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JULY, 1901.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

**SOUL-COMMUNION TIME-TABLE.**

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

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

|                           |             |
|---------------------------|-------------|
| Austin, Texas             | 1:43 p. m.  |
| Augusta, Maine            | 3:03 p. m.  |
| Boston, Mass              | 3:28 p. m.  |
| Baltimore, Md             | 3:08 p. m.  |
| Burlington, Vt            | 3:18 p. m.  |
| Berne, Switzerland        | 8:41 p. m.  |
| Buenos Ayres, S. A        | 4:18 p. m.  |
| Berlin, Prussia           | 9:09 p. m.  |
| Buffalo, N. Y             | 2:55 p. m.  |
| Constantinople, Turkey    | 10:11 p. m. |
| Cape of Good Hope, Africa | 9:26 p. m.  |
| Charlottown, Pr. Ed. Id   | 3:58 p. m.  |
| Columbia, S. C            | 2:48 p. m.  |
| Columbus, Ohio            | 2:38 p. m.  |
| Cape Horn, S. A           | 3:43 p. m.  |
| Caracas, Venezuela        | 3:46 p. m.  |
| Chicago                   | 2:20 p. m.  |
| Dublin, Ireland           | 7:46 p. m.  |
| Denver, Col               | 1:08 p. m.  |
| Detroit, Mich             | 2:38 p. m.  |
| Dover, Delaware           | 3:09 p. m.  |
| Edinburgh, Scotland       | 8:01 p. m.  |
| Frankfort, Germany        | 8:43 p. m.  |
| Frankfort, Ky             | 2:33 p. m.  |
| Ft. Kearney, Neb          | 1:33 p. m.  |
| Fredrickton, New Bruns    | 3:43 p. m.  |
| Georgetown, British Gua   | 4:18 p. m.  |
| Havana, Cuba              | 2:51 p. m.  |
| Hallfax, N. S             | 3:18 p. m.  |
| Harrisburg, Pa            | 3:03 p. m.  |
| Honolulu, S. I            | 9:51 a. m.  |
| Iowa City, Ia             | 2:03 p. m.  |
| Indianapolis, Ind         | 2:28 p. m.  |
| Jerusalem, Palestine      | 10:31 p. m. |
| London, Eng               | 8:11 p. m.  |
| Lisbon, Portugal          | 7:49 p. m.  |
| Lecompton, Kan            | 1:48 p. m.  |
| Lima, Peru                | 3:04 p. m.  |
| Little Rock, Ark          | 2:03 p. m.  |
| Milwaukee                 | 2:18 p. m.  |
| Mobile, Ala               | 2:18 p. m.  |
| Memphis, Tenn             | 2:11 p. m.  |
| Montreal, Canada          | m.          |
| Nashville, Tenn           | 2:23 p. m.  |
| New Haven, Conn           | 3:18 p. m.  |
| New York City             | 3:15 p. m.  |
| Newport, R. I             | 3:28 p. m.  |
| Norfolk, Va               | 3:05 p. m.  |
| New Orleans, La           | 2:11 p. m.  |
| Omaha, Neb                | 1:38 p. m.  |
| Ottawa, Canada            | 3:08 p. m.  |
| Philadelphia, Penn        | 3:11 p. m.  |
| Panama, New Granada       | 2:53 p. m.  |
| Pittsburg, Penn           | 2:51 p. m.  |
| Paris, France             | 8:19 p. m.  |

|                         |             |
|-------------------------|-------------|
| Rome, Italy             | 9:01 p. m.  |
| St. Petersburg, Russia  | 10:11 p. m. |
| Savannah, Ga            | 2:48 p. m.  |
| St. Louis, Mo           | 2:11 p. m.  |
| Santa Fe, N. M          | 1:07 p. m.  |
| St. Johns, Newfoundland | 8:38 p. m.  |
| San Domingo, W, I       | 3:33 p. m.  |
| St. Paul, Minn          | 1:58 p. m.  |
| Spanishtown, Jamaica    | 3:36 p. m.  |
| Sioux Falls, Dakota     | 1:48 p. m.  |
| Salt Lake City, Utah    | 12:43 p. m. |
| Santiago, Chili         | 3:28 p. m.  |
| Springfield, Mass       | 3:21 p. m.  |
| San Francisco, Cal      | 12:01 p. m. |
| Tallahassee, Fla        | 2:38 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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WORLD BETTER AND HAPPIER**

SHOULD OBTAIN

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

July, 1901.

PORTLAND, OREGON.

Vol. xiv, No. 7 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

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

### MODERN REFORMERS.

**T**HE world has had reformers, men who were sternly just,  
Who smote the thrones of wickedness and laid them in the dust;  
Meek, tender men, made mighty by mankind's blood and tears:  
Strong men, whose words were thunderbolts to smite the wrong of years.  
Were all these stern reformers of a breed too weak to last?  
Did all the great wrong-smiters wane and perish in the past?  
Did they fight a losing battle? Were they conquered in the fray?  
Why are there no reformers fighting in the world to-day?  
Well, 'tis but a thing of labels; the reformers have not gone,  
But they're mixing with the people with misleading placards on;  
For we placard them "fanatics," visionaries," "cranks" and "fools,"—  
Men denounced by clubs and churches, by the journals and the schools.  
There are men who bear these placards daily in the market-place,  
Heroes of the ancient lineage, kings and saviors of the race.  
And we never see their greatness through life's trivial events,  
But our children's sons will read it on their granite monuments.  
—Sam Walter Foss.

We must take one of three positions in life, here or hereafter: to climb and progress; to remain at rest in a fixed or crystallized state and become petrified; or to slide down the precipice of time and get torn to pieces. Most people choose either the second or third position. They deem it is hard to climb, but by refusing to make the effort they miss all the joys and beauties of Heaven.

## THE CYCLIC CRISIS.

**A** FAR greater crisis than that which culminated in the Declaration of Independence is upon the American people, for it is a World Crisis, in which the United States will perform the leading role. It is here that the foundation of the New Civilization is to be laid, and Columbia is to take the lead in the coming stupendous progressive movements, that will finally culminate in the Universal Brotherhood of Man.

This will not come without a fearful struggle, and it will require great Wisdom and foresight to steer the ship of state through it. The President and his cabinet will have to construct out of the ruin of the Old Order, the foundation of newer and better conditions for the American people, and to give to the other nations (who will all be in a like situation) the impulse to build up the foundation for the New, the True and the Good.

No statutes, ordinances or constitutions now in force will meet the situation. New methods of procedure will have to be instituted, and all matters of personal or self-interest and selfish policies will have to be set aside. The good of all the people, regardless of rank, wealth or other distinctions, will have to be considered, and newer and broader methods conducive to the common welfare will have to be inaugurated.

We will pass safely through this Crisis, as we have all others. The Overcontrolling Power of Wisdom has spiritually prepared rulers and peoples, and after the culminating Cyclic Storm has passed, the Sun of Righteousness will manifest with healing in its wings, and all nations will unite in Love and Wisdom, and build for the permanent peace and prosperity of the New Time.—Lucy A. MALLORY.

## INTUITION.

**I**NTUITION is the All-Seeing Eye. Psychometry is the Science of Intuition. Psychometry means life-measurement.

Spirit is pure light, unstained, translucent, in which all things show in their true relationship of development and use. In the astral light of unfolding consciousness, thought is obscured and images are refracted and reflected on the shadowy scenery like incoherent images of a dream.

Matter, in all its countless forms, from the mineral to man, is spirit materialized, embodied, formulated. Material science ignores the existence of Spirit and God, but it must admit the existence of Life; and Life is Spirit, and Life is God. So the difference between material and spiritual science is but a difference of terms.

The material form only is perceptible to imprisoned material sense; the soul form is perceptible to clairvoyance, clairaudience, etc.

Intellection is the Wisdom that binds the trinity—matter, form and force—in mystic union, the unity of all—all spirit and all phenomena.

\*  
\* \*

That which others do for us but encourages our own weakness. Neither spiritual, mental or physical strength can be ours by the exertions that others make. Enduring happiness comes from earning our possessions; it cannot come by gift. All life evolves from within the entity. Gifts from the outside can, after all, only be dead things, like clothes, money and other property. The "Kingdom of Heaven within you" can only come by self-growth.

\*  
\* \*

Do you know who you are? Are you yourself, or are you simply molded, like millions of others, after a crystallized pattern, made by the leaders in the popular church, state and society? If you are, make yourself over after the new pattern of Love.

## TRUE VEGETARIANS.

**T**HE one who adopts Vegetarianism for his health, is liable to go back to flesh eating again "for health's sake." A humane Vegetarian remains a Vegetarian always; he never goes back to flesh-eating, he will never again be the slave of an appetite that demands the murder and torture of animals, with all its concomitants of brutality.

He realizes that "the knowledge of the Lord" cannot "cover the face of the earth" until none "shall hurt or destroy in all my holy mountain."

The one who believes that "God is Love," is an atheist, in practice, when he allows the Hell of hate, murder and torment to exist that he may be provided with flesh-food.

\*  
\* \*

Those who have been faithful to the work of the New Dispensation and its Divine Organism, Whole World Soul Communion, and have sought to carry out the teachings of The World's Advance Thought to the best of their ability, will now realize in this World Crisis the benefit to themselves of the cultivation and growth that has resulted to their spirits from their good efforts. Having cut themselves loose from the Old Order, its death throes cannot affect them. They belong to the New Life and already intuitively perceive its glories, and they stand ready to manifest love and good will to all who have neglected to prepare themselves for the Great Change from the animal-mental age to the Spiritual cycle.

\* \*

You need have no fear of "evil spirits" if your own spirit is illumed with the Light of Love. You may fearlessly enter the domain of all the "evil spirits," incarnate or discarnate. Their darkness cannot dim your Light, but your Love-Light will lead them out of the wilderness of evil into the great Light of Wisdom's ways.—LUCY A. MALLORY.

## KEY THOUGHTS.

LUCY A. MALLORY.

**L**IFE is a success, no matter what form it takes.  
Your thoughts are your spiritual capital.

You can only know the Divine in the Silence of your own soul.

Creation is dependent upon union; destruction, on disunion.

The wrong thinker fears; the right thinker trusts and has faith.

The hatred manifested toward criminals is itself a criminal madness.

Whatever the mind plans the body builds, either within or external to itself.

We are all noble by Divine right, but we ignore our nobility for a mess of pottage.

The pathway of the Divine commences with a good suggestion, that, if cultivated, leads to Universal Power.

Let it be posted up at every corner that mental and physical cleanliness is the only sure disease preventative.

The mind-spirit builds up the body according to its degree of Wisdom, and if it is ignorant, it destroys it; hence, death.

What you do to others you do to yourself. This is why a kindly act makes you feel good, and a cruel act makes you feel hateful.

Suffering must be as long as we are negative to any evil. When we have learned to become positive to evil, then suffering ceases.

The patience of Love never fails; the hateful are always impatient—they have no patience with anything, because hatred blinds them.

The greatest thing in life is self-experience. Bibles and spiritual teachers are guide boards to be followed, and not to be idolatrously worshiped.

You have to dwell within yourself to all eternity; therefore, to make yourself harmonious and agreeable is of more importance than anything else.

Every man's actual God is that which he recognizes himself to be. Thus he may see his God as kind, loving and true, or revengeful, angry and hateful.

If one is not angelic in the seen and known, he certainly cannot be an angel in the "unseen" and "unknown." No one can be growing a demon and reap an angel.

The truly good spiritual man of ancient times is worshiped as a God, but let any one be so rash as to follow his example, and he is treated as if he were a devil by those who worship him.

The way to reform wrongdoers is not to tell them of their faults, for these are already too strongly impressed upon their minds, but to arouse their latent virtues.

In a dream a man sees without physical eyes, hears without physical ears, speaks without a physical larynx. He does these things spiritually. Dreams are foreshadowings of the life of the spirit.

When men are afraid to rely upon their own souls' intuitive judgment (the Divine within), they become the sport and tools of theological sophists, who promise them a Heaven some time in the indefinite future.

Social boycott, a revengeful God, and punishment after death, is the lash in the hands of the rulers that keeps the slaves in submission—together with the hope of those bound, that they will sometime be "bosses" themselves.

A fruitful source of disease is the poison generated by dirty sinks and connections, in which the washings of animal flesh and grease decay. Impure food, dirty sinks, unclean cellars and filthy bodies are all generators of disease.

When truths that are unanswerable are presented to their opposers, they employ the last weapon in their arsenal—the revilement of the man or woman who speaks those truths. But this heaping of dirt upon the truth-teller is putting the soil on the seed of truth, and it will grow the more readily.

The difference between a God and a Devil is not a matter of latitude or longitude, but the difference between Love and Wisdom, on the one hand, and hatred and ignorance on the other hand. A devil always worships a greater devil. This is why the God of the majority is so woefully ignorant and so endlessly fiendish.

The question is often asked: "If you take away the incentive to make money, what can you give in place of it?" There is no higher good for the individual than that of working unselfishly for the good of all—this is working for the Eternal Good or God. When man strives for the general interest, as he now labors for selfish interests, he will realize peace and happiness, and endless vistas of Celestial Wisdom will be open to him, that now in his selfish greed he can know nothing about.



## THE UNFOLDING LIFE.

J. H. LUCAS.

**T**o have an unfolding life, one must have within a sincere and earnest desire for a higher spiritual state and make corresponding effort in the outward life for its attainment. Continual growth is the normal condition. But there must be culture and the proper exercise of the intellectual and moral powers that will bring strength to one's self and helpfulness to others.

In seeking to elevate yourself the happiness and well-being of your neighbors must always be considered. Speaking from the point of view of personal improvement you will rise in proportion as you elevate your neighbor. This is a law of unfolding spiritual life. Every good thought and every good deed has a reflex influence. Good thoughts and good deeds not only benefit those who receive them, but they benefit those who give them.

And indeed it has often been more beneficial to the giver than the receiver. And so the ancients accepted the maxim, "It is more blessed to give than to receive," and gave it a prominent place in that system of philosophy taught for the elevation of mankind.

As progress is made in spiritual unfolding, certain changes in the moral state and character will certainly follow. Selfishness stands prominent in the dark background of the life of the undeveloped soul, but as the true Light shines forth upon the darkness, and the soul awakens to a consciousness of better things, and the heart throbs with a new energy, and the growing life pulsates through the whole being, the chilly frosts of selfishness begin to melt away.

The truly unfolding life will destroy in spirit and practice that false competition so prevalent and so demoralizing in the business world that is, the effort on the part of each to outdo the other, in order to secure a selfish advantage for personal gain, will come to an end. And the higher plane of unselfish life and aspiration will be reached and from the lofty eminence of Universal Being we shall behold not only personal interest, but the harmonious unity and blending of the interests of others with our own.

Unity, Peace, Brotherhood and good will forever more!

"O, Divine Love, may we unfold in tune with the Infinite.

## UNIVERSALITY.

ANONYMOUS.

**I**n his frantic struggles to tie himself to particulars man neglects the universal. But the universal will not be neglected. The pebble falling into a great lake may imagine its effect will be to heap the waters directly over itself but universality proceeds at once to bring the waters to a common level. So to tie to lover, husband or children is to hitch oneself by a rope of sand, which the equalizing waters shall sweep away, and force us to seek new anchorage. While the heresy of separateness leads us to continually set up idols of partial and ephemeral nature, the thunder-tones of the Universe eternally proclaim: "Thou shalt have none other gods but Me."

Of the true worship of the Universal Emerson says: "It inspires in man an infallible trust. He has not the conviction, but the sight that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind, he is overflowed with a reliance so universal, that it sweeps away all cherished hopes and the most stable projects of the mortal condition, in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best that you should not find him? For there is a power, which, as it is in you, is in him also, and could therefore very well bring you together if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your tastes invite you, the love of men, and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going? O, believe, as thou livest, that ever sound which is spoken over this round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace.

And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls on uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

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### INTO HARMONY.

EMMA E. RADER.

THE sensitively stringed instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the very essence of all true joy—the Everlasting Creative Forces—ready at all times to yield us sweetest nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately, and humanely, are two of the essential stepping stones up this grand attainment.

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Mrs. Anna J. Johnson is still in Portland, giving her time and strength to teaching and healing. She has a large tent on 13th and Jefferson streets, where she holds meetings afternoons and evenings, daily—at 3 and 7:30 p. m. She heals the sick body, and points the way to the perfect health of the whole being. All truth-seekers should own her little book, "Marriage, Holy and Unholy—Divorce, Its Cause and Cure." It gives the perfect law of mating, and the price is only 25 cents. Besides this book, Mrs. Johnson has several other books that can be had by addressing her at 207 Sixth street, city.

### LOVE.

I NOTE this little word as the motto of your excellent little magazine. But, like the word God, it is infinite in meaning—being synonymous with it—for God is Love. But what is God? Theology says beyond finding out! A mistake! God is everywhere—in man. Thus we have not far to seek. A little retrospection will reveal him, or it, as you please; for what man knows of himself, he knows of God, and we will never know him through any other source. Self is the fountain from which to gather this knowledge—this information. Self is the ever-open book with pages infinite—with Light Eternal. Self-study is the only science that can give an understanding of God—self-culture the only agency through which He can be known or sensed, for to do the latter is to know Him. Love is the influence felt, and when we get through loving self—if but temporarily—we may feel the God within us. The soul—which is that principle—ripens from within, and until it comes to the surface is only known to us, by making us conscious that we exist. That is our first knowledge of Deity—intelligent life known to itself—spirit individualized. Reason and justice do the rest—the latter being the active principle in Nature, known as law or force, acting in harmony with the original. Injustice or selfishness is in discord with it, and weaves a tangled web in our own being, which requires unraveling to bring us back into harmony with Nature—measure for measure to even the balance again. Unreason or sensuality beclouds our mental vision to peer into the depths of our own soul nature. Moderation in all things, with justice as the complements, is all the religion we need to find God—something which all mankind is seeking, and which is denominated Truth. He who has found this, can, to his own satisfaction, define Love.

ARTHUR F. MILTON.

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A very excellent work is being done by Sada Bailey Fowler, at 840 N. 27th Street, Philadelphia, Pa. She is a Good-Thought teacher, and instructs classes in the best methods to evolve and practice good thoughts.

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"Mental Power," monthly; \$1.00 a year. G. W. Calderwood & Co., 14 McAllister Street, San Francisco, Calif. Devoted to "ripe ideas on Human Science and other things."

## INDIA.

S. A. MERRILL, M. D.

Poor India! The true Niobe of nations. For thousands of years prostrate beneath the feet of the animal world, and best illustrative among the nations of the relations of man to the animal world in which he was gestated, and out of which he sprang. In this function assigned to that people by the Creative Wisdoms, of illustrating in life and in history. He has done so both in normal and abnormal conditions and degrees. There is nothing so low in the scale of being that he does not acknowledge him as a brother and literally treats him as such. It is not any mere ideal spiritual relation existing between man and his inferior brother in the lower realms of being, but a literal and eternal truth that he feels himself obliged to observe in manifold ways, in his intercourse with the citizens of the great primitive under-world of animated life. It is no whim or caprice of his that has caused him to observe the sacred law of relationship that exists between man and the antecedent forms of life below him; it is due to the part and office so assigned him by the Great Architect in His original distribution of the organs and functions of the Divine Humanity among the races and nations of the world.

Allied closely with the Jew in racial conditions, and destined, like him, to illustrate the sacrificial functions that symbolize the methods of procedure by which he ascends from the feebly and partially united forms of the individual man up into the divine integration of the social man in the Divine Humanity—the Cosmic man—the two people have been called to perform both opposite and reciprocal functions.

Both have performed "blood sacrifices." But while the Jew has sacrificed the animal, the Hindu has sacrificed himself—yea, and herself. Witness the funeral pyre where untold thousands of widows annually went up in flames; the Ganges, where great numbers of infants were thrown to the crocodiles, and the thousands otherwise sacrificed to wild beasts.

Each people symbolize the living eternal facts and forces that play throughout in the infinite theater of Universal Life; but each represent these forces and their symbols under different conditions and aspects. The Hindu, as we have said, makes a sacrifice of

himself. He represents in symbolic forms, not only the principle of self-sacrifice, but of self-salvation.

When the human mind has arrived upon the plane of reflection, self-study, self-knowledge, man then becomes sufficiently intelligent to co-operate with the celestial, man-building, world-building forces of Universal Life, and to assist them in the work of self-evolution, self-building and rebuilding, so far as that principle can be carried out by the individual alone. But in truth that ability of self-help is small until he reaches a very high plane.

The Hindu, more than any of the primitive religious cult races, represents this important principle in human life. It is the principle also of Individualism put into the self-evolving and differentiating forces. But carried to its logical results it necessarily, in his case, arrays society into four great castes or classes whose walls of separation are as impenetrable as the everlasting rock. It is the stoical or male form of Wisdom with no proper co-operation with the feminine principle of Love. And hence Theosophy is very properly termed the Wisdom (masculine) religion.

Buddah, Socrates, Confucius, and many other great Avatars,\* taught the religion of the head. Christ, the last and greatest of them all, taught the philosophy of the heart. The former taught the religion of the rational understanding as applied to morals and materials. The office of Christ was to teach the religion of Love, of the Spiritual understanding, of Sociology, of the Paternity of God and the Brotherhood of Man.

\*Avatar—Literally one sent by and from the Fatherhood—Avatara: to teach mankind.

## CONVENTION OF MENTAL SCIENTISTS.

The second annual Convention of Mental Scientists will convene at Sea Breeze, Fla., beginning November 28th, next, and will remain in session until all the business brought up for consideration has been disposed of. We have received a letter from Charles T. Burgman, the National Secretary of the Mental Science Association, stating that the indications point to a very large attendance. Those who desire to attend the Convention can receive all necessary information as to reduction in railroad rates, hotel rates, etc., by addressing (enclosing a two-cent stamp) Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Fla. This is a rare opportunity to visit far-famed Florida, and meet with kindred minds from all parts of the United States.



# 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.

FORGIVENESS,

ISABEL DARLING.

**A** HURRICANE born of the sun-withered land  
And raging with memories, mad with its need,  
Whirled over the trailing of blistering sand  
With ravenous roar.  
Uprooting the forest and sweeping the plain,  
Still shrieking aloud in its thirst for the sea,  
It flew to the shore,  
Leaped over the breakers and tore at the clouds  
And struck at the quivering breast of the sea.  
It drank at the wound, drank its fill and forgot—  
Unheeding the moans of the terrified sea  
And swinging in leisurely fulness—forgot  
The heat and the pain,  
Till, floating again to the desolate shore,  
It sank in the pitiless, pitying mist  
That shrouded the plain,  
Its fury dissolving in penitent sighs  
And sobbings of rain;  
And the sea, softly soothing the tremulous sand,  
Sang lullabies over the hurt in its breast,  
Till whirlwind and sea and storm-ravaged land,  
Forgiven, forgiving, again lay at rest.

EAT LESS.

**O**NE of our subscribers, Mr. Lino Coelho, Sao Paulo, Brazil, calls our attention to the extraordinary fast of a young Brazilian girl, named Maria da Conceicao Mescias de Arango, employed by a manufacturer of watches in the State of Rio Janiero. The editor of the "Brazilian Review," who saw the girl last April, states in his journal that her fast has lasted over six months (since 19th October, 1900,) and she was still fasting when last heard from. Since the above date her sole nourishment has been water, which she drinks only on warm days. She is robust, joyful, has rosy

cheeks and gentle manner, and she is the most active of her sisters. She is not obliged to work, but she does it because she says that she could not remain idle.

We know, by years of experience, that one can live on an exceedingly small quantity of food, and be stronger, healthier and happier than when eating the usual amount.

If people, generally, would eat only half as much as habit demands, and then leave off half of that, and not eat animal flesh at all, sickness and pain and all diseases of mind and body would be as rare as it now is to find a person healthy, mentally, morally and physically.

Most of the ills of life come from too much eating. If you are sick, try the experiment of fasting entirely for a time—two days at least—and when the fast is broken, take only a small quantity of food each day, and no animal flesh at any time. Continue this for two or three months and you will wake some morning with the feeling that you have been born again, into a new world of beauty and happiness. Of course, all medicine should be discarded, and plenty of exercise taken in the open air.

No one can live a life of harmony who is a "hearty eater." The finer senses are paralyzed by an overloaded stomach. Let one be taught from infancy to control the appetite and take enough pure food, and no more, and he or she will be best fitted to make the most and best of life.

This world could be peopled by angels, if expectant mothers would control their appetites, and keep their minds pure, and teach the children to do the same.

We can never have a "free will" so long as we let appetite control us.

The accumulation of material possessions can never compensate you for the neglect to cultivate your spiritual nature.—LUCY A. MALLORY.

## ANN LEE.

It is often stated that if you take away the stimulus of competition, people would make no effort," but a community like the Shakers disproves that a spiritual people who are united for the good of each and all its members loses all stimulus to effort. On the contrary, every good grows out of loving co-operation. There are no jails, policemen, criminals, strikes, starvation, and the thousand and one evils that accompany the competitive system, among the Shakers, and they are an energetic law-abiding people. Judge H. N. Maguire pays Mother Ann and her faithful followers a deserved tribute in the following verses:

Here's to Mother Ann, the Shaker Light;

The harvest yielded proves the sowing;  
Six score years and ten have taken flight,  
And still her fields are green and growing.

Lowly, poor, unlearned, she hears the call,

And all of life is in the mission:  
"Gather souls prepared to prove to all  
That here on earth may come fruition."

Lower lights erratic come and fly,

Each little spark flares up, then ceases  
Burns undimmed her lamps as years go by,  
Its oil with use the more increases.

Wars have swept the land with death and  
flame,

And panics filled the home with sorrow;  
Through all the Shaker's lot has been the  
same—

At rest today, no dread of tomorrow.

Planting done, she leaves the earthly sphere,

And rises crowned to life immortal;  
Loves and guides she still her children here,  
Awaits them at the golden portal.

\*  
\* \*

Now, the selfish few have great prosperity because of the ignorance and selfishness of the many; in the New Time the many will be blessed with all good things because of the evolution of the Love and Wisdom of the few.

## ETHICAL EDUCATIONAL SOCIETY.

THE first annual meeting of the Northwestern Ethical Educational Society was held in the parlors of The World's Advance Thought on Thursday, 27th of June. As the Society had been organized so short a time there were no reports to be made, and the same officers were elected to serve for the coming year.

The main purpose of the Society is educational in a humanitarian, philanthropical and altruistic sense. Its aim is to benefit, uplift, and make life more harmonious for all men, women and children, and all sentient life. To this end its members will strive to prevent injustice and cruelty in all its forms; they will so far as possible, lend a helping hand whenever needed. They will give special attention to humane treatment of all animal life.

There is more protest against cruelty and injustice than appears on the surface, but it goes no further than deploring it for many do not know how to prevent it, and others again are afraid to do or say anything, for fear they will make enemies of those who perpetrate the cruelties, so it is "nobody's business." But it will be the province of this Society to provide ways and means to prevent cruelty towards human beings and animals. In short the N. E. E. S. is an all-round humanitarian society, and it hopes during the year to get in good working order all over the Northwest, and that the results of its good work will cause its influence to spread all over the world.

Every humanitarian should become a working member of this association at once!

\*  
\* \*

An animal does not reason abstractly. The cat I have reasons from what it sees. Every time I have a piece of paper in my hand, it connects the paper with something to eat, for I always put its food on a piece of paper. The materialist, likewise, reasons largely as the animal does. He believes only in the matter that he sees. All else he calls "visionary."

## THE INVISIBLE RENEWER.

JOHN P. COOKE.

It may be that mesmerism proves sufficient, as a theory, to cover all the facts in a short way; namely, that, when the soul is disencumbered of all bodily sensation, as in some forms of ecstasy it is found to be in correspondence with some existence which is apparently omniscient. This has also been described as the unconditioned life, perhaps to distinguish between the cosmic life and the forms of created life conditioned in material bodies.

While in this sensitive condition, feeling myself borne along through the gradations of matter, as a bubble of gas will rise to the surface, I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "blessing of the pure in heart," yet the truth has its demands on me to admit that such exceeding great privilege was permitted me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe in words. If I should dare to describe, I should say this: "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.

A writer says: "In his short life man cannot build anything that can stand the cuffs of time." [He can, if he builds from the spiritual plane—the plane of right thinking.]

## A FALLACY OF NON-VEGETARIANISM.

L. EMERICK, LECTURER.

“VEGETARIANS are in the business (killing is meant) just as truly as flesh eaters; the difference being that they destroy vegetable life, while flesh-eaters destroy that and animal life, too.” Extract from "What Shall We Eat," in May-June W. A. T. In the first place, a small class of people, as compared to the whole, do the killing of animal life. If the thousands of tender and sympathetic sensitives were to be dependent upon killing the meat they eat, it is safe to say that a large percentage of the slaying of animals would cease.

In the second place, "ripeness" is a term that has a fitness as applied to the vegetable and fruit and nut creations, that does not apply to the animal world at all. It is true that the gardener and farmer "weed out" the useless plants that would otherwise "choke out" the domestic kinds. This fact leads to a solution as to what man may or may not destroy, which I shall not discuss this time.

He who eats vegetable, grains, fruits and nuts in their ripe stage of growth, does not destroy life in the same sense that life is destroyed in animal organisms. The end and purpose of vegetables, grain, nuts and fruits, are readily apprehended to be that of furnishing foods for animals and man. Now, who can, as readily affirm that man or animals were made to be eaten. Not one. Hence the pros and cons—vegetarianism vs. fleshism." What is life? A phenomenon of organized existence. In what does vegetable life differ from animal life? The means for life's expression is less complex in the vegetable world than in the animal world. I cannot show the special complexities of the animal as compared with the vegetable, for it would require too much space.

Here is what I wish to fix. The vegetables, fruits, grains and nuts have a "ripeness" whilst maturity is a term applied to animal creations. Fruits and nuts "fall off" when ripe, and the vegetables are plucked. Those that grow in the ground, such as potatoes, lose their vines by a ceasing of their growth, and those that ripen above ground cease growing—those that are called annuals—and to use these is not to "slay and eat," as is done with the animal world. Quite a distinction marked out by Nature herself, that does not criminate



man, and he feels his guilt so thoroughly in this age in the killing and eating of animal flesh that he uses fallacies upon fallacies to hide his guilty state.

There need be no discussion whatever as to man's anatomical structures fitting him to eat meat, or that a man can live without meat; it is "Thou shalt not kill," save to save thy own life and that of thy fellow creatures, the animals as well as man.

#### TESTIMONIES OF VEGETARIANS IN THE "VEGETARIAN," (LONDON, ENGLAND).

**F**OR the first few years it was a hard fight in the home, my wife and her friends being opposed to it, but the more I see of the glorious principle, the more I love it. I have been a worker in the cause ever since I started, and without fee or reward. I became a Vegetarian on the grounds of aesthetics, economy, and health; but since then have taken up the higher ground of humaneness. During the last twenty-four years I have had no serious illness, but have erred in diet in taking too much sugar, sweet food, jam, etc., and have suffered with biliousness and sluggish liver. I mention this as a warning to other Vegetarians. I also made the mistake, at starting, of eating the ordinary coarse wheat-meal bread of the baker's, which, being too aperient, greatly injured the system. This is warning number two: I say to all food reformers, always eat meal bread, but have the meal finely ground. I live very plainly on three meals a day. Breakfast, a small plate of stiff oatmeal porridge, an apple or two, bread and butter, and one cup of weak tea; dinner consists of two courses; evening meal, bread and butter, and a cup of dandelion coffee or cocoa. My food of course, costs me little, which gives me the opportunity of spending money in spreading our noble cause. I abstain from intoxicants, tobacco and drugs of every kind.—J. NUGENT.

\* \* \* \* \*

I see you still desire personal experiences. You have published some very interesting letters, and they will have some weight with working men as showing that food better than flesh can be had for sustaining the body. I have been a total abstainer and non-smoker all my life, and when I came across a copy of the "Vegetarian," some two years ago, in a Fifeshire village, I thought that I would do well to abstain from flesh, both from a human-

itarian and health point of view. About the same time I read several copies of the "Herald of the Golden Age" in a reading room, and this helped me to keep on the right road when I saw such intelligent men backing up the Vegetarian cause. Two years, come June, I have been a Vegetarian. I am a miner, working in a pit not far from Glasgow, and though the miner has not the long hours that his brother workmen above ground have, still his work is heavy and tollsome, and the air foul in most pits, which makes the miner's lot a physically hard one, and many sunken cheeks testify to that. I was some two pounds above the average weight for my height when I started vegetarianism, and while gaining nothing extra for the first year, I am now four pounds heavier, and feel myself better in all ways, being stronger, more active, and mentally much more able to grasp any problem than I was before. I take pleasure in being able to do a feat at my work which beef-eaters may be beaten at, and I do not forget to tell anyone that strength may be obtained without beef or intoxicants of any kind. I have also great pleasure in saying though never of an intentionally cruel nature, I have undergone a complete change of feeling as far as humaneness is concerned, and now I cannot stand being cruel, or see cruelty done. You will see that in my case even in such a short time the different diet has done what is claimed for it to do, namely, purify the body, then the thoughts and actions are affected in the same way, and you lead a more natural and humane life.

ALEX. CRICHTON.

47 Miller Street, Larkhill, N. B.

\* \* \* \* \*

For nearly forty years I have lived the way of most workingmen. I was very often not in good working order, as a man should be at the Thames Iron Works, Shipbuilding and Engineering Co., where some of the finest battleships are built, and where all have to work hard, from the manager to the office boy. For nearly forty years I have worked in the blacksmiths' shop, which is not the softest job in the works; but for seventeen years I tested the Vegetarian diet there, and must say that I was always in better working order than on a flesh diet. Headaches, a general "out-of-sorts," and what seemed a breaking up of my health left me. Now sir, I believe our food is more sustaining than the diet of flesh-eaters; I think the plainer the food the better.

have known men who were complete wrecks in health adopt our diet and become quite seaworthy again; and if anyone wishes to know more about us just drop into the monthly meeting of the West Ham Vegetarian Society, held at St. Philip's Mission House, Plaistow, E., and have a chat with some of our members that have been Vegetarians thirty years, and hear their experience. W. BERRY.

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### "HURRY UP!"

W. P. PHELON, M. D.

**I**N our daily walk and conversation, no word or expression meets us so frequently and flat-footedly, as "hurry." But it is usually "hurry up," why it should be up and not down is a puzzle that we cannot undertake to solve at this stage of our development. It must have a sufficient reason, or it would not have forced itself into the idomatic speech of the country. Perhaps, it was because the fellows who use it most, have the idea that it is the only way to Heaven, which they supposed was "up," somewhere. Its origin imputed to the Puritan ancestors, favors this theory.

There may be places, where the kind of hurry that we are talking about, which kills at a shorter distance, and with more certainty than the most famous forty-rod whiskey, may be of use and profit, but they are not on earth nor in Heaven. It is of earth and mortal-born; the result of man's short-sighted view of himself and his surroundings. He has most thoroughly learned that he is born and dies whether he will or not. He never finds time to finish all which the activity of his soul has put in motion, but goes hence with a certain per cent. still unaccomplished. He thinks that by increasing, or stimulating his speed, on the principle of applying the whip to the over-fagged horse, he may remedy this supposed loss to himself, and that through "hurry" he can, practically, at least, recoup himself.

In nothing has he made so stupendous a mistake. In the first place, his thought is not in harmony nor unison with God's thought, and, therefore, has neither chance, room nor power to work itself out to a finish. In the second place, he has allowed himself to remain ignorant of the fact that he is heir to such extension of time as gives him unlimited opportunity for doing, through the ages, all his good thought may prompt him to do. In his work he has forgotten to study God and its methods.

No work of God's is ever spoiled by undue haste or nervousness. The eternal Future becomes the Present, the Present fades into the never-ending Past. It is all one with it who counts neither the beginning nor end of an indestructible cycle, which includes all. It never delays, waits nor hurries. For its works, there are no limits of time or space. The Word proclaims man the grandest work. Knowing this to be true in its fulfillment, shall we hurry, or ask others to do so?

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### CANNIBALISM.

**I**N the days of cannibalism the strong devoured the weak—actually ate their flesh. In spite of all the laws man has made, in spite of all advances in science, the strong, the heartless, still live on the weak, the unfortunate and the foolish. True, they do not eat their own flesh nor drink their own blood, but they live on their labor, their self-denial, their weakness and want. The poor man who deforms himself by toil, who labors for himself and children through all his anxious, barren, wasted life—who goes to his grave without ever having one luxury—has been the fool of others. He has been devoured by his fellow-men. When I take into consideration the agony of civilized life—the failures, the anxieties, the tears, the wretched hope, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to believe that cannibalism, after all, is the most merciful form in which man has lived upon his fellow-man.

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In his graphic account of the Jacksonville (Fla.) fire, in the "Florida Magazine," of that city, F. A. Mann says: "Ah! it is a veritable pandemonium of fire and flame and terror, but in its midst the very spirit of heaven, turning poor mortals into angels of mercy, charity and brotherly love. Stripped of all other settings human souls show the radiance of jewels." [And the crystalized settings in which human souls have been so long encased are now to be torn away all over the world, that their gem-like quality may become apparent.—Ed.]

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Is it not strange that though the doctors' prosperity comes from the increase of disease they put them on the Board of Health, while hygiene is something they seldom study?



## HEATHENISH PASTIMES.

SOCIETY has been startled by the revelation that vivisection parties are becoming as popular here as slumming parties were a few years ago.

It has been revealed that on Thursday last fifteen fashionable young women, including four girls prominent in society, and another young woman who had been married only two weeks, attended a vivisection party, where the experiments on live animals were conducted for their entertainment by a young physician.

The affair was arranged principally to satisfy the demands of the girls, who had heard that vivisection parties were "the thing," and who were anxious to witness the full extent of the horrors by which the surgical operations are accompanied.

First a live frog was cut open to show the circulation of blood through its arteries. Then convulsions were produced in the frog by a heavy electric current applied to the various exposed nerves. These experiments caused many shudders among the young women, and one of them fled from the room.

In the next demonstration paralysis was produced in a Newfoundland dog by the removal of a portion of its brains. The surgeon forced the animal to attempt to walk in order to exhibit the paralytic effect. The result was painful to witness, but the young women bore the ordeal with fortitude.

After this several cats were killed to illustrate lightning-like effects of prussic acid.

The most cruel experiment of all was left for the last. A dog whose four legs had been so strapped apart that he could not move, and whose jaws were tightly bound to prevent him from howling, was split open by the surgeon's knife so the heart and lungs were exposed, the object being to show for an instant the operation of these organs.

While witnessing this sight two of the girls fainted. Two others were unable to endure the horror, and rushed from the room on the verge of hysterics.—"Chicago Tribune."

It gives us great satisfaction to record another vegetarian victory. On May 5th, eleven competitors set out from Berlin to walk to Oranienburg, a distance of 30 kilometers (18.23 miles.) Three Vegetarians competed and they all reached the goal before the mixed feeders. The result stood as follows: Eugene Schwedler, vegetarian, arrived in 2 hrs. 55 min.; Oskar Koselowski, vegetarian, arrived in 3 hrs. 2 min. 35 sec.; Otto Munzer, vegetarian, arrived in 3 hrs. 8 min. 30 sec. The non-vegetarian racers, among whom were several trained athletes, took from 3 hrs. 10 min. 25 sec. to 3 hrs. 50 min. 35 sec. to complete the distance.—"The Vegetarian Messenger."

The corruption that is not transformed to higher uses becomes a menace and a danger to existence.

"The Light of Truth" is one of the foremost of the Spiritualist papers. It advocates true spiritual Spiritua.ism. All Spiritualists should read the seven propositions it presents in its number of June 8th. We hope that the next National Convention will adopt the measure presented by it. Every Spiritualist throughout the country should tack up the syllabi where they can read them occasionally, and especially bear in mind to observe every day the following:

"From the Atlantic to the Pacific at the same hour each day, say 12 o'clock noon, Inter-colonial time; 11 o'clock a. m., Eastern time; 10 o'clock a. m., Central time; 9 o'clock a. m., Mountain time, and 8 o'clock a. m., Pacific time, when every Spiritualist should devote a quarter of an hour to higher mediation and prayer for the co-operation of the spirit-world. This will burn out the fires of selfishness and fit us for the work of helping others."

"The Drink Problem: How to solve it," by Harry Cocking. This pamphlet sets forth the relation of flesh-eating to the drink habit. "A Tale of Shame," by Josiah Oldfield, M. A. Let every flesh-eater read this pamphlet and realize the many horrors that his demand for murdered food creates. No one who reads it can ever after eat flesh with a quiet conscience. Price of each pamphlet, one penny. Address the Order of the Golden Age, Paignton, England. Send a five-cent stamp for the aims, objects and rules of the Order.

The "East Side News," of East Los Angeles, Calif., has been changed to the "Los Angeles News," and the scope and field of the paper has been changed and enlarged. Abraham P. Miller, the well-known poet, who is its editor and publisher, is aiming to make it a journal interesting to the general reader, and especially to the mothers and young people. Weekly; \$1.00 a year. Address: Miller & Co., 100 and 102 N. Thurman Street, East Los Angeles, Calif.

"From Poverty to Power, or the Realization of Prosperity and Peace," by James Allen. Price three shillings, or one dollar. L. N. Fowler & Co., New York; James Allen, Elm Croft, St. Saviour's Road, Bath, England. If all who read this attractive book will put into practice the simple truths it teaches they will certainly be lifted from poverty to power, and realize prosperity and peace.

"The Forward Movement Herald," published monthly by the Forward Movement, 819 Market Street, San Francisco, Calif. Price \$1.00 a year. This paper is doing excellent service in the cause of the New Dispensation. It is turning thousands of the letter-bound to heed the voice of the spirit within.

It is because a thought can arouse one to love or hate, that Heaven or Hell is involved in a thought and its expression.

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"From Poverty to Power," or "The Realization of Prosperity and Peace," 180 pages, cloth bound. Mailed free, for one dollar, by the author, James Allen, Elm Croft, St. Saviour's Road, Bath, England, G. B.

First edition exhausted in a few weeks. The author has already received numerous unsolicited testimonials to the value of the book. Here is one of them: "The Truth is stamped upon every page, and as one reads the mysteries and enigmas of life are solved darkness gives way to light, ignorance to knowledge, and anxiety and despondency to joy and peace!"

Judging by our experience, we would advise any one wanting an advertising medium, to send to the "Literary Digest." This magazine gave notice of Soul Communion in its number of June 22, and as soon as the mail could reach here after it came from the press, subscriptions and calls for sample copies came pouring in, and they are continuing to come up to the present time. We have sent out every copy of the Advance Thought that we have to spare, and must now wait until we get out another number. The "Literary Digest" is a compendium of of the contemporaneous thoughts of the world. Price \$3.00 a year; 10 cents a copy. Address: Funk and Wagnalls Co., 30 Lafayette Place, New York City.

"The Psychic and Psychism," by Dr. A. C. Halphide. Price \$1.00. The Authors' Pub. Co., 3217 Wabash Ave. Chicago, Ill. Dr. Halphide has written a very interesting book on the phenomena of Spiritualism, but like Hudson, he ascribes it all to the "sub-conscious mind." Some time Dr. Halphide will become conscious on the spiritual plane, as well as on the mental or intellectual plane, then he will give a new version of "Psychic and Psychism."

"The Only Good and Other Talks," by Leo Virgo. Price 25 cents. Published bi-monthly. "Wee Wisdom Library," Vol. 2. Price 25 cents. Unity Tract Society, 1315 McGee Street, Kansas City, Mo. The writings of Leo Virgo are too well known to require any further commendation on our part. "Wee Wisdom" (a monthly) and the Wee Wisdom Library are among the best publications for children.

"The Magic Seven," by Lida A. Churchill, tells you in concise and clear sentences how to center yourself, how to go into the Silence, etc. Price \$1.00. Address: The Alliance Publishing Co., "Life" Bldg., New York City.

"The Transformation of Evil—A Scientific Mastery of Intemperance." Price 25 cents. Address: Caroline Wheeler, Lansing, Mich.

We acknowledge with thanks the receipt of the annual catalogue of the Agricultural College of the State of Oregon, located at Corvallis.

"The Light of Dharma," published bi-monthly by the Buddhist Mission, 807 Polk Street, San Francisco, Calif. Price 50 cents a year; 10 cents a copy. A religious magazine devoted to the teachings of Buddha, edited by K. Nishijima. All should become familiar with the gentle and beautiful teachings of Buddha, of which this magazine is the exponent.

"The Symphony of Life," by Henry Wood, is one of the new bibles of the Spiritual Age. Such books cannot be measured by value in dollars and cents. Buy it, read it, study it, and apply its teachings, and you will become the happier and wiser, day by day. Price, \$1.25. Lee and Shepard, Publishers, 202 Devonshire Street, Boston, Mass.

The June number of "Life" is full of good things. For the paltry sum of twenty-five cents you can have this magazine for a whole year. "Life" is starting a free book list for the benefit of all its subscribers who would like to read, but do not care to buy the books. Address: R. A. Harris, cor. Court and Liberty Streets, Salem, Ogn.

Ernest S. Green, the astrologer, has sent out something new and original in astrological literature—"The Planetary Hour Book." It contains good and evil hours calculated for every hour in every day in July, 1901. Vest-pocket size. Price 10 cents. Address: Ernest S. Green, 1804 Market Street, San Francisco, Calif.

"The Arya," a monthly magazine and review, devoted mainly to Aryan religion, science, philosophy and literature. Price seven shillings a year. Thompson & Co., 33 Pop ham's Broadway, Madras, India. Here is one of its "Pearls:" "Be careful of your thoughts, lest they make you what you will not like to be."

"The Reasoner," Jacob K. Turley editor. Weekly. \$1.00 a year. Published at St. Luis Obispo, Calif. "Discusses without reserve the living issues of the day; believes in the New Conscience and the New Thought, and labors for the Co-operative Commonwealth and the Brotherhood of Man."

"The Breath of Life;" "a Herald of the Kingdom Coming in the New Divine-Humanity. Rev. S. C. Greathead, editor. A monthly magazine; \$1.00 a year; sample copies 10 cents. An emancipator of the creed-bound, and an instructor in deep breathing and occult subjects"

In the article on "Ethics," by Wallace Yates, in our May-June number: "Subjective man, looking out through the eye on the subjective world," should read: "Subjective man looking out through the eye on the objective world."

Heaven and Hell are cultivated habits.

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



#### SHAPING THE FUTURE.

**W**e shape ourselves the joy or fear  
Of which the coming life is made,  
And fill our future atmosphere  
With sunshine or with shade.  
The tissue of the life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown.

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