human thinking-machine, and the condition under which it performs its proper function, whatever that may be. But nearly all those who systematically conduct their mental life in accordance with the dictates of the Wisdom-Religion are irresistibly led by experience to the belief that part of their force is derived from some source other than those known as material.

It has been shown that the peculiar mathematical formula in which the Wisdom-Religion has revealed itself in these latter days is not the expression of any abstract or necessary Truth, but a statement about the working of the thinking-machinery, by means of which man comes in contact with Truth. It is possible to conceive that the Law might have been different, that there might be creatures who receive Truth by some other process than that of re-uniting contrasted elements; but sex-law is there to remind us how much older than the creation of man, how much wider-reaching than the human intelligence, is the sway of that Adonai-Force which incarnates at the contact of contrasted polars. Flowers obey the Adonai-Law; and even the most elementary leaf-forms are evolved in accordance with it. Creation manifests it everywhere, and he who diligently practices the Wisdom-Religion is brought to feel that his soul is not imprisoned in a mere material brain, the slave of an arbitrary law, but is the child of the Law-Giver; free to call Him Father on the sole condition of trying to think as that Father thinks; and, on that condition, heir of his creative power, and able to evolve for its own use a habitation suited to its needs, a brain which works in conformity with His modes of working.

Books written by followers of the Wisdom-Religion are, for the most part, unintelligible to outsiders. The latter, however, not infrequently contrive to misunderstand the books, and gather from their philosophic calm an impression of moral indifference and of heartless selfishness. We do not care to refute accusations made by such readers. Our religion has always been an object of fear and hatred, and therefore of slander, to idolaters of systems, whether religious, ethical, or spiritualistic. Each such system consecrates some special code as being in itself good, and condemns as impure or diseased whatever impulses are contrary to that code; whereas in the Wisdom-Religion ethical ideas are treated as valuable chiefly because they create antithesis to natural impulse, and thus set up that action of contradiction in which consists the truest life of man. For instance, an abnormal craving for alcohol is, in the eyes of moralists, a curse; whereas the true student of the Wisdom-Religion thinks of it as an opportunity for moral struggle and for strenuous acts of Faith; he knows that, in whatever way the struggle may end, something will have been gained by its taking place. He believes that his abnormal craving is the result of his ancestors having been addicted to the worship of the Wine God, and the practice of (what used to be considered) the "duties" of a cordial hospitality; and reflects that their mistaken ideas of duty were as sacred and as much a part of the spiritual education of Humanity as are some of the ideas most in favor in our own more sober days. He knows, too, that the practices now insisted on as religious and moral are, in their turn, preparing a legacy of bitter but wholesome struggle for a future generation. In every department of the field of ethics, the Wisdom-Religion is the great iconoclast, the merciless and imperturbable destroyer of settled convictions; and the idolater of system always supposes that its impartial belief in antithesis necessarily implies moral indifference. As one of our great masters used often to say, an idolatrous multitude can be brought to condone any heresy or to forgive any crime; the one thing which it never tolerates is Faith. We are not concerned to defend our religion from the attacks of those who prefer superstition to faith and random accusations to careful inquiry. Nothing that is said about it can prevent the fact that the practice of it confers a peculiar and enduring force; and those for whom it has become a habitual exercise trust far more in the survival of the fittest and the ultimate predominance of the brains most saturated with spiritual energy than in arguments addressed to contemporary opponents. If we tell our priceless secret freely to whosoever asks us, that is surely as much as we can be expected to do; it is no part of our duty to force it on those who prefer to consider it valueless. But, for the encouragement of any novice who may be really anxious to know towards what moral goal he is being led, we quote the following extracts from

the letters of one of our greatest living masters to the present writer:

Extract I. "The possibility is arising of the apotheosis of Judaism. * * * But where shall we find the counterpart of Judaism, the destroyer of idolatry and the return to Unity! When will the Jews, sunk as they now are in the lowest mammon-idolatry, realize that the outcast Ishmael is to be their restorer?"

Extract II. "What a relief to think that this vile hull will be changed! It is a terribly mournful thought to think of the possibility of my meeting my true counterpart, that is to be my counterpart hereafter, in some den of infamy, perhaps, or in such woeful condition of circumstance as might strike me dumb for my selfishness to my fellow-creatures. You may be sure I look with a quite other view on my fellow-creatures than what is prompted by the teaching of the day. Consider that what are called outcasts are part owners of the same spirit, trembling with sympathy, if but an ear could hear them or heart respond."

WHENEVER you begin to think "a man's a man for a' that," though he may be a criminal, then you will be getting at his complaint. And then prisons, instead of being purgatories on earth, will be turned into factories for the benefit of criminals, morally and physically, affording useful employment for the prisoners. By factories I do not mean the system of contracts that are now in vogue for the employment of prisoners, that grind them down far worse than the drunken, gambling slave owner ever ground down his slaves. That is one system I would like to see swept out of the prisons of this country. Because a man is a prisoner of the state, it does not follow that he should be deprived of earning and receiving a just recompense for the labor performed by him; and if a man on entering here received the same as he would on entering a factory on the outside, then he would learn to save, and by thus receiving a fair recompense, it would be of more benefit to him than all the convicts' aid societies in the country. Then those who come to a place of this kind through circumstances of carelessness, instead of being classed as criminals, would have a chance to reform in the true sense of that word, and the old chronic criminals would soon die off.—*Petora in Prison Mirror.*

THE coal kings have declared their annual advance in price, and stated the number of thousands of tons they will allow people to consume this year. There is no other industry in which over-production is so effectually guarded against, or in which under-production means so much misery to the poor, and consequent profit to the rich.—*Boston Herald.*

YOU may imprison a man, but you cannot handcuff a thought that has once got loose in the world; and the thought is abroad that man should not be master and woman slave.—*H. O. Pentecost.*

INFINITE Power is the combination of all lesser powers.

THE GOLDEN GATE.

BROTHER J. J. OWEN has retired from the editorial management of the "Golden Gate," and has accepted the position of editor and manager of the "San Jose Times,"(California). The "Golden Gate" will hereafter appear as a monthly, and will be published and edited by Mattie P. Owen, assisted by Rose L. Bushnell. Quite an amount of property was deeded to the Golden Gate Publishing Company by Mrs. E S. Sleeper and Lewis Kirtland, to further the cause of Spiritualism through the "Golden Gate;" but as the property is not available for present use, to avoid the accumulation of debts this change had to be made; but as soon as the property can be made available the "Golden Gate" will again appear as a weekly.

The "Golden Gate" is one of the brightest lights in the field of spiritual literature, and it is not at all creditable to the Spiritualists of the Pacific Coast and the world that it is not well supported finanf cially. The Spiritualists need to be born out of phenomena into Spiritualism. The good seed Mr. and Mrs. Owen have so faithfully and so generously sown will bear fruit, and they will see their noble efforts for the uplifting of humanity crowned with success. In secular journalism Mr. Owen has been one of the most able and successful editors and publishers, and during his management of the "San Jose Mercury" it was one of the brightest papers in California. He will bring to his new enterprise an added spiritual growth that will enable him to see more clearly the solution of the political, social, financial and other problems that so vex poor humanity. We extend our best wishes to Mr. and Mrs. Owen for their success, and trust that before long we shall again see the "Golden Gate" weekly.

ITS GOOD QUALITIES.

THE good qualities that may be found in Modern Spiritualism can be soon catalogued, but they are not to be despised; for the divine providence of the Lord rules and overrules all things for the good of the race. There is no doubt that in many instances Spiritualism has destroyed Materialism, and made gross sensists into decided believers in the actuality of the spiritual world and the reign of spiritual law. In the second place, it is undoubtedly true that Spiritualism has roused many to intellectual activity. Like many other movements, it has drawn in its wake active minds that have received their first impulses to mental development through curiosity respecting seances and trance lectures. Again, it has awakened fresh hope in the breasts of multitudes and led them to look for the, dawning of a new and brigh'er morning. And it is doubtless true that it has very generaly ministered to moral growth, and saved some from gross and violent insanity. It is never to be forgotten that every system that obtains a foot-hold in the world, however fraught with danger, is nevertheless a means of saving men from grosser evils than those engendered by itself. Whatever exists is made to serve some great use—*New-Church Messenger.*

MAN does not know the possibilities of his will power until he has cultivated it.

SOUL-COMMUNION.

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

IN the festal days of the coming time no day will be held more universally sacred than Soul-Communion Day, on the 27th of each month. Then we will see a world, united in the bonds of Universal Fraternity and Peace, rest from its labors and all together will seek the Universal Power of Celestial Harmony; all will unite in celebrating the birth-day of the advent of Celestial Liberty upon earth. It will be a day in which the "Peace of God" shall brood over the earth as a tangible, living atmosphere, that will intoxicate hearts with love and make men do deeds of heroism and unselfishness as commonly as now they do the reverse.

SARA COMSTOCK.

For The World's Advance-Thought.

STRAY WISDOM.

SAMUEL BLODGETT.

THE errors into which we were born and educated become a part of us, but they are foreign growths like warts, tumors and cancers, marring our symmetry and beauty, undermining our spiritual health, and endangering the higher life. But as they cannot be cured without pain, people generally choose to cling to them, rather than suffer in their removal. And to apply the caustic of logic to them without consent incites anger, hate and persecution.

GOVERNMENT should regulate the profits and limit the degree to be realized in all trade or business transactions where the people suffer from extortion.

SOCIETY has the first right to all property; individuals are allowed possession, not alone for their good, but for the good of the community.

CARE not for material things in a selfish way above thy simple needs; the advanced soul can make no use of them.

THOSE who gamble in bonds, stocks and the necessaries of life, are public enemies and should be treated as such.

IN working for any reform keep self out of sight; it is no worse for another to be selfish than for you.

THERE are far more shriveled sculs from too great worldly prosperity than from too little.

ENVY not the rich and haughty in their possessions, lest thy soul be dwarfed like theirs.

BEAUTY belongs to all who appreciate it, not alone to the possessor.

THOSE who build factories and railroads where they are needed are public benefactors.

ENCOURAGE enterprise, but discourage rapacity.

THE envious are as small as the misers.

THE law of God never miscarries.

THE physical and mental-spiritual are the opposite poles of the base of the trinity whose apex is Celestial Love. The emergement of the first two into a harmonious union produces the last.

MATTER is not intelligent until it progresses in the scale of being and becomes spiritual.

For The World's Advance-Thought.

"I AND MY FATHER ARE ONE."

A. C. DOANE.

Who is this "I?" And who is this "Father?" What was the writer alluding to? Who was he talking about? Or what was he talking to? Was he writing a novel? If I should say that the writers of those books or pamphlets that were collected together at the Council of Nice, and compiled by the authority of Constantine into a book, and then by a vote of the councilors called "The Holy Bible," was a novel written by different men on the same subject, many would say, "Crucify him." Such has been the cry all down the ages. Hence, Christ the Savior, or the Light of Truth, has always been crucified or slain, from the beginning of the manifestation of human ignorance, on all planets. Hence, the Christs came to suffer and to be crucified. This is foreordained by the laws of nature. When a soul takes possession of an animal body in the shape of a human baby the animal life is the first to unfold and become active. Cain was the oldest and most active, or he could not have killed Abel. But, as the old adage goes, "every dog has his day;" so did Cain; so do all the dog natures in humanity have their day; but remember they are not the part of human nature that is immortal, for the image of God, or good, is the Christ part—not the Cain or animal part that came up through the laws of evolution, for that is merely the life of the house or temple that the soul occupies. Here is where the Christian warfare is between the powers of good and evil, or God and Devil, o-called by the Christian novel writers of those books comprising what is now called the Holy Bible. When the soul in the human, which is the image of God, or Christ—the power of God that makes Christ, or "I and my Father one,—" when that power is cultivated in humanity, and gains the power over the animal nature in the human, then Christ, the power of God, or Good, has established His kingdom on earth, or where once the animal or earthly nature ruled and crucified the Christ or the light of the soul, or the image of God, for God is Light. We gain our angelhood by conquering matter. God, or good, is the sword of the spirit, and our foes are our own evil nature, or animal possessions.

As a mere intellectual being man can know nothing of the past except through traditions and written or printed records, and the future to him is a blank. Only as a spiritual being can he solve mysteries, past, present and future. With all the libraries at his command the mere intellectual man's conceptions of truth are confused; but intellect and intuition acting in harmony, Truth is clearly revealed.

People can make their thought atmosphere pure enough to neutralize all inharmony directed toward them. In this way they can be safe from all harm. Salvation from sin is in the purity and harmony of thought.

Spiritualism is the perception of immortality; Celestialism is immortality.

For The World's Advance-Tought.

SPIRITISM AND SPIRITUALIFM.

MOSES HULL.

The thing generally called Spiritualism is nothing more or less than materialism. Physical phenomena convince the eyes that see and the ears that hear them. Probably through the eyes and ears a few souls may be reached; but the fact that one wishes a continual recurrence of the phenomena shows that the evidence has not reached the spiritual organism.

As Sir Isaac Newton learned the existence of specific gravity by an apple falling on his head, so we should learn the existence of spirit power by its manifestation. As our physical natures were awake and our spiritual natures were asleep, it was necessary that the phenomena should first appeal to that part of us which was awake; hence physical phenomena were needed. But there is no more need of the phenomena for Spiritualists than there is for believers in Newton's theories to spend their time in forming circles under apple trees to see who next will be hit by a falling apple.

I know that as a spiritual being I had an origin; and that I hold within my spiritual nature the essence of that from which I sprang. The old Latins used to say. "*Ex nihil nihil git*" (out of nothing nothing comes). That being the case, I, as a spirit, came from the fountain of spirits, and have partaken of all the elements of that from which I sprang. If that is so, I am God; God is me—all the elements of the Deity are wrapped in me. Many of them are latent; if it had not been so I would not have needed external manifestations to have called my attention to the fact. No one lights a tallow candle to see the sun by. Its own light is all that can be endured. So, if our own spiritual potency was manifesting itself, no external phenomena could throw additional light on the subject.

I ought to know my mental existence better than I know anything else in the world. I know that at first hand; I know everything else at second hand. I am conscious of my own existence—my thoughts, my reflections, my aspirations and inspirations. I am conscious that I am not my body; that if I were to lose an arm or a leg it would not in the least effect my individuality. Thus I prove that I exist without this arm or leg. If my hand were cut off and my tongue pulled out I might not be able to manifest my thoughts to others as I do now, but my reason, reflection or judgment would not be in the least impared. Thus I demonstrate to myself that I am not the physical organism that I use.

My next lesson is to find out that I am positive to the organism; that I am both before and after it; That, as the woodman builds his cabin, so I manufactured this body. As you keep your house in repair or let it run down, as you keep it in order or the reverse, so I, as a spiritual being, should look after the body in which I live.

I want to keep my house clean, but I more want to be clean myself; I would like books and music in my house, but more than I want those do I want knowledge and music in myself. Housekeeping is an art that should not be lost, but the art of keeping ourself right is more to be desired.

When the idea becomes fixed, that we are Infinite Beings, inheriting all the qualities of the Infinite, then, while we may see the utility of exoteric manifestations of spirit power for those who have not ascended these Alps, we will see much more the necessity for older Spiritualists leaving them for children in Spiritualism to play with, while they strive to ascertain their own spiritual power and whereabouts.

My Dear Mrs. Mallory: I was sorry to hear Mr. Maguire had found it necessary to withdraw (temporarily at least) his editorial labors from The Companion Papers; he, with you, have done a good work the last five years. It is the teaching of the harmonious morality of the Christ, as well as the Jesus and the Law, that has caused The Companion Papers to stand alone and apart in the literature of this country. Many phases of reform is simply whitewashing; very well in its place, to sweeten the cesspool of temporary requirements, but no use for Eternal. True reform must be by involution as well as evolution; and evolution as well as involution; esoteric as well exoteric; and exoteric as well as esoteric. Science, Truth (Jesus) is the mediator between God and man for eternal ends. Your teaching has gone to the root in harmony with the reqnirements of a more intelligent age. All true reform must be founded upon the Lord, the Jesus, and the Christ, properly understood. One separately from the other, will not progress. The body must be refined by the vibrations of the mind; the mind must be introduced or budded into the vibrations of the Christ before it can become cultured and bear the fruit of a Christian life. Our paternal reformer, Parker Pillsbury's remarks in this month's Companion-Papers are fraught with the fruit of the Christ-life; as his labors have been for more than a quarter of a century. If the churches had such men in their pulpits, what a reform we should see; and what progress in Spiritual things; what fruit, instead of leaves; what life where stagnation and death now reigns.

Personally, I consider true usefulness must come from a harmonious guidance from above, as well as from below, whether on the physical, mental, or psychic plane; then our labors will not be in vain. In all my important movements in life, I have been thus led, by the guidance of the higher intuitions, as well as the mental, and physical forces, and have always found them turn out well.

Yours Very Truly,

Thomas Nelmes.

The state of Celestial Wisdom now unfolding in the world may be compared to the partial opening of the flower where a slight glimpse may be had of the enclosed beauties. By-and-by this Celestial Bud will open fully, and all will partake of its Life-Giving Essence.

If there is any place in the Universe that has not reached a heavenly condition it is the mission of life to make that condition there.

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THE UNIVERSAL REPUBLIC.

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

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

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THE MISSION OF LIFE.

ALICE ESKEL.

Not to be the slaves of passion,
Nor the followers of fashion,
Not to exercise oppression,
Were we given life on earth;
Not to lord it over others,
And live idly while our brothers
Work 'till toil the spirit smothers,
And life loses all its worth.

Life is more than high position;
Dust and gold are not its mission:
Low in deeds is man's condition
When he thinks himself the all.
Men were made to love each other;
Make themselves and all things better;
Loose their minds from evil's fetter
When wrong thoughts would them enthrall.

Life is more than food and raiment,—
Better rags than gem-decked garment
Bought with honor's black defilement,
And the shrinkage of the soul!
He who lives for high endeavor
Builds pure joys that live forever,
And no death his bliss can sever,
For he lives within the Whole.

THE STAGE

The stage is a much greater civilizer than the pulpit. All the preachers in the world never aroused the American people to the iniquity of slavery as did "Uncle Tom's Cabin." The clergy, as a rule, have been opposed to the stage as they have been to all reforms, until they were obliged to accept them. Liberalizing and true Christianizing influences can more readily be found in refined drama and comedy than in the pulpits. Modern clergymen have borrowed what they so long called the "Livery of the Devil" to serve God: the music, and the sensational eloquence and actions of the pulpits of our fashionable churches are accessions borrowed from the stage, and would have been considered rank heresy a few years ago.

Any church that puts creeds before morality will always be an unwilling follower, instead of an energetic leader, in the progress of the age. The moral system of the Christ will always be in the front ranks, and to become one with it, creeds must obliterate their partial walls and let in the Universal Light.

Nothing is made in vain. As our wisdom increases we will see the use of all things.

MISTAKE SOMEWHERE.

In Kansas, the other day, seven hundred men, representing the Farmers' Alliance, turned a man out of the home that had been sold to him by a mortgage company, under foreclosure, and reinstated the man who had been expelled. Thus injustice breeds injustice. The outcome of legal robbery, under the name of interest, begets illegal robbery. The Alliance farmers deprived one man of his property and turned him out of doors illegally, while the usurers have done the same thing legally to hundreds of thousands.

To charge hard-working farmers, who do not average more than from five to seven per cent. profit on their crops, from eighteen to twenty per cent. (premium and interest) a year for the loan of money is not less unjust than was the act ot turning that man out of doors. Such acts are to be deplored, but they show how widespread the abuses must be when seven hundred men, belonging to a respectable organization, will take such means to redress their wrongs.

Uninterrupted material prosperity is as detrimental to spiritual growth as a continual diet of sweet things would be to the physical being. A portion of adversity is as essential to the development of the moral, spiritual nature as acids are to maintain bodily health. Society as now constituted is divided into two classes; one of which is seeking to live on sweets alone, and the other must take the adversity; the consequence is that both classes are suffering and are blaming each other for their sickness. When in fact it is the ignorance of all that is the cause. When people learn to take that which they need, and no more, all suffering will cease.

Justice gradually grows out of injustice, as the flower grows out of the struggle of the soul principle, in the seed—as it conquers the soil and the elements and out of them produces the flower, as in the plant the highest perfection is in blossom, so perfect justice can only be fouud in the highest unfoldment of the spiritual nature. Injnstice will prevail as long as the lower nature is made the ultimate of life.

To have the best results telescopes should be placed beneath the ground instead of above it; increased clearness and magnifying power would be the result.

The more exalted man becomes spiritually the less he tries to exercise authority, arrogance and oppression.

Love is the Light, the Life, the Liberty of all things; hatred is darkness, death, imprisonment.

IS IT RIGHT?

A noted, pugilist when asked the reason of his following his brutal caliing, said there was "big money in it, and anything is legitmate in which there is big money." This expresses the universal sentiment of those who grow rich catering to the vices and weaknesses of humanity, directly or indirectly. The landlord who rents his buildings to those who use them for a vicious purpose, because he gets a high rent, really enters into partnership with the occupants in their nefarious transactions, for he takes a portion of their ill-gotten gains, and thereby, encourages the wrongs he should be, by his position as a respectable citizen, the first to discountenance.

The distinction between right and wrong becomes very much blurred, in the minds of humanity, when money is in the balance. That money is king, and placed above religion, morals and all that is true, is evident when we consider that there is hardly a house, devoted to wrong-doing, in all the cities, that are not owned by so-called prominent and respectable citizens (some of them officers of the city Government). The wealthy and exclusive corporation of Trinity Church in New York City, collects without compunction the wages of sin from the rental of a portion of their property.

When the desire for money leads to such pernicious results it would be better if the pretended followers of Jesus would heed his injunction to "sell all and give to the poor," than to put in peril the welfare of their own being, and that of countless others, by bartering for money all that constitutes the true Christ-Man.

As we would not trust an infant with the same responsibility we would a youth, or a youth with that of an adult, neither are spiritual babes intrusted with the Celestial Powers of the Celestial men.

Truth grows by opposition on the material plane, for evolution in the external comes from the conflict of forces. Only in the perfect harmony of the Celestial can Truth unfold.

We do not originate inspiration any more than we do life; we simply make or mar the condition of harmony within our being for its influx.

John Morley estimates that forty-five per cent. of the inhabitants of England who reach the age of sixty become paupers.

Man can reach the earth with his senses, but only with his ascending thoughts can he attain the spiritual relam.

Perfect happiness for an individual is impossible while anything suffers.

TWO LIVES.

THERE is a language of the soul
  That mortals feel, but cannot see,
Which none can fathom or control
  Save those who hold the dual key;
And two may touch unplighted hands
  And strive to loose that key in vain,
While two that dwell in wedded bands
  In awful solitude remain.

O hungry hearts that search through years
  For something missed, but never found!
O lips that smile to hide the tears
  Of weary lives in fetters bound
To those who fail them in the hour
  When soul and eye and lifted palm
Are pleading for some higher power
  To guide them to the isles of calm!

They met when life and hope were new,
  As rills beside each other run,
And gliding on through grass and dew,
  Go singing to the golden sun.
They came together in their course
  Without a dream of coming times,
When, crossed by fate's dividing force,
  Their paths should lead to separate climes.

They parted on the rocky crest,
  No more to meet in faith's embrace:
She drew the cypress to her breast,
  And shadows gathered in her face;
He, like the torrent of the height,
  Poured out his life on thirsty lands;
To darkened lives he brought delight,
  And gave new strength to tired hands.

The world upon his pathway smiled,
  Yet in its crowds he walked alone,
For he was Nature's birthright child,
  And she baptized him for her own.
To him her ancient hills were young,
  He felt her calms above her storms;
Through him her voiceless wonders sung,
  And shapeless things took souls and forms.

The secret of the haunted pine,
  The midnight's soft and holy hush,
The distant star, the lowly vine,
  The strains of mocking-bird and thrush,
The morning on the mountain slope,
  The spirit of the ocean side,
The hidden springs of pain and hope,
  Touched by his rhyme, were glorified.

He sang of "home" he never knew;
  His bold words made the timid brave;
The rich absorbed his light and dew,
  And barely thanked the life that gave;
He lavished all the gifts he had
  To cheer his race and make it strong;
And withered joys grew fresh and glad,
  Thrilled by the current of his song.

She groped in shade toward the main
  Where all the streams of time unite;
He watered many a sunburnt plain,
  And blessed the world by day and night;
And, while he wandered, toiled and sang,
  With heart of love and voice in tune,
New hopes around his presence sprang,
  Like flowers around the feet of June

They move in lines more wide apart
  Than strangers who have never met—
One burdened by a troubled heart,
  One haunted by a vain regret.
There stands between their life-ways now
  A mountain, broad and steep and high;
The drifted snow lies on its brow,
  And down its glens the low winds sigh.

And just below the high divide
  I read this lesson—cold as fate,—
"Who wins the wide world for a bride
  Should never woo another mate."
And then I hear an undertone
  Come floating from the sunset sea,
"Lo here each stream shall find its own,
  And all be reconciled in me."

But sweet and clear and pure, and far
  Above the ocean's changing calls,
And gentle as the morning star,
  This message from the mountain falls:
"The life that peace immortal seeks
  Must rise o'er passion's ebb and flow;
For none except the loftiest peaks
  Retain their shining crowns of snow."

James G. Clark.

CONVICTS are reflections of criminals high in power.

ONLY A PALLIATIVE.

AFTER reading General Booth's "Darkest England," and treadingthe mazes of the countless horrors therein depicted, the thoughtful reader cannot help but come to the conclusion that General Booth's remedy, comprehensive as it is, can only be a palliative after all, and not a cure. He proposes to treat the widespread effects of a cancerous disease that permeates through and through the body politic.

It is a terrible fact that our civilization offers a premium to a life of vice. As long as honest workers are defrauded and oppressed, and it is made almost impossible for them to make a living, so long will the more remunerative, but soul-destroying, vices flourish, and continue to reap, in ever-increasing ratio, their deluded victims.

No amount of money and care is thought to be too much to save and protect inanimate property. High salaried policemen, judges, attorneys, etc., are enlisted to defend these goods that are considered by the majority as more precious and sacred almost than life itself. And yet daily unnumbered human beings, in the world's great centers, go down to degradation and death for the want of the necessities of life, and scarcely one of all these defenders of property lifts up a hand to save from destruction the lives that a small portion of that property might have redeemed. The living creations are rejected while the inanimate household goods (more intensely worshiped than were the household gods of Egypt and Greece) are exalted above the souls who made them. When the highest rewards shall go to honest labor, instead of as now to the vicious and the idle, there will be but few incentives for so many to embrace a life of vice.

The moral teachings of all the clergymen in the world weigh but little in the minds of the people as long as it is made hard for integrity and uprightness to make a living and the prizes of material life go mainly to the undeserving and vicious.

Christians need to be converted from Christianity to the Christ Spirit; otherwise they will be more completely lost in the burning hades of their lustful, selfish desires than the heathens they so condemn for worshiping idols of gold and wood and stone.

IN answer to the demand of Louis Jennings, M. P., that the large pensions paid to certain members of the English aristocracy, to sustain such titles as "Master of the Hawks," "Master of the Buckhounds," etc., be withdrawn, Mr. Gladstone said that such a demand was to assail "the dignity and splendor of the Crown of Great Britain;" and he might also have added, it assailed the squalor and wretchedness of Great Britain, from whence the money to pay their pensions is coming. The precepts of Jesus to "sell all and give to the poor" is interpreted by such as Mr. Gladstone as if it read sell the poor and give the proceeds to the rich.

OUR physical wants increase as we sink into materialism; they decrease as we rise spiritually. Abnormal physical desires produce the hades of mankind.

SUSPICION OR FAITH?

"THE object of moral standards is to protect society. And the strongest protection it has is in the natural distrust of the man who has shown himself capable of crime."

Suspicion does not belong to "moral standards," and "natural distrust" does not protect society from the criminal. Distrust of the one who has committed a crime is almost universal, and this is the reason that criminals seldom reform, for suspicion breeds evil and it acts upon the criminals and keeps the evil working in them, while a belief in them would act upon them with opposite effect. We need to cultivate faith in the inherent goodness of our fellow beings. It is the faith of the few in inherent goodness of humanity that prevents the race from destruction; it is this faith that is the cause of progression, that makes each succeeding generation a little better than the last. Faith is strength; distrust is weakness. While faith can remove mountains, distrust causes them to fall and overwhelm us.

THE various conditions of life in which human beings are placed may be likened to different qualities of soil in which plants grow. Bad conditions, like malodorous fertilizers, are often the best for bringing the human blossom to perfection. We judge from immediate effects, not from eventual results. Luxurious conditions of life are often the worst for spiritual growth, for in them human beings are like seeds, which cannot grow suspended in the air and sunshine.

TOO many wealthy people think that a gift of money cancels all obligation to their fellow beings. Yet in most cases their riches have come to them without any labor on their part, and the money they give partly belongs to the ones whose labor earned it. Charity can never cancel injustice or condone for lack of honesty. If we had less "Charity" and more people that lived true, honest lives there would be few asylums needed for the indigent and the orphans.

THE Methodist denomination of the United States has voted to admit women as delegates to the General Conference. This is a notable step towards the emancipation of Methodist women from the thralldom of theology. There is nothing that will overthrow their creed-bound limitations so soon as allowing them to think and act for themselves.

THE beginning of the road that leads to destruction may be broad and flower-decked, but the way becomes narrower, the flowers disappear, and finally only desolation is left; while the path of righteousness may be narrow and unattractive at the beginning, it continually broadens and its beauties increase in virtues of unending splendors as we advance.

THE Brotherhood of Humanity is not hastened by reformers who imagine themselves superior to the rest of mankind. Imagined superiority shuts out sympathy. To patronize humanity is not to love them.

THE BLOOD OF CHRIST.

W. E. COPELAND.

continued.

THEOSOPHY alone is able to interpret the mystical language which is found throughout the New Testament records. For to the Church, immersed in a crass materialism, the blood of Christ is made to refer to physical blood, which can have no effect on the spirit. The death of Jesus on the cross has no possible connection with your or my salvation, or with the salvation of the world; but the crucifixion of the lower self, the life of Christ in each of us, has a most important meaning.

From the epistles of Paul has been elaborated a hard, cold, material theology, repellant in the extreme, simply because it has been forgotten that Paul was an initiate and uses all through his epistles words in a double sense. Even Swedenborg forgot this, and, while finding a spiritual sense for the rest of the New and Old Testaments, omits Paul's writings, which are thoroughly saturated with Theosophy, and which must be interpreted, if we would understand the influence of the Apostle to the Gentiles.

In Paul's epistles there is more said of the blood of Christ than in any other part of the New Testament, and when we interpret this phrase to mean the life of Christ in each one of us, and the crucifixion of the lower self, that the Higher Self may be all in all, we find these epistles full of the most spiritual meaning and helpful above all other parts of the Hebrew sacred books, but only when we are raised from the dead letter to the living spirit.

Remember again the double meaning of the phrase "blood of Christ," as related to the Higher and lower self. As related to the Higher Self, it is the infusion of theChrist Spirit or life of the Higher Self throughout the lower self. As related to the lower, it is the shedding of the blood or life of that lower man, his crucifixion and death, the utter destruction of personality, by means of which the man is saved. There is a descent of the Higher for the regeneration of man, and an ascent of the lower for his sanctification.

"Stand fast in the liberty wherewith Christ hath set us free," exclaims Paul. This is liberty from the law of the lower self which cramps so closely the most of men, and under which, even religion would bring us, were we once to give up our freedom. This liberty is obtained through the blood of Christ or the life of Christ permeating the whole complex man—the Christ rising with perfect union with his father, draws the whole man after him and we are altogether sanctified.

While undoubtedly the study of Aryan literature is a good thing, while the introduction of Buddhistic and Brahmanic thought into the West is a good thing, we are in danger of doing more harm than good by too close devotion to the nomenclature of the East. We are living in the West among a people familiar with Christian phraseology and unfamiliar with Eastern or Hindu thought. It is then wise for us to use the symbols familiar to every one in the church and give to these symbols their true interpretation; then we may hope to win recruits, who would never be reached in any other way. We have in common use in all the churches an occult book, I mean the Hebrew Bible, which only needs the use of the key which Theosophy possesses to open its portals and admit the reverent reader to the sacred and important mysteries concealed therein; we need seek for no other book; all that we need is in this, the Bible of Christian people. While a study of Aryan literature is essential for Theosophists, that they may obtain the key, if they would do the most they can for the salvation of the world, after the key has been grasped; they will use henceforth the Bible for the instruction of the outside world other than the grandest of the Aryan sacred books. I think that very few Theosophists know how much the Bible means, when interpreted under the light of the wisdom religion.

Many of us have wearied of the Bible as the churches teach its meaning, and some of us rather pride ourselves that we have outgrown this compendium of Hebrew literature. We have outgrown the letter, but not the spirit, which is the same animating the Bhagavat Gita, and Tritipaka, which gives perennial vitality to Veda, Avesta, King, Kabala and the commentaries thereon. Under the knowledge given by Theosophy, the Bible becomes an altogether new book, well worthy our profoundest study. These new interpretations of the Hebrew Scriptures will be read and may be accepted by very many, who would never read a page of the Aryan literature. We need as before to study the writings of our Aryan brethren; but we need also to use the results of our study in the illumination of the writings handed down by the Shemites. Once for all, let us remember that all so called sacred books are written after the same plan; that the key which unlocks the mysteries of one, unlocks the mysteries of all; that behind them all is that wisdom religion taught to all peoples by those exalted beings to whom has been entrusted the enlightenment of the world, and who know no favorites, but give light to all who are worthy to receive, of whatever nation they may be members.

Again I would emphasize the fact that the blood of Christ cleanses from all sin, or in other words that the sacrifice of the Higher Self for the salvation of the lower shall result in drawing all the parts of man, which can survive the change of death, into union with the great Over-Soul, or yet in other words, that the life of Christ permeating the whole of man raises the individual to the right hand of God; and that the crucifixion and death of the lower self, or the utter destruction of that personality which separates us from the rest of mankind, and from the universe in which man dwells and of which we are a part, will result in the resurrection of the whole man onto that plane where dwells the God Pan. Paul was right when he taught that every Christian, (and by that was meant in the early church every initiate into the mysteries of Christianity, the same as the mysteries of all other religion) must be buried with Christ and then raised from the grave. The account given in the Gospels of the crucifixion, death, and resurrection of Jesus, is an account of what must take place in the life history of every human being who wishes to pass from death to life.

Let me in conclusion again call your attention to the fact that the Hebrew Bible is an occult book; and that the blood so often mentioned on its pages means sometimes the life of the God part transforming the human part, and sometimes the life of the human part willingly surrendered, that thereby man may be divinized, or that he may ascend to the right hand of God the Father.

THE Baptist Preachers' Association of Baltimore, after long discussion, adopted resolutions to the effect that all church property should be taxed. The argument for taxation was based upon the principle that non taxation is unconstitutional; that the burden of taxation thereby is made unequal; that the State loses an immense amount of revenue that justly belongs to it; that exemption of church property might lead to a possible union of church and State, and that the Bible rule is to "render unto Cæsar the things that are Cæsar's."—*New York Mercury.*

Now that the Louisiana Lottery power has been curtailed, it would be well for the people to turn their attention to that greater evil—Wall Street. With the exception of the speculators, bankers and brokers, the whole country would be better off if Wall Street and its questionable methods were entirely abolished. It should be considered the worst of crimes for any set of men to speculate in any public necessity whatever.

THERE are a hundred deer parks in Scotland, and there are also more than a hundred thousand paupers in the towns and cities of that country. As each park would support at least a thousand agriculturists it is not out of the way to say that each park has produced a thousand paupers. So long as the few can hold so much land out of use tramps and beggars will increase.

WE are glad to see that President Harrison has called the attention of Congress to the necessity of legislation to prevent the slaughter of railroad employes, owing to the non-use of improved breaks and couplers by the managers of the various railroads upon their rolling stock.

WE have just received some copies of "The Spirit of Truth," published at Hot Springs Arkansas. It seems to be thoroughly imbued with "The Spirit of Truth" and its proprietor shows his devotion by sending it free to all.

PROFESSOR F. W. NEWMAN, brother of the late cardinal, is now eighty-five years of age. At sixty-two he turned vegetarian, and since then has not needed any physician.—*Buddhist Ray.*

NEXT to the one whose brain is structurally incapable of receiving knowledge, the most difficult mind to reach with progressive ideas, is the one "that knows it all."

NOT only are people slaves to their passions, but they pay an enormous tribute to those to whom their folly keeps them enslaved.

No man can have the good unless he grows good.

[An address by Mrs. Lucinda B. Chandler before the Christian Socialist Society of Illinois: Sunday Service; Chicago, December 14, 1890].

"FOR WE ARE MEMBERS ONE OF ANOTHER."

THE oneness of humanity with the Divine Parenthood, and of the individual members of the human family with each other, was the blessed message of Christ Jesus to man.

His earnest supplication, as recorded in the 17th chapter of the gospel according to John, is, "That all may be one as thou Father art in me and I in thee, that they also may be one in us."

The "new commandment" is brief, and in it all heart-religion is comprised, "that ye love one another as I have loved you."

Creeds, dogmas, rituals, catechisms and doctrines are rubbish. In these is no life, no vivifying principle.

"We are members one of another." This is true, not because it is in the scripture, but because it is a fact of human constitution and the nature of things. Society is an organism, because we are "members one of another."

The life which proceeds from the Supreme Source is one life, in crystal, in plant, in animal, in man, in angel. Physical forms are but the outward manifestation of the spiritual principle which is "above all through all and in you all."

The physical organism of man is a type of the universal organism of the planet, the solar system, the universe. From it we may learn the science of social organization. Our bodies are a system made up of seven co-ordinated systems. Our members are nearly all in pairs, but the distribution of the vital fluid is performed by one member —one central organ. If the heart is not sound, strong, and capable of rythmic and continued action, its disturbed function disorders the whole body.

The moral realm, the realm of feeling, emotion, passion, affection,—the heart-life of humanity—is the distributive center of spiritual power, and of harmony or inharmony, according as it pulsates in rythmic unison with universal law, with the truth, the light and the love of the Infinite One—or is not in time with these. Socialism is organized association. It should be based upon the spiritual unity and common constitution of man.

Christian Socialism signifies the heart culture, the love, benevolence, fraternity, that will make the spiritual center, the heart-life of individual members of the social body, a harmonious unit, the love that is represented in the Christ constituting its central and controlling function.

Socialism belongs to human constitution and to the constitution of all things; therefore, in the evolution of humanity the organization of society in harmony with the laws of the universe and the constitution of man, is inevitable.

The inspiration which brought to this time "Looking Backward"—a by no means new presentation of social disorder, or of a plan of reconstrnction—is a manifestation of the unifying principle that is ever working through human need for the perfection of man, as expressed by Paul, "Till we all come into the unity of the faith" (the unifying principle of the Christ-love), "and of the knowledge of the Son of God" (of the Divine nature in humanity) "unto a perfect man," (or perfected humanhood) "into the measure of the stature" (the expanded and complete proportions) "of the fullness of Christ. The Christ principle becoming dominant, and subordinating to it all selfish and unholy impulses is the fullness of Christ to each individnal soul.

If there is a distinction between the movement termed Nationalism, and the movement termed Christian Socialism—Nationalism being only another name for Socialism—it is that the proposed methods of securing a like result are different.

Nationalism, as suggested in Looking Backward, is supposed to set all things in order and to produce a harmony and unity in the social body by constructing a social organism, and co-ordinating its systems and their functions upon the true basis of the good, each being the good of all.

This correct orginization, it is assumed, will correct individual imperfection and inharmonies.

While Christian Socialism recognizes the necessity of correct orginization, and the beneficent influences of good environment, it also recognizes that the central power, by and throngh which the organism can be maintained in harmony and unity, and by and through which the whole nature of man can be brought to its full measure and stature, is the heart-life—the unity in love by which all members are made one in spirit and in truth,

Every function of the seven systems of the physical body depends for its life force upon the right action of the heart.

Every function of a perfectly organized social system, equally, will depend upon the right action of the spiritual heart of its members.

"It takes a soul to move a body e'en to a cleaner sty." The coming of a true organic social state is the coming of the Soul Age of Man.

General Booth says that "avarice and pride, when rebaptized thrift and self-respect, have become the guardian angels of Christian civilization, and as for envy it is the chief corner stone upon which much of our competitive system is founded."

Making the struggle for subsistence a prize fight, as our civilization does, in which the winner of rewards is necessarily a wary and skillful antagonist of his fellow fighters, it becomes a knock down in the outset for a large number of competitors.

Surely it is time that a study shonld be instituted by Christians to know why tens of thousands of women can barely keep soul and body together in the meanest quarters by toiling sixteen hours of the-twentyf our. Somewhere there must be a tremendous mistake. Either the planet and its resources are unequal to the requirements of its human products, or humanity is lacking in knowledge and capacity to avail itself of these resources, or to regulate the productive and distributive forces of labor.

It cannot be claimed that man lacks capacity to make the planet yield up its resources of material wealth. General Booth has indicated how much that is wasted now might be made to contribute to the necessities of the poverty stricken, and to furnish employment and subsistence to the destitute.

But the forest, the mine, and the field yield abundantly, and the machine, the product of man's intelligence and his discovery of principles and laws inherent in the constitution of things, ought to become man's deliverer from excessive hours of toil. Why do they not? is the question; and every Christian ought to search for the answer. Man's brain capacity is not at fault that men and women should be like dumb driven cattle, the slaves of exhaustive hours of toil.

Why have we a constantly increasing number who have not where to lay their heads, except they pay a tribute to a landlord, and who have no certain tenure of employment, and a constantly diminishing number of those who possess and control the resources of production?

To answer this question is to prove that Socialism is indispensable to the removal of poverty and its attendant evils, and to the establishment of justice, righteousness and peace on earth.

General Booth says, "more minute, patient, intelligent observation has been devoted to the study of earth worms than to the evolution, or rather the degradation, of the sunken section of our people."

This is as true of America as of England. We study the physiology of the body individual, and we learn that if the lungs fail to perform their function perfectly extra strain is laid on the heart, and the whole system is depressed in the vital action.

Why do we not study the social organism and learn why extra strain of toil and privation is placed upon any portion, and through what working of systems this comes about?

"Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, while never a helping hand is stretched out to save them from the inferno of their present life?" asks the author of Darkest England.

But it may be said there are charities. Beside the almshouses there are Christmas dinners, and church aid societies, and church industrial schools, and old people's homes, and hospitals for the sick and poor, and relief and aid societies. These are all good, all an evidence that the heart-religion exists, but the conditious that secure stability of employment, and reward of productive labor to the worker, are lacking, else we should not find occasion for these charities.

Will the Christians of America accept and act upon the demand of General Booth that "the scheme of social salvation shall be made as wide as the scheme of eternal salvation set forth in the Gospels?" The glad tidings must be to every creature, not merely to an elect few who are to be saved while the mass of their fellows are pre-destined to a temporal damnation."

When the tremendous error is realized which claimed that God has appointed the permanent existence of the poor, and the truth is accepted that human ignorance and selfish greed, stupidity and indifference are the occasion of all social as well as individual imperfections, and of poverty, helpfulnesa, injustice and degradation, we will be prepared to apply right measures to the restoration of the sunken section of the social organism.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

In the formation of a mountain system two things are required. The first is an abundance of materials; the second is an amplitude of the forces by which the materials are to be moved. The former were supplied by the abundant materials out of which the integuments of the crust had been previously formed. The latter were contributed by the sun in his diurnal journey about the planet, and by the personal forces from the *spiritual suns*, that supervised the work and directed and inspired the entire procedure by their personal intelligence and will. The latter forces operate in part through the material sun himself; but more directly by immediate personal contact with the work to be accomplished.

In these titantic labors vast armies of the spiritual hosts of the Universe are actlveiy employed. They operate upon material forms both through their personal intelligence and through their gigantic combined will power. It is through this aggregated will that they are enabled to launch both worlds into space, assign them their various fields, orbits and periods of revolution, and to sustain them in their appointed spheres of motion in the realms of life. And it is through this all-potent thaumaturgic will that the foundations are laid and the materials are distributed over the surfaces of those living organisms which we denominate "The Worlds." It matters not if the materials that compose these organisms are laid down first, and distributed later, or the reverse. Both methods are employed by the Celestial Architects. The former method was made use of in forming the sewage systems of the interior; the latter mode was adopted in the distribution of those strata that invest the entire nucleus and form the skeleton of the planet.

In the elaboration of the materials for the formation of the planetary crust the same methods are employed that are used in creating the materials for the skeleton. They are previously wrought out in that part of space where these materials originally existed. But in the formation of strata of limited area, two important forces are brought into play. One of these forces operates centrally to the sphere; the other is made to act as a directive agent to the first. The former force is gravity; the latter is the Celestial Intelligence and Will operating through electrical agency. The first of these is the one chiefly employed in the work of deposition; the other is used in defining the area of deposit, and in determining the thickness of the various parts of the stratum to be formed. In the construction of the continental and islandic masses this is the material force chiefly exerted by the Celestial operatives. This *vis secunda* is inverted gravity. For this universal energy in nature is intensified, increased, diminished, wielded and directed in any manner to suit the purposes of the Celestial Architects.

This force so inverted and greatly intensified is the one chiefly made use of in the re-distribution of the elements of the crust after they have been previously laid down. In the employment of this titanic world-building and world-sustaining energy the *foci* of its action are established in the "central fires" that have been previously kindled beneath the integuments of the crust. The materials for these focal fires were deposited upon the *periosteum* of the planet, and in harmony with the outlines of the continents, islands and mountain systems of the world to be subsequently formed.

These focal fires correspond to the muscular attachments upon the bony structures of animals. In operating these vast world-building and world-upholding forces that we term gravity, the Creative Will acts upon them in their radical and immediate relations with the elements of matter itself. These radical relations that gravity sustains to the materials that compose the worlds, are the roots or attachments of that vast system of muscles and ligaments by which the sun binds the distant worlds to his mighty orb, and bears them onward forever in his sublime march about his own great center in the remote realms of space. And thus, by an act of the Divine Creative Intelligence and Will, the great sun himself is harnessed into the work of evolving the worlds and, is made to co-operate with that Will in lifting the mountains and the hills into their places, and in establishing the continents upon their eternal foundations.

In the general configuration of the continental masses of the two hemispheres, before the development of their several mountain systems, their general contour was very nearly what it is at the present time. They were laid down at the outset as distinct creations and for dissimilar uses. One of these hemishperes (the northern) represents the masculine element in life; the other is feminine. One of them corresponds to spiritual breadth; the other represents spiritual depth in the Divine spaces. In this co-sexual division of the Planetary Man, the spiritual-natural equator, cuts the sphere in latitude 10º north. As situated at the present time it crosses the western hemisphere in latitude 10º north, enters the eastern in latitude 36º, passes through the Straits of Gibraltar, traverses the Mediterranean, crosses the Isthmus of Suez, passes down the Red Sea and through the Straits of Babel-mandeb, when it resumes its usual course eastward along the normal line of 10º.

In the formation of a mountain system the operating forces do not proceedfrom beneath the mass of materials to be moved and elevated, but they act in definite lines across the various diameters of the planes of their original distribution over the superfices of the planet. This tends to a condensation of the materials used to form the crust, and to fold over, double up and elevate those parts of it along the base line passing through the focal points, at which the "central fires" were originally lighted. This is accomplished by a process very gradual in its operation, which proceeds at intervals with greater or less activity, as the same forces operate at the present time, and as the requirements of advancing life demand.

This work, as it continued to advance, being more active with some of the mountain systems than with others, would in time necessarily elevate these systems above the seas at an earlier period; while, on the other hand, the withdrawal of certain portions of the crust to build up the mountain systems and their contiguous elevated land-masses, would correspondingly depress other portions of the crust and into these depressions the waters of the oceans would recede and remain at a greater depth than elsewhere.

As these operations continued through a long period of vast ages—at times nearly ceasing, and at other times awaking into greater activity—it became easy for the Creative Intelligences to time the rising volumes of the land masses in harmony with the growing needs of terrestrial life, and to regulate all in unison with the requirements of Law, of Time and of Space. This co-adaptation of all the vast and varied means, instrumentalities and elements of advancing life—each to all the others and all to each—could not have taken place under any system of creation that had not previously been prescribed and pre-established by Creative Intelligence, and executed afterward in strict accordance with absolute and undeviating law. For ours is a Universe in which nothing "happens." Nothing is left to the operations of chance. All the living forces, material, moral and spiritual, operate forever in exact obedience to wise, benign, fixed and determinate laws.

The failure to exactly and persistently adapt the manifold means of creation to its remote and final ends would have resulted in a pitiable abortion, and not in the orderly and harmonious evolution of a Progressive Life.

In the elevation of portions of continents, and in the depression of others, a third force is employed by spirits. This force is made to operate in a two-fold manner. It first produces a "solution of continuity" of such elements of the crust as require to be moved through the agency of electricity; by which process they become reduced to their original organic state of Nox. They are then transferred to such other portions of the earth's crust as need them by the same electric agency, or electric transfer, as it is termed. This tends to elevate parts of continents at the expense of others; forms islands contiguous to the mainland where none existed before; converts portions of the land into channels and straits, or changes these into land, according to the various uses for which they are designed. These processes are usually very gradual in their operation. Some of them—the elevation and depression of the coast lines—are visible to-day. A limited portion of the eastern coast of North America has been slowly settling for ages. It is part of the unfinished work of elevating and symmetrically balancing the continent, and will cease before long. On the other hand, large portions of the Pacific Coast, of both North and South America, are slowly rising. At San Francisco the rate of elevation has been nearly four feet a century. At Valparaiso, in South America, the rate has been much greater.

To be continued.

A TRUE Christian cannot really believe that he will enjoy the delights of heaven while his brother suffers the torments of hades.

For The Universal Republic.

THE RUSH TO THE CITIES.

WALLACE YATES.

Among the social movements of the century not the least remarkable is the drift of population to the cities. It is beginning to attract the attention of political economists, and is by most of them considered an evil. As to the tendency in this country, while the census reports are not completed, it is reliably stated that in only one State, Nebraska, has rural population kept pace with urban. Supt. Porter recently said: "The most surprising fact which the forthcoming census will establish is the stupendous growth of urban population—the migration of the agricultural population to the cities. During the past decade this gain has been no less than sixty per cent. Speaking roundly it may be said that in 1790 one-thirtieth of the population was found in cities of more than eight thousand inhabitants; in 1800 one twenty-fifth; in 1810 and also in 1820, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelth; in 1850, one-eighth; in 1860, one-sixth; in 1870, more than one-fifth; in 1880, half-way between one-fifth and one-quarter; while the eleventh census will show nearly three-tenths, and in the State of Massachusetts that fully seventy-five per cent. of the population reside in cities."

Most of the attempted explanations of this movement attribute it to a restless desire to get rich fast; and a growing contempt on the part of ambitious youth for the plodding methods of farm life—a contempt cultivated by the trashy literature so freely circulated over the country. Advocates of free trade attribute it to tariffs framed to enrich the manufacturing class at the expense of the farmers, rendering farming more and more unprofitable; to which theory Henry George adds, the effects of the taxing of personal property, which discriminate against the farmer by allowing a vast proportion of personal property in cities to escape taxation, while the farmer's property, being all in sight, is all listed by the Assessor.

Allowing all these explanations to stand or fall on their merits—being undesirous of directly criticizing them—I would call attention to the fact that the drift of population to the cities appears to have kept pace with the progress of improvements in labor-saving machinery—the transition from the sickle to the self-binder, and the flail to the steam-thresher. The settlement of the great prairies of the West, where improved machinery can be worked to the fullest advantage, has no doubt been a factor in the operation, for it would seem that the greatest growth of urban population, compared to rural, has been contemporaneous with said settlement, as also with the greatest improvements in machinery. Carroll D. Wright tells us that in the last forty years man's power of production has increased elevenfold. As population has not trebled in that time might not the optimist argue that the world is outgrowing the Malthusian theory, that population ever tends to press against the limits of subsistence? Compare the fact of the slow increase of that part of the population whose energies are devoted to the production of food with the rapid additions to that portion of the population who are non-producers of food, and Malthus' hold on the pessimists in political economy would seem in danger of weakening. I believe Mr. Edward Atkinson tells us somewhere that seven men can now produce food for a thousand.

That some cause is operating powerfully to drive people from agriculture to city life is manifest. Or it may be a combination of causes such as above quoted. The universal cry is that "farming doesn't pay;" and whoever will compare the luxuries to be found in a large portion of city homes with the average comforts of the farmer, or the magnificence of city edifices with average farm buildings, will conclude that there is some ground for the complaint that the wealth of agriculture is being drained into the centers of population. The fact that the wealth thus concentrated in cities is not fairly distributed, and that the very deepest poverty is found in the largest and richest cities, does not militate against the idea that the farmer is being robbed. Our social system is not founded on justice, and nearly all the attacks of social reformers are leveled at inequality of distribution. While the land on which cities are built is the private property of individuals, the enormous groundrents must, of course, be a terrible drain on the non-owners who have to pay them, and some must suffer from the evils of such serfdom.

There is, however, another feature to consider in the drift of population to the cities, and that is, that the social instinct appears to be strengthening. The tendency is evidently to escape from the isolation of farm life. The evolution of man has shown a steady progression from the primitive savage solitude to the coming state of social harmony, and the portentous increase of the population of cities means that a radical change in the social system is impending. Association, or the division of labor, is no doubt the prime factor in human progress, but it must be combined with a just distribution of the wealth produced; failing this, we stand the social pyramid on its apex, and every advance in material progress, by adding to that broad upper surface, the great fortunes of the very rich, will only hasten and make more terrible the ultimate downfall.

Hence, the urgent need of the times is a spiritual and moral growth to keep pace with the rapid advance of material progress. This would prevent the impending catastrophe now hanging over our heads. Macaulay was a true prophet when he said that the Huns and Vandals of modern civilization would be generated in the slums of the great cities; and the unprecedented additions to city populations, of men who, under our unjust system of wealth distribution, must be condemned to poverty, marks the dawning of the realization of his prophecy. Some system must speedily be inaugurated that will satisfy not only the demands of justice but also the growing desire of all classes of men for the society of their fellows. This will involve the practical co-operation of all forms of industry, instead of the bitter competition of classes and of individuals that at present exists.

Portland, Oregon, Dec. 9, 1890.

TRUE.

The present industrial movement, looking towards a higher social and industrial life for the masses of humanity, is emphatically the great moral and religious reform movement of the Age. We can only serve God by serving Humanity. Whatever we do to the most humble of our fellow citizens we do to Him, who commanded us to "help one another." This is the spirit which is stirring the hearts and quickening the pulses of the social and economic reformers of to-day. None but the wilfully blind can fail to see that we are rapidly approaching a crisis in human affairs. We must either move forward into a higher life of associated interest where an "injury to one will be universally regarded as an injury to all," or we must fall backward into strife, corruption and death. The forces of plutocracy are striving to drive us back, while all the nobler impulses of the human heart are urging us forward. The red blood of a common humanity is quickening its flow, marking the spring time of a higher social life, and the ushering in of a brighter era for mankind.—*Industrial Age.*

Civilization is not forwarded by violence or arson or dynamite; law-breakers cannot advance it by force; law-makers cannot advance it by force; it feeds on thought and reason. It is not the blood of revolutions that counts for good. The real French Revolution was as bloodless as that of Brazil. It was the counter revolution, the attempt to roll back the wheels of progress, that brought on the Reign of Terror, such as Dom Pedro and his friends might have caused in Brazil. Christ was put to death as a revolutionist, though no weapon deadlier than a whip of small cords was ever in his hands. He was not the destroyer of Jerusalem. If our modern capitalistic system is drowned out in a deluge of blood it will not be the fault of the wild-eyed Anarchistic prophets, but of those who in blind bigotry vainly set themselves against the evolution of the Almighty.—*Golden Rule.*

Whenever any great cause or useful reform demands workers and iconoclasts, there are always timid people who fear there is "a lion in the way," and, therefore, shrink back with fear and trembling, as if the cause was lost and no effort of theirs would prevent inevitable defeat. But, thanks to the Gods, there are almost always somebody—some one, two or three or more—ready to buckle on the armor and rush into the thickest of the strife, fearless of all danger, lions or no lions, and determined to win victory at all hazards. Such men do not live in vain; their works follow them, and they accomplish something for fellow men that comes back in rewards and blessings.—*National View.*

If a child has any sensibility, scolding either kills it or makes it vicious. Children have rights which ought to be respected as much as their elders'. They can reason as well as older and wiser heads. While oftentimes children have been ruined by indulgence, they have frequently been spoiled with "discipline."—*Albany Herald.*

For The Universal Republic.

WHAT IS COMING?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

OF all the to-be-dreaded frames of mind possible to the human race at the present critical juncture, may we be delivered from the Pessimistic. Open your eyes and your heart, gentle reader, whoever and wheresoever you may be, to all the soothing and satisfying belongings of the Optimist. We are about to pass through a severe conflict, which will bring the most realistic sufferings in its train, but it will be no more than a short and swift prelude to a glorious *denouement* we have long and anxiously waited for. Already the armies are mobilizing for the fight; the depths of human nature are being stirred as never before; and while the two contending parties are in the balance, with the issue at all in doubt or jeopardy, we may safely anticipate all manner of temporary, if not exoteric, bitterness, distress and alarm. Those who have come to a soul consciousness will in patient endurance possess their souls; those who have not come to that desirable and enviable state will try to find refuge in the gloom of despair; the former will be the Optimists and the latter the Pessimists.

The event draws nigh which will have much to do with placing the human race on a footing few have anticipated and none have realized. It is a desperate and a final conflict between the forces of good and evil, of reality and fiction. Those to the very front in the present strife have probably no just or adequate conception of the real work they are doing. It is not necessary they should. Behind and out of sight of the parties actively engaged a spiritual power is at work, and those apparently moved by personal motives are unconscious of the fact that they are factors in the great work of the last judgment. The wrath and folly of man will be made to praise the unseen power; the remainder will be restrained. Things that are weak, things that are despised, things that to man's present judgment and thought are deemed nonentities —things which are not—as man regards them—are to be employed to bring to naught things that are, so that nothing fleshly should have occasion to glory in the Divine presence of that irresistible power. Eye hath not seen, ear hath not heard, the heart of man has never conceived the bright and satisfying realities about to be brought to the birth, after a short, sharp and severe period of travail and sorrow, while deliverance is taking place.

However imperfect, wanting, and, to all appearances, weak, the force employed to effect the great purpose, it will neither falter nor fail. Man's ways are never as God's ways; man's thoughts are not as God's thoughts. Had man been consulted how the great end of Babylon—or confusion—was to be brought about, what a wealth and a parade of pretentiousness would have been displayed; but when God addresses Himself to this work alone the very meannesses and most insignificant of all forces are the very things exactly to His hand! Just to show how very puny and insignificant in itself is all the pretended pomp, majesty, vanity, wealth and vaunted greatness of all that the world esteems, that which it can only despise and contemn from i's false standpoint is to be made the fitting instrument for its own discomfiture and its own utter demolition. Fancy the downtrodden masses, who are by proud natures treated as though they were the filth and the offscouring of all things, being made use of by God to depose the mighty from their seats, and strike terror into the hearts of all money-lovers! Go to, now, ye rich men: weep and howl, for the miseries that shall come upon you. All the great men and all the mighty men and all that have prided themselves on their security, are to be made to know that their pride is simply their folly and shame; for the gold and the silver they have been amassing shall become the very instruments of torture to them, for that same shall eat their flesh as it were fire, and pile the agony upon them, in days not far away.

> Vengeance is mine; I will repay;
> Nothing my purpose can ever delay;
> Cycles roll onward maturing their end;
> Evils must all to my purposes bend;
> Wide is my reach and Omnipotent sway;
> Everything everywhere hears to obey.

What is coming? you ask. An end is going to be put to everything that the lordly pride of man esteems to be great. The derisive laughter that will be heard, from those most deeply concerned in the issue, when they read these lines, will be quickly turned into its converse when the proper moment arrives. Society is at present inverted, just as though it were a pyramid made to stand upon its apex, instead of upon its own natural base. Legislative enactments are serving a temporary purpose, by propping up the unwieldy mass; but some day or other some of the props which have been overlooked will be proved untrustworthy, and then the unwieldy mass will totter and fall. As it will then lie, a practical idea of how to place it as it should be will come clearly into view, and immediately loving hearts and willing hands will come in full force "to the help of the Lord against the mighty;" and the pyramid of human society will be made to stand upon its natural base as a pillar of strength, and the joy of the whole earth.

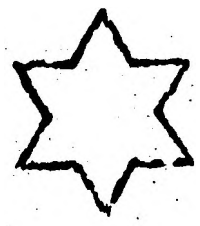
The earth's population will, by the easiest and most natural means, divide into two classes, the workers or representatives of labor, and the employers or representatives of capital. The ties of labor will prove—or are proving—to be stronger than national feeling, and will cement all its units, regardless of nation or speech, into one vast Brotherhood. While this vast organization is taking form and growing to maturity, it will tentatively act from time to time, so proving its weak points, and thereby it will experimentally learn what is still demanded before the great and desired end may be fully attained. As the organization grows, consolidates and begins to assume a more threatening and commanding attitude, the representatives of capital will be driven to organize similarly, and also just as completely and extensively.

From time to time, as one and then the other appears to score a fitful and a partial victory, each will be encouraged to work harder, and thereby hold out; but as labor begins more and more to show something like its real strength, all the disaffected and half-hearted ones who refused to join the ranks before, will quickly flock into it, and when that happens the end will be drawing nigh. Capital cannot be more than thirty or forty per cent. of the world's inhabitants at most, when the line is at all fully and sharply drawn between it and the army of workers. Is it not an easy thing to see then what the issue must be, when once the very bone and sinew of the race, amounting to sixty or seventy per cent. of the whole earth's population, is in one organization and sworn to stand by each other, shoulder to shoulder, to secure their ends? Labor will certainly represent all or really more than two to one in very strength, in the final conflict; and when thus organized it will be the easiest thing imaginable for labor to put its foot down where and when it chooses, make its own demands, and in every particular secure them, and possibly even without shedding one drop of blood. And what is likely to be the demand of labor? Will anything less than the abolition of capital, that cruel and useless thing, be acceptable, think you? This will be "capital punishment" in very truth! If this is not the issue of the conflict, another will be needed, and will speedily be called for, to work that predetermined finality; for while it can be shown that the world can be worked to immensely better purpose in every way, for the happiness and well-being of all upon it, without any medium of exchange, than with one, nothing less than that is at all likely to satisfy mankind. Moreover, the consummation most devoutly to be wished is that the will of God may be done on earth as it is done in heaven. Who ever heard or conceived the thought of a medium of exchange, or anything in the shape of "real property" (?) in heaven? What is unnecessary there, then, is equally unnecessary here. We only want the new earth wherein dwelleth righteousness to become a fact, and the idea of amassing wealth to prevent want will die a perfectly natural death, because there will be nothing whatever like want left to feed and foster it. At the present time our environments every way feed and foster it; but "circumstances alter cases," and as certainly as the masses, so long downtrodden, begin to feel the impulses of a glorious freedom coursing through their natures, they will, with one voice, led by the wisest counsels, detemine to dethrone the cursed idol—Mammon—who so long has so cruelly tyrannized over them. Who is there so very blind, uninformed and ignorant as not to say—Amen! to that?

A NOTED physican says, that mental capacity cannot be judged by the size of the head; for a little head with many deep folds, may really, when spread out, have a larger surface than a large brain with a few shallow folds.

IT is not the superior ability and intelligence of the few, but the ignorance and prejudice of the many that enable the former to become enormously wealthy at the expense of the latter's toil.

THE world will always be bad so long as we ourselves are bad; when we have become harmonized the world will all be good.



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

Austin, Texas	1:48 p. m
Augusta, Maine	3:08 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p .m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m
St. Johns, New Foundland	8;38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter	12:18 p. m.

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