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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	9:28 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.	8:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	8:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	8:18 p. m.
Harrisburg, Pa.	8:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	8:04 p. m.
Little Rock, Ark.	2:08 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:28 p. m.
New Haven, Conn.	8:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 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	2:58 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.	8:38 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	8:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:48 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	8:21 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.	8:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

May, 1903.

PORTLAND, OREGON.

Vol. xv, No. 10 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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For The World's Advance-Thought.

CELESTIA TO TERRESTRIA.

(A Soul Tribute).

Telephonically received, interiorly,

BY REV. H. S. GENEVRA LAKE.

I SAW thee from a realm afar,
And all the forces of my life
Sped to thee from a distant star,
To help thee in the bitter strife.

I saw thy purpose brave and true,
Unfaltering as the ocean tides;
I saw thy patience as it grew,
And good that evermore abides.

I joyed when storms beset thy course,
That I might see thee stem their waves;
I noted all the grim remorse
That every vaulting spirit saves.

I fled to Earth when conflict sore
Redoubled all thy native will;
Though I could bring thee nothing more,
I chanted with thee: "Peace, be still!"

And as our blended anthems rose
Above the tides of deadly wrong,
I saw thee gain thy lost repose,
And for the battle grow more strong.

And ever as the Planet swayed
Amid the pulses of God's thought,
The soul I noted, undismayed,
As hidden truth was fast outwrought

The strains of vanity and pride,
The wav'ring faith, the earth-born pain,
These didst thou gladly cast aside,
Thy better heritage to gain.

So now I wait thee words of cheer,
Which thou so well canst understand;

Thy course is onward, and 'tis clear,—
True conquest lies through self-command

* * * * *

And thus may all, to Wisdom wed,
Escape from planes of worthless quest,
May know that only they are "dead"
Who seek through evil to be "blessed"—
"God is not mocked," as has been said,
Law is the Judge, and Life the test.

SPIRITUAL LESSONS.

THE following are the lessons for the month, given at our Tuesday and Friday afternoon meetings, in the parlors of The World's Advance-Thought, by spirit, advanced teachers.

"Do not try to justify yourself or to get revenge for some imaginary or real wrong by speaking ill of the offenders. Do not try to prejudice your neighbors against them, but hold them in loving thought until they become your good friends. Thus you will have peace of soul, and do as you would be done by."

"Sometime, somewhere, all will come into the Kingdom of Understanding—the Kingdom of Happiness, of Peace, of Love. The time depends upon the individual—it might be today."

"There is only one way out (out of ignorance) and that is Love's way. Sorrow, sickness, pain, greed, envy, malice, jealousy, and all inharmonies are the offspring of ignorance."

"Whoever can truly, with understanding, say, 'I am a Spiritualist,' has the key to life's problem."

Whoever desires to join with us—whether at a distance or in person—in these Tuesday and Friday afternoon meetings will find them very useful and uplifting. They will come within the sphere of a unity of minds working for the good, that will impart spiritual strength. The hour of the meeting is between 2:30 and 3:30 P. M.—LUCY A. MALLORY.

BROTHERHOOD OF MAN.

PEOPLE, generally, speak of the Brotherhood of Man, as they do of Love, without hardly any idea of what it involves.

The Brotherhood of Man can never be realized as long as people continue to maintain the existing popular, old and effete systems of thought and action, for these are manifestations of the Separation of Man—his barbarism, greed, selfishness, cruelty and ignorance. Nearly all his thoughts and actions now center in selfish purposes; to realize the Brotherhood of Man he must first be conscious of the great truth that all there is in the universe is, without any exception, Divine in its origin. It can never be realized until all animal life, all plant and mineral life is included.

Cruelty, injustice, ignorance, greed, all the multiform progeny of ignorance, are so many barriers against the institution of the Brotherhood of Man on earth. These have their seat in the hearts and minds of thoughtless, indifferent and sense-bound men and women; therefore, none but the individual, himself or herself, can bring about the change from the present state of separateness and division—that constitutes the real "fall" of humanity, for a house divided against itself is weak and must fall into ruin—to the union of all hearts and minds in the oneness of Love.

At the present moment we are merely a world of slaves, self-hypnotized by fear and ignorance, who demand the freedom of the Brotherhood of Man, while hugging the slavish chains that hold us in the bondage of darkness and misery, and we jibe and jeer at the sincere and honest reformer who will not flatter our ignorant beliefs.

For a change in the being to be a real change, it must commence with the silent and spiritual elements of the mind.

The Brotherhood of Man can only materialize to the extent that it is lived in our daily life. Have you any selfish ambition to shine

in office? Do you feel envious of your neighbor? Do you want to put on style, regardless of the methods by which you obtain the means to do so? Are you so stingy that you are all the time wanting "something for nothing"? Do you disregard the blessings that the world is constantly bringing to you, in your greed for more, more? Do you sneer at the ideas advanced to do away with cruelty and injustice to animals and are you indifferent to the ideas that would make the world and yourself better and happier? If so, you yourself are the greatest hindrance to the materialization and realization of the Brotherhood of Man.

We are yet in the condition of children who are playing "make believe grown-ups." Let us cease our pretense at reform, and no longer indulge in dreams. Let us become the real champions of the Brotherhood of Man by living such a life that all forms of life will look upon us with that Love which brother should have for brother.

* * *

Lack of thought is the most expensive luxury on earth. If you will not think for yourself, you must of necessity become a slave to some one who will think for you and control your mind for his own benefit, and you will be bled by a host of parasites in church, state, medical practice and society. Freedom is a myth until you cultivate mental freedom. Each man must be his own emancipator from spiritual slavery. No one holds you in bondage but yourself. The slogan of those who frighten you to remain in this bondage is Fear—fear of Hell, fear of disease, fear of what your neighbors will say, fear of poverty, fear of the boycott, etc. But affirm your true individuality—the infinite power within you—and, like the shadows of the night before the rising sun, these clouds of ignorance will be no more.

All experiences are to the end that you may learn to fulfill the Law of Love.—L. A. M.

CAUSE AND CURE OF HUMAN AILMENTS.

THERE is no disease in nature. This would imply discord—a break in the harmony compatible with the cause. Harmony is health—perfect accord with nature. Pain and disease are, therefore, of human origin—instituted by a perversion or misuse of reason and love—two principles manifested in man as sense-consciousness and self-preservation at the inception or early stages of human evolution, and as conscious will in the late stages—the two acting in combination.

By applying the same for the acquisition of knowledge and the necessities of life, man moves upward—the soul thereby unfolding in truth and power. Such is man's mission, and in harmony with nature. But by applying this conscious will for the acquisition of sensual, in place of intellectual, enjoyments, or of selfish, in place of unselfish, enjoyments—that is, inventing means of fostering his appetites and to accumulate wealth at others' expense—he moves downward, and the soul becomes dwarfed, sacrifices its perspicuity as well as governing power or energy, and is subject to surrounding influences or vibrations in place of controlling them. Such makes the body negative and fallow for the generation of disease germs. Indolence has a similar effect; for the withdrawal of spiritual energy from the body depletes it, robs it of vital force, and furnishes conditions which invite impurities that are not healthful. Disease is the result, and the same is implanted in succeeding generations. The will negatively exercised was and is the cause of all human ailments—physical and mental. And being synonymous with intemperance and self-love, it will require their opposites to eradicate them—individually and universally.—Arthur F. Milton.

RIGHT'S EXEMPLARS.

C. K.

IN this gross but gilded age, when so much abounds to tempt away from the strict line of rectitude, the example of a noble and courageous spirit, unbending in its loyalty to honor and truth, is unutterably refreshing and inspiring. The supreme need of the time is a deeper and more abiding love of honesty. The direst omen of the hour is the universal lust for wealth and the readiness of men to barter for it their

manliness and their freedom. Never in the centuries past has the love of gain tainted so deeply the projects and purposes of mankind. Even into church and school, wealth has thrust its hand, shaping the utterances of the pulpit and dismissing from their chairs instructors who dared to teach what was true rather than what was politic.

But to every age Heaven raises up prophets, and to the present no less richly than to centuries gone this boon has been vouchsafed. Throughout the planet lofty spirits have risen, striving by action and utterance to recall men to a juster sense of the right and the true. Few nobler figures does history present than that of Tolstoy, writing pages fraught with burning protests against the wrongs of church and state,—in a land, too, where the lightest word of sedition has often sent men into exile. The influence of such a character defies calculation.

Nor, though, it may be, less striking and impressive, are any less worthy our admiration such conspicuous servants of the ideal as the departed Ruskin, in England, or our own Markham, but just in the full power of his prime. Each has wrought greatly upon the thought of his time. Nothing from pen of poet, perhaps, ever sprang into such instant note as "The Man with the Hoe." It struck upon the soul of man like an awakening trumpet-call. It was no mere lay thrummed by a minstrel, but an Isaiah-like utterance spoken with all the richness and beauty of a mighty singer's muse. How deeply gratifying that the syren-cup of Fame, which in the years gone stilled the voice of many an earnest votary of Truth, has wooed no jot from his steadfast service of the Highest this poet-herald of a newer and juster age.

Let us trust that in the fullness of time the mighty brood of evils that afflict us will be swallowed up in a higher and nobler order of things, and that men and women of fine spiritual uprightness, so rare now, will become like unto the stars for number.

When man is blindly ignorant he fails to see that matter, of itself, is of no value to his being, only as it subserves the transmission of spiritual forces. We burn wood and coal for the heat they liberate; we eat food for the strength it gives us—yet these are in their essence spiritual elements.—L. A. M.

MAN'S ERRORS IN DIET.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

MAN'S errors as well as his best achievements serve one very important purpose; they are landmarks by the side of the weary road he is traveling telling him authoritatively how much of his journey is already accomplished, and how much remains to be done. Those who draw the nearest to their goal, so as to have it in clear prospect, see that when the earth is filled with the knowledge of the Lord as the waters cover the sea, that nature which now groans and travails in pain because of abounding murderous and selfish instincts, will undergo an immense change. It is hard, because of our present environments, to anticipate in this matter; but clear and authoritative writings inform us that when the will of God is done on earth as it is done in Heaven, the food of man will be restricted to fruit and grain, and the food of the entire animal world beside will be restricted to the herb of the field.

Man's thought must take many long strides before it can be content with such an ideal. That thought cannot reach its journey's end while man's murderous and selfish instincts prevail. Errors are as natural to man as breathing so long as he lags behind in his career. All the splutter and fuss of angry contention that he indulges in when standing up in defense of his errors are only calculated to make the hosts of unseen messengers who know better, indulge in a pitiful smile. Measurably it is the same with those who know better amongst men. But they cannot smile as they contemplate any of the horrors arising out of his errors! And they are Legion! The murdering of inoffensive animals to get the wherewithal to gratify a depraved taste is only one of them. The human race is preyed upon and victimized by the most distressing and foul disorders, very largely if not entirely because of its many ingrained errors in diet. We are aware that the thought of the race is not advanced enough as yet to admit as much; and we are also aware that the medical profession stands largely, if not thoroughly, committed to the erratic notion that man cannot afford to discontinue flesh-eating, as they have so long declared such a diet essential to human prowess and skill! What does that denote? Something; but not exactly what most people take from it. Medicine is a changeful sphere. Not a year passes in its history without pricking some of its inflated bladders of error so that they collapse. What is paramount in their best schools of thought today, is ready to ooze out of its bladder with the first pin that may prick it. So then the most popular notions in medicine may at any time receive their quietus, as the world's seers advance beyond their landmarks, and tell us what they have been privileged to see in that "beyond."

It is sheer nonsense to affirm that the ills flesh is heir to are unavoidable. Nature is not such a despot as to make man suffer and die

without an adequate cause. Man suffers because he errs; and his sufferings are all mercifully designed to correct him wherein he is wrong, so to set him on his feet again to try and do better. But is he perceptibly doing better? Are not human ailments and diseases more on the increase than otherwise? Is there nothing in human history striving to point out the cause of this? Vegetarians are making a record striving to point to its cause. Their history already proves that they become immune to the most devastating and loathsome diseases by ceasing to eat flesh. It proves that agility, strength and endurance increase as its members quit the ranks of flesh-eaters and become Vegetarians. It proves that they become more humane and considerate as they refuse to take life for the gratification of a depraved taste and appetite. Yet further it proves that when all other means fail to kill the alcohol habit, the ceasing to eat meat will and can do it.

There is a good time coming for certain, but the most forward are anxious to hasten its coming. They cannot press forward as they would themselves, because they feel cords of retardation thrown around them by the laggards of the day. Rather than attempt to cut those cords they are using them to force those laggards to make more speed onwards. Probably they could not cut them if they would, for the entire race is bound together as one huge man, of which each person is an atom. This is the truth of the most paramount importance to man. No one progresses much beyond the rest, because they effectually stop him; so all are made to advance faster than their own energies incline them, because those in advance exert their forces urging them forward. Hoping these few straggling thoughts will serve to help some backward soul advance is all that can be desired.

THE PEDIGREE OF ANGELS.

R. NEELY.

I THINK that no department of human life is more misunderstood than angel ministry, and yet, every person who is willing and anxious to serve his or her fellow-being, is an angel in the form; and when they pass over to "the beyond" they will be the same angelic beings serving others, and the line between here and there, which was no obstacle to their transition, will not hinder their return to the objects of their angelic love on earth.

When I speak of human beings as prospective angels, I mean man made in the image of God, and pursuing the end of his being—eternal progress and unfoldment of his likeness to God. Human is not necessarily bad; on the contrary, humane, which is only another form of the same word, signifies everything good and generous. Death is the laying off of the material body through which man manifested himself in the material world, retaining his

spiritual body through which he manifests himself in the spirit-world; carrying with him all his mental faculties the same as here, and is the same in every respect except the material body, which is all of him that is mortal and perishable. But he is still human. Swedenborg says: "There is no form known in heaven, the next world, but the human." In a message in "The World Beautiful," it is said that "Angels and Arch-Angels are not merely beings created for that purpose, they have been once on earth."

The departing spirit takes the spiritual position in the next world to which it attained on earth, and continues its progress from that point onward. Those of a self-sacrificing, angelic turn of mind, willing and anxious to serve others here, will be the same there; and will increase in spiritual power till they become "strong and mighty angels," qualified to execute the will of God wherever He sends them. This makes the Moses and Elias episode perfectly reasonable. Prophets here will be angels there. Paul says: "The law was ordained by angels." He learned that from the Old Testament, where angels are said to have appeared in human form. The spirit-body being the same in form as the material, they drew around them a material covering and appeared natural. Three men appeared to Abraham, two to Lot and one to Jacob. In these and many similar instances they were recognized as veritable angels, except in the case of Abraham and Lot, who took them for wayfaring men till they discovered them to be angels by their message and work. It may have been to them, especially Lot, that Paul referred as "entertaining angels unawares." Abraham seems to have had a clearer perception of the whole affair than Lot did, and knew that they were angels but not God; for "no man hath seen God at any time."

The fact that man is made in the image of God, possessing divine attributes potentially, entitles him to the position we claim for him—prospective angelhood. Angels have a position in the Christian dispensation as well as the one ordained by themselves. They foretold the birth of John the Baptist, and Jesus the Christ. A multitude of the heavenly host appeared to the shepherds and told them the glad tidings of the Savior's birth. They ministered to him on all necessary occasions as well as to the apostles, as we see in the acts of the apostles; also to the early Christians till they lost spirituality in the third century. Then angels and healing were neglected and the church slid back into ecclesiasticism.

Sixteen centuries were spent in waiting till the world was ready to receive clearer light, which came in the middle of the last century, and now in the twentieth century, we are beginning to realize the condition in which "an innumerable company of angels" is a positive factor; that is, the second and spiritual coming of Christ.

"Unwillingness to learn all things rightly binds Christendom in chains." But eventually

these chains will be broken, and the great at-one-ment,—the ultimatum of human progress and reconciliation of man to God, will be accomplished, and what now appears absurd and scornful to highly cultured minds will then be recognized as incipient angel ministry. What is only rudimental in humanity will be out-grown; but the real human (humane) principle will remain as a primal positive quality in angels.

THE ATTITUDE OF BELIEF

JOHN P. COOKE.

ALL sincere religion rests upon ideas; certain intellectual assumptions, or principles of thought and sentiment, which determine how men and women are to live, either privately or socially with their friends and companions; how they are to live in a world that is regulated by eternal law.

On the one side stands the conviction that man is placed here a responsible being on the planet; that he is made an object of peculiar interest and of special training of the spirit; that very high, yes, perhaps the highest truths are being revealed to him, that he may learn to choose the good and to avoid the evil pathway for the soul.

On the other side is the conviction, clear and strong, that man is the last product of creation, the final term of organic development; that in him are all the potencies and powers of Nature, and that his destiny depends on the use he makes of them; that selfish, material progress is the law of his life; that he has his part to perform, his work as a rational creature to do; that material prosperity is the measure of success.

On many fields the battle is going on. Shall we say the issue is of no consequence? It seems to me that the responsibility which rests on earnest men and women, in this generation, is greater than has ever rested on mankind before. For this is a matter of practical utility, not less than of speculative interest. In involves duty and work. The just organization of society, the wise conduct of reform, the smooth and systematic arrangements of the individual life—are these not vital concerns? Each should make his contribution, whether of thought, of money, of courage, of influence; each must encourage his enlightened opinion to become conviction, and his conviction to become deed.

"Let nothing come between us and Almighty God. Have we a desire to feast our souls upon the bread of Life—which is knowledge? Have we made up our minds what kind of knowledge is best befitting eternal life? Have we any desire to be fed on fiction because of its antiquity? Are we where we can drink from the fountain of holy Inspiration? Have we prepared ourselves for fulfilling our earth-labor, while we are material bodies?"

It is perhaps of little consequence whether

one believes in a trinity of three persons; but it is of vast consequence that we should believe that he is a man, and not a slave! That he is a man capable of thought and reason, endowed with trustworthy faculties; charged with the making of his own lot; shaping his own destiny, able to discover truth, and willing to be faithful to the breath of God's life that is within him. The responsibility of every true man and woman goes to this extent that he or she is to save everything that is worth saving in thought and sentiment; to make good whatever has thus far been gained by the honest effort of generations, and to prove that honest doubt, denial, skepticism, do not needlessly pull down, but rather build up; do not destroy, but on the contrary fulfill; do not make men weak and impotent, but make them strong and capable; do not dry them up, but exalt and expand them; do not shut them in a prison, but open the prison door and let the oppressed go free; do not confine them to a sphere of perishable material things, but open to them all the windows that look into the Ideal World of Truth and Love and of the Spirit. It is surely part of our work to show the scope of religion and what it can do, what its tendency really is; namely, to quicken the spirit, and to exalt, refine, and idealize human nature and human life.

ANNIVERSARY OF MODERN SPIRITUALISM, MARCH 31, 1903.

C. A. DEAN.

AGAIN has time in its rapid flight brought to us this anniversary—of all anniversaries the most important. For what to mortals is the knowledge of marvelous inventions, of great discoveries, and of all so-called wonderful things, compared to this grand truth, proven to us, that we live after the change called death? The three questions: Whence? What? Whither? so often meet our gaze. It matters not so much whence—though it behooves us to study what we are, and what we can make ourselves—that is a life work; but the all-absorbing one is, whither. The event, the anniversary of which we tonight celebrate, gave the answer to the last question. In view of this fact, I am led to dwell for a moment upon what must have been the loneliness, the uncertainty, the, almost, desolation, of those who could not say, "I know whereof I speak and can testify of that I have seen." True, there were those so organized that they seemed to be blessed with the "substance of things hoped for, the evidence of things not seen," in such fullness that it approximated to knowledge; but they were few, and the many, when their loved ones passed to the borderland, were "full of sorrows and acquainted with grief." Considering such a condition it is not surprising that mankind could not at once accept this truth. The transition from uncertainty to positive knowledge, from darkness to the glorious light of

Modern Spiritualism was so great, it seemed indeed too good to be true. But this Comforter, this child of joy and peace, this fulfillment of hope deferred, came a second time, bringing life and immortality to light.

And now that we have this treasure, that may not even be measured by rubies, how can we best show our appreciation of it? How and what can we do better than to strive to live in accordance with its teachings—lives of kindness, of mercy to all living things, of charity to our neighbor; and in that fulfill the law of justice. No matter how illy we may be treated, or how much we may suffer at the hands of our neighbor, it does not exonerate us from doing what we should, because they fail to do thus. Never until we learn when reviled to revile not again; learn to live altruistic lives, can we truthfully call ourselves "Spiritualists," for Spiritualism embodies this, and all else that is good.

The gift of a million and a half of dollars given by Andrew Carnegie for the erection of a Palace of Peace at the Hague should be deeply appreciated by the lovers of the good and true, in view of the fact that it has been the custom to give millions for war and but a few cents to forward the interests of Peace. Andrew Carnegie is setting an example to the world by this munificent gift that will bring forth a large crop of imitators. Peace is in the air, for it is growing rapidly in the hearts of the people, and it will not be long before every large city will have its Palace of Peace, to lift the inhabitants to nobler heights of good.—L. A. M.

To make the ideal real—this always has been and will be the mission of living beings upon earth. But beware that your ideal is not an ugly, monstrous shape, made up of cruel and hateful thoughts, bad actions and selfish ambition, for it will grow into reality and you will have to meet it here or hereafter! Let your ideal be that which is good and true and you need have no fears of meeting that realization.—L. A. M.

Permanent health, youth and beauty belong to goodness. There is nothing so uglifying and ageing and disease-breeding as an evil mind.—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE RESULT OF VANITY AND GLUTTONY.

HOUR little baby birds
Chirping in a nest,
"Mother come and warm us
With your downy breast.
"Father come and feed us,
Do not stay away;
Four empty 'tummies'
Are gnawing all the day."

Poor little baby birds,
Chirp until you die:
Your father's on a woman's hat,
Your mother's in a pie.

—Ernest Crawford, in *London Vegetarian*.

OVEREATING.

TWO-THIRDS of the people do literally dig their graves with their teeth. The overloaded stomach is the Moloch of humanity—the generator of their bad passions, vices and diseases. It is useless trying to give ease to a stomach overloaded with food, by suggestions, as many of the students of the New Thought do. Calling upon one's spirit friends for help to digest twice as much food as is needed to sustain life is of no avail. We are here to learn wisdom, and prevention is better than cure.

The craving for large quantities of food is not due to hunger, so much as it is the result of mal-nutrition due to the fermenting of the undigested food already in the stomach. True hunger is readily satisfied, but this abnormal craving increases as the stomach becomes increasingly distended and is never satisfied. It is a sign of disease, instead of health.

Overeating leads to constipation, which still further corrupts the blood with diseased elements. Drugs are then resorted to which still further weaken the digestive organs, and premature death is the inevitable result—death by suicide.

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ACCORDING to statistics crime is increasing; and yet, paradoxical as it seems, the world was never in a better condition. It all depends upon the point from which we view it. The weeds are always increasing in the field that the lazy farmer neglects, but, on the other hand, the field of the thrifty farmer yields more and more of useful and nutritious elements. Crime may be increasing among the ignorant offspring of the decaying civilization of error and corruption, for it could not well be otherwise, when it fosters a foundation of ignorance, greed and cruelty—the increase or harvest is never different from the seeds that have been planted.

But all things good and true are likewise increasing in the beings of those who are, with an enlightened spiritual wisdom, forwarding self control, soul-culture, vegetarianism, and other uplifting movements for the unfoldment of the spiritual nature! and, at last, all the dark shadows of the spiritual night shall be swallowed up in the One Divine Light of Eternal Day.

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Holy coats, holy books, holy bones, holy wafers, holy ceremonies, holy churches, in all places, but what we need most of all for our happiness is a holy humanity, who will consider life—in all forms, human and animal—as the One Holy, Divine expression of the Most High, and think and act accordingly.—L. A. M.

WHO ARE THE FRAUDS.

THE kind of spiritual messages one gets is dependent upon the motive in the mind of the investigator. False messages come to the falsifier only.

A medium is a mirror that reflects conditions in both sides of life, and the quality of the response (if it be a response) is on the plane of the questioner, if the questioner is not aspiring for spiritual unfoldment.

How true this is is proved by an editorial directed against Spiritualist mediums in the "Oregonian" of April 16th, the incentive for writing the article being the arrest by a detective of several mediums, in the city of Baltimore, for fraud, because they gave "spurious messages from the dead." The detective who obtained the evidence upon which to make the arrests, pretended to be an investigator of Spiritualism, and he said that of nine different mediums he consulted, all the messages were false.

One told him that his mother was about to die, when his mother was already dead; another that his wife was soon to pass over, when he never had a wife, etc. The detective went to the mediums with fraud in his mind, and, as a natural consequence, he attracted spirits in harmony with his thought.

In the same editorial we are told that it is necessary to have laws to protect the people against Spiritualist mediums who will thus deliberately tell falsehoods about the unseen and unknown. But how about laws to protect the people against the falsehoods told every day by the doctors, the grocers, and merchants and professional men generally? And how about that monster falsehood, told by church mediums, that Jesus died on the cross to save sinners from the consequences of their sins? Compared to the world-wide mischief that that has wrought, to keep the world in ignorance and misery, all the wrong messages of Spiritualist mediums is as a mote to a mountain—why not have a law protecting

the helpless people against its influence?

The truth of the matter is that there has never been received, even through the most unlettered medium, any message from discarnate spirits that has not been less detrimental to the progress of the race than the errors maintained by the church, state and society.

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To be a Spiritualist is to be working to attain a spiritual state of consciousness. No one has really a just claim to the title of Spiritualist until he works to attain the consciousness of spirit. All others are merely "believers" in the phenomena of Spiritualism, and in no wise differ from the "believers" in the spiritual phenomena that Jesus Christ manifested. To "believe" in Spiritualism is one thing; to "be" a Spiritualist is quite another proposition. To believe in carpentry and witness what a carpenter can do is a very different thing from being a carpenter.

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The question is often asked: "Where are the spirits of the dead?" They are where their characters harmonize with their surroundings. The discarnate spirit of a butcher will seek to continue his existence through incarnate spirits who are butchers; a discarnate scandal-monger will seek similar incarnate spirits, etc. The law of affinity and cooperation governs the commerce of incarnate with discarnate spirits.

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A thought is a seed of Life, containing untold possibilities for happiness or misery.

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Hatred makes ugly the most beautiful face; love beautifies the most homely countenance. With increasing years each becomes as the indwelling spirit that actuates it.—L. A. M.

KNOWLEDGE IS POWER.

ANONYMOUS.

THE legacy which Socrates left the world, and by which he is better known than by any other of his numerous sayings, was the injunction: "Know thyself." But though two thousand years have elapsed since his time, men still continue to look outside themselves for that knowledge which is power.

The famous saying of Jesus: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," has been perverted by priestcraft to mean that we must seek for God's kingdom in some mythical "mansions in the skies," while righteousness has been held to mean belief in some outside God—an "absentee God," as Thomas Carlyle puts it, who having wound up his universe some six thousand years ago, has been sitting outside of it on a throne somewhere and watching it run. And all this in spite of the explicit declaration of the Master of Galilee that the Kingdom of God or heaven is "within you." The deduction from which saying is that the only God we know is within, and that we must evolve his righteousness from our own consciousness.

It is my opinion that priests have distorted the teachings of the Nazarene in every instance where the word God has been put in his mouth, to mean an outside deity whom men should worship while they abased themselves. For over eighteen centuries of the Christian era, man has been placed by priestcraft on his back in the dust with his face to the skies, and held there by the horrid nightmare of a false Christianity composed of dogma, ceremonial and outside worship; while a Talmage tells him that Heaven will probably be found at the center of that great sidereal system of which our sun with his satellites is but a planet. But man has begun to throw off the weight of these centuries of dogma and superstition and is emerging into the light where he can see what a glorious prospect lies before him for him to claim as his own domain. The Nazarene saw this and realized it. He, a perfect man, walking upon the earth and breathing the breath of life, declared, I and my Father are One. And to Philip, who still longed for an outside deity, he said: Have I been so long with thee, Philip, and sayest thou Show us the Father? With his eyes on his highest ideal of man's excellence, he taught the multitude: "Be ye there-

fore perfect, even as you Father which is in Heaven is perfect"—the heaven, within the man's own consciousness; the Father, the highest ideal of subjective mind!

The new century must see the death of the old Christianity of the last eighteen hundred years—the dark days of theology. The machinery exists in a thousand pulpits which must some day be made use of for the propagation of the new Christianity—that knowledge of ourselves which Socrates urged us to acquire.

APPRECIATION FROM A SHAKER.

DEAR MRS. MALLORY.—My sympathies and good will are with you in your contention against materialism, and against slaughtering animals for food, or for ornamentation, and above all for amusement, also vivisection, all of which practices are born of savagery and prolong its reign in the human heart.

Your correspondent, in December Universal Republic, takes you to task for even attempting to make "coffin food" objectionable to the human stomach, and says, "There is no power so potent for reform as the expulsive power of a new affection." This has a taking sound, and looks at first sight like a truism. But the new affection of an exotic, as all affections that lift the mind above its natural animal state are, must have a place and time to grow in the heart, before it has power enough to hold its own, to say nothing of a rank and sturdy previous growth, native to the soil, so utterly at war with it, as to threaten its existence, as is evidently the case with your dissatisfied correspondent.

Such minds need assistance from without, to cause them to see the need of a change before any expulsive power can be exerted, and before a new and different affection can be awakened or implanted. And as men and women are of many minds, one and the same method is not adapted to the all conditions. Different creations of mind require different treatment. As one divinely inspired and successful helper puts it, some are of such a make that they need to be dealt with tenderly, carefully pulling them out of the fire (of their animal lusts and passions), others need to be dealt with severely (they are of stronger fibre, and severity or chastening in love, braces them with resolution), others will be saved only by Judgment, (suffering to the extent of their evil

ways). It may be necessary in some cases to excite the "expulsive power" of disgust, before one can see the beauty of the better way.

Your correspondent's experience in spiritism, not Spiritualism proper, is both amusing and instructive. It tends to prove what the Sages declare, that creatures in the body are surrounded and ministered to by spirits of their own quality.

No exalted spirit that has anything of value to communicate, would feel like wasting time on one who "knows" that "matter and its functions is the source of intelligence." Why should he proffer his knowledge and his service to one who would immediately contradict him, and assume the role of teacher to the friend who was trying to impart some wisdom, which, if received, would prove the receiver in error and demand a change of personal habits, when he is perfectly satisfied with himself, and would resist a change upward, if he saw it approaching. There are enough hungering for instruction, to employ all wisely equipped teachers, without wasting effort on those who would spit it out, after it is carefully graded to their intelligence, and placed in their mouths. Cases of arrested development, that refuse instruction, must be left to the fruits of their own folly.

There are plenty of them in the excarnate state. An intelligence claiming to be Henry Ward Beecher, writes thru Carlyle Petersilea: "A materialist is either blighted or exceedingly slow of growth. When materialists come to the spirit spheres, they are heavy, slow and cumbersome. They sink down like dead weights, and some of the worst cases look around with eyes to see, but refuse to see; with ears to hear, they will not listen. It is often a long time before they will do anything for themselves. They are the most dogmatic of all dogmatists. They often remain a long time like half-crazed idiots. We often wait till they call loudly for help, for the more one argues with them, the more obstinate they become. It is far better to spend our time in aiding those who desire aid, than in combating a dogmatist, who loves to battle that he may grow strong in his own conceit. How much better that he spend his time enlightening his own soul, and afterwards helping other souls to see the light also." To this, we say: If the counsel be good, no matter who gave it.

A. G. HOLLISTER.

AID FOR THOSE IN NEED.

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

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

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.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

"In a Tuscan Garden" (London: John Lane, 5s). The editor of "Truth," January 22nd, in reviewing this book remarks:

"She recalls a suggestion made some years since in a letter to Truth of an appeal to the Pope to intervene for the humaner treatment of animals in Italy. I venture to doubt the success of such an appeal, since the Church seems mediaeval in this matter. Not so long since a little nephew of mine, who was at school in France where all the masters were priests, was horrified to find that the boys' favorite amusement, enjoyed under the supervision of these ushers, was the vivisection of toads nailed to trees for the operation. When my nephew ventured to say to one of these reverend gentlemen, 'That it was very cruel,' the Master replied decisively, 'Animals have no rights.' And, indeed, Cardinal Newman, brought up though he was in English ideas on this subject, says the same thing in an extract from a sermon quoted in this book."—The Animals' Friend.

The grosser elements ever obey the finer throughout all the domains of Life.—L. A. M.

You have the power within you to transform all that is inharmonious to you into harmony, but you don't use it.—L. A. M.

THE NEW THOUGHT AND ITS PROMISES.

SAMUEL BLODGETT.

THE old thought is that the physical part is the man, or at least about all that is necessary to consider in what goes to make health or disease. The new thought is that it is the state of the mind that gives bodily conditions. Of course, there are all grades of belief in this matter, between two extremes, from the idea that the body is all, to the thought that the mind is all.

Drug giving, or something akin to it, is the natural outgrowth of the thought that the physical is the person, and at this time the great mass of the people are dominated by this idea. The doctors who are suffering with this materialistic dogma were never more alert than now to cure disease and stop its spread by the use of physical abominations. Jenner's vaccination foolishness, that ought to have been laid in the grave at least seventy-five years ago, is not only tenaciously clung to, but they are busy in introducing other like fads, not less harmful, for the prevention and cure of other diseases.

Whatever the outcome may be, we know that this injecting of putrifaction into the blood of the people had a materialistic origin. It rests on the idea for a foundation that the body is the man. The new idea is that the mind or the soul is the person; that the state of the mind is the state of the person, not only in his interior consciousness, but in physical and external manifestation.

That the state of the mind regulates in a large degree, not only the physical health, but the public esteem, that is a part of every person's environment, is as well demonstrated as anything can be. We say "New Thought" to express this idea; but the thought, in fact, is not new in the world. It was understood by some a very long time ago, but it is being utilized by a larger number than ever before. It is also getting to be very much better understood. The real truth lies between these extreme phases of thought. Man is not all soul, and he is not all body; being composed of both.

People have been inclined to either deny or doubt that there is such a thing as mental cures, or to impute them to miracles. There are two classes of people who read about them in the Bible; one class thinking them pure lies, and the other class regarding them as miracles. The Christian world still regards the reported cures performed by Jesus as miraculous, notwithstanding he was very specific, and disclaimed over and over, possessing any power different or superior to others. He said repeatedly that those who had the proper faith could do as much; and in one place it is reported that he could not do many mighty works because of the unbelief of the people.

Mrs. Eddy discovered that people in modern times, if they were good enough Christians,

could work like cures. Helen Willmans discovered that a belief in Jesus was not necessary. She goes in for faith in one's self. She performs her cures as well as Mrs. Eddy, while denying that there is any God, except the God within ourselves. It has been a long time since Spiritualists have used mental force in the cure of disease; but I believe that it is only recently that they have understood much about it. The cures are performed through the action of those functions that we call vegetative, or those that are only partly under the control of volition and will.

It is the power that created the organism that in normal conditions regulates its activities, and when there is any trouble with it repairs damages. These functions may become habitually deranged or sluggish, in which cases we say we have chronic disease. To restore their normal activities is to restore health. The vegetative functions may be frequently aroused and directed in the proper channel by the aid of the intellect and imagination. When cures are effected by this method we call them mental cures. Exposure to unsanitary conditions frequently bring on acute disease. When not drugged these diseases generally run their course, and the patient speedily recovers. When drugs are used we have reason to fear either sudden death or chronic invalidism. If a cure is possible it can be effected without the use of drugs or alcoholic beverages. And such cures do not leave the vital force of the person depleted.

Good physical health requires both good physical and mental conditions. If physical health has been destroyed by physical abuses we need not expect good, permanent cures without the formation of healthful habits. If there is a reasonable chance, the vital force will perform wonders; but the assumption that the vital force is able to overcome any and every conceivable adverse condition, so often implied if not actually stated, is erroneous.

I now come to another phase of this question which does not have so pleasing an aspect. This is the treating of parties for financial success, and the selling of formulas for teaching how to get rich in a hurry. Teaching people how to make the most of themselves by personal development is all right, but it should be done in a straightforward way, and without an excessive remuneration. But with many this is not the method, nor is it the main purpose put forward. They are using new thought principles to make money by stimulating the greed of others. It is said that those who have never been financial successes can be taught to accumulate property fast by the use of occult mental powers, and the class I am referring to assume to teach the art for a money consideration. The implication is that they can tell one how to manipulate those he comes in contact with so he can gather in some of their money. They assume to teach their students how to get rich by blood-sucking. They get the names of parties they think may be somewhat interested in the occult, and send out to

them private letters something like this:

"Dear Friend: A friend of yours has informed us of your excellent qualifications, and that you are ambitious to make a greater success in the future than you have in the past; and I can inform you how. We have a course of lessons that have been selling for twenty-five dollars, and they are richly worth much more than that; but for a brief period we have decided to sell to select persons for five dollars. We want you, especially, to have the advantage of them, and if you will forward us the amount within ten days, we will send you the lessons by return mail. You cannot afford to miss this opportunity. The offer is for a short time only, and we shall soon go back to the old price. Send the money now, and you will not regret it."

If you do not notice this letter, you are likely to receive another, perhaps offering extra inducements. To critical persons such letters carry with them evidence of untruthfulness; and yet, there is no doubt that this class of people get a large amount of patronage. I have never seen the lessons this class send out, but am satisfied the usable part would convey this meaning: "Fish for suckers, as I do." I do not know as we ought to waste very much sympathy on those who let their greed lead them into being gulled; but I can say I do not admire those who gull them.

The right spirit does not lead one to desire an increase of property without giving a fair equivalent. First of all, we should try and be true men and women; and we should gather our enjoyment out of being and doing. Much property is not essential. It is a mistake to try and cultivate the greed of the American people. When parties play upon that string I wish they might always have to play without an audience. There is plenty of occult reading that can be had for fair prices. It is not necessary to patronize this class, who do not dare to advertise their goods openly. The new thought promises help in moral development to those who aspire that way; it promises health to many who have long been invalids; and it promises happiness to many who have lived many years under the gloom. Its power for good is very great, and many will use it for good alone.

From America—as usual the land of surprises—comes an unexpected testimony to the merits of a fleshless diet. Kid Parker, the light-weight boxing champion of the Western States, gives his experience in the New York Vegetarian. As a result of a visit to England during 1901, he reduced his consumption of flesh from three times daily to twice a week, and finally dispensed with it altogether. He adds: "Since that time I have been a strict Vegetarian, and have been rewarded in more ways than one. I have gained in mental power and increased my physical endurance. The increased clearness of intellect is unmistakable, and I believe I am a better man in every way—physically, mentally and morally."
—The Vegetarian Messenger.

"GOD'S WILL."

GOD'S WILL, monthly. Sent out as a free gift, but voluntary contributions received from its readers who desire to spread the light. We would call this paper a new spiritual blossom, shedding heavenly fragrance. Sent out by "Ed. and Sadie," 650 South Hope Street, Los Angeles, Calif. Following is one of the gems of inspiration that the paper contains:

"We don't know what you believe, as the will of your God, but it is the will of our God to have Heaven everywhere and Hell nowhere; we know different races and peoples have believed in different Gods and have different ways and ceremonies of approaching the altars erected to appease his wrath, but our God has no wrath to be appeased, no desire only for the good of all, here and now, while others differing in ceremonies from each other only, all agree that they enter the conscious presence of their God through the Grave.

"We are conscious of being in the actual presence of our God now. We look upon her face with the eyes of wisdom. We rejoice in her presence.

"Another fact distinguishes our religion from every other, is that our God is feminine, while the Lord we praise is masculine; we know that the Lord God Almighty is man and woman, the makers of Heaven and Earth.

"We approach the ideal as we embody it in our lives.

"Our Lord is wiser than any we have heard of. He knows enough to recognize God, when he beholds her, that she is equal to Himself in every respect, that he only finds Himself through her, that his greatest wisdom is hid in her heart, that when he searches his own heart he finds her love there also. By listening to her voice he hears a resounding echo of his own heart's desire.

* * * * *

"Have faith and work. Believing that the will and purpose of the God who created this earth is; that it shall grow unto a perfect paradise; that the object of life is to express the power and majesty of the creator; that we should live in a state of Heaven, here and now; that a yielding to the promptings and leadings of such a Divine Spirit can only lead you in the direction and fulfillment of all that is necessary to its complete accomplishment."

Is it worth while—this falsifying and cheating and strife and discord for a few years (important years, too) of life in the flesh body, and living, eating, sleeping, acting and thinking like an animal? If Love is the open sesame to Heaven, is it not of the utmost urgency that we cultivate it and value it as the "pearl of great price?" —L. A. M.

You should become a reader of "Sound-view," the exponent of the "Society of Evergreens," composed of women-not-afraid-of-an-idea (and men), whose prime object in life is to learn to think, and think to learn. "Sound-view" is a cry for freedom of thought, expression and action. It is not devoted to any cult, sect or party, but is friendly to all who are seeking truth. Address: Boss Evergreen, Ollala, Wash.

"A Thousand Years Hence, or Startling Events in the Year 3000," by Ira S. Bunker, 295 Third street, Portland, Or. Price, 25 cents. This is a well written and interesting story. The author, however, has all inventions and appliances up to date "a thousand years hence; but he leaves the race in the same crude spiritual state, just where they are now—hunting and fishing, and eating the flesh of animals and smoking.

If any of our readers have not lately seen a copy of "Mind," they are certainly missing a spiritual feast, for the leading exponent of the New Thought is brim full of soul-inspiring articles. "Mind" needs no recommendation from us, for all New Thought students know that it is doing a great work in the world. Price, \$2.00 a year; 20 cents a copy. Address: Windsor Arcade, 569 Fifth avenue, New York, N. Y.

"Spiritual Evolution or Regeneration," by R. C. Douglass. Price, \$1.20 net. Postpaid, \$1.30. The law and process of the unfoldment of the Christ in consciousness. A connected series of metaphysical essays, based on the Genesis account of Creation and on the life of Jesus the Christ. A good book for Bible students. Lee and Shepard, publishers, Boston, Mass.

"The Animals' Friend," published by George Bell & Son, York street, Covent Garden, London, England, G. B. Price, 50 cents a year. This is a handsome, illustrated monthly magazine, devoted to kindness to animals, and also advocates Vegetarianism. It has a children's supplement (price, 20 cents a year) that contains interesting stories relating to animals.

We rejoice at the growing prosperity of the "Los Angeles News,"—it is now a large four-page weekly newspaper. Brother Abraham Perry Miller—the poet-editor—deserves it all and more, too. His editorials are a feature of every number, and are instructive and progressive. The "News" is \$1.00 a year; 5 cents a copy. Address, Miller & Co., 100 and 102 N. avenue 22, Los Angeles, Cal.

The "Social Thought" (Rich Hill, Mo., 25 cents a year) is doing a good work in seeking to lift Socialists onto the spiritual plane of thought. Intelligent Socialists see plainly that a Socialism based on Materialism cannot succeed in the end.

"All These Things Added," by James Allen. Published by the Savoy Publishing Co., Savoy Steps, Strand, London, England. Price not stated. Mr. Allen is the author of that well known work, "From Poverty to Power." This, his latest book, contains the bread of life in abundant measure for all who hunger for spiritual food.

"The Craftsman," monthly. Published in the interests of Art and Labor, and printed by the United Crafts at Syracuse, N. Y. This well known magazine should be in the hands of all who advocate progress in art and labor. Each number is handsomely illustrated. Price, \$3.00 a year; 25 cents a copy.

Dr. S. A. West, the former editor of "The Word," is again to the front with a magazine filled with spiritual thoughts, entitled, "The Christ." Doctor West is arousing people to realize their spiritual natures. The price of his magazine is \$1.00 a year; 10 cents a copy. Address: Dr. S. A. West, Rock Port, Mo.

"The Essene," a monthly magazine of the New Time, carries the writings of J. A. Edgerton, Nancy McKay Gordon and Grace M. Brown. Send postal card for sample copy. Grace M. Brown, box 445, Denver, Colo.

Each number of the "Humanitarian Review" is an improvement of the proceeding one. Published and edited by Singleton W. Davis, at 852 E. Lee street, Los Angeles, Cal. Price, \$1.00 a year; 10 cents a copy.

"The Veil of Isis," by W. P. Phelan, M. D. No price stated. This little booklet reveals what is meant by the Veil of Isis, and its occult significance. Hermatic Book Concern, San Francisco, Cal.

"It," monthly. G. R. Weston, M. D., editor, San Antonio, Texas. Price, \$1.00 a year. Devoted to the evolution of the individual, and the elucidation of the power of mind over matter.

"The Health Reporter," a monthly journal, published in the interest of Vital Science by the Health Reporter Pub. Co., Kansas City, Mo. Price, \$1.00 a year; 10 cents a copy.

We return thanks to Dr. Josiah Oldfield for the April number of the "Hibbert Journal," containing his article on "The Fallure of Christian Missions in India."

"Practical Ideas of the New Thought," edited and compiled by W. Sidney Fertig, 757 S. Hill street, Los Angeles, Cal. Price, 25 cents.

"Reformador," the organ of the Brazilian Federation of Spiritualists, published at Rio Janiero, has changed its dress to magazine form.

BE OPEN TO CONVICTION.



MATTER, SPIRIT AND DIVINITY.

HAIR are the flowers and the children, but their subtle suggestion is fairer;

Rare is the rose-bud of dawn, but the secret that clasps it is rarer;

Sweet the exultance of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning out-mastered the metre. —Richard Realf.

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KATE ATKINSON BOERME, EDITOR,

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