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JAN.-FEB., 1902.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

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	8:09 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	3:23 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, Chill	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.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

**ALL WHO DESIRE TO MAKE THE
WORLD BETTER AND HAPPIER**

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Jan.-Feb., 1902.

PORTLAND, OREGON.

Vol. xiv, No. 12 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, 50 cents;
" " " " British Empire, 3 shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

MY FATHER'S NEW YEAR'S MESSAGE.

M. G. T. STEMPEL.

O H, question not the ways of God,
His ways are always well.
Each one must reap what he has sown,
And not for wilfulness alone,
But for the sins of ignorance
He also must atone.
And though his heart with grief should break,
He never should rebel.
God's ways are always well.

COMING.

FURNITURE and household utensils will be made of a transparent material resembling glass, fireproof and very tough.

An instrument for inter-planetary communication, in which the scenery and inhabitants of other planets will be pictured.

The dress of men and women will be of white or light colored material, loose fitting, and both graceful and simple. No one will think of wearing a dark colored garment to hide dirt.

Artificial rain produced at will.

Glass houses, fireproof and marvels of beauty.

Kinetoscopic paintings for wall decoration, with scenery and figures in motion.

Aerial navigation.

An electro-magnetic invention will suspend the operation of the law of gravity at the will of the operator, and enable immense masses to be moved, as a feather in the wind.

Houses in the form of a circle, with courtyard forming inner circle, giving perfect ventilation and abundance of light, both front and back. The rooms will be made by movable partitions that can be shifted so as to make the rooms large or small, at will.

A megaphone that will enable an audience of a hundred thousand persons to hear every word spoken.

A telescope whereby the inhabitants and landscapes of other planets will be made visible.

Perpetual motion will be successfully shown in many inventions.

Self-sustaining bridges (without piers) several miles in length.

An attachment to ocean steamers that will prevent their rocking and rolling in the water.

A night writer to transcribe one's thoughts in the dark.

Opening up of the North Polar continent.
Discarnate spirits will materialize physical bodies, and pay visits of several days or weeks duration to friends on earth.

Mental-spiritual telegraphy will take the place, finally, of all telegraphs, telephones, etc. People on opposite sides of the globe will converse with each other more readily than they do now by the aid of the best perfected instruments.

Sun storage batteries will give light and heat to the whole world at all times of the year.

All manner of motors will be run, without any connecting wires, with the electric power generated hundreds or even thousands of miles away.—LUCY A. MALLORY.

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* *

Blessings are involved in all things rightfully used; wrong use turns them into curses.

THOUGHT-ELEMENTALS.

THOUGHTS become elementals when sent out with force. These thought-forms do well or ill according to their quality. They have no will of their own; they simply work out the will of their creator. A thought sent forth with an inharmonious intent may attach itself to the one to whom it is sent, if that one is in a responsive condition to receive it, but, if not, it will return to its parent and work the mischief upon him or her. These thought-elementals sometimes become so strong that they cause those in whom they find lodgment, to commit suicide or murder. How often those caught in criminal acts will say: "I don't know what made me do it. I was not myself."

The spirit world of each individual is filled with thought-elementals.

Most people will dismiss this truth by saying: "That is all imagination." All we designate "realities" are but our imaginations typed in matter. Man's physical offspring are but composite thought-forms built up in material shape. Every thought man thinks, is his child, and is bound to materialize in some form.

A room where gentle, kindly thoughts are mentally or vocally sent forth will always give one a feeling of peace or rest, because these thought-forms voice harmony; on the other hand, a room filled with the voices of inharmonious thoughts will give one a feeling of repulsion, unrest and discomfort.

The remedy for all bad creations is in our own hands. A life of misery or happiness, bad children or good children, are not haphazard productions.

A man's creations—whatever they may be—are in the exact likeness of the thoughts that gave them form. If his thoughts are weak, his creations will be weak; if strong, they will be strong; if good, they will be good; if ill, they will be ill.

One can run in an evil rut so long that he becomes buried in it; it becomes his grave.

PUT AWAY FEAR.

THE editor of "Occult Truths" expresses this great truth in an editorial, entitled, "Trying to Outwit Omnipotence:" "He who is not debauched with fear, anxiety and bargaining, but faithfully does what his hands find to do will receive recompense."

[If all could live in this truth, worries and heartaches would cease to trouble; content and plenty would fill their place.

Fear is the creator of most of the ills that flourish so plentifully. When fear is put away, faith takes its place and brings recompense to all efforts. The one who is absolutely fearless can do no wrong, for he strikes no discordant notes. Ed.]

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* *

LIFE is continually changing its garments (forms). It is only the ignorant, who perceive but the surface of things, who think that life can be annihilated because it disappears in one form. But if it disappears in one form, it is only to reappear in another. The life of the food we eat has changed its form by our eating the food, causing it to reappear in the flesh. The caterpillar disappears, but it reappears as a butterfly; the infant disappears, but the youth appears in place of it; the animal man disappears, but reappears as a spiritual man. Ignorance imagines that Life is merely local and restricted to certain forms, but Life can change its forms, as man can change his garments, indefinitely.

* *

"The blessings of God" rest upon all now, but ignorance turns them into curses. Hell is Heaven misunderstood. When we understand the heavenly, Hell will be no more.

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* *

The thought you think or the act you do, is stored power for good or evil, and that power, with its growth or increase, comes back to him who sent it forth.—L. A. M.

PEACE AND GOOD WILL.

J. H. LUCAS.

“AND suddenly there was with the angel a multitude of the heavenly host praising God and saying ‘Glory to God in the highest, peace on earth, good will toward man.’”

When we consider how great was the discord in the world at the time the above remarkable incident occurred, how nations had been warring against nations, the fomenting of broils in communities, the burning enmities in the hearts of individuals, we may clearly view the great necessity there was of inaugurating a movement for peace and good will on earth. Because disorder and ill will prevailed in every part of the world, because martial prowess was regarded as one of the greatest virtues, celebrated in song and story, it was a pressing necessity that an era of peace and good will dawn upon the world, because the God of war was wielding a bloody scepter and exercising a tremendous power over men and nations.

Conquest by the sword was regarded as the legitimate road to enduring fame, and the achievement of power. The vaulting ambition and lust of power in the minds of military chieftains so blinded them that they did not stop to seriously consider the privations, distress and frightful horrors to which the millions were subjected. The most sacred rights were trampled under foot and every principle and sentiment of humanity was outraged. Man became the most violent, ferocious and implacable enemy of his fellow man, and, in thousands of instances, the appealing innocence and helplessness of little children was considered as naught by a heartless soldiery, while multitudes of captive women became the unwilling victims of a debauched military despotism, and were crushed by the cruel hand of remorseless passion, and the ghastly desolations of war, with all its appalling train of unmitigated horrors, established a reign of terror, filling the minds of millions with despair.

But war is not the only influence in the world that is destroying good will, sowing the seeds of discord, and pushing peace far into the background. Many other disturbing elements have been at work exerting a baneful influence and retarding the progress of peace on earth. Of these we may mention only a few, and among these we will briefly refer to selfishness as a most potent factor in producing discordant conditions and unhappy consequences among men.

Selfishness is in opposition to the best interests of the true Brotherhood of Man. It often takes advantage of the pressing necessities of others and makes cruel exactions where resistance is impossible, and in defiance of earnest protest. It seeks to take advantage of the ignorance, weakness, helplessness, and, sometimes, the religious credulity and superstition of others for purposes of temporary personal gain.

Envy is a poisonous element insidiously working evil in society. Envy, that feeling in the heart which works as a festering grudge, exciting pain in the mind at the success of others. How unworthy is the character of envy, feeling uneasiness or discontent at the superior excellence, reputation or happiness enjoyed by others, to repine at this prosperity, grieve because others have been successful; although this may have been acquired meritoriously and without selfishness, as the legitimate result of diligent endeavor. It is easily seen that the natural and inevitable result must be very injurious to all concerned; because the feeling of envy is utterly contrary to the law of love, the second commandment given by the Nazarene, namely: “Thou shalt love thy neighbor as thyself.” Envy makes a malign substitute in the way of discontent and hatred, and that without the slightest cause in justice or reason.

Suddenly there was a great multitude of the heavenly hosts with the angel who had just delivered a cheering message to the surprised shepherds, and with increasing surprise they heard them sing a delightful song; yes, a benediction of “peace on earth, good will to men.” The rhythmic sweetness and power of that song having cheered millions of hearts through the moving centuries to the present time still lives to bless mankind. It is living and imperishable, and will touch responsive hearts through the ages to come.

Its mission is enduring because it is the purpose of Infinite Love to banish all discord and war from this fair world, and to so renovate and purify it that it shall be the abiding place of a universally beneficent civilization. When this is accomplished, peace and good will certainly will everywhere prevail, because the conditions from which flow all that is destructive of fraternity and all that promotes divisions, selfish ambitions, unworthy competition, bitter antagonisms, intolerance of opinion and social disorder, will be destroyed.

Much of the disharmony and turmoil of society proceed directly from ill will dwelling in the heart as an insidious moral poison, and manifesting itself outwardly in the daily life, pervading with its blighting influence the surrounding atmosphere. Many do not realize what destructive instruments for evil they are when exercising that malignant and dark influence—ill will.

But for all this good will is the efficient and unfailing remedy. Good will is positive; it is humane—it is Divine! It is exercised by the angels. The Divine is ever seeking its increase and exercise. It goes forth as a true benediction from every radiant soul.

Peace and good will are exercising a transforming influence in the world. As the morning light silently and yet effectually disperses the darkness of night, so peace and good will, like true angels, are bringing moral order and happiness to the world.

Mind reading is spiritual conversation.

USE OF DISCIPLINE.

W. P. PHELON, M. D.

ON every hand, are illustrations of how the fires of life pour down on devoted souls; how the crushing blows of outward circumstances squeeze together in closer and closer concentration, driving out all but the purified atoms which belong thus closely together.

It does not seem to those who are on the forge, under the hammer, that it is kind, wise, or for any good purpose whatever that all this suffering comes; suffering of soul; agony of mental distress; only they who have felt and known can understand. It is cruel advice, or may seem so, to say a development into steel is the quality which must be uppermost; is the quality sought for and brought out in this fierce and harsh training.

The Damascene blade is the sword of all swords for defense and offense. The untempered swords of the ancients are not to be named within the same hour or day with this flash of fiery steel. Seek only the best. Again and again is this inculcated in your Record of Ancient Wisdom.

They who endure in resistance, maintaining the single thought "I am I," and however the white-hot fiery focus may touch them; however the conditions have been confused, if this idea can be held of the continued overmastery; the ego-ship; then the happenings, no matter how overwhelming or terrible in aspect, will become to us simply a part of the machinery to perfect purification, the solidifying and closer unity of the individual soul belonging to the ego. Thus would its capacity for union with the Universal Soul increase.

Hold fast to the knowledge of the higher self that belongs to each of you. The Divine Monad has condescended to descend into matter and seek for itself, without the consent of the intellectual and physical, this very purification and separation of the outer. That which the physical may shrink from, the incarnated ego may eagerly seek. In all cases, the incarnating ego will accomplish as it seeks, without any regard to the suffering, or the acts of the present physical, which is simply here for its use and behoof.

Let the conscious resistance of the soul force and spirit dominance seeking always the Infinite Light, dwell and abide with you.

INSPIRATION FOR ALL.

"FAILURE to control the appetites is one of the first steps in the direction of sensuality. The appetite must be trained to be subject and not the master."

"Many people think they will be extricated from their undesirable conditions by a change of environment. Few are bold enough to make the start at this day to unravel the tangled ends of life."

These are two excerpts from December No. of the World's Advance Thought.

They contain truisms not appreciated by the majority of mankind.

If but as health progenitors, they would be worth cultivating; but they do even more. Controlling the appetite or any physical desire, is a curative per se, of any organic derangement—if continued long enough—for in the exercise, the will is put into motion, which fills the body for the time being with pure magnetism as it emanates from the spirit (our magnetic store house). This is healthful in itself, and the self-denial changes the vibration of the appetite or desire from a negative to a positive tendency without destroying the same for practical use or needs—only that it brings the life force of it in harmony with reason, and enables this to control it. That is the first step in the direction of spirituality, the antithesis of sensuality, ultimating in inspiration, because spirit is positive and needs a like vibration from the mental to contact with it. Under positive inspiration the appetites become the subjects, and remain so, as long as the possessor wills it to be the case.

Change of environment is not, therefore, subject to change of conditions. It must be self-induced, self-earned.

"Few are bold (or willing) enough to make the start to unravel the tangled ends of life."

They may be bold or willing enough, but too many surrender again after the first attempt. Because they cannot see good effects immediately, they imagine the endeavor is vain. But a twenty-year habit cannot be neutralized over night, or on a mere pledge. The vibration is consistent with its creation—its indulgence—and a counter-vibration or influence must be set up against it. Consistency in the latter will show up good results in time.

In abnegation vitality is stored up and strength comes first; then health. And as the positive influence or vibration gains in potency or force, the first signs of inspiration will be sensed. After that, development is more rapid, for new light is added to the impetus and encourages along the way, "to unravel the tangled ends of life."—Arthur F. Milton.

PERFECT TRUST.

WALTER DE VOE.

PERFECT, abiding trust in Jehovah-Jireh, the self-existent Provider, furnishes the God-Power with the mental energy that enables it to come into manifestation.

There is always and forever in our midst a love so free and generous and a power so mighty to supply every demand made upon it that there is no need of anyone living in poverty and want. Jesus lived in the consciousness of this omnipotent One, who through his perfect faith was able to accomplish what seemed like miracles.

Whenever Jesus could infuse his patients

with a sufficient amount of his mental energy to allow the miraculous Spirit to come into manifestation, there was almost instantaneous results, and if they were not receptive to his mind, and unable to partake of his faith, he did not try to heal them.

Elijah could infuse inert objects with his mighty mental energy, so that even the ax swam in response to his will.

All is Mind, and in the most positive condition of Mind the irresistible power abides, and it is only necessary to form a connecting link of positive thought between our mind and this power to enable it to come into expression. Our minds reason and think about this Almighty Goodness, and we affirm what we have learned of the All-Good, and through this exercise of faith we gain an abiding, unwavering trust in that great law of supply which is equal to any demand,—the infinite generosity of the Father. The Father knoweth what ye have need of before ye ask.

When the electrician wishes to transmit a powerful electric current, he chooses a wire of great resistance. A wire low in the power of resistance would be burned up by the current. The power of God is like electricity in that its instrument must be cultivated to the highest degree of positiveness in the faith of God, through education in the knowledge of the truth which fills the mind with the absolute certainty that All is Good for All is God, and with the elimination of all doubts there comes the conscious ability to make manifest any desired quality or attribute of God. God seeks ever to manifest His goodness, vitality and prosperity to His children, and wherever anyone consciously or unconsciously fulfills the law of divine expression they instantly realize the beneficent power of God.

The Spirit of Omnipotence dwells in the exalted state of the Universal Mind; in the most positive essence in existence. Thought is the vehicle through which the Spirit comes into expression.

The stillness of mind which allows this power perfect expression is not the negative condition of the unthinking mind, but the exalted passivity attained by climbing the ladder of true thoughts into the realm of omniscient Spirit, to where the mind is fused by the ardor of its faith and devotion into oneness with the Almighty Energy that surmounts every obstacle of time or space and reveals the absolute Goodness as a reality in the Now.

"Soundview," a magazine devoted to the obstetrics of thought and the philosophy of existence. Exponent of the Society of Evergreens, composed of men-not-afraid-of-an-idea (and women) whose prime object in life is to learn to think. Just 1901 copies of the first number will be printed—and the type will be distributed. Those book lovers desiring to preserve this issue should order at once. \$1.00 for membership in the society and "Soundview" one year. 10 cents for sample copy. Address: Soundview, Ollala, Wash.

PARTINGS.

THE gates of Heaven can never be closed, for every instant of time some released and glad soul, from some part of the earth's surface, crosses the golden threshold and finds rest. The air is filled with goodbys and the welcome of angels, and if we hear the one and not the other it is because our faith is weak and our ears are dull. We are apt to forget when some dear heart leaves us that if there is sorrow in our homes there is great rejoicing in the upper zone.

After the weariness and pain of a long illness, heaven is what a safe anchorage is to a storm-tossed vessel. The vessel heaves a sigh of relief that its struggle is over and it can rest quietly on the bosom of the calm waters which are so land-locked that it has nothing to fear. It has done brave battle with wind and sea, and has perhaps been taxed to the utmost to hold its course, but the rattling of the anchor chain means that the victory has been won, and that sunshine and blue skies are to be the reward of its brave efforts. So the soul, hampered and handicapped by some insolent and aggressive disease, becomes resigned to separation from the body, and finds in another world the peace and freedom which were denied in this. It hesitates, possibly, as it approaches the end, because it is a strange experience through which it is about to pass, but when the crisis is over, and it soars to realms unknown in company of those whom the Father has sent to see it safely on its way, it is like the traveller who suddenly emerges from the multitude of dangers and hardships and finds himself in the embrace of old friends.—Rev. George Hepworth, in Sunday "New York Herald."

Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood, and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historical facts concerning the past, information poured into a man's brain—these things are not education. There are learned fools!—Rev. Minot J. Savage.

We return thanks to Harold W. Whiston, Esq., for the package of supplements to the "Macclesfield Courier and Herald," which he so kindly sent us for distribution. The supplement is headed "The First Christmas of the New Century. Mercy and Kindness, or Cruelty and Human Degradation? Which?" Then follow three splendid articles by three well known Vegetarians, Josiah Oldfield, M. A., Harold W. Whiston, and Bramwell Booth, Chief of the Salvation Army. Send us a one-cent stamp to pay postage and you will receive a copy.

WHEN THE PENDULUM SWINGS BACK AGAIN.

F. P. WAGNER.

It has been prophesied for years past, by Astrologers, Palmists and Seers, that near the year 1903, there will occur a panic, or some great disaster, in the United States. Palmists say that in every hand there is a mark of disaster to occur at that year. Some think it will be a war, while others say it will be a panic.

There is abundant evidence at hand, at this time, to indicate what the disaster will be. There is conflict and contention on every hand, and faction is arrayed against faction, and all striving for the mastery. If we could but see behind the Throne, and see the forces drilling for the oncoming conflict, we could then predict what would occur. These forces are working under cover. I never attend political meetings of any kind, therefore, I am not a bitter partisan.

Imperialism was supported last election by the rural vote of the United States. The vote of the cities was largely against the continuation of foreign wars. The increased prices of horses and cattle influenced this vote of the farmer, for war. War has continued with all its disastrous effects, and every thing is said and done that can be in its favor.

The churches join hands with the doctors, and a demand is made that Socialism, Mental Science, Christian Science, Dowleism, and all other liberal societies must be kept in check, "for the protection of the people." The charges against these societies are that they are making money and taking people out of the churches.

Herman, the Healer, went on his tour through the country, a few years ago, he exhibited in many of the large cities, renting the largest theaters, and paying large sums for them. It is said he paid two hundred and fifty dollars a day to some daily papers for the publication of his miraculous cures, which were humbugs.

A sleight-of-hand performer, or some other fakir, will take in some town, turn the audience into monkeys, and have them scamper around the room; the fakir carries away a thousand dollars or more. Why not protect the dear people in these cases?

I am sorry that the Mental Science people make charges for their treatments. I have done all I could to prevent it, but they saw differently, saying "their own would come to them," and that the "spirit said charge so much."

The churches nearly all stand with the party in power, and favor the suppression of these societies, and there will be two powerful factions against each other in the next election; the Mormons, Adventists, Mental Scientists, Spiritualists, Socialists and friends of these societies, who are not members of any, but are friends to all of them, will vote one way.

I believe that the Democratic party will capture the Socialist party, by making some concessions that they will approve of, and all the factions and societies I have mentioned will vote solidly together.

The excuse that the persecuting parties are making, that they "want to protect the dear people" is not true. This is an age of trusts, factions, corners and combines where-by people are amassing fortunes in government contracts. When a transport ship was fitted up here on the coast recently, for the carrying of horses to Manila, the contract was let for thirty thousand dollars. The contract lasted about two months, and I was told by the foreman who was in charge of the work that the contractor cleared fifteen thousand dollars on the contract. It is a well-known fact that the party who has the contract for supplying hay to the transports gets more than three times the regular price for which hay is selling in the market. Horses that sold for three or four dollars for canning purposes three years ago now bring sixty dollars for war purposes. I mention these facts to show that the excuse that the parties who are at the bottom of this persecution, are not doing it to "protect the dear people."

Now when the pendulum does swing back there will be a crash. It is said that when Henry Thoreau was put in jail for some violation of the tax law, Emerson went to see him, and asked him what he was there for. To this Thoreau replied by asking Emerson why he was not there.

It is the better plan, where one is desiring spiritual growth, that they have only good will for all, and that they follow the line of least resistance.

Watch the events during the next few years.

Do not think any thoughts in the sight of those who are ensphered in your mind-spirit, that you would not act out in the sight of those in the material world. The worst misery for undeveloped people who pass out of the physical body, is the knowledge, when they get on the spirit side of life, that all their thoughts were more visible to discarnate spirits than their acts were in the world to incarnate spirits.—L. A. M.

Strength comes by growth. This is a spiritual, as well as a physical, truth. If you are not growing your spiritual nature, you are as weak in the spiritual world as you would be in this world if you were to remain an infant.

Angels live in the atmosphere of Peace; devils, in that of discord.—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

GREETING TO HERMETIC BROTHERHOOD.

(New Year's Eve.)

ABBIE WALKER GOULD.

AWAKE! Awake! Arise! The watching time is o'er!
A New Light breaks around, and spreads from
shore to shore;

Its splendor will not vanish; its power will not wane;

Mankind has now at hand what long he sought in vain!

And with the "New Time" vigor, and with the grand
Ideal,

He, with the chisel "Thought," shall manifest the Real!

Awake! Awake! Arise! The hill-tops are aflame!

The choir of ancient Brothers chants forth the glad
refrain:

"Atlantis is redeemed, is risen from the sea,

And with its risen heroes, from prison bars are free;

And though its homes and jewels may sleep beneath the
wave,

The Spiritual Power is potent all here on earth to save!"

THOUGHT THE CREATOR.

ALL living structures—mineral, vegetable, animal, man, spirit—evolve in harmony with the thought involved. Nothing can rise, physically, mentally or spiritually, above the thought it has cultivated, and of which its living structure is the representative.

If the animal man desires to evolve the spiritual man, he must cultivate spiritual thought, for in all materialization the mental plan must first be evolved, and then the material structure is built up in harmony with that plan.

The physical structures of the various races of men have been evolved in harmony with their states of consciousness. Narrow thoughts construct a narrow brain, and ugly physiognomy, in harmony with those thoughts; broad, progressive thoughts construct a dome-

shaped forehead and give a Godlike appearance. Whatever mental-spiritual man livingly constructs by his thoughts he must live in, and will either suffer the discomforts of its restrictions, or enjoy the charm of its perfect structure. The spirit world for each one is that which he has livingly constructed by his thoughts; and, just like his physical body and mind, it may be a prison home of darkness and discomfort, or a palace of light and joy and bliss.

In all worlds thought is the creator. The Creator of good is the pure, refined, loving thought; the Creator of chaos is the gross and inharmonious thought.

Thoughts are seeds that reproduce their like in ever-increasing quantity, and, as you think, you sow in yourself and in the world, and the harvest or reaping time is conscious realization of all the thoughts that you have sown, and their increase.

You must in all worlds live in the living structures you yourself have built, and if you do not like them, you alone can and must change them before they will be changed.

In each sphere of existence, physical, mental or spiritual, man must grow his own embryo before he can have birth in any of these states of being.

When he infracts the civil law he is put in prison, but when he does not live in harmony with Divine Law, he makes a prison house of his own mind and body.

What the world needs to become thoroughly conscious of for its own peace and happiness, is that what a man does in life he does to himself; for Life is One (it is not separate, as the appearances of matter with which it temporarily clothes itself would imply). If he arrests the evolution of Life in matter by killing an animal, he, to that extent, arrests

also the evolution of his own being to outgrow the animal state of consciousness.

A world can be governed by a man, just as well as a state or nation can be, but before he can govern a planet he must evolve suitable physical and mental structures through which the Universal Forces can operate to control a world. Now he can no more govern a planet than an animal can govern a city, and for the same reason—the ignorant thoughts he has cultivated have produced physical and mental structures that can only be in harmony with his spiritual state.

In all worlds and in all existences, mental and physical structures can never rise higher or evolve greater powers than the thoughts that constructed them will permit.

*
* *

APPARENTLY healthy, strong men and women become sick and in a few days die. People marvel at this, and yet the explanation is easy. Until the age of forty-five the body can often withstand the excesses in eating and drinking, depletion of the vital forces, and the corroding and weakening influence of drugs, but after that age it cannot stand the abuse. A temperate life is the only happy life, and that life is in practicing kindness, chastity and moderation in all things. The self-inflicted wages of physical, mental and spiritual ignorance is death. The "last enemy" (death) cannot be destroyed until that which leads to it is no longer cultivated.

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* *

A Messiah stands (like the channel at the intersection of the hour-glass) as an intermediary between the two worlds, that the spiritual forces may flow through him from the world above to the world below. The Messiah renders the communication between the two worlds possible, and he is not alone the channel for spiritual elements, but also for all the elements of mental and material progression.

ACTION—progress—is Life; inaction is Death. All things that go to make up the joy and comfort of life are due to harmonious activity of the being. Live in a room and neglect to cleanse, warm and beautify it, and it remains cold, cheerless and a prison house. Thus it is with the mind. Neglect of the mind makes it cold, cheerless and ugly. Its possessor wants to flee away from it, and thinks that the pleasures of society will compensate for this neglect, but as society cannot do for his mind that which he must do for himself, when he is alone he realizes his undeveloped condition and is unhappy. Therefore, live for your own best unfoldment and you will reap a joy that society cannot give. Then when you are alone you will not sigh for a mythical Heaven to go to. You yourself will be that Heaven.

*
* *

ONE of the best repartees we have heard was at the dinner table at a camp meeting. A gentleman, who was a Vegetarian, was quietly eating what vegetables the table afforded, when a lady sitting beside him said: "I notice that you eat no meat. You must be a Vegetarian. Excuse me, but I cannot help laughing when I think how much like a cow or sheep you are, living on grass and carrots." The gentleman took up his pocket handkerchief and applied it to his eyes, and made loud demonstrations of grief. The lady asked him: "Why do you weep?" He answered: "I am grieved for the poor animals who have been cruelly tortured and murdered in order to supply you with their corpses for food; I am crying to think how so gentle a human being can so thoughtlessly eat the diet of tigers and hyenas."

*
* *

An error-bound world despises Truth, but, in the end, the almighty power of Truth is manifest, and she is installed as Queen over all, where she was at one time treated as a beggar.—LUCY A. MALLORY.

LIFE ON A FARM.

ELIZABETH AKERS.

THERE is a side to farmin' life that always seemed to me

The nearest touch to Paradise that here on earth can be;

The side that deals with growing crops, and trees, and free fresh air.

With out-door work, and peaceful thrift, and harvests full and fair.

I like the safe and prosperous look of farmin' neighborhoods.

I like the wide, wild liberty of fields, and hills and woods,

The newness of the wakin' earth—the start of winter wheat—

The bird-songs 'fore the sun is up—there's nothing half so sweet!

The smell of new-turned furrows in the shivery air of spring,

The woodchuck on the stone-pile, and the red-breast on the wing,

The pleasant haste of plantin' time, the busy click of hoes,

The long, long ranks of hills of corn, all patted down in rows.

I like to see its sharp green points push through the mellow earth,

The beans come hurryin', wrong-end first, for all that they are worth.

The fat, green lobes of pumpkin plants before their first leaves show,

And sturdy young potato sprouts in such a rush to grow.

The big bouquets of apple trees, so sweet and pink and white,

The new-sprung oats, their tender green half-golden in the light,

The wood-lot's different colors, where the pines and maples show,

The young grass in the mowin'-fields—why you can see it grow!

I like to see the swallows come—the birds that slight the leaves

To build on rafters in the barn, and underneath the eaves;

To see the girls go strawberryin', with basket swung on arm—

And if they do tread down the grass a little, where's the harm?

I like to feel the gracious days grow long and warm and sweet,

To see the apples swell and blush and ripen in the heat;

I like to see, in hayin' time, a lot of sun-burnt men

Mow wide smooth swaths across the field, again and yet again.

I like to see the farmer at his open-air pursuits,

With bits of grass and buttercups stuck on his dew-wet boots,

And when his work is done at night, I like to see him stand

And cast that sort of ownin' look across his stretch of land.

I like the time o' harvest, when the fields bask in the heat,

When meadow lots are golden, and it's time to cut the wheat;

I like the sound of riflin' scythes—the sheaves that dot the land—

There's not a prettier sight on earth than reapin' done by hand.

But there's another rougher side to life upon a farm—

The sacrificin' helpless things that never did you harm,

The bringin' up of poor dumb brutes to trust you day and night,

Then sellin' them for butchers' meat, or killin' 'em outright.

I could not pet the orphan lambs, and teach them how to drink,

Then turn them over to be killed without a single wink—

And even the little pinky pigs—it's fun to see them play—

I couldn't bear to cut their throats for my Thanksgiving day!

I don't believe in sellin' off my friends when they grow old,

And reckonin' all their faithful years against a little gold;

'Twould make me feel as if I were an ingrate and a thief,

To milk a poor cow's life away, then trade her off for beef.

I couldn't drag a baby calf out of its mother's sight

And hear her beg and beg for it, and call it day and night;

I could not hear her mournful cry, and still respect myself,

When its poor head lay scraped and cooked upon my cellar shelf.

I couldn't teach an ox to trust my hand and mind my call,

While all the time I knew I meant to murder him next fall;

I couldn't gain any creature's love for selfish treacherous ends—

I draw the line at dinin' on my most familiar friends.

I like to hear across the fields, the echoin' dinner-horn,

Like gettin' in the rye and oats, the apples and the corn;

I don't object to pickin' rocks—I like to lay s. one wall—

Like choppin' in the pasture lot, and pillin' wood in fall.

Yes, all that side of farmin' life—I think it can't be beat;

Like huskin' corn and stowin' hay—it's wholesome, and it's sweet;

But I detest the cruel part—I'd rather never see

Another bit of chop or steak than have it
killed for me.

So, father, you may count me out, and deed
the farm to Seth—

I couldn't be happy livin' on my fellow-crea-
ture's death;

I know you think me foolish, and will hate
to see me go,

But 'tis my nature—and you know my moth-
er felt just so.

I'd rather labor in a mine, shut out from sky
and clouds,

I'd rather ship and go to sea, and climb the
shaky shrouds,

I'd just as soon join cannibals, at earth's
remotest ends,

As live the average farmer's life, and kill
and eat my friends.

For cannibals, I've heard and read, so far as
they are known,

Only devour their enemies—they never eat
their own—

Which seems like an improvement on our
"enlightened" way,

Who feed and flatter to destroy, and cher-
ish to betray.

QUIDA ON "SPORT."

To the Ladies of the Primrose League: "Why
do you do nothing to clear your class from the
stigma of its insane sacrifice of time and in-
terests to sport? Why do you allow genera-
tion after generation to grow up in an ignoble
atmosphere saturated with the blood of
slaughtered creatures? Why do you permit
your sons and grandsons at Eton to gloat over
the agonies of the poor little hunted hare
broken up' before their delighted eyes? Why
do you not strike off your visiting list and
shut your doors to the women who glory in
the 'big shoots,' who tail the otter, slay the
hand-fed pheasant, crowd to the pigeon-clubs,
and count with triumph their grallocked deer
and landed salmon? Why are you passive and
indifferent when rabbits scream in your traps
all night long in your parks, and the keeper
nails in triumph to his board the nightingale,
the goldfinch, the kingfisher, the jay, the dove?
Why do you grace with your presence the
hunting-breakfast, the moor-luncheon, the
deer-drive, and smile to see the blood-stained
bags crammed to suffocation with still palpi-
tating life? You lecture the poor and preach
to electors, but to your own people, you are
dumb."

"The Divine Symbols," by Adiramled. The
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with appended questions for students. An
unfoldment of the occult mysteries of sex in
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New York.

SUGGESTIVE THOUGHTS.

M. LENA MORROW.

THE wealth of love which comes to the lover is
in inverse proportion to the poverty of the
seducer.

When we are living consciously in the
Eternal "Now," every word and deed is spoken
and performed in perfect harmony with the
various conditions governing relative time.

There is a vast difference between being
alone, and being lonely. The awakened soul
that has overcome all sense of the separate-
ness in time and space, is never lonely, even
though he be apparently alone. He who is a
slave to time and space is ever lonely when
alone, and sometimes even when not alone.

When deception calls itself diplomacy and
seduction calls itself love, then Truth says to
the deceiver, "I will have none of thy decep-
tion;" and to the seducer, "I will have none of
thy seduction."

THE TRUE AND THE FALSE.

THE other day I spent several hours in a house
with two people whose one endeavor in life
is to be spiritual. They talk about spiritual-
ity. They attend a summer conference de-
voted to spiritual things, where everything
else goes to wrack and ruin. And, I verily
believe, they would go out of their way to meet
pain and sorrow for the sake of growing spir-
itual thereby.

After these people had talked for awhile, a
caller came who never makes any pretensions.
She is simply a sweet-tempered, warm-
hearted, whole-souled woman of the New
England type. Her remarks were bright and
cheery, and referred to events of minor im-
portance. She said nothing about spirituality.
Yet her presence was a gracious relief.

Why? Because the spiritual people were
highstrung. Their presence was wearing.
One felt inclined to rush out and breathe the
fresh, pure air.

The cheery woman brought an atmosphere
of restfulness. She probably possessed more
spirituality to the square inch than the others
will win by ages of high-strung zeal.

It is to be doubted if any high-strung, emo-
tional person has the first intimation of what
spirituality means. Such people are chiefly in-
teresting as pathological cases.

If to be spiritual means to neglect every-
thing else, then let us never be spiritual.—
The Higher Law.

[There are those who believe that religion
is something apart from the daily life; they
think that spirituality is something entirely
disconnected from the common duties of life;
and that it is religious—spirituality—to be
constantly affirming "All is Good;" "I am
God," etc. The true essence of religion and
spirituality is to live one's life up to the
highest and best—the common life glorified
by Love, Wisdom, Justice, etc. Ed.]

NO MISSING LINKS.

S. A. MERRILL, M. D.

IN charting the great planet, earth, for the distribution of its manifold functions and forms of life, the Supreme Architect first mapped out the basic forces of civilization in the very structure of the living world itself, both in its geological and in its geographical conditions and elements for the evolution of life upon it.

It is this important fact that so intimately concerns the development of the floral and the faunal life-forms of the planet, that has misled the materialistic philosopher in studying the forces as well as the processes by which creative progress has been carried on. For every degree of longitude and latitude is not only a material idea, but also a spiritual one. In the distribution of the climates, the soils, the rocks, the waters, and the forms of the continents, they have all been arranged by the Creative Wisdoms in a way to cooperate with the cosmic world-building forces, to aid them in the evolution of all created life forms. In crossing the continent from the Mississippi valley to the Pacific Coast region, one is struck with the transformations in form and color that have taken place in his old familiar friends—the robin, the dove, the squirrel and others of his former acquaintances, among both animals and plants.

Originally the same, the Creative Intelligences found different climatic foods and forces, different tools to work with, and as creation delights in variety it has in many cases supplied us with varitones in place of monotonies. They are pictures impressed upon the pages of the great Book of Nature by its Great Author. For all things bear the stamp of His intelligence and His energies expressed in harmonious and mathematical forms.

This differentiating energy of the creative functions is not only displayed in a very remarkable manner in the evolution of the lower life forms of our world, but formulates itself in an even more characteristic way in the higher forms of the life of man.

Take our own people as an example in point. It is possible for an expert in American biology to go into an assembly of a thousand persons of American birth and descent for several generations, all of them strangers to himself, and from every part of the Union, and determine the state in which each one of them was born and bred, and make few mistakes.

Of a truth these local transformations, so marked in their character, are not due wholly to local causes, not yet to cosmic forces, but to Spiritual causes also in the incarnations from the Spiritual world.

The various terrestrial life forms in turn supply the bases for the incarnations that come from the various races, sub-races and arch-races of the Angelic forms of Spirit Life.

From the summits of existence to the lowest depths of the chain of being there are no

“missing links,” save the imperfection of man’s knowledge. Not by “insensible gradations” hath the Divine Architect wrought out the manifold life forms, in which “He lives and moves and hath His being.” But in vast cycles and by leaps and bounds hath the creative processes been accomplished.

Not by post-uterine means and methods, nor during extra-uterine states and conditions, save, as has been already stated, but by and during intra-uterine forms and modes of existence have those important transformations been effected that we term species, genera, etc.

And this statement of the Divine law of creative, progressive evolution is in practical harmony with the views of Agassiz, Cuvier and Liebig—the greatest of the world’s comparative anatomists and scientists.

Says Prof Agassiz: “All domesticated animals and cultivated plants are traceable to distant species.”

And the domesticated pigeons which supply so large a portion of the illustrations are, notwithstanding their great diversity under special treatment, no exception to the rule. The truth is our domesticated animals, with all their breeds and varieties, have never been traced back to anything but their own species. Nor have artificial varieties so far as we know failed to revert to the wild stock when left to themselves.

As we have already seen in previous numbers Judea, Greece, Rome, India, have performed very important parts in the evolution of the literal forms of the Divine Word. And this they have done and do because as nations they represent the Divine Word in its various cosmic forms. India evolved the idea of the Brotherhood of Man, but upon class and caste lines. But these fraternal caste lines included within them even the animal world beneath him.

But to Judea was assigned the very important office of evolving the more perfect religion of Christianity, whose central idea is the Divinity and the Divine Unity of all life. It is the Fatherhood of God and the Brotherhood of Man.

These divinely grand conceptions of man and of his eternal relations to the Divine Being have hitherto been little more to the world in practice than an ideality, a golden dream that has haunted man’s imagination and inspired him with hope during the long dark ages that have elapsed since the man of sorrows.

But the signs of the times are full of great promise. The old civilization is swiftly approaching its end, and Socialism, the “New Heavens and the New Earth, wherein dwelleth Righteousness” will shortly take its place.

While all the nations are destined to sustain important uses, and functions in the new world’s civilization—the Divine Cosmic Man—two of them will play very important parts in it.

They are the two great national, or rather, racial movements of combined nationalities,

we term Saxon and Slavon—destined to divide between them the moral empire of the world.

To one of them has been committed the sublime task and office of evolving and imparting to mankind the great institutions of Civil and of Religious Liberty in their more perfect forms.

Aside from these peoples who speak the English tongue, no nation has as yet shown itself capable of self-government, with universal tolerance of religious opinions.

The Slavon is the dual feminine complement of the Saxon, and will ultimately present to the world a vast concourse of peoples and nations whose institutions have been wrought out on purely socialistic lines. The twain constitute the head races of the world.

They are symmetrical halves of the Divine Humanity, and in the evolution of its institutions they represent respectively Wisdom and Love. Each wing of the Divine Humanity has received its own special office and function in the affairs of mankind at the hands of the Divine Architect and will yet work out its manifest destiny in an integral and peaceful relation to all other nations, empires and races in the bosom of the great holy, divine Universal Republic.

There is no need of heat, anger or interference between these two great movements on the planetary theater of time. Each one has its own "metes and bounds" assigned to it, geographical and other, which neither will be permitted by the higher powers to finally transcend.

In harmonizing and otherwise preparing the great nationalities of the world for the higher civilization, the various world religions will still play a very important part. For religion is the basis of philosophy and of science, and the central building-force of civilization itself.

Of all these religions Christianity is chief, and as such will supply to the other religions and their peoples those vital and indispensable principles of Spiritual and metaphysical truth in which these other religions of the world are deficient.

Meanwhile Christianity itself is undergoing a gradual but real transformation. Its more crude, literal, theological and mythological forms of truth are giving way under the benign rays of the great Sun of Scientific Truth, and its more occult and interior forms of truth are expanding under the intelligent scrutiny of more advanced thinkers, into universal truths, principles and symbols.

But the greatest, grandest, most vital of all these symbolical truths, as disclosed by the Master in his last, great address as delivered to His disciples, just before His death, and recorded in John's gospel, are yet to be more fully disclosed to the spiritual understanding of man.

They relate to the Social, Spiritual and Metaphysical forms of the Spiritual man which, like its cogener and similar, the material man, is not a mere formula of words ingeniously arranged, but, like its material counterpart, is a tangible concrete entity of

living forces.

In the Social, Divine, Cosmic Man, or Megacosm, the individual man enters, by proper faith and works, and becomes vitally related therein to his fellow man by living forces as potent as those which relate the stars to each other in the realms of space.

In no other form of the Living Word, ancient or modern are these great occult—yet fast becoming manifest—truths concerning the metaphysiological forms of the spiritual body of man, taught with so much truth and distinctness, as they have been in the discourses of the Christ, as recorded in John's gospel. The book occupies a distinct place in the literature and philosophy of the world.

It presents to the mind of man the sublimest picture of the physiology of the Spiritual man and of his relations to the spiritual universe, to be found in the words of any teacher, ancient or modern. Through the spiritual organs and functions of the Cosmic or Social man, he inspires the interior life forces (atmosphera) of great Nature-God-digests and elaborates them within the cunning interiors of his own marvelous being, and afterward gives them to his fellow man for his eating—"loves and wisdoms," Spiritual magnetisms, "bread and wine," "flesh and blood," "Except ye eat of the flesh of the son of man and drink his blood—the Cosmic or Social man—ye have no life in you."

But saith ignorance, "How can this man give us his flesh to eat?"

Yes, mankind are beginning to understand these great interior facts in the life of the Spiritual man. He is becoming Gnostic.

"The Good Health Clinic," Syracuse, N. Y., ought to have a place in the library of every family. Price 50 cents a year.

J. Edward Morgan, the author of a book of excellent poems, "Morning Glories," is the publisher of a monthly family paper, entitled the "Cricket." Price, \$1.00 a year. Address The Cricket, Central City, Neb.

Another new occult monthly, "The Psychic Journal," has entered the literary field. Price three-pence a copy. Address: Editor of the Psychic Journal, Montague Chambers, 8 Elizabeth street, Sydney, N. S. W., Australia.

The Philadelphia Vegetarian Society, of which Rev. H. S. Clubb is president, is a strong and rapidly growing organization. Its good work is noticed at length in several of the leading newspapers of Philadelphia.

We have received the first lesson of the "Preliminary Course of Breath and Health Culture," by Rev. Dr. O. Zar-Adusht-Hanish. This lesson is of great value to all who desire to know themselves. Price, for set of twelve, \$5.00; single lesson, 50 cents. Address: Sun-Worshiper Pub. Co., 1613 Prairie Ave., Chicago, Ill.

Consumptives, and all with a tendency to weak lungs and small chest capacity, will find in "Health Culture" for January a very practical and valuable paper on "Hygienic Home Treatment," by Dr. Felix L. Oswald, and "How to Enlarge the Chest," by Dr. W. R. C. Latson, very fully illustrated. In the "Philosophy of Eating," Dr. S. W. Dodds considers food and stimulants. "Household Hygiene," as taken up by Dr. Ellen Goodell Smith, and the "Hygiene of Childhood," by Dr. Emma F. Walker. "Answers to Correspondents" deals in a practical way with the inquiries on subjects relating to personal health and hygiene, made by the readers of this magazine, which ought to have a wide circulation. Price, 10 cents a copy, or \$1 a year. Health-Culture Co., 483 Fifth Ave., New York.

"Studies in Spiritual Harmony," by Ione. Price, including postage, \$1.00. Address all orders to Grace M. Brown, Box 445, Denver, Colo. These studies are a series of lessons relating to the metaphysical thought of the day, and deal with such subjects as Vibration, Concentration, Breathing, etc. This is one of the most delightful books we have read. It is simply written, and is full of the inspiration of the writer's soul. It is handsomely bound and will be a most appropriate and invaluable gift.

The Convention of the Mental Science Association, at Sea Breeze, Fla., was a representative gathering of the leading Mental Scientists of the United States. Helen Wilman Post was re-elected National President. Kansas City will be the next place of meeting some time during October, 1902. We are glad to see that the second class mail privilege has been restored to "Freedom" by the postal authorities.

"The Secret of the I Am." A revelation of the Real Self. Unveiling, disclosing and explaining the something within. Not for sale, but a copy will be mailed free (on receipt of postage stamp) to anyone who may feel moved to ask for it. William Walker Atkinson, 304 Auditorium Bldg., Chicago.

The Mystic Key-Word to mental power with letter explaining its use, membership card, and six of the most interesting lessons in Mind Culture you ever read, for 30 cents. With a year's subscription to Vitality, 50 cents. Mind Culture Association, 6126 Ingleside Ave., Chicago, Ills.

"Rocky Mountain Socialist;" weekly; \$1.00 a year. J. W. Martin and J. B. Osborne, editors and managers, Denver, Colo. The representative of the Socialist party in Colorado.

"The Good News;" monthly; Fred Deem editor, published at Columbus, Kansas. Price 50 cents a year. Its mission is to emancipate from sectarian creeds.

"The Sun-Worshiper;" monthly magazine. Rev. Dr. Otoman Zar-Adusht-Hanish, editor; Adolph Dittmann, manager. Published by the Sun-Worshiper Pub. Co., 1613 Prairie Ave., Chicago, Ill. Price, \$1.00 a year; foreign, \$1.25. The name of this magazine does not indicate its true character, for Dr. Hanish is entirely emancipated from the Old Order, and especially of "worship" or "praise" of sun or God. The "Sun-Worshiper" is another beautiful blossom of the New Age, and it deserves to be sustained by all who delight in the New, the True and the Good. This number contains an excellent likeness of Dr. Hanish.

"Psychology of Sensation," is the title of a series of articles, by George W. Wright, now running in *Eltka*. It is of especial value to all who are interested in Psychometry, Telepathy, Clairvoyance, Mediumship, and Personal Magnetism. "*Eltka*" is a monthly magazine. It owes no allegiance to any school, sect, cult or person, and is devoted to a fearless exposition of the Truth. Price 50 cents a year; single copies, five cents. Address, the Wright Co., publishers, Corry, Pa.

"Wildwood Philosophy,"—seven essays,—by N. M. Zimmerman. Price, 50 cents; 112 pages. Order of the author, Vancouver, Wash. After studying the wisdom and lessons of love that this book contains, we feel as if we had been in the very Garden of Truth and inhaled the fragrance of its immortal blossoms. It will certainly broaden the views of all who read it.

The "Club Journal" of Portland, Ogn., contains a very interesting article by Mrs. Charlotte Moffatt Cartwright, on "Reminiscences of Pioneer Life." Mrs. Cartwright's portrayals of the experiences of the early Oregon pioneers will be eagerly sought for by the reading public for her style of writing is very entertaining and she tells only that which really took place.

"Nature-Cure;" monthly; \$1.00 a year; 10 cents a copy. Published and edited by Dr. August F. Reinhold, 823 Lexington Avenue, New York, N. Y. Each number is worth the price of a year's subscription to those who desire to retain good health and do not know how to do so.

"The Dawning Light of the New Era;" weekly; G. W. Sims, M. D., editor; Chas. W. Newman, publisher. Price, \$1.00 a year. Address: Suite 17, University Block, San Antonio, Texas. This excellent paper is devoted to Occult Science, Spiritualism and Religion.

Do not fail to send for "Wee Wisdom Library," Vol. 3,—"*The Garden, the Gate and the Key*," by Mary Brewerton De Witt,—if you desire a beautiful, New-Thought story for your children. Price, 25 cents. Address: Unity Tract Society, Kansas City, Mo.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



THE MORNING.

ISABEL DARLING.

I TURN to my lover, the Sun:
I stretch forth my arms and rejoice
That darkness and I no more are as one,
And longing is given a voice.

I kneel for the gift of his light;
I gather his strength to my own,
And back to his cave shrinks the gibbering night,
Bewildered, rejected, alone.

I stand in the glow of his smile,
Forgetting duration and place,
Forgetting the night and its treacherous guile;
My lover, the sun, fills all space.

Vegetarians note how few flies there are about Vegetarian restaurants compared to those where flesh is eaten.

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