

JUNE-JULY, 1898.

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE WORLD'S ADVANCE-THOUGHT

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, 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.
Georgetown, 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.....	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, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, 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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THE WORLD'S ADVANCE-THOUGHT.

FROM EVERLASTING UNTO EVERLASTING.

June-July 1893.

PORTLAND, OREGON.

Vol. XI, No. 12—New Series.

THE WORLD'S ADVANCE-THOUGHT.

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For The World's Advance-Thought.

ON TO THE GOAL!

J. A. EDGERTON.

To the goal! To the goal!
On, on!

There is a Heaven in the soul,
That has seen the way brightning;
That has seen God's swift lightning
Sweep its fiery path along
To the heart of the wrong;

That has seen the rays of promise shining in the younger
dawn!—

On, on!

Never stop, never rest!
On, on!

There is a throne in the West,
Shining through a mist of dream,
Where the people reign supreme;
And that empire will be found,
When the slave has been unbound;

When we work for one another, and the reign of greed
is done!—

On, on!

To the Golden Age that waits,
On, on!

Open wide the morning's gates,
That will flood the Future's face
With the light of better days;
That will let the glory forth
Of a Heaven upon earth,

With Fraternity, Equality and Liberty begun!—

On, on!

To the better, to the brighter,
On, on!

Where the human path grows lighter;
Where the love of man is ever
Like a sunny, winding river,
Broader, deeper, fuller, growing,
Onward through the the nations flowing,

Till it links the world together, and the people are as one!—

On, on!

The young world is sweeping
On, on!

Their paths the stars are keeping,
Let humanity despair not,
And its heavy bondage bear not,

While the earth is swinging dawnward,
Let it keep its journey onward,
Till the hate, the wrong, the tyranny, that bind the human
down,

All are gone!

CONCENTRATION.

There are three forms or modes of concentration—physical, mental and spiritual. The physical man concentrates his muscular power for a supreme effort in physical action; the mental man concentrates his mind upon an idea, to hold it and comprehend it.

Most people who study concentration of thought, make the mistake to suppose that mental concentration is spiritual concentration. They make great mental efforts, day in and day out, and wonder why they do not grow into oneness with their innermost, spiritual selves. But spiritual concentration is the very reverse of mental and physical concentration. It is virtually a relaxing process, as regards mental and physical tension; it is emptying the mind and stilling the thoughts, and relaxing the nerves and muscles, and entering into that "Peace that surpasseth understanding." In that stillness of the being when Divine Love alone is present, Celestial Wisdom does all things essential for the progress of the being, without a demand or thought. This is the condition of perfect trust and faith that "removes mountains." It is not easy of attainment, for there are but very few who can attain to even a faint realization of the condition of peace necessary for spiritual concentration.—LUCY A. MALLORY.

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MATERIALIZATION is in degree to the evolution of intelligence. If the intelligent principle in the seed does not act, the material plant does not evolve. Matter is intelligence manifesting. It is the symbol of intelligence, and if it were possible for any part of the universe to be void of intelligence, it would be impossible for matter to

manifest there. Material things are the alphabet blocks of the child. When the alphabet is learned, the child puts away his blocks. It is not the matter composing the blocks that has become a part of his consciousness, but the intelligence which it manifested. The education of man through matter is not for the purpose of hoarding material things; it is to establish his individuality; to make him self-dependent; to know that he is the Supreme God that has dominion over all states and conditions.—L. A. M.

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LIFE GIVING.

THE body depends for its vitality on the living currents of Universal Being. These living currents are the pure air we breathe, the vital essences of pure food, and the vitalizing currents of friendship, brotherly love, and the good that comes from all things well done. No one can have perfect control of his mind and body until he conforms to the harmonious laws that govern the assimilation of these vital currents, by his being. The Science of Life is to know how to breathe, eat, think, feel and act, in harmony with Divine Law. When this is done he cannot die, for there is a continual inflowing of vitalizing, life-giving essence.

The living currents are involved in every act and thought that conveys a consciousness of joy to your being. Let memory bring back and keep with you the thoughts of love, hope and trust that animated your being when life was young to you, and your body will renew its vigor, and all that you do will give satisfaction and life.

Thoughts of hatred and inharmony cause the vegetative currents—the dark elements of decay—to enter the being and generate diseases, disasters and death. Thus we see that life and death may be in one's own keeping. I myself am the Lord of Life or the Devil of Death.—LUCY A. MALLORY.

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THE Immortal state of consciousness is not attained by dying, but by living—cultivating more and more of the Life of Love.—L. A. M.

THE SOURCE OF GOOD AND ILL.

THE over-ruling and governing power of the planet is the Power of Thought. The greatest God is the greatest thought; the thought that produces the best results. In Supreme Intelligence inheres all things spiritual, mental and physical. All things for good or evil in the world are involved in thoughts, just as all things appertaining to the full grown man are involved in the human embryo. Growth, in both instances, evolves the involved powers.

The kingdoms of Heaven and Hell are within man, because in him are the germs of good and bad thoughts. He grows his Heaven or Hell, individually, by the cultivation of thoughts, and, as his thoughts manifest in material form, so he creates, and adds to, the material Heaven or Hell upon earth. This does away with all Gods or Devils, excepting the Gods or Devils that men, through their thoughts, make of themselves. There can, then, be no reform in the world's inharmonious conditions but through Self-Reform. Each Devil must make himself a God by transforming the Hell within him. When he thus changes himself from bad to good, all the evil systems that now prevail will disappear. Men steal, hate, envy, and do all manner of evil because they are Devils with flaming Hells within them; and they must transform their own evil natures before the will of the Divine within them can be done on earth as it is in Heaven.—LUCY A. MALLORY.

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IF the end and aim of existence is to learn self-control, anything that places our being under the control of others must certainly be detrimental to human advancement. Therefore, it behooves us to examine carefully the religious, political and social ideas that are offered for our acceptance. Beyond the edicts of religious, political and social rulers is the Supreme Ruler of all, within each being. Popular religious, political and social ideas are all to the end of glorifying *persons*, instead of the *principles* that govern existence; idolatry of forms, instead of the cultivation of Love and Wisdom.—L. A. M.

LIVING AS A FINE ART.

As life is the one fundamental fact, out of which all other facts proceed, the moulding of it into beautiful expression should be the noblest of arts, in fact the art of arts.

I am! This must be, whether given expression to in any form of thought or not, one side of the primary consciousness of man. It is the recognition of the existence of the individual apart from the universal whole. The perception of individuality is impossible except in contrast to that which is not itself; therefore, coeval and coequal with this, must be that affirmation born of the perception of that which is not self; that affirmation which stands for all that is not included in "I am."

No matter what is the language-symbol used, that for which the symbol stands is in all minds one. It is that which is not included in the individuality—"I am." The ego must be balanced in thought by all that is not itself. This "not me" is best expressed by the affirmation: God is! I am! God is! These two affirmations equal the sum total of Existence. They also equal the sum total of human consciousness. They are the two perceptions of the soul, of which all emotion, intuition, thought, knowledge and conduct spring. "Annihilate me, and you annihilate God also."

By saying "I am," one separates himself in thought from all that is not himself. It is in thought only. He is in reality still part of the indivisible Existence. The affirmation divides, in his thought, Existence into God and himself. God and Ego are, therefore, two only in the thought of man. In reality, God and man are one. Man is, only because he thinks, "I am." And God is, only because man so names that which is not himself.

Each individuality is, therefore, only a manifestation of one Universal Something. Call it Essence, Substance, Energy, Mind, Spirit, you are only naming the nameless Existence. Therefore, no matter what the symbol used, if I say Mind, or Spirit, I mean that which others mean by other names; i. e., THAT WHICH IS.—*H. H. Brown, in The New Man.*

JOSEPH MAZZINI WHEELER.

THE London "Freethinker," of May 12, announces the transition of Joseph Mazzini Wheeler, sub-Editor of that excellent weekly paper, and vice-president of the National Secular Society of England. Mr. G. W. Foote, Editor-in-Chief of the "Freethinker," writes a most affectionate obituary notice of his colleague. For thirty years they had labored together with that tender and loving regard and friendship, which is rarely met with in this selfish and sordid world. Mr. Foote says: "He was brave, gentle, pure, loving, and benevolent; full of kindness towards his fellows, and all dumb animals. His nature had no stain of malignity. He loathed cruelty of every kind. He was honest as truth, as veracious as daylight. He did whatever he undertook with a whole-hearted devotion. He was true to others, and true to himself. He knew and felt that philosophy is barren without the fertilization of love. He was one of the heralds of a new and more glorious day for humanity."

Mr. Wheeler was a gentleman of high spiritual attainments, and it is quite possible—considering the strong affection that existed between them—that he will be able to convince Mr. Foote that death does not end all, for it is Love alone that gives us consciousness of Immortality.

The following lines were written in commemoration of Mr. Wheeler by William Platt:

Thou wert a *man!*
And is thy simple, noble life outspent
While cowards live? I bow me, reverent,
And call these words thy fittest monument—
"Thou wert a man."

Thou still shalt live
In loving hearts that know thy work and thee,
Who will do grace unto thy memory
In added work of true humanity—
Thus shalt thou live!

Thy funeral flowers
Shall be no mockery of blossoms dead,
But *living* fragrance, which shall spread and spread,
Until dark spots of earth are carpeted
With waving flowers—
On thy work nurtured, by thy memory fed!

MEN are all cast in the same moulds of custom and prejudice, with but few exceptions. True individuality is as rare as the returning of good for evil.—L. A. M.

THE SILENT BUILDER.

THE Silent Builder is power; its force for manifestation is Love; its form is thought. Power and manifestation are one; because power must manifest, otherwise it would not be power. Power is pure spirit, pure life essence. The life essence then is omnipotent; for it is power, and there is nothing else; and therefore there can be nothing to resist it. All things then embraced within its nature are possible to it. The nature of power is love; for every thing not love, not of a loving nature is weakness, and therefore disintegrating. Love is the only energy; the only holding power; the only preserver; the only inspirer of hope and the only essence of happiness. Weakness, as opposed to power, has no existence, save as marking tentative degrees of the recognition of power. Hence, when the individualized recognition of power seeks to use power against love, he simply obliterates himself; for the law, love, is not against itself, not divided and cannot be. See then how everything is for happiness. Every thing essentially destructive to happiness must come back into the way of love, which is the law of life, or lose all power, all happiness. All life must fade out as the morning vapors on the approach of the sun.

True life then is the harmonious recognition and evolution of the infinite possibilities of love in the individual self, which as the highest positive degree of love draws to itself according to its requirements, all the infinite potentialities of love, the conditions of the highest happiness. Hence Jesus said: "Seek ye first the kingdom of (power) God, (and having secured that; having reached an understanding of yourself as an omnipotent individual recognition or evolution of all power for good), and all these (good) things shall be added unto you." There is then no end to the grounds for rejoicing, and no room for complaint; seeing all power is on the side of love, and whosoever would introduce the opposite principle of hate must heed its lesson and turn, or losing all real power, the power of love in truth, must cease to be.

There is nothing then, which can resist or frustrate the Silent Builder, who builds through all negations through the unfoldment of the power of love as victor in every possible emergency of trial; for love cannot be demonstrated without trial; for power untested is not power, and the testing is herein a part of the law—love tests itself necessarily in its unfoldment, hence its positive and negative phase.

—*The Ideal Life.*

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MUST RECOGNIZE WOMAN.

A. G. HOLLISTER.

IT seems curious to note with what persistency people, apparently emancipated in large degree from old theological shackles, look for some remarkable ideal man to personate the reappearing of Christ in human nature. Those people will never know the truth, until they learn to recognize the free, god-like woman as quite as important a factor in the role of man's redemption from error and folly, as is the god-like man.

"The woman's seed shall bruise the serpent's head," is interpreted to mean Christ. Now Christ is the Greek for anointed, and the Chrism, or anointing, is the Holy Spirit, the comforter, which Jesus promised his disciples, from the Father, when he was about to depart from them. Jesus was anointed with the Holy Spirit when he was baptized of John. The disciples received his anointing on the day of Pentacost. Until they saw only as the world does, and perceived only with the natural understanding.

They did not comprehend the spiritual teaching of Jesus, even when explained to them, except in a very slight degree, but after that they spoke from spiritual illumination and with the inspiration of power from on high. The Holy Spirit is feminine in Hebrew and in the Syriac, which they spoke. Jesus calls this "Comforter, even the Spirit of Truth, whom the world cannot receive, because the world sees it not, nor knows it. But ye see it, because it abides with you and shall be in you."

Jesus said, "So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and it springeth up and groweth, he knoweth not how. First the blade, then the ear, then the full grain in the ear. And when it is ripe, he sendeth in the sickle, because the harvest is ready."

There is one proceeding in this reproduction of seed that is not described here, because the world was not prepared to receive it, nor the disciples. It is a modern discovery that plants produce their seeds and fruits through the agency of the male and female potencies. A seed is neither male nor female, but contains the potencies of both. These potencies separate into distinct organs in the flower, and recombine before grain or fruit can be produced. This fact, in connection with the foregoing parable of Jesus, proves that woman's agency and office is as indispensable in the spiritual creation, as is man's. Without woman agents, acting freely on their own responsibility, in cooperation with the male agents, of equal rank and order, the kingdom of heaven cannot exist, nor its subjects be born, no more than earthly kingdoms can exist without woman, or than grass will produce seed without separating and recombining the male and female potencies in the flower.

Jesus finished his earthly work when he expired on the cross. His further work with mankind, is, of necessity, wholly spiritual, as

Leader of the armies of the white horse. For he said to his disciples, "The world seeth me no more." But the Son of Man, the regenerated, new Man, the true heir of the prophecies and of all good, is seen coming in the clouds of heaven. These clouds are the multitudes of people drawn together, and attracted upward from the earth, to commune with the holy angels ascending and descending upon these clouds or assemblies. And he comes in his glory, the new and free woman, that compasses man with truth and life from heaven. For God has created a new thing in the earth; a woman hath actually compassed man with the light and knowledge of a present and everlasting salvation.

THE SALVATION OF DAN.

WALLACE YATES.

IN the slow precession of the equinoxes, the vernal year opens with the sun in Aquarius; the controller of the Nervous System in the Grand Body. This condition will prevail for some two thousand years to come, when the sun will pass into Capricorn, the "house of the gods." That these positions have marvelous effects on earth's races is manifest to those who have advanced beyond the first degree in regenerative progress, though the modus operandi of the great astral changes may yet be "hidden in a mystery."

From the slight investigation I have made I suspect that in the Hebrew allegory is hidden a knowledge of the "deep things of God," manifested through the Solar Zodiac. Many of the prophecies appear to refer to the Age of Aquarius, as the first-coming of the interior signs, when the earth, being in Aquarius, the new race will be dominated by the Leo qualities—the opposite of Aquarius—and its corresponding sign in the march of the astrological Triplicities. The patriarch Jacob ends his blessing of Dan (Aquarius) with these mystic words: "I have waited for thy salvation, O Lord;" and Jesus—who lived in the commencement of the dark Age of Pisces—tells his disciples—when instructing them to make ready for the "passover,"—that they shall meet a man bearing a pitcher of water," the symbol shown in any almanac as that of Aquarius.

When I speak of the "dark" Age of Pisces I do not mean that "no good can come out of that reign. The feet resting on earth indicate that Pisces is the point where the psychic touches the material, and it is difficult for those born under that sign to formulate accurate conceptions of the spiritual. In Philip, who represents Pisces among the twelve apostles, we see the anxious, material calculator, who cannot conceive of the Father who careth for the sparrow—(John 6: 7.) And further on, the Christ says: "Have I been so long with thee, Phillip, and sayest thou, Show us the Father?" Yet there is a regenerate Pisces, filled with the Christ spirit and typified by the Philip who has conquered the evils of generation, and coming

up out of the water of doubt is "caught away by the Spirit of the Lord."

So, likewise, Aquarius has its evil and its good side. The cunning nature of the selfish Aquarius is indicated by Jacob, "Dan shall be a serpent by the way, an adder in the path, etc.

The Anglo-Saxons may be considered as the forerunners of the "coming race," and in them we see a growing tendency to rule the nations by the mind and will preferentially to the Pisces style of direct physical force. So that it is strictly in accordance with Solar law that they should be the destroyers of savage wild animals, of whom this race is rapidly clearing the earth by means of weapons, the product of ingenious mind, that place brute force at a disadvantage. Yet there is a heartlessness in unregenerate Dan that pales into insignificance the ferocity of the previous age. The operator on the stock exchange cares not what widespread misery may be caused by his manipulations so a little profit may accrue to himself; neither does the demon of commerce and manufactures pause for a moment in his scramble for power and pelf in pity for the unutterable horrors of the sweat-shop and the slums. No feudal lord of the Middle Ages ever rack-rented his tenants on the same scale or as mercilessly as do the agents of our Astors and Westminsters the unfortunate denizens of the tenement houses. No wonder the Hebrew myth tells us that Jeroboam set up one of his golden calves in Dan!

CHANGE YOUR MINDS.

THEODORE WRIGHT.

THAT Christendom has entirely fallen short of the favor of God is owing to very obvious natural causes. That she is unaware of being so does not alter the fact; but the reason of it is that she has never changed her mind.

Two minds are fighting for supremacy in man's life: the carnal mind, which is of yesterday and knows nothing, and can never be converted or made capable of right doing, and the mind of Christ, which is essentially Eternal, and is the true light which lighteth every man that cometh into the world. When the heavenly mandate, "Change your minds; for the kingdom of God is at hand," was sounded forth all over the land of Palestine, the keynote of the Divine Dispensation was struck. When the would-be custodians of the heavenly mysteries handled this golden coin of the coming kingdom as swine do pearls, they gave us instead of it the base coin of "repent," "reform," "do penance," and anything but an equivalent for the comprehensive term metanoeo, which is simply change your minds.

That expression, "Change your minds," is the Beginning and the Ending, the First and the Last, the Alpha and the Omega of the great, eternal purpose of God.

How not to do it is the utmost the unchanged carnal man can achieve, no matter in what

direction it strives to make achievements, nor what amount of brain power and culture it may command to help it. No science can be fathomed or mastered by the carnal mind; whereas the wayfaring man, though a fool, having the mind of Christ, may achieve all manner of marvels. "Change your minds," is the key note of all truth; and the one who intelligently apprehends its thought, and sets to work patiently to achieve it will embrace something so comprehensive while pursuing his quest that he will find all things becoming possible to him, and everything being at his command. The mind of Christ shows how to do it; a perfect contrast to the carnal mind. The world has been turned into a waste and a howling wilderness by the impotency of the carnal mind; the same world would become the garden of the Lord if the mind of Christ came in where now the carnal mind is. Hundreds of thousands of people to-day esteem life as a druggery and a bore, simply because the wrong mind controls its policy and makes, or rather mars, all its conditions. Were the mind of Christ a working factor nothing would be seen or known of the kingdoms of the world or the vainglory and infernality of them; the Kingdom of God and his righteousness would be sufficient for everything.

The key-note of God's music of peace, good will and harmony, is now, as it ever was, "Change your minds, for the kingdom of God is at hand;" and who is there that does not desire to see that glorious kingdom established?

THERE IS NO "TOTAL DEPRAVITY."

THE theology of the past nineteen centuries has been one of death. Evil was a great, big, personified something apparently with more power than any one influence in the entire universe, and the tendency of man was ever downward toward a bottomless pit. In order to keep out of this it was a constant warfare and struggle. All the bright beautiful roads upon whose highways there was any life, or love, or gladness, led to this terrible finish, where the Prince of Darkness waited, in all his Satanic majesty, to gobble up the souls that dared to step out of that fabled narrow path.

This idea of original sin, this idea of total depravity, preached and taught, has often darkened the outlook of human possibility, and many souls have shut themselves up in monasteries and convents, conscientiously believing that the only way of escaping everlasting punishment was in mortifying the flesh, denying themselves all enjoyment in order to atone for sins they never committed. What battles have been fought by liberal thinkers (broad, splendid minds, incapable of meanness) for the masses, against this false theology.

Occasionally a philosopher, being so psychologized by the influences of a false theology, will try to reconcile scientific truths with religious myths.

Such we find in Henry Drummond's chapter

on Degeneration, when he declares that things being left to themselves have a downward tendency, and gives as an example a cultivated rose being let run wild will revert to a common hedge rose. Perhaps it will, but has it degenerated? Certainly not in the exquisite delicacy of its perfume, which cannot be equalled by the finest hot house bloom. And what of our primeaval forests, where gigantic pines tower in such splendid strength up hundreds of feet—they have been left to themselves—do they compare with the cultivated saplings of our parks?

With botanical comparisons he tries to show the innate aptness of human nature, how "all have a tendency, deep-rooted and active, toward evil, if left to themselves."

If this were true how has the world ever progressed a step, for surely man is left to himself. Instead of this being a truth, exactly the opposite is true.

Goodness, only, is what every human soul has as its birthright from the universal spirit. An inheritance from a superstitious past may dwarf it. Environments of a bad social condition may influence and blight it, but that germ of good, only good, is there always ready to respond to sympathetic chords of love and harmony.

Take even those who have sunk to the very depths of human degradation. Did they want to be vile and low and mean? No; they were probably rebelling all along their downward journey, but the conditions were against them, and you who have knowledge and power make the conditions better for these poor degraded specimens and you will soon see the germ of good bloom and brighten.

There is no Original Sin.

There is no Total Depravity.

Goodness, Love and Harmony is the only ultimate, final goal that reason can conceive to be just.—*The Realm*.

If we can understand that the mind of the individual man is not corked up in the body, but extends through space and matter as far as the thoughts can reach, we must also perceive that the minds of all men must be interblended in one mind atmosphere. This substance forms the composite or social mind, one aspect of which is the hydra-headed monster called public opinion. Physical laws are changed to metaphysical when matter is transformed to energy. Mind is a substance, elusive as light, and sensitive to the thrills and vibrations of life. And thus at last we can understand how we are all of one substance; how we are affected or afflicted by the thoughts and feelings of others, for evil or darkness in the mind of one causes shadow in the mind of all, for this composite mind is the soul of humanity. Mind, soul and spirit are all blended together in a trinity of life; they are different elements of the same universal force in which we live and move and have our being.—*The New Dispensation*.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

June July, 1898.

PORTLAND, OREGON.

Vol. XI, No. 12—New Series.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For the Universal Republic.

A NOCTURNE.

M. G. T. STEMPEL.

Oh, past of mine!
Your many lives in which I've lived,
And had my joys and gains,
My losses and my pains.
How much of you with me remains?
The master with the curling lip;
The weak slave trembling at the whip;
The king upon his gilded throne;
The struggling poet, all alone;
The singer with the voice Divine;
The beggar with his piteous whine;
The pious monk busy with prayer;
The knight, all eagerness to dare;
The guilty wretch, weighted with sin;
The saint, so pure without, within;
The martyr, burning at the stake;
The woman, working for God's sake;
The pale nun, sheltered from all harm;
The rich man, with the open palm,—
Oh, Past of mine!
Where are these joys and pains,
These losses and these gains?
Where are these selves that I have been?
My Past thus answers me:
" 'Tis strange thou dost not see
That they have made this self for thee."

SELF-UNFOLDMENT of life is all there is. The unfoldment of the involved life of the acorn constitutes the oak; of the infant, the man; and of the man, the God. The greatest God in the universe cannot unfold life for any one, any more than an oak can grow oaks for the acorns it has shed. Each living entity must do its own unfolding, or remain in its latent state of being.
—L. A. M.

"WE RISE TO EXPLAIN."

THE republished article, entitled "Perpetual Youth," in the March number of *The World's Advance-Thought*, has called out so many remonstrances from our readers, that we feel called upon to "rise and explain."

The thought seems to be quite general that to "Prepare to Live" would be to live forever in the same old body, filled with pains and disease, and subject to inharmonious environment. So they protest that they do not want to live, and we agree with them if that is what is meant by living. But it seems to us that people have always been preparing to die, and, therefore, they have never really lived. Many are so dead, that they fear and shun one who is alive and conscious of his Immortality. They are content to live in social political and religious graves, and they revere their grave clothes, because they are old. The most of us are dead to the Divine within us. We know nothing of this almighty power involved in our beings.

What we mean by preparing to live, is to become alive in our own selves. We will not be compelled then to undergo sickness, suffering and old, enfeebled bodies. Life will be a continuous blessing, no matter where we may elect to live. Nothing can hamper one who is alive in his whole being. He keeps his youth and health; he is always taking on more and more of Life. In our present state of consciousness we are bound by matter, but when we come into complete life we will control matter by our thoughts. To the waves we will then say "Peace," and they will be still.

We are continually looking for some other life to come to us from somewhere outside of ourselves. When we speak of the Divine Life, we imagine it to be located in some indefinite place; but the Divine Life is here and now right with us; and we should be the highest expression of it.

Life is not a fixed quantity, in any form; it is capable of infinite improvement; not alone in man but in plants and animals; else we never could have transformed bitter, wild fruits into tame, luscious and nourishing fruits; the magnificent, high-bred horse could never have been evolved from his savage progenitor; the primitive man would never have given place to the man of culture, refinement and moral enlightenment. It is because the Supreme Power of Life is involved in all phases of living entities that they are susceptible of improvement. Love and Wisdom in us evolves the infinite possibilities of Life. The more true knowledge we have of Life, the more we live. Life rewards us according to our perfection, just as we are rewarded here in proportion to the perfection of our knowledge of the trade or profession we follow.—LUCY A. MALLORY.

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It is the sensual-vicious man who is the "visionary." His nightmare dreams of happiness to be obtained from prospective wealth and the indulgence of his low ambitions, lusts, passions and appetites, never materialize, but his life becomes more and more filled with the torment and torture, and the gall and bitterness incident to his wrong living. The spiritual man, who is generally termed "visionary," sees the real and true way, and the exercise of his virtues do materialize more and more happiness for him and those he seeks to uplift, and when he enters spirit life (where the sensual-vicious man is undergoing the torment of the Memory-Hell of his evil life and misdirected energies) he finds all his desires have blossomed out into a paradise of bliss.—L. A. M.

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* *

HE who desires wealth to manifest goodness, neither knows nor can know, while in this state of mind, what true goodness is and the source of its power in his own soul. All the spiritual virtues can be cultivated without money and without price. If we make their exercise dependent upon money we are criminals, for he who is virtuous for a price will also be vicious for a price.—L. A. M.

STARVING HINDUS.

CENSUS RETURNS of India show that the population of that vast continent in 1891 amounted to two hundred and eighty-five millions. About one-fifth of the human race vegetate in terrible poverty in Hindustan. The average age at death in India is 23.5 years, against 39.91 in the United Kingdom; and we can readily understand this, when we read of the chronic starvation of that population. The annual income per head of the population in the United Kingdom is £42; in France, £26; in Italy, £12; in Russia, £10; but in India only £2. What a death in life! No wonder that the death-rate in Hindustan and in Russia is so high. It is often said that the Hindus are the poorest people on the face of the earth among so-called civilized nations. The Hindu population increases at the rapid rate of ten per cent. in ten years. Ill-fed people, like weeds, increase rapidly.

Yet India could support a much greater population—all having sufficient for their comfort and well-being—if the Hindus would put into practice that which they claim as their religion—the Brotherhood of Man.—LUCY A. MALLORY

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NO ONE who has grown a spiritual state of consciousness ever commits suicide for loss of his material possessions, for he stands on a solid foundation that no material ruin can touch. The structure of good thoughts he has builded sustains him amid the crash of matter and the wreck of worlds.—L. A. M.

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THE solid is simply the intangible crystalized. In his lower evolution man needs his hands to type his thoughts in matter; when he realizes his Divine Power he will be able to shape matter directly with his thoughts.—L. A. M.

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THE golden threads of goodness and truth, in each one, blended together constitute the Sun of Righteousness.—L. A. M.

BORN OF BIGOTRY.

IN the courts of New York, at the conclusion of the oath, a book is presented, often a soiled dirty one, for the witness to kiss. Only a mind filled with superstition could find more consolation in kissing a book called a Bible than one called a Dictionary. And consider the filthiness, the danger of disease in a calf-bound volume handled and kissed by clean and unclean. In a country like ours dedicated to no religion, oaths invoking any Deity or acknowledging any religious system are arbitrary and out of place.

Laws that disqualify a witness without religious belief are born of bigotry and intolerance; are repressive of honest thought, put a premium on hypocrisy, wrong some of the most estimable citizens, and thereby frustrate the ends of justice.

In addition to the intolerant spirit dictating such injustice, is the belief that only through fear can man be relied on to tell the truth. To make a man a liar, give him to understand you consider him one; and the reverse, if you would make a man truthful, give him to understand you expect truth.—*G. L. Hibbard, in Open Courts*

UNITED STATES SENATOR, CANNON, of Utah, declares "the strongest argument for suffrage of any class exists in behalf of womankind, because women will not be bound by mere partisanship. If the world is to be redeemed it must be by the conscience of the individual voter. The woman goes to the truth by instinct. Men have to confer together, and have to go down street and look through glasses darkly. The woman stays at home and rocks the cradle, and God tells her what to do. The suffrage never was abused by the women of Utah. During the fifteen years that they voted there was not a defalcation in any public office.—*The Pacific Empire.*

Now that there are such things as Vegetarian restaurants, Vegetarian boots, Vegetarian soap and Vegetarian leather, it is not surprising that we should have a Vegetarian school. Parents who are in doubt as to sending their children to a meat-eater's establishment, may now take heart, for in

the Highfield school, at Highgate, exists the very place to which a Vegetarian may dispatch his boys without fear or misgiving. Mr. Newcombe, the head-master, besides having the advantage of Vegetarianism in his favor, is a capable and sympathetic instructor, and though he will teach the young Idea to shoot, it will not be in the direction of running animals and flying birds. People in the North of London are familiar with Mr. Newcombe and his father, as cultured exponents of the natural diet; they are both deservedly popular.—*The Vegetarian, London England.*

"VIBRATION THE LAW OF LIFE," Temple Pub. Co., Denver, Colo. Price \$1.25. The author (W. H. Williams) of this work says: "To make out a clear, direct path, according to Nature's law, accessible to every child of earth, is the purpose of this book. In my search for Light, I found the ways set forth so various, so confusing, and so unsatisfactory, that I became dismayed; and, had it not been for the encouragement and direction of my 'Visitor,' I should long ago have gone out in the darkness of despair. Step by step he has led me until I am no longer shriveled and swayed by doubts and fears; but, in happy content, have found the ever-living presence within, and proof of my immortality in oneness, or identity with all."

MEN and women ignore their Godlike creative powers because they idolize their lower creative faculties—those that create things. When they live Godlike they will no longer refuse to recognize their own Godhood—the almighty power of their own souls, in which resides the creative power of Life—Love. Living in destructive lust, they regard themselves as "worms of earth."—L. A. M.

WE uselessly wait for better surroundings, more money, etc., to begin the work of our spiritual unfoldment. Out of the common clay and stone the sculptor has wrought his masterpieces; out of common wood and iron, the machinery that moves the world of commerce is built; out of the dirt the soul of the seed constructs the beautiful flowers and luscious fruits.—L. A. M.

THE TENDENCY OF THE TIMES.

SAMUEL BLODGETT.

ALL growths of public sentiment away from time-honored theories have to be slow, and when the changes are from error and towards truth they appear to be as slow as if the reverse were taking place. They are made slow because it is impossible that the great mass of people should harbor and assimilate important ideas very antagonistic to those they have imbibed in childhood, have learned to love and really fear to discard. This embraces nearly the whole range of thought and experience outside of what we call fashions. We are reared in the idea that fashions ought to change frequently, and we are therefore not shocked, but pleased to make the necessary changes to keep in style. In fact, we live in continuous slavery to the vacillating whims of the community in this respect; sometimes to the detriment of our own personal well being, and we are in equal abject submission to the fundamentals of the social, political and religious fads that have been handed down to us as permanent fixtures. Changes in these we have to grow into gradually, each generation, as a general thing, being but a small remove from the preceding one. The variations are also greatly retarded because many people do not appear to possess the least flexibility of character; they will not even consider any new innovation.

While probably nine in ten of the new ideas sprung on society do not possess any saving grace, we know that all progress must come through such innovations, and that communities that have the most of such novelties, advance the fastest; therefore, on general principles, we should be willing to give each and all a fair hearing. We all have our prejudices and erroneous theories, and the more conscious we are that we are liable to not know it all ourselves, the more tolerant we shall be towards those who disagree with us. The changes that are taking place may mean ultimate good, however injurious they may appear to our short-sighted vision. Of one thing I feel sure, humanity will work out the destiny of its creation. I take no stock in the thought that all other departments of creation are proceeding to the original design, while human beings are, and always have been, working in the opposite direction. The nature of every created thing has determined the course it has pursued, subject, of course, to such of its environments as it has not been able to control.

In future articles I will attempt to show the line of some of the long time changes that have taken place in the past, calling attention to the results that have followed; also refer to some of the changes now in progress.

The light of history reveals to me clearly one thing: the spiritual world and the material world have always interblended, have been practicably one; the evil spirits above always making common cause with the evil spirits in the flesh, and the good spirits from both spheres having the same common end in

view, but divided as to the best means to employ in the spirit world, the same as in the material world. And further, the bad spirits that hover near the earth are sometimes in the ascendant, the same as bad people are on the earth, and no matter on which side of the death line they stand, they are about equally subject to illusions and delusions.

Spirits as well as mortals are largely groping their way in the dark.

NAY!

DEAR MRS. MALLORY:—Reading the articles of Thomas Buckman and William Phillips, as to the desirability of continued existence in the earthly body, I too answer "Nay!" Neither do I believe wise nature in her just ordaining ever intended it. Why should we cultivate this selfish earth-clinging desire? Rather would I cultivate my soul-power and develop my higher spiritual faculties to the end that I may out-grow the chrysalis state and rise to a more glorious existence. Does the beautiful butterfly fret because of the separation from the cramping chrysalis form when on airy wings it soars to new life in a higher form?

It seems selfish rebellion against the beautiful laws of nature. The seed, the germ, leaf, bud, blossom and fruitage; then the ripened and mellow fruit, which if not plucked must fall to the earth from whence it sprung.

I feel that it is our duty to try to preserve our bodies in health and purity while we remain in occupancy, that we may not drop them like blasted or decayed fruit, prematurely; but when fully ripe why not be willing for the harvesting?

Harvest and garner the old crop and give place to the new, say I, and I am fast nearing the harvest time.

But time will decide the question for all of us.

ADELAIDE COMSTOCK.

A LETTER FROM JAPAN.

DEAR MRS. MALLORY:—In these closing years of the nineteenth century, the most highly civilized and powerful nations are competing to perfect their armaments and vieing in organizing means for wholesale slaughter at enormous cost, to the criminal neglect of education and of means tending to the amelioration of the condition of the toilers who are so oppressed by the militarism of the age.

The increasing burden of taxation for armies and navies is most felt by the wage earners, especially by the women and children who have to work for a wretched subsistence and the other bread winners whose lives are a long dreary and monotonous struggle, ending in a grave only. Conscription in many countries forces a large percentage of the population into the ranks of the army to fight at their master's bidding; the physically "fittest" of the manhood being drawn away from honest industries for years, and even if not slain, or sent back to their friends—should they have

any—wounded, or otherwise unfitted to work, the men are not always improved by their “service.”

Now the citizens of the great Republic of North America have been goaded into “warring for the sake of peace,” and thousands are volunteering to take up arms in the cause of an oppressed race.

This new departure opens up a career that has potentialities of a far reaching character the future effects of which can hardly be over-estimated, as to their important bearing on the future; and will become factors for good or for evil under circumstances that will be entirely moulded by the statesmanship and wisdom of those who are at the helm of the ship of state.

C. PFOUNDERS.

“EDENIC GODLINESS.”

THE ancient, but by no means honorable, chestnuts about woman’s sphere were gotten off recently by a Lutheran minister in Harrisburg, Pa., in a sermon to women. “Woman,” he said, “was the crowning glory of Edenic Godliness” (whatever that may be); but, nevertheless he, assured us that God had given her a brain that was to man’s as 45 to 54, and this indicated her divinely intended inferiority.

It strikes us this is rather discriminating against the “crowning glory” if the reverend gentleman’s conclusions are correct. He reasons from the above thus: “Consequently God has intended that man shall do the thinking and regulate jurisprudence for the race, while the woman shall exercise herself with affairs of benevolence and ethics.”

It is this divorcing thought and ethics that has brought about all the social injustice of the day. If ethics were allotted by divine arrangement to woman as her sphere, and she is, as the minister said the “consummation and the flower and perfection and the crowning glory of Edenic Godliness,” is it reasonable to suppose that she has been furnished with an inferior brain to express that perfection? Would one not rather think that her brain would be as superior to man’s as ethics—for which all thought processes exist in the last analysis—are superior to, and inclusive of mere intellectual thinking; and as the consummation is superior to and inclusive of the incomplete rudimentary condition. Any other conclusion would accuse the Creator of not exercising the same care and respect for His work, that man does in any sphere of action.

Again he tells us that “the range and compass of her being far exceeds that of man.” How absurd then, that the lesser shall do the thinking and the legislating for the greater. It is as if the dominant chord in music should insist on all the harmonies of the octave being limited to its compass.

The Tribune has been nauseated with such ministerial mediators between God’s intent and woman’s destiny, and would not notice this sermon but to comment on the fact that it brought out a long and forcible answer in a

Harrisburg paper by Dr. Agnes Kemp. As a fact bearing on the preacher’s brain theory, she reminded him that a short time ago the brain of a woman was found to weigh more than any man’s that had so far been tested and it was the brain of a washerwoman.

The style of reasoning of the minister in question leads one to fancy that when his brain is submitted to a post mortem he will be as astonished at the result, as that German scientist must have been who made many experiments, and wrote exhaustive essays to prove that woman’s inferiority was necessitated by the relative smallness of her brain, and when his own brain was weighed it was found to be some ounces less than the average of women’s brains.

It has been demonstrated that it takes a smaller number of ounces of brain to keep a woman from becoming an idiot than are required for a man, showing that each ounce of woman’s brain has more intellectual power than each ounce of man’s brain. Woman’s lesser size thus seems to be compensated by something in quality, while men of even a larger brain may be perilously near the point where their conclusions are of no value. It has also been demonstrated that woman’s brain is larger in proportion to her size than is man’s brain, yet these facts are persistently ignored, and ever and again from doctor, minister and legislator we have to hear about the smallness of woman’s brain, disqualifying her for advancement and especially for participation in government. As a final clincher we would answer, this in the words of Sojourner Truth: “If your cup holds a quart and mine only holds a pint, wouldn’t you be mean not to let me have my pint cup full?”—*The Woman’s Tribune*.

THE MOTHER.

ISABEL DARLING.

I SAW a woman bowed and anxious. I looked further and saw many women, some bowed by weakness, some by age, and others still by burden-bearing; but, fearing that I should grow disheartened, I turned away from these and looked at this one woman, bowed and anxious. She was hurrying to and fro and every time she passed was a little further on, so that her path was like a trailing of sharp curves. In her hand she bore a torch, and every now and then she stooped to light another smaller torch and instantly went on.

I looked and saw that each smaller torch was needed by a little child that had grown too heavy to be carried in her arms, so she had given it the little torch and tried to keep it burning.

But so many children came to be carried in her arms that those who had grown too heavy to carry began to wander so, that when she went to light anew the torches that kept smouldering, or pick them up whenever they had dropped the curvings in her path, grew more and more irregular; in her haste she bent forward more, and stooped so often that she

scarcely stood erect at all; and, in her fear lest some little torch go out, she grew more anxious. But the children seemed to take no note of this, for she did it all so swiftly and so lovingly that they thought she only pleased herself; so they swung the torches carelessly about or held them where the storms could almost quench the blaze, and then they cried to her to come and make them bright again.

At length she sank beside the path from weariness, and her torch, too, grew dim from lying on the ground, but she could not care. Then the child that was within her arms crept out, and with its one free hand steadied hers that held the torch and called to the nearest ones to help, and they took turns supporting her. So she went on again. Her path was straighter than before; but it troubled her because she needed help, and the children sometimes wearied with their unusual burden. Yet they said: "We are but rendering unto you the care you gave to us," and she was glad.

They loved her because she first loved them, and yet I questioned:

Would it have been wiser to have spared herself and left the little ones to learn by hard experience, if they did not heed her words? Would they have loved her better had she thus remained erect in form and unworn in countenance, and her many steps had taken her further along her way?

Is existence everything, or even love the whole? Who can say?

MURDEROUS MILLINERY.

THE following letter was sent to the Editor of the "Christian World." It can hardly be wondered at that Christianity is regarded by so many as a sham when those who appear in public as its advocates and adherents manifest so inconsistent a disregard for its principles of kindness and all-embracing love. If not a sparrow falls to the ground without the notice of the Father, how must he regard the slaughter of his creatures for the adornment of those who profess to be his servants?

Sir:—It is an extraordinary thing that, despite all that has been said on the subject of 'murderous millinery, and the proved and reiterated statement that every graceful 'osprey' plume nodding in a woman's bonnet means the slaughter of a whole family of birds, under circumstances peculiarly revolting, Christian women, some of whom are leaders in Christian work, still wear these barbarous adornments. At the May meeting of the different religious societies, ospreys were in evidence everywhere—even on the platform. At one meeting a woman pleaded for self-devotion—with ospreys in her bonnet! At an important ladies' missionary gathering the lady who presided, and one of the missionaries who described the cruelties of Indian life, both wore ospreys. It is hardly conceivable that, after all that has been said and written on the subject, any woman can be unaware of the barbarity of the trade in ospreys. Perhaps some comfort themselves with

the idea, sedulously fostered by drapers and milliners, that their ospreys are only imitations. But in nineteen cases out of twenty the plumes are real, and are only called 'imitations' in order to salve the easily soothed consciences of the women who buy them. As Ruskin says, 'a woman who would wear relics of murdered birds in her headgear, would almost make her dead baby into an ornament if fashion demanded it.'"—*American Sentinel*.

ABOMINATIONS.

A GREAT part of the labor that now curses human life, is caused by the constant strife with hogs and other brutes that we raise to kill and eat. The labor spent in cooking meat and greasy compounds, and washing greasy dishes, constitutes a great part of domestic drudgery, and is worse than useless, for the greasy discomfort militates against purity, cleanliness and peace of mind. Grease and grossness go together. You cannot make progress spiritually on a diet of grease any faster than you can climb a greased pole. The vile slavery endured in fattening swine and other animals, the still more filthy and brutal work of killing and preparing them for sale, all deaden and destroy the finer sensibilities of the soul, and familiarize people with cruelty, murder and filth from their very infancy. By this continual contact, the animal nature is incorporated with humanity, and humanity is held down to the level of animality. The killing and eating of animals is quite unnecessary. It is part of the Ancient Curse, part of the brutal struggle for the survival of the fittest among monsters that are all unfit. In the New Dispensation there will be a standard of fitness, and a new law of survival that will exclude the abominations that disgrace our present uncivilization.—*James L. Jones, Ed. New Dispensation*.

It is somewhat tiresome to hear some Spiritualists continually telling about being directed by their "guides" in everything they do. It is "My guides will not allow me to make such or such a move," etc., ad nauseum. Even the editor of a Spiritualist exchange gravely announces, "We can do nothing without the consent of our spirit guides," and says he gets directions from them through mediums. In the cases of some mediums who are extremely sensitive it may be that unseen intelligences direct their general course more or less, but for those who are not sensitive enough to communicate directly with their spirit friends, to rely implicitly and blindly upon the advice or orders of alleged spirit guides, coming through this or that medium, looks to us not only unwise, but very risky. Our intelligence and reasoning powers are given us for use, and should not be entirely subordinated to any outside or unknown dictation.—*The Better Way*.

I AM.

ISABEL DARLING.

FROM self back unto self the perfect spirit of the rounded being runs;

Self-centered and self-poised;

In and embracing all the universe of suns;

In and around each speck,

Each fraction of an atom, in the wilderness of space;

The consciousness of life;

The life itself of time, of every time and place—

I Am!

MARGARET SHURMER SIBTHROP, the progressive Editor of "Shafts," London, England, says that her long-cherished desire to establish a woman's daily paper, after the manner of "*La Fronde*," the woman's daily paper of Paris, France, is being seriously agitated by the progressive women of London, England. Mme. and Mlle. Veigele are holding meetings to advance this worthy enterprise. We hope it will soon materialize.

"ARIEL OR THE AUTHOR'S WORLD," by Mary Platt Parmalee, is a very interesting metaphysical story, that sets forth a moral of great import to the world, viz: the immense responsibility resting upon authors for the creation of ideas—those ideas becoming, to a degree, real, living entities. Price 25 cents. The Alliance Pub. Co., Life Building, New York City.

"THE SONG OF UNIVERSAL TRUTH," by Nellie E. Dashiell, is an inspirational poem of a high order, attractively illustrated, that first appeared in "The Coming Light." Price 50 cents. Address Nellie E. Dashiell, care of "The Coming Light," 621 O'Farrell Street, San Francisco, Cal.

THE "Ideal Life" is an educational journal devoted to the Science of Mind, and man's mastery over all conditions, through mental growth. It is a super-excellent paper. Thos. J. Morris is the Editor and Publisher. Price 50 cents a year. Address the "Ideal Life," Columbus, Texas.

THE "Chicago Vegetarian" is steadily improving and is becoming very popular.

BOOKS RECEIVED.

"WHAT THE SCIENTISTS SAY AGAINST FLESH-EATING," by Sidney H. Beard. Price one penny. Address The Order of the Golden Age, Ilfracombe, England.

"Idols Dethroned, and Dominion Over the Animal Kingdom," by Flora P. Howard. Price 50 cents; postage 5 cents. Address Flora P. Howard, Los Angeles, California.

"Magnetisme; Theories et Procèdes." Tome I. Prof. H. Durville. *Librarie du Magnetisme*, 23 Rue St. Merri, Paris, France.

"The Marriage of the Lamb, or True Marriage," by Mary Bennett Dukes, Kobe, Japan.

"The Half was Never Told," by T. C. Williams, Beloit, Kansas.

OUR valued exchange, the "Philosophical Journal" has resumed its old title, "The Religio-Philosophical Journal," and donned a handsome, new dress. A new department, "The Borderland," has been opened, which promises to be of much interest.

"HEALING, CAUSES AND EFFECTS," by W. P. Phelon, M. D. A unique presentation of the basic principles of Mental Healing, and their relation to Vibration. Price 50 cents. Address Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Ill.

THE bill giving the "regular," drug doctors a monopoly of the healing art in Massachusetts, was rejected by the legislature of that State. A prominent "regular" physician was one of the main opposers of the bill.

"DADDY AND MA;" words by Eleanor Kirk; music by Beatrice Mocs. A suggestive new-thought poem, set to a pleasing melody. Address Eleanor Kirk's Idea, 696 Greene Ave., Brooklyn, N. Y.

AN International Society for the Prevention of Vivisection is being formed in Berlin, under the direction of a physician, Arthur E. Lutze, M. D., M. A. J.—*Light*, London, England.



HE KNOWS.

THE grass is sweeter after it is mown;
 Some plants require to feel the crushing hand
 In order that their perfume may be known;
 While others are more fragrant let alone.
 I do not think the shrubs can understand
 The reason why we crush them, but, I know,
 The Master understands the plants that grow
 In His great garden, and He loves them more
 Than others do, but bruises some to show
 The reason why He loves them so,
 Revealing virtues quite unknown before.

—Selected.

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