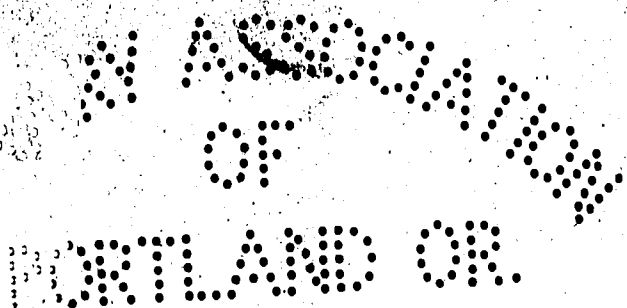


109
1901

FEBRUARY, 1901.



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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

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 ADVANCEMENT THROUGH 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	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	3:41 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	4:49 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.	3:08 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. John's, Newfoundland	8:38 p. m.
San Domingo, V. I.	3:38 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, Chile	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."

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SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

February, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 3 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, 3 shillings.
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THE DIVINE IS IN ALL.

O EARTH! thou hast not any wind which blows
Which is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A loving word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them. A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The breezes of the sunset and the hills.
Sometimes—we know not how nor why nor whence—
The twitter of the swallows 'neath the eaves
Will strike up through the thick roofs of our sense,
And show us things which seers and sages saw
In the gray earth's green dawn something doth stir,
Like organ hymns within us, and doth awe.

—Richard Realf.

LOVE IS NOT BLIND.

It is an old saying that "Love is blind," but it is not so. Love sees from the Divine. It sees clean through the surface being—that is all ruffled and soiled by the tempests of earth life—into the clear, living, loving depths of the spirit. Various forms of personal attraction, called "love," are blind, but Love is never blind. Love covets nothing in return for its giving. It joys in giving; it is its life.

Love is not blind; it looks beyond the transitory to the Eternal.

WHENCE CAME IT--WHO CAN EXPLAIN IT?

WHEN about ten years of age, attending school, one day, just as we had joined the class for recitation, quicker than a flash of lightning, some change came over us that transported us from the ordinary every-day condition of this life to one of perfect, extatic, heavenly bliss; and we remained in this condition for six months, when, just as suddenly as it came to us, it left us, and with no more apparent cause.

While in this extatic condition, our environment was just as it had been before it came upon us, and we experienced pain, sorrow and pleasure, but while the pain caused the same sensation that it always had—it hurt just the same, and the sorrow was felt just as keenly—yet it was extatic. Sunshine or rain, heat or cold, sleeping or waking, it mattered not—it was joy unstinted.

We did not study at school, for, when called upon to recite, everything came to us just as thought forms itself upon the mind when something attracts the attention. (It was during this time that we acquired the microscopic handwriting that vexes so many of our correspondents, and the experience is so sacred that we do not like to discard any part of it.)

There was no apparent cause for this condition coming upon us, nor for its leaving us. It could not have come from a suggestion of our own mind, for we had never thought of such a condition, and it could not have been suggested by any of our associates, for none of them ever had the slightest comprehension of such a state of consciousness.

The memory of that experience has from that time to this been to us a Haven of Rest, and will always be a promise that sometime, somewhere, all that is will come into wisdom's way.

DESTRUCTION IS NOT EVOLUTION.

LOVE and Wisdom are all potent to transform darkness into Light, ignorance into Wisdom, chaos into Harmony, and hatred into Love, through the Divine process of Peace.

All forms of destruction—wars, diseases, disasters and death—are the necessary reappings from the thoughtless and cruel sowings of ignorance. The permanent, the good, cannot result from the destructive and evil. Nations that are continually warring never become civilized.

The destructionist is not an evolutionist. He takes an ax and cuts down the fruit tree because it is bitter, while the evolutionist, by wise forethought and cultivation, transforms the bitter fruit into the luscious.

*

* *

WHEN the overpowering faintness steals upon us, and the soul life is separating itself from the physical body, kindred spirits will flock about us. We cease to breathe the planetary atmosphere, and we glide into and breathe a more ethereal atmosphere—an atmosphere full of love and joy, inspiring us with a home feeling of rest and confidence, a happiness inexpressible. The goal is reached; for the present we have only to enjoy our holiday. Some time we must unravel all the knots that we have woven in our web of life, but first comes this blessed, infilling, joyous peace—after which we will have more strength, clearer vision to unravel and right the tangles we made in the physical life.

*

* *

"What thoughts am I propagating? Are they thoughts of Love, Justice, Kindness, etc., or thoughts of hatred, injustice, cruelty, etc?" should be the question asked of himself by each individual. This question is the most important in life. It is more important than to ask: "How much money am I making? Who will recognize me in society? Shall I join the church and save my soul?"

STEP BY STEP.

ALONG the ages there has been now and then one who has leaped from the depths of ignorance and error to the heights of Wisdom and Truth; but this has been at some auspicious moment when the spiritual consciousness became dominant and intuition was the revelator.

What is most needed is the wisdom that "is revealed to babes." This wisdom cannot be revealed to men and women until they become willing—willing to learn from the simple things that lie on every hand in their path through life. Teachers need to give out truths that they live and that their pupils can live; for the world of mankind does not leap from the valley of ignorance and error to the mountain top of Wisdom and Truth. All the intervening steps must be rightly taken. Mankind can never be taught to grow by means above their understanding.

* *

Whether it is best to be "like other folks" is altogether a moral question.

When traveling toward the light, you must expect to meet the shadow before the substance.

Evils are not of the soul life; they are only distance marks along the highway of the soul's progress.

Truths, when unpopular, are called "speculative ideas," and when they become popular they are called "scientific facts."

The world is filled with holy churches, holy vestments, holy priests, holy days and holy ceremonials, but (the most important of all) it lacks holy—healthy, happy, loving and wise—men and women.

When a member of a family is sick and refuses food for a few days, his relatives are worried for fear he will die, but he can live all his life without thinking right for himself (the true cause of death), and they will feel perfectly satisfied with his condition.

THE NEW DISPENSATION.

ONE has descended whose name is Love,
 Whose mission is Peace,
 And whose end is Unity.
 Walking in the midst is He,
 But men know him not, because of their infirmities;
 Yet at His touch the blind are receiving their sight,
 The deaf hear and the lame walk.
 Silently, holily, is He working upon isolated hearts.
 Here and there a disciple is called,
 And he hears and follows;
 And the disciple knows his Master,
 And the Master His disciple.
 The Few who have not been deaf to the command, "Follow Me,"
 Hating none, condemning none;
 They have entered the Gate of Forgiveness;
 Good-will is the breath of their nostrils,
 And boundless charity is the master of their thoughts.
 They have ceased from vain longings;
 They have chased away all fluctuating desires;
 They have passed through the Gate of Sacrifice,
 And have clothed themselves with the Garment of Humility.
 They tread the Path of Good and their gait is steadfast.
 Fear and doubt they have dispersed;
 They walk upon the turbulent waters of Sorrow,
 And they sink not, and are comforted.
 They are no longer confounded by philosophy;
 They have passed through the Sea and the Desert,
 And have entered the Promised Land.

[The above wonderful prophecy is from "Peace," a little pamphlet published quarterly at 13 Bangor road, Cardiff, England, G. B., by Filius Lucis, and sent out absolutely free, but donations are thankfully received.—Ed.]

"My whole heart goes out to a certain writer in the "Spectator," who declared he had yet to find out mankind was worth the cruel torture of a single dumb animal." Lord Napier replied that he never carried a gun now, nor even walked with shooters; "I have had enough of killing, and can't bear to see an animal killed."—"Life of Tennyson, by his son. (Report of a conversation between Tennyson and Lord Napier.)

SOUL COMMUNION.

H. N. MAGUIRE, IN "THE PROGRESSIVE THINKER."

THIS is to be the key-note of the New Spiritualism: God rules and spirits minister. The conflict has been and now is between Polytheistic Spiritualism and Monotheistic Spiritualism.

"Modern Spiritualism" is only the latest expression of the Spiritualism that is coeval with the race, and will continue, with varying expressions, throughout the human destinies.

The difference between Polytheistic Spiritualism and the Monotheistic Spiritualism—between resting upon the authority of the spirit message, and having faith and trust in and being inspired by the Universal Life Principle, or God—is irreconcilable. All efforts to bring the two schools into unity by convention resolves have proven futile. It can never be done. "What communion hath light with darkness?"

An independent system of educational work is now the only feasible method of carrying the truth of angel ministry to the millions who are in darkness regarding it, but whose reasons and intuition assure them one Supreme will must run through and govern all. They are hungry for the truth, but cannot be reached under the existing methods. The call is for workers courageous enough to go into the field to work in line with the will of God, having faith to leave the result with God. Entering the work in this spirit, and God (or the Law) will be with such workers—doing His work in their way. He will do ther work in His way. They will be cared for, and fruit will follow, and follow abundantly.

Of course there must be an intelligent plan of carrying on this independent educational work, but in no sense need it take the form of a creed. I submit the following propositions as the basis of such system:

1. The human soul is immortal.
2. Spiritual beings may and do come into the consciousness of human beings.
3. The spiritual condition and aspiration of the mortal determines what is spiritually revealed.
4. Only internal evidences can fully satisfy the spiritual nature of man.
5. There is an Infinite Power of Love and Wisdom, and this Supreme Power manifests to the finite understanding by influx of its life essences in Whole World Soul Communion.
6. Co-operation is admissible without avow-

ing belief in the above propositions, or any of them, and is invited.

No Spiritualist will object to the first and second propositions; few to the third; few to the fourth, when fully understood and intelligently considered; but the fifth will meet criticism, and some will attack it as an attempt to establish a gigantic ecclesiasticism.

They who will be disposed to attack the fifth proposition are not ready for Soul Communion—to free their minds of that prejudice to new truths that comes from stubborn adherence to preconceived ideas; are not ready to join in a universal invocation for the inflow to humanity of light, from the Universal Source of Light. But their opposition, being outside the Spirit of Soul Communion, cannot impede its progress. It is above and beyond the reach of factious opposition. Every system of spiritual teaching devised by man, down to the latest formulated has been rent by schism, by internal discord. Soul Communion cannot be; it is a common bond of union for all, regardless of creed, caste and nationality, who desire to unfold and improve their spiritual natures. It is as impartible as a simple distinctive thought.

By no ingenuity can this fifth proposition be tortured into a tenet of faith, a conventionally imposed obligation on the conscience, like an article subscribed to in a creed. It is simply the promise that truth shall be realized to the inner consciousness of those who will seek it in the true spirit of the call. If this promise is fulfilled, there is no restriction upon free thought, no inhibition of individual judgment.

Having now received the Light, having come into consciousness of the Divine by inbreathing the Divine life essences, the happy possessor of the priceless treasure is absolutely free of will to search out his own way of coming and living in line with the Supreme Will, which he now knows in his soul runs through and binds all in One Harmonious Whole. But the invariable influence and tendency for all will be, as Soul Communion is a Universal According Principle, to universalize the human affections and bring all into unity of thought, aspiration, life.

What floods of inpouring and outpouring inspiration must result to such according souls! Then, too, the power will externalize; Spiritualism will cease to be a confusion of heterogeneous elements, the philosopher in obscurity and the pretender and novice proclaiming their fame from the house-tops; it will become the recognized hope and glory of the world.

For those Christians who believe in a personal coming of Christ, Soul Communion is the only conceivable solution of the mystery as to how the mission is to be fulfilled; and it solves it completely. Telepathy or thought transference is now accepted by most people as scientifically demonstrated. If the will of God in the inauguration of a new order of life for humanity is to be promulgated through a special messenger, how else can it be done than by the messenger delivering his message to the millions who may be ready to receive it collectively? This condition of collectivity in delivering

and receiving the message is assured by Whole World Soul Communion—all in the communion spirit being of one accord, the message and power would simultaneously electrify the whole mass—a world-wide pentecostal experience, "as the lightning cometh out of the East and shineth even unto the West."

SPIRITUAL FREEDOM.

IF we are living in our Heavenly Father's house, of many apartments, and have no oil in our lamps, or locks on the doors, how can we tell who are occupying some of the rooms? And how can we find them if they are occupying our house unless we have a light, and where will we get that light?

This is a very important subject for one to take into consideration, especially for Spiritualists. Shall we open the doors of our temple and invite strangers in to occupy it, and depend on their decisions in place of unfolding our own moral and spiritual faculties? It is through our moral and spiritual faculties we can have oil in our lamps, and a light by which we can search through the various departments of this temple in which we are living. No outside light will answer. Nothing can light the inner temple, except the central sun of each one's own miniature universe.

When we unfold our own moral and spiritual faculties, then will heaven's door open to the beautiful spiritual world, whether we are in our physical bodies or our spiritual bodies; and not until then. By the light of the spiritual sun only can we see spiritual things; and that sun must rise within each of us, by the unfoldment of our spiritual faculties, which is the only true light by which we can see ourselves. This is what Spiritulasm came to teach.—A. C. Doane, in *The People's Press*.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to *The World's Advance Thought*, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for a reply.

No charge will be made in any case.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver and unless the half hour is steadfastly observed, the law will not be fulfilled and the desired result will not be accomplished.

Ideas wholly speculative have no more value than seeds floating on a swift-flowing river.

ELEMENTS OF LIFE POWER.

J. H. LUCAS.

ONE has defined life to be, "God's power within us." From whatever direction we view life, we see that it is pre-eminently a marvelous manifestation of Divine Power; and, if we will quietly and earnestly think in the light of pure reason, we shall see that it was intended by Infinite Love and Wisdom that we should exercise certain elements forever. And, in order to the attainment of the excellence of this estate, one should not have low and degrading conceptions of himself. Through neglect or adverse circumstances it may be that his dormant, Godlike endowments have not been awakened, into activity and expended into a mighty force.

It often happens that people do not have a just appreciation of the grandeur of their inheritance. Being the offspring of the Divine Father, they are heirs to a spiritual estate exceeding in richness far beyond our powers to estimate.

In the mineral kingdom there is life without growth; in the vegetable world there is life and growth without animation, and in the animal kingdom there is animation, life perception and a low degree of reason, but man, having been created in the likeness of that Infinite Power, who upholds all things, stands immeasurably higher in the scale of being. He stands on the highest peak of the mountain range of creative energy. "So God created man in his own image, in the image of God created He him; male and female created He them." Created in the likeness of that ineffable Power, the eternal Causation, which is, and must ever be, absolutely without limitations.

Man being born into the world in the image of God, must have all his attributes in the germinal state; and it is for education, experience and the normal exercise of the innate powers, to unfold them through the activities, the struggles, the adversities and the triumphs of the daily life. Contact with good and evil, as seen in the light of the true philosophy, results in that salutary discipline very necessary in strengthening the inner life.

It is the duty of every one, in endeavoring to evolve to higher planes of life, to make every effort possible to get all he can out of life; in a word, he should make the best use of every opportunity for himself; but not selfishly, or to the disadvantage of others. He should give wise attention to his physical health, and have it perfect. He should build up a desirable environment; establish the best social and spiritual surroundings; and desire and try to live the full term of life allotted him on earth, filling the ever-widening horizon of an effective influence with kindly deeds toward all the world. And, being free from all selfish ambition, he will seek to promote the highest well-being of man.

As one grows in kindness toward his fellow-men and all living things, he increases in good

will, and evolves from his own inner life, a strength of principle, the sweetness of Divine realization, the supreme excellency of the "Kingdom of Heaven within."

He thus becomes a radiating center of effective power, whose benign influence goes forth everywhere in blessing and in fruition. With such there may be no outward display, but often going forth silently, as the dawning light of morning, they send out an influence helpful and elevating.

The radiant soul is rich in the development of unadulterated goodness, and guided by an exalted and benevolent purpose, is an efficient instrument of power.

But where there is true and lasting power, there must be self-knowledge; a knowledge of one's abilities, and, underlying all this, there must be something permanent. It must be something more abiding than impulse or feeling; it must be stronger than opinion or passion, or self-interest. The true power is grounded in exalted and unchangeable principles.

Thus the soul in whom dwells the true efficient Life Power is firmly established upon the immovable rock of truth and righteousness, and his life is a perpetual benediction.

A recent number of the Provincetown "Advocate" has an article on vaccination by W. W. Gleason, M. D. He shows that in England there is a constant and permanent record of deaths from vaccination, handed in under the heading "Deaths from Cowpox and other Effects of Vaccination;" that under compulsory vaccination there has been an astonishing increase in various countries of deaths from smallpox; that vaccinated people everywhere are constantly dying from the worst forms of smallpox; that our soldiers in the Philippines are cited as a case in point. He points out the terrible effects of vaccination in the implanting of chronic disease. He mentions the case of Leicester, England, called the "unprotected place" because the authorities there have established sanitary measures in the place of vaccination. "Leicester enjoys the lowest rate of sickness from smallpox and the lowest death rate from that disease of any place in all England." From every point of view, says Dr. Gleason, "vaccination is a reprehensible measure." *The Woman's Tribune*.

There is in the true sense nothing external to ourselves. Everything is really internal; for it is only as we have an interior consciousness of anything through the physical, mental or spiritual faculties of our being that we recognize its existence. If our senses have never unfolded, this world is to us as if it had no existence.

It is a paradox that selfishness is at the same time the easiest and the hardest thing to cultivate.

THE RELIGION OF THE TWENTIETH CENTURY.

THESEUS, SKANDEBORG, DANEMARK.

ON account of the ruling religious disorder, we—who acknowledge God living in us, and, therefore belong to the Free Universal Church—i. e., House of God—will proclaim the Unveiled Truth. Anybody who comprehends this truth is a member of this church, and is one with us, whether we still live in the visible world of men or in the invisible one.

God is All. But as surely as the cause remains after the effect has disappeared, as surely God will remain, even if the universe should disappear. God is Spirit, but Spirit "contracts" itself into Soul, and Soul gives to itself a form of matter—just as the pure, super-conscious, formless idea descends into consciousness as to super-sensual thought, which descends into the physical world as sensual form.

Every creature is a spark of God, presenting itself in a form, and whose perfection is dependent on how far the spark has advanced in freedom and self-consciousness. The spark itself creates its form, but no spark can create a form beyond that degree of development it (the spark) has reached. This is "Karma," and the just Judgment, which nobody can avoid.

Accordingly, the Universe is a workshop, in that the sparks work themselves upwards on the great Ladder of Evolution, which reaches from earth to Heaven, and when a spark has attained the heights of Angels, then he will descend to help those who have not yet reached the end—"the Angels of God ascend and descend the ladder."

Therefore we often see the beginning of a higher nature manifest itself in the form of lower nature. The crystal forms of the mineral, for instance, are plant forms, and bear witness that the plant nature is in the mineral, as a germ. Many circumstances in the vegetable world (as the faculty of the plant to sense light and moisture, carnivorous plants, etc.) manifest the beginning there of animal nature. Still more facts in the animal world (such as "instincts," love of offspring, etc.) show the beginning of human nature. And countless are the signs of the beginning of the Angel nature which the world of man exhibits—self-denial, self-sacrifice, burning desire for truth, ideal endeavors. Glorious it is that such is the case; for how should man become an Angel after death if he is not one before?

Man is, then, a spark of God, manifesting and developing in a form, standing between animal and Angel. The aim of man's life is that of the whole "creation"—development of the spark of God. And the Way is this: To remove the animal remnants which prevent the latent God Nature, from ruling.

In the work and struggle of Development—which work and struggle you will continue, life after life, until the end has been reached—man does not stand without help; from the

invisible part of the universe Divine help will come to him in many ways—information, warning, comforting; the victorious brothers and sisters will help the child until it can walk alone.

At the event which is called "death" you will lose the physical part of your body. Alas! how often is that which is left, when the material has been taken away, but a poor, defective thing—a shadow that wants to return to the school class once more. May you, when you die, have developed so far that the spark of God has become your true Ego; then you can live as a conscious personality, as a full-grown I, without the physical body, and you have won "everlasting life."

LIGHT AND DARKNESS.

WALLACE YATES.

I CANNOT conceive of absolute darkness. The term must be used relatively. For, as one may say all is Life, so with equal justice may one say all is Light. All negative terms opposed to the idea that all is Good must be due to limitations imposed by our partial unfolding.

Take sound as an instance. Less than a certain number of atmospheric beats per second will give us no sound. More than a certain number of atmospheric beats per second will likewise leave us in silence. The fact that certain vibrations of light appear to our eye blackness or darkness merely shows the partiality of our development. When we see whiteness, it merely proves that the vibrations of light through certain forms of matter are in affinity or touch with the state of development of our visual powers, and this status may be different in different individuals. I know a lady whose powers of vision are so developed that she can perceive the atomic vibrations of matter, which to me are invisible.

Nevertheless, in each stage of man's progress, what appears to him as light will, of course, be to him the normal standard; hence by the law of harmony those races whose color approaches the white or complete color of his vision will be considered, and perhaps are, the superior races—the "race thought" will tend to hold them at the top.

I can conceive of colors that we do not see whose vibrations are at a far higher rate of speed than the violet; I can conceive of colors whose vibrations are slower than the red. And it appears to me that when man attains his seventh sense it will be after passing through all the grades of progress wherein these colors of higher and lower vibrations will have been visible to his eye, and by that time matter will have been so refined that no vibrations will produce blackness, for all will appear as the pure white, and this will coincide with a realization that all is Good.

So that in the Absolute there will be no darkness and no evil perceived by man, but all will be Goodness and Light.

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.

ALWAYS SUNRISE SOMEWHERE.

NATHAN D. URNER.

THERE is always sunrise somewhere;
Though the night be round thee drawn,
Somewhere still the East is bright'ning
With the rosy flush of dawn.
What though near the bat is flitting
And the raven croaks his lay,
Somewhere still the sun-bird's greeting
Hails the rising of the day.

Let us lay to heart the comfort
In this sweet reflection found,
That however dense the darkness,
Somewhere still the world around
Dews are glistening, flowers uplifting,
Wild birds warbling, as reborn;
Lakes and streams and woods and mountains
Melting in the kiss of morn.

Ne'er was night, however dismal,
But withdrew its wings of gloom;
Ne'er was sorrow, but a day star
Hinted at the morrow's bloom;
Ne'er was woe, but in its bosom
Was the seed of hope imperaled;
There is still a sunrise somewhere
Speeding, speeding round the world.

Beautiful thoughts make beautiful things, when we have trained the hands to manifest the thoughts in matter. So beautiful thoughts can make a beautiful being, if we likewise train the body to respond to them. We cannot deny this when we have the evidences daily before us of men and women who have marred their faces with low, mean and impure thoughts. Thoughts are the tools of the Divine Sculptor, and we can make ourself an angel or a devil, according as we manifest our thoughts.

WE'LL ALL BE THERE.

THE world is flooded with plans and theories for the salvation of mankind from sin by the way of vicarious atonement—"believe what we tell you to believe," "do what we tell you to do," "join our church," "join our society," etc.—and still humanity keeps on sinning in the same old way; even the saviors themselves and those who accept them as such.

We once heard a grand lecture by a noted Theosophist propagandist. In the course of his address he told his audience that they would never find salvation outside of themselves; that each individual was responsible for himself, and must do his own work of salvation or it would never be done. He then drew a word-picture of the horrible condition one found himself in after he had shuffled off the mortal coil if he had wasted his life in riotous living. However, all were to be given many chances in reincarnation to work out their salvation, but there came a time when the last opportunity had been used up, and if they were not then perfected they must take the consequences. But he then told them that the wheels of progress would carry them on, no matter how much they pulled back; that Nature does her work of eternal progression in spite of man's puny efforts.

We agree in this, that Nature will take us through. We will all be there some time, but it would be much pleasanter all the way if all would stop hurting themselves and others by trying to hold back the wheels of progress. All could go by shorter and pleasanter ways if they would take them. The way of Love to all that is is the shortest, plainest, easiest and happiest. And it is plainly visible to all. There is no need of Saviors or societies, church organizations or anything to help one find it.

It is within the reach of all.

MAN HIS OWN DEVIL.

THE ignorant are blind to the causes of the diseases, disasters and miseries that come to them -- the cultivation of their own vices, cruelties and selfishness, and, while they are content to remain in this evil state, nothing can teach them the better way, but the suffering and agony they must endure.

For instance the flesh-eater does not see how easily he is made sick by the disease he absorbs with his flesh food, or how the brutality and murder he allows to prevail to get his "meat," has untold ramifications of evil to work mischief in all the relations of his life. The ignorance that sustains the cruelty of vivisection does not see that this cruelty must reflect back equal torture on humanity. And so on through all the inharmony that man generates and sustains.

The ignorant blame an outside "Providence," or an outside "Devil," for every evil happening, but it is the devilishness and ignorance within them that brings it upon them. The roots of all evils are in man. He must tear them out of his heart and brain before they will cease in the world--the reflector of his evils.

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* *

Cultivate the good, and it will walk by your side, and become a partner in your life, and in all your affairs, to bless you, finally, with inexpressible happiness; cultivate evil and it becomes the partner of your spirit, mind and body, making bitter the moment when you think happiness is within reach, and finally bringing you to misery and ruin.

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The corset is the badge of slavery. It is woman's prison house, in which the health of both mind and body languishes. It is the cause of much ill health, ill temper, sickly children, and general discomfort. It is a prolific source of consumption, for it prevents deep breathing. It is the ally of ignorance, error and superstition.

EVERY thought cultivated becomes a sphere of consciousness; hence, the spheres of consciousness are infinite in variety. But there cannot be permanent happiness in any sphere of consciousness but that of pure, loving thoughts. All of Heaven and its angelic hosts are involved in those thoughts; and if we are ever to enjoy that consciousness we must cultivate those thoughts and train our faculties to make it our own.

The man whose consciousness is developed in making shoes has trained a different state of consciousness from that of the astronomer, and so on with all other states of knowledge.

To the materialist, who has cultivated his thoughts in ways pertaining to the worries of worldly things only, there is no spiritual consciousness.

The power and patience to train one's consciousness in harmony with Divine laws should be the aim of all.

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All the material progress of the world has been made possible by utilizing to the best advantage the material means at our disposal. The most vivid imagination cannot imagine what the progress of the world will be when the spiritual elements that now lie latent, and for the greater part neglected, in the mind of man will be likewise utilized.

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* *

It is all in the way we combine the elements of being whether we get good or bad results. Let lust and ignorance combine with vanity and cupidity, and these spiritual chemicals will certainly produce devilish offspring. On the other hand, combine Wisdom and Love, and the results will be harmony.

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* *

Take good to every baneful place!
Bring music where no concord reigns!
Make Peace abound where war stalks forth!
Adorn the hours with gentle thoughts!
Turn the cross into a crown!

A PLEA FOR FOODS THAT ENHANCE SPIRITUALITY.

L. EMERICK, LECTURER AND AUTHOR.

NEVER before was "confusion of tongues" greater, and never before were there as many systems of thought that run counter to the habits, customs and beliefs of the people, that ask for public favor. "Lo here and lo there" are multiplied over and over again on every conceivable philosophy and exposition of doctrines. The underlying cause of all this mental revolution, is seen to be the force of evolution, ever unfolding man toward the highest.

The doctrine of Vegetarianism is being revived again, as are all other doctrines that have been submerged as a seed in the soil awaiting further power of growth. This Vegetarian fermentation is bearing fruitage; not because the processes of the sectarian are operated in its propaganda, but because the moral conscience, that so long has been overwhelmed, is being resurrected, and the enormity of the crime of taking animal life to feed man's bodily appetite is slowly and surely being seen.

God is in all his creatures, and, therefore, relatively speaking, God suffers through all his creatures. This doctrine is awakening man's moral principle as never before, for it is thus seen that man creates his own torture through his own conduct. To destroy life in any of God's creatures is to disobey. "Thou shalt not kill."

The sectarian view, however, of Vegetarianism neutralizes much of the power of conviction, when its appeals do not touch the reason, and thereby crush all counterforces. Seeing the awfulness, the horridness, the repulsiveness and hearing the moans, the wails, the dying shrieks of helpless animal life, and knowing the deadening process to the moral and spiritual sentiments of the killing on those who kill the meat for the markets of the world, these do not convict or convince the killer, nor the people who buy and eat of animal flesh, because killing and eating of flesh destroys the spiritual perception, eliminates sympathy as an expression of love, and deadens the base of benevolence and sympathy, that of the moral instinct.

This moral conscience "enlivened," can only come by the ceasing of killing, maiming and otherwise torturing the animal for food, for scientific (?) discovery and for amusement. The killers and the eaters will not cease killing and eating of flesh food, till a process of regeneration has been operated in them, by which the moral instinct is awakened. This process is being operated this day in thousands of souls, and all ye who labor to emancipate man from his "darkness" in his moral and spiritual elements, can take courage, for ye shall see the fruitage of your labors, when man no more kills and eats animal flesh, and he no more kills his own kind by the economic relations now sustained by all civilized people of the earth. "The pure in heart shall see God," and this

purity is brought about by purifying the material blood, and the material blood is purified by eschewing flesh foods. The testimony of this fact is found in Bibles, and evidenced by the practice of seers, saints, occultists and Christs of all ages and countries.

THE FORGIVENESS OF SINS.

M. LENA MORROW.

IN attempting to answer the query: "Who can forgive sins?" one must analyze it from all points of view. Before we can determine who can forgive sins, we must first know what sin is, what is its relative and abstract value, and to what does it bear relation.

"Sin is any want of conformity unto or transgression of the law of God." Sin is devilish, it is discord, it is domineering, it is doubt, it is distant from God.

Who, then, is the sinner, or what is it that sins?

There is a Divine nature in man, a spark, a breath of Deity, which is manifest in man's highest and noblest ideals. When one lives up to his highest conception of truth—not what some one else thinks is right, but to his own inner conviction—then such an one is living a sinless life. Herein is the secret meaning of Jesus' words, "The publicans and harlots enter into the kingdom of Heaven before the scribes and Pharisees." It was not because there was any specific virtue in the deeds of the publicans and harlots, or any demerit in those of the Pharisees, but because the publicans and harlots were true to themselves, they were morally honest, while legally and conventionally they were outlaws.

To the soul living up to its highest conception of truth there comes wonderful strength. Cowardice and hypocrisy breeds weakness. Therefore God, the I Am—the true self—cannot sin. The God within, or the true self, recognizes the God, or the true self, within another. God will not, he cannot, condemn himself. Your true self will never condemn the actions of the true self or God part of another. Now it logically follows that if we condemn one for living up to his ideal or conception of the truth, we are not capable of forgiving him. Therefore it is God alone that can forgive sins—that which sins cannot judge.

Now we come to the point, What does it mean or what is it to forgive sins?

There is affinity between forgiveness and repentance. To repent is to manifest a desire to once more measure up to one's highest ideal. It involves a conscious desire to right every wrong, to pay back every debt. We must discriminate between the forgiving of the sinner and the condoning of the sin. The sinner has forfeited something when he has committed his sin, and to condone his sin is to rob him of a certain amount of true joy and the opportunity to right his wrong, to atone for his sin. When the self that sins turns its face toward the God within, toward the sinless part, and seeks to be at one with

it, then is the sinning self-forgiven; or, in other words, that constitutes forgiveness.

But the road over which the sinning self travels until it reaches the sinless state is the atoning part or process. To condone a sin is to prevent a soul from atoning for its wrong.

Summing it all up, then, we see that God, the I Am, the Divinity within, the true Self, cannot sin; that the sinning self is judged by the sinless self; that repentance makes possible forgiveness, and forgiveness makes possible atonement, and forgiveness and atonement unite to bring forth redemption, and redemption is salvation.

WHY I BECAME A REFORMER.

I HAD become an adult when I first took note of a stock train. While memory lasts I can never forget or brush aside that picture of horror, poor cattle, packed in so they could scarcely move, and, as if the shipper wished to fill every inch of space, little calves were packed in under the larger cattle—this on a hot day in August. The poor creatures were wet with perspiration, their tongues were extended, cracked and bleeding. The pitiful bleating of the calves and plaintive wail of the larger animals, as they gazed at me through the openings of the cars with their great brown eyes, all bloodshot, pleading for relief and help, will never be forgotten. Some were prostrate, being trampled by those standing, horns broken and bleeding, great sores where they had been jostled together, swarming with flies, which they were helpless to brush away because of their packed-in condition. As I stood looking at the horrible sight I vowed never again to be an abettor to such a diabolical traffic by partaking of such flesh, and from that day I have eaten no flesh of the larger animals, but for a time I still indulged in the flesh of poultry, fish, oysters, etc., that I fancied were humanely (?) killed!! My environments were such that I had never heard of vegetarianism—but I soon learned that even fish and poultry were very cruelly treated, then husband and I decided to leave off the eating of flesh altogether.

For months my craving for the stimulant of flesh was very great. Friends told me that I would starve, that I must eat flesh or die. I was determined to die rather than be a partaker in the crime of slaughtering. Gradually the craving for flesh food wore away.

From childhood I had suffered from indigestion and other associated ills, and also from muscular rheumatism. To my surprise and joy, I found that, instead of physical injury from abstinence from flesh-foods, I was actually obtaining relief from long-standing disordered conditions, which drug doctors had utterly failed to relieve, although having had me under their care much of the time for years.

But to me the crowning glory of a vegetarian life is the soul growth, the spiritual consciousness of one who has been awakened to a belief in the sacredness of all life, and to look

upon the sub-human as our brothers. While I am glad to have converts to vegetarianism from hygienic reasons even (for I know the better things must follow if a bloodless diet is continued), I never urge it from that selfish standpoint. That the gift of life implies the right to enjoy it there can be no doubt, and when we knowingly accept benefits, real or imaginary, from any injustice to a fellow creature, we dwarf our own soul and cannot make spiritual progress.

We should do right because it is right without hope of reward or fear of punishment. Nevertheless it is a truism that we cannot escape that "in what measure ye mete it shall be measured to you again." I know by an experience of some fifteen or more years that there is no loss from a bloodless diet, but all is gain, financially, physically, mentally and, greatest of all, spiritually.—*Lydia A. Irons*

DO YOU EVER THINK?

READER, did you ever think of how unchristian, how worse than savage, and how insanely selfish, this private cut-throat competitive system is what we are living under? This system where we wait—aye! pray—for our father, or other kin to die, to become heir to title (a la Prince of Wales), or fortune? Where a doctor prays for some fellowbeing to fall sick (in fact, for an epidemic) whereby he can be financially benefitted, and even the undertaker smiles and rubs his hands when he hears of the death of a neighbor, regarding it as a harbinger of "prosperity"? Where lawyers and judges pray for and grow rich on the strife and misery of their fellow men, the judge continuing petty cases from time to time, that he may rake in fees for signing of bonds, etc.? Where priests and parsons teach one thing and do the opposite—aye! even take from widow and orphan, or poor women, the money earned over the washtub or by scrubbing, and which ought to have been used by them for food or clothing to keep body and soul together, instead of for wine and luxuries for these clergymen? Did you ever think of the above damnable state of our present Christian Church (blessed-for-money) state of society? Did you ever think at all, farther than your selfish self.

—*The People's Press*

We are glad to announce that Mr. Sidney H. Beard, editor of the "Herald of the Golden Age," and the Founder and Provost of the Order of the Golden Age, has fully recovered his health, and is again active in sending out to the world his spiritual thoughts for its upliftment to higher ideals. Dr. Josiah Oldfield will remain as Associate Editor. These two gentlemen are a mighty power in the field of New Thought literature. The price of the "Herald" is only one shilling and sixpence a year. Address "The Manager," Herald of the Golden Age, Paignton, England, G. B.

INWARD PEACE.

JOHN P. COOKE.

“**W**HEN winds are raging o'er the upper ocean

And billows wild contend with angry roar,
'Tis said far down, beneath the wild commotion
That peaceful stillness reigneth evermore.”
That which is self-existent, unchangeable and eternal, has not been accounted for or explained. Things that change, creations that can only exist by constant slight modification, are of time, and hence they have to be accounted for because of these changes.

The Primordial Light of the great positive mind, through time and existence creates individualities, and brings about spirit, which is the vehicle for the perfection of intelligence.

In this inner, permeative life, we see united the whole operations and mutations of nature's inherent properties of motion, life and sensation. From the self-existent Spiritual Sun throughout all intermediate forms, to man.

In the composite intelligence of man, this eternal spiritual principle becomes individualized as soul germs.

The First Cause, Light, operates through Nature, as a second, to produce Spirit; that is, individual, glorified, conscious knowledge as a third or grand result. Thus bringing this created Intelligence into rapport with the First Great Cause, Eternal Light or Mind, the Self-Existent or Uncreated.

And all is well though faith and form

Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.”

For us the main use of this “deeper voice” is to give us a God-consciousness. This inner development is the salvation from utter unselfishness and the bewildering changes and eternal flux of nature. “The One remains. The many change and pass. The Ego is the unchanging element amid a world of changes.

This illumination, this awakening is not to break the yoke of government, it is not to institute a new government or a new religion or a theory of education or reform, but simply to signalize a fact. To assure the world of humanity that the Eternal Goodness is, and is ever blessing His creatures. Breathing an assurance of this into men, writing it upon their hearts. Thus we would help men to find the spiritual consciousness instead of a selfish, worldly consciousness. It is a benediction from the living, acting Love.

We help men to see the wrong of animal slaughter. The impediment to soul growth that is involved in the liquor habit, the tobacco habit and such vices. There is a great and blessed purpose in our lives; let us not hinder its fulfillment.

A clear apprehension of this wise and loving spirit of kindness, gives us a view of life which lifts our joyous service into the higher consciousness, where all blessed influences play upon it.

It is a part of the mission of this “New

Thought” to bring this spiritual germ of soul-life to consciousness. That, as Bryant saw truly, of the “Waterfowl:”

“He who, from zone to zone,
Guides through the boundless sky, thy certain flight,

In the long way that I must tread alone,
Will lead my steps aright.”

That “Kindly Light” will lead if we will but follow the leading.

The reward of simple, daily duty is sometimes best seen in the dark contrast of disobedience, as the light of stars shine first upon the purple distance of the night. We grow dull to the value of our virtues and forget the self-rewarding power of our habitual obedience. When duty grows irksome, it is well to look off into the black regions of errantry. We seldom have to look far. Lusts, with their satiety, disgrace or corruption; drunkenness with its tyranny, and waste, and poverty, and disease; selfishness come at last to despairing solitude; dishonesty breeding suspicion and alienation; avarice with its heart of ashes; folly and impiety standing on the fringe of life, nothing behind or before that is worthy, despair is gibbering within. We think again of the lessons of obedience, and shudder at the doubting heart. Still the hopeful view is the better one, as we there learn to value the goodness in its own light. We see that the wise purposes of the Living Light are not to be thwarted by our folly or our error. There will thus come about at last, a joy that is independent of the on-going world, that will not yield to the sensuous pleasures, but which is the outcome of a heart entranced with goodness.

When one can thus fill every mould of duty with sympathetic obedience, he is doing more than helping men, he is unsealing those hidden depths within himself that are stored with aptitudes for God's own eternal joy. In our appeals for duty we often base them upon blessing man, or seeking the smile of that Eternal Goodness; that is, upon the absolute rightfulness and its beneficiaries, leaving aside the profounder truth, that it sets one's own nature in order, so that by its inherent law it evolves joy. No harp was ever strung which is capable of uttering such music as the soul of man or woman, when attuned to this spiritual consecration.

The Inner Light of life in us is the true Oracle of God. There is magnificent directness in such conviction. Let us seek first-handed relations with God.

You may wipe out all the theology of the Romish or the Greek churches, all of your Renans or Strausses and it does not affect such men; and while many of the laity find sweet consolation in the prevailing forms of Modern Idolatry, yet the God who gives us the breath of life and of the spirit, is thus robbed of His glory, the love and gratitude of his created children.

It is saddening to see how many are made weak by the habit of never seeking the inspiration of their own souls.

IT IS MIND, NOT GERMS.

THE scare of smallpox now prevailing through large territories, brings me to think of an episode which came to my notice about a year ago. I was lecturing in a small town not very far from St. Paul, where a man was suddenly taken ill during the night, in the morning finding himself the unenviable possessor of a severe headache, an attack of indigestion, and an eruption of the skin over one side of his face and neck. They had been "laying for" the smallpox epidemic in the town for quite a while, and, no mistake, here they had caught it at last. The verdict of the local physicians, together with that of a specialist from Minneapolis, corroborated the grave fears of the good citizens. The pest-house being speedily put in shape to receive the unfortunate man, a few brave citizens got ready to fight the plague, while the majority got ready to receive it, diligently watching for symptoms. But the sick man himself did not show due appreciation of these preparations. He refused to go to the pest-house, and had even the audacity to stay up during the day, leisurely amusing himself by reading the papers, chatting with those of his friends who had courage to stay by him. Yes, he actually showed the impertinence of not only staying up, but getting well in a few days, although the doctors had declared him smitten by the awful disease. As a consequence the bugaboo of fear was removed from the little community.

If this man, on the other hand, had become as the other people in that town, and had been removed to the quarantined house, and gone to bed believing he was affected so seriously, what would have been the result? Knowing the power of mind, or suggestion, as the medical fraternity prefers to call it, must we not admit that the chances of that town to escape the epidemic would have been greatly reduced? Indeed, we must.

The theory that germs are present at the disease we cannot refute, because it is proven scientifically. But whether these germs carry the disease or simply are a result, a symptom of the ailment, is quite a different question. We know that there is a germ formed and rapidly propagated in the mouth whose sole purpose is to cleanse. How do we know that the purpose of these much dreaded bacteria is not identical with this scavenger of the gums? Disease germs of most dreadful nature have been deliberately swallowed by people who scorned the theory of germ contagion, and without causing the slightest signs of the disease. The cause of the sickness is primarily mental, is a negative or slow condition of the mind, the magnetic currents disturbed and the subtle forces of the brain permitted to be drawn away by other minds in worry, fear or passion. Whether the germ breeds disease or not, it cannot interfere with the health of the body unless this is first put in a state of disorder through a negative frame of mind. The white corpuscles of the blood, when healthy, are said to attract and kill all foreign intrud-

ers. The law of the universe is health, not disease. Let us take sides with this law, and show it in active, positive, hopeful minds! This is the safest vaccination, and it does not result in the unpleasant "cow-pox" that often proves as fatal as the genuine article of pox. We know only one-half of the truth in regard to germs, as yet, and at that stage, therefore, it may truly be said, in regard to the matter, that ignorance is bliss.—*Aurora*.

INHUMAN HUMANITY.

TWENTY thousand domestic animals have been experimented on at Trenton, N. J., with a view to make discoveries about their brains and nervous systems. Among them are monkeys, dogs, calves, rabbits, guinea pigs and goats. Most of them have holes in their heads, with glass windows fitted in, through which the experimenters are constantly watching the circulation of the brain. Delicate instruments record the changes produced by various kinds of treatment. These animals are experimented on by Drs. Warner and Arnold who are developing a new system of treatment, called the chaloneural therapy. This consists in treating diseases by regulating the nerve and brain centers, controlling the parts of the body affected. The animals are expected to show how the nerves and brains of human beings may be manipulated.

Just think of twenty thousand innocent, helpless animals being tortured, and for what? Many hundreds of years the medical fraternity has been in existence, and for a greater period of time it has been classed among the so-called sciences. Drugs of all kinds have driven our people into early graves, and now, in the dawn of this new century the doctors think by means of cruel experiments on weak, resistless animals that they can prove that drugs should no longer be used in the curing of diseases. They can easily prove that without barbecuing animals.

We have so-called Christians in our land who send missionaries to other countries to teach the people to worship our kind of a God, to pray as we do, and meddle generally in religious and social affairs of others. We spend millions of dollars on churches in which to worship a certain kind of God, we pride ourselves upon our superior ethics, and yet stand passively by while twenty-thousand little animals are gathered in one institution with holes in their heads, parts of their anatomy destroyed and all kinds of nauseating and hideous treatment gone through. This in a civilized land. Had we better not send to China for missionaries and to India for people to teach us kindness to these little creatures? The thought of the punishment to which these dumb brutes are subject is enough to cause an uprising among humane people. Vivisection is a heinous crime, standing as a shameless blot on the pages of history of a supposed to be highly civilized section. Oh! the crimes committed in the name of science!—*Faith and Hope Messenger*.

REV. W. E. COPELAND.

Rev. W. E. Copeland is now the president of the Co-operative Brotherhood, whose headquarters and colony are at Burley, Wash. Mr. Copeland also edits the "Co-operator," the organ of the association. We clip the following from the number of February 16: "If we read the utterances of the great leaders of religious thought, you will find them all fired by the enthusiasm of humanity. This has been the fire which warmed men and women until they have been wedded together by love in the service of those who suffer. This is religion, whether it calls itself Christianity or not, and no colony has ever succeeded without this love. I am sorry if some think this is too much, and others not enough; it is the religion of Brotherhood of which Edwin Markham sings so often, and it is the power which will revivify a dead society; it is the rising sun which shall finally warm the whole of humanity."

"The Sphinx," the leading astrological journal of the world, has reduced its price from \$3 to \$1 a year, without a reduction in the quality or quantity of matter; on the contrary, it excels the previous excellent numbers. The January number is alone worth more than the subscription price. It gives the favorable dates for sowing grains, planting seeds and for cultivating the ground; easy lessons in astrology, birthday information, etc. Send \$1 for a year's subscription to the Pyramid Publishing Company, 336 Boylston street, Boston, Mass.

A "new century" effort is now being made to enumerate the abstainers from animal flesh (as food) in all English-speaking countries. To this end the Executive Council of the Order of the Golden Age, Paignton, Devon, England, G. B., invites every person who practices such abstinence and who is resolved to continue to live upon a diet thus reformed to forward his or her name and address on a (2-cent) postal card.

The Magnetic Publishing Company has purchased "The Journal of Suggestive Therapeutics," hitherto published by the Psychic Research Company. It has been consolidated with the "Journal of Magnetism." Sydney Flower remains as managing editor. Price \$1 a year, 10 cents a copy. Address Magnetic Publishing Company, 156 Washington street, Chicago, Ill.

"The Magnetic Leader" is a monthly magazine devoted to an investigation of suggestion in the production and cure of disease, as well as a research into all occult sciences, including psychic phenomena, hypnotism, etc. William D. Jones, editor. Price \$1 a year. Address Magnetic Leader Publishing Company, Bloomington, Ill.

"Cultivation of Personal Magnetism," by Leroy Berrier. This book tells how to secure magnetic power, health and success. It is a most valuable book. Paper, 50 cents; cloth, \$1. Address Leroy Berrier, 56 Fifth avenue, Chicago, Ill.

The next monthly Soul Communion of the Circle of Harmony takes place at Artisans' Hall, Abington Building, on Sunday, March 3d, at 2:30 P. M. All who desire harmonious unfoldment of their psychic natures are cordially invited. All attendants are requested to be present before the doors close, at the hour mentioned above.

The February number of "Health Culture" is full of very valuable information. This magazine will teach you how to keep well by setting forth the very latest methods of practical hygiene. Edited by W. R. C. Latson, M. D. Price \$1 a year. Address The Health Culture Company, 481 Fifth avenue, New York City.

Students of the occult will be pleased with the new bimonthly, "Realization," edited by Joseph Stewart, LL. M. The January number contains many suggestive thoughts for the unfoldment of the spiritual nature. Address "Realization," 1540 Howard avenue, N. W., Washington, D. C.

Editor A. Bouvier, of that progressive monthly, "La Paix Universelle" (Universal Peace), of Lyons, France, has sent us a pamphlet containing his address before the International Spiritualists' Congress on "The Difference Between Hypnotism and Magnetism." Price 20 cents.

"The Flaming Sword" is an excellent weekly journal, full of valuable information. Price \$1 a year. Address Guiding Star Publishing Company, 314 West Sixty-third street, Chicago, Ill.

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