The World's Advance-Thought.

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THE WORLD'S ADVANCE-THOUGHT

The Unity of Humanity is the Millennium of Peace.

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

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For The World's Advance-Thought.

THE DAY BREAKETH.

ELIZABETH OAKES SMITH.

Up to the mountains of our God
O, weary Pilgrims, hie:—
With broken staff, and feet unshod,
And faint, despairing cry,—
Why linger on the dusty road
When onward help is nigh?

Oh, weak of heart, lift up your eyes,—
Behold how breaks the day!
Oh, listen! how along the skies
The joyous tabrets play!
Awake! lift up your heads, arise!
The Master calls—away!

Oh, foot-sore Pilgrims, heed ye not
The path ye bleeding tread;
For Him the thorn ye dread was wrought,
And bound His sacred head;
Your sorrowing tears are not forgot,
For He the like hath shed.

Oh, feeble souls, depressed by fear,
Behold how breaks the light!
Trust the dear Lord and ye shall hear
The songs He gives at night,—
Though hang the dark clouds over, near
The "lining" still is bright.

It is often said that the seeds of righteousness are unprofitable. The trouble is they are seldom given a chance to grow. To think a few good thoughts and then a thousand bad ones, is like planting one or two garden seeds in a patch of tares; of course the tares will choke out the seeds, and you will have no fruit from them. Very few have the patience to plant good seed continually, and cultivate them until they arrive at fruition. We cannot know the Power of the All Good until the harvest time. In righteousness alone resides all possibilities and potencies for good.

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Those who boast so much of man being the Lord of creation, that all things are made for him and that by his superiority he is to rule over them, will always tell you when he is shown the cruelty of killing animals to eat, that it is right, because the big fish eat the little fish, the lion the lamb, etc. It seems to us that in this it is the animal ruling over the man. There are higher and lower laws in nature and surely man should represent the Higher Law.

LACK OF TIME.

There are many who claim to be in sympathy with all progressive ideas, and think they must prevail, else we must go back to barbarism, yet, when asked to subscribe for a paper that advocates a better and more progressive life or when invited to attend meetings for the discussion of subjects pertinent to the spiritual advancement of mankind, object on the score that they have no time for anything outside of their regular daily affairs. Such people do not realize what they sacrifice themselves, nor what a stumbling block they are in the way of progression; like the majority of the world, they imagine that all good must come to them through monetary gain. Sometime they expect to get enough money to satisfy them, and then they will devote their time to showing people how wrong it is to spend life simply to pander to the physical wants—to worship Mammon.

It is this want of time for anything but getting worldly goods that is the greatest cause of all the wrong, misery and want in the world to-day. It is this insatiable greed, taking advantage in every possible way, without regard to neighbors or friends, so that we may accumulate, that has filled the penitentiaries, asylums, poor houses, and filled the world with tramps, beggars and uncleanliness in every form.

How soon the millennium would come if all those who talk of the better way would live the better way.

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Wisdom cannot be imparted until we are receptive to it. The wisdom of the universe is open to us, but our beings are closed to it. We must have a desire for it and then climb in order to possess it. The pupil in the lowest grade wishes to be in the highest, so he works out his wish and gets there.

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Viewing the All Good as an Infinite Man we find that all people have been ascending to God. Starting from His feet, they have risen gradually until they now worship his mental faculties, and a few have risen to pay homage to His spirituality.

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Every thought we have becomes part of our individuality. Every time we think good or bad we increase good or bad. Every time we tell of a wrong some one has done we make more wrong, and it will be quickly utilized. Thus evil grows.

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Those who are the least willing to help bear the burdens of others are the first to cast their own upon their neighbor.

SPIRIT AND MATTER.

Many talk fluently of Spirit and Matter, but few talk understandingly of them. Some ignore matter, some ignore Spirit; but few seem to know that they are inseparable. There is no Matter without Spirit, and no Spirit without Matter. Whatever is, is Spirit. Matter is Spirit expressing itself, Spirit individualizing, Spirit expanding, growing.

The coarsest Matter can be etherialized and resolved back into forces, such as electricity, hydrogen, oxygen, etc., thus proving that it is simply an expression of Spirit. There is only one Spirit in the universe, but the manifestation of that Spirit has an infinite number of degrees.

It is taught by many now that Matter is delusion—that it all fades away in the higher consciousness.

A delusion is impossible; whatever makes an impression becomes a part of you—it is forever and forever. Because the seed has grown into a tree does not make a delusion or a nothing of the seed. as your consciousness awakens more and more it does not destroy that which you already have; if it does then is immortality a myth.

Death is another expression of Spirit, and the Spirit still has all the Matter it ever had, it has only found another expression, another growth—it has increased its individuality.

The more gross Spirit is, the coarser is its expression and the lower is it in the scale of evolution; the more refined the more etherealized will be its expression.

Every degree of Spirit evolves as Matter to the external consciousness, and each state so evolved becomes successively the evolver of a higher degree of Spirit. Step by step we ascend from lower degrees to higher, and each step makes so much more of individuality. These steps are our reformation, as with each step we climb we reform the old into something more and better. Realize that nothing can ever fade out; all you take you must keep; ugly or beautiful, great or small; it is you, and you it must remain. The only remedy is to take only that you are glad to keep.

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Many of the best writers of the age do not wield the influence they should, because they spread their ideas out too much, or express too many ideas in one article. There is so much to read nowadays that very few will take time to read a long article; and the ones that do not read them are the very ones that we want to read them. We need progressive ideas simply expressed in the fewest words.

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Human energies and faculties do not want to be repressed, but they need to be wisely directed.

For The World's Advance-Thought.

SENSE CHILD; SOUL MAN.

ALICE ESKEL.

What cans't thou do, O form of dust,
Thou child and subject of creation,
Shorn of all thy crownal rays of soul—
The Wisdom-Light that shineth from on high?—
What cans't thou do, thou potter's clay,
To shape thy course to prouder destinies,
If but the senses guide thy being?
Cans't bid defiance to the elements,
That crumble into naught thy handiwork,
And wound and harass on every hand?
Cans't tell the storm to stay, the sun to shine,
The flood to keep within the river's banks,
And backward turn the icy clasp of death?
As a child of sense you yield obeisance
To every lower force that sways the world.
Grow to the stature of a Man of Soul!
Be Master, Lord, Creator, The Source of All!
Evolve the purest over-ruling Love,
That governs worlds and is the slave of none—
That makes all potencies and elements
To do its silent harmonious bidding,
And lives eternal in Celestial Spheres!

The lower in the scale of spirituality the world is the less potent and intelligent are the forces that do the world's work. As mankind ascend spiritually they reach a level where all the physical labors of the world will be done by forces of intelligence of which now we can have no conception. Then life will be free from hard physical or mental labor, and animalism, coarseness and crime will disappear, for there will be no food for such inharmonies to live on.

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The spiritual influence of an idea extends far beyond the sphere of the one who utters it. The dissemination of the product of a single seed throughout the world is an illustration on the material plane of the expansion of an idea in the course of its growth, unfoldment and fruitage. The world does not possess ideas; but the predominant ideas encircle the planet and hold it in their will. It is the Universal Love Idea that keeps the planet in its orbit, just as it is an idea, broad or narrow, that keeps man in his particular orbit or circle.

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There is a spiritual significance to every force utilized. Steam came at the culmination of the physical age, and represents the accumulated sweat drops of man's physical labors; electricity comes at the culmination of the mental-spiritual era, and represents the outgrowths of mental-spiritual labors; and this is the advent of the Universal God or Good, that will lift the burdens from the heavy-laden, give joy to the sorrowing, health to the sick, lift up the fallen and degraded, and redeem and save all.

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A. P. Brown, Jersey City: Could I utter a note of warning, or bring to earth a message worthy to be heard and heeded in every land the sun shines on, it would be, O, my brothers! cast not the pearl of your soul under the hoofs of passion to be trodden out of sight in the mire of sensuality.

Reformatory movements to be successful must be guided by intelligence, and lighted up with the Soul's desire for the good of all. Many of the would-be workers in the reformatory field are both ignorant and selfish, and have no conception of their real needs. If they should get the power they would be as dangerous elements as those whom they so much decry for oppressing them. There are thousands who, with freedom and justice on their lips, would legislate to put worse restrictions upon their fellowmen than now exist if they should interfere with their "freedom" to exclude others from enjoying the same privileges as themselves.

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It is evident to the observing that a better consciousness, a higher power, must operate through humanity if the existing inharmonious conditions are abolished within the closing century. Through the action of merely physical intellectual laws, the progress of mankind is very slow. The most sanguine, looking at progression from a purely intellectual standpoint, put off the Unity of Humanity to some thousands of years; they judge from the time that it has taken to reach our present growth. It takes the century plant a long time from the planting of the seed to come to the blooming period, but when it has grown the bud the blossom suddenly appears.

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The ancient Egyptians were versed in the action of the occult forces of nature by which the laws of gravitation were suspended. Thus they were enabled to move, with but little labor, the great monoliths and stones of which the pyramids were constructed. This forgotten knowledge will be again acquired in the New Age, and even more fully than before. The faith that can remove mountains is again growing in humanity.

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Flowers are mud in a more refined state. Without the coarser the finer could not be. The Divine Humanity that will occupy this earth in the generations to come will be outgrowths of the present humanity, just as we are an evolution from the crude savage of past ages. One of the most detrimental teachings of sectarian systems is the idea that God gives gifts instead of evolving them.

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The Old Order will fall with a great crash of all its effete systems; then will come a short period in which justice without regard to mercy or sympathy will be meted out to all; following this will be the Celestial Age, when "peace on earth and good will to men" will be truthfully realized.

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Materialism is detrimental to wisdom, because it shuts out all knowledge that comes to us from spiritual sources. Spirituality, like the blossom, contains all possibilities—past, present, and future; materialism, like the roots, can only know its own narrow bed of darkness.

Worlds do not revolve in *empty* space. There is no more empty space in the Universe than there is in the veins of the body, through which the corpuscles of the blood course in their circulation through the system. As atom supports atom, so world supports world. The spaces between the material worlds are teeming with worlds of a more ethereal character. Worlds, like human beings, are dependent upon each other. Everything in the Universe sustains and is sustained by something else. When we realize our independence and how all things in the Universe must co-operate to produce a harmonious creation, we will have the Brotherhood of Man.

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When one loses his physical arms by an accident he must depend upon some one else who has arms to do the work he could do himself before he lost them. So when one leaves the physical body who has not developed any spiritual support he must depend upon some one still in the physical body. Continuous repetition of a thought in the mind, contrary to one's wishes, is evidence of the effort of a disembodied spirit to impose its will and compel the one acted on to its own desire. The oftener we yield to such thoughts the stronger the disembodied spirit becomes to control us, and by our co-operation they make a condition to shut out higher and better influences.

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With the disappearance of Monarchy the world will be eventually combined into four great Republics. Parties will finally disappear, and all will be united for the furtherance of the common good. Various methods will have their special advocates, but there will be no opposing factions whose varying objects will be to gain place and power. Goodness and ability, wealth of soul, not greed and material riches, will be the standard of excellence.

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Mankind are wondering what is beyond this world, and if any way will ever be discovered by which they can traverse distances between this and other planets. The Mental-Spiritual Era evolved means whereby men were enabled to travel over and know the world. So the Celestial Era will evolve means by which men will travel and know the universe.

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There is no true religion apart from morality. Most of the evil in this world comes from teaching that belief in some creed is necessary for the salvation of the soul and eternal happiness. Simply complying with the outward forms is not religion. Morality must be a living force in the individual—felt, not merely acted. Religion is what we would have others be.

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Those who do not create destroy. War, licentiousness, etc., are the occupations of idlers. The constructor must support them, and must suffer from their accumulated passions.

For The Universal Republic.

HOME.

STEPHEN MAYBELL.

Where is my home?
Is it upon the blue deep?
Does the sea gull circle
Round the spot most dear?

Where is my home?
Is it within the forest,
Where the birds sing to the tangled leaves,
And the streamlet plays hide and seek?
Where the vines kiss and clasp and love?
And every day is sunlit?—
Is my home there?

Yes! my home is there;—
And it is not;—
Yes! my home is there, or here, or anywhere—
Anywhere, if She be there.

To me, the most wonderful thing in the world is thought—the impalpable, the invisible, the noiseless; the something that can neither be seen, nor touched, nor heard, and yet it is the great force so far as we know. All these questions are beyond my mind; so I am willing to wait. I feel like a passenger on a ship, unacquainted with the captain or any of the officers, without knowing the port the ship left, and without having the slightest idea as to the harbor to which it is going. If it goes down in mid-ocean, I shall not be surprised. If it lands on fairer shores, beneath bluer skies, I shall be rejoiced. But whatever it does, I intend to do my best to have a pleasant voyage, and get along as well as I can with the other passengers. —*Robert G. Ingersoll.*

The Philocatharian Fraternity, of Williams College, Williamstown, Mass., has been organized for the purpose of exalting the standard of living and thinking of the students. Seventy-five members have taken the following pledge: "I hereby pronounce myself opposed to the use of Alcholic Liquors as a beverage, to the use of Tobacco, to impure and indecent speech and conduct." "I avow myself determined to abstain from these practices myself and to discountenance them in others."

"All but two blast furnaces in Mahoning valley, Ohio, have shut down owing to increased railroad rates and the high price of coke. Ten thousand men are idle." If all mines and railroads were in danger of forfeiting their charters whenever they seek to take advantage of the public we would hear less of such proceedings as the above. The price of any public necessity should be regulated by Government, and no deviations allowed.

Powderly, Grand Master Workman of the Knights of Labor, has issued a call for all associations of workingmen to send delegates to the Convention that will meet at Washington in the month of July of this year. The object of this conference will be for the purpose of creating a new party that will direct all its efforts to electing Congressmen and a President willing to defend the interests of the people against monopolies of all kinds.

There are many who display a charity for the needy that will never make an effort to so live that none would be needy.

For The World's Advance-Thought.

HAPPINESS.

A. C. DOANE.

There are various degrees of happiness. All organized life has its natural demands, and all natural demands are lawful and in accord with the Divine Laws of Nature. Human nature on the material plane of life has its lawful demands; but if these demands become perverted then unhappiness is the result. The law is our schoolmaster, therefore it would be better for humanity to study the law more and books and creeds less, for books and creeds are only human opinions concerning nature's Divine Laws. By obedience to nature's Divine Laws we unfold light that will cause us to distinguish the animal in our nature from the human or moral nature that demands justice. The moral nature will lead us towards the plane of our spiritual nature, where the moral light will show us the promised land from the top of Mount Morality; for it is only from the top of Mount Morality that the promised land is seen. It cannot be seen from the valley of materiality. They that would see it must climb. Prayers without honesty and faith without works will never get the traveler to the top of Mount Morality.

As all unhappiness is the result of disobedience to Nature's Divine Laws, so all happiness is the result of obedience to these laws. And the only sure road to happiness is obedience to our Father and Mother God—or Good—which is Nature's Divine Laws; for they are our spiritual Father and Mother, and by a development of our spiritual faculties we will become acquainted with them and ourselves better, and feel safer as we feel the sustaining power of their Almighty arms of love around us. Their love for us is our chastisements to call us nearer the heart of love.

There is talk now of making soldiers of the two hundred thousand Indians on the various reservations. Every citizen who agrees to the existence of an army in this state of monopolistic greed is putting a jailer over himself, who will sooner or later be used to deprive him of his liberty. The greater the tyrant the larger the army he requires to sustain him. When a Republic begins to increase its army in times of peace then its citizens need to look to their liberties.

An International Temperance League has been founded in Europe. Its principal work will be in England and Holland, as the use of intoxicating liquors in these two countries has reached an enormous figure. In the past ten years nearly three times more money has been spent for liquors and wines than for bread, and in Holland the expenditure has been fourteen to one.

At the recent meeting of the Farmers' Alliance in Florida no sentiment was more vigorously applauded than the oft repeated statement that war issues and sectional hatred must give way.—*The Pacific Union.*

Self-styled Messiahs are culminations of selfishness.

IS IT FAIR?

In looking over a long list of criminal cases my attention was attracted by the efforts of the prosecuting attorney in each case to convict the defendant, by all means, whether guilty or innocent. I have read the old law maxim which says that the accused should be considered innocent until proven guilty. I must say that it seems to me as though the moment he is arrested, he is considered guilty, and often has to do some very shrewd fighting to prove his innocence, if he is innocent. But if he has the misfortune to be too poor to employ a lawyer as able as the one who is appointed by the state to prove him guilty, need I ask fair-minded people, has the individual thus tried and convicted had a fair and impartial trial, with equal advantage of proving his innocence that the state had of convicting him? It is only a matter of dollars and cents to our prosecuting attorneys, but it means a life wrecked and oft times a home destroyed to the individual who has not sufficient means to employ good counsel.—*Petora in Prison Mirror.*

"Le Rappel" of Paris contains a call to the working-women of that city to form a union to protect their interests. Religious societies and convents have so reduced working-women's wages, by doing all sorts of work for little or nothing, that it is impossible for the latter to gain a livelihood, even though they work industriously day and night.

Systems of jurisprudence are in vogue in this Republic that had their birth in the most oppressive Monarchial Governments. The larger part of the procedure in police and law courts and legislatures is the same as in effete monarchies where officials are addressed as "Master," with the obsequiousness of slaves.

We are glad to see that the "Golden Rule," of Cincinnati, has been enlarged to an eight page paper. "Lacitoyenne," the Woman Suffrage paper of Paris, will issue semi-monthly instead of monthly as heretofore. It is a sign that the tide is commencing to turn when reform papers increase instead of diminish.

Strikes occur here, there, and everywhere; but they do not, in the long run, prevent the rate of wages going down continually, as Shylock, by the aid of the capitalistic system, is ever increasing his rate of profit. There is no cure but to abolish the present system.—*The Journal of the Knights of Labor.*

A vegetarian church is to be established in Philadelphia. One of the fundamental principles of the church will be that life is sacred, and that therefore the shedding of blood, even though it be for the sake of providing food for the human race, is wrong.

Rev. H. V. Rominger, one of the prominent clergymen of the Congregational Church in Oregon, who has made a trip to Palestine, says that Christian missions make no more impression on Islam than the winds of the desert make on Mount Sinai.

For The World's Advance-Thought.

TRUE SPIRITUALISM.

H. A. BRADBURY.

From early childhood I have been religiously inclined and somewhat devotional; though that devotional feeling did not lead me into the church, but rather away from it. It was of a different kind from that obtaining within church walls, and sought expression in the pure air of heaven, under the canopy of shining stars, in the green fields and shady forests, by adoration of the gardens and beauty everywhere seen.

The Sunday school lesson I thought a useless task. I was ill at ease listening to the long, tedious pulpit sermons. There was in them that which threw rubbish in the way of one's search after Truth, rather than enlightenment. Early I learned that the truth about God and man's future must be sought for in other directions than from those claiming its possession and the exclusive right to proclaim it.

Phrenology and mesmerism were interesting studies. Phrenology classified the mental faculties and designated the location in the brain by external organs; the strength or weakness of a faculty being noted by the size of its organ. Thus organs gave mental capacity and power; but that the power and cause were in the mind, not in organ or matter, was the philosophy of the science of phrenology and an established fact with its students. And mesmerism, demonstrating the power of mind over mind, prepared my mind for an immediate acceptance of the phenomena of Spiritualism. I knew when the raps were first reported they were made by spirits. It was a conscious or intuitive knowledge, as much a truth to me then as now. My reason also verified my intuitive perception. It said, if one mind controls the action of another mind, and causes that other mind to do what it wills it to do, that being a law of the relation of mind to mind, it is a universal law everywhere acting where mind exists; and that, were the individuality of mind number one to become disembodied, it would possess, and might use, under favorable conditions, the same power over the action of the individual mind still embodied.

Thus, Spiritualism, at its first dawning, became to me an analogical and spiritually conscious truth, because truth means more than fact. Fact applies to phenomena; truth to causes and principles. Facts lead to the discovery of truths, laws and principles. The demonstrated facts have given us a knowledge of spiritual science, and of a philosophy of spiritual ethics hitherto unknown to the world.

Many in the church, as well as out, are attaining broader views and higher ideals of that which we call God. Although still measured by finite conceptions, and ever must be, yet the new conceptions are infinitely nearer the truth than when Moses' God commanded the butchering of whole tribes of men, women and children, and stayed the sun in its course that He might see the slaughter go on, because He was angry with them.

He is now conceived by many as being the sentiment and All-Prevading Spirit in Nature which has given form and life to everything that lives; and which, from Itself, has evolved the cosmos universe, and by Its Almighty Power controls, with unerring precision and harmony, the revolution in their orbits of the countless numbers of suns, planets and stars that fill the illuminated blue ether of space; and from which also is evolved what of intelligence is manifest by animal and man.

Many, too, have attained higher views of the relation existing between the finite and infinite, as to what constitutes sin and its punishment. Sin, held up by the Church, which claims to be the vicegerent of God in the matter, does not consist of immoral deeds, but in unbelief of Church doctrine. The Church is laboring to save man from the sin of unbelief, not from an impure life. "Salvation" means conversion to the doctrines of the Church. It says to the morally upright man, "your morality is as filthy rags to God!" "you must repent and believe on the Lord Jesus Christ," that is, believe that his death on the cross paid the penalty of your sins, appeased the wrath of God towards you as a sinner, and gives you a passport to heaven, without which endless misery will be your doom. The higher views of this whole matter, growing out of enlightened reason, and a knowledge of the natural laws controlling in the premises, accessible to all, concerning which "the wayfaring man, though a fool, need not err," but which the church-man fails to see, may be briefly stated thus:

The so-called sin of unbelief, is, instead, a rational understanding of the truth. Mental sin is misdirected and preverted thought. Belief in religious doctrines that are false is as much a sin as anything in the realm of mind. Sin, in a moral sense, is the jostling of crude conditions against higher consciousness. It is sin only in comparison with higher conditions. We err in calling sin violation of law. No law is violated. The law of the low conditions is obeyed instead of the law of the higher, and the higher consciousness disapproves. There is no sin until the consciousness of sin is felt. There is no sin against God, only as we undestand God as being Good. One's sense of goodness is hurt, and the Infinite Good is retarded by that we call evil. However, we see only the effect—that which is thrown off,—and, like the effect of any crude condition, it is the scum only of the boiling pot, and of course is right to the conditions that produced it. As moral sin, in all cases, is atoned for in suffering by the individual consciousness feeling it, such a thing as Jesus atoning for it, *en-masse* "in his own body on the tree," is unthinkable —is a moral and logical impossibility.

The condition in which proxy atonement could take place would be one too brutish, hardened and conscience-seared to have conscious feelings of guilt. The salvation applying would eternally perpetuate the hardened condition, and thus effectually damn the soul. On the contrary, when the consciousness of guilt takes place a higher condition is reached; the atonement then commences within, and the door of salvation is opened. By suffering consequent upon and following immoral conduct man learns that morality is best. Suffering is the lever that lifts him heavenward. "Man is dead in trespass and sin," says Paul. He is dead while in the earthly condition, when the main pursuit of life is worldly aggrandizement and sensual indulgence. Suffering is the soul's travail in spiritual birth. It is the bridge over the dark turbulent waters of crime, over which the soul passes from the lowlands of sorrow and unrest to the highlands of happiness and peace.

Suffering can only be removed by rising to higher conditions. This is the salvation of Christ, and there is none other.

The religion of Jesus, as taught by his precepts, and in which is the salvation of Christ, according to the higher rational view of moral and spiritual ethics, agrees in all its essential principles with the religion and teachings of Spiritualism. All really spiritual teachers aim at the *root* of evil, to overcome it by moral and spiritual growth, or advancement to higher conditions. In this advancement, overcoming the errors of mind, which are as great evils as exist anywhere, is imperative. In spiritual progress this is the first wheel to be started; and it, once started, will set in motion the whole machinery of life. That rejuvenating process which reaches the whole being requires considerable self-sacrifice. Jesus said, "I have overcome the world." Ah! the road that spiritually ignorant, selfish, and worldly man must travel ere he reaches that condition of moral growth and spiritual unfoldment, when he can say with Jesus, "I have overcome the world," is a long and hard one. Only those can realize anything about it who are traveling that way. As one hard hill after another is passed (besetting sins, overcome by the discipline of suffering), the next hill beyond is still higher, because the soul reached with each advance a higher moral and spiritual atmosphere, from the lookout of which still higher mountains tower up before the spiritual vision, whose summits to reach not merely overcoming of the world is required, but prayer, faith and soul-desire for at-one-ment with the Infinite Soul. Then it is that the aspirant begins to get a realizing sense of his littleness, his ignorance, how far short of the true life he has lived, of the vastness of the field before him, and of the possibilities that lie hid down deep in the soul. I have striven for the guidance of the Master, the highest light that has come to my spiritual consciousness, and think I have not striven in vain. Having been a Spiritualist for forty years, I can testify of it, as Paul said of the Law, "that it is our school-master to lead us to Christ." It has been a grand teacher, and I have gathered up the best that it had to give. It has taught me to look within, for there I would find a type of the Infinite—an epitome of the universe; that enthroned within is the God of this miniature universe, and operating these are the laws of my being, as fixed and eternal as in the universe without is enthroned the Infinite God; operating these are the fixed and eternal laws of the Great Whole; that within is the judge that

passes sentence on my acts and thoughts; that from within is built my "house not made with hands, eternal in the heavens;" that my daily acts and thoughts are constructing that house of like material, in beauty or deformity, as they are good or evil and impure; that, the objective surroundings of my house and home, the place I am to occupy in spirit life, is a reflection of the condition within; that my heaven and hell, objectively as well as subjectively, are made from within. Looking within, whenever I have found myself harboring an error, a prejudice, an ill-feeling, an impure, unkind or uncharitable thought, or a besetting sin, I have sought to overcome it, and have succeeded.

On these lines is the battle for redemption fought. Who wins is entitled to all the trophies of the warfare. But they are quite unlike all other trophies. Instead of being captured from the enemy, they come from within in the shape of better deeds, purer thoughts, and a more spiritual life. Jesus found that in his time "the narrow way that leadeth unto life" but few were walking it, and that "the broad road that leadeth to destruction" (worldly aggrandizement) many traveled. How true is this of humanity to-day! Where there is one who cultivates pure thoughts, a love of the right, aspires for the true, is striving to overcome self and the love of sensual pleasures, there are a thousand who think not, care not, for these things, who live in the indulgence of the appetites and passions and for the accumulation of dollars. Then there are ten thousand who are struggling hard for the wherewith to live, enjoying but little of the pleasures or comforts of life, and have limited opportunities for culture, whose earnings are filched by the one thousand who care nothing for the poverty stricken condition of the ten thousand so long as they are adding to their own wealth and pleasures. The crying sin of the world to-day is the greed of gain. From it comes "man's inhumanity to man, from which countless millions mourn." And from it has grown a class aristocracy and wage slavery, which, in this country at least, is contrary to the principles of our free and equal institutions. This state of things admonishes all lovers of their fellow men, who would see the right triumph over wrong, that there is something for them to do. There is a vast work needed for the amelioration of the condition of the poor, unfortunate, and morally weak in society.

An Honorable, an Ex-Mayor, an Archbishop, three Reverends and other noted Canadians recently explained in the Toronto *Saturday Ledger* how "a good politician may, if he wants to, be a good Christian at one and the same time." This should not be difficult to explain when we know that a man can be a good legal appropriator of other people's earnings, a good professional Indian killer, a good evictor of poor people from their homes, or a good hangman, and a good Christian "at one and the same time." What needs explanation is, how a man can be any of these aforesaid persons and a decent specimen of what a real man should be "at one and the same time."—*Twentieth Century.*

For The World's Advance-Thought.

WHICH?

H. N. MAGUIRE.

As tides of light the shades of night
Forever chase from shore to shore,
So tides of life are pouring in
As tides of darkness outward pour:
The light and breath,
The shade and death,—
Reject, accept, just as you will,—
Despair and death,
Eternal breath,—
The choice is yours: which law fulfill?

DIVINE FORCES AND USES.

[From an address by H. N. Maguire before the Society of Theophilanthropists, of Portland, Oregon].

The attainment of happiness, primarily considered, is of the internal constructive forces of the individual, being only secondarily affected by environment or outside circumstances. Soul-forces overcome outside discords by harmonizing them into its ever-widening field of unity, as the plant of the natural world draws up from below and absorbs from atmosphere and sunbeam the growth elements it appropriates in rising out of the dark soil into the air, and thence to bloomage and to fruitage. This is a more vivid realization of truth to those who are in the interior or soul life than is the operation of the organic forces of the physical body to those who still linger in the animal or outer life.

Truth, as a moral power and superinducing condition of spiritual growth, may be said to be consciousness in the individual of the infinite relationships. It may also be defined to be the Divine Nature manifested in [not to] the individual consciousness; and the Divine can only be manifested in the individual consciousness by inspiration of the very life essences of the Divine. Therefore truth, rising above the time-realm of mere fact, is of the everlasting life of God; it is all things harmonized into perfect life unity; and ethical and philosophical systems based on assumption or bald assertion—as all the sciences outside of exact mathmatics including the institutionalized religious systems are—can be, at their best, but partial expressions of truth.

Thus truth and life are convertible terms. But as

"Thought is deeper than all speech,
Feeling deeper than all thought,
Souls to souls can never teach
What unto themselves was taught."

But all is within the lines of plain analogical reasoning. For every spiritual condition or state there is a corresponding material condition or state. The blood holds in solution the basic elements of physical life, carrying them to every part of the body to renew wasted tissues and supply them with active force—objectively or resultantly manifested in all the handiwork of man. These are the outside movements of intenser life processes more interiorly operating—of building processes of eternal nature. Intelligence, as humanly understood, is secondary and more remote degrees of wisdom. The crystal, formed to exact geometrical lines, the plant, presenting highest models of structural beauty and strength—the instinctive powers of all creatures, including the reasoning faculties of man, —all these are but special expressions of intelligence from the One Source of all Intelligence.

"The hand that rounded Peter's dome
And groined the aisles of Christian Rome,
Wrought in a sad sincerity:
Himself from God he could not free."

Thoughts are life essences variantly manifesting, —the grosser the thought the less life involved in it. Thoughts are taken into the mind analagously to food entering the stomach—coming according to the desire or quality of attraction at the soul or life-center—and, as is the nature of the inspired thoughts, [say moral influences if more understandable], so will be the life state of the individual attracting them. The life-elements appropriated by anything that grows,—plant, reptile or animal—respond in natural fitness to the will-impulses of its soul or central life principle at the time of appropriation, resulting in accordant environment. As unwholesome food pollutes the blood, and its depravity is imparted to the bodily structures, resulting in disease and low animal vitality, so vicious thoughts, lacking in life-essence, yield nothing to the soul barren of truth or the eternal life element, the environing it with hadean conditions of inharmony.

But in all the universe there is no force or thing without a beneficent use. Hell to the individual is to be out of consciousness of the true use of things —to exist at the outskirts of his life radius, where views are all partial, instead of living at its center, where the vision is all-including, and whence, with Godly majesty, he may wisely direct the inflowing and outflowing vital energies. Until they are so directed, man is in the root stage of his evolutionary course—until then he has not grown up into the light of spirit perception, but his sensibilities are matter-locked in the sensuous.

Here is the key that unlocks the mysteries of all the dispensations of truth, that explains all the illuminations. The dispensers and illuminators have been of the common human stock, only they wisely directed and distributed their life-sap from the vital center to secure symmetrical and perfect unfoldment, instead of profligately wasting it in the rank root-growth of deadening sensualism. The only hope of rescuing the race from the ills present and the greater ones that threaten is to cease to bring forth beings in which the animal predominates over the spiritual; and as all growth and unfoldment are from the center, the reform that will be thorough and enduring must begin with the regeneration of parents. The evil cannot be reached by legislative provision or social changes. The outflowing will be impure as long as the spring is polluted.

It may be thought by the unintuitive reader, as I concede that life runs into and includes matter, that in a measure I challenge the truth of self-conscious immortality. Not at all; as the result of severing a nerve at its terminal point is only to indraw its vitality to its ganglion or the center of the family or class to which it belongs, so all the soul wants or needs of the physical body flies to it when "the silver cord is loosed;" and it [the soul] continues to transcendentally manifest through matter at will.

For The World's Advance-Thought.

NATURE AND NECESSITY.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHAT we conceive to be right, whether it be so or not, is what necessarily controls us. What we are in our actual attainments constitutes also our standards of judgment; so if we are imperf ct, that imperfection necessarily characterizes our judgments; for it is absolutely true that a clean thing can never be brought out of an unclean thing. What—may be asked—has this to do with the subject under consideration? Much every way. Tied down helplessly to our own limitations, we should be very contented, whenever we get a patient hearing ourselves, to afterwards allow anyone who can express a thought of sufficient importance to man, intelligently, to have the same opportunity for doing so that we have ourselves enjoyed.

As matter of fact no two minds handle the same subject exactly alike. As matter of course they do not and cannot, because, in the first place, they are not similarly capacitated to do so, and in the second place they are not occupying the self-same standpoint. In essentials, unity; in matters of expediency or investigation, liberty; in all things, charity. We should all love to see any intelligent expression of thought, even though we fail to grasp its full purpose. Why should we do so? One reason is, that it is known we are more frequently benefited and brought on in our development by those things which at first distress, puzzle and perplex us in our endeavors to understand them, than by those we find ourselves in perfect touch with from the outset. This will bear looking into, and will become quite lucid to us if we do so carefully and thoroughly.

Thus we approach the subject of Nature and Necessity. We would do so reverently, cautiously, confidently and lovingly. To us they are luminant with good and blessing. Reverently we can worship at their shrine; guardedly we feel that we must touch and handle their parts; confidently and lovingly we draw nigh, feeling a peaceful assurance that they are fraught with more power to bless and satisfy us than hitherto we have been capable of realizing. NATURE and NECESSITY! Silence most becomes us as we approach them for ourselves; but as we appproach them with an eye to throwing some light upon them for the benefit of our fellows, speech is demanded.

To sharply define Nature is not easy for an imperfect being. The same of Necessity. There are degrees in imperfection; therefore the differences in our definitions and concepts. Shall we say that "Nature is that which of Necessity pertains to everything that is?" If we do we only approximately define it—that is to say imperfectly. Shall we say that Necessity is what man cannot cause to happen, interfere with, or in any marked way control? In doing so we imperfectly define it, and leave open joints in our armor where the well-directed shafts of criticism may perchance penetrate. For present purposes let it be so, however, while we pursue our investigations further.

Potency, Law or Force are clearly in sight when we treat of Nature and Necessity. Life, Motion, Being confront us when we turn to inspect them. We make no Potency, no Law, no Force; we give birth to no Life, Motion or Being when we have to do with them; we simply act in accord with our limitations, and use or abuse them just as we are qualified or capacitated to do. This thought covers the whole ground of what is called Legislation, of what passes under the name of Science, and of what we are habitually designating Religion. We make nothing save by the manipulation of certain Forces which we have been educated to partially control, and whether we are qualified to use or only to abuse those forces the results alone can determine. The state of society to-day, the state of our individual systems, the actual state, in short, of our being and surroundings, furnish infallible proof in themselves when duly considered whether we are wise or foolish, for the law governing all things, everywhere, is that as we sow we must reap.

Were we to say that Nature is more, that it is less, or that it is widely different to what is largely held and acted upon as a concept, we should be speaking fully within the bounds of truth. All this is suggested, however, by recorded statements already; for different grades of imperfection imply all that. One versed in the mysteries of the Manopanishada could open our eyes as to what Nature is. That anyone besides may or can is questionable. That anyone besides can be made to realize what is involved in the term, let it be dealt with ever so masterfully by one who knows, is also open to question. Then—it may be aske !—what advantage can accrue from ventilating the subject? Simply this: by so doing we dig about it, thereby letting in surrounding elements or potencies to do their great and helpful work in the direction of fruition.

Between Nature and Necessity there is not so much difference or distance as many suppose. They are always at-one if they are not actually one. Each in its intention is beneficent; but each by ignorance, folly and imperfection may become most maleficent. What they are is utterly dependent upon how they are viewed and dealt with. Use them simply and alone, and nothing save good and blessing can follow; abuse them and the reverse cannot be avoided. Ignorance cannot use but must abuse them. Knowledge cannot abuse but must use them. Ignorance, which is the outgrowth of erudition, clearly illustrates the Master's truism: "If the light that is in thee be darkness, how great is that darkness." It is possible to be dubbed with all the titles imaginable as a very learned doctor, and yet be in truth an incorrigible dunce. This is one of the reasons why the reign of the heavens—where all truth inheres—can only be entered by childlikeness. To see Nature and Necessity as they are is to see God, and no one save the pure in heart ever did or ever will realize such vision.

"Pure in heart!" Such glad fruition
Wisdom aye aspires to reach;
Would we do so? then tuition
Lovingly does us beseech
To surmount the selfhood's weakness
By the spirits's quiet meekness;
This is heaven's ladder; mount it,
And you will a treasure count it.

Neither Nature nor Necessity do more to influence us than *suggest* the course we should take; and in choosing our course we may take a perverse one or the reverse. The course we will take can only be the one our concept of the thing in question prompts us to take; if that concept is erroneous the action resultant therefrom will fit it to a nicety, and so be erratic and unsatisfactory; if it be correct the only result possible therefrom will be satisfying and filling—therefore peaceful and restful. If the world's courses are on the lines of Nature and Necessity, they will in necessary consequence be smooth, without friction, without wear or possibility of tiring—they will be aptly characterized by the terms ease and rest. If man's courses as a whole in the world are kept strictly within the limits of pure Nature and Necessity, the very same smoothness, the same absence of friction, the same inability to wear and the impossibility of tiring will show itself—man will in fact have reached the very Sabbath of his progressive history, the destined period of ease and rest. The same is equally true of the least as of the greatest, and therefore of individual man. Diseased matters are void of ease; things inseparable from worry, anxiety and alarm are everything but restful. The wicked are like a troubled sea which cannot rest, whose waters cast up mire and dirt; there is no peace—saith my God—for the wicked. This is a mirror worthy of careful use by all.

Necessity—we may say then—is that which qualifies us to realize and enjoy the most perfect and abounding life, and therefore the most abiding healthy ease and happiness. No one can calmly consider his surroundings and entanglements without being impressed with the idea that very much of it is uncalled for and unnecessary. Whatever is uncalled for and unnecessary is, in the very nature of things, bound to be more or less in antagonism to all that Necessity stands for—that is health ease and happiness. These follow Necessity as certainly as shadow its substance; anti-necessity makes its own shadow, however, and the shadow of it is want of health, disease, unhappiness. We do not employ our persons according to the rigid and inflexible control of a beneficent Necessity, so much as by the erratic and variable control of mere whim, caprice, or acquired habits. But the object of this article is to make the impression that every departure from the rigidity and inexorability of pure Necessity can only bring as its sequence a punitive infliction, thereby to warn, and by warning to suggest, and by suggestion to impel a return to the simplicity and sufficiency of ever and everywhere—beneficent Necessity. We can see too clearly at many points where imperfect man is astray when this strong and clear light is cast upon him and his history, not to be alarmed thereat; but at the same time we greatly prefer to generally suggest thus broadly the course to be adopted, than particularly specify the wrongs man is at so many points perpetrating. Intuitive minds will catch the truth

in full force we are making for. We may personify Necessity and suppose it to be the spokesman in these words: "I have many things to say unto you, but ye cannot bear them now; howbeit when the spirit of Truth is come he shall guide you into all truth; for he shall take of my (Necessity) things and show them unto you."

In that way "Necessity is the mother of invention." Let these truthful words suggest: "God hath made man upright, but he hath sought out many inventions." It is anything but flattering to man to be told thus plainly *that all his inventions are only discoveries of how not to do it.* This very imperfection strong upon him will impel him to resent the idea with strong indignation and intense ridicule. But this very conduct probably only emphasizes the fact of his being terribly astray; so very much so as to be able to form no more than a very gross misconception relative to the foundational truths of his being. This again emphasizes the utterance: "If the light that is in thee be darkness how great is that darkness!" How many would be utterly dumbfounded were they told that all the boasted exploits of civilization are nothing but an exquisite barbarism! There are those who so see, and so seeing affirm. Is it not a matter then worthy of profound investigation? To do so effectually cultivate childlikeness.

For The World's Advance-Thought.

SPIRITUAL DISCERNMENT.

A. F. MELCHER.

PHYSICAL SIGHT may be regarded as the precursor to spiritual sight, discernment or clairvoyance, it being the first manifestation of intelligence acting through matter for an individually conscious effect. Before that it was immured in matter, and blindly operating on or through it, for the purpose of reaching the light of day, as it were; and when that is attained, it feels its way through life with more deliberation, and consequently begins to unfold in perceptive impetus or reason, even if unable to exercise it for a permanent effect until the human state is attained. But when it does, spiritual sight begins—this being physical sight acting for a positive or spiritual effect. The animal sees but negatively or passively; but its inherent soul-force, its perpetually acting life-principle, operates with an absolute impetus on the surrounding material, and does not cease acting until the aim is achieved; this being to reach the light of intelligence or a state of existence which makes it positive to matter, that is, freed from its influences, attracting force and temptations. To attain this state of being the inherent soul-nature must overcome those animal passions or emotions, as well as human passions, which exist in conjunction therewith—such being anger, fear, vindictiveness, grief, self-righteousness or animal indignation, arrogance, haughtiness, vanity, conceit, envy, jealousy, avarice, selfishness or hatred, and lust or animal love, so-called. Although a misnomer, the last constitutes a form of love, but only in conjunction with affection, sympathy, generosity, benevolence, fidelity, charity or humanity—spiritual or divine love being the only genuine form, and manifesting itself as happiness, buoyancy, cheerfulness, sanguinity or faith, so-called, and is not expressible through matter. The latter sensations, emotions or joys are purely spiritual or intelligent in nature, and are effects of a *rapport* with the positive condition of existence, or the interior soul or life-principle of the universe, and are only possible when all the forces, impulses or feelings are tending in that direction.

"Man is an epitome of the universe" in having a positive and negative life-condition—and constitutes a harmonious whole when beginning life as a human entity; but the spirit body is purely sensuous or emotional in its life's impetus, and has to be brought in accord with the soul-nature to have a purely intelligent impetus. Man's mission is, therefore, to overcome his animal impulses; and in doing so he purifies or refines the spirit-body from a sensuous to a spiritual appendage. When fully accomplished, he becomes a spiritual being, and continues to exist as such externally. Now, all mortals do not reach this state at death, from the fact that they increase the animalistic impulses of their spiritual bodies instead of freeing them therefrom, and take shape according to the sensations or emotions indulged beyond the call of nature, or out of harmony with the positive or spiritual condition of the same. Permitting the physical or sensual passions to govern reason increases the sensuousness of the spirit body—thus producing misery instead of happiness at its separation from the physical body. Under these circumstances it is natural that the soul should strive to free itself from animalism, for it intuitively foresees these results while in the body. Often, through lack of will or soul-force to overcome the material, the spirit body succumbs to its tempting influences. But on the other hand, when a portion of the spirit body has been freed or purified, the soul acts in harmony with it, and the former becomes sensitive or spiritually perceptive in proportion to the extent released from the animalistic or sensuous impetus.

Such is the beginning of spiritual unfoldment and spiritual sight—seeing things in a higher light, and beginning to reason from effect to cause. Comprehension of the latter constitutes discernment or spiritual judgment, and indicates an increase in the intelligent impetus of the spirit body. If the spirit body has been once possessed of active sensual qualifications, whether inborn or previously developed, and neutralized by purification, the being becomes psychometric, and thus enabled to delineate or discern causes by physical perception. But if not, it becomes cognizant of them through mental perception or discernment; and, as the being advances in spiritual purity, it becomes so acutely conscious of causation, or the spiritual side of nature, that it penetrates the material entirely and sees directly. Such constitutes clairvoyance or clear seeing.

Persons may become clairvoyant, and still be possessed of passions. This is because they do not exist in the spirit body, but in the soul-nature—selfishness, conceit, vanity, hatred and false pride or haughtiness being emotions of the soul itself—a negative impetus of the intelligent life-principle within; and, although not impairing one's mediumistic qualities, interferes with them so far that they place the soul in discord with divine nature and in accord or relationship with material nature instead. Such, of course, prevents man's interpretations of the spiritual or absolute, and causes him to see the material only; or in discerning the unseen he confounds the material with the spiritual, and therefore is unable to comprehend the latter—his natural soul condition causing this. This accounts for opposition to Spiritualism when one is not mediumistic enough to be convinced of its truth through his own perceptive faculties. Failing in these higher perceptions he requires materialistic facts through the agency of physical mediumship; and even then it is difficult when the soul-forces are acting for a negative or materialistic effect. Thus a temporary passive state of mind is necessary in order to allay whatever of the above named soul-emotions may exist in the being. Clairvoyants are subjected to delusions under the above-named circumstances, their visions becoming distorted, or taking on such exceedingly material forms that the spiritual is lost to view. Thus an accordant or purified soul-condition is as necessary as a purified spirit body to constitute perfection, whether for medial effect, or to reach the aim of existence—positivity of being.

Whatever self-love exists in the form of the aforenamed negative impulses must be counterbalanced by their opposites, or a positive impetus sufficiently active to allay them. Intellectual force, attained through mental labor or study and love-acts, adds positivity and leads to the desired results. Abnegation by virtue of denying one's self the pleasures and enjoyments of material life is a purely intelligent impetus, infusing a life-force which re-acts for a beneficent effect. Such is love, the highest condition of intelligence, and adds to the bliss of the soul's future existence.

Man's mission is to force himself from animalism, by overcoming his physical appetites, passions, and self-love forces. These have an individual influence on the physical or spirit body. Selfishness produces indolence, or an inability to arouse one's energy for a positive effect, for selfishness is the opposite of love, and makes the being low-spirited or despondent, instead of happy, buoyant or cheerful. Love places man in accord with spiritual nature, and re-acts for an independent or fearless effect; while selfishness places him in accord with material nature and makes him cowardly, peevish, narrow-minded, fault-finding, etc.; and while love makes him intuitive, prophetic and clear-minded, selfishness makes him visionary, dubious and listless, and thus he has to resort to cunning, trickery and dishonesty for a living.

In like manner all negative soul-impulses influence the outer man. Anger is an effect of self-righteousness; vindictiveness an effect of hatred; sentimentality an effect of animal-love; grief an effect of self-love, when accompanied by self-pity instead of genuine sorrow; nervousness, when accom-

panied by restlessness, is an effect of arrogance. Sensitiveness to mental disturbances or embarrassment is an effect of conceit or haughtiness, and when involuntarily becoming disdainful or contemptuous instead, it is accompanied by hatred. This evil, when active, lends animal courage, and blunts the sensibilities of the brain for the time being—thus the shameless effrontery manifested by such under these circumstances. Haughtiness, which is often mistaken for human pride, is an effect of extreme self-love—the possessor having, by its practice, developed a force of soul which believes its own opinions paramount to those of others, and is often so blinded by conceit that it cannot see truth in any formulations or suggestions outside of its own. Thus its sensitiveness to material or psychological influences—its extreme negative impetus or discord with divine nature producing this effect when in the presence of others. The opposite tendency makes the being positive to such disturbances, and thus the self-possession displayed by humble-minded or modestly inclined people.

Calmness, or a peaceful condition of the soul, therefore betrays a freedom from arrogance, vanity, conceit, etc., and indicates a harmony with divine nature in this respect—together with happiness or inward joy, bespeaks of love, or a freedom from selfishness; and when mentally bright or animated, and physically complacent, the passions are allayed, and man has reached perfection, and may enjoy a heaven on earth.

Such are the truths that have come to us by inspiration, observation and experience, to a great extent. Self-knowledge has unearthed to our exterior consciousness many deficiencies within, and we could only understand the effects as we probed beyond them into the causes of our being. Self-development proved to us the good effects that are in store for us when our mission shall have been completed or the aim of life attained—soul-positivity and spirit-purification. Spiritual perception opened our vision to the light of the beyond. Other developments followed as we pursued our course; and as the spirit-world unfolded itself to our view, we became conscious of a feeling of contentment never before experienced. Sensibility to influences gave us a comprehension of human nature, and thus we always knew whom we were dealing with, whether by letter, thought or otherwise. Occasional clairvoyant visions gave us renewed hope when in despair and wearied with apparently hopeless and fruitless efforts. A peaceful or tranquilized influence visited us at intervals, and by the inspirations given proved to be wise counselors. Not alone for the spiritual, but for the material. They helped us to obtain the necessaries of material life, and without whose aid we would have been distressed beyond endurance. Such is my experience in Spiritualism, and I bless the day I got the first glimpse of its glorious light. And all may gain it thus: its agents are clairvoyance, discernment, spiritual sight.

We make believe to live for righteousness, but we really follow the power of evil mostly.

For The World's Advance-Thought.

JESUS AN IDOL.

F. W. EVANS.

The assumption that Jesus was the Christ—was born the Christ—that after the immaculate conception he was perfect—perfect from birth to death—is what Antichrist has always taught. The practical result has been, that his professed followers style themselves "miserable sinners," with no hope, and "no health in them." The atonement is their only remedy—the blood of Jesus. If there had been no person wicked enough to kill him there would have been no blood, and they would have all gone to hell. According to this theology Jesus was not a man being—knew nothing, personally, of human sins and imperfections, had no "travail from faith to faith"—was not a man nor "the son of man."

Is not this position untenable, unphilosophical, unscriptural and unchristian? Were it true, there would be no ground for, no need of, a Second Appearing of Christ, to redeem a human female, a woman, as the First Appearing was to redeem man. For, as yet, there has been no First Appearing, no first man redeemed; and therefore it is out of order for the Shakers to assume that Ann Lee, a woman, a normal human being, being possessed of all the constitutent principles and elements of fallen mankind, a miserable sinner, living in generation, with all the lusts of self-indulgences, in which there is no use, no good,—that she was the embodiment of the Second Christ. And, morever, this including private property principle, with war, might regardless of right, taking possession of the primary element of human existence, the land, (all wars being settled by "material guarantees," that is, by more land to the victors), this land held by Government and landholders in unlimited quantities, held from the possession of thousands, who are dependent upon its products to sustain life, from day to day.

Slavery is the inevitable result: all persons possessing no land are the slaves of those who have the land in possession, and who have robbed them, *legally*, of their inalienable rights of "an inheritance in the earth." Blessed are the meek" (those who have abjured war), "for they shall inherit the earth"—land—and hold it as community property. These will "do unto others as they would have others do unto them," and, having crucified self, will each one "seek another's wealth and not their own."

To the Antichristian is not Jesus an idol clothed with a character he had no more hand in forming than the wood or stone idol had in making the garments with which it is covered or the costly jewels with which it is adorned? In what respect was he our pattern? How did he set us an example, and require us to follow in his footsteps, and bear a daily cross, as he bore it? How can we say, "As he was, so are we, in this world?" Why, after his death, is it said, Jesus "was not yet perfected?"—"Jesus learned obedience by the things he suffered?"—"Jesus saw the travail of his soul and was satisfied?" All of these, and many similar expressions, imply, and are only consistent upon the hypothesis that Jesus was a *man*, like the rest of us—just as much as Ann Lee was a woman; that he was the first-born among my brethern" in the Resurrection Order; "was tempted in all points, like those whom he came to redeem," because he was one of them, and himself needed redemption just as his brethern needed redemption. Therefore he could say to his struggling companions, "Be of good cheer, for I have overcome the world;" and "You can overcome as I have done:" "Ye are gods, unto whom the word of God came," "and therefore, I am not a blasphemer in calling myself a son of God."

All genuine Shakers are Christians—sons and daughters of God, who is their spiritual Father and Mother. The Christ Spirit having, by its First Appearance, succeeded in redeeming a *man*, has now made its Second Appearance to redeem a *woman*; thus making of twain one new spiritual man. In the Lord the man is not without the woman, nor the woman without the man. Thus children are children of the Resurrection Order, who neither marry nor are given in marriage. And now we have a Priest and a Priestess who "can be touched with a feeling of our infirmities," because they have been tempted and tried, just as we ourselves are tempted and tried, and just as all their successors in office are. Mother Ann Lee is no more the Lord in the Shaker Order to-day than George Washington is President of these United States.

France and England are considerably agitated over feminine dress reform. Some of the leading society ladies, in both countries, are making a vigorous assault upon the conventional style of dress for women. Mrs. Charles Hancock, who is the leader of the movement in London, recently gave a reception, with Lady Hamilton, at her house to the most advanced women in England, and she wore a dress designed by herself to take the place of the style now in vogue. It was made of Scotch tweed and consisted of a waist and short skirt; with this was an out- door jacket and a brown Spanish tocador hat and common sense shoes. She said that she had "traveled and skated in this costume and had found it delightfully comfortable, and a great improvement over the prevailing unhealthy and inconvenient fashion. Its great advantage was that it decreased by half the weight of clothes, while the warmth imparted to the body is doubled. The tendency of the new costume is to make women look younger. Altogether it unites elegance with utility; it follows the curves of the figure and suppresses all useless garments.

One of the best and also the cheapest of the new reform papers that have come to our editorial table is "The Brotherhood," of Boston, Mass. It has been founded "to present all sides of great questions which deeply concern the people." The price is two cents a copy or fifteen cents a year. Address 86 Broomfield St., Boston, Mass.

We guess while we are in the dark; we know when we evolve the light.

The Universal Republic.

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THE UNIVERSAL REPUBLIC.

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

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

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For The Universal Republic.

SELFISHNESS.

ALICE ESKEL.

Would'st mount to heaven on a bed of ease,
The while your starving brother begs for bread,
Because he finds no work for willing hands to do?
Think you the Power that shapes the myriad worlds
Regards great temples reared by selfishness
With fond delight, and looks with proud disdain
Upon the man who builds not "temples with hands,"
But makes his soul great by deeds of kindness?
Think you a God of Goodness will fellowship your lusts,
And blend His ever truthful spheres of light with darkness?
Make angels do the bidding of hearts that never loved
Nor held sweet soul-communion with fellow-men,
To lift to nobler things the wretched and the fallen?--
Think you the Master-Builder of the truth-made world
Can be cajoled to change His changeless laws of life,
As Legislatures here are bribed to do your bidding?
Think you that hell you fear, that rankles in your heart,
Can be conjured away by compromise with Deity,
And that your mental sphere, owned by satanic imps,
Shall be made pure as snow by golden gifts?

Nay! if the All-Good were like you, life could not be,
For naught could grow, from lack of Love Divine—
No world would issue from the almighty womb of Time,
And everything would center in one great hideous Self,
In which would reign eternal chaos and tumultuous torture.
For heaven's peace—that comes by growth of love,
Shed forth by self-forgetting souls that live for other's weal—
And its higher state can no more be conjoined with yours
Than love's sweet bliss can fill the heart that hates.

God hath said,
Hath proclaimed it through farthest space,
In words as strong as the lightning,
In laws that shall outlast the mountains;
"Every one shall possess in beauty
That beauty which he possesses in life.
"Every one shall hold in darkness,
That darkness to which he clung in life.
"Every one shall ascend unto Me,
Who truly wills to ascend unto Me.
"For I have given him wings,
And if he clip these wings
Who is in fault?
"For neither in the highest heavens,
Nor in the earth,
Nor in the waters,
Nor in the air,
Nor in the fire,
Nor in any element,
Can the spirit escape the consequence of its acts.
"It cannot be forgiven,
It must purify itself.
It cannot be atoned for, or redeemed;
It must purify itself,
It must purify itself!
"Sacrifices cannot make it beautiful:
It must purify itself!
"Offerings nor prayers can adorn;
It must purify itself,
IT MUST PURIFY ITSELF!—*From the Book of Fo.*

THEIR MISSION.

"PROGRESS AND POVERTY" came to the people ready to receive it with Messianic influence; it came forth from the Divine Sphere of Truth to kindle an illumination, to show by contrast with the pervading gloom the necessity for higher conceptions and more faithful practice in the social relations of duty to self and neighbor. Experience had brought about the needed state of receptivity for the lesson, and it had to be presented in popular entertaining form—just as it was formulated in the startling array of facts regarding "man's inhumanity to man" that are set forth in "Progress and Poverty."

The idea of concentrating all taxation on landed property has stimulated thought in the right direction. The fact that the fruits of toil were being taken and controlled by those who toil not, as rapidly as produced, having been set forth irrefutably, it was then in order to lead on in suggesting remedial measures. Making the landed interests of the country bear all the public burdens would head off the spoils gatherers from one of their most trusted depositories of ill-gotten gains. But the remedy is insufficient; it does not go the root of the evil—which is in the taking without recompensing in kind, that which is of actual use in sustaining human life. Interest-taking cannot be justified by natural law—it is violative of the universal principle of justice. The right of the occupant to the soil he improves vanishes when the usurer, as unrestrained in his rapacity as before, is permitted to hold mortgage securities on improvements for his advances. All the energies of nature operate in obedience to actual (not constructive) compensatory law; but the usurer simply sits idly down and gorges himself upon the fruits of honest industry.

Placing all taxation upon land amounts to no more towards stopping the robbery of productive labor than closing up one hiding place or safety deposit for stolen goods.

"Looking Backward" is a heaven-directed reformatory influence. It shows how much happier social conditions we might have were we wise enough and loveful enough to practice the better laws of our being.

The reform that will reform must be from the Soul.

The resolutions of the Indiana Woman Suffragists embrace this paragraph: "Indiana has three and one-half times as many saloon-keepers as teachers, eleven saloons for every school house, and fourteen saloon-keepers for every minister of the Gospel, and one boy to every five is doomed, according to statistics, to be a drunkard."

CONVICT LABOR.

Convict labor obtained by contractors for the manufacture of various things at prices much lower than the average wages is unjust and the cause of much inharmony. It should be the duty of the State to give the convicts employment in its own shops at standard wages; one half of which could be placed to the credit of the convict and given to him when he is discharged. This would enable him to live honestly until he could obtain work. By proper management penitentiaries could be made self-supporting, and the inmates could be sent out much better citizens than they were when they entered. Instead of punishing institutions they should be made reformatory institutions.

"THE Sociological and Co-operative News," published by Mrs. Imogen C. Fales, at York Harbor, Maine, is the organ of the Sociologic Society of New York City. It is an ably edited eight-page monthly paper, devoted to the spreading of co-operative principles. The success of the English co-operative societies should stimulate like efforts among the people on this side of the Atlantic. "The News gives a list of nine co-operative associations, of which there is one each in the States of Massachusetts, Iowa, Oregon, Michigan and New York, and two each in the States of Wisconsin and Ohio. This is a very small showing compared to the large number of similar establishments in England.

THE Woman's Medical College was opened in New York City on February 14th. Its completion marks an important era in the medical education of women in the United States. In the school are students from every State in the Union, also several from Russia, one from Roumania, and one from Prussia. The foreign ladies, after completing their course of study, will return to their respective countries to practice the healing art.

NATIONALISM, according to "Looking Backward," is built from and for the physical senses, and can, therefore, only be temporary; it could not withstand the storms of the present untamed physical senses. Governmental freedom, true enjoyable life, must be built from and for the soul senses.

LABOR holds the scales of justice, and by justice alone can maintain the balance's equilibrium; Mammon is ever waiting to put gold upon the scales to destroy their perfect balance.

THE State Trade and Labor Assembly of Ohio adopted a resolution in their recent convention in Columbus favoring the abandonment of capital punishment.

LOVE needs no reminder; it acts spontaneously.

For the Universal Republic.

THERE IS NAUGHT BUT LIFE.

ALICE ESKEL.

THERE is naught but life!
The Immortal Good lives in the Whole;
The tiny motes and the glowing suns
Are one with the Great Over-Soul.

There is naught but life!
The worm we crush with careless feet
Will build itself a higher form,
To make its being more complete.

There is naught but life;
But night clouds o'er our inner sight
When Error holds the soul in bonds,
For he lives least who loves not right.

There is naught but life!
Throughout the universe entire
Deaths are but progressive steps
That beckon onward, upward, higher.

ALL Reform theories advocated by various associations—Nationalism, Socialism, Single Tax, Farmers' Alliance, etc.—each contain essential truths that can only come to fruition in the blending of their various elements. By remaining exclusive each phase of reform can do but little, and much time and energy are wasted in antagonizing each other. Ill-founded prejudice and ignorance stand in the way of the prosperity and happiness of the people. The comprehension is narrowed down to the thought that reform works only through their particular department, whatever it may be. It is this partial view that is responsible for the strifes and inharmonies that are so prevalent in the world. We love God when we hold in reverence all His creation. Doing this there can be no room in our being for sin or unrighteousness. Man is saved and saves in ratio as his sympathies extend to all things. The true power of Good is in its all-embracing capacity. In the material the one who takes the most becomes the richest; in the spiritual state wealth depends upon the capacity to give. They who can give the most of good are the wealthiest.

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MURDER will never cease by capital punishment. As long as men think murder, weak minds will be hypnotized to commit murder. The thought of going to war with another nation is just as wrong as the thought of taking the life of an individual. The law still makes a distinction between one murder and wholesale murder, just as it does between the stealing of a loaf of bread and the stealing of a large amount of money. This is the natural result of an era of corruption and Mammon worship.

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BY repetition thoughts accrete and grow into a force. If we think good or evil thoughts persistently they will grow and develop their particular possibilities. The world can be redeemed or destroyed by the thoughts of humanity.

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WORKING from the silent and interior plane of involution progression can be unfolded rapidly; but working from the external and strife-bound plane of evolution progression moves slowly.

POLITICAL NECESSITY.

THE persecution of the Jews and their expulsion from Russia is thought to be, by those, in power a political necessity. The Czar's Government is doomed unless the minds of the Russian people can be diverted by some important issue. Her finances are not in a condition to wage war. The scheme of persecuting the Jews was decided upon by the wily politicians at the helm of State, for two reasons: the estates of the Jews would replenish the empty treasury, and the persecution would draw away the mind of the people from their own enslaved condition, and they would readily be made to transfer their hatred of the Czar's Government to the Jews, upon whom the sins of the Government could readily be placed.

Russia, as did Spain in former times, is expelling from the country some of her best citizens. When all the Jews have been expelled, the population will be trained to deeds of injustice, and will, therefore, be more dangerous to the ruling powers than ever before. The Czar will have put into the hands of the people the power to destroy himself and his Government. When the people have been taught to have no respect for Jews they will soon lose their respect for Christians in authority.

IF the average laborer was as dishonest in his work as the average merchant is dishonest in his misrepresentation of the goods he has for sale, or as the speculator who deals in lands, mines, etc., scarcely a house would be safe to dwell in, not a bridge safe to walk over, and our lives would be in constant danger.

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THE spiritual union of humanity will be simultaneous with the union of continents. The oceans will be bridged over in the final cataclysm of the Old Order by the upheaval above the waters of finer strata of the earth's interior.

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WHO has not learned to live in the lives of others has not yet learned what true life is; and the more one lives in the lives of others the more life that one has. God is a unific life energy extending into and through all.

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WE must have spiritual freedom before we can have material freedom. And yet the ones who speak of spiritual freedom are maligned by the masses who are shouting for freedom.

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THE Over-Soul is about to turn the new-fledged humanity out of the restricted nest of the Old Order into the freedom of the New.

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WE never realize the permanent good by taking the best for ourselves.

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WE burden ourselves with our own selfishness, and it is the heaviest load we can carry.

LIGHT IN THE DARKNESS.

JUDGE PEFFER, who will, after March 4, succeed to Ingalls's seat in the United States senate, evidently believes that the millenium and the twentieth century will come in together. When he appeared before the Kansas Legislature to receive congratulations on his election he made a plain, lucid statement of his opinions upon matters that needed reforming, and said: "At the dawn of the twentieth century the United States will be governed by the people that live in them. When that good time comes women will vote and men will quit drinking." These remarks are interesting chiefly because they are something new in the utterances of the successful politician. The public is accustomed to hear such sentiments from men who have no political expectations, or from women whose zeal in the cause of prohibition and woman suffrage outruns their judgment; but to hear a man who has just compassed a political triumph express himself in this manner is something new under the sun.—*Oregonian.*

The time is very near when men will have to express themselves in this manner to get a seat in the United States Senate.

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"A COMMONWEALTH OF JESUS." The following is one of the articles from its constitution: "The conditions [of membership] are, that the candidate forsake all that he has; that is, that he, by the grace of God, abandon every evil thing or habit that binds him to the world, the flesh and the devil, including the use of intoxicating drinks, tobacco and other narcotics, and if he possesses property, in either money or goods, sell all that he has, and give either to the poor, or to relatives, or to creditors who may have a claim upon him, or in fee simple to the Commonwealth. He shall then present *himself*, with all his time, talents and strength to the Commonwealth in the name of Jesus Christ."

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A NEW weekly entitled "Living Jesus," has just been started in Boston. It is a universal reform paper. It contains departments for the expression of opinions on all the various movements. Such as Woman Suffrage, Single Tax, Nationalism, Temperance, Americanism, etc. Its broad platform will recommend it to thinkers everywhere. Send for sample copy to the National Co-operate Publishing Company, 94, Equitable Building, Boston Mass. Annual subscription, $2.50.

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HENRY MUIRHEAD, an English millionaire, recently deceased, and who was a warm friend of Woman Suffrage, has left his money to build a great scientific college for the instruction of women in medicine, chemistry, biology, etc.

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ALL wish to enjoy the fruits of progression, but few are willing to take part in the labors that produce them.

SELECTED WISDOM PAGE.

LAWS have been enacted in most of the States for the protection of that which the law-givers are pleased to call "game." It is prohibited to kill deer and some birds until a given season. No man with a heart under his left arm can fail to admit the cowardly meanness of hunting down deer at any time of the year. A coward or two, with guns and trained dogs, running down an innocent, despairing doe, is a sight no Christian should look upon without pain. Killing pigeons for sport, and birds of song and birds of beautiful plumage to adorn women's hats, is proof of our lack of civilization. Why do not our clergymen denounce the slaughter of birds? Is it because fishing with them is a favorite pastime? Suppose Rev. Thomas Dickson, who pounces so often on the politicians, add to his phillipics, but in his trenchant style, a plea for the birds.

We talk foolishly of the dumb animals. Many a human driver is inferior, or at least nearly so, to the horse he whips. Morally the animal is far above him. Many a dog has more brains than its owner, when the size of the heads is compared. Bad owners of dogs make them immoral, thievish, savage; and yet some of these animals when caught in a mean act evince by look and demeanor how much they feel the exposure and disgrace. Birds are very sharp. The robin is a most sensible fellow, and even ring doves show wonderful understanding of what we say and do in their presence. They mate for life, and frequently show fear that one or the other may die. Do they have an idea of death? It would seem so, as many an incident could be narrated which points directly to such knowledge. The male dove particularly evinces great fear that the cough of his mate may result fatally. He sounds his note of pain or fear, rushes to her, and alternately coos and picks her neck to stop the coughing. Canaries who are murdered to make hats and dresses ornamental are wise little creatures. There is not so great a gulf between man and the dumb animals as is supposed. A recent paper by Mr. Parker, of Montreal, Canada, truly sets forth that it is unfair to compare the man of culture and the mammals lower in the scale. They should be compared with the uncultured man and the gulf would lessen. In instinct they are superior to man; in reason not far below.—*New York Mercury.*

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A NEW wave from spirit spheres has rolled upon the shores of earth. Never was the world of mind in such a general state of agitation. All thinking classes are in anxious expectancy of some marked changes, which they are sure the near future will bring, and many are inspired to utter prophecies relative thereto. The law of cycles is being taught; educational systems, physical reforms, and other living issues are attracting much attention, which, when regulated and established under the rational ideas of the present day, will form a substantial basis for the manifestation of those diviner qualities in human nature which have hitherto been stifled and checked.—*Catherine Allen, in Shaker Manifesto.*

WE took occasion not long since to comment, in a mild way, on some of the methods made use of by the non-producing guilds to rake in the little money dabs of the laboring classes. Alluding to that modest effort, an interior journal observes, that, while these methods are objectionable in a moral point of view, they are after all simply business, not running counter to the usages that largely obtain in most commercial and trade circles. Perhaps so. Certain it is, they do not much run counter to the usages that obtain with the bunco steerer and the burglar, which crafts also regard their vocations as simple business. It is not a hopeful sign when the public conscience can tolerate or the public journalist write with complacence about things like these. Excuse them as we may, we have an idea that the man who makes his money through recourse to these sharp and cruel practices is weaving into the web of his existence colors that will not "run;" they will prove fast enough—so fast that they cannot be washed out with any detergent soap. It may even be doubted if blood would wholly erase them. We hold that it is a perilous thing to do a wrong that cannot be repaired. This, if any, must be the unpardonable sin. And how shall the man who robs indiscriminately, who reaches out and gathers in the pittance of the poor, ever be able to make restitution, however much he may desire to do so? This can never be done. The wretch may endow colleges and churches, set aside millions for the payment of post mortem prayers and masses; yet what can these avail, the victims of his inhumanity remaining impoverished and ruined?—*Mining and Scientific Press.*

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THAT is the duty of the press. If you see a wrong, say so. No matter where. The press is a watchman on the watch-tower, and it should have its eyes open to whatever occurs around it. When assaults are made on private or public rights, it should cry out against the wrong. When danger threatens it should sound the alarm and do its best to avert it. When men become lawless and disorderly it should stand in the breach and resist their assaults. It should put its foot down on fraud and crime, and make it unsafe to disregard the laws or trample on their functions. When public acts become public crimes it should boldly expose the perpetrators who cheat the people and rob the State. This is the duty of public guardians. This is the duty of the watchmen who are appointed to take care of the public interests.—*National View.*

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THESE Premillenarians are untiring workers, and they are intensely in earnest. They will maintain an active propaganda from now until the meeting of the great Conference next year, when it is confidently expected that all the Protestant denominations will be fully represented. Premillenial literature will be scattered like snowflakes over the world. It will be a campaign of agitation everywhere. Spreading out from the Plymouth Brethren, and later from the Baptists, who gave it its recent impulse, the movement bids fair to embrace all Christendom.—*The Chicago Times.*

ONE of the most important of current political problems is that of securing an honest and economical administration of municipal affairs. It is a notorious fact that American cities as a rule are badly governed, and that the evils in that relation are steadily increasing. The power vested in Mayors and councils is greater within its appointed limits than that of any other class of officials in the country. They are practically absolute, so far as the general interests of a city are concerned. The only restraint upon them is public opinion, and it is a force felt only at intervals and under extraordinary pressure. It is safe to say that not one in a hundred of the bussiness men and tax-payers ever take any trouble to ascertain how the public funds are being disbursed or the public institutions managed. They take it for granted that things are running along as well as could be expected, and that it would only be a waste of time for them to make any investigation. The officials are well aware of this indifference, and do not hesitate to take advantage of it. In the carelessness of the honest and worthy element of society lies the opportunity of the boodlers. It is probably true that we make a great mistake in permitting our city elections to be determined according to the methods and influences of partisan politics. There is no reason why party questions should enter into these local contests. The interests involved are such as do not touch the matter of allegiance to this or that party. All good citizens, whatever their political opinions or affiliations may be, have a common interest in the clean and capable transaction of municipal business—*St. Louis Globe-Democrat.*

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How any intelligent human being can be so engrossed with his own affairs as not to observe that we are in the preliminary stage of social and political changes profounder than any foreshadowed in the dreams of imagination—changes no more astonishing for the audacity of their prediction than for the rapidity of their evolution; how any human prevision can be so dim or short as not to discern the trend of dominant tendencies toward the genesis of a new heaven and a new earth, better or worse than the old, but at least unlike; how any human intellectual ear can fail to note the "surge and thunder" of this new "tide in the affairs of men," of all men, of Man—these are the problems in the solutions of which reason must base its deductions upon affidavits of observation.—*San Francisco Examiner.*

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WARDEN BRUSH, of Sing Sing, said before the prison conference at Cincinnati the other day: "Often when I have been asked what are the causes of particular crime that send most of our men to prison I have invariably answered 'the want of family discipline.' The indulgence of the father and mother who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child when deceived by its parents in small things is likely to form evil habits which in future life will not be easily eradicated."—*R. P. Journal.*

For The Universal Republic.

THE CROSS OF CHRIST.

W. E. COPELAND.

SYMBOL at once both of honor and dishonor, of glory and shame; worn by the noblest as their chief ornament, used as an instrument of torture. Most ancient of all hieroglyphs representing the creative force of nature, and found among all nations which were nature-worshipers; on the ancient carvings of Palengue as well as on Assyrian monuments. More recently used in memory of the great man who died upon it, and symbolizing death to sin, to the world, to the flesh. At one time meaning life, at another death; once representing full, strong, vigorous passion, then typifying absolute death to all passion, it has been an almost universal symbol, confined to no one people, to no one religion. Christians once imagined it was their symbol alone; over every church, by every altar, it was reared as distinctively Christian; and where ever seen, there the zealous imagined that Christianity had found its way; but researches more extensive and more careful have proved that it was in use long before the time of Christ, and among people who had never heard of Jesus. It was used by all the ancients to represent the union of spirit and matter. Spirit represented by the perpendicular, and matter represented by the horizontal, resulting in the creation of the universe in which we dwell and of which we are a part.

On reading the description given by Keshub Chunder Sen of the meaning discovered in the cross, I thought that perhaps we did not make enough of the lessons to be derived from its symbolizing; we have seen so much and heard so much of the cross, that we have become disgusted and would much prefer the crescent; but if there is anything good which the cross worshipers possess we want it. And indeed great nations and learned teachers could hardly make so much ado over a piece of wood in a peculiar shape were there not something of value represented by that form.

Mr. Sen calls attention to the fact that the cross represents a man with his arms outstretched; this would mean nothing to us here in America; but it means a great deal in Hindostan; it represents the Yogi. And what, you may ask, is a Yogi? A Yogi is a holy man who crucifies the body and the sense; passes years in seclusion living upon the minimum of food for long periods; entirely abstracted from all that is material; and in this condition becomes possessed of very wonderful powers. Such a man understands hidden secrets of nature which no others have been able to unravel, and exercises such control over mind and matter as would be deemed miraculous by Western barbarians who have yet penetrated but a little way into the Divine Arcana. In the Orient we find two classes of Yogis; one of whom is often seen in public places with arms outstretched or raised above their heads; so long have they retained this posture that they are unable to lower their arms. These poor creatures are often filthy in the extreme and present a a very horrible appearance; they have understood only a part of the lesson of the cross, they dwell in the external; but even to them as a reward for their self-mortification are granted unusual spiritual gifts. The other class of Yogis, the Sanyashis or holy men, who, in a rational way, have fasted and tortured the body, who have understood the lesson of the cross, who stand above the world, whose senses are dead to the flesh, whose carnal nature has been subdued by long communion with the holy powers of the universe, who speak not, move not, are not tempted by temptations, these are cross-men in the best sense. Their hands being nailed they cannot grasp the things of this world. Their feet being nailed they cannot walk in the paths of sin and carnality; but they possess a freedom of the spirit unknown to others. They take hold of spiritual realities and are raised into an atmosphere of peace and of power of which we know nothing. They enjoy an almost constant communion with the higher powers, that are viewless, formless, but possessed of wonderful energy, which they are very willing to use in behalf of the Yogi—powers whose existence is unsuspected by those who live always in the atmosphere of the earth, and have never attempted to control the body.

Why did Jesus die on the cross? That he might set man free; that he might save his friends; that he might teach a great lesson of self-renunciation, which should be for the imitation of all humanity. Nothing in the Gospel story indicates that his death was in any sense sacrificial, or that his blood appeased Almighty wrath and rendered Deity once more friendly to human kind. As I have often said, the common doctrine of the atonement, nay, more, any doctrine of the atonement, is not to be found in the Gospel; the word has worked incalculable mischief, and should be altogether expunged from the theological vocabulary. Instead of being made the principal word, the central thought of Christianity, it should be remanded to the heathenism from which it sprang. We are always sending missionaries to convert the heathen, when the central dogma of the new religion which we would teach them is fully as heathenish, if not more barbarous, than any part of the so-called heathen religion—a dogma which represents God as so cruel that his anger can only be appeased by human blood, and so unjust that he will accept of innocent blood in the place of the guilty. Infidel Moslem and heathen Hindoo have nothing so degrading to God. We pity the poor heathen who bow down to wood and stone. Better bend before a senseless idol than before the monstrous conception which Christians call God; and who is more ugly and hateful than the grimmest idol ever set up in temple or joss house.

The common idea of the cross as representative of the atonement is by no means the idea of the cross which I would put before your minds. It indeed represents sacrifice; but sacrifice of man for men; the acceptance of shame and disgrace if thereby man could be lifted a little nearer to God; the renunciation of self for the sake of the race; the crucifixion of the lower man and thus the resurrection of the higher man. Closely connected with the crucifixion are the burial and ascension, which are to take place with every one who would attain the full stature of a man.

In another way Buddha represents the man cross: he renounces a kingdom, a wife, the joys of home, the luxuries of a court, all which could delight the senses of man; for what? In order to help the world; to find for man some escape from the woes, the miseries, the wretchednesses of life. It has often been said that Jesus offers the grandest example of sacrifice for humanity; but what did he renounce? Absolutely nothing; born in the humblest of positions he had nothing to renounce; or if you conceive that he was a God-Man, then surely he renounced nothing, for the whole death and previous suffering was only part of a play; there was not and there could not be anything real about it. Jesus has been described as the grandest character, especially in this matter of self-renunciation, which the world has ever known, but he simply died; in a few moments the agony was over; but Siddartha, the Buddha, born heir to all the luxury possible in an Oriental court, renounces the whole; even gives up his wife, and that domestic bliss which is the nearest approach to heaven possible to attain on the earth. He dies a natural death at an advanced age, but has spent some sixty years in hard and degrading work. He, the king's son, begging from door to door, and having, like Jesus, no place in which to lay his head. All this he does voluntarily, knowing well the cost; and he has the constant temptation of a comfortable home, to which he could at any time return; while Jesus had nothing but the carpenter's bench, and a life of toil to which he could go, did he give up his work of preaching and healing the sick. So far as self-renunciation is concerned it seems to me that the man of India stands above the man of Judea; and his statue, in many a temple, represents the cross man the same as the image of Jesus on the cross is represented in many a Catholic cathedral. I do not wish to detract from the merits of Jesus,—I could not if I would—but I wish due credit given to other great religious teachers, who, as well as Jesus, have sacrificed themselves for the good of humanity, and I also wish, if possible, to detect the true meaning of the cross as representing the essential thing in religion.

Mr. Sen calls attention to another picture, taken from ancient Hindu Mythology, the great Hindu Yogi Siva—one of the Divine triad, Brahma, Siva and Vishnu, as Jesus, is one of the Trinity—Father Son and Holy Ghost—lying on the ground senseless, with the feet of Shakti, Divine Force, standing upon him, which has its counterpart in Greek Mythology in Prometheus bound, and which Mr. Sen likened to an inverted cross. Here we have something of the same symbolism observable in Christianity. Wherever we go, whatever religion we study, we find, if not the cross, the idea symbolized by the cross as the very essence. Wherever the vague aspirations of mankind, and the attempt to satisfy the religious sense, have taken any form at all, we have cross men, as the hero-saints to be honored, imitated and finally worshiped.

The true idea of the cross has been grasped by the Asiatics, only that in their extravagance they have altered its expression in life, until instead of a life-giving, it becomes a death-bringing exercise —the crucifixion of the body being used not to help the race but to secure one's own salvation. The fasting, the abstraction, the mortification of the body in moderation, has its use, and may be helpful to a diviner life; but only when resorted to as with Jesus, Siddartha and others to help the race and not oneself. What did the great religious teachers care for themselves? Their whole aim was to get self altogether out of the way, that they might be free to work for others. And this idea is as essential now as ever before, belongs to Liberals as well as to conservatives. By proper bodily discipline we build up a bodily and spiritual health impossible to be attained by gluttony and high living, and we free ourselves from the dominion of disease.

At the sign of the cross the devils were said to flee; so when one crucifies appetite and passion, the devils of disease flee. The cross, as I have already said, is not only the symbol of discipline and death, but of passions and life, as well. In general, to the ancient world, the cross, as well as the circle, with a point in the center, was the symbol of creation, of the union of spirit with matter, from which was born the universe of Diety, in which the male and female united making a perfect being. Being thus the most comprehensive of all symbols, as representing the highest and holiest of mysteries, it is everywhere to be seen—not always in its present form but the same in effect. We find it as one of the letters of the alphabet, also as a circle with two intersecting lines; and it refers ever to creation and life. We find it also in use in the mysteries. The Neophyte is bound upon a cross or laid upon one, when the meaning changes and we have the significance imparted to it by Jesus suffering and death, destruction of the lower self, death to the animal man. Uniting the two meanings we have the true cross, which sums up the whole of religion in one symbol. Using the cross for discipline, restraint and death to self, we rise by its means to a life which so thrills as to lift into Elysium, and bestow upon us almost Divine powers; placing us on the right hand of the Father. The true teachers of a drama enacted within, when by sacrifice for humanity, death to appetite and passion, we generate for ourselves and for the race a stronger, nobler diviner life.

"THE GOLDEN GATE" of San Francisco has opened its shining portals and let in "The Golden Way." This is the title adopted by Mrs. Mattie P. Owen and Rose L. Bushnell for their new magazine, which contains sixty-four pages of spiritual food prepared by themselves and such well known writers as W. J. Colville, Hon. A. B. Richmond, J. L. Jones, Hudson Tuttle, etc. May "The Golden Way" shine with ever increasing lustre, until all shall see the way. Single copies twenty cents; yearly subscription two dollars. Address "The Golden Way" 624 Polk St., San Francisco, Cal.

For the Universal Republic.

GIVE US OPTIMISTS.

WALLACE YATES.

THE conviction grows upon me that the need of the times is a larger optimism. On all hands we see that the tendency of the times is for writers to direct attention to existing "evils" and to prophesy greater ones. Now, thought being the builder of all things terrestrial, the conclusion must be that the ever-present need is the perception of the good only, and the consequent direction of all thought to the "bright side of things." Assuming evil to exist, it is evident that pessimistic thought, brooding over the evil only, must tend to magnify that evil—to give it weight and power. Whereas, by directing thought to the good alone, we build up, we magnify (if that were possible) the good, and to that extent clip the wings of Satan.

Those who delight in history should read Macaulay's description of England in "the good old times." and compare the conditions then with those that prevail now (even with Gen. Booth's "Darkest England" before our eyes) and the measure of improvement will be at once apparent. The utter indifference to human misery, and the little value set on human life, in those days, was shown by the barbarity of the punishments inflicted. And have we not cause of congratulation that the stake and the pillory are no more; that the rack and the "scavenger's daughter" are only kept as relics to draw forth a shudder from those who visit the Tower of London; and that the theft of a sheep is no more a hanging matter, as it was less than a century ago? I only refer to these things as instances of contrast with the present time, when institutions for the relief of all kinds of suffering are on the increase; when philanthropy is active and even extreme; (for have we not had our Dr. Howes as saviors of our Laura Bridgmans)? and when the conditions of prison life are more and more losing the form of barbarous reprisal, and becoming more and more humanitarian and reformatory. He who will compare the burning of witches and the persecution of Quakers with the growth and spread of Modern Spiritualism and of free thought in this age, should have grounds for great hope for the immediate future. In an age of millionaires who are called the robbers of their kind, even a Carnegie preaches the doctrine that great wealth is a public trust.

Pessimism itself should give the genuine optimist *some* cause for rejoicing; for is not the present tendency to seek out evils, and hold them up in the sight of all men, an indication of a deep-seated and wide-spread desire for the welfare of the race that takes on a morbid style of outward expression? The finely drawn line between pessimism and optimism is easily passed when a little more spiritual light is thrown on the shadows, and the view taken as through a glass, darkly, brightens as it comes face to face with the "power that makes for righteousness."

Come out, brethren, from the shadows! Recognize the hand of Him "who doeth all things well," and with a little faith, even as a grain of mustard seed, ye shall be able to remove mountains of evil!

I have referred to the glooms of the historic past —but the true optimist, who must concede that the discipline of his own past trials and tribulations was just and necessary for his growth, will view even the so-called terrible evils of bygone days as having been required for the training of the race, as proof of the evanescence of evil and the permanence of the Good, and will declare aloud with renewed confidence that "whatever is, is right!"

No evil is born without a cause. The tramp and sneak-thief do not come of "spontaneous generation." They are but the "drool" or "tailings" of far greater evils—evils so great and yet so "respectable" that our honorable law-makers, who grow morally frantic and conscience-pricked over little crimes, neither dare nor desire to meddle with them. Wholesale timber thieves, gold and stock gamblers, corrupters of the franchises, bribe-takers and usurers, syndicates that raise prices by throwing thousands out of honest employment, all combine to make up the fountain head and fatherhood from which paupers and criminals proceed as inevitably as sewerage from a leaky pipe. But our national and state law-makers do not worry over wholesale criminals. They are always in the retail business. They know that rectitude is a desirable thing, and that "no family should be without it." So they overlook, or underlook, great offenders, and draw the line at sneak-thieves, tramps and strikers who are guilty of "conspiracy."—*James G. Clark.*

WHAT is the real cause of hard times among the people? We will all have to acknowledge that there are a number of causes that are working in unison with one another, and I will cite one which I think is a large factor in the problem. In the town of Marshfield there are sixteen places, so I am told, where drinks are sold at retail, and from what figures I have been able to get their sales aggregate from ten to thirty dollars a day to each saloon. We will say that fifteen dollars are taken over each bar; therefore fifteen times sixteen are two hundred and forty dollars, that multiplied by three hundred makes seventy two thousand dollars yearly, and I think we can safely say that nine dollars out of every ten of that is direct labor wages, making sixty four thousand eight hundred dollars that is worse than lost to the men that earned it. How many homes and how much of home comfort would that much money buy?—*Thomas Buckman in Daily Oregonian.*

W. D. P. BLISS, the editor of that truth-telling paper, "The Dawn," has also become its proprietor. It will be issued fortnightly instead of monthly as heretofore. The subscription price will remain at $1.00 a year. Sample copies can be had by sending to "The Dawn," 383 Wash. Street, Boston, Massachusetts.

THE lower house of the Kansas legislature has passed a bill prohibiting any company or corporation from employing armed forces when a strike is pending.

For The Universal Republic.

GREAT GROWTH OF CITIES.

SAMUEL BLODGETT.

DR. YATES deserves thanks for calling attention to the great tendency of people in our age to congregate in cities. I should have opened this question to your readers long ago, but I have had no access to the necessary statistics to enable me to enter upon its discussion intelligently. In part the movement is healthy, but in the greater part it is an unhealthy indication, and it is to be deplored. The causes are very apparent to me, and while the conditions remain the same, both material and spiritual, that is, while the nation is prospered, and the mass of the people look at life with a selfish, personal, narrow vision, there will not be less, but more of this one-sided growth and development.

Mr. Yates is right in saying that "the drift of population to the cities appears to have kept pace with the progress of improvements in labor-saving machinery;" and he would have been equally correct had he said, "the drift to the cities is cotemporaneous with the increase of wealth," or "the cities have increased as railroads have been built, or as manufactories have increased." But I doubt that the social instinct is stronger now than in former periods; I doubt that it is stronger in civilized than in savage life; I doubt that it is stronger among city people than among those in the country. The fevered hankering after the sensuous delights, which cities afford in unstinted measure, is one thing; the gratification of the true social instinct is quite another. We can hardly have too much of the latter, while the former should be indulged sparingly. But the truth is that far too many are developed just to that stage which makes them crave sensuous intoxication, which every time leaves them in an unsatisfied state of mind, that is only partially relieved by another similar dissipation. This is a great factor in carrying many to the cities, and makes them stay there in squalor rather than leave. They get so that life with them is tame, almost beyond endurance, without the city hum and bustle, and a great deal of human friction. The increase of city population through this cause is very hard to manage. It is very hard to keep this class from the cities, and they make an uncomfortable element there. That there are a great many more needed in the cities now than formerly is very evident; but it is also easy to see that the increase has been out of all proportion to the demand. It is far easier to carry on all manufacturing enterprises in centers of population than in country places, and wherever they are started, to any extent, they bring to them, as a natural and necessary consequence, mechanics, artisans, laborers, traders, etc.

The increase in the size of the cities which comes for this reason, as well as the legitimate increase, because of the increase in population and business of the surrounding country using them as centers of trade, is all in the order of healthy progress. If we had let foreign countries do our manufacturing for us, there is no doubt our people would have been poverty-pinched and rural enough to have satisfied the most fastidious on this point. There would have been very few labor-saving contrivances of American invention. Those who have an inside view of the facts, know that it is our manufactures that have stimulated, developed, and utilized the inventive talent of our people, and that probably ninety-nine out of every hundred of the more important of the labor-saving inventions would not have appeared without them. The developing of our manufacturing interests has developed our inventive genius and increased our productive capacity in every department of human industry. It has given us a nation, great wealth, and an enormous productive capacity, and gridironed our country with railroads; but it has brought us evil with the good. It has brought an immense influx of foreigners, and many of them are of a grade we could afford to be without. It has afforded great opportunities for speculation which many have used to make themselves immensely rich. It has indirectly been the occasion of an abnormal move from the country to the city, withdrawing from the productive force a great army, and making them leeches and idlers. It would be strange, indeed, if there were not some undesirable outgrowths from such unprecedented progress and prosperity. If the present endangered evils are to continue and increase indefinitely, the blessings put within our reach will turn to curses, and send us lower in the scale of humanity than they found us. Whether this shall be our fate will be determined by how well we are able to understand the causes which have brought about these results; and how well we are able to learn the lesson which they teach. Any blessing may be so misused as to change it to a curse, and in dense ignorance is very likely to be.

We are told that nearly three-tenths of the population of this country, at the present time, are in cities, and only one-thirtieth one hundred years ago; or, in other words, there are relatively nine times as many now as then. I have shown that as we become a manufacturing people there should be a large per cent. of gain in the cities; but when we consider that the charms of city life probably attracted too many to the centers of population in old times, for their own good, or the good of the country, a comparison of the statistics of then and now is truly alarming.

Let us suppose that the business interests of the country require that one-tenth of the people should be in cities; then let us suppose that one-twentieth of the people live there, not for business reasons, but because they like to, and can afford to, and we still have three-twentieths of the people of this country there as cheats, that are there because in those places they can best ply their vocations. I do not mean that the people belonging to this class do nothing, but that what they do might better be left undone, for, looked at in the light of a comprehensive economy, their efforts are wasted. And yet they have to live. The producers support them, and support many of them in very fine style, pouring their greatest wealth, their richest treasures into their laps for no service. They set their traps as spiders do for flies, and the people run into them as blindly and helplessly.

There are at least one-twentieth more of the population living outside of cities who belong to this class, making one-fifth of all the people really paupers; but they do not pass for such.

Now we will suppose that the industrious, for good, work, on an average, ten hours a day, and if we could set this useless class to work in a useful way, and the production were exactly the same as now, the hours of toil would be reduced one-fifth; instead of ten hours for a day it would be eight. But there is at least one-eighth more produced than there is any real demand for, so there is no need that a day should be more than seven hours long for a full supply of comforts for every one. And this is the true science of life, to gradually reduce the hours of toil until the work required of one will be pleasurable, rather than irksome; until every one will have ample time for culture and for social enjoyment, rather than the plan of most economists, who teach extravagance to make work plenty. We have seen that this army of drones generally take up their abode in cities, because it is a better base for their operations; but we have not seen the causes which made them what they are, and that is necessary to lead us out of the dilemma. The prime cause may be summed up in one word—over-production. When the epoch of labor-saving inventions appeared; it made great national improvements, such as the building of immense lines of railroads, not only possible but easy, and they have been pushed in advance of a paying margin. So far as the surplus labor caused by these inventions could be utilized in this way, everything has gone nicely; but capitalists would not go much faster than they thought they could see dividends in the near future. Manufactures would run only for what they could sell, and farmers were operating on a falling market, already too low for reasonable wages and fair returns. But no one thought of reducing the hours of labor to correspond to the increased capacity of production, so there would be constant work for all at paying rates, or if a few far-seeing individuals did, they were not heard in the crazy struggle for pelf. Individuals, no matter what their business, could not inaugurate the needed reform, even for themselves; neither could isolated corporations: the move must be general, or those who engaged in it would be over-run and crushed, in the fierce competition of their fellows. So those who farmed tried to produce as much as possible with the least outlay for labor, and those engaged in manufacturing did the same.

Let no one blame employers for resisting the strikes for shorter days and more pay, for, acting for themselves alone, they have generally been compelled to do this in order to live, and also to cut wages, from time to time, as the price of their goods have been gradually forced down in the market.

As neither farming nor manufacturing paid well, and as employment in these avocations gave little

recreation and leisure, and became more and more uncertain, more and more unremunerative, the enterprising have looked every way for individual success. They have crowded the professions till each has so little to do in their respective lines, that those in need of their services are called upon to pay several times as much for it as the work ought to cost. The number engaged in trade has increased tillt here are at least three times as many as needed to accommodate customers; and of course they combine and put up the profits till all can live. Then the competition between themselves to make sales leaves them dissatisfied with fairly advertising their wares. Those who spread themselves in big advertisements for the sale of this or that class of trinkets, and advertise for agents under the promise of a large salary or commission, are often very nearly allied to swindlers. But the great majority of these people are not inherently bad. They are simply after individual success in a way that will be easy, clean to the external man, and genteel, and that will give them a good social standing. It is the result of our vicious social system.

So there have been two great inducements in taking so many to the city. First, an eye to success; second, the avoiding of low drudgery. There is no cure but in changing our whole social structure. And I hardly see how it is to be changed, except Government takes the supervision of our industrial system into its own hands. No individuals, and no individual corporations, can take the first step alone, and even if one-third of the people, including one-third of the capital of the country, were to unite to make the necessary change, they would be impotent. No system or plan of taxation, nor any possible change in our circulating medium, can cure the thing. A revolution, both in methods of production and distribution, only, can give us a solid industrial prosperity.

That wealth has accumulated in cities faster than the population has I fully believe; but that manufacturers gathered it wholly or mainly, or that they have taken more than they have given in return, I deny; the go-betweens have been the only toll-gatherers. Ten per centum, on an average, ought to be sufficient, under a rightly constituted system of exchanges, to cover the difference between what the producer gets and the consumer has to pay, exclusive of transportation charges. I believe it is now fully forty per cent. This refers only to what we call legitimate trade. When we come to the gamblers' department it is more difficult to reach definite conclusions, but that class probably takes twenty per cent. more. This would make the productive elements lose one-half their earnings, through our wasteful and dishonest methods of distribution. The people are looking everywhere, except at the right point, for the leakage. This is clearly manifested in the recent election returns. That they are looking, and are not afraid to break party lines, is to their credit; it is the promise of future purity and wisdom.

SPIRITUAL pleasures leave no sting behind.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

NATURAL AMERICA, like Spiritual America, is still in an imperfect and uncompleted state. So also is Southeastern Asia. In the near future almost the entire coast lines of the two Americas will undergo radical changes and upheavals. A longitudinal belt of nearly two degrees in width will be elevated along nearly the entire shore of the Western Americas. Portions also of Southeast Asia and of Oceanica will undergo elevation during the same great upheaval.

This important crisis in the history of the planet will be accompanied by violent and destructive storms and earthquakes, and will be attended by a number of tidal waves that will sweep around the globe and be productive of great loss of life.

The event will take place on the 25th day of March, 1912 (a century after the destruction of Caraccas) and will begin at the hour of 9 A. M. Changes will also take place in the contour of Southern Europe. Italy and Greece will experience most of these. New lands will be added.

In the development of the Andean portion of the central axis of the two Americas, the Creative Intelligences have established the most simple and remarkable mountain system of the world. In the evolution of this unique system they have operated along a line extending across sixty-five degrees of latitude, connecting ten vast quadrilateral *foci*, situated about six degrees, or three hundred and sixty geographical miles, apart, and surrounded by the highest volcanoes of our globe. Truly: "*Hic labor, hoc opus est.*" It was indeed a labor fit only for the Gods. These "knots," as they are laid down upon the maps, correspond to the five dorsal and to the five pelvic vertebræ of the spinal column in man. In the evolution of the continent they perform the office of fulcra or pulleys, by and through which the original continental mass was pulled together into its present shape. Here the world-building forces have gradually developed the most beautiful and symmetrical division of the land masses of the globe; and here the natural human form attains its highest perfection of grace, symmetry and beauty.

In this respect the human form of this quarter of the world takes on the corresponding outlines of its own mountain system, which is *duo-unal*, or a duality in unity. Its religious and philosophical beliefs also participate in this same duo-unalism of character.

In the formation of Africa or the "Dark Continent," nature created what appears to be a paradox. It is quinquelateral, like all the other continental masses, and like them is developed by five mountain systems, one of which corresponds in use to those vertebræ that inclose the central cavity.

Of the other four, two of them correspond respectively to the sternum and to the dorsal vertebræ that define the thoracic cavity; while the remaining two represent the lumbar vertebræ and the pelvis that outline the abdominal cavity in the human system.

In the evolution of this continent the Creative Powers so arranged its mountain systems as to form a sort of external shell that encloses its vast interior. Africa corresponds to the molluscous period of human development, when the infant man was living in fœtal conditions. The vital relations of its racial elements with those of the other three original races of mankind are yet to be established in the future.

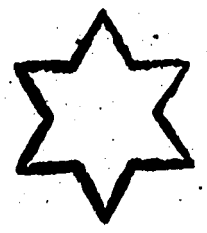
Like all the other continental masses, as stated, it is quinquelateral and corresponds to the human figure in profile. Unlike the other continents, however, it lacks the central axial mountain system that corresponds to the spinal column in the human form, which supports the osseous skeleton, and corresponds to moral and mental dignity, firmness and erectness in the spiritual man. For the human form *en profil* is quinquelateral, the back and front of the body and of its lower extremities forming respectively four of its sides, while the head represents the fifth.

Africa is the original matrix and cradle of the infant man, his birth-place, and the land where he is still to be found in all his primitive ignorance, simplicity and nudity, moral, mental and material, and subsisting still upon the natural fruits of the earth. From this prolific *nidus* of the ape tribes and of primeval man went forth, during the long ertiary period of the race—in which the earth enjoyed a climate that rendered every part of it accessible and habitable to man in his primeval status—the tribes that, whether in their original types or in their more improved descendants, have successively occupied Southern Asia and Oceanica, Eastern Asia, the Americas, Central Asia and Southern and Western Europe. This forms the first great cycle in the progressive development and settlement of the progressive races of mankind, and indicates the direction of their successive migratory movements in the occupation of the world.

It was not until about 12,400 years before the close of the tertiary period that began the evolution and movement of the higher racial elements, that, first originating in Eastern Asia, became more perfectly developed and defined on the elevated plains and mountains of Central Asia, and which subsequently spread over parts of Southern, Central and Western Asia, Southern, Central and Western Europe, and lastly through their eastern gates; and by the latest elements of humanity resulting from the European conflux of the races, have swept over the two Americas.

DEMAND for the Land Currency book, by Stephen Maybell, is something like the demand for "Uncle Tom's Cabin" when it first came out. The latter roused a sentiment for the liberation of black slaves; the former is now making a sentiment which will banish the Money Gods and liberate slaves of debt, both white and black.—*The News Reporter, Three Rivers, Mich.*

As the child is limited in its movements by its parents, so the infant spiritual man is restricted by the Celestial parents from handling powers that in his ignorant condition would destroy him.



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

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

Austin, Texas	1:43 p. m
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p .m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
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St. Paul, Minn.	1:58 p. m.
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