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.

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For The World's Advance-Thought.

A RUSSIAN PEASANT TO HIS DYING CHILD.

JOHN SPOLLON.

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

COPIES of your paper have been sent me from time to time. It is the only one I see that does not bear the hoof-prints of Mammon; and if the accompanying poem—which I wrote nearly four years ago—does not appear in its columns, I will know that it was not kept out by the fear of offending wealthy advertisers, etc. I never attempted to publish it but once; and then the Editor to whom I submitted it, a personal friend, told me it was excellent, but that its publication might injure his business—a trade paper.

DEPARTING spirit, pure and bright,
Why should I say, "Remain
In the realm of eternal night
And life of ceaseless pain?
If thou wert well advanced in years,
And deeply dyed in guilt,
There might be cause for fruitless tears;
But go, now, if thou wilt;
For thou hast found a friend in Death,
And not a dreaded foe:
Welcome him with parting breath
And gladly with him go.

When thou hast ta'en thy outward flight—
Ere thou art too far gone—
Just pause and look back at the sight
Which yonder sun shines on.
With sweeping glance thou'lt take in all
The works of little man;
Thou'lt see him work, fight, strut and crawl
And hear him plot and plan.
Thou'lt mark, amused, his monkey tricks,
His false gods and his schools;
Hear parsons preaching politics
And dunces teaching fools;

Hear ornaments of science yearn,
And say what they would give
To know what thou'rt about to learn
While still on earth they live;
See legislative bodies which
Enjoy the sinecure
Of making laws to please the rich
And persecute the poor;
See Intellect—the demi god—
Defend the meanest cause;
Exert his power for vulgar fraud
And court the clown's applause;

Draw Luxury's coach through Folly's streets
In mire up to his knees,
While brainless asses, on the seats
Within, recline at ease;
See Culture bend the pliant knee
Before the titled hog,
And, dazzled by rank and pedigree,
Burn incense till a fog
Of fulsome adulation shrouds
The loathsome wretch from sight,
As in midsummer heavy clouds
Ward off the sun's hot light;

Whilst, all unheeded, modest Worth
Stands friendless and alone;
No voice to call his powers forth—
They die, with him, unknown;
See haughty Honor wave away
The bribe she scorns to touch,
And hear her voice, in low tones, say:
'Please make it twice as much;'
See Charity's hands outstretched to those
Far o'er the ocean's foam,
Her feet upon the naked toes
Of starvelings here at home.

See Youth's fast fleeting springtime spent
In ways of fruitless ends;
And hear his demon, Discontent,
Called Genius by his friends.
When he at last with footsteps faint
His favorite phantom nears,
Anticipation's gaudy paint
He'll wash away with tears;
Find disappointment ghostly pale
Where rose-cheeked Hope did call,
As when a child, he tried to nail
A shadow to the wall;

See Manhood, strong, ambitious, proud,
With the helm in his hand,
Steer straight towards a sunlit cloud
Which he mistakes for land;
Pursuing still a hopeful course
Till on the reef he's cast,
And Age looks back in wild remorse
Upon the wreck-strewn Past.
Ad eu, my child, thou art not lost,
Be not afraid to go;
This earth is but a football tossed
By demons to and fro."

THE materialist says life is due to matter. Yet when life is at its inception it has the least amount of matter, and the largest capacity for growth into farther life, while with the greatest amount of matter life at maturity has no further power to continue its existence. It is evident, then, that the more matter the greater the bar to the unfoldment of life. Life does not grow by feeding on matter, but by absorbing the living essences that matter contains. Matter is, therefore, not the cause of life, but is the medium through which life is imparted in a material world.

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MEN'S passions are the prison walls that shut them away from liberty. They are the penitentaries of our being.

WHAT IS REFORM?

THERE are a class of people working for "Reform" that are very dangerous, and greatly retard Reform of all kinds, and the progress of the people generally, instead of helping to bring it about; because, in a worldly sense, they are moral and honest, and intellectually superior people; therefore, what they say has a great influence. They advise the use of force rather than righteousness. This arouses the brute nature in mankind, and unfits them for a possibility of bettering their conditions. It is simply prolonging and increasing the life of corruption.

Reform cannot come until the people are ready to receive it; but as soon as they are ready for it it is sure to come. Resorting to bloodshed and crime never succeeds permanently. There may be a cessation of the trouble for a short time, until the "Reformers" placed in power learn how their predecessors managed to get the monopoly power, then they become the monopolists. So it will ever be until Righteousness rules.

The one thing to work for is to enlighten the people that they may awaken a New Consciousness. Then each and all will reform themselves. Until then nothing very much better can be expected.

We cannot grow to this consciousness and better conditions until we come out of our present greed-bound condition and are willing to work for a reformation in ourselves. The redeeming work is thinking good thoughts and acting them all the time.

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HARDLY a week passes that some one is not killed by the carelessness of hunters who are wantonly hunting game to kill for "sport." Hunters are generally the most numerous among the idlers; men who live off the labor of others. One who will deliberately kill an innocent bird or animal for "sport" is a murderer. No matter what position in society he may hold, he is simply a criminal, living under the shadow of respectability. So long as any of humanity will murder for "sport" so long will the world be filled with woe, want and misery.

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WE only ascend step-by-step to the All Potent Source. The less-harmonious force we evolve the greater the number of steps that interpose between us and this source, just as in a house the nearer we are to the ground floor the more steps we must climb to reach the top of the structure. There is a telephone from the Celestial world to the material, but it is composed of a pure mental instrument, whose line is not crossed by the wires of evil.

For the Universal Republic.

AN EPISODE OF LONG AGO.

ELIZA. A. PITTSINGER.

It seems in some beautiful city,
Some wonderful city of old,
I have dwelt, and I dimly remember
Its marvelous fashion and mold—
But through the dense matter that holds me
Its splendors cannot be told.

A cottage arose in that city,
Encompassed with blossom and vine,
And love was the sweet consecration
That made it a model divine—
To the lover of home 'twas a haven,
To the pilgrim an altar and shrine.

Fair mountains arose in the distance,
And valleys were lying between;
And sweet-scented fountains were playing,
And mingling their spray with the green—
Past charming and beautiful cottage!
No other like this have I seen!

A valorous knight of the Highlands,
In a region beyond the sea
Then came to that beautiful city,
And dwelt in the cottage with me—
And the sound of his voice was music,
And that music was only for me.

Though ages have passed upon ages,
It seemeth but yesterday
That we roamed through the forest and valley,
And the lawn where the fountains did play;
That we plucked the fair tulips and roses
That were kissed by the dew and the spray.

Though ages have passed upon ages
Since I dwelt with this valorous knight,
Yet the charm of his eyes is upon me,
So lustrous and winning and bright;
And his hand once so mighty in ~~battle~~ love
Now leadeth me on to the height
Where the problems of life are unfolding
With a new revelation and light.

When the charm of the twilight is on me,
And life is encompassed with peace,
Then I think of this beautiful cottage
With its blossoms and vines and trees,
While memory croweth the spirit
With a light that never will cease.

When the beams of fair Hesper are brightest
Then I think of this valorous knight,
This chief of the glorious Highlands,
With his face ever shining with light;
And I wonder if still he is waiting
In some cot in that beautiful sphere
Where the tulips and roses are blooming,
And lilies that never are sear.

TRIUNE BREATH.

God is a triune breath. God in the highest is a Celestial atmosphere; in the intermediary or spiritual state, God is a spiritual atmosphere; and in the material, the air we breathe. There are, therefore, three different degrees of assimilating God. When we in-breathe God as pure air it gives health to the body; as we inspire pure thoughts (the spiritual atmosphere) it gives strength to the spirit; and as we in-breathe God as pure love (he atmosphere of the Celestial spheres) we expand and grow to conscious Immortal Life.

Thus in God we live, breathe and have our being. We cannot live long in the body without pure air; our spirits are in a dead condition when we live in an atmosphere of impure thoughts; and our souls shrivel in the lifeless air of hatred: but we live, breath, move and have our being in God, in the true sense, when we in-breathe pure air, pure thoughts and pure loves. We die, struggle and destroy our being in the Devil, when we in-breathe foul air, foul thoughts, and the impure atmosphere of lust.

Impure air, evil thoughts and bad passions are all interrelated, as all may verify for themselves. People who think wrong evolve a bad atmosphere, and the latter evolves the former. We need always to have a disinfectant of pure thoughts, and a love atmosphere to be able to pass safely through the hateful atmosphere and evil tnoughts.

The landlords who compel people to live in the impure air of close and crowded tenements, and the legislation which refuses to cleanse the towns and cities of their filth, are creating conditions that shut out God from humanity, and cause the Devil to control, through foul air, impure thoughts and a lust and hate atmosphere.

All things material, spiritual and Celestial are formed through evolution from the Invisible Triune Breath; therefore, there is nothing but God who gives the breath of life. God is omnipresent, because there is no part of the Universe but some degree or manifestation of the Triune Breath exists. The Breath is least active in the lowest plane of evolution, (sin, death or the Devil), and most active and ever-living in the highest phase—Immortality.

The soul and spirit each live, move and have their being in a self-evolved atmosphere appropriate to themselves, as the body has an atmosphere that is essential to its existence. A pure thought atmosphere is a protection for the spirit just as pure air protects the body from diseases engendered by foul air. An atmosphere of destruction surrounds the Godless spirit, just as impure air creates deadly diseases. Disasters and what are called accidental deaths are due to a predominance of an impure thought atmosphere around the individuals, within which destructive forces can act.

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Divine Power adapts itself to the degree of the unfoldment of the spiritual understanding in its methods of education, as material knowledge has to be formulated according to the various gradations of the intelligence of the child and youth. Christian Science, Mental Science, Faithism, Salvation Army, etc., are all steps to the ultimate attainment of the same—Universal Wisdom. They all manifest the boundless power of the Infinite to adapt its teachings in an endless variety of ways to the needs of the various developments of mankind.

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The butcher shop must be abolished before the saloons will disappear. A flesh and blood diet is an ally and progenitor of strong drink. The vegetarian has no desire for liquor, because there are no seething poisons in his system from meat eating that call for some consuming fire to burn them up.

THE ONLY OBJECT.

The only object in life, in this age, almost without exception, is to get money. People rush on, pell mell, crowding, pushing, pulling, tearing, running over each other without the slightest thought of the purpose or the result of this demoniac struggle for money. None are ever satisfied; the more they succeed in getting the more they crave. Thus life is worse than wasted in this worthless pursuit; their souls are dwarfed and bear no fruit for Immortality. When they cast off this material body they are unprepared for these new conditions, for they have given no thought to, and have never worked for any life but that of the body. They find themselves in spirit life without any spiritual consciousness—poverty stricken, blind and helpless; they are paupers that must be cared for until they can be learned how to sustain life in the spiritual.

But this mad rush cannot continue; there must come a change, for to continue means destruction. The few who have had the spiritual awakening will start the thought that will place the mirror before the multitudes that will reflect them as they are. As soon as this can be done the real purpose of life will be sought for and obtained.

We are of course spiritual beings now, but we are not so consciously, save in the few instances.

The real life has been kept out and people only live in the sensual. They have cultivated the physical passions until they can heed nothing but their demands. In the true life the physical senses will be controlled by the spirit consciousness. Every act of life will then be to the purpose and we will build continually the Immortal instead of the destructive and transitory.

The New is ever within the Old; as the new skin of the serpent is found beneath the old, and the old is not cast off until the new is perfected and ready for use. The conditions of the New world are forming and perfecting, and when they are completed the Old will be cast off as the snake casts off its skin. The loosening process has already begun. The warning signs of the separation are everywhere present. Nature never fails to warn man of impending changes, troubles and dangers, from a toothache to a world ache. The wise heed and the ignorant scoff, until too late to avoid the danger. The wise are saved to happiness; the ignorant are lost in the depths of misery they must meet, because they would not heed nature's warnings.

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It is the inner or spiritual mentality of the race that needs to be reformed, before we can reform the crude sensual mentality that surrounds the former like a shell. External appeals do not, therefore, affect the mental-spiritual as the influx of silent thought does, because thinking the New thoughts into people is reaching them from a higher plane than merely speaking to the material organization. The real Reformers of the world are silent workers. Noisy orators are but milestones to show how far the silent workers have gone.

For The World's Advance-Thought.

THE SPIRIT AND THE LETTER.

JAMES G. CLARK.

AMONG the advertisments in that excellent paper, the "Better Way," I find one headed: "Christianity a Fiction," being the title of a book written to prove "The Astronomical and Astrological Origin of all Religions."

We have all heard of the school boy, who, when his teacher asked why the ocean was salt, promptly responded: "I don't know, unless it is on account of the codfish."

Certain writers—even Gerald Massey, the grandest reform poet among them—have exhausted much ink, paper and time in the effort to prove "the mythical origin of all religions."

These writers, in every instance, confound the "origin" of a thing with its various expressions and manifestations; and then, because they have succeeded in smelling out, and looking over the trail which the creature has made in its journey, through the ages, imagine and insist that they have actually bagged the game itself; while the latter, instead of being publicly "exposed" by some astute detective, or salted down and preserved for future inspection in some wise man's collection ot curiosities, is, in the meanwhile, in search of "fresh fields and pastures new," and busily engaged in making more and undiscovered tracks for future "philosophers" to speculate over.

A few years ago a certain writer—or rather compiler of other men's thoughts—solemnly informed me that he had "discovered the mythical and purely fictitious basis and origin of everything in the Christian religion."

I asked him by what process he had made the "discovery."

The answer was, "sitting under a tree during my last summer vacation and reading Gerald Massey."

This man had been a Presbyterian "D. D.," and, after sounding nearly every note in the scale of combined orthodox faith, theosophical credulity and spiritualistic phenomena, had finally graduated a pronounced Agnostic. Like all men whose brains burrough chiefly around the ears and in the region of the perceptive organs, he never had an original or inspirational idea.

All he knows—or thinks he knows—he borrows from somebody else. Hence, he cannot "speak as one having authority and not as the Scribes," because he is totally lacking in the creative or inspirational quality.

Such men never evolute to new outlooks. They only "get there" by sudden stages, and through the agency of some new "authority," which "hooks into" them unexpectedly and jerks them out of old beliefs. The literary world is full of them. They are good as compilers and formulators, and here their usefulness ends. If they are creed-bound Christians they will tell you that "Spiritualism is all a fiction and fraud, originating and inhering in the toe-joints of the Fox girls, in Hydesville, N. Y." And they will not be convinced that there is anything more of it; ignoring the fact that Spiritualism is universal, and that it is the invisible sea which floats the visible forms of all the religions. On the other hand if they happen to be Spiritualists of the materialistic order—though Gerald Massey is not one of these—they will gravely tell us that the Parable of the Prodigal Son was invented by a man who was a myth, and that there never was any such chap as the Prodigal Son, nor any such "medium" as Jesus; that the latter was somebody else; and that the Prodigal Son's father lost his farm by mortgaging it at twenty-five per cent. to Shylock of Venice, and, hence, had no fatted calf to kill, and not a cent to pay the fiddler with.

All this may or may not be as they represent. But, nevertheless, the story has, for two thousand years, been doing duty in response to the religious instincts and emotions, and comforting millions of hopeless, homeless, erring and despairing human wanderers with the hope and assurance that it is "never too late to mend," and to begin life anew, Emerson has well said:

"They reckon ill who leave me out.
When they fly I am the wings;
I am the doubter and the doubt;
And I the hymn the Brahmin sings."

RELIGIOUS conventions conducted in the spirit of true religion would be mighty factors in the progress of humanity. But the ministers instead of giving their attention to the cause of so much sin in mankind, and the presentation of remedies that true religion would suggest the time is frittered away in the discussion of church rules and regulations. The essentials of religion are lost sight of, being smothered under a mass of wordy debates over church discipline and Theological husks while the people starve for the bread of life.

A SINGING class of three hundred and thirty-two members has been formed under a competent teacher, in the Reformatory at Elmira, New York. We look for much good to come to the prisoners from studying the first principles of harmony. Evil-disposed persons are often moved by music, when moral precepts have failed entirely, just as the evil spirit was exorcised from Saul by the musical genius of David.

THE chief articles of food which through impurity become conveyors of disease are milk and meat. These often furnish no sign to the common eye or smell of their diseased and dangerous condition. It has been officially declared that many of the herds of New Jersey, Pennsylvania and Massachusetts are riddled with tuberculósis.—*Portland Telegram.*

THE "Progressive Age" is doing a good work in its department devoted to the preservation of our forests. To destroy the forests without replanting them gives the conditions for floods, winds and other destructive operations of the elements.

MILLIONS of impressions may be taken from the good thoughts of a pure soul and transferred to minds throughout the world. Thus silently the good can operate on humanity.

SIGNS OF PROGRESSION.

THE Prohibitionists have put a Woman Suffrage plank in their platform.

THE Methodist General Conference strikes out the word "obey" from the marriage service of that Church.

THE California State Labor Convention passed a resolution demanding an equalization of woman's wages with those paid to men where equal services are rendered.

THE Burial Reform Association of New York declares the object of the organization to be to provide a simple and inexpensive mode of burial for rich and poor alike.

SAN JOSE, California, compels her saloons to close at six P. M. Saturdays; and they are also compelled to take down all screens, and the sign "Private Entrance" is abolished.

REV. CHARLES F. GOSS, of Colville, Wash., in an eloquent speech at the Home Mission meeting, before the Presbyterian General Assembly, advocated the building of a Methodist church as well as a Presbyterian church in his mission district.

A LARGE fiery columnar scroll was in the sky in Russia, pointing in a Northwesterly direction, so the press dispatch reports. Great quantities of sand fell in Texarkana, Arkansas, during the flood although there is no dry sand within a hundred miles of that place.

THE Central American Diet, composed of five Central American Republics, has decided to submit all disputes between them to a Court of Arbitration. Should either of them declare war against their neighbor the other three will intercede in favor of the one attacked.

REV. DR. CHARLES A. BRIGGS; Rev. Lyman Abbott, pastor of Plymouth Church, Brooklyn, Rev. B. F. De Costa, of the Church of St. John the Divine, and Rev. Henry Wilson, formerly D. Rainford's assistant of St. George's Church, have joined the Salvation Army.

AT the Methodist Episcopal Conference at Omaha, Rev. Thomas Hanlon offered a resolution that the Church come out squarely on the side of the laborer. He said: "The laboring classes are drifting away from the Church. Our Church is made up of women to a large extent. The men are drifting away from it. We must take a stand on this great question, affecting capital and labor. The Church has been too much inclined to lean toward the interest of the capitalists."

THERE will be a Department of Religion at the World's Fair, at Chicago. Two Congresses will be held—the Parliament of Religions and the Congress of Religions. In the Parliament the various sects and denominations of Christians, Buddhists, Mahomedans and Parses will be represented, and also the various heathen organizations, as far as they have a literature and can be brought together. In the general Congress of Religions that which is common to all Religions will be discussed.

For The World's Advance-Thought.

LOVE AND LUST.

A. C. DOANE.

Love is the God-head of humanity's own Divine Nature, the leading day star of eternal progress; while Lust is the Evening Star of the soul's descent into a material garb, that it may unfold its powers by mastering all material surroundings and arise as the Morning Star, which is prophetic of the coming day, to which the unfolded soul will be the Central Sun, and around which all the lives and lesser lights comprising a human being's individuality will revolve as the planets around the sun. Then human beings will feel and know that they are immortal. We are dead spiritually and buried in the earth or earthy part of our natures. As fast as our spiritual faculties are unfolded, just so fast we are being resurrected from death unto life, and that resurreeted life is our Savior—the Son of God; for God is Light, and that is the only true light that can enlighten the human souls on all planets. All other lights are false Christs, leading the pilgrim into sloughs of despondency. Then beware, my friends, how you listen to any voice, let it come from the material body or not, that says, "Lo! here is Christ;" for the Christ who is your resurreeted Light and Savior is the light coming from your own unfolded spiritual nature? Your own angel natures are the angels that will have to roll off the stones and rubbish you have piled on your buried Savior, and remember my friends, that every kind word, thought or act is removing the debris or obstacles from your buried Savior; and when you have taken the mote out of your eyes—by unfolding your own spiritual understanding—then you can see how to prepare eye salve to anoint the eyes of your blind brothers and sisters.

The Woman's Tribune of Washington City says:

How old a woman must be to be a pioneer has just been settled by the Chicago Pioneer's Association. At the recent meeting the inevitable "woman question" came up, and it was voted that a woman who had lived in Chicago fifty years should be eligible for membership. In recording this item of progress toward companionship and fraternity of the sexes one cannot but wonder that these old fellows should have come together in the first place, and presumes to call themselves the Pioneers with the women excluded. But to such absurdity do custom and prejudice ever tend."

The Chicago Pioneers must have been studying Hindoo Theology. According to that woman is only entitled to enter heaven after being incarnated in the flesh a good thousand and odd times; and even then she may not succeed if she fails to pay a sufficient amount of deference to her husband.

The thoughts of the individual, according as they are good or bad, can create the conditions of happiness or destruction within and around him. Hence, there is nothing absurd in the idea that the aggregate thoughts of humanity can save or destroy a world

For The World's Advance-Thought.

FIRE; FLOOD; FAMINE.

MRS. SABRA STRONG KIESTER.

External intensities the average mind can sense. We all shrink from their potent power; but how few strive for the knowledge which will shield humanity from such discords—which gives power to command: "Peace, be still!" to all the turbulent discords.

How restful to have a soul consciousness that Good is in the ascendant, even when in every orbit of human life Evil is so manifest. Amid all the clash and clamor of existing conditions, the still voice of the soul assures the passing away of these turmoils, and the establishment of an Individuality that prohibits every effort and form of tyranny.

Instead of a limitation of development, expansion will follow. Greed, selfishness, corruption, will be eliminated by the influences which radiate from the "vine and fig tree" orbit. Heaven will not be sought as a locality, but enjoyed as a condition possible to all.

Men cease to respect themselves as they cease to be respected. We show our contempt for those who commit crimes, and the consequence is they lose all respect for themselves, and care nothing for the good opinion of any one; then it is hopeless to try to reform them. They sink deeper and deeper into the mire of crime.

Crime can never be abolished until we keep out the criminal thoughts within ourselves, instead of killing the instruments that act out the thoughts.

The banker or merchant who concocts some legal robbing scheme in his luxuriously furnished office sends out the thieving thought-force that operates upon like natures in the slums.

The man or woman who thinks revengeful thoughts sends out a murderous force that will find expression in some fitting instrument. You who wish to hang, burn or lynch some one who has committed a crime are perhaps the more guilty. "He that thinketh evil hath already committed it."

M. Maurice Barres has created a literary sensation in Paris. He has written three very able metaphysical romances, entitled "*Sous l' Œil des Barbares*," (under the eyes of barbarians), "*Un Homme Libre* (A Free Man) and *Le Jardin de Berenice* (The Garden of Berenice). The works protray the struggles and final triumph of a gifted and highly sensitive nature to conquer self. They are written in a vein of high spirituality and are the first blossoms of a new order of literary productions.

The fire of hell of theology is the fire of Love burning up the darkness. Hell is a state of Erebean night. Its torments commence when the light of heaven is turned upon it. No one can realize a hell for others until he lives in it himself, for we cannot conceive what we are not conscious of. We could not think of sending our enemies to hell if we did not have one to send them to.

TENDS TO INCITE THE MOB.

The carelessness of the officers in letting the murderer, Wilson, escape from them will have the tendency to incite the people of Milwaukie, if not all other places in the State, to use desperate measures to dispose of such criminals in the future, and they would be justified in their acts. It is not right that such a wretch should even be allowed to die at his own hands after committing the crime of which he is guilty. When the laws are left to such fellows to enforce it is no wonder the people want to take the law in their own hands.—*Eugene Register, Oregon.*

It would greatly astonish the editor who wrote the above, and all others who write in that vein, if they could see the results of the spirit they manifest. It is the thinking and uttering such thoughts as these that make fitting instruments through which such thoughts manifest. All thoughts find expression, and if you send murderous crime-breeding thoughts you must expect to reap the harvest of their manifesting..

A humanitarian government would stigmatize the marriages of the unfit as crimes, and would gradually enforce upon the public mind the responsibility of parentage. It would legislate to prevent the birth of the criminal rather than legislate to punish him after he is born. Instead of providing asylums for the insane, the inebriate, and the foundling, it would carry into effect some scheme of supervision which would prevent instead of cure. It would try to eradicate the conditions which make criminals possible, and, if it could not do this, enact such laws that would render it almost impossible to perpetuate the diseased condition of society. It has long ago been shown that one thousand criminals have been traced back to one unfortunate, that the same names constantly reappear among the criminal and pauper classes. —*The Humanitarian.*

The man worship of to-day is largely without sense or reason. When the press and the people land a man to the skies it is pretty good evidence that the man landed agrees with things as they are. The greed-bound always speak of a progressionist as a "crank." By these people Gladstone is spoken of as the "Grand Old Man;" but Grand Old Fossil would be a more appropriate title for this illiberal Liberal, who opposes woman's emancipation and reducing the workingman's time to eight hours.

We are going now to have a higher order of literature; poetry, the drama, novels and scientific and social work will be written that will deal with more advanced ideals than mankind now generally accept. The old order of literature is in its dying throes.

Another Messiah has come to the surface in Bolivia. Have we reached the age of false prophets?—*Better Way.* "Coming events cast their shadows before."

Ideas are only evolved by humanity as the Universal Power can use them.

For The World's Advance-Thought.

WHAT IS NATURE?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

THE limitations mostly made when speaking about Nature vanish like smoke so soon as due thought of piercing and independent character in focussed upon it. Who can deny that, "Nature is that which of necessity pertains to everything that is?" Who can intelligently or truthfully deny that even God or spirit has its nature, as certainly as every material thing has? Nature, then, cannot be intelligently or truthfully restricted to things of matter; for it cleaves as unmistakeably to and inheres in spirit as certainly as to aught besides.

Truth is truth, irrespective of man's many defects and ignorant shortcomings. While man is imperfect, and, therefore, unclean, it is impossible to bring a clean or perfect conception out of him. The fact that many limit Nature to the things of matter and sense only, bespeaks the great imperfection which still inheres within them, and does not for one moment warrant the conclusion that they have apprehended truth. But truth—Eternal Truth—is never interfered with by human misconceptions; as is truthfully affirmed of Christ, that he is yesterday, to-day and for ever the same, so may it with equal point and certainty be affirmed of Truth; in fact, the Christ and the Truth are one.

As the reality of spiritual life and freedom is by entities of the human family attained to, as certainly will many of the concepts now tenaciously held be left behind as unworthy of attention. While man is defective and unspiritual, while the reality of spirit life and power is wanting apprehension by man—as is evidently the case by the many at present—it is quite impossible for him to see things in the light of God, or even proximately as they are. Man cannot compass the impossible; and it is certainly impossible for anything short of the well developed spiritual man to apprehend or intelligently hold the very things of God; hence out of man in his present unclean or imperfect state it is absurd to expect anything true or conclusive, for out of an unclean thing what is clean cannot be brought.

Nature is that which of necessity pertains to everything that is; God is, and therefore has His nature; spirit is, and therefore has its nature. But God is spirit, and spirit is God; and so when it can be said that God is in anyone of a truth, that which necessarily pertains to and so bespeaks God must in that personality be very manifest. Spirit life and power has a very sharply and unmistakably expressed nature; and by that nature, therefore, it must be recognized. When the Apostle Paul speaks of "the demonstrations of the spirit," he means thereby these necessary things which constitute the very nature of the spirit. Spirit searcheth all things, even the deep things of God; spirit is God, and so the things of God it necessarily owns and inherits; spirit has its own natural sphere, and its own necessary powers and gifts. Then—of course—the spiritual person is one that naturally and of necessity possesses and makes free use of the powers and gifts which serve to mark spirit realization.

Christendom has all adown the centuries been assuming that she possessed the spirit and was being led by it, and yet the specialities which naturally and necessarily indicate the indwelling spirit have not, for any portion of that period, been in her possession—save in part—and that in a very few exceptional and utterly misunderstood and persecuted or despised characters. This fact speaks volumes to those in the secret of God. It proclaims unmistakably that those born after the flesh—in doing their very best—cannot help persecuting those born after the spirit. As certainly as spiritual men are despised and persecuted it is by those born after the flesh; and as certainly as men assume that they are born after the spirit and can only show the unmistakable works of the flesh, it is certain that they have not pierced within the domain of spirit, and so are ignorant of the realities and powers which of necessity pertain thereto.

The reign of spirit when once it becomes fact will bring into man's possession the powers which are understood to be Divine. When we speak of the reign of spirit we mean precisely what the "kingdom of God" does. Spirit in like manner is identical with God. So then the kingdom of God and the reign of spirit are interchangeable expressions; things which are equal to the same thing are equal to one another. The reign of spirit stands contrasted with the reign of matter. All reality and truth inheres in spirit alone; what shows in matter is unreal and wholly illusionary. So then, while imperfect man is helplessly wedded to matter, as though it were real, he is unconsciously floundering in the mire of deception and impotency. Christendom's attitude and conduct all adown the centuries plainly and unmistakably show that she has been floundering in this very mire, for all that naturally and necessarily pertain to matter and the unreality of worldly things she has given especial prominence to, proving thereby that she still adhered to the reign of matter, not being familiar with or at all conscious of the reign of spirit. Naturally and necessarily, then, whenever the reign of spirit becomes a manifested fact, the powers which characterize divinity will unmistakably proclaim that truth; on the other hand certainly so long as matter is recognized as real, and trusted as though nothing better existed, the reign of spirit or the kingdom of God is not seen or recognized.

Fancy Christendom hugging fondly the idea that she sees the kingdom of God—or the reign of spirit—when everything in her life history attests that she is wedded to matter, and is continuously giving it first place? It is anything but true. She does not see the kingdom of God, and that fact proves that she has not been born from above, as she loudly boasts that she has. It is quite useless for her to affirm that she is owned or approved of God, for while the demonstrations of the spirit are not showing in her life there is no proof of that necessary truth, and her affirmation of it only proves that she is grossly deceived. She does not like to be told all this; but for any one to be well aware of it, and withhold it from those concerned, would be cruel in the extreme. In her present blinded state and condition she cannot deliver her soul, nor say, "Is there not a lie in my right hand?"

Things are not in truth at all like what they seem, or what they are represented to be. And what is more to the point and our present purpose, no portion of the human family is further from the very truth of God, the very things of the spirit, than Christendom which is assuming—without any facts to support it—that she is born of God and being led by the spirit. Her materialistic career proclaims beyond question that she knows not God, and that she sees not Christ as he is. What she sees and adores is not Christ, but a materialistic Anti-Christ which her illusionary fleshly mind qualifies her to see in the letter of scriptures, and which quite naturally and necessarily killed her. When she is truly born from above, and so begins to see what of necessity pertains to the spirit plane she should be occupying, she will know that she is only enacting the unsatisfactory part of the Prodigal Son, who when he had received his portion of the life from his Father, went with it into a far country and wasted it among harlots and in riotous living. The Prodigal Son is a very correct representation of the part Christendom is now playing. She assumes that she is right, when she is manifestly wrong. She claims that she is spiritual, when all facts declare that she is grossly material. She boasts that she is in the kingdom and patience of Jesus Christ, when everything unmistakably reveals the fact that she is as far from it as she can get. When in the very nature of things will Christendom awake to the truth?

THERE is danger in skepticism; but have our conservative readers ever thought of the greater danger of shams? of making believe believe? of trying to think something that is not really thinkable, or at least is not really thought? Have they ever thought of the danger of bribing men to declare their adhension to a creed which is to them not true? or of punishing them by loss of office or favor or social recognition for frankly avowing doubts which others less courageous, stifle or conceal? The Master never condemned honest doubt. —*Christian Union.*

A DISPATCH from Fort Worth, Texas, says: "A freak of nature has just come to light in the county jail. His name is Jesse Lee, aged eighteen years. Turn the boy's face so that a strong light may shine into his eyes and a phenomenon is seen. Around the pupils of the eye, in the iris, are the twenty-six letters of the alphabet, arranged symmetrically. There are thirteen letters in each eye, those up to M being in the left eye and the remaining ones in the right. Lee says his father and brothers are similarly affected."

WE fear in the night but our fairh is restored in the light.

For The World's Advance-Thought.

MARRIAGE AND HEREDITY.

ELIZABETH JOHNSON.

In the May number of The Universal Republic is an article by C. H. Reeves on marriage, in which, after dealing with certain of the evils that follow in the wake of our present legal marriage system, he says: "Let us hope that slowly and surely the knowledge will obtain that marriage is not romance, but the very highest order of business.....The Government will recognize that it has no greater obligation resting upon it than to see that none have its license to enter into a contract of marriage who are unfit for its relations and duties."

Now, though all who think must deplore the evils to which reference is made, still there are many who will differ as to the remedy. Governments have not always been the best guardians of public morals; they have not invariably been composed of the wisest and best men; nor indeed can they be while the majority are less wise than the minority. But, even if they were, would it be possible for them to decide whose offspring would be the greatest gain to a community? Do we not make too much of heredity? Do we at all understand the laws of birth? Cultured and clever parents do not invariably give birth to talented children. Genius does not necessarily produce genius. Often we find genius springing from the poor and uncultured. Nature in effect says:

"Fear grace—fear delicatesse;
Fear the mellow-sweet—the sucking of honey-juice;
Beware the advancing mortal ripening of nature;
Beware what precedes the decay of the ruggedness of states and men."

She will have none of her children slighted; she mocks your labored plans, your pruning and your paring, with ever new varieties and new types. You may mate your men and women perfect in physical organization and mental qualities,—those who are willing to consider marriage "not romance, but the very highest order of business,"—and what will the result be? If they are not wedded by Love, first, you will only be bringing physical health together to sow disease; you will be planting the seeds of decay in the nervous organism that will fill our insane asylums in the future; you will be giving us poverty a thousandfold worse than the poverty that swarms hungrily in our city streets,—a poverty of soul, a spiritual poverty too starved to be even hungry, a race of beings poor in love, poor in sympathy, poor in a yearning for the Divine Good—that hunger and thirst after Righteouness without which of what good is all your culture?

There is a stronger force than either the physical or mental attainments of the parents at work in the development of the infant during the gestation period, and that force is emotion. Would that we would waken up to the real import of the lesson that we pass unheeded by, namely, that *feeling* is the fount of life. The mother does not make of her child what she *will*; she makes of it what she *must*. It is not her intellectual attainments, but her craving for knowledge, that gives it a mind ever restless in its desire to know, ever eager in its search for Truth. If she loves the father the child will be like her highest conception of him; it may fall below his real character, or it may reach above him; but *can* it be greater than the mother is capable of *feeling* him to be? If she feels the artist's delight in nature, her child will feel it too; if she feels the poet's spiritual yearning, her child will feel the poet's spiritual yearning; if she is full of low-thoughted cares, her child will be full of low-thoughted cares.

Is it any wonder that the masses are drudges, and content with their drudgery, when we remember what the home life is? Better be full of hatred than full of apathy. Any strong feeling is better than no feeling. Occasionally a conservative, narrow-minded mother, by her very hatred, moulds her child's mind and character after qualities in the father she hates. But even in this case apparently, it cannot be higher than her conception of those qualities. She cannot give it the father's mind, though she may give his mental tendencies.

If we could once realize the part that Emotion plays in all development, in the development of mind and character in each of us, as well as in that of your children, would we regard it as lightly as we do? smothering it under a host of trivial duties and useless cares, using our will-force to drive it from us, lest we find it troublesome, though we know that, should we feel our spiritual poverty never so keenly, once it is gone we cannot recall it?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is everyone that is born of the spirit." And this Divine inflowing, coming we know not whence, going we know not where,—this poetic element, this romantic, this Love element, that nature says shall be the creative force,—shall we in our folly shut it out entirely? Is it not already shut out too much, and is this not the reason the world is full of commonplace, feelingless, matter-of-fact people to-day?

Mr. Reeves has portrayed one of the evils of our present legal marriage system, but it is only one. It is but a surface symptom of a deep-seated disease, a hidden gangrene, which all, even the most thoughtless, are more or less dimly aware of, and which men and women who think no longer have any doubt about. Why then are we silent? Is it because the evil is so gigantic, with its roots deep down in the past, and its poisonous branches ramifying through every fibre of individual and national life? Or is it that the remedy is so uncertain? Uncertain it certainly is. But to point out the cause of a disease, itself, is half a cure. We can then safely trust the remedy to the wisdom of the future.

The root of the whole matter is, we have divorced Love and Sex. And not we alone, but the generations that preceded us. We must go back and back to trace the beginning of what has ended so disastrously in diseased bodies, diseased morals, and diseased ideas and a diseased race.

Our young women yearn for love and marriage, as they in their ignorant, girlish dreams understand it; but shrink at the same time in disgust from all thoughts of the functions of sex, regarding such as some base animal appetite in their male companions that they are in duty bound to submit to, in order to purchase the pure joys of mutual tenderness, mutual caresses and mutual love. Sex being shameful, birth is doubly shameful, as it is flaunting one's shame before the eyes of the world. To such a pass has this come that a pregnant woman is looked upon as something degraded, to be alluded to even by those of her own sex with the coarse jest, or vile innuendo, or the scornful smile. If she is the mother of many children she is regarded with pity by the kind-hearted, and with disgust by others, as though she were but little removed from the animal plane. They do not see that to degrade sex from its natural function is the most shameful degradation that a woman can endure, a degradation that both she and her offspring shall pay dearly for in enfeebled bodies, enfeebled minds and debased morals.

Whence come this state of things? There was a time when sex was considered pure, when motherhood was desirable, and the degradation of the functions of sex, which is commonly looked upon as a matter of course to-day, were held in universal loathing. What is the cause of the change? There can only be one answer. Marriage, as understood to-day, and as the contract has been carried out for some centuries, is nothing more nor less than slavery for the wife. That she gives herself over into the power of a husband with a trust and love equaled only by her ignorance of the state she is entering, does not make it any the less slavery. It only makes her awakening to the real state of things, and the irrevocableness of the step she has taken, the more bitter, the hopelessness of the fate to which she has given herself the more oppressive.

Is it any wonder that her children regard sex as impure, when we remember that her strongest feelings are the real moulding influence in the character of her unborn child, and when she has felt with sick loathing the terrible degradation of this respectable slavery, for which there is no redress? And the mother is right. Such birth is impure. If lust is vile how can motherhood, the outcome of lust, be pure? But the impurity does not stop with birth; it goes on poisoning and polluting every relation in after life, thwarting nature and poisoning again the purity of that Divinely tender and holy relation, mutual love, that would-be savior, that comes to the young man and young woman with its promise of a new salvation, and its glimpse of heaven.

But alas! this heaven is only accessible to the pure. A curse has shut them out from it, the curse of their mother's slavery to their father's lust. They have been tainted with it before they were born, and they will in turn taint their children. And while the moral evil is transmitted thus from generation to generation, a train of terrible physical evils follows closely in its wake. 'Tis not alone

hose who are physically unfit to assume the duties of parentage when they enter the marriage state who are propagating physical deformity and disease. Everyone who lives in the state in its present degraded condition is doing so. Dr. Gardner says: "It has become a matter of common observation that the physical status of the women of Christendom has been gradually deteriorating; that their mental energies are uncertain and spasmodic; that they are prematurely careworn, wrinkled enervated; that they become subject to a host of diseases scarcely ever known to the professional men of past times, but now familiar to, and the common talk of, the matrons, and often, indeed, of the youngest females in the community." And he places this evil prominent among the causes "the result of which we see deplored in the public press of the day, which warns us that the American race is fast dying out." Outraged Nature is saying in a way that it will not be possible much longer to misunderstand,

"Better an end of all men's races,
Better the whole world's work were done,
And life washed out of all her traces,
And there were left to time not one,
Than such as these that fill thy graves
Should sow in slaves the seed of slaves."

But there is no evil in existence for which there is not a remedy, if the remedy could only be discovered; and each woman has a remedy for this evil in her womanhood. We cannot make all men noble, we cannot undo in a day the slowly growing degradation of the slavery of centuries; but we can each look to the cultivation of nobleness in ourselves. We can develop in our own souls a passion for Purity and Truth and Freedom. We can hate falsehood, even in its most insinuating forms. We can refuse to be petty tyrants, and, as far as it lies in our power, we can refuse to be slaves. We can be free in all things except free to do wrong to another. Let us learn to distinguish between the freedom of tyrants and the freedom of freemen,—the freedom that sacrifices *self* for Right, and the freedom that sacrifices *others* for self. But let us also learn to know what another may justly demand of us. For if we weakly submit to tyranny will we not give birth to slaves? If we submit to lust are we not propagating lust? If we think sex impure and motherhood impure, are we not ourselves the fountain of impurity from which no pure thing can come? Let us learn how Divine a thing is motherhood, how Divine a thing is the creative love by which motherhood is made possible. Let us learn to distinguish between this, and the creations of lust.

And once we begin to realize how Divine a thing is birth, we will then realize the power we each one hold over the destinies of mankind. We will never dare then to think it is of no account whether we are broad or narrow-minded, whether we are public-spirited or not, whether our sympathies are with the tyrant or the slave. We will learn to be jealous of our every thought, of our every heart-pulse, lest we let the encroachment of adverse influences kill out the growing nobleness in us that we would wish to transmit to our sons, a worthy heritage. It is not enough to be good; we must be great. We must love virtue; but we must love wisdom also. A heart always true, sympathies always on the side of right—but then a mind with it! No woman yet has ever been half enough in love with knowledge, half broad-minded enough, half public spirited enough. As Daniel Deronda's grandfather said, "Every Jew should rear his family as if he hoped that a Deliverer might spring from it." So I would say, let every woman live as though she expected to be the mother of the Savior of her Race.

THE Baptist Mission Convention passed the following resolutions at Philadelphia:

"*Resolved*, That we hereby respectfully request the Congress of the United States to withhold the appropriation of five million dollars asked for the World's Fair, until satisfactory assurances are given that the Fair will not be opened on the Lord's Day.

"*Resolved*, That any attempt on the part of the management of the World's Fair to give prominence to the Roman Catholic Church in the arrangements of the Fair or to exalt its ecclesiastics in connection therewith must be regarded as an unjust discrimination, as contrary to the American principle of separation of Church and State.

We have only to substitute Protestant Church for Roman Catholic Church, in the second resolution, and it becomes self-condemnatory when taken in connection with the first resolution. The Protestant church can only see the iniquity of seeking to control the management of the Fair and Congress, and combining Church and State, when it is the Catholics who desire to do so. The Protestants are seeking temporal power, and claiming infallibity just as much as the Pope at Rome; and both are using the questionable arts and shams of the unscrupulous politicians to attain their ends.

ACCORDING to the report of the Board of Health, there are one hundred and sixteen lodging-houses in this city, with rooms for fourteen thousand one hundred and seventy-two persons, the cost of a lodging ranging from seven to twenty-five cents. Superintendent Byrnes, as is well known, entertains very definite ideas regarding these lodging-houses and their agency in making criminals. He has termed them "nurseries of crime" and has long been desirous of securing legislation that will give the police greater authority over them, and thus reduce the pernicious influences which radiate from these resorts.—*New York Herald.*

Nothing else but crime is to be expected when human being are thus herded together in a pestilential, crime-breeding atmosphere. More and more is the system that makes such herding necessary being condemned by its own mouth-pieces—the public press.

A BASKET already full of husks cannot be filled with grain. So there is no redemption for one whose mind is kept filled with low, degrading thoughts.

THOMAS LAKE HARRIS.

THE Birmingham "Daily Post," England has this complimentary notice of Thomas Lake Harris' late work, "God's Breath in Man:"

"All this research into the regions of the unknown brings us to the subject most in vogue just now—that of the revival of Spiritism, which has displaced the Blavatzky and Besant theory, and thrown fresh light upon that of the great Thomas Lake Harris, which latter is making its way with rapid strides through the azure mental atmosphere of Paris. The latest novel of Gilbert Augustin Thierry, founded upon "God's Breath in Man," is just now creating a furore, and replacing on the boudoir table the whole series of English didactic, theological and sentimental novels, as well as the enervating corruption of the French works of fiction. 'La Bien Aimee' revives all the intensity of interest experienced some years ago by the vindication of the doctrine of reincarnation as set forth in the works of Thomas Lake Harris; and to those who were acquainted with the predecessor of M. de Blowitz on the "Times," many of the incidents of the novel bring to mind some incidents in the life of the hero who preferred the approval of his own conscience to that of his brother man. The success of the book has renewed the controversies and opposition excited by the events in real life which had given rise to the fiction. One of the great Paris preachers writes to the author of 'La Bien Aimee:' 'You have discovered at last the true definition of eternal suffering.' Some people imagine that this new sentiment of interest in the unknown betokens the reaction about to take place; and that this *fin de siecle*, which has been so much abused in every detail of its progress towards its end, will, after all, serve to prepare a new era of thought as well as of morals for the new generation about to appear."

THE record of lynchings in the South for the past year is most disgraceful. The total number for twelve months ending May 1st was one hundred and sixty-four; of whom seven were burned alive, one was flayed alive, and one was disjointed. There was not a single case in which any of the lynchers were punished. How many of the men who were illegally killed were guilty and how many of them were innocent will never be known. —*The Call.*

Even if those lynched were guilty as charged, they are not more so than those who did the lynching. This spirit of fiendishness is the outgrowth of the slavery system of the South. Those born and bred in the belief that one human being could own, buy and sell another human being will of necessity be brutal in their natures, and it can only be eradicated by their getting a regenerated consciousness.

To command betokens tyranny; obedience to command betokens slavery. When we can control ourselves we will not need to command or be enslaved—we are sufficient unto ourselves.

No God can abolish evil while man continues to create the cause of evil.

For The World's Advance-Thought

THE MERCY SEAT.

A. G. HOLLISTER.

"In this is love; not that we loved God, but that He loved us, and sent forth His Son a propitiation concerning our sins. And he is a propitiation not only concerning ours, but also concerning the whole world."

THE human memory is a marvelous instrument for recording conduct, and everything that engages attention; it is beyond the possibility of destruction by fire, or catastrophe, or waste, or wear, or time's flight, or by death and dissolution of that delicate chemical vesture within which its sensitive texture is wrought. Though the act be forgotten, its records remain to testify in a season of judgment, beyond the power even of its owner to erase. Only the Divine Wisdom that ordained its laws, could devise means to infuse an antidote, to correct, to cover, to efface from the life, undesirable memories that testify against the actors, or neutralize their ill effects, and bury evil conduct and its consequences in perpetual oblivion.

Hence, we look to Divine revelation for the true method of atoning for sin, and casting it out of heart and memory. Jesus testified, "The Father judges no man, but has committed all judgment to the Son, that all men may honor the Son, even as they honor the Father. The Father is honored by honoring the messengers He sends." "He has given him authority also, to execute judgment, because he is the son of man." This teaches that God has committed to man the judgment of all things pertaining to man. God in the conscience, which is but one's individual portion of God, that cannot keep one from sinning, cannot effect the more difficult task of restoring him, without external aid. Partial judgments do, indeed, at times arise in the conscience, sufficient to turn their subject from an evil course, but they go not deep enough to remedy past evils, nor to remove corruption from the heart, without exposure by confession, to the light in God's witnesses, as the gospel of salvation requires.

The son of man alluded to, is not an individual man, but a character which includes many in one spirit. For it is written, "The saints shall judge the world." The son of man, is the regenerated, new man, and heir of all precious things promised to man. He does not become such without passing through the ordeal which takes away sin and purifies the soul. To the qualified judges, they must first be tested by the same standard that is to be applied to others in their presence. Hence, we are told that "the sins of some men are manifest, leading before to judgment, but some, they follow after. Likewise the good works of some are manifest, and they that are otherwise cannot be hid."

Under the law, which was a shadow of good things to come, it is written, "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Jesus testified, "For every idle word that men shall speak, they shall give account thereof in the day of judgment." To whom is this account to be rendered? To God in His saints, through whom and whom He judges the world. Daniel tells us of a period when judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The Apostle attests the same when he says, "Know ye not the saints shall judge the world."

Jesus said to his disciples, "Ye who have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." John saw twice twelve thrones, on which sat twice twelve Elders, around the central throne, showing an equal participation in this judgment, by the feminine half of humanity. Else why has woman reason, judgment, conscience, and understanding to sift and weigh evidence. In describing the judgment of the first resurrection and millennial reign, the seer says, "I saw thrones, and they who sat on them," but he does not specify their number. Daniel also is indefinite as to number, saying "The thrones were placed." There may be twelve thousand or twelve times twelve thousand, according to the number sealed out of the tribes of Israel, for aught that appears to the contrary. Be they few or many, they evidently denote judgment and dominion given to those who sit in them.

These judges having been tempted like ourselves, and having been purged, even if they have not yielded to the same extent, can be touched with a feeling our infirmities, and wherein themselves have suffered, are able to aid those who are alike tempted. Here then is the tribunal before which we must all be made manifest in due season, and here is found the mercy seat from which is dispensed the healing and covering power of a true statment. For Jesus testifies through his servant John, "He that overcometh shall sit down with me in my throne, even as I overcame and have sat down with my Father in His throne."

Having been anointed with the same Holy Spirit, and baptized thereby into death of the carnal life, as Jesus was, and having overcome death, and him having the power of death, as Jesus overcame, they are with Christ, and execute the same judgment, and rule in his commands. The prayer offered by Jesus, that his disciples might be one with him as he was one with the Father, signifies as much as this, to those in whom it is fulfilled and fulfilling. So testifies one who has experienced the cleansing and overcoming power dispensed in this judgment.

ARRANGEMENTS are nearly completed to hold a four weeks camp-meeting on the Columbia river valley, through the month of August. Several of the most advanced thinkers on the plane of spiritual science are now in Portland, and will be present at the camp, which will be specialy devoted to the consideration of the spiritual philosophy in all its departments. See programme in another column.

DEATH is the least punishment for the criminal, because it relegates him to the realm of darkness that is most congenial to his criminal traits. A life of restraint is a much greater punishment for him.

SPIRITUALIST'S CAMP MEETING.

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

THE management of the new camp ground, on the Cowlitz river, above Kelso, have made arrangements with the Kellogg boat lines, the Dalles City boats and U. P. R. R. boat lines to all points on the Columbia river to carry passengers to the camp ground and return for one and one-fifth fare the round trip. Tickets good until September 7th. The meeting will open August 7th and close September 3rd, including five Sundays.

Able speakers have been secured and all departments of progressive thought will be provided for by competent advocates. Classes in various departments of psychic science will be formed, and students admitted to the province of a thorough drill in the occult forces. Board will be furnished at reasonable rates—not far from four dollars and a half per week—while tents and cot-beds will be provided at cost. Parties who prefer can provide their own camping outfit and board themselves.

The grove consists of fifteen acres of large firs, giving plenty of shade, and the Cowlitz river is famous for its fine boating privileges.

Everything that is possible to make the meeting a success will be done by the management, and the public may be assured that a fine programme of lectures will be provided for the intellectual wants of the campers and all who will attend. Illustrated Lectures in the Sciences of Astronomy, Geology, etc., will be a feature of the camp, and the students of the Natural Sciences will be provided for with competent instructors.

Those who have attended Chautaqua assemblies in the East will remember the policy pursued by the management of those popular gatherings; and this will differ from them only in the subjects under consideration. Advanced Science in all of its departments will be the controlling thought of this meeting, and the latest discoveries in Science, Philosophy and Evolution have a free expression without special reference to theological interests.

For circulars address L. B. Smith, Kelso, Washington. T. C. BUDDINGTON.

A NEW ERA is the turning over of a new page in the history of humanity. The scroll of time rolls up the Old Order of things, and progressive humanity begins with a blank page on the New Order. In the New Era just tounroll we shall make a better record. The Old falls of its own corruption; it has lived its time and dies. All the fetiches and idols that now reign will have passed away. The corrupt laws and usages and customs of this era will give place to pure, living ones; for the Golden Rule will be the governing law.

MANKIND must unite; if not in prosperity then in universal misery. All happenings indicate this. The union that will bring happiness must be a union of heaven and earth; otherwise it cannot grow to perfection; for the two must combine to make perfect any condition. The coming Whole World Union comes as the fruit of Whole World Soul Communion.

The Universal Republic.

ONE DOLLAR A YEAR. EACH FOR ALL AND ALL FOR EACH. SINGLE COPIES BY MAIL TEN CENTS

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THEIR OWN OPPRESSORS.

How unfit the workingmen are for any better condition of things is shown by the savage brutality displayed by the workingmen at Homestead, and especially by the miners in the Coeur d' Alenes. The Oppressors that they so bitterly complain of are right within themselves—their own brutal, selfish, natures.

The cold-blooded murder of their fellow workmen by the strikers in the Coeur d' Alene mines has no shadow of justification. The former were earning a good living for themselves and their families; and for any union to claim they had a right to prevent them is to institute worse tyranny than any corporation has ever practiced upon union men.

The trouble is the unions are made up of the spirit of individual selfishness. They have no idea of progress beyond maintaining and increasing their own particular wages; they are not formed for the outworking of good for all humanity, and the consequence is that the selfish spirit has begun to bear its fruit, and it proves worthless for any good to humanity.

At Homestead three thousand eight hundred men are employed, and the wages paid and the proposed reductions were as follows:

	—Old scale—	—New scale—	
	$26 50 ton 12 hrs.	$26 50 ton 8 hrs.	$23 00 ton 8 hrs.
Heater	$6 37	$7 68	$6 67
Screwsman	6 81	....	6 41
Heater, first helper	4 53	5 47	4 75
Heater, second helper	2 56	2 62	2 27
Craneman	3 29	2 37	2 06
Roll engineer	3 69	....	3 24
Roll tableman	3 69	2 85	2 47
Sweepers	2 27	2 14	1 86
Shear tongsman	2 27	2 23	1 94
Stamper	2 07	2 37	2 06
Shearman	3 69	....	4 00
Shear tableman	2 56	2 62	2 27
Buggyman	2 27	2 23	1 64
Roller	9 31	9 45	8 20
Screwman	7 66	7 43	6 49
Tableman	6 65	5 40	4 62
Hooker	5 66	4 73	4 15
Sweeper, front	4 50	3 38	2 99
Sweeper, back	3 66	3 38	2 91
Shearman, first	8 66	7 48	6 43
Shearman, second	5 66	5 40	4 63
Leader, first	5 16	4 05	3 55

Laborers working by the day are not included in this list, but the lowest get $1.50; others run to $1.75, $2, and higher.

These are by no means starvation wages; and there was no just cause for a riot if they refused to accept them. It is just as wrong to compel employers to pay certain wages by force of arms as it would be to compel workingmen, at the point of the bayonet, to do work for a specified sum. Under the present competitive system the employer has the legal right to make a contract with any men who will do his work, as much as a workingman has to work for whom he pleases.

Coercion of any kind is not compatible with the spirit of progress. Coercion is tyranny; and tyranny is the progenitor of slavery. No, the force of tyranny will never work any good for humanity in general or any part of it.

The fact that workingmen sustain the competitive system is proof positive that the spirit of brotherhood has not yet been awakened in them. They speak of evolution as if it would bring about a better condition of things, but it would only be putting out what little light there is in the darkness of the world if the savage element that ruled at Homestead and Coeur d' Alene should get the upper hand. Our present management, bad as it is, would be perfection compared to the lawless rule they would enforce, once in power. If this is a specimen of "Reform" rule leave us by all means to the monopolists.

The strife was one of extreme selfishness on both sides; there was not one gleam of unselfish good in the whole affair. The treatment of the Pinkertons after they had surrendered shows the spirit in which the whole thing was gotten up.

Carnegie and Company say: "We will continue our present policy and propose to run the Homestead steel works. They are our property, and it is our right to operate them as suits us. As heavy taxpayers we have a right to the country's protection."

The millions that this company own are the aggregated profits gained from the toil of these men; and they have a right to share in the profits. The Company has no right to reduce their wages and put them down to starvation prices, while they themselves revel in luxury paid for by the labor of these men. It is time that all corporations should understand that the business that is built up by the labor of the people cannot be run for the mere selfish greed of the "owners" and to the detriment of the laborers and their families. One may do what he pleases with his own labor; but those who live off the toil of others owe them too much to dismiss them at pleasure.

Probably two-thirds of the population of the country are workingmen. If they would honestly and earnestly unite and work in harmony for the good of all humanity they would be invincible and peace and plenty would be the lot of all without the shedding of one drop of blood. But strikes, labor unions or new parties, will not do any permanent good so long as men try to rule by brute force. Dirty, disorderly people may be turned out of a house and the house thoroughly cleaned, but if you put filthy, disorderly people in there again it will soon be as dirty as ever. These riots may be a lesson that will arouse the thoughts of all the better people, both rich and poor, the poverty stricken and the millionaires, and they will see the terrible trouble that must inevitably come if they continue in their present selfish way of living; they will see that neither the monopolist, millionaire nor the workingmen alone are to blame for the present state of things, but that all are equally guilty. Then Reform will begin in reality.

"COMMUNISTIC ANARCHISTS."

An appeal has been issued by the "Communist Anarchists," of this city, to the workingmen, asking them to join their ranks. The circular says: "We wage war against Private Property, against the State, against the Church—a war having for its object their utter annihilation. We struggle for the attainment of a Communistic Anarchistic Society; that is to say, a condition of society in which it is possible to develop individual freedom. We claim, therefore, for every one the natural *right to enjoy life* as his tastes may direct, a right rendered possible when everyone occupies himself according to his inclinations, strength and abilities. In other words, everyone shall do his best as to industry, agriculture, education, art, science, etc., while each places the results of his doings at the disposition of society."

In a state of society where all have attained a high degree of wisdom and spirituality, and each one is capable of being a law unto himself, no outward civil or religious laws would be necessary to regulate their conduct; for none would have a desire to infringe upon another's rights or to oppress others in any way. But to abolish all law from the world with the present greed-bound, flesh-eating, whisky-drinking, tobacco-using, blood-thirsty humanity, is to bring ruin and chaos upon the world. We might just as well turn loose so many wild animals to prey upon mankind. Scarcely a single co-operative colony succeeds for any length of time in holding its own. We may as well expect a plant to grow without water or sunshine as to expect to live in an Anarchistic state with humanity as it is. And that the Anarchists themselves are the least fitted to live without law is proven by their wishing to resort to bloodshed or anything that will bring about the result they advocate. Selfishness dominates them just as completely as it does those they call tyrants and usurpers.

As long as man lives entirely in his animal nature he will foster in some shape the evil systems which are the outgrowth of it. When we are ready to live without these outer laws then they will cease for want of use; but not until then.

Our present civilization is the disorder of the wilderness out of which the spiritual pioneers must bring order and harmony.

For The World's Advance-Thought.

LAND BEYOND THE SEA.

ROSE L. BUSHNEL.

O, LAND beyond life's sea!
When will this task be o'er?—
When shall I reach that peaceful shore,
O'er the dark waves whose billows roar;—
When shall I go to thee,
Bright land beyond the sea?

Sweet land beyond life's sea!
How close you seem to me,
When flushed with faith's bright gleam;—
Then my longing heart breaks through the dream
To fly to thee, to thee,
Sweet home beyond the sea!

Bright land beyond life's sea,
When will this toil be done?
How sowly glide the years! more swiftly run
Into the Celestial radiant sun.
My soul still longs for thee,
Calm land beyond the sea!

Dear land beyond life's sea,
Bright is thy unfading light!
Why art thou so near to night,
So near to me, dear land to-night
That I can gaze on thee,
O, land beyond the sea?

O, land beyond life's sea,
Sometimes I cross the strait,
And stand beside a castle gate,
Where slanting sunbeams seem to wait
For me to pass to thee,
Blessed home beyond the sea!

LET THEM BE BORN RIGHT.

THE Society for the Prevention of Cruelty to Children, in Wilmington, Delaware, reports for the past year, two hundred and seventy-five complaints with six hundred and seventeen children involved. In Philadelphia there are nine hundred cases reported, involving over two thousand children. The good the organization affects is incalcuable.

In every city in the world the number of children cruelly treated average about as they do in the above cities. The cause of so much wrong to children is, that, in most instances the children are unwelcome additions to the family. Marriage on the low, ignorant, selfish plane is a curse to the race.

Church and State are both responsible; for they conjoin in wedlock people who have not the least conception of the responsibilities involved in their union. The sacredness of marriage is polluted by the ignorance or carelessness of priest, judge, and the parents; and married life, instead of being pure and holy, is the fountain head of all the corruption and criminality and vice that curses the race and makes of life a hell upon earth. The important thing is to have humanity born right.

The doctrines of the Churches stand in the way of the teaching of heredity; for, if it is shown that children may be born without the total depravity attachment, they would be already saved and the occupation of the preachers would be gone.

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THERE is only one power that can cope with the dynamite of the Anarchist successfully, and that is the power of good thoughts and acts.

FURNISH EMPLOYMENT.

THERE are millions of dollars' worth of work that should be done in every state; such as building roads, digging canals, etc., and if every unemployed man in the country could be given this work and be remunerated for his toil, there need be none out of work. The Government might print two hundred millions of labor money a year to be divided pro rata among the States according to their population. Each dollar paid out would have its basis in the improvements made to show for it.

The labor of the country is that which gives a solid basis to the bonds. Let labor cease all the country over for six months and the bonds would not be worth fifty cents on the dollar.

There are thousands upon thousands suffering that cannot get work to do to support themselves; and there is need for improvements that, if made, would furnish work for all in abundance.

If Russia would apply this remedy to her starviug millions they would be improving her vast domain, and all would have enough to live upon. A stop could be put to the useless expenditures and then use the money for this purpose.

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IF people would show but half the sympathy and consideration for the living that they do for the dead this world would be a joyous home for so many, who, from lack of it, find nothing but dreariness and misery. It is considered monstrous to speak ill of the dead, no matter how bad they were, but there is no end to the mean things that are said of the living. When one dies those who have condemned and kept proudly aloof will be the first to come with flowers and sympathy. This waning age has glorified death, while life has been neglected.

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THE terrible disasters in the oil regions of Pennsylvania illustrate the action of inharmonious forces generated by ignorant people acting blindly. The oil was everywhere in a latent condition about the homes of the people, and a spark from a locomotive exploded it, and it was followed by widespread death and disaster. The inharmony generated by the people is all around them, likewise, in a latent condition, and it only needs flashes of more or less intense hatred to explode it and cause general misery.

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THE holidays of the people while in their present unspiritual condition witnesses the generation of more inharmonies than when they are at work. Mankind will have to devote much less time to manual labor as they become more spiritual in their mode of life—when they have learned to usefully employ their time not spent in manual labor.

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A PERSON who claims to be a Reformer should never preface his remarks with the usual falsehood, "I have made no preparation." A *Reformer* is always ready to enunciate principles of truth.

USURY.

"THE only wonder to me is that we tolerate usury at all, and I trust that the present move of the People's Party will bring about a radical improvement in our views of such matters."

The People's Party, or any other party, will not abolish usury until the individual members cease to accept the profits of usury in any form. The one who receives his five per cent. usury on his deposit at the Savings Bank is as much a usurer as the one who takes usury in Wall Street or other financial center as banker or broker. Usury by any other name—interest or increase—is still usury. There is no real reform in any party or any man until they are willing to give up personal profits that come to them from evils similar to those they decry. Mrs. Anna Besant gave up, voluntarially, an income of forty-five hundred dollars a year from her books, because she could not endorse her former writings with her present light. There are not many like her; therefore, reforms move slowly.

The People's Party men, as a rule, who decry usury are just as quick to take it when they have a chance as any one. The Spiritualists or Materialists who are ever inveighing against the bigotry of Orthodoxy are often just as bigoted in their lines of thought. And so all along the line the Reformers sustain the very evils they decry; and when they find their efforts fruitless, because of this hypocrisy, they a e the first to talk of the bloody revolution that must come. The great body of so-called Reformers are looking for material benefits, instead of spiritual growth; therefore, they think in a general overturning they will have a chance to come on top.

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THERE are other intoxicants besides liquor and narcotics. Anything that weakens the will power to control one's action is an intoxicant. The excessive eating of sweetmeats, soda drinking, etc., is as bad to some as is whisky drinking to others. One may be intoxicated by another person's will, and while under its influence do things that they will regret terribly. The great lesson of life is to learn to control our own selves, in every particular. When we can do this we will have learned the true meaning of life.

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SPIRIT life is the fruitage of this earth life; and the harvest we reap there will be the increase of whatever we have sown here; it will be either heaven or hell. So many imagine that death of the body changes us to perfect beings. Death merely disrobes the spirit, and it stands revealed either in its loveliness or in its hideousness, according as we have grown it. The more of the Eternal Truth and Good the spirit has grown the lighter they appear to the clairvoyant vision; some shining almost like the sun.

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THE thinker is a good listener. The thoughtless are glib of tongue and poor listeners.

EQUALITY AND JUSTICE.

I AM of opinion that the present system of conducting criminal cases is not consistent with justice. I believe I have sufficient grounds on which to base the assertion that Justice is often blindfolded with a cloak manufactured from such materials as public sentiment, wit, eloquence, political power, etc. It is almost as hard to convict a rich man as it is for a "camel to pass through the eye of a needle," because he has money at his command. Having money, he has friends, and, having friends, he has influence. He is defended by eminent counselors who, by their soft, glowing words, lead the ordinary juryman away from the true merits of the case, and the defendant is either acquitted or let off with a light sentence, which, by the way, he seldom serves. On the other hand, if a man is on trial and without money, "the law is allowed to take it course."

Now, let us look a little more closely into this subject. If one corporation robs another, and the cause is ever brought into court, it is Corporation vs. Corporation so far as the general public is concerned; but should John Smith steal five dollars from you, the case in court would be entitled the State (or People) vs. John Smith. The whole State has taken up arms against John Smith, and when the "culprit" is safely landed behind prison bars the people breathe a sigh of relief.

It is the sacred duty of every man to aid in the punishment of crime, but why is so much interest taken in the latter, and so little in the former? The answer is obvious. As I look around me, I can see plainly the work of an unjust court; on my right is a boy serving a ten years' sentence for stealing a few dollars from his friend while they were both drunk. On my left is a man serving a sentence of one year for going to his neighbor's door and shooting him dead in cold blood.

Men all over the country are raising the cry of reformation, but none of them have struck the correct idea. They should begin by reforming the courts. This could be accomplished in the following manner: (1) exclude politics from the courts; elect Judges by popular vote for the term of their life, or as long as they act justly in all cases brought before them—men who are capable of judging, and who have the courage to stand by their convictions; (2) restrict lawyers from making any plea whatever; either for or against one accused of any offense, confine them to the presentation of evidence alone; (3) select men of intelligence to act as jurors. In this way justice will not be dovetailed to dollars as is so often the case nowadays.—*Prison Mirror.*

MINISTERS can never save souls so long as they encourage that which shrinks the soul. It is that which is soul destroying that needs to be redeemed. No one can save souls to Christ who sustain Christless systems—war, usury, murder etc.

It is rather amusing, to say the least, for the "financiers" of the country, who have never made an honest dollar by productive industry, to twit the farmer of wanting money free of charge.

LAWLESSNESS OF THE SOUTH.

THE "Philadelphia Press," commenting on the lawlessness of the South, says:

"The lawlessness of the South is one wide curse, affecting all classes, blighting all sections, and apparent in all the States from the Potomac and Ohio to the Gulf. The favorite Southern remedy for this crime is lynch law. For three-quarters of a century this ineffectual cure has been applied. It has failed. Lawless justice never suppressed lawless crime. The South needs settled law and ordered justice more than it needs new capital or material development. Nothing will cure its crime but inexorable law. A strong constabulary, fearless judges, upright juries and busy hangmen are the crying want of every Southern State. Until these come crime will not depart."

Legal hanging does not stop crime any more than does illegal lynching. There is no magic in hanging men, legally, that will prevent crime.

The editors of numbers of our daily papers display a most woeful ignorance as to the cause and cure of crime. Education in sex-ethics and thought culture is sadly needed by all the various grades of society. The origin is the cultivation of evil thoughts; the external act is their fruition.

Hanging or lynching does not kill the thoughts of crime, it only kills the body which acted out the thought, and this killing of the body only increased the evil thoughts that will seek other bodies to express themselves through. As long as the thought-seeds are created they will find congenial soil in which to plant themselves.

Crime has ever been increased by killing its victims. Those who have lessened crime have been the Elizabeth Frys, the Hannah Moores, the Lucretia Motts, who by love and sympathy have destroyed the bad desires of the criminals.

The Christian would say that God is Love. Love then is all potent to bring harmony out of chaos. Why then do not the Christians stop the horrible legal murders and cure its criminals by putting God (Love) into operation? It is surely apparent that if Christians have no Love they have no God. The Methodist Christians are condemned out of their own mouths by passing, by an overwhelming majority, resolutions to table an expression against capital punishment, at their Convention, at Omaha.

NEW YORK courts have recently rendered a decision that while a woman is entitled to money earned outside her home, yet the husband has a right to her services, not only in household work, but in any other manner which he may direct. "Such services as she renders him, whether within or without the strict line of her duty, belong to him, and if he pays her for them it is a gift," because he cannot make a valid contract to pay her for extraordinary services.—*R. P. Journal.*

The Judges of the courts rendering this decision are living in the past; their consciousness has not yet awakened to this life.

EVERY one who lessens the possibilities for men to obtain work is a crime breeder.

ENEMY OF THE PEOPLE.

THE "New Nation" says: "The Consolidated Street Railway of Cincinnati is substituting electricity for horses as a motive power, and proposes to increase the fare from four to five cents. It is also attempting to prevent another company from building a new line through a portion of the city that now has no street car accommodations."

Here we have one of the greatest reasons why work is scarce. Under the competitive system the policy of individuals or corporations is to bar out all those who would engage in the same business as themselves; consequently they make all efforts, by fair or foul means, to prevent an increase in their branch of business, for fear of their profits being lessened. Thus competition becomes the enemy of the people. Under co-operation all this would be done away with and there would be plenty of work for all to earn a livelihood.

"MR. JOHN P. BRIGHAM returned yesterday from a visit to his ranch at Nestucca. He reports that some boys who live on the Siletz Reservation chased a band of ten elk in back of his place a day or two since, having pursued them with hounds for two days. The poor brutes had become thoroughly tired and frightened, and were corralled in a sort of cove at the foot of the hills, and three of them were shot."

We all suffer for not entering our protest against such barbarous, brutal cruelty to dumb and helpless animals. If mankind could realize the detriment the practicing of such cruelty is to their welfare, selfishness alone would cause them to stop such practices. No one is secure from murderous onslaught so long as this spirit of fiendish murder is thus recklessly cultivated.

IT costs five thousand dollars to convict and hang a man in the State of Ohio. It is a terribly animalistic and unrighteous state that men are living in when they will spend that much money to convict and hang one accused of murder, yet will not spend a cent or make an effort to teach humanity the laws of being that would prevent murder and crime in every form. If half the money that is spent to pay the salaries of prosecuting attorneys, detectives and the costly machinery of criminal courts was used to educate the people in peace principles, sex-ethics, vegetarianism, mental unfoldment and the operation of the laws of thought, it would not be long before murder and crime would cease to exist.

It is reported from Washington that one man alone has wasted three hundred thousand dollars in experiments with cannon, that only resulted in bursting them. The millions spent in this way every year might be devoted to the building up of industries that would give employment to the millions of idle people who cannot get work sufficient to support themselves; and it would be a greater protection against war than all the cannons and implements of war that could be made.

PESSIMISM is mental dyspepsia.

WORK FOR REFORMERS.

The Religion Of Humanity.

THERE is a very large field for missionary work in our land; not necessarily among the benighted, or those who are beyond the sound of church bells, but among a class of people who have never been taught the religion of Humanity. However strange the paradox may seem, it is nevertheless true, that our clergy, who are presumed to be the exponents of Mercy, pay so little attention to that attribute in their discourses as to make it pardonable for the uninstructed laymen to think it foreign to the teachings of our Saviour.

If we turn to St. Luke, chapter six, verse thirty-six, we shall find the following exhortation: "Be ye therefore merciful, as your Father also is merciful." When we remember that the bible is replete with texts similar to this, it seem "wondrous strange" that ministers of the gospel do not more frequently allude to them.

We are never tired of talking of the progress of civilization, and our clergymen seek to impress upon us what they deem to be an important truth, that the principal good in this world comes from the sacred influences of religion. This being conceded, why do they not seek to enlarge the field of this usefulness by broadening their views, until they shall embrace in their sermons earnest protests against the crime of cruelty?

How few church members will find it within their recollection to have heard a sermon preached from the text: "Blessed are the merciful, for they shall obtain mercy."

We are surprised, because of its rarity among the usual utterances of clergymen, to find the following paragraph in a recently printed discourse of an English divine: "We live in a Christian land, and the distinguishing feature of the religion of Christ is that of mercy; and we need to remind ourselves, and to be reminded, of the fact that Christianity is, in its essence and spirit, essentially a religion founded upon the teachings of the Beatitudes; that love, not hate, is the fulfilling of the law of God. If men are faithful to this principle, they cannot, nay, must not, limit its application to human beings alone, but must extend it to the members of the so-called brute creation."

These words are not only eminently appropriate to the sacred calling of the clergy, but they impressively suggest the great underlying truths of the Christian religion.

In keeping with the spirit of the above quotation, what more thoroughly instructive subject could a clergyman select for elucidation than "The Cruelties of Fashion?" He could find ample material for illustrating his discourse by reference to the plumage of dead songsters that bedeck the bonnets of the ladies of his congregation. It would require courage to do this, but courage always inspires respect; and to plead the cause of the little creatures that make our woods musical, asking that their slaughter be stayed in the name of Mercy, would touch the tenderest sensibilities of his hearers.

If our clerical friends would like material to aid them in preparing a discourse on the cruel mandates of fashion, which involve the destruction of birds, let them call the attention of their hearers to the well-known fact that in many localities in this country the feathered inhabitants of "field and wood" have been nearly exterminated. Abroad the situation is not much better, for, according to a foreign exchange, "it is the opinion of local authorities that nothing can save the beautiful birds of India from complete destruction but a prohibitive tax upon the export of their skins and feathers. Such is the demand for the adornment of ladies' caps, bonnets, and even dresses, in Europe, America, and elsewhere, that the time is believed to be ripe for this decisive remedy, if India is not to be deprived of its feathered songsters altogether." Another authority says: "The sales for three months, in one London auction room, amounted to nearly eight hundred thousand American and Indian birds; and the firm's catalogue showed, as a special classification for one sale, three hundred and six thousand golden-breasts, canaries, paroquets, humming-birds, and other rare selections from the feathered tribes." To add to these statistics, "Science" reports that at one place on the shores of Cape Cod, forty thousand "terns," a species of the long-winged aquatic birds, were killed in one season for the hat trade.—*Our Animal Friends.*

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A Penitentiary Mobbed.

ABOUT two o'clock Saturday night a mob broke into the penitentiary at Little Rock, Arkansas, and dragged therefrom a Negro and hanged him. He had been guilty of a dreadful crime and perhaps deserved his fate. But what excuse had the honorable citizens of Little Rock for thus violating the law and dragging the dignity of their State in the mire? There is but one excuse—they are not yet civilized. They have not yet reached the standard of civilization of the American Indian of to-day, for he no longer burns his captive at the stake, while Arkansans do. It was not long ago, and not far from Little Rock (at Texarkana) that the people burned a Negro at the stake, and danced and whooped around as the poor wretch writhed and crackled in the flames.

Citizens of the United States may boast of their higher civilization, but in what other country of the world, classed as civilized, are such barbarous acts perpetuated as in this country? This a great and glorious country, and it has millions of as good, noble inhabitants as can be found on earth, but it also has some of the most lawless, brutish people that ever disgraced the name of freemen. They cause the finger of derision to be pointed at their country and its liberal form of government, but they care not so long as they may indulge their own passions of greed and revenge. Undoubtedly this vicious element as it exists to day in communities will disappear with the coming generation. Mob law is no longer a necessity in any corner of the United States, unless it be a mob law to punish mobs. So long as ten or twenty men may murder with impunity it is not very dignified of our courts to hang one man when he kills some one he thinks deserving of death. Was a greater judicial farce ever played in a court of law than that which took place in Wisconsin a few months ago, when a "mob" was tried for murder, acquitted and sent to an insane asylum, from which every one was released a few weeks later? The excuse offered for mobs is that men are driven to take the law in their own hands because of the failure of regularly established courts to inflict adequate and prompt punishment. In neither of these Arkansas cases could this excuse be put forward. The courts of that State were never known to delay punishing a Negro, and for such crimes as they committed he is usually punished sufficiently to satisfy any person's desire for revenge. It is nearly always the wretch whom a discriminate God would excuse from crime that the mob vents its fury upon—beings that are never allowed to profit through the law's delays, the cunning of eminent counsel or the power of money. To say that mobs are born of the lax administration of justice is a subterfuge, otherwise mobs would punish those big criminals that debauch justice and defy the power of courts.—*Prison Mirror.*

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Vivisection.

WE herewith give a translation of the review by the "*Moniteur Spirite et Magnetique*," of Brussels, Belguim, of the work of M. D. Metzger, of Paris, on "*La Vivisection ses Dangers et ses Crimes.*" (The Crimes and Dangers of Vivisection.)

Horrified at the tortures inflicted upon living creatures capable of feeling and suffering, under the pretext of scientific researches and studies, M. Metzger makes sympathetic appeals in their favor to ask that the people everywhere shall send forth protestations against these cruel, useless and dangerous practices.

"Millions of victims undergo living agonies each year under the doctor's lance, and the tortures that are put upon them daily in the college amphitheatres from death by hunger to suffocation; some animals are frozen alive, whilst others are watered with boiling oil or turpentine; others are covered comple ely with an imperetrable varnish; others again have portions of their organs cut off and their nerves tied.

M. Metzger's heart was deeply stirred at these infamous outrages upon dumb life, and, actuated only by humane sentiments, he has exposed those crimes, that have too long been hidden in laboratories, and spoken of in books that medical students alone have access to. And these fiendish exploits are not the fruit of his imagination, as he gathered them from the books and publications that the vivisectors have themselves published. Lawson Tait, the great surgeon, says that "vivisection is absolutely useless and should be abolished by law."

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MILLIONS of dollars are spent every year by Congress publishing literary matter to send out to the people that scarcely any one ever reads. How much better it would be to devote this time and money to something that would benefit the people.

SELECTED.

Opinion Of England's Official Hangman.

JAMES BERRY, in a letter to the Chicago "Daily News," says:

"For eight and one-half years I was England's official hangman, and during the holding of that most important office I have conducted executions throughout the whole length and breadth of Great Britain and Ireland, and have personally supervised the largest number of executions that have been carried out for a number of years. I have been engaged to act in five hundred cases, but out of that number only one hundred and eighty-three were hanged, so you see the number of criminals who escape through reprieves and respites and insanity is nearly double the number of those who are executed. For this and other reasons I have turned against capital punishment in England." He says further: "I have come to the conclusion, not suddenly but by degrees, that the policy of hanging is a bad one; that it is not such punishment for murder as an enlightened, Christian country ought to carry out; that it has no deterring influence in repressing crime. I consider capital punishment something in the nature of a disgrace to an age of civilization. Whenever I read now of an execution I am seized with a sickening feeling not wholly to be accounted for by the more or less revolting details before me. I cannot help being moved by the thought that I am a member of a community which allows (certainly more or less thoughtlessly) a practice to be continued that in years to come will, I feel sure, be looked upon as a relic of barbarism. I cherish the hope of living to indulge in such retrospection. My reason for resigning the office of executioner was because the poor condemned men were not always equitably treated. There were unjust discriminations. I know from experience I am thoroughly disgusted with our English law which inflicts the extreme penalty on one criminal, while another convict, who has committed a most desperate murder gets off with imprisonment for life. I have heard a criminal confess, after being reprieved, that he actually committed the deed. Yet two of his comrades, who were sentenced to death at the same time, were summarily hanged. In England it is a common thing for certain criminals to meet with favor at the hands of a Judge or Secretary of State. I refer particularly to persons in high life, who ought to be the persons to suffer most, as they are taught to know better."

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WHENEVER woman has entered the field of intellectual or industrial labor she has succeeded. Nothing higher can be said of any man whose career adorns the pages of history.

To be sure she does not make the best pugilist; she cannot put on that lofty air which, in company with the paste diamonds, distinguishes the average saloon-keeper; she cannot mix gentility and knavery in sufficient quantities, or the proper proportion, to cope with the average lawyer or politician. The number of women who attend dog-fights is never figured among the distinguished gentlemen whose names frequently adorn the police blotter the next morning.

All these mephitic pursuits belong exclusively to the lords of creation; those superior beings who, by virtue of higher brain formation, are peculiarly adapted to frame either an exegesis of law or blow whisky fumes in the face of woman.

The fact is, that through the influence which woman has exerted upon the thought of the times, her opponents are in the minority in the popular thought. It is the exception, and not the rule, to hear any serious argument against her ability or her right to assume equal share in secular or political affairs.

Woman has achieved success because her cause is just; no cause has ever succeeded in being perpetuated on any other ground.

Her demands ask nothing she is not entitled to. If she is a free moral agent she is a free political agent. If she is a citizen she has the rights of a citizen; otherwise the constitution is a mockery, as far as she is concerned.—*W. J. Hull.*

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TWO-THIRDS of the drinking done, two-thirds of the money spent for drink, two-thtrds of the resulting wretchedness, are due to the treating system. Men take drink after drink that they do not want, and spend money to pay for drinks for other people, oftentimes men they hardly know or perhaps dislike. Furthermore, the custom looked at in the proper way is degrading and unmanly. It assists in forming bad associations, habits of "loafing around," and precludes a person from his most sacred privilege—that of choosing his own associates.

There is no more hospitality or generosity in the American treating than there is in the giving of an Indian who takes his present back. Every man keeps a mean little tab in his head on his fellows, and the score is kept even all around. There is comparatively little solitary drinking among our people. The number of men who go to drinking places and buy a drink for themselves is comparatively small. Abolish treating and the saloons would be shorn of three-fourths of their revenue, and their number would be diminished in the same ratio. It was upon these facts and principles that some years ago a club was formed in Brooklyn with the object of making it discreditable for any gentleman to give or accept a treat. But it accomplished nothing, and was short-lived. The custom is expensive, absurd and mischievous. —*Minneapolis Tribune.*

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"UNIVERSAL suffrage in giving the ballot to those who suffer has taken away the gun. By giving power it has developed calmness. Universal suffrage says to all: Keep calm, you are sovereigns.

"You suffer! well do not add to your sufferings and increase the public misery by revolt. You suffer! well you are now enabled to bring about the destruction of your woes, through men elected by yourselves, in whom you will put your souls, and who will be as it were your hands. Be peaceful."

To those who favor revolution, Hugo says:

"Have you voted? Yes. Then you have fulfilled your duty; when the ballot has spoken the sovereign has pronounced his edict.

"It is not the business of the few to undo or make over again the work of all. You are citizens and freemen and the fruits of your political duties, well done, will come back to you. Learn to wait for their growth. While waiting work, write, speak, discuss, enlighten yourselves and others. You have for yourselves to-day liberty of action, to-morrow sovereignty. You are strong!

"There is at least one day in the year when the common laborers, the miners, the stone breakers, the street sweepers have as good a right as the highest placed to judge who shall be the officers that shall direct the affairs of the Republic. This day the lowliest man should feel the greatness of national sovereignty stir his soul to do his duty to his country and his fellow men with honor.

—o—

THE leaven of the New is arousing the consciousness of even the foremost soldier in Europe to the defence of Universal Peace. We herewith give the latest opinion of Marshall Von Moltke, the Prussian Napoleon, on the Peace question, that we have translated from "*L Messager de Liege.*" The Marshall says:

"I frankly confess that I am a firm advocate of the idea, so often derided, of universal peace for Europe. The entire tendency of events is toward universal peace.

"Wars are becoming more rare, because they are growing more burdensome; partly because of their great expense, and also to the advances in progress that we are obliged to neglect. The population of Prussia has increased one-fourth during the twenty-five years of peace, and its fifteen millions of inhabitants are better fed, clothed and educated than were its eleven millions. These great results are worth more than the profits of a campaign or the conquest of a province. And above all they are not obtained at the expense of a neighboring nation, or by the enormous sacrifices required by war. There is hardly a European nation, which has maintained peace for any length of time, but who can likewise show the benefits of these peaceful internal conquests to a greater or less extent. I am more and more convinced, with increasing years, that European nations can make much more profitable usage of the billions of money spent annually for military expenses and the millions of vigorous men who are taken away from industrial pursuits to instruct them to fight in view of possible wars.

"People say that if wars ceased humanity would lose its moral energy, because men would no longer seek to sacrifice their lives for a great idea. But if wars should cease in Europe there would be many ways to occupy the active forces of rising generations to good advantage. We can carry our civilization to savage countries that need it, just as England and France have peopled their colonies with citizens endowed with a surplus of energy.

For The Universal Republic.

EVILS OF FLESH EATING.

HERBERT C. COSWELL

HERE are some details taken from the report of the Veterinary Department to the Government:

In one year one hundred and fifty-seven cargoes of Canadian cattle were shipped for Bristol, Glasgow, Liverpool and London, in which total there were twenty-five thousand one hundred and eighty-five oxen, seventy-three thousand nine hundred and thirteen sheep, and three thousand six hundred and sixty-three pigs. Out of this number one hundred and fifty-four oxen, one thousand six hundred and twenty-three sheep, and two hundred and forty-nine pigs, were thrown into the sea during the passage; twenty-one oxen, two hundred and twenty-six sheep, and three pigs, were landed dead; and four oxen and sixty-one sheep were so wounded and suffering on arriving that they had to be slaughtered on the spot. In the same year there were shipped from the United States for Bristol, Cardiff, Glasgow and other ports in Europe five hundred and thirty-five cargoes of animals, of which seventy-six thousand one hundred and seventeen were oxen, one hundred and nineteen thousand three hundred and fifty sheep, and fifteen thousand one hundred and eighty pigs. Out of this number three thousand one hundred and forty oxen, five thousand nine hundred and fifteen sheep, and two thousand nine hundred and forty-three pigs, were cast into the sea during the transit; two hundred and twenty one oxen, three hundred and eighty-six sheep and three hundred and ninety-two pigs arrived dead at the place of landing, and ninety-three oxen, one hundred and sixty-seven sheep, and one hundred and thirty pigs, were so mutilated that they had to be sacrificed on the spot.

A clergyman writes, that, "being on board a vessel bound for Madagascar with one hundred and sixty cattle on deck, and the same number in the hold, a storm came on, and the deck was cleared by throwing the animals into the sea. Sharks crowded round, tearing the bullocks limb from limb. The poor creatures charged the vessel in their efforts to escape, and clambered as far as they were able up the ship's side, only to fall back again bellowing and panting into the waves. The sea was red with blood, and the sight awful to witness. The hatches were battened down, and all the cattle in the hold were suffocated. Everyone on board was ill from the stench caused by the corpses."

There is so much information of this character available, to any one who is interested in the subject, that it seems unnecessary to multiply special cases; yet I wish to give some facts that involve the torture of animals in transporation over land. Mr. Street, agent of the American Humane Association, writes:

"The official reports of the different railway companies prove that thousands of animals arrive at stations dead, and thousands more in a crippled and tortured condition, with broken limbs and horns. We have seen ten or twelve drays from morning to noon hauling away the dead and maimed victims at a single station. The hogs that have broken backs or limbs are dragged by their ears and tails to be "loaded" upon trucks and hauled to the slaughter-houses. The cattle in the cars, which cannot rise to their feet, yet are still alive, are pulled out and left to lie upon the platform until they are sold to men who buy dead and injured animals. I have traveled more than eighteen thousand miles, and have visited one thousand three hundred and forty local stations where cattle are collected and shipped. I saw at a Kansas station large, fair looking oxen which the owner expected to sell for exportation, that had been confined in small pens for three days and nights continuously, exposed to the hot sun, and the cold, without food or water. The man in charge said that he was instructed by the owner to give them no food or water, as he expected, when they reached St. Louis, to get one hundred pounds or more of water into each before they were sold and weighed. A large number of the shippers told us that they never allowed their cattle to have food or water for at least twenty-four hours before putting them in the cars, because cattle kept hungry and thirsty did not incline to lie down. In the torment of hunger and thirst, however, the larger beasts often turn restive, and the smaller fall or lie down and are trampled to death by their fellows".

Dr. J. H. Kellogg in a recent address gives testimony as follows:

"Torrents of blood flow in the great abattoirs of every large city in this country. It is a horrible blot upon the boasted civilization that every community must have its slaughter pen! Go once and take a look at the men who preside over them, and, if you are not callous hearted in the extreme, it will be an object lesson in favor of Vegetarianism that you will never forget. At Armour and Co's abattoir I saw a being who looked like a savage Hottentot, no clothing but a cloth about his hips and covered with blood from head to foot; grinning like a veritable demon, he stood ready to give each hog in turn a fatal thrust with his knife; and it in turn poured out its life blood upon its assassin."

It is well known that a butcher is not allowed to sit on a jury during a trial for murder. Why? Because the occupation makes him inhuman. Now is it not a sin to help support a business which makes those engaged in it hardened and brutalized? Can the meat-eater escape the responsibility of making a demand which can only be met at the expense of crushing out all that is best in the class of men who engage in the business?

Mr. Edward Byron Nicholson, M. A., of London, in his "Essay on Ethics," says:

"There is no need to see whether the slaughter of a pig is swift and painless or not. But I have watched the slaughter of oxen and sheep. The animals were kept waiting some time in a slaughter-house round which (at least in the case of the sheep) were hung carcasses and skins of their fellows, so that they could hardly have helped seeing what lay in store for them. The oxen had to be hauled about with ropes fastened to their heads to get them into the fit position. Each animal was then felled with a pole-axe, which did not take away its feelings, and while it lay groaning, a piece of wood was worked round in its brain. I think the sheep's throats were cut without their being felled. Other sheep were standing outside in the yard, seeing, and hearing through the wide open door the bleats of their dying mates. These are not at all picked cases; I saw them in the slaughter-house of one of the largest butchers in a good-sized town within thirty miles of London."

The following extract is from the pen of a butcher and appeared in the "Staffordshire Daily Sentinel" a few years ago:

"I have seen slaughtermen make bets which would first have five or ten sheep (as the case might be) killed, skinned and hung up. You may depend they were not particular about them being dead before they commenced to skin. I have seen cows knocked down and their heads severed from the body almost immediately, while the muscles and the flesh have been quivering. When an animal is being driven into the slaughter-house it is generally very restive, in consequence of the blood it sees about. Then it has to undergo a large amount of kicking on the legs, tail-twisting, and stands a chance of getting a horn knocked off. I have seen their eyes burst and their tails sawn off before they could be got inside."

To be continued.

IN such a thickly populated city as ours to attempt to do away with saloons is simply impossible. But we can do the next best thing, and that is, we as the Christian community, can provide the beer demanded by those who want it, and elevate the standing of the saloon to a level which it has never occupied. Business men of the churches can open saloons and run them profitably. I do not mean to give away the beer, but to sell it at good prices, with a profit. Let the saloons maintain themselves. They could do so. Would I sell whisky in these saloons? No, I don't think that I would; but beer, light wines, coffee and chocolate I certainly would. Reading rooms could be introduced and the saloons made an attractive place of resort without intemperance."

Thus says the Rev. Dr. W. S. Rainsford, in a recent sermon at St. George's Church, New York City.

The "business men of the churches have already opened saloons and run them profitably;" and they as much as any class help support saloons. They for the most part own the buildings rented for saloon purposes; and the churches get a very liberal support from the contributions of saloon-keepers.

There would not be any attraction for men in saloons if Christianity had so modeled itself after the precepts of the Christ that it would have the Divine Power sufficient to give men a desire for Truth, instead of so bewildering them that they seek liquor rather than religion.

For The Universal Republic.

STATISTICS AND PROVERBS.

EMMA ENDRES—PART I.

STATISTICS are considered dry and irksome by many persons who ought to have sufficient sense to eliminate weariness when considering vital facts.

It is largely owing to man's inertia that many evils have grown to their present gigantic proportions; and it too frequently happens that when attention is at last aroused these evils have not only attained great heights, but their roots have taken such tenacious downward hold that the work of uprooting is one of almost despairing difficulty.

If statistics are looked upon with weariness, proverbs, on the other hand, are admired for their brevity. Proverbs, I suppose, may be defined as humanity's condensed experience.

"Figures cannot lie;" "facts are stubborn things;" "'tis the last straw that breaks the camel's back;" hosts of similar digested experience will occur to many of us. It is the purpose of the present article to combine Statistics and Proverbs, and endeavor to reach the happy medium where attention and memory unite.

On all sides and from all sorts and conditions of men we hear expressions of pity and sympathy for farmers and farm laborers. Sometimes the sympathizers understand why their sympathy is bestowed; very often they do not. It seems to be generally conceded that the farmer is the hardest working and hardest worked man in our midst. He toils early and late and has the poorest, scantiest results of all earth's workers to show for his labor.

The earth, bounteous, teeming, prolific mother as she is, yields him generous returns from her ample bosom. We hear of "remarkable harvests," "phenomenal fruit yields," and many like things, but the farmer never appears to share appreciably in these wonderfully bounteous bestowals.

Why is this? Statistics will lift the veil for us; "figures that cannot lie" will answer our question. Mortgages on the homes of farmers in the United States amounts to three billions of dollars.

However irksome the study of statistics may be, surely the sum of such a study as this will galvanize the weariest to wakefulness. "To rise early and late take rest," to toil through "the burden and heat of the day," what does it, what can it amount to by the side of such figures as these? Strike an average of eight per cent. interest (and some farmers are known to be paying forty per cent.) on three billions of dollars, and then can you wonder that the condition of farmers is both pitiable and appalling? and that a mortgage is in very deed and truth the death guage it claims to be?

I will give one instance in proof: In 1864 a farmer in Oneida county, New York, one of the finest agricultural districts as to soil, bought a farm for twelve thousand eight hundred dollars at six per cent. interest. In 1890, twenty-six years later, his position was as follows:

I. The land had been improved; the soil became more fertile.

II. Three thousand dollars worth of improvements had been put in.

III. Interest paid for twenty-six years at six per cent., $19,968; that is, $7,168 more than the original purchase price.

IV. Original purchase price still owing and continuing to draw interest at the rate of $768 per year.

V. Last official assessment of entire value of farm and improvements, $4,800

Results. Twenty-six years of labor valueless; $19,968 paid for use of $12,800; debt still remaining, even if his farm were sold, $8,000.

Truly "facts are stubborn things." This instance is not unique; it is but one among hundreds of thousands; nay, I had almost said millions.

But while farm lands are depreciating in value, and farming becoming profitless, the railroad builder, the banker and manufacturer are growing richer.

In 1830, according to statistics, there were but twenty-three miles of railroad in operation; in 1890 these twenty-three miles had expanded to 160,554, an increase in the mileage of 160,531. On page 23 of the Interstate Commerce Law are found the following pertinent figures which speak for themselves:

Year, 1889; miles operated, 153,385; earnings (gross), $964,816,129; earnings (net), $320,109,428.

Dividends paid, $82,110,198.

Total dividends paid since 1871, $765,681,545.

The national banking system was established in 1863 and the number of banks organized that year was 134, with a capital of $16,378,700, equal to an average of $122,229. On the 31st day of October, 1890, there were 3,567 national banks doing business with an aggregate capital stock of $659,782,865, an average of $184,968. An increase of three hundred per cent. is a pretty good showing. State banks have fared quite as well. One eminent statistician, W. Mulhall, puts the banking progress of this country since 1850 at 918 per cent., an estimate, large as it is, considerably within the truth of the case.

In 1850 there was a total of 123,025 manufacturing establishment in the United States, with an aggregate capital of $553,245,351. In 1889 the number of establishments had increased to 253,852, with an aggregate capital of $2,790,272,606. So that manufacturing of all kinds and classes have progressed, if not as largely as railroads and banks, still with an average rate of development the country over at 825 per cent. in forty years—from 1850 to 1890.

It has thus been clearly shown that farming, the great industry, underlying all others, alone has become profitless; and farm lands alone have decreased in value. Agriculture languishes, and, compared with other industries, its progress has been less and less marked every decennial period since 1860.

In barbarous society the strong oppress the weak, but there never was a condition of human society so barbarous that a sense of justice did not remain to protest against wrong, and save therefrom.

The wrongs the farming community suffer are the wrongs of the weak oppressed by the strong. It is a fundamental principle of Government to protect its citizens. If it fails in doing this from lack of ability, or any other cause, its failure is vital. For a Government to permit, from any cause whatsoever, a monopoly of land to a few is to give the bread and meat of the people to a few. The State never had any right to do that. In permitting the attempt it exceeded its power, therefore, unjust systems that have grown up under it call for reform. Financial legislation that permits interest on loans of from eight to fifty per cent. is infamy, for "interest mortgage" is but a device to protect the loan agent from the operations of laws against usury. This business of negotiating loans has grown to be a profession, and so many devices have been invented to exact exorbitant commissions, and at the same time evade the law, that courts are virtually powerless to remedy the cruel wrong which is thus being practiced upon a defenseless people. The loan agent's commission truly is the "last straw that breaks the camel's back;" after it, follows a notice in the daily papers similar to this:

"May's Landing, N. J., April 4 (1890). The misfortune which has come upon the farmers of the town of Germania causes intense excitement all over southern New Jersey. Over forty families are now homeless. Sheriff Johnson, of Atlantic City, has sold, within the last two days, two hundred farms to satisfy mortgages which have been foreclosed."

As a matter of justice why should one man have a better opportunity to gain the comforts of life than another? One man should have as much air to breathe as another, as much sunlight, too. Why not as much of the products of the earth, which was as freely given to man as either the air or the sunlight? Mark, we claim for every man an equal opportunity. We have no reason to believe that all alike will improve their opportunity, but the equal chance should be given. Justice demands this. It is an unjust system that makes it possible for a Gould and a Rockfeller to exist. They are the results of a system. We cannot mend matters by attacking these men; we must change the system. We must make it undesirable to be rich; we must make it desirable to excel along the nobler lines of life. To do this we must use every righteous means within our reach. Treat the body politic constitutionally. Apply palliatives such as legislation, and by making consistent both methods of treatment the stubbornness of the case may be overcome. The system has us all in its toils. Let us fight radically and rationally the system.—*Progressive Age.*

IMMORTALITY comes from the orderly transformation of the crude, lower beings, into their harmonious purpose. By blending souls together in loving unity we construct our heavenly mansion eternal in the heavens.

OREGON HOMESTEAD COMPANY.

128½ THIRD ST., PORTLAND, OR.

In Addition to Oregon, Washington and California Lands,

IN LARGE AND SMALL TRACTS—FOR COLONIES AND OTHERS—

We have secured one of the largest and most favorably located tracts of land in

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300——————FAMILIES——————300

On farms varying from 40 to 80 acres—with a never failing supply of water—Land that will produce every known fruit, including Oranges, Limes, Prunes, Plums, English and Black Walnuts, Almonds, Olives, &c.; and at prices so low and terms so easy that it will draw some of the best farmers from every State in the Union. In this small circular we can make no extended description, but will forward maps and pamphlets to any address free of charge.

Idaho Falls Colony, Idaho.

40 and 80 acre farms---$15 to $20 per acre; terms, one-third cash, balance in one and two years. These lands are located on the line of the Utah Northern branch of the Union Pacific railroad, about fifty miles north of Pocatello. The opportunities for the succesful raising of grain, fruits and vegetables, and the supply of water---from Snake River---cannot be excelled by any other state west of the Missouri River.

Agent at Idaho Falls, Mr. Rocky Rounds.

BARGAINS IN FARMING LAND,

on line of Union Pacific railway---20, 40 and 80 acre farms, near La Grande, Or., fine fruit and grain land, $15 per acre; terms, $4 per acre cash, $4 per acre in one year, and $7 per acre in labor. Abundance of work for fifty families. The colony town is Elgin 15 miles N. E. of La Grande, on the Union Pacific railway.

E. S. McComas, Agent at La Grande.

BARGAINS IN REAL ESTATE.

Improved half acre lot; full of fruit, walnuts, chesnuts; good house; easy terms; half hour on electric car from Portland.

160 acres, a bargain; splendid timber, fir and cedar; 2½ miles to railroad; 1½ miles from town on a river; $5 per acre.

10 acre farms, near Portland, $40 per acre; ¼ cash; balance in 1, 2 and 3 years.

Hawthorne lots, East Portland; Hawthorne Homesteads, Hillsboro, 10 acres each; homesteads in Washington and Columbia counties, $150 each.

CLIFTON HILL COLONY, WHITE SALMON, WASH., August 20, 1891.

This is to certify that the "Oregon Homestead Company has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grapes and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia river, convenient to the landing of a daily line of steamers, and opposite to Hood River station on the line of the Union Pacific railway, 65 miles east of the City of Portland. We cordially recommend our friends and others to join our colony. (Signed) S. A. Capps, 455 T St., Portland; W. C. Kolb, 28 Oak St., Portland; W. J. Bates, cor. Front and Hall Sts., Portland; Chas. H. Chidson, 274 Fourth St., Portland; G. F. Cook, cor. Fourth and J Sts., E. Portland; G. B. Blackwell, cor. Fourth and J Sts., E. Portland; M. W. Kincaid, 26 Porter St., Portland; F. Pierce, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony and claims enough for 10 to 15 more families. Call and obtain particulars.

We have 200 5-acre tracts near PORT ANGLES, WASH ---an elegant tract for a colony ---$50 per acre; 8,200 acres in a body near the above, $25 per acre. Very liberal terms.

FOUR HOMESTEADS 160 acres each. $130 EACH.

We have for sale a beautiful fruit farm of 130 acres, 80 acres under fence, 50 acres under cultivation. Price $1,500. Terms, $1,200 cash, balance on time. With household furniture, horses, cattle, hogs, poultry, wagons, and everything suitable for a first-class farm, $2,800. Terms, $2000 cash, balance on time.

115 acres fine cleared land near Roseburg, Oregon, nearly all level dotted with beautiful oak trees. Five dollars per acre. Splendid fruit and grain farm.

Stock, Grain, Dairy and Fruit-farms, Prune-land, Orchards; prices governed by improvements and distance from market.

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SOUL-COMMUNION TIME-TABLE.

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

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

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