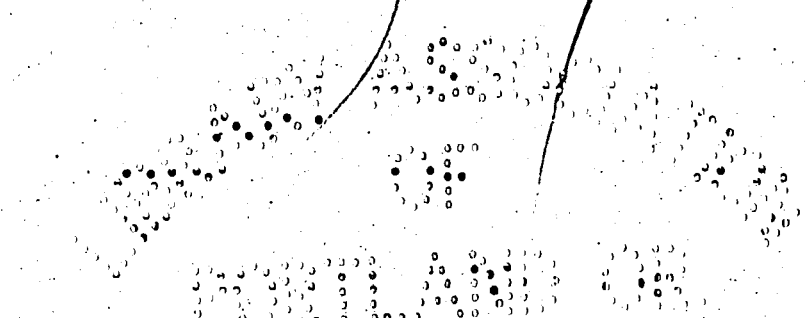


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APRIL, 1901.



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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:48 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	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	4:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	8:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	8:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	8:18 p. m.
New York City	8:15 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	8:08 p. m.
Philadelphia, Penn.	8:11 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.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	8:36 p. m.
Sigut, Bahr, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	8:21 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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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April, 1901.

PORTLAND, OREGON.

Vol. XIV, No. 5 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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### PEACE MAKERS.

(Lovingly dedicated to Mrs. Lucy A. Mallory.)

M. G. T. STEMPEL.

**I**MMORTAL are the peace makers  
Who unto Peace attain,  
And make their lives havens of rest,  
Where peaceless souls may gain  
A little respite from their woe,  
And learn of God while doing so.

Immortal are the peace makers,  
Those who bring harmony,  
And scatter it about the world;  
Those who in all things see  
The bright and beautiful and true;  
Who always find the best in you.

Immortal are the peace makers!  
The suns of God are they,  
Perfected by eons of time;  
Making themselves each day,  
Temples in which their God may dwell,  
That adversaries cannot fell.

### SLAVES.

**P**EOPLE are slaves, who hug their chains with  
the hope that some day they will be made of  
gold. Slaves always want tyrants to rule over  
them; hence, we have tyrant doctors, tyrant  
political and society bosses, tyrant ministers  
and tyrant Gods.

Men and women do not want the "Truth"  
that shall set them free. They prefer to be  
owned, body and mind-spirit by slave drivers.  
And the worst of it is, they hate with a deadly  
hate all those who have emancipated them-  
selves and would seek to set them free.

## ALWAYS AT THE CENTER.

**T**HE unprogressive man looks around him and  
sees that the horizon limits his vision and  
hastily concludes that there is nothing beyond  
it, but just as soon as he progresses he finds  
that the horizon moves with him and that,  
while each horizon may be limited, the num-  
ber of horizons he sees in his progress are lim-  
itless. Thus it is with Life; its horizon has  
no beginning or end. When one comes to  
where he supposed was the end of his horizon,  
he finds it to be but the center from whence  
he sees another horizon, and so on without  
end. The progressive one is ever finding new  
Centers of Life—more Infinite Power.

No matter where one goes, what one does,  
he or she can never get away from the Center  
of Life.

\* \*

The greatest danger to our welfare may be  
hidden in that which we ignorantly cultivate;  
the deepest joy may be involved in the cultiva-  
tion of that which we ignorantly despise. The  
flesh we blindly ate for dinner today may have  
sown in us the seeds of cancer or consump-  
tion that will make our whole life a torment;  
the new thought that was offered to us yester-  
day, and that we rejected with contempt, could,  
if accepted and cultivated, have made our life  
joyous. We reject Wisdom, and lo, we must  
eat the Dead Sea apples of ignorance and  
discord; we reject Love, and lo, the poisonous  
Upas tree of hate makes all our life a Hell!

\* \*

Just as a chimney that is full of soot is in  
most danger of catching fire, so one who is full  
of error is in most danger from the inharmoni-  
ous thoughts floating in the atmosphere  
around him.

## LOVE, THE ONLY SALVATION.

**T**HE three cardinal doctrines of orthodoxy, essential to be believed in, in order to be saved from the endless Hell are these: Join the church; believe in the Scriptures as the infallible word of God; and believe that Christ died for you to save you, a sinner, from Hell.

Jesus himself never mentioned these doctrines as essential to salvation, in any of His teachings. In answering the lawyer he made Love the essential to salvation: "Love God, love your neighbor and keep the commandments." And this (Love)—the very essence of Christ's teachings—is now being reiterated by all who have left the orthodox church, and they are being held up as outcasts and reviled for doing so.

The church creeds and priestly doctrines are founded on the teachings of the apostles, which gives them a very unstable foundation, for the apostles themselves did not fully comprehend the spiritual teachings of Christ, for they were looking for a literal, instead of a spiritual kingdom.

We cannot judge of a future, higher and nobler phase of evolution by a past and present, lower and ignoble phase of evolution. On the selfish, animal plane, life lives upon life, and the world is a Hell of torment to live in. From this low plane it is impossible to conceive of a state of consciousness where Love rules, until one emancipates himself from the selfish, animal disposition. The animal man always judges everything from the point of view of the past and present. Only the spiritual man is capable of realizing by his soul's intuition a future of Love, Peace and Happiness.

\*  
\* \*

The Old Order will pass away, and its adherents will be like fish out of water, for some time, until they become accustomed to the new atmosphere. Some are already prepared; they are the pioneers—they who make the way possible.

## EACH INTO EACH MINGLES.

**W**HEN we maintain that the Supreme Source or God is the Life of all things, then we assert that which cannot be controverted; and that that Life Principle is operating in discarnate as well as incarnate spirits explains the unity and co-operation of all Life.

Everything in all channels of thought and fields of endeavor is accomplished through the co-operation of discarnate and incarnate spirits, and their dual labors are so perfectly blended that they appear to be as one.

So perfectly interwoven are the inter-blended labors of incarnate and discarnate spirits, that only those who have risen to a high spiritual state of vibration can separate the work of incarnate from that of discarnate spirits.

When we see evil, evil discarnate spirits see evil through us also, just as our left eye sees the same scene equally with our right eye, for both eyes see alike, although each eye has, so to say, its own individuality.

Discarnate spirits within our atmosphere think on our plane of thought, for thought affinity links them with us. The life of sensual, incarnate and discarnate spirits is here in this world and nowhere else; hence, they know nothing of a spirit world. Sectarian discarnate spirits are working for exactly the same aims as sectarian incarnate spirits.

The real Life of the Supreme Source in the spirit is Love and Wisdom and when we make our instrumentalities receptive to this Intelligence, we are God manifest in the flesh. Love and Wisdom apart from an instrumentality is unthinkable.

\*  
\* \*

How very narrow the horizon of the ignorant is, is shown in this—that they are always asking in this boundless universe: "What can you give us in place of our creeds and our greeds? We have the acme of possibilities, and outside of them there is nothing!"

## FOR SELF PROTECTION.

**P**EOPLE would object to eat food prepared in a pig trough or in the gutter, but food prepared by one in a fit of anger, or by a drunken, sensual cook is filled with as much filth (although invisible to the physical eyes) as if it were prepared in a filthy vessel.

For our own protection we need to work for the redemption of every human being from ignorance, vices and passions, for this mental-spiritual filth enters into all works and all surroundings.

Just imagine for a moment the filthy, evil elements that enter into the flesh food of the race, through the brutal and murderous men employed in the slaughter houses! Is it any wonder that human beings sometimes feel as if they were in the clutches of Hell itself, when they absorb this devilish leaven three times a day.

There should be a stringent law enacted forbidding the exposure of food that is on sale. The prevalence of certain diseases is due to eating food so exposed, without washing it.

\*

\* \*

The very foundational doctrine of the orthodox church is that Jesus was the only Son of God; but he himself denies this; he said that all were Gods to whom the word of God came. St. John, Chap. 10, verses 31 to 36, inclusive:

"Then the Jews took up stones again to stone him. Jesus answered them: Many good works have I showed you from my Father; for which of those works do you stone me? The Jews answered him saying: For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, "Is it not written in your law, I said, ye are Gods. If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God."

## SLOW EVOLUTION.

**T**HE persistence of creeds and the financial prosperity of church organizations are merely due to the ignorant belief that one can compromise with Deity; that by payment of money and the recital of cut-and-dried prayers, one can obtain an entrance into Heaven.

Money and prayers can never take the place of Love, Wisdom and Justice, for this Supreme Power cannot be put into operation short of right living in all the relations of life, and it does not save people from diseases, disasters and all the torturing consequences of wrong thoughts and evil acts. Notwithstanding that the daily experiences of the "believers" tell them that this is true, they go on in the same course, hypnotized by their old errors, and act like people in dreams who have no conscious volition of their own.

The progress of the mass of the people in right living—who live on the animal plane of life—is therefore very slow, and is symbolized by the movement of the glacier to the ocean, which simply moves at a snail's pace, by the power of the law of gravity, until it is broken up and cast into the sea.

Humanity must wake up and realize that the nightmare of existence is all of its own making. It comes from loading day by day the mind with the agonizing burdens of cruel, lust-and-greed-bound thoughts and acts. Salvation, here and hereafter, is in rejecting the old, ignorant errors, and in seeking Wisdom.

\* \*

The cleaner and better kept the instrument, the better the force can operate through it. It is not the fault of the steam if it cannot make the rusty and neglected locomotive go. The purer we make our mind, spirit and body, the more readily can the Innermost Source operate through us. The eating of flesh and blood, the use of tobacco, the drinking of liquor, the exercise of the bad passions, create impurities within the being that are inimical to the Innermost Source operating through us and making our life happy.

## THROUGH ALL THE AGES.

M. A. REED.

**T**HROUGH all the ages I wandered an exile, seeing and yet not perceiving.

Much greatness may lay at the door of men, but who was the founder of that greatness?

What is that elastic, ephemeral, something that widens and deepens, and stretches away into infinitude? Elastic; yes, so elastic that beyond the highest and wildest imagination it wanders. Who is this wandering Exile, this Pilgrim? From whence and whither snow-flakes falling from upper air so pure and white? Are you a prognostication of higher birth? What power shaped you so beautiful with your heart of fire, and sent you wandering down to earth, to cover all its deformities? Ah! you, too, are at a loss to know what your mission is, how and why you are here.

I am, I know; but who I am and what I am and whither drifting, to what final end or consummation, I know not!

I know that I am immortal; that through aeons of time I have been linked by an endless chain of certainty and uncertainty, of evolution and revolution, of carnate and incarnate of mystery, ever and always! Creeping, walking, riding, resting; assured ever of a never-ending onward and still onward, from protoplasm to man—vain, inglorious man—and then to what?

Am I the same entity that started when the morning stars sang together? Yes; the same. Through cycles I have come along, rising and falling with the tide, ebbing and flowing; sometimes in rhythmic measure; sometimes in octave grand; sometimes in the waterfall or glowing sunset; sometimes in the rolling thunder, or the tornado's crash, or the mountain torrent, the scorching sunbeam, but always the same indestructible Cosmic Energy.

## MORAL SELF-CONTROL.

J. H. LUCAS.

**A** VERY great part of the unhappiness and disease in this world comes from the want of self-control. If all would earnestly strive to reach a condition of self-control, a very advanced state of society, as well as individual progress, would speedily follow. Peace and good will would immediately ensue as the legitimate result of such mental and moral transformation.

When the reins are given to morbid appetites inordinate desires and the passions, there is an ignoble surrender of the higher self; that self which bears the image and presents the likeness of the Infinite Spirit.

When we have a true conception of the dignity of man, his extraordinary possibilities and exalted destiny, we are filled with admiration and hope; but, again, when we look around and see multitudes ignoring and suppressing the good in themselves, and even reducing the

highest and best in them to servitude to the lowest and worst, in the unrestrained turbulence of passion, a feeling of regret and discouragement is ready to assail us.

It is true, the world, in a way, can see the evils of which we speak; and yet, anger, malice and greed with their hordes of undesirable progeny, in the religious, social and business world, run riot.

Instead of cultivating these vices and passions all who wish to rise to higher planes of true living and enjoyment should seek to gain self-control, and bring all the powers of the inner life under the sweet influence and sway of kindly forbearance. Cultivate gentleness and charity with all diligence; the sweet incense of Heaven is in them. Malice is a monster of hideous mien!

Anger is outrageous, and has often resulted in discord in families, broils and litigations among neighbors, and it has precipitated whole nations into destructive wars.

The harvest resulting from the cultivation of anger, malice, greed and the spirit of retaliation is fearful to contemplate—as the past history and present state of the world abundantly testify.

How many thousands of hearts are at this very moment bleeding in secret because of the poisoned arrows shot at them from the bow string of anger.

So long as anger reigns, you are a slave; freedom is impossible; therefore, cultivate that Charity which thinketh no evil, and thereby will be developed within you that serene enjoyment, fellowship and communion with exalted influences, and the power which enables one to overlook all enemies of the flesh and spirit.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Universal Self-Control would banish all selfishness, worry and anger and malice. It would repress evil desires, uproot all envy and jealousy, and establish the benign reign of the Kingdom of Heaven on Earth.

## CONCENTRATION.

W. P. PHELON, M. D.

**T**HERE is much said about concentration at the present time, especially by those who claim for themselves some advancement along the lines of the Higher Thought.

It has become a catch-word and a fad, to be mouthed by every pretender or ignoramus, who desires by idle words to establish a feeble reputation. It comes about then, that there is a concentration that is potent; and a pretended concentration that is the worst kind of diffusion, waste of power and absolute loss.

When we think of something we would like to accomplish, and our thought only goes as far as: "I wish it were so," then the whole potency is emasculated and the thing that might be, fails to be of consequence on the plane of force.



The wish ceases to be the father of desire, of beginning, progress or accomplishment. To succeed, the wish must be will, and will must develop conditions of success on all planes. Very few persons ever carry forward persistent concentration. The Persian adage: "If you see a falling star, and can voice a wish aloud before it stops, that wish will come to pass." This saying is based on the underlying principle of all spiritual and mental action—continued concentration. Unless the wish is being constantly held in mind, it would not be possible in so short a time to recall and voice it. If the thought is so carried it will, by its own potent forcefulness, bring about the thing desired or longed for.

We may carry earnest thought for achievement in our mentality and when the present stress has seemingly ceased, we let go and the holding passes away. There remains no mental nucleus nor center around which soul force can gather potency, in fact the command: "Pray (that is demand) without ceasing," is disobeyed and we have injured not only our own ability to do and perform, but have passed the favorable moment, when the Heavens opened, and the gift and the ascending word of the Father could have been heard by us, and accomplishment would have been fully ours on all planes. Like the caged squirrel who essays to try his revolving wheel by keeping on the jump; we have not held on and have remained always at the bottom. Whereas, if we had laid hold with a tenacious grip we could have been at the top at least half the time. If we had the power to stay the wheel when we were on the top, then all the advantage of those who steadily stand at the head will accrue to us.

There is but one path to this condition, and that is concentration. It makes no difference what name you call it by, or what method you use to produce results. The underlying power and principle is the centering of force, as when we build a dam across a river, increasing the volume and weight of piled up water, until the purling brook is capable of setting a thousand pieces of machinery in motion, or in this latter day of knowledge a dynamo demands still more concentrated potency out of the atmosphere, and it gets it in a most wonderful demonstration.

Concentration is the first step, and transmutation the second. It is possible for us to train ourselves to carry two or three lines of concentration more or less distinctly at the same time. Whether this is the best method or not is an open question. But we do know that persistent forceful concentration of all the self-potency will bring its results, to a greater or less degree, up to a perfected conclusion.

Concentration is the unchanging holding of a thought, and the constant infusion of the power that wills accomplishment. Whether consciously or unconsciously it is always the same thought and the same word, "The word is from God, is God," manifesting in the flesh. So

far as we make ourselves a part of the word, so far do we become concentrated.

[This number closes the first volume of Dr. Phelon's "Temple Talks," and those who desire to receive any more should send subscription at once to Dr. W. P. Phelon, 509 Van Ness Ave., San Francisco, Cal.]

## ETHICAL REALIZATION—ITS IMPORTANCE.

JOHN P. COOKE.

**B**y the "Ethical Realization" I would call the attention to the vital importance of not permitting the wish for the good to die out and fade away in the mere wishing. Thought is not the realization, which is required. With the inner light (or "Source"), of the true life, comes the shadow of thought, and this thought force is the guiding power to our spirit, for good or evil.

The proper domain of ethics lies in the voluntary actions of persons—individual wills—standing in relation to each other. Voluntary actions spring from a feeling founded upon a thought. The person is a unit, and in that consciousness are involved thought, feeling, and will. As Ex-President Thomas Hill, of Harvard, has said: "The errors of ethical systems have arisen largely from the neglect of this triple aspect of personality. For example, the theory of the moral sense has built too exclusively upon the emotions awakened by the perceptions of rights and duties, to the neglect of the intellectual conditions upon which the conception of right and duty rest. Again, those who have defined right as mere obedience to law have looked at the will alone, neglecting both the sentiment and the intellectual analysis of the reasons for law. And those who have sought to refer all duty to the will of God have only added the element of emotion to that of action, and have neglected to observe that the will of God must act in accordance with his perfect wisdom and perfect holiness."

The ethical idea must be realized, externalized, out of the mind, in order to be fruitful. This principle cannot be too firmly seized. Those whose hearts are devoted to the good, will seek to bless their fellows.

Whatever a man realizes for good, in this way, he can bear with him to help him in the beyond. He establishes a claim upon it, and it assists him, it nourishes his soul to eternity.

Let him hold Truth in the spirit of Truth; ever subject to the wise revision of the Wisdom and the mighty Will of the Eternal Goodness.

This is the view; seeing the Inner Light of God as the Wisdom which transcends the universe, while the outer rays of His Light are the attraction upon whose lines the perfected creations are built and held. Thus the universe

is spiritualized. This view gives us a throbbing, living world, not a hollow hope. The Living Presence, the Conscious Spirit, the Pervading God. The world is transfigured in His Light.

As Fichte said: "The dead, inert mass which choked up space has vanished, and instead thereof flows and waves and rushes the eternal stream of life, power and deed. All is quick, all is soul, and gazes upon us with bright spirit-eyes, and speaks in spirit-tones to the heart."

To the eye of the spirit, the enlightened mind, the universe is not a past product of creative effort which, once produced, subsists by mere conservative power, but is a present, momentary, continuous production. The life by which it subsists is not a relic of some former work, long since created and completed, but an ever new creation, "a divine improvisation."

Dr. Hedge said: "The universe is new-born continually, birth everlasting out of the bosom of self-existent, original being. The old types remain, but the substance is new evermore; an external generation from the Lord; life welling forth in measureless efflux, fresh from the heart of the Living God; a beginningless, endless procession . . . of . . . self-communicating Love."

Enlightened thus with the knowledge of the Living God, we can never feel alone in the world, for the world itself is the ever-present garment of God veiling His Light to mind and heart. If we say: "Surely the darkness shall cover me;" we look within and there we shall see the Eternal Day of His Being. "In His Light, we shall see Light," and all about us are the arms of the Everlasting Love.

Here are illustrations of how, in the order of the Universe, we find the best things produced from the meanest. Out of poverty grows virtue; out of suffering grows righteousness; out of adversity, development of character; out of bitter herbs the healing of maladies; the fairest lotus, in the abandon of color, fragrance and loveliness, coming up from the most forbidding ooze at the bottom of the lake; the most brilliant and valuable diamonds from mere carbon; opal out of sand, sapphire out of clay, pearl out of rain-drop (this is a long tradition); a Hyder out of an orderly; a Bunyan out of a tinker; luscious fruit from mere manure. To sum up, all beautiful nature from out of Tamas (primordial matter), and, (shall we give you all, hope?) God out of man! —*Siddhanta Deepika, Madras, India.*

The cause of Vegetarianism should flourish in Germany. Baron, late Professor of Law in Bonn University, has just died, leaving 472,000 marks, £23,600, for the erection of an orphanage whose qualification for admission is that all the children admitted must be Vegetarians!

—*The Herald of the Golden Age.*

## PSYCHIC, PNEUMATIC AND PRO- TOCOSMIC.

DAN HUSTON.

"**T**HERE is a natural (psychic) body, and there is a spiritual (pneumatic) body." The soul is inherent in the mortal body, and confined to the earth, while the spirit is not; its domain extends throughout the Heavens. The soul is limited to the physical body; the spirit has a pneumatic body; a body composed of elements entirely different from the physical universe. There is a pneumatocosmos as well as a psychocosmos.

While in the physical universe, every atom attracts every other atom, with power decreasing with the square of the distance; in the spiritual universe each atom attracts only those next it in all directions. In the natural universe, matter is collected into spheres by gravitation, the density decreasing uniformly from the center, and physical life is possible only in certain bounds of altitude; but the spiritual atmosphere is uniform in density throughout the universe. Not being subject to the law of gravitation, the spirit is not affected by heat or cold. Heat is atomic repulsion, and the result of gravity, where the ether or atmosphere is uniform in density the temperature may be uniform.

Besides the psychocosmic and pneumatocosmic atoms, there is another class of atoms which have no affinity for themselves, but only for physical or spiritual elements, and from their properties the phenomena of the natural and spiritual life result, as well as the physical forces. While psychic and pneumatic elements differ radically, yet between some psychic and some pneumatic elements there is affinity, and through these the soul and the spirit are joined. If these elements be eliminated, or enter into more powerful combinations, soul and spirit separate, and death usually results, for the soul appears unable to survive the loss.

As to the condition of the discarnate spirit, I shall not hazard an opinion; it may die, be dormant, or active here or elsewhere. If here and active, it may or may not communicate with incarnate spirits. It may by affinity with psychic element become visible to psychic eyes, and be able to produce physical phenomena.

They say there are no miracles now, which only makes evident their want of perception. To the intelligent mind, the world is full of miracles. Consider what a wonder is the act of seeing, how great and mysterious are the forces in action before we can see, and the wonder of seeing the forms and colors of objects. To see we need the light of the sun, and that it should come streaming to earth in such abundance; then that the light should enter the eye, and by that means touch the soul. And the wonder of hearing and smelling, the wonder of growing. All is wonderfully grand and wise and good. Are there no miracles? All is miracle, all is wonderful beyond what we are yet able to comprehend.—*Philo.*



# 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.

## LIFE'S RICHES,

THE sweetness of the sunlight  
Makes the sweetness of the day;  
It needs but just a golden gleam  
To drive the gloom away,  
And all is bright and beautiful  
That was so cold and gray.

The love that comes with living  
Counts for all of living's best;  
It needs but just a tender touch,  
A heart-throb in the breast,  
And all the world's in glory clad  
That was so poorly dress'd.

The life that's rich with loving,  
And the day that's rich with sun,  
Each hour is filled with happiness  
Till their glad race is run,  
For one hath all of earth that's fair,  
And all of Heaven, one.

—R. D. Saunders in *St. Louis Republican*.

## MORALITY.

NOTHING is more certain than that to-day the atonement, the sure reward of Heaven, and the certain penalties of Hell are absolutely necessary to the preservation of the moral order.—*Exchange*.

Is the one who puts on a character of morality through fear of punishment, or for the sake of reward, really moral? Will that kind of morality enable one to enter Heaven, or escape Hell?

Again, are the believers in the atonement more law-abiding, more moral than those who believe that each individual must atone for himself? No, indeed; go into the penitentiaries, jails, or wherever criminals or immoral people are congregated, and fifty to one will

be believers in the atoning blood of Jesus, and a Heaven of eternal happiness for the believer, and a Hell of endless torment for the unbeliever. All of them are expecting to repent just in time to get to Heaven after they die, and escape all the consequences of their evil deeds.

Morality must be without fear or favor to be Morality. Forced virtue is of little value. One may grow out of immorality, and become moral and true and good, but even that will not do away with the results of his immoral acts—the acts will have their effects, and the individual himself must bear the results.

It is true that an individual may be deterred from committing a crime by fear of being found out and punished, or because he expects a reward for refraining, but that will not change the character from immoral to moral—it will not bring him any nearer Heaven, or keep him farther away from Hell.

Love is the only saving power, and each one must do his or her own loving, in order to be saved or to be moral.

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People, generally, sneer at the idea of controlling the mind, but it requires no great insight to see the terrible results to those who will not learn to control their minds, in the crimes they commit, and the countless evils they are subject to, in the panic which seizes them when in danger of fire or other accidents, in the loss of possessions by the plausible stories of dishonest hypnotizers—“business men.” In fact, death itself begins with loss of control of the mind. Control the mind harmoniously and one has the only freedom possible. There is no freedom except in self-control.

### "NEW DOUBT" AND OLD FAITH.

"Is the new doubt so much better than the old faith?" asks the New York "Sun," when relating an incident of two old Methodist deacons, William Gibson and George Coddington, who were old friends, and who were often arguing about which of them would get to Heaven first, and they finally died within a few hours of each other.

The "Sun" says: "For more than sixty years this firm hope of Heaven had amounted in the case of these pious men to a positive assurance. These two old deacons were not idle dreamers, nor wild enthusiasts; they were retired business men." Of course, if they had been men who had failed to get rich their faith would not have been of any worth as an example, according to the popular idea. Yet, how is it?—the book upon which their faith is built says, "a rich man can no more enter the kingdom of Heaven than a camel can pass through the eye of a needle;" and Jesus (through whom alone they are permitted to enter Heaven) told the young man he could get there in no other way than by "selling all he had and giving it to the poor."

We think the "new doubt" by far the more preferable; for that which the "Sun" names the "new doubt" never closes the doors of its Heaven—they are always open, and all are admitted, even the rich man. Its doors are never closed to the poor sinner, but are always open and smilingly invite him to enter. The "new doubt" does away with an exclusive Heaven, and opens up one that is big enough and near enough and strong enough to take all in; and none can escape it, for all ways leads to it finally.

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If God is of the masculine gender so is the Devil. All the bosses on earth, in Heaven and in Hell are masculine; but if it were not for the women none of these places would be fit to live in.

### DOES IT PAY?

THE matter-bound believe and teach that all who are cultivating the spiritual are insane; that nothing is worth while in this world that does not bring money or its equivalent, and that does not live a "strenuous" life; that all love, nobility of character, all that the good and the true have ever striven for, or are striving for, is mere "sentiment," and that all things must give way to "business" and "business principles," which, interpreted, means, the might of greed and its dominion over all humanity by the law of the strongest.

It was through living up to this thought that the sad double tragedy occurred at a neighboring town the other day. These two men had for years been struggling under the great burden of trying to keep up the appearance of influential business men, and when the crisis came and they could no longer keep up the appearance, they shot themselves.

Their belief in money as the only power in the world, led them to expect no sympathy or pity for their failure; it meant to them disgrace and contempt from their fellow men. And that is what would have been meted out to them had they stayed in the flesh body; but now that they have escaped, they receive from their brothers the sympathy and confidence that would have been denied them when it could have helped them most. It proves that materialists themselves have something of that "sentiment" which they deride in their brothers, who do not make money the principal aim of existence.

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As long as we do not control our own minds, we are under the control of discarnate spirits, other than our own, most of the time. We are then slaves who merely speak of Freedom. We have no intimate acquaintance with her. The slavery of the colored race was that of the body, while the slavery of the white race is mental slavery—a much worst form, for it includes both mind and body.

## "KNOWING IS BEING."

DEAR MRS. MALLORY:—Your good World's Advance-Thought, of January is at hand, and this that I now write, is anent, "Knowing is Being," and it to me is the "Keystone" of the arch of Being as individualized.

I cannot conceive of any purpose of man's existence in a material form, save that of learning and knowing. Man only becomes as God, as he knows God, and man is only man, when he knows all that an existence in a body gives him an opportunity to know.

I can only see myself as ever a student, the body a nursery, and I dwell in it gathering up each day, week, month and year experiences of knowledge of man, world or nature, God and the Permanent self. Why should not one hunger and thirst to accumulate more and more knowledge as men thirst and hunger for meat and drink and accumulations of material objects? I never graduated, but am ever seeking higher more and more, and the graduates, are ever seeking lower and greater amounts of perishable things, that they have set their affections on and only worship at the feet of the transitory, and deny, as agnosticism does, all else as unknowable. There they stop, and when their mill of perishable goods ceases to grind, oh, how naked, how poor, how miserable, how shrivelled and shrunken all about them, and how hopeless and how barren the whole of their existence has suddenly become to them. Why? They have never become, by knowing, a God, or God in Christ and advanced by knowledge out of earth's relationship through knowledge. This they spurned, and treated those who sought after Righteousness, as being imbeciles. Thus they have forfeited the Kingdom, the Power and the Glory.

Let me thank the writer of "Knowing Is Being" through you. L. EMERICK.

## FRATERNITY.

WALLACE YATES.

THE astrological twentieth century having begun March 20th, with the sun and moon both in Aries, reminds us of the need of advancing our ideals to greater heights. Gad (Aries) has His portion in the law-giver—"blessed be he that enlargeth Gad." Jesus announced as a great truth, "I and my Father are one;" the new declaration for each one to make today, and strive to live up to, is "I and my Brother are one."

Franz Hartman says: "The greatest of all illusions is the illusion of 'self.' Material man looks upon himself as something existing apart from every other existence. The shape of his form creates the illusion of being an independent, substantial whole, and the changes in that form take place so slow and imperceptible that the error is not perceived. Still there is not a single element in his body, in the constitution of his soul, or in the mechanism of his intellect, that is not continually departing, and is replaced by others from the universal fountain of life. What belongs to him today belonged yesterday to another, and may belong to another tomorrow." A realization of this truth would dispel the illusion of separateness, and greatly simplify our relations to our fellows.

We talk about manifesting a "forgiving spirit," as though we make a sacrifice in so doing, and are entitled to some "reward of merit" therefor. But in reality it would be just as reasonable for one part of the body to forgive another part; as for instance, the finger that is cut to forgive the hand that holds the knife.

While we are all "parts of one stupendous Whole" there is nothing to forgive, for it is impossible that my brother can really injure me. When Gad "dwelleth as a Lion" is when the brain (Aries) descends to the heart of (Leo) and realizes that the life-blood circulates in every part of the system alike. Gad then lives in the idea that the glory of Joseph (Leo) is that he shall "push the people together to the ends of the earth." All this foreseen by that grand old seer, Moses.

When the unitary man lives in this thought, no more will he feel the need of concentrating on indrawing for the support of self, but the natural income and outgo of the physical system will be so balanced that disease will be an impossibility.

Behold the fowls of the air, and consider the lilies of the field.

Colonel Olcott, the noted Theosophist, was in this city recently for a few days. He only gave one lecture while here, but it was so masterly an address that it aroused the wrath of those who cling to the Old Order of affairs, and look upon anything new as dangerous. Col. Olcott is doing a great work in the interest of humanity, and of love and good will to all life.

## A LETTER FROM PORTO RICO.

**D**EAR MRS MALLOBY:—I have been receiving for some time your excellent magazine, so full of progressive and uplifting thoughts.

My little foster-daughter and myself have adopted the Vegetarian habit, and have established a little Vegetarian Home here in Porto Rico. The conditions for Vegetarian living are most favorable here, for the soil can be made to produce with little cultivation, almost every kind of vegetable and fruit; seed time and harvest following each other in quick succession. The people in general, however, know nothing about clean, healthful living, and prefer swine's flesh and such abominations to the lavish gifts of Nature, so that in this tropical country the slaughter house is as necessary an adjunct to every town as in the colder regions of the North.

I have been much rejoiced to learn that societies for the prevention of cruelty to animals have been organized in some of the larger cities. There is great need of all such agencies; for, although the most intimate relations seem to exist between the country people and their sub-human associates—dogs, cats, pigs and chickens, living and sleeping with the family—their cruel treatment of the beasts of burden is most apparent, and the half-starved, battered condition of the horses, dogs and cats indicate a total disregard of their comfort on the part of their owners.

There is great need here of all civilizing and uplifting agencies, and great opportunities for educational work among the poorer classes. Many parents are willing to give up their children to any one who will feed and clothe them. This condition is due in part to the gross immorality; children being brought into the world under the most unfavorable conditions; the father exempt from all legal obligations to provide for them, and the ignorant, shiftless mother, entirely untrained in any branch of industry, scarcely capable of providing for herself, much less for her offspring. Some orphanages and mission schools have been established by the various missionary organizations, but the orphanages can only accommodate a very limited number.

My own work is entirely unsectarian. I avoid exciting suspicion and distrust by not antagonizing the prevailing form of religion, believing that the transition from lower to higher interpretations of truth must be gradual and come about by education, and the substitution of high ideals for unworthy ones. I give private lessons in some of the best families in the town, and also have my day and night school, for which I charge a moderate tuition fee. I admit poor girls who are willing to do some kind of work. I believe it is much better to encourage industry and develop self-reliance and self-respect in these girls than it would be to give them free tuition. Indeed, any system of education here which does not emphasize the dignity of labor, and include manual training, will fail of accomplishing much.

The children, however strong their hereditary tendencies, will adjust themselves to new environment.

An illustration of how the leaven works even along the lines of Vegetarian living, came to my notice a day or two ago. A very wee girl, whom we found in an emaciated condition in a shack in the country a little more than a year ago—whose parents had died after the terrible hurricane—was visiting at the house of a neighbor, and was offered a small piece of meat. She stoutly refused to taste it, even when it was put to her lips, although it has not been long since she had a decidedly carnivorous appetite.

I have taken the liberty to write you in regard to my work, hoping you may know of some one who would like to help in the support of children here. I have many opportunities to take them, and could accommodate several had I the means of providing for them. I estimate the cost of feeding, clothing and otherwise providing for a child at about \$3.00 a month, and would take a number at that price and educate them both in English and Spanish. May God speed you in your noble work of heralding the Kingdom of Peace.

NELLA H. FIELD.

Bayamon, Porto Rico, W. I., April 1, 1901.

## "NATURAL HISTORY EXHIBITION."

**A** "NATURAL History Exhibition" was the pleasant title given to a gruesome show of corpses and caged animals (in about equal proportions), recently organized in Holy Trinity Church House, Great Portland street, W by the St. Marylebone Natural Science Society. In the center of a large hall were piled up various birds and animals in diminutive cages—the wretched prisoners having been brought for the purpose to Holy Trinity Church House from a shop in Great Portland street—and on the walls, and round the sides of the room, were ranged the heads of various slaughtered animals, cases of preserved butterflies, and other dismal "specimens"; while on a platform at the end, a succession of benevolent-looking clergymen lectured mildly to the children of the district, on "How to Catch a Butterfly, and Keep Him," "Big Game," "The Spider and the Fly," and other congenial topics. No more demoralizing object lesson could possibly have been put before the children. Yet, this is the sort of thing that clergymen encourage.—*Humanity*.

Our readers should bear in mind that the "Psychic Digest and Occult Review of Reviews" will be sent for the balance of the year 1901 for only 50 cents. Its regular price is \$1.00 a year. No one who desires to be posted on what the Psychic and Occult papers and magazines of the world are publishing can afford to be without this magazine. Address: The Psychic Digest Co., 79 N. 3d Street, Columbus, Ohio.



## WILL YET COME TO PASS.

**N**OTWITHSTANDING that more than three hundred million sentient creatures, who are classed as "cattle," have been ruthlessly butchered during this "year of grace," 1900, to feed a degenerate race with a needless type of food, I believe that St. John's vision of a blessed future will yet come to pass!

From the depths of my soul I believe it—that the time is coming when pain and tears and death shall be no more! Not suddenly nor by any miraculous manifestations. Slowly and with difficulty—a step at a time—will the great change be wrought. One by one will the sources of pain and sorrow and cruelty and death be discovered and removed. One by one will the stumbling blocks of error, ignorance and transgression and self-worship be swept aside, until upon this very earth on which we now tread, the kingdom of God will be established in transcendent power, and the reign of universal peace, good-will, blessedness and spirituality be ushered in. Then, and not till then, will the time come when death shall be completely beaten back and overcome.

But how is it all to be brought about? By Angels and Archangels by Principalities and Powers? No, not by these, but by men and women whose eyes have been opened to see the vision of a better time, whose hearts have responded to a divine call,—by faithful souls who have been inspired with holy resolution to win their way to freedom and spirituality and God-likeness to strive against the forces of desolation, and to sweep away, if possible, the giant evils which devastate this fair world of ours. Angels will doubtless help them, the Higher Powers will enlighten them and endue them with strength, but the great work will have to be accomplished by the process of evolution, and by human instrumentality. If history teaches us anything it teaches us this.

—*The Herald of the Golden Age.*

Sir Robert Hart in an article in the "Fortnightly Review" for November, states that one of the best shots in the Legation Guard fired seven times at a Boxer chief who stood less than two hundred yards away: "The chief stood there contemptuously, pompously waving his swords, and as if thereby causing the bullets to pass him to right or left at will; he then calmly and proudly stalked away unhurt, much to the astonishment of the sharpshooter."

Though the church, the Bible and the clergy in general form the great block in the way of woman's emancipation, yet the women are in such bondage to their religious superstitions that they are afraid to question the wisdom of ecclesiastical authority. The women in all their reforms are afraid to criticize the church or the Bible, the very source and center of their deepest degradation, as they are made to believe that the great Creator of the Universe himself is responsible for woman's subject position. I hope the Torch of Reason will try

to show its readers that we can never have order and harmony in the social world until the two great moral forces of humanity, the masculine and feminine elements are in perfect equilibrium. The present chaos will continue as long as the feminine element is depressed and degraded. —*Torch of Reason.*

## "ACT AND LIVE LIKE OTHER PEOPLE."

**W**E clip the following from the report of an interview with a Universal Brotherhood Theosophist, on the occasion of Colonel Olcott's visit to Portland, published in the "Oregonian," of April 12th:

"The fact is, that Olcott and Besant have a sort of mutual admiration society. They are Brahmins rather than theosophists. Mrs. Besant affects to abhor beef-eating; she sits only on a goat-skin, and won't touch anything that has been touched by some one else than a Brahmin. A Brahmin travels with her. The Universal Brotherhood is a practical organization; it is doing a practical charitable work at its international headquarters at San Diego, Cal., among other things being engaged in the education of a number of Cuban children. We allow our members the widest latitude. They can eat beef, and cut their hair, and look and act and live like other people."

[It will be a long time before this organization will make much advancement toward the Brotherhood of Man, if the above is a true report of its striving.—Ed.]

## VACCINATION.

**T**HE most of the States have a compulsory vaccination law, and yet, in a number of them it is a dead letter. This is the case in California. San Diego, a city of 22,000, for instance, defied this compulsory enactment.

But the state of Utah—brave, independent Utah—has just passed this law.

"And be it enacted, that hereafter it shall be unlawful for any board of health, board of education or any other public board, acting in this state under police regulations or otherwise, to compel by resolution, order or proceedings of any kind, vaccination of any child, or person of any age; or making vaccination a condition precedent to the attendance at any public or private school in the state of Utah, either a pupil or teacher."

Permit me to add that the citizens of no other state have purchased so many copies of my "Vaccination a Curse," as Utah. One gentleman bought six copies for the legislators. —*J. M. Peebles, M. D. Battle Creek, Mich.*

This is an age of spiritual development. The man who worships the dollar and dwarfs his own souls will come out of the "little end of the horn." The dollar worshipper is never happy. He is always looking for a God with a metallic spirit. —*Oregon Independent.*

## AMERICAN ANTI-VACCINATION LEAGUE.

**P**ERMISSION having been secured from the Director General, it is proposed by "The American Anti-Vaccination League" to make an exhibit of Anti-Vaccination Literature at the Pan-American Exposition, to be held at Buffalo, N. Y., from May 1st to November 1, 1901, said literature to consist of Books, Magazines, Newspaper articles, Pamphlets, Charts, Diagrams, Engravings, etc., illustrative of the evils of vaccination, and showing, so far as practicable, the progress thus far made towards its elimination from medical practice. Concurrent with this exhibit is contemplated a free distribution of special literature designed to educate the people to a realizing sense of what vaccine virus is its profit to the doctors, and the many dangers lurking in its use, also setting forth scientifically and lucidly the advantages over vaccination of sanitation and hygiene as a preservative of health and preventive of infection and contagion. An effective effort thus made for our cause must necessarily be attended with some expense, which, if equitably divided, will be but a trifle for each contributor; the cost of space for this exhibit, printing, and postage, together with minor contingencies, are to be met; also provision for an attendant demonstrator.

Acknowledgement of amounts received will be duly made in "Vaccination," a monthly journal, published by Frank D. Blue, Esq., Terre Haute, Ind.

Currency may be enclosed without registration.

N. B.—Checks, drafts and money orders must be made payable to E. C. Townsend, Secretary, 19 Broadway, N. Y.

## AID FOR THOSE IN NEED.

**A**RRANGEMENTS 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.

Our readers should send in their subscriptions now for "Life." Only 25 cents a year. Address: R. A. Harris, Salem, Oregon.

## REV. FAY MILLS.

**R**EV. FAY MILLS, who was formerly a noted revivalist in the orthodox church, delivered a soul-stirring course of lectures at the Unitarian church, in this city. In the last lecture of the course, entitled "Why I am a Unitarian," he gave his reasons for outgrowing his old, creedal belief, and that his position now was to work for the establishment of a Universal Brotherhood on earth. This stirred up the orthodox ministers and their congregations to say a great many unkind things of Mr. Mills and his changed belief.

If Mr. Mills had been an atheist, and had joined the orthodox church, he would have been praised to the seventh Heaven, but, by giving up his narrow creed and its endless Hell, and embracing the thought of the Brotherhood of Man, he is considered to be a vile outcast and apostate.

We do not see any reason why any one living in a free country should not be at liberty to change his belief, just as much as he has a right to change his diet or his clothes, without being reviled and boycotted. Those who revile others for changing their belief, certainly do not comprehend Freedom.

"Introductory Lessons in Mental Science," compiled by Anna Vaile Switzer, is an excellent booklet for beginners. Price, 30 cents. For sale at Jones Book Co., 291 Alder Street, Portland, Ogn.

The "Duluth Tribune" is doing a grand work in fearlessly advocating medical, social and religious reforms. Price, \$1.00 a year. Address: The Duluth Tribunal, 211 Torrey Bldg., Duluth, Minn.

"The Co-operative Journal" is another blossom of the New Age—advocating co-operation in place of competition. Monthly; \$1.00 a year. Address: Co-operative Education Pub. Co., 373 Eleventh Street, Oakland, Calif.

"Our Home Rights" is a 44-page illustrated monthly magazine, and the official organ of the U. S. Confederation of Medical Rights Leagues, and advocates reform in social, political and religious life. Immanuel Pfeiffer, M. D., is the founder and editor-in-chief. The April number is full of suggestive ideas. Price, 50 cents a year; 5 cents a copy. Address: Home Rights Pub. Co., 74 Boylston St., Boston, Mass.

"The Breath of Life" is a herald of the Kingdom coming in New Divine-Humanity. Rev. S. C. Greathead, editor. Subscription \$1.00 a year in advance. "The Breath of Life" will be an exponent of full Salvation for spirit, soul and body. As the first (June) number will necessarily be limited, all are requested to send in subscriptions at once, or 10 cents for sample copy, to "Breath of Life" Publishing Co., Clifford, Mich.



## PROF. L. EMERICK'S LECTURES.

A SERIES of lectures on Philosophy and Science of Spiritual Evolution is given by L. Emerick, Jacksonville, Ill., to all people who desire them. The lecturer has given his life's labors to the study and mastery of the three departments of Knowledge, Science, Philosophy and Religion, and is fully prepared to instruct others who have "pulled anchor" out of the old systems and are confused and "wandering" about in the "New Thought."

Following is a list of lectures:

"Christ In You" is the "Second Advent" Now Come!

Religion, but not that now Taught and Practiced can save Humanity.

The Towers of Babel Building, and Great Confusion of Tongues.

The Second Noachian Flood Now Here.

The Age of "Woman" Dawning; the Age of Man Waning.

The "Fall" of Man not a "Fable," but a Spiritual and Living Reality.

The Doctrine of Reincarnation a Living Truth; Its Functions. Address as above for terms, etc.

"What the New Thought Stands For," is a pamphlet by Charles Brodie Patterson, that explains in a most lucid manner, what this great movement stands for, and the difference between Mental Science and Christian Science, so that the least intelligent can understand it. Price, 10 cents. Address: The Alliance Publishing Co., "Life" Bldg., New York, N. Y.

The least careful observer cannot but be impressed by the spiritually clean appearance and the bright intellectual looks of the members of the Vegetarian Cycling Club, of London, and the Vegetarian employes (of whom there are a thousand in the busiest season) at Dr. Kellogg's great Vegetarian sanitarium, at Battle Creek, Mich.

The "Truth Seeker" is the leading free thought paper of the United States. It is a very valuable acquisition to our Free Reading Room, to which it has been most generously donated by the publishers for the past two years. Price, \$3.00 a year. Address the Truth Seeker Co., 28 Lafayette Place, New York, N. Y.

"Soul and Mind," is a new monthly Spiritualist journal, published at 810 Fifteenth street, Denver, Colo. Maude Moore, editor and publisher. Price \$1.00 a year; 10 cents a copy. The March number has a group of spirit pictures taken at one of the photograph galleries in Denver, that should interest investigators.

We acknowledge, with thanks, the receipt of Vol. I. of "Mental Science," the thoughtful Mental Science monthly, edited and published by Eugene Del Mar, 27 William Street, New York City, N. Y. Price, \$1.00 a year.

"Universal Truth," of Chicago, has been consolidated with "Mind."

"Spirit" is a New Thought journal, published and edited by D. O. Brien, at Port Angeles, Wash. Price, 50 cents a year.

"The Procession of Planets," by Franklin H. Heald. Price, \$1.00. Address the author, 331 W. 4th Street, Los Angeles, Calif.

"The Psychic Century" is a bright Spiritualist weekly, published at 813 Kansas Ave., Topeka, Kansas. Price, \$1.00 a year.

"The Philomathian" is a New Thought monthly journal published by the New Union Pub. Co., Union City, Mich. Price, 50 cents a year.

Physical redemption taught through Divine symbols. A practical lesson. Sent for 10 cents in silver. Address: Adiramled, Wyoming, Ohio.

"The Boston Times" is one of the most progressive papers published in Massachusetts. Price, 5 cents a copy. Address Boston Times, Boston, Mass.

"Home Life" is a new monthly, devoted to Divine Science. Price, 5 cents a copy. Address R. C. Hannon, editor 212 Asylum Street, Hartford, Conn.

"Fruit from the Tree of Life," by Hanna More Kohaus. Price, 30 cents. Address: Universal Truth Pub. Co., 87-89 Washington Street, Chicago, Ill.

"How to Succeed" is a new monthly journal of self-help. Price, 50 cents a year; 5 cents a copy. Address Success Pub. Co., 506 Masonic Temple, Minneapolis, Minn.

"The Vievika Bhanu" is a monthly Tamil journal, edited by Swami Vallinayakam, and published at Tuticorin, India. It is one of the advance thought journals of India.

"Hindu Wedding Bells," by Alice B. Stockam, M. D., is a very interesting description of the marriage customs of the people of India. Address: Alice B. Stockam, 56 5th Ave., Chicago, Ill.

"The Good Health Clinic" is a monthly magazine devoted to the home and good health. It contains much valuable information. Price, 50 cents a year. Address: Good Health Clinic, 452 S. Salina Street, Syracuse, N. Y.

"The Reconciler" is a new magazine devoted to the "reconciliation and advancement of the Occult Sciences." It is the organ of the Hamner School of Science and Healing. Price, \$1.50 a year. Address the Hamner College High Point, N. C.

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



#### JUSTICE.

M. G. T. STEMPEL.

**I**N this great universe, Justice is all supreme.  
What we injustice call, unjust doth seem,  
Because our sight  
Looks into night.

We must have ample time to harvest as to sow.  
The good, and not good seed so slowly grow!  
And each must bear  
For us its share.

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