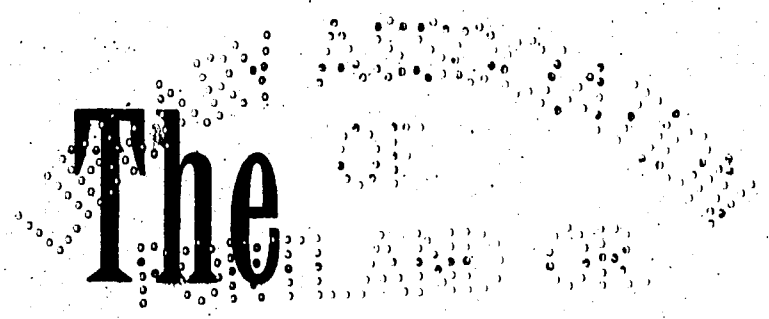


Vol. 17, no. 4, p. 5

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MARCH, 1901.



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 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	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass	8:28 p. m.
Baltimore, Md	8:08 p. m.
Burlington, Vt	8:18 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	9:28 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	3:48 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	4:48 p. m.
Frankfort, Ky	2:38 p. m.
Ft. Kearney, Neb	1:38 p. m.
Fredrickton, New Bruns	3:48 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	2:08 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	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash	12:18 p. m.

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.

March, 1901.

PORTLAND, OREGON.

Vol. XIV, No. 4 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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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.

For The World's Advance-Thought.

THE RIVER OF LIGHT.

LOUIS HORTON.

I've heard it called by a different name,

This river so deep and wide:

And voices that o'er its waters came

Were lost in a whirling tide.

'Twas "River of Death" and "Boatman Pale,"

With "sorrow and grief and fears"—

The worn-out theme of an old, old tale,

Rehearsed 'mid a flood of tears.

But times have changed, and the "dark, cold stream"

Throws off its mantle of night;

From shore to shore, like a beautiful dream,

Behold a RIVER OF LIGHT,

Where white-robed souls, in radiant throngs,

Across bright waters sail,

While shouts of joy and heavenly songs

Are borne on the balmy gale.

These have walked through "the shadowy vale,"

Beside our River of Light,

And sang as they went: "All hail! all hail!

This Canaan of pure delight!"

The "boatman" now is an ANGEL fair

That waits by the "gates ajar,"

To show the pilgrims entering there

Where heavenly mansions are.

Everything on earth and in the spirit spheres depends upon combining the various spiritual, mental and material elements. Ignorance combines them wrongly and creates destruction; Wisdom combines them rightly and brings joy and happiness.

INNERMOST SOURCE.

THE Innermost Source is the most refined Atmosphere,—deeper than thought and speech, the Love that is too deep for utterance. This Atmosphere or Soul is central in each being. The mental, spiritual atmosphere is a grosser expression of it, and the physical atmosphere is a still coarser expression of it. They are veils over the Innermost Source.

We read the other day in a newspaper that a well-known physician had said that people who believe in faith or mental healing, and had no use for material remedies, were insane. To gross materialists, those who are spiritual appear to be insane, because the former can have no conception of the Innermost Atmosphere, in which all health, happiness and creative power are involved. The material remedies upon which they rely, and that have but little efficacy, are but the most external crystallizations of the Innermost Atmosphere.

The food we eat, the clothes we wear, the houses that shelter us, and the things we use, are but atmospheric crystallizations, just as the frost figures on the window pane are. All things are made from and by the Innermost Breath. It is only the spiritually ignorant (educated ignorance) who believe only in what they see, and scoff at the finer forces of Nature.

The Innermost Atmosphere is easily dissipated by grosser thought-forces. Just in proportion as we spiritualize our being, does the Innermost Source involved in its ethereal Atmosphere, operate through us to transform all things in harmony with its Love and Wisdom.

*
* *

A blow always hurts most the one who gives it.

KEY THOUGHTS.

MANY people's conscience is a fear that they may do something that others will not approve of.

Hell is Heaven's raw material. Out of corruption Nature makes the new being, by transforming it to good.

He who does not wisely conserve his forces in the springtime of youth will have none to cheer and bless his old age.

The ladder that reaches to Heaven is made up of Love Wisdom and Kindness, Gentleness, Generosity and Unselfishness.

All want happiness, but go about the wrong way to get it, by running after it, instead of doing the good, out of which it evolves.

A man never believes that the world is any better than himself. A man's judgment of the world is the correct judgment of himself.

In all cases of inharmony keep silent until you have changed the thought of anger to peace. This is not easy to do at first, but "practice makes perfect."

This world is being made very uncomfortable for the animal man, and it will become increasingly more so unless he experiences a change of mind and heart.

Most people are living in a dark night, waiting for the sun to rise, little thinking that the Sun of Love is within them, and it will only rise with their rising.

The "regular" doctor, who relies wholly on drugs or vivisection, is the only individual in the State who is given a license to commit murder. He may murder one or a thousand in his ignorance and cruel experiments, and he is accountable to no one for his conduct.

Everybody applauds the efforts to suppress vice externally, but when it is brought home to each individual that he must suppress the cause of vice within himself to do any good, he becomes very angry and calls you a "crank."

INFINITE YES!

JACOB BOEHME'S test of the spiritual verities or God still applies:

Does God exist? "No!" answer the venal court and legislature; "no!", answer the famishing in the hovels of poverty, the neglected in the haunts of crime, and those within the prison walls; "no!" answers the worldly one, whose life is all centered in the wealth he has extorted from his fellow-beings and the public treasuries; "no!" answers the victim of drunkenness; "no!" answers the nations at war, and families and communities of families in discord; "no!" is the collective answer of the hundreds of mutually contradicting and self-contradicting religious systems!

But as the soul spirals to the Center, fainter and fainter grows the negation; and when the soul has expanded beyond the clouds into Endless Day, it is swallowed up by the great music of the Infinite Yes!

*
* *

The blossom is only a hope with the seed buried in the darkness and corruption of the earth, but it is a reality when it has grown it; so with man, the Immortal State of Consciousness is but a hope as long as he remains asleep on the sensual-vicious plane of life, but when he has grown loving and wise, it is no longer a hope but a reality. In fact, everything is but a hope until man makes it real.

Wisdom, though giving all happiness, cannot be had for a monetary consideration; but Ignorance, though destructive of all happiness, people pay a great price for. Wisdom says: "Live my precepts and you will be happy now and all the time." Ignorance says "Believe my dogmas and give me money and you will have Heaven hereafter."

An idolator and time-server always asks: "What is the custom?" and, good, or bad, follows it; the spiritual man first asks: "Is it right?" and if it is not just and right, he turns his back upon it.

THE WASTED LIFE.

J. H. LUCAS.

THE wasted life! The very thought brings a feeling of sadness. To see before you a being of Godlike endowments, and measureless possibilities, utterly ignoring them, and giving the reins to the undeveloped, the low, the sensual, is a painful spectacle to behold. But it is only necessary to scan briefly the past and present history of the world, to enable us to see that vast multitudes have wasted their lives.

That man is wasting his wife who dwells solely on the sensual plane. He lives comparatively as an animal; he thinks as an animal, though his thought may have a wider range, still he feels and thinks from the external plane—he is absorbed by his relation to the things of time and sense. The image of the Divine, in which he was born into the world, lies dormant, obscured and undeveloped within. The moral culture of the soul powers should have been the first thought and supreme effort of life; but giving no attention to these things during the term of mortal existence, his life is a blank, as to the highest and best.

That man's life is not properly employed who gives his time and energies entirely to the prosecution of self-interest. We cannot entirely lose sight of self-interest; but if that crowds out all else, selfishness reigns supreme, and all nobler powers of the soul, for the time being, are repressed.

In the world all about us there are so many objects of charity, so many pressing appeals on every hand for help in different ways; not for money only, but for sympathy, patience, forbearance and encouragement, and the man who, with stolid feelings, totally disregards them, is wasting opportunities for doing good—wasting his life. How little is all this appreciated by people generally.

But life on the plane of the five physical senses is the primary, and, perhaps, we may say, the basis of life; but it is only a very small part of man's glorious inheritance. How few seem to understand this. People generally act as if physical and intellectual life were the whole of being; apparently not even suspecting that there is a life which far transcends these—the Divine inmost in man, having spirituality, intuition, being imperishable, and living forevermore.

WE, TOO, HOPE.

WITH the New Era we hope to see more people turn their eyes towards the sufferings of their fellow-creatures, and learn to abstain from meat. The awful pain and terrible suffering inflicted on our dumb brethren, is only to be mitigated by a grand concerted movement of all right thinkers in the world. Too many are quite ready to preach this and that; but when it comes to depriving their physical appetite they are not so willing. They inflict pain upon those who are in their power, and condemn a large body of their fellow-men to a life of degradation that is too fearful to contemplate with a calm mind.

Peace, good will and love is daily preached from hundreds of pulpits all over the world, and then the preachers and the congregations, satisfied with their own righteousness, return home and feed to repletion off of murdered cow or sheep.

Of one thing rest assured, true spiritual advancement can never be attained unless pure foods are the rule. Those who eat flesh cannot be said to live upon pure food, and the impurity of their diet is responsible for many, if not most, of the terrible diseases which now have so strong a hold upon mankind.

—*The Occult Literary News and Review.*

[The writer of the above is right. True spiritual advancement can never be obtained while one remains in the state of consciousness that will satisfy the cultivated taste for animal flesh, no matter what it may mean in suffering to the creature that must be sacrificed to appease the craving. The condition of mind that would sanction the killing of animals, with all its attendant horrors, for food, precludes a high spiritual consciousness, for to be spiritual means to be merciful, kind, loving and tender towards all things.—Ed.]

The 'Occult Literary News and Review' is published at 12 St. Stephen's Mansions, Westminster, S. W. London, England, by E. Marsh-Stiles. Each number is worth the price of a year's subscription.

We must grow outward to manifest the physical; inward to manifest the Divine. The physical is but the door of the Divine Temple, and most people are content to remain on the outside the Temple's door, boasting of its beauty, and knowing nothing of the infinite magnificence within the Temple itself.

ASTROLOGY.

WALLACE YATES.

IN considering the subjective Universe as One, and the objective Universe as many, we must concede that there must be a complete and orderly relation between the objective units in order to harmonize them with the subjective Unity. Science having been under the almost exclusive control of the church during the dark ages, it is no wonder that its trend was toward a separation of scientific studies into distinct branches supposed to have no relation to each other; for the church in Christian times has always taught that a great and impassible gulf exists between man and God, and consequently between the earth and the other worlds of the solar system.

But the trend of modern science, through its discoveries, has been towards a demonstrable knowledge of the correlation of all parts of the Universe; hence, the revival of Astrology in modern times—Astrology being a science of the relation between man and the sun, and the various planets of his system.

If we classify man into four grades of being—the physical, the passional or emotional, the intellectual or reasoning, and the intuitive or spiritual—we find that he shares with the planet the first, with the animal the second, while the third, or intellectual, appears to be largely a possession of his own. But the fourth, or spiritual, is yet but slightly developed in man—merely embryonic—and as this development is necessary to lift man above the many influences that affect him from the kingdoms below, we find him subject to vicissitudes of all kinds, such as afflict the animal and vegetable and great underlying mineral kingdom.

The accumulated evidence of the past, and the belief of all the ancient civilized peoples, and a large part of those still on earth, that man's course in the objective is recorded by the position of the sun and planets at his birth, is not to be lightly swept aside by terming it a vagary and superstition. But what can be said with truth of Astrology is that it is a science that is true only of undeveloped man, unconscious of his birthright to all the powers of nature and the control of the same. As long as he abases himself and bows before a God or a Fate or other outside power, so long will he be the puppet of outside influences, the slave of his environment; and judicial astrology will record the track along which the fates are destined to hurry him. But even a partial knowledge of himself, and an assertion of pure will, will enable him to avoid "the arrows of outrageous fortune," and to measurably control his own destiny; and it is cases like these, where the human mind has shown its ability to control its own environment, that have falsified the predictions of an Astrology applicable to "a worm of the dust," and have brought that Astrology into disrepute with those too ready to condemn what

they do not understand.

Astrology has its uses, and by indicating the danger points in the life of the undeveloped man, has often induced him to brace himself up to defy circumstances, and so pass the critical point safely; while the fatalist or predestinarian, trained to truckle to an outside power, might have given up in despair.

When you know yourself, and have a full and abiding faith in yourself, you need no longer, in the words of Shakespeare, be "Servile to all the skyeey influences That doth this habitation where thou keep'st Hourly afflict."

INITIAL THOUGHTS ON LAW.

M. LENA MORROW.

THE various kinds of manifestations and phenomena in life are governed by certain laws. These laws are related to one another and always operate harmoniously. In their individual sense they seem to be separate and distinct from each other, and are apparently antagonistic; but, taken as a whole, or in their combined sense, they are in reality one or a Universal Law.

The reader will bear in mind that we are not referring to statutory or civil laws. It is not within the province of legislative bodies to make a law. Laws are never made; they are only discovered. Laws are self-existent, self-evident, Eternal. Legislative bodies may make enactments, but not laws. Enactments are transitory, incidental, temporary, the reflections, the shadows of the real law.

Blackstone defines law as a rule of action. The law or the laws of life are the rules by which we work out the problems of life. The answer depends largely upon the factors used; the fundamental principles observed; and the extent to which we follow the rules.

One of the most important laws is the law of transmutation. From this law is evolved the idea of universal salvation—that evil is transitory, and good is eternal; that annihilation is an impossibility and an absurdity. When the soul discovers the real meaning of this law and works in harmony with it, then does the soul make true and permanent progress, and in the darkness it comprehends the light, and in the storm it realizes a calm.

The law of transmutation is a comprehensive law in that it involves the workings of other laws. It is both destructive and constructive. The law of transmutation is a paradox. A paradox is a universal truth. A paradox is beyond the limitations of time and space; therefore, the law of transmutation is an eternal, a universal law.

Aim to be the silent sunshine of Being, and not the noisy tempest and roaring cyclone. Govern from the apex of Being (the silent mind-spirit), not with unthinking speech and the lower sensual impulses.

[From "Proteus," by E. M. W., in "Notes and Queries"]

ALL FULFILLED IN MAN.

THE electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve fluid. If we should happen to meet such a one in our walks, we should say: His corruptible has put on the incorruptible, and his mortal the immortality; but we would say also: "Yet he is not a spirit, for spirit has not flesh and bones as he has." In them the protoplasm of the human frame will effloresce to a fineness of materiality, as far transcending the quality of the highest present man, as he is differenced from the lowest savage, and of them it will be said, "What manner of men are these, that the winds and the seas obey them?"

The elimination of the body and spirit of the Ego, the self-life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scoll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the Divine Vision takes no note of time, and a thousand years to it are as one day. This will be the Woman's Hour, when the legends of Eve and Pandora are replaced by a healthier scripture. It evolves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for Man. None dream how fair man's coming estate will be.

On an ancient page, the words are written, "I saw a new heaven and a new earth. for the first heaven and the first earth passed away." It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit the new earth of our Planet, would possess forms of electro-vital flesh. He termed these Celestial bodies. "There are," says he, "bodies celestial and bodies terrestrial, but the celestial has one glory and the terrestrial another, for this mortal must put on immortality, that mortality may be swallowed up of life." In these thoughts, he touched the fringe of the higher evolution that impends, for upon the verge of the conclusion of a grand World-Cycle, this partially human race stands balanced today. This orb, during the long period of periods for which its life has been in process, has rounded its cycle of labor, and is about to pass into Devachan.

We are now hearing the Musician's fitful prelude before the Divine strain begins. Then dawns the New Era, when mankind will be equal to destiny, and its collective life will be concord and song. Then Eden, Redemption, the Golden Age, and Kingdom of God, will be fulfilled in man.

Matter is the foundation of Mind; Mind is the spiritualization of Matter.

FRIENDLY CRITICISM.

To the Editor of the World's Advance-Thought:

IN your January number you copy from "Spirit Fruit" an article, headed "Lo, Here and Lo, there," which, while timely, is still open to some criticism.

The very presence of so many so-called teachers of social and spiritual truth, goes to prove that we are nearing the real and personal second coming of the Christ of Truth, Love, Wisdom and Power from on High. As men and women grow in knowledge and spiritual perception of the, so-called, miracles of the Bible, and its spiritual teachings, as they become able to see these things in the same light as did the men of old, who uttered the truths and performed the miracles, then and not till then has the purpose of religion been fully accomplished, reason added to faith, and the individual thought rounded out.

A Spiritualist worker here has said: "To be a true Christian one must be a Spiritualist as well;" and we might say of Spiritualists that they should be as truly spiritually minded as a true Christian. Thus the two could join hands as enlightened believers in the truths common to both Bible and Modern Spiritualism.

It is only too true that the spirit of commercialism is strong in modern spiritual movements, and yet there seems a legitimate right that the spiritual worker outside of the regular church should have a reasonable return for services rendered as well as those within it.

When God reaches man, in the scale of evolution, He can go no farther, except by working through him. This He does from centres to circumferences; and not each one separately learns the truth, but different centres are unfolded to appreciate certain portions of it, and through these the mass is leavened with the whole of Truth.

Thus it was in the days of Jesus at the first coming, and thus it will still be at his latter day coming. The special instruments are waiting, the field is made ready, and the time is at hand.

W. L. CUSHING.

The curse of life arises from a misconception of its significance. The curse of life is hell! This is a worse punishment than physical pain. We misspend our lives; this is hell. We develop the mine for paltry gems; explore old ocean's depths for pearls. We toil and strive for gold until the hand is worn and the heart is cold; we attire ourselves in purple and fine linen and strut forth in our gilded frippery on the narrow bridge of time between the two eternities; we despoil the thin purses of the poor to erect brazen altars and priceless fanes, when the whole earth is a sacred shrine, the universe a temple through which rings the voice of God and rolls the eternal melody of the spheres. This is hell. We are frauds because we are fools; this, too, is hell!

— Voice the of Magi.

MYSTIC HINDOO PARCHMENTS.

ROBERT WILLIAMS, electrical engineer of the White Horse mine, Boulder City, Colo., visited the University of Chicago lately to get certain documents translated which may throw light upon the secrets of the Hindoo mystics. They consisted of a parchment, covered with characters and signs, and a leather-bound notebook, filled with writings akin to the cursive Hebrew script. They had been the property of a Hindoo who appeared at the White Horse mine in a strange manner, stayed there two months and strangely disappeared.

The story told by Mr. Williams of the Hindoo is a strange one: "The man," he says, "appeared at the mine early this winter and asked for permission to go through it. He was alone, and no one in Boulder City knew who he was or how he got there. During his trip through the mine an accident occurred, and he was injured. I took care of him until he recovered, and after that he continued to stay, living underground with me in a room built in one of the mine's levels. I have seen him do things which I would not believe if I had heard another man tell of them. Frequently he would go to sleep with his eyes staring wide open, and then would fade away into thin smoke and disappear. Once, when I had just come into the room from an upper shaft, and could not possibly have been hypnotized, I saw him walk into the solid rock and vanish. About a month ago he disappeared, leaving behind his things and several note books like this. How he got out of the mine is a mystery. Every one who leaves the shaft gets permission from me, but the Hindoo simply faded away."—*Star of the Magi*

"The Star of the Magi" is always filled with excellent matter on a variety of subjects appertaining to occult science, art and philosophy. Price, \$1.00 a year. Address: 617 La Salle Ave., Chicago, Ill.

Communism pays just as any other truth-principle pays; just as truth-telling and honesty and straight-living and kindness and courage pays us, even though we die for them. One cannot price in exchange values the honor of men or the virtue of women, nor can we estimate in gold the market worth of communism. Though the path of truth and law lead through poverty and pain, it must none the less be followed by truth-seekers and law-abiders. For only by their toil has man become man, and only by their so doing can a fitting life ever come.—*Cosme, Colonia Cosme, Paraguay.*

Thoughts, like spectacles, magnify or diminish, or make us see things in various hues. How black a thought of anger will make everything look; and how sunshiny is a thought of Love to all our surroundings. All of Nature is in man, but he cannot see this until he knows himself.

NEMESIS.

DISLED by blind guides, in bondage to degenerate appetite, poisoned by vendors of garbage, innoculated by serum-worshipping quacks, poor mankind stumbles on recklessly to the surgeon's operating theatre or to an untimely grave—often too prejudiced and too mentally befogged to be willing even to listen to the warning voice of reason and entreaty. Sowing day by day to the flesh (by eating the bodies of the dead) and of the flesh reaping corruption,—living by the knife and perishing by the knife,—trampling upon humane, just, and merciful sentiment by ruthlessly slaughtering the weaker and more defenceless denizens of Earth, or by sanctioning their torture at the hands of legalized Inquisitors, Man, by his deeds is bringing down upon the human race the Nemesis which pursues the transgressor, and all who wantonly inflict injury and outrage.

The New Century is dawning! The world in its unrest and despair is crying afresh—"Who will show us any good?" Let us arise and dedicate ourselves to the work of proclaiming the remedy for this misery and discord. Let us exhort those around us to manifest obedience to Physical and Moral Law, to show regard for the lives, the rights and the claims of others, to search after Truth and the "way that leadeth unto Life." Then we may see Divinity becoming manifest in humanity, the groaning and travailing of creation may be hushed, and the glory of the Coming Kingdom will overspread the eastern sky.—*Sidney H. Beard.*

People who are called "rich" move about arrogantly, not speaking to their neighbors, because they fancy themselves superior. The real effect is that they lose their individuality. The real man is the dominant thought or organization of thought, and, if that is an error, the real man is not there at all, and his place in the body is occupied by a phantom—a thing that assumes to be a man, yet is not a man. This is a form of obsession, and here is unfolded the theory of control of evil spirits. The remedy is to dispossess the evil spirit and recall the true one.

We have just received the initial number of "Life," a monthly magazine, edited and published by R. A. Harris, formerly editor of the "Western Rural Press." Mr. Harris is one of the ablest writers on advance-thought lines. We hope that all of our readers will subscribe for this magazine. It is only twenty-five cents a year, and the first number is worth that. Address: R. A. Harris, cor. Court and Liberty Street,, Salem, Oregon.

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.

WHO ARE LIFE'S VICTORS?

WHILE the voice of the world shouts its chorus, its
pean for those who have won;

While the trumpet is sounding triumphant, and high to
the breeze and the sun,

Gay banners are waving, hands clapping, and hurrying
feet

Running after the laurel-crowned victors—I stand on the
field of defeat,

In the shadow, 'mong those who are fallen and wounded
and dying—and there

Chant a requiem low, place my hand on their pain-knotted
brows, breathe a prayer,

Hold the hand that is helpless and whisper: "They only
the victory win

Who have fought the good fight and have vanquished the
demon that tempts us within;

Who have held to their faith unswayed by the prize
which the world holds on high.

Who have dared for a high cause to suffer, resist, fight—
if need be, to die."

Speak, history! Who are life's victors? Unroll thy long
annals and say;

Are they those whom the world calls the victors who won
the success of a day?

The martyrs or Nero? The Spartans who fell at Thermo-
pylae's tryst,

Or the Persians and Xerxes? His judges or Socrates?
Pilate or Christ?

—W. W. Story.

Co-operation is the universal law of life; exclusiveness is death. Nothing is, until it is conjoined with something else. All physical, mental and spiritual creations depend upon co-operation of all the elements in the universe. The co-operation of all humanity in Love and Wisdom is the ultimate toward which all lesser co-operative efforts are tending.

IT MUST BE DONE.

ALL are bound together in a spiritual web, and so organized that injury to one is injury to all. The world is one concrete whole, and has a soul as an individual has, and the soul of humanity cannot be fully emancipated until all are brought into the fold. While one is lost or in distress the happiness of the rest cannot be complete.

The only way to overcome evil is to make it good. Evil or imperfect people can only be gotten rid of by making them good. Dishonest people have to become honest; intemperate become temperate; impure become pure; the idle must become industrious; the filthy, clean. All evil must be outgrown, and good developed in its place.

This is the destiny of humanity.

An animal or any wicked, unfortunate person, is the result of a combination of circumstances and his guilt is his misfortune. It brings its own punishment in itself, and he needs help and assistance instead of punishment; though imperfect society feels that it is necessary to protect itself by inflicting punishment, and this may be so while all people are more or less criminal; but it is not necessary to exercise hatred or unkind or malevolent feelings toward the criminals caught in their guilt, for the exercise of such feelings is in itself criminal.

Crime or guilt or sin is always caused by inherent weakness—being exposed to stronger adverse influences than the moral nature is able to withstand.

It does not follow that we are to encourage people in their weakness. What we need to do is to cure them—make it possible for them to get control of themselves. The one who devotes his whole life to greed is as far from using his life properly as is the criminal.

BLACK GARMENTS.

BLACK clothes are worn much in preference to light colored ones because they can be worn longer without showing the dirt that clings to them. The black garments worn for weeks and months, and sometimes for years without cleaning, are just as filthy as one of pure white would be, and even more so, for black attracts all kinds of noxious odors, that white would not.

All shoddy goods are dyed black, for they can best be disguised in this color. Everything that is soiled or damaged in men's or women's furnishings is dyed black, and is sold at full price. Black (like the darkness in which sin hides) covers a multitude of cheats, dirt and disease.

Black belongs to the tempest, the cyclone, the burnt-out ruin. It has no place in joyous, progressive life. It is the color of hopelessness, despair and superstition.

*
* *

THERE is a scientific reason for thinking good thoughts, and not thinking evil thoughts. The atmosphere of your thought prevades your entire being; dominating all the faculties of mind and all the organs of the body.

An evil thought generates a destructive aura, that permeates the being within and without, and creates disasters and diseases, and finally death; while a good thought generates a conserving, upbuilding atmosphere that creates health and happiness and guides and leads ever in the right direction for the being's best welfare.

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* *

It is far better and easier to learn the true lessons of life, while all the faculties are clear and strong, than to wait until the bitter experiences of wrong living compel us to seek a better way, and that way is made harder to reach by the corruption and decay in mind and body.

SO SHALL IT BE TO YOU.

ALL life is an echo. If a man crushes, he shall, in turn, be crushed; if he hates, he shall be hated; if he torments, he shall be tormented; by being unmerciful, he breeds the influence that makes all conditions unmerciful to him; if he loves purely, all the pure will love him in return; if he seeks to be wise, all the Wisdom seers will seek to aid him. With the measure that he metes, it shall be measured to him again. There is no escaping this inexorable law of compensation; it may sometimes appear to be slow in its operation, but it inevitably operates.

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* *

Life and Death are the positive and negative poles of the Power of Love. Love is evolved between the play of Life and Death, as electricity is evolved by the action of the positive and negative. Both Life and Death have always existed. Life is the Organizer; Death is the Disorganizer. Life is eternal; Death is incidental. Life is ever present; Death is ever present.

*
* *

The error-bound think that the purpose of life is the worship of idols—dead ideas, money, old customs and precedents—and to inflict death upon everything that lives; the wise alone know that the purpose of existence is to exalt life, and to realize that the Power of Life in all its manifestations is the Central Source in operation.

* *

Did it ever seem to you as if somebody within you were opposed to your thinking certain thoughts and doing certain things that you had firmly made up your mind were right for you to do? What is that opposition within you? You may say: "Oh, that is myself." But which is yourself. Where do all these thoughts that you object to, and do not want, come from?

LIZZIE DOTEN.

WE take the following from the preface of "Poems of the Inner Life," by Lizzie Doten, published in Boston, Mass., in 1863. In the New Age (now dawning) the wonderful work of Lizzie Doten and Andrew Jackson Davis (both pioneers of Modern Spiritualism) will be appreciated at their real value by the members of the New Civilization.

"By the advice of those invisible intelligences, whose presence and power I freely acknowledge, seconded by my own judgment, I have given to this work the title of 'Poems from the Innermost Life;' for, aside from the external phenomena of Modern Spiritualism, which, compared to the great principles underlying them, are but mere froth and foam on the ocean of Truth. I have realized that in the mysterious depths of the Inner Life, all souls can hold communion with those invisible beings who are our companions both in Time and Eternity. My vision has been dim and indistinct, my hearing confused by the jarring discords of earthly existence, and my utterances, of a wisdom higher than my own, impeded by my selfish conceits and vain imaginings. Yet, notwithstanding all this, the solemn convictions of my spiritual surroundings, and the mental ties of interest still existing between souls, 'whether in the body or out of the body,' have been indelibly impressed upon me. From such experiences I have learned—in a sense heretofore unknown—that 'the Kingdom of Heaven is within me.'

* * * * *

"I have been acted upon decidedly and directly by disembodied intelligences, and this, sometimes, by an inspiration characteristic of the individual or by a psychological influence similar to that whereby mind acts upon mind in the body. Under such influences I have not necessarily lost my individuality or become wholly unconscious. I was, for the time being, like a harp in the hands of superior powers, and just in proportion as my entire nature was attuned to thrill responsive to their touch, did I give voice and expression to their unwritten music. They furnished the inspiration, but it was of necessity modified by the nature and character of the instrument upon which they played, for the most skillful musician cannot change the tone of a harp to the sound of a trumpet, though he may give a character expression of himself through either.

* * * * *

"The influence of Poe was neither pleasant nor easy. I can only describe it as a species of mental intoxication. I was tortured with a feeling of great restlessness and irritability, and strange, incongruous images crowded my brain. Some were bewildering and dazzling as the sun, others dark and repulsive. Under his influence, particularly, I suffered the greatest exhaustion of vital energy, so much so, that after giving one of his poems, I was usually quite ill for several days.

"But from his first poem to the last—'The Farewell to Earth,'—was a marked and rapid change. It would seem as though, in that higher life, where the opportunities for spiritual development far transcend those of earth, that by his quick and active perceptions he had seized upon the Divine Idea, which was endeavoring to find expression through his life, both in Time and Eternity; and that from the moment this became apparent, with a volcanic energy, with the battle strokes of a true hero, he had overthrown every obstacle, and hewn a way through every barrier that impeded the free outgrowth and manifestation of his diviner self. His 'Farewell' is not a mere poem of the imagination. It is a record of facts. I can clearly perceive, as his spirit has been revealed to me, that there was a deep significance in his words, when he said:

"I will sunder and forever,
Every tie of human passion that can bind my
soul to earth—
Every slavish tie that binds me to the things
of little worth."

[The following stanzas are a part of E. A. Poe's final farewell to earth. It was improvised by Miss Doten at the close of a lecture given in the city of New York, Monday evening, November 2, 1863.]

Earth! O, Earth! thou art my Mother,
Mortal man! thou art my Brother.
We have shared a mutual sorrow, we have
known a common birth;
Yet with all my soul's endeavor,
"I will sunder and forever,"
Every tie of human passion that can bind my
soul to earth—
Every slavish tie that binds me to the things
of little worth.
"Come up higher!" cry the angels: "come and
bid farewell to earth."

I would bear a love Platonic to the souls in
earthly life;
I would give a sign Masonic to the heroes in
the strife;
I have been their fellow-craftsman, bound ap-
prentice to that Art,
Whereby Life, that cunning draughtsman,
builds his temple in the heart.
But with Earth no longer mated, I have passed
the First Degree;
I have been initiated to the second mystery.
O, its high and holy meaning not one soul shall
fail to see!
Now, with loftiest aspirations, onward through
the world I march,
Through the countless constellations, upward
to the Royal Arch.
"Come up higher!" cry the angels: "come up
to the Royal Arch!"

Farewell! Farewell!
Like the tolling of a bell,
Sounding forth some funeral knell—
Tolling with a sad refrain,
Not for those who rest from pain,
But for those who still remain;
So sweet pathos would I borrow

From the loving lips of Sorrow,
Weaving in a plaintive minor with the cadence
of my song,
For the souls that lonely languish,
For the hearts that break with anguish,
For the weak ones and the tempted, who must
sin and suffer long;
For the hosts of living martyrs, groaning
'neath some ancient wrong;
For the cowards and the cravens, who in guilt
alone are strong.
But from all Earth's woes and sadness,
All its follies and its madness,
I would never strive to save you, or avert the
evil blow;
Even if I would, I could not,
Even if I could, I would not
Turn the course of Time's great river, in its
grand, majestic flow;
Grapple with those mighty causes whose re-
sults I may not know;
All Life's sorrows end in blessings, as the fu-
ture yet shall show.

From Life's overflowing beaker I have drained
the bitter draught,
Changing to a maddening ichor in my being
as I quaffed.
I have felt the hot blood rushing o'er its
red and rameous path,
Like the molten lava, gushing in its wild, vol-
canic wrath;
Like a bubbling, boiling Geyser, in the regions
of the pole.
Like a Scylla or Charybdis, threatening to en-
gulf my soul.
O, for all such fire-wrought natures let my
rhythmic numbers toll!
Vulnerable, like Achilles, only in one fatal part,
I was wounded, by Life's arrows, in the head,
but not the heart.
"Come up higher!" cried the angels;—and I
hastened to depart.

Farewell! Farewell!
Like a merry marriage bell,
Pealing with a tuneful swell,
Telling in a joyful strain,
With a whispered, sweet refrain,
Of the hearts no longer twain;
So no longer cursed and fated,
Fondly loved and truly mated,
I can pour my inspirations, free as Orpheus,
through my strain.
Gifted with a sense of seeing
Far beyond my earthly being,
I can feel I have not suffered, loved and hoped
and feared in vain;
Every earthly sin and sorrow I can only count
as gain:
I can chant a grand "Te Deum" o'er the record
of my pain.

Ye who grope in darkness blindly,
Ye who seek a refuge kindly,
Ye upon whose hearts the ravens—ghostly
ravens—perch and prey,
Listen! for the bells are ringing,
Tuneful as the angels singing,

Ring in the glorious morning of your spirit's
marriage-day,
When the soul, no longer fettered to the feeble
form of clay,
To a high, harmonious union, soars, elate with
hope away.
Where the iris arch of Beauty bridges o'er the
celestial skies,
Where the golden line of Duty, like a living
pathway lies,
Where the gonzalons of Glory float upon the
fragrant air
Ye who read Life's lengthening story, find a
Royal Chapter there.
Ye shall see how men and nations o'er the
ways of life advance;
Ye shall watch the constellations in their
mazy, mystic dance;
And the Central Sun shall greet you—greet
you with a golden glance.
O, for souls in Life Eternal let the bells in
gladness ring
Bind the wreath of orange blossoms, and the
wedding garments bring.
"Come up higher!" cry the angels—Let the
bells in gladness ring.

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 re-
quired 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 stead-
fastly observed, the law will not be fulfilled
and the desired result will not be accom-
plished.

There is something in that strange power
by which a man can read the past on a lock
of hair or a scrap of handwriting. These are
the new powers entering into the life of man,
as man enters into the life of spirit. Where-
as, a few years ago those powers were the
belongings of but a few—the mystics and the
sages—they are now coming within our ordi-
nary humanity. It is the coming of the King-
dom of God among men.—*Rep. Heber Newton.*

Physical birth comes by separation; spir-
itual birth by union. The Immortal state of
Consciousness is evolved by blending all
souls together in Divine Love within the being.

WILLIAM TEBB, LIBERATOR.

VACCINATION TYRANNY.

MR. WM. TEBB, President of the London Society for the Abolition of Compulsory Vaccination, who for thirty years has been investigating the effects of vaccination, and through whose instrumentality compulsory vaccination was abolished in England, was in this country in '98 to secure the same result for us.

In a copyrighted letter to the New York Journal, Mr. Tebb says: "Vaccination does not prevent smallpox. Vaccination does not mitigate smallpox. In all outbreaks of smallpox the first to suffer are generally those who have been protected by vaccination. Vaccination, therefore, is a sin against nature, and compulsory vaccination is a crime against humanity."

To the question, "What disease have you in your experience known to be conveyed, or occasioned, or intensified, by vaccination?" sent out by Mr. Tebb, two hundred and thirty-two medical men replied, so that forty-three diseases were summed up.

For refusing to have his youngest daughter vaccinated some thirty years ago, he was brought before the courts and fined thirteen times. In his investigation of this subject he has circled the globe twice, visiting en route almost all known countries. "I have proved beyond doubt," he says, "by personal inquiries in various countries where leprosy is increasing, that the increase is largely due to vaccination. When vaccination is given up, measles, scarlet fever, mumps, and all children's diseases will diminish in violence, and there will be a smaller death rate as the strength of the children will not be impaired by resisting the intrusion of the poison which always accompanies the vaccination lancet."

"A great many incurable diseases have been widely propagated by vaccination. I gave plenty of evidence to this effect before the Royal Commission."

Concerning the new lymphs, he says: "There is abundant evidence produced to show that these vaccines have no advantage in point of safety over the now discredited arm-to-arm virus. Lord Lyon Playfair, the eminent scientist and politician, has publicly stated that 'no epidemic can withstand thorough cleanliness,' and this opinion is held by all enlightened students of public life."—*Rockland Independent*.

A United States soldier, writing from Tien Tsin to a relative in Rockland, Mass., says of the Chinese: "They eat grasshoppers, dogs, cats—in fact anything they can swallow. No wonder the plague exists among such heathens." [We know of nothing more filthy than the favorite food of the Christian flesh-eater—the pig and the chicken. Dogs, cats and grasshoppers are far more cleanly. And as far as the plague is concerned, the Christian flesh-eater has nothing to boast of over the Chinaman, with the chronic plagues of cancer, consumption, scrofula and other filth diseases that he absorbs with his murdered food.—Ed.]

I WANT all my readers to take note that this practice of vaccination does not come in the line of healing one of disease. It is that new department of therapeutics, if it can be said to be a part of therapeutics at all, that poisons your system in advance to guard against a remote possibility of disease, remote except in epidemics, and, even then, is not so near as most imagine.

It seems to me about as absurd as it would be for a surgeon to break and set my leg in order to protect from another break in the same place. Of course, you can readily see that the danger would be greater in the second than in the first case, on account of weakness at that point, and the weakness communicated to the whole system. Every part affects a part. A little sore on the end of the finger, even, will make one sick all over.

And so it is not at all strange that the common people should begin to assert the inalienable rights of the individual, and declare that no man has any right to force poison into their systems under the plea that "public health" demands it, since their body is their own while in health, to do with as they please, as their conscience is their own to worship God as they please or not to worship Him at all.

By the way, it is interesting to know that those poor innocent calves, which they inoculate with small (not cow, for they can't get it in its original Jenner form any more) pox virus, making their lives wretched for weeks to minister to the vanity and ambition of man, after the pus (I believe Dr. Osgood says it isn't pus) are killed and put upon the market for first-class veal. Shades of our ancestors, what next?—*Rockland (Mass.) Independent*.

Fifty years ago the enslaved human animals in America were regarded just in the same manner by the purblind teachers of Christendom, as the sub-human animals are today. The fact that they could both feel and suffer, and that they manifested love of life and freedom, was ignored just in the same way—because their skins were black. Biblical texts by the dozen were also quoted in support of the enslavement and exploitation of these weak and defenceless fellow creatures of ours. Before many years have passed away religious leaders of to-day will be compelled by the growth of public opinion to grasp the fact that other animals than human ones come "within the scope" of the Divine regard, benevolence, and care—even if they do not happen to be born with four legs instead of two.—*Herald of the Golden Age*.

Verdade e Luz, (Truth and Light), Sao Paulo, Brazil, is one of the best of the Portuguese papers devoted to Spiritualism. It is published fortnightly and has a circulation of six thousand copies.

VIVISECTION.

THE proof that vivisection, under the pretence of seeking relief for humanity, is a colossal sham, stares us in the face. We now know beyond doubt or cavil that when these men, who tell us with their tongues in their cheeks, that they would "sacrifice a hecatomb of brutes to save the pain of man"—have it in their power to "save the pain of a man"—operation or inoculation which is to advance science—they do not spare him.

We have the public admission of the German government, in Parliament, of the truth of the very heaviest of the charges of "human vivisection" ever made (or conceivably to be made by the imagination of man) against these vivisectioners. These "enthusiasts of humanity" stand convicted of having done to men, women and children wrongs so cruel, so barbarous, that the bitterest misanthrope, the most brutal ruffian would turn away in disgust if asked to repeat them. No disease is so permanently and hopelessly destructive, but they will convey it to innocent babes to poison their whole existence. No penalty of sin so foul but they will pass it on to pure and innocent girls. From their own confession in both France and Germany we know that they plant cancers in the breasts of women when lying insensible under chloroform, and introduce leprosy into the veins of the orphan boys.

If the reader doubt the truth of these charges let him read the official proceeding in the Prussian Diet on the 5th of March, of which we gave a resume in our last number.—*The Vegetarian.*

If every time we think of any one who has a weakness, or who has wronged us, we would send him or her a good thought, in a little while he or she would become better, and it would aid in our own advancement. The rough block manifests the angel, in degree to the sculptor's wisdom. We grow in happiness only by diffusing the light.

It is not a question of how much your soul will be worth after "death," but how much is it worth here and now? Be not deceived about going to Heaven." Health, Life, Peace, sound sleep, happy dreams, good digestion, and free and unforced action of all the organs of the body—these are the joys of Heaven.—*The Word.*

"The Book of Genesis," translated out of the original tongues by a minister of the New Dispensation. Price, 15 cents. Address: Secretary, Order of At-one-ment, 3 Evelyn Terrace, Brighton, England, G. B.

"The Good News," a new religious monthly, edited by Fred Deem, Columbus, Kan. Price, 50 cents a year.

"BOARDS OF HEALTH."

ONE death resulting from blood poisoning, and the serious illness of a score of children attending the Hoyne and Kinzie schools, Chicago, are attributed to compulsory vaccination, conducted by the city health department.

In the State of Connecticut, since the establishment of the State Board of Health, the average mortality, as reported in the tables, has stealthily increased, till it is now fifty per cent. higher than before.—*American Medical Journal.* [What else can be expected when the doctors who compose the Board, study disease, instead of health, and whatever is cultivated grows. The Boards of Health are all in favor of inoculation with virus, anti-toxine, etc., and these poisons increase diseases.—Ed.]

C. C. Goodwin, in "Munsey's," says of Joseph Smith, the founder of Mormonism: "He was a gypsy in character, intent chiefly on obtaining advantages without labor. His first prompting seemed to be a lust for money; his second, for power, and, when he prospered, the animal within him materialized and thenceforth dominated his life." [This picture, as given of the Mormon leader, would also apply to the average Christian leader, without the least alteration.—Ed.]

All will want to read Moses Hull's latest book, "The Christs of the Past and the Present." It is a comparison of the "Christ Work or Mediumship of Biblical Messiahs, and the Conditions They Required, with Similar Manifestations in Modern Spiritualism." Price 25 cents. Address: Moses Hull, 72 York street, Buffalo, N. Y.

"Reincarnation," by E. D. Walker (revised and edited by News E. Wood, A. M., M. D., Editor of the "Star of the Magi"). A book that defines and explains Re-incarnation. Price, 50 cents, in leatherette; 30 cents, in paper. Address N. E. Wood, 617 La Salle Ave., Chicago, Ill.

"Evolution of the Individual," by Frank Newland Doud, M. D., is one of the most sensible books on this important subject that we have yet read. Price, \$1.00 a year. Address Reynolds Publishing Co., 53 State Street, Chicago, Ill.

The world is enslaved—rich and poor alike—to errors and delusions, and gives all its substance of life and property to the maintenance of that which leads to disaster, destruction, disease and death.

Send for the "Dawn of Death or the Golden Age of Immortality," Adiramled's latest work. Price, 50 cents. Address Adiramled, Wyoming, Ohio.

THE STAFF OF LIFE.

Now we have Fitzsimmons, the prize fighter, telling us that neither bread nor meat is the staff of life, but fresh air—that great strength comes from deep breathing. Sandow, the strong man, says the same. Dr. George W. Carey, one of the new scientists, says that all things in the material world are largely concentrated air, and are mainly built up from the atmosphere. Thus the saying of the ancient sage, "The breath is the life," is being proven true.

It is only when man breathes fully the breath of life into his nostrils that he becomes a "living man." The less the capacity to breathe fresh air, the nearer death man is.

Bad breathing is the beginning of every vice and crime. The landlords of the slums and the sweat-shop bosses are crime-breeders.

Send a man from the stifling city air to the mountains for a few months, and note the change in his appearance in that brief period.

A very handsome, new edition of the "Life Booklets," by Ralph Waldo Trine, has been published by Thomas Y. Crowell & Co., New York. There are three of these booklets—"Every Living Creature, The Greatest Thing Ever Known, and Character Building Thought Power." The three for only \$1.00; 35 cents a volume. Any one who will put into practice the beautiful teachings they contain, would not exchange the resultant happiness for a fortune.

We have received several numbers of "Cosme Monthly," the little paper published by the Cosme Colony, in Paraguay. It contains many interesting items about the Colony. Cosme is a co-operating settlement of English-speaking people, holding as principles communism, home-living, and teetotalism. The price of the monthly is one shilling (25 cents) a year. Address: Colonia Cosme, Paraguay.

"The Pilgrim's Path," by Rai Salig Ram Bahadur, is a booklet (pocket size) containing valuable spiritual lessons for all who are seeking the Life, the Way and the Truth. Address Esoteric Publishing Co., Applegate, Cal. "The Occult and Biological Journal," published monthly by this company, is meeting with deserved success. Price, \$1.50 a year; 15 cents a copy.

"The Radiant Centre" has donned a handsome new dress, and now appears as a 24-page magazine. All lovers of the true and the good should become acquainted with Kate Atkinson Boehme's excellent monthly. Price, \$1.00 a year (foreign, \$1.25); 10 cents a copy. Address The Radiant Centre, 2016 O Street, N. W. Washington, D. C.

Abby A. Judson is one of the most earnest and most spiritual workers for the Spiritual Philosophy. Her recent soul-stirring letter in the "Banner of Light" on the Whole-World Soul Communion, has called out much favorable comment, and has added many to the ranks of Soul Communionists.

The Authors' Club, of Minneapolis, has sent out the first number of its new monthly magazine, "The Stub Pen," Frank Dewey Redfield and Laura B. Fitzgerald, Editors. It is full of short, interesting articles and stories. Success to it. Price, 50 cents a year. Address The Stub Pen, Temple Court, Minneapolis, Minn.

"The Magnetic Leader," William D. Jones, editor, is one of the best of the magazines "devoted to Magnetic Healing, and the study of the New Psychology." Ten cents for a sample copy; one dollar a year. Address: the Magnetic Leader Publishing Co., Bloomington, Illinois.

We acknowledge receipt of the Financial Statement and Report of the Order of the Golden Age, for the year 1901. The prosperous condition of the Order is evidence that humane and Vegetarian ideas are rapidly extending their good influences.

"Let," a journal of Mental Science, W. Sidney Fertig, editor and publisher. Many will be led to the light by this paper. Price, 50 cents; 5 cents a copy. Address W. Sidney Fertig, 1900 Washington Ave., South Minneapolis, Minn.

"The Voice of the Magi," the organ of Hegla Magi, Independent Order of Melchisedek, contains many gems of Truth. Monthly; 50 cents a year. S. Magee, editor. Address E. H. Adams, Publisher, 1108 Main Street, Kansas City, Mo.

The Utah legislature has passed the anti-vaccination bill over the governor's veto. Every State legislature in the Union should do likewise. Freedom and compulsory blood poisoning cannot exist in the same atmosphere.

"La Lumiere," of Paris, celebrates its twentieth anniversary. We congratulate Mme. Lucie Grange for so courageously maintaining the standard of the New Spiritualism and Soul Communion through all these trying years.

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